THE SOUTH INDIA
UNITED CHURCH

Minutes of
The Eighth General Assembly

Nagercoil, Sept. 11–15, 1921
THE SOUTH INDIA UNITED CHURCH

MINUTES

OF THE

Eighth General Assembly

HELD AT

Nagercoil, S. Travancore, Sept. 11—15 1921

With Statistical Tables

American Mission Lenox Press, Pasumalai 1921
**TABLE OF CONTENTS**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts, Herald, Vol. XII</td>
<td>52</td>
</tr>
<tr>
<td>&quot; &quot; Budget, Vol. XIII</td>
<td>53</td>
</tr>
<tr>
<td>Treasurer</td>
<td>17, 20</td>
</tr>
<tr>
<td>Amalgamation of Madras and Arcot Councils</td>
<td>8, 21</td>
</tr>
<tr>
<td>Assessment on Churches</td>
<td>8, 20</td>
</tr>
<tr>
<td>Baptist of Polygamous Converts</td>
<td>55</td>
</tr>
<tr>
<td>Bishop Abraham</td>
<td>1, 2, 9, 10, 11</td>
</tr>
<tr>
<td>Bishop Heuman</td>
<td>2</td>
</tr>
<tr>
<td>Bishop Waller</td>
<td>2, 10, 11</td>
</tr>
<tr>
<td>Children’s Service</td>
<td>1</td>
</tr>
<tr>
<td>Christian Endeavour</td>
<td>72, 73</td>
</tr>
<tr>
<td>Contributions</td>
<td>65</td>
</tr>
<tr>
<td>Devotional Exercises</td>
<td>2, 9, 11</td>
</tr>
<tr>
<td>Election of Committees</td>
<td>6</td>
</tr>
<tr>
<td>&quot; &quot; Officers</td>
<td>5</td>
</tr>
<tr>
<td>Evangelistic Deputation</td>
<td>11</td>
</tr>
<tr>
<td>Fraternal Delegates at Assembly</td>
<td>2</td>
</tr>
<tr>
<td>&quot; &quot; to other Churches</td>
<td>7</td>
</tr>
<tr>
<td>Garden Party</td>
<td>11</td>
</tr>
<tr>
<td>General Discussion on Union</td>
<td>10</td>
</tr>
<tr>
<td>Honorary Members</td>
<td>8</td>
</tr>
<tr>
<td>Incorporation</td>
<td>14, 56</td>
</tr>
<tr>
<td>Letter from Archbishop of Canterbury</td>
<td>3</td>
</tr>
<tr>
<td>&quot; &quot; Danish Mission</td>
<td>2</td>
</tr>
<tr>
<td>&quot; &quot; Rev. Tomlinson</td>
<td>3</td>
</tr>
<tr>
<td>Malabar, Reconstruction</td>
<td>13</td>
</tr>
<tr>
<td>Special Committee Appointment</td>
<td>8</td>
</tr>
<tr>
<td>&quot; &quot; Report</td>
<td>12, 50</td>
</tr>
<tr>
<td>Work in</td>
<td>21</td>
</tr>
<tr>
<td>Ministers in S.I.U.C.</td>
<td>78</td>
</tr>
<tr>
<td>Nominations for Officers</td>
<td>5, 20</td>
</tr>
<tr>
<td>Nomination for Executive Committee</td>
<td>5, 20</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Obituary Notices...</td>
<td>19, 74</td>
</tr>
<tr>
<td>Petition from Cannanore</td>
<td>8, 22</td>
</tr>
<tr>
<td>&quot; Malabar</td>
<td>8, 23</td>
</tr>
<tr>
<td>Public Meetings</td>
<td>1, 2</td>
</tr>
<tr>
<td>Reports</td>
<td></td>
</tr>
<tr>
<td>Church Members' Manual</td>
<td>17</td>
</tr>
<tr>
<td>Directory of Worship</td>
<td>14, 24</td>
</tr>
<tr>
<td>Evangelistic Forward Movement</td>
<td>17, 60</td>
</tr>
<tr>
<td>Executive Committee</td>
<td>20</td>
</tr>
<tr>
<td>Amalgamation Madras and Arcot</td>
<td>9, 21</td>
</tr>
<tr>
<td>Petition from Cannanore</td>
<td>8, 22</td>
</tr>
<tr>
<td>Reconstruction in Malabar</td>
<td>10, 23</td>
</tr>
<tr>
<td>World Conference on Faith and Order</td>
<td>9</td>
</tr>
<tr>
<td>Life and Work and Statistics</td>
<td>16, 59</td>
</tr>
<tr>
<td>Property</td>
<td>14, 24, 56</td>
</tr>
<tr>
<td>References</td>
<td>14, 56</td>
</tr>
<tr>
<td>Rules for Ordination and Marriage</td>
<td>14</td>
</tr>
<tr>
<td>Special Committee on Malabar</td>
<td>12, 50</td>
</tr>
<tr>
<td>Union with Church of England</td>
<td>10, 11, 12, 24, 50</td>
</tr>
<tr>
<td>First Preliminary Report</td>
<td>29</td>
</tr>
<tr>
<td>Second</td>
<td>32</td>
</tr>
<tr>
<td>Resolutions of Third Meeting</td>
<td>35</td>
</tr>
<tr>
<td>Historical Statement</td>
<td>25</td>
</tr>
<tr>
<td>Comparison of Findings</td>
<td>44</td>
</tr>
<tr>
<td>Resolutions</td>
<td>49</td>
</tr>
<tr>
<td>United Church Herald</td>
<td>13, 51</td>
</tr>
<tr>
<td>Work for Young</td>
<td>17, 71</td>
</tr>
<tr>
<td>Resolutions,</td>
<td></td>
</tr>
<tr>
<td>Assessment on Churches</td>
<td>18</td>
</tr>
<tr>
<td>Amalgamation of Madras and Arcot</td>
<td>8, 21</td>
</tr>
<tr>
<td>All-India United Church</td>
<td>15</td>
</tr>
<tr>
<td>Boys Scout Movement</td>
<td>17</td>
</tr>
<tr>
<td>Directory of Worship</td>
<td>14</td>
</tr>
<tr>
<td>Illiteracy</td>
<td>17</td>
</tr>
<tr>
<td>Petition from Cannanore</td>
<td>8</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Petition from Malabar</td>
<td>12</td>
</tr>
<tr>
<td>Reconstruction in Malabar</td>
<td>13, 50</td>
</tr>
<tr>
<td>Social Service</td>
<td>16</td>
</tr>
<tr>
<td>Union with Church of England</td>
<td>12, 49</td>
</tr>
<tr>
<td>United Church Herald</td>
<td>13</td>
</tr>
<tr>
<td>United Theological College, Bangalore</td>
<td>15</td>
</tr>
<tr>
<td>Vote of Thanks, To Mr. Bates</td>
<td>13, 53</td>
</tr>
<tr>
<td>To Dr. Eddy</td>
<td>13</td>
</tr>
<tr>
<td>To Editors and Managers</td>
<td>13</td>
</tr>
<tr>
<td>To Hosts and Hostesses</td>
<td>18</td>
</tr>
<tr>
<td>To Mr. Parker</td>
<td>52</td>
</tr>
<tr>
<td>World Conference on Faith and Order</td>
<td>9</td>
</tr>
<tr>
<td>Roll of Delegates</td>
<td>3</td>
</tr>
<tr>
<td>,, ,, Ministers in S.I.U.C.</td>
<td>78</td>
</tr>
<tr>
<td>Secretaries of Church Councils</td>
<td>78</td>
</tr>
<tr>
<td>Special Committee on Malabar, Appointment</td>
<td>8</td>
</tr>
<tr>
<td>Report</td>
<td>12, 50</td>
</tr>
<tr>
<td>Statistics, (See Appendix)</td>
<td></td>
</tr>
<tr>
<td>Baptised persons</td>
<td>63</td>
</tr>
<tr>
<td>Christian Community</td>
<td>65</td>
</tr>
<tr>
<td>Church Membership</td>
<td>63</td>
</tr>
<tr>
<td>Decennial Comparison</td>
<td>65</td>
</tr>
<tr>
<td>Herald</td>
<td>54</td>
</tr>
<tr>
<td>Pastors</td>
<td>62</td>
</tr>
<tr>
<td>Unbaptised adherents</td>
<td>64</td>
</tr>
<tr>
<td>Value of</td>
<td>60</td>
</tr>
<tr>
<td>Sunday School</td>
<td>72, 73</td>
</tr>
<tr>
<td>Telegram from Mr. Cotelingam</td>
<td>10</td>
</tr>
<tr>
<td>,, to and from Maha Rajah of Travancore</td>
<td>77</td>
</tr>
<tr>
<td>Temperance</td>
<td>55, 73</td>
</tr>
<tr>
<td>Ten per cent Increase</td>
<td>61</td>
</tr>
<tr>
<td>Welcome Address</td>
<td>2</td>
</tr>
<tr>
<td>,, ,, Reply to</td>
<td>2</td>
</tr>
<tr>
<td>World Conference on Faith and Order</td>
<td>9</td>
</tr>
</tbody>
</table>
MINUTES
OF THE
EIGHTH GENERAL ASSEMBLY
OF THE
SOUTH INDIA UNITED CHURCH
Nagercoil, Travancore

September 11—15th, 1921.

Public Meetings connected with the Assembly.

On Sunday morning at 8.00 A.M. Public Worship was conducted in the Church at Nagercoil, Rev. J. M. Kesari, the pastor, conducting the opening exercises and The Right Rev. Bishop Abraham preaching the sermon which was translated into Tamil by Rev. M. S. Taylor of Pasumalai.

On Sunday afternoon at 3.00 o’clock a Children’s Rally was conducted by the Committee on Work for the Young. The body of the church was filled with children. Besides songs and exercises by the children Rev. M. S. Taylor of Pasumalai, Rev. W. J. Hatch of Salem and Rev. Isaac Paul of Jaffna took part in the meeting.

At 6.00 P.M. the following programme was carried out:—
Public Meeting in English.
Chairman,—Rev. J. M. Kesari, B.A., President, S.I.U.C.
Subject—Aspects of Church Union.
1. Free Church Catholicity.
   Rev. J H. Maclean, B.D.
2. Reasons for Union with Anglicans.
   Rev. V. Santiago.
3. Problems Involved in Union with Anglicans.
   Rev. H. Sumitra, B.A.
On Monday evening the following programme was carried out:—

Public Meeting in English.

Chairman,—K. K. Chakko, Esq., Bar-at-law.
Subject—Aspects of Church Union.
1. Indianise the Church.
   K. T. Paul, Esq., B.A., O.B.E.
2. A Vision of World-wide Union.
   Rev. J. J. Banninga, D.D.

First Session, September 12th, 1921.

After Devotional Exercises had been conducted by Bishop Abraham, Rev. A. W. Brough, President of the S.I.U.C. being absent from India on furlough, Rev. J. M. Kesari, the acting President, took the chair and constituted the Eighth Assembly.

The first item of the programme was a welcome address of the Travancore Church Council expressed through its Secretary, Mr. Paul Daniel. The reply to the address of welcome was given in the name of the General Assembly by Mr. J. V. Chelliah of the Jaffna Church Council.

The following fraternal delegates presented greetings from their Churches,—


The Rt. Rev. E. Heuman, D.D., Secretary of the Church of Sweden Mission, and Bishop of the Tamil Evangelical Lutheran Church.

Rev. S. Muthusami of the Tamil Evangelical Lutheran Church.

Rev. J. J. Kingham, M.A., of the South India Conference of the Methodist Episcopal Church.


Rev. D. David of the National Church of India congregation of the Kolar Gold Fields.

A letter was read from Rev. E. Hoff, Secretary of the Danish Mission, expressing regret that their chosen representative could
not come to the Assembly, and conveying the greetings of the Danish Mission Church to the Assembly.

A letter was also received from Rev. E. W. Tomlinson, Secretary of the Canarese Evangelical Mission and delegate appointed by the Wesleyan Church, expressing his regret that he could not be present.

The Secretary read a letter from the Archbishop of Canterbury conveying his greetings to the Assembly and asking that he might be informed concerning the action taken with regard to union. It was voted that the Secretary be instructed to send a copy of our proceedings to the Archbishop together with a letter of appreciation of his interest in our work.

The Secretary proposed for the Executive Committee that the fraternal delegates who were present, together with Rev. H. A. Popley, Convener of Property Com., and Mr. K. T. Paul, invited by the Programme Committee, be elected honorary members of the Assembly. This was voted.

The roll of delegates was called and the following were found to be present:

DELEGATES TO THE EIGHTH GENERAL ASSEMBLY

Madras Church Council

" J. Stewart, M.A., G. Soondram, Esq.
" S. Daniel,                

Arcot Church Council

" John Kay,               E. B. Backianathan, Esq.
" E. Tavamoni,            D. S. Peter, Esq.
" S. Cornelius,            

Kanarese Church Council

" H. Sumitra, B.A. E. D. Martin, Esq., B.A.

Jaffna Church Council

Rev. Isaac Paul, J. V. Chelliah, Esq., M.A.
Mrs. G. G. Brown, M.A.
Miss S. Howland.
G. C. Mill, Esq.
North Tamil Church Council

Rev. R. Robertson, B.D., P. J. Devasahayam, Esq.,
,, W. J. Hatch, B.A., L.T.
,, O. F. E. Zacharias, Esq.,
,, M. M. Masillamony, Esq.,
,, 

Madura Church Council

Rev. John J. Banninga, M.A., D.D. Miss G. E. Chandler,
,, E. E. White, M.A., B.D., G. Chinniah, Esq.
,, V. Santiago, R. Michael, Esq., B.A.
,, M. S. Taylor, L. L. Lorbeer, Esq., M.A.
,, P. Thomas, N. Thevathason, Esq.
,, Thangam Gabriel, G. Athishatham, Esq.
,, G. Joseph, David John, Esq.
,, P. Asirvatham, Edward Paul, Esq.

Travancore Church Council

Rev. S. Matthias, Paul Daniel, Esq., M.A.
,, A. T. Foster, M. D. David, Esq.
,, W. J. Edmonds, Miss G. M. Harries, B.A.
,, R. Sinclair, ,, D. Hayes.
,, H. Hewett, C. S. Daniel, Esq., B.A.
,, R. H. Eastaff, M.A., B.D., Paul Nesamoni, Esq., B.D.
,, N. Joseph, J. Harris, Esq., B.A.
,, V. Devavaram, P. Devasahayam, Esq., B.A.
,, S. Devasahayam, B.A., Paul Apollos, Esq.
,, S. Vethamoni, R. Sargunam, Esq.
,, S. Abraham, Z. Samuel, Esq.
,, T. W. Rasalam, D. A. Gnanapararam, Esq.
,, S. Jacob, M. Moses, Esq.
,, S. Nesamoni, S. Devasikhamoni, Esq., B.A.,
,, P. James, G. N. Moses, Esq., B.D. [B.L.
,, G. Ebenezer, A. E. Cornelius, Esq.
,, M. Solomon, S. Gnanamoni, Esq.
,, B. A. Santhappan, Esq.
Telugu Church Council

,, S. Nicholson, S. Paul, Esq.
,, L. Y. Devadattu, Esq.
,, T. David, Esq.

Malabar Church Council.

,, M. Simon, K. Jesuman, Esq., B.A., L.T.

Election of Officers. The Secretary presented the Nominations of the Church Councils and Executive Committee for the officers as follows.—

Council. President. Vice-President. Secretary.
Telugu Meshach Peter S. Nicholson H. Sumitra.
North Tamil Paul Daniel A. Silver J. J. Banninga
Malabar G. T. Vergese J. M. Kesari Do.
Madura J. M. Kesari J. H. Maclean Do.
Madras Meshach Peter
Travancore J. M. Kesari A. T. Foster Do.
Arcot J. M. Kesari R. A. Hickling Do.
Ex. Com. J. V. Chelliah

Jaffna declined to nominate as it did not know the members of the Assembly well enough.

The following were appointed tellers:—

Messrs. J. V. Chelliah, O. Zacharias and
R. Michael, J. F. Thaddaeus.

On the first ballot for President, Rev. J. M. Kesari, B.A. was declared elected.

The first ballot for Vice-President did not result in an election, but upon all other candidates’ withdrawing their names, Mr. J. V. Chelliah of the Jaffna Church Council was elected Vice-President by acclamation.

Rev. H. Sumitra having withdrawn his name as a nominee for the office of Secretary, Rev. J. J. Banninga, was elected Secretary by acclamation.

The Executive Committee presented Nominations for membership on the Executive Committee. Several others names were proposed from the floor of the Assembly. The first ballot resulted in the election of the following:—
Rev. A. T. Foster, Rev. H. Sumitra, B.A.
" S. Nicholson, " S. Cornelius,
" J. H. Maclean, B.D. " J. H. Dickson, B.Sc.
Mr. Paul Daniel, M.A., L.T. Mr. P. J. Devasagayam,

The following Committees were elected by acclamation:—

Committee on Reference.
Chairman, Rev. S. Nicholson, Rev. S. Devasagayam, B.A.,
(Cuddapah) Rajaiah Lazarus, Esq., B.A., B.L.,

Committee on Life and Work and Statistics.
Chairman, Paul Daniel, Esq., M.A., L.T., Rev. T. Narasimham,
(Nagercoil) Mr. E. D. Martin,

Committee on Work for the Young.
Rev. Meshach Peter, P. Daniel, Esq.
A. Arulappan, Esq., B.A., L. V. Clarence, Esq.
H. Franklin, Esq., O. Zacharias, Esq., B.A., L.T.

Committee on Evangelistic Forward Movement.
Chairman, Rev. V Santiago, Rev. S. Savarirayan,
Battlagundu Rev. L. J. Thomas,
Rev. H. A. Poley, Mr. N. Virabhadra,
Rev. W. J. Hatch, Rev. G. D. Thomas.

United Church Herald Committee.
Chairman, Rev. R. Robertson, B.D. Coimbatore.
" J. X. Miller, (Business Manager), Pasumalai, D.D.
" M. S. Taylor, (Tamil Editor), Pasumalai.
Mr. E. W. Thayil, (Malayalam Editor), Tellicherry.
Mr. M. Samuel (Telugu Editor), Gooty.
Rev. J. J. Banninga, D.D. (Editor, English), Pasumalai.
Church Members' Manual Committee.

Chairman, Rev. V. Santiago, M. Samuel, Esq.
    Batlagundu, C. J. Lucas, Esq.
R. A. Hickling, Esq. Rev. S. Devasagayam, B.A.

Malabar Sub-Committee of the Executive.

Chairman, Rev. J. H. Dickson, B. sc.
P. J. Devasahayam, Esq., B.A., L.T.,
Rev. V. Santiago,
Rev. John J. Banninga, D.D.

Property Sub-Committee of the Executive.

Chairman, Rev. H. A. Popley, B.A.
Rev. J. H. Maclean, B.D.
Rev. W. S. Sutherland, M.A., B.D.
L. R. Chandran, Esq., B.A., L.L.B.

FRATERNAL DELEGATES TO OTHER CHURCHES

General Assembly of the Presbyterian Church in India.
    Rev. E. H. Lewis.

General Assemblies of the Church of Scotland and United Free Church.
    E. J. Kallat, Esq., M.A.

General Assembly of the Presbyterian Church in the U.S.A. and General Synod of the Reformed Church in America,
    Rev. L. R. Scudder, M.D., D.D.

The Congregational Council of the U. S. A.
    Rev. A. A. Martin, M.A., B.D.

Representatives to Madras Representative Council.
    Rev. Meshach Peter,
    „ „ V. Santiago.

Committee on Union with Anglicans.

P. J. Devasahayam, Esq., B.A., L.T. Rev. V. Santiago,
J. V. Chelliah, Esq., M.A. Rev. H. Sumitra, B.A.
J. Nicholas, Esq., B.A., L.T. Rev. Meshach Peter,
Paul Daniel, Esq., M.A., L.T. Rev. T. Narasimham,
Rev. J. H. Maclean, B.D.
" H. A. Popley, B.A.
" E. H. Lewis,
Rev. S. Nicholson,
" John J. Banninga, M.A., D.D.,
Pasumalai, S. India, (Convener)

1. Petition from Cannanore. The Secretary presented the resolution of the Executive Committee concerning a petition from certain members of the Cannanore Church. Mr. Shandy, having been asked by the petitioners to present their case to the Assembly, was given 10 minutes in which to make his statement. After full discussion, the motion as recommended by the Executive Committee was passed as follows:—

Resolved that the signatories be informed that we are unable to take cognizance of the matter as it has not been finally adjudicated by the Malabar Church Council.

2. Petition from Malabar. The Secretary next presented the recommendation of the Executive Committee, dealing with a petition from members of the Malabar Church appealing against a resolution of the Malabar Church Council making certain appointments of full time workers, as follows:—

"Resolved that the signatories be informed that the Assembly approves of the action of the Executive Committee of the S.I.U.C., the Board of Management, and the Malabar Church Council in making the appointments referred to and, after full inquiry and consideration of the several allegations made in the petition finds no ground for interference.”

The adoption of this resolution was moved and seconded.

Mr. P. C. Chandran, the spokesman of the petitioners, was given 20 minutes in which to present a statement. Further discussion having taken place on the resolution, it was voted that the petition and the resolution be referred to a Special Committee, consisting of the following, for consideration and report to the Assembly:—

Rev. H. W. Whyte, Convener, Rev. H. Sumitra,
" J. Stewart, Mr. K. T. Paul,
" Rev. E. H. Lewis, Mr. R. A. Hickling,
Mr. D. Manickam.

3. Amalgamation of the Arcot and Madras Councils. The Secretary presented resolutions from the Madras and Arcot Councils asking that they be allowed to amalgamate into one Council
provided that a scheme of devolution which was before them was adopted. The Executive Committee recommended that this permission be given. The recommendation of the Executive Committee was moved, seconded and after discussion adopted as follows:

That these councils be allowed to amalgamate into one, provided that a scheme of devolution which was before them was adopted.

4. World Conference on Faith and Order. The Secretary next presented the resolution of the Executive Committee on the World Conference on Faith and Order. The resolution was moved, seconded, and after discussion was adopted as follows:

During the past two years the Committee in charge of the preparations for a World Conference on Faith and Order has continued to carry on its work. In August 1920 a preliminary Conference was held in Switzerland. Your Secretary tried to make arrangements for a representative of the S.I.U.C. to be present, but none of the members of our Church at home on furlough in Great Britain or America could arrange to be in Switzerland at that time. At that Conference it was reported that all large groups of Christians organized as Churches, except Rome, had cordially responded to the invitation of the Committee and appointed Commissions in connection with the Movement. It is hoped that a Conference can be organized to meet with in a few years.

Your Executive Committee feels that the South India United Church should continue its connection with this movement and therefore recommends that the Secretary be our Official representative on the Commission of the World Conference.

We also feel that all our Church Councils should be informed concerning this Movement and therefore are asking our Secretary to ask that the names of our Council Secretaries be placed on their mailing list. It is hoped that the Council Secretaries will communicate to their Councils all items of interest reported to them in the literature of the World Conference.

The Assembly adjourned to meet at 8.30 A.M. on Tuesday.

Second Day's Session, Sept. 13, 1921.

Bishop Abraham of the Mar Thoma Syrian Church conducted the devotional exercises from 8.30—9.15, A.M.
Upon the President’s taking the chair he called for the order of the day, namely, the reading of the report of the Committee on Union. For the Report see Appendix B.

Upon the recommendation of the Executive Committee, one and a half hours was devoted to a general discussion of the principles involved in Union together with an elucidation of certain points in the report. At the close of this discussion, the President called upon Bishop Waller of Tinnevelly and Madura and Bishop Abraham of the Mar Thoma Syrian Church to speak to the Assembly on the question of Union, which they did. The remaining time of morning session was spent in prayer for the guidance of the Holy Spirit in our deliberations.

The Assembly took recess till 2.30 p.m.

The Assembly met again at 2.30 p.m. and the session was opened with prayer.

The President read a telegram from Mr. J. P. Cotelingam.

The Executive Committee presented the following report and resolution concerning reconstruction of the administration of the work in Malabar, and requested that this resolution be referred to the Special Committee on Malabar appointed yesterday:—


"The Malabar Sub-Committee presented a report on the working of the scheme adopted by the last Assembly for the conduct of the Malabar work together with a memorandum indicating changes which in their judgment are essential for the efficient management of the enterprise. This report and memorandum were discussed at length with four Malayalee members of the Malabar Board who had come as delegates to the Assembly, and it was the unanimous judgment of these brethren and of the Executive Committee that in the interests of the Malabar Church and of the proper management of the whole work we must recognize that experience has conclusively shown that we were not wise in permitting the Church Council to control the whole work as a unit and that steps should be taken to reconstitute the work in the light of this experience.

"It was therefore resolved to recommend to the Assembly that the Executive Committee be instructed to approach Government through the National Missionary Council for a mandate which shall give the S.I.U.C. unquestioned control of the work in return for the responsibility that we have assumed, and that, failing this, Government be informed that we desire to be relieved of further responsibility for the work in Malabar."
"Resolved further that if a satisfactory mandate is received, the Executive Committee be instructed to proceed with such a scheme for the reconstitution of the work as will in their judgment be best suited to secure the efficiency and permanence of the whole work."

It was voted to refer this resolution to the Special Committee for consideration and report at this Assembly.

6. The discussion on the report of the Committee on Union was resumed. After discussion it was moved, seconded and voted that Part I. of the report be adopted.

A lengthy discussion took place on Part II. and this discussion was not completed when the time for adjournment had arrived. The session closed with a season of prayer, and the benediction by the Chairman.

At 4.30 P.M. the Nagercoil Church was "at home" to the delegates of the Assembly and friends at a Garden Party. A very pleasant time was enjoyed by all.

Third Day's Session.

Wednesday, September 14, 1921.

Devotional Exercises were again conducted by Bishop Abraham from 8 to 8.45 A.M.

The Minutes of the sessions up to Tuesday noon were read, corrected, and approved.

7. Evangelistic Deputation. Bishop Abraham was given the floor and presented the suggestion that this Assembly unite with him in inviting some special speakers and evangelists for work in Travancore and Malabar. He suggested that we invite such workers as Rev. S. D. Gordon and Dr. Griffith Thomas of America, and Dr. Jowett and Dr. Campbell Morgan of England. Rev. J. Stewart spoke supporting this suggestion. Mr. Hickling also supported the suggestion and wished to add the name of Dr. Stuart Holden.

Bishop Waller spoke of the Church Missionary Society's deputation that is to come to India this year for special Parochial Missions in English speaking Churches. Mr. Nicholson suggested that the L.M.S. be asked to select Dr. Jowett as a member of their deputation that is coming to India in 1922. Mr. Peter Isaac moved that the matter be referred to the Executive Committee for consideration and action. The motion was seconded and carried.
8. Report of Committee on Union. The discussion on Church Union begun in the preceding session was continued. It was voted that the recommendations of the Committee be taken up seriatum, discussed and acted upon. The resolutions were read one by one and the Secretary moved the adoption of each. This was seconded, and after discussion and slight amendment of the wording of the resolution, each was adopted nem con.

It was then moved and seconded that the report as a whole be adopted and this was voted nem con.

9. Special Committee on Malabar. The Special Committee on Malabar then presented its report on the resolution of the Executive Committee concerning the appeal from Malabar. During discussion, the time for recess having come, the Assembly took recess till 2 o'clock.

The Assembly met at 2 P.M. and the meeting was opened with prayer by Rev. Robertson.

Discussion on the Report of the Special Committee on Malabar was resumed. After several had spoken on the report, the reading of the Committee's report on the Executive Committee's recommendation for reconstruction was called for. This report was read. Further discussion on the first report then took place after which it was moved, and voted to adopt the following resolution,—

"The Assembly receives this report as a statement of fact and desires to record its opinion that the actions of the Board of Management noticed in the report, while in the interests of the Church, were open to misconception. The Assembly realises the difficulties inherent in the Malabar situation and the ambiguities of the various resolutions governing the control of the work in Malabar, and desires to place on record its appreciation of the work done by the Board of Management. The Assembly accepts the specific recommendations of the Report (noted below) in regard to the appointments and requests the Board of Management to carry them out. It also resolves to inform the petitioners that after full and careful enquiry it finds no reason to interfere further with the decisions of the Malabar Council." Adopted.

Special Committee's Recommendations
(1) We consider that in so far as Mr. Kallat has already gone to England and entered on his studies there, it is not desirable that we should interfere with that arrangement, but we think that a definite agreement should be entered into by Mr.
Kallat  This agreement should take cognizance of Mr. Kallat’s course of study while in England, his future service in the Church in Malabar and the refunding in whole or in part of the money expended on his training abroad.

(2) In the case of those members who have been appointed to the new offices created by the resolutions, we consider that the salaries to be paid them should be subject to confirmation by the Malabar Church Council.

10. Malabar Reconstruction. The report of the Malabar Sub-Committee on the question of reconstruction was then taken up and discussed, and recommendations 1 and 2 were separately adopted, and then the report as a whole was adopted. (See Appendix C.)

11. Report of the Committee on The United Church Herald. Rev. R. Robertson, as Convener of the Committee, read the report. (See Appendix D.)

The following recommendations in this report were adopted by the Assembly:

(1) The Editors and Business Managers shall be elected for a definite term of service, preferably from the beginning of a new volume. The election shall be made by the Herald Committee.

(2) In order to clear the probable deficit on the current volume the Councils are asked for the following subsidies, either from their own resources or to be asked by them from the Missions connected with them:

\[
\begin{align*}
\text{Madura and Travancore, each } & \text{Rs. 150 = Rs. 300} \\
\text{Arcot, Madras, Telugu, N. Tamil,} & \\
\text{Jaffna, and Malabar, each } & \text{Rs. 100 = } 60 \\
\text{Kanarese } & \text{20 } 20 \\
\end{align*}
\]

Rs. 920

(3) The hearty thanks of the Assembly are presented to the Editors and Managers of the “Herald” for their valuable services in the Assembly’s behalf.

(4) The Assembly records its very sincere appreciation of the great help that Mr. Chas. S. Bates of the United States has been giving to the “Herald” through his annual contribution of funds for additional pages in the “Evangelistic” section of our paper. We believe that this help has done much to inspire and encourage our readers to greater evangelistic effort.
12. *Report of Committee on Reference.* Rev. S. Nicholson as Convener of this committee presented to the Assembly a report. The four recommendations in the report were separately adopted, and then the report was adopted as a whole. (See Appendix E).

13. *Property Committee.* The Secretary presented the report of the Executive Committee on this report as follows:—

Read letter from Rev H. A. Popley, Convener of the Sub-Committee on 'Property' (See Appendix F). The recommendations of the letter regarding incorporation of the South India United Church were carefully considered and it was voted to recommend that the Assembly adopt the report and appoint the following as a Committee on "Property":

Rev. H. A. Popley, Convener, Rev. J. H. Maclean,
" W. S. Sutherland, Mr. L. R. Chandran.

14. It was further voted that the Executive Committee be authorized to communicate with the Missions connected with the S.I.U.C. asking for a contribution from each towards the expense involved in incorporation. On receipt of sufficient funds for this purpose the Property Committee shall proceed with the incorporation of the South India United Church Executive Committee as provided in the report. After incorporation the Executive Committee is asked to approach the Missions with the view to transfer their church property to the Trust Association thus formed.

15. *Directory of Worship.* The Secretary presented the Report of the Executive Committee on this subject as follows,—

"Read letter from Rev. H. A. Popley, the former convener of the Sub-Committee on Directory of Worship. It was voted to recommend the appointment of the following as a Sub-Committee of the Executive for the purpose of considering the need and advisability of revising and printing the Tamil Order of Service and Directory of Worship.

Rev. H. A. Popley, Convener,
Rev. J. M. Kesari,
Rev. V. Santiago,
Mr. P. J. Devasagayam,
Rev. S. Cornelius."

It was moved and seconded to adopt the resolution. Voted.

16. *Rules for Ordination and Marriage.* The Secretary next presented a report together with the votes of Councils regarding the rules for Ordination and Marriage recommended by the 7th
General Assembly, stating that several of the Councils had not reported on these matters. The subject was referred back to the Executive Committee for report at the next meeting of the Assembly.

17. *All-India United Church.* The Secretary presented this subject stating that only three councils have taken definite action regarding it. The matter was carefully discussed after which the following resolution was moved, and adopted,—

"The Executive Committee is instructed to communicate to the General Assembly of the Presbyterian Church the fact that we are negotiating with the Church of England in South India with a view to organic union and that we feel that we cannot consider the question of uniting with other sister churches in India at present. We trust, however, that the spirit of God will lead these churches to join together into one organic church and we pray for the coming of the day when all Christians in India shall be members of one church."

18. *United Theological College, Bangalore.* Rev. H. J. Sudder presented an appeal on behalf of the United Theological College, Bangalore, and moved the following resolution which was seconded and adopted,—

"With reference to the appeal of the United Theological College, Bangalore to the Church of Christ in India and Ceylon containing an estimated need of Rs 204,000 for its proper equipment, and an immediate urgent need of Rs. 38,000 to cancel the mortgage on its buildings

"RESOLVED I. That the General Assembly heartily endorses the appeal and commends it to the Church Councils, with the suggestion,—

a. That each Church organization be urged to make a special contribution this year or as soon as possible toward the Building Fund, and

b. That the Churches place the United Theological College on their regular list of benevolences for an annual contribution toward the support of this important Institution.

"II. That the United Theological College, Bangalore, be commended to Churches and individuals for their earnest prayers and sympathies and that eligible young men be sought and urged to take advantage of the courses of study offered there."

The Assembly adjourned with the benediction to meet at 7.30 a.m. on Thursday the 15th.
Thursday, September 15.

The Assembly convened at 7.30 A.M. and as Rev. J. M. Kesari could not be present on account of illness, the Vice-President took the Chair.

Dr. Miller of Pasumalai opened the meeting with prayer.

The Secretary read the minutes of the sessions of yesterday afternoon and evening. These were corrected and approved.


(See Appendix G.)

The following recommendations were made:—

(1) That statistics be collected annually.

(2) That the committee send suggestions to Church Councils regarding the matters which should be included in their reports.

(3) That copies of the minutes of Councils be sent to the convener of the committee immediately after the meeting they record.

(4) That the following sections of the report be commended to the careful consideration of Councils, viz., those concerning

(a) The need of care in admitting to Church privileges (para 5).

(b) The pastorate (para 8).

(c) The preparation of baptized adults, and young people growing up in the Church for full communion (para 11).

(d) The inclusion of all church contributions in the accounts (para 14).

(5) That the summaries of the reports of Church Councils be commended to the consideration of the Councils; and that they be asked to consider how far plans that have proved successful in other councils may be adopted in their own (para 17-26).

After discussion and some verbal alterations the Assembly adopted the report with its recommendations.

20. In connection with the report it was voted to record the following resolution,—

"The Assembly desires to remind the churches that service to the whole community is one of the most important functions of the Church of Christ in the world and that in this important period of India's history, when the tasks of citizenship needs every capable helper, every council and local church should keep
this aim before its members, and study and consider as to the
best way to further develop this line of activity in the Church.

"The Assembly also asks the Life and Work Committee to
obtain reports from Councils concerning this aspect of the
Church’s life and work."

Rev. V. Santiago, the Convener, presented the report of his Com-
mittee. (See Appendix H).

It was moved, seconded, and voted to adopt the report.

22. Report of Committee on Work for the Young. Rev. M. S.
Taylor, convener, presented the report of his Committee. After
discussion and some verbal alterations the report was adopted.
(See Appendix I).

23. Arising out of the discussion of this report it was voted to
commend the Boys’ Scout Movement to the Churches and Church
Councils for their adoption.

24. In connection with the question of illiteracy raised by
the report, Mr. Maclean offered the following resolution which
was seconded and adopted:

"The Assembly recommends that the Councils consider the
prevalence of illiteracy, and urges all Churches to take steps to
create a conscience on this subject even in the humblest of village
congregations. The report of the recent commission on Village
Education might be commended for consideration as containing
very helpful suggestions."

25. Report of Committee on Church Member’s Manual. This
Committee reported progress stating that the suggestions that
have been received from the Church Councils concerning the
Manual after the suggested outlines were printed in the United
Church Herald had been forwarded to Rev. G. E. Phillips of
Bangalore who has taken up the work of preparing the Manual.

26. Accounts. The Secretary presented his report as
Treasurer giving the following summary of accounts for the past
two years. Voted to record.

Expenditure,

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid board for delegates and Executive Committee at 7th Assembly</td>
<td>103</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>&quot; Office Expenses, furniture</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>&quot; Post and Telegraph</td>
<td>67</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>&quot; Printing</td>
<td>246</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

2
Paid Expense Executive Committee
  Committee on Union      ...  1105 15 0
  Balance due on Hand book ...  30  2 6
  Expenses, M. R. C.        ...  136  4 6

1744  1 9

Income.

 Rs. | A. | P.
-----------
Balance on Hand    ...  37  8 6
Received Special Fund ... 40  5 9
Rebate            ...  11  4 0
Councils          ...  678  0 0
Donations         ...  939  1 9
Miscellaneous     ...  29 12 0

1736  0 0

Balance due Treas. ...  8 1 9

1744  1 9 1744  1 9

27. It was moved and seconded to extend to Dr. Sherwood Eddy a very hearty vote of thanks for his donations which made possible the second and third meetings of our Union Committee. Carried.

28. Assessment on Churches. The recommendation of the Executive Committee that Church Councils be requested to contribute to the funds of the Assembly at the rate of Rs 3 per organized church each year for the next two years was moved and voted.

29. Vote of thanks. Rev. E. H. Lewis of the Canarese Council moved the following resolution which was seconded and unanimously carried:—that the Secretary be instructed to convey the thanks of the Assembly to our hosts and hostesses in Nagercoil for the very kind hospitality shown to all the members of the Assembly during the days of our Session.

Mr. Paul Daniel spoke, in reply, of the very great pleasure the Nagercoil Church and the Travancore Council had had in entertaining the Assembly. He assured the Assembly that Nagercoil was highly honoured by having the Assembly meet here and that he hoped the visit to Nagercoil would have done the whole United Church much good also.
30. **Obituary Notices.** The Assembly rising and standing listened to the reading of brief biographical notices concerning the ministers and officers of the S.I.U.C. who have died since the meeting of the 7th General Assembly. These notices were read by the Rev. H. Sumitra. (See Appendix J.)

The Hymn "For all the Saints who from their labours rest" was sung after which a prayer was offered thanking God for the labours of His servants who during these two years have gone to their reward.

**Reading of Minutes.** The Minutes of this session were read, corrected and approved.

The Vice-President, as Chairman, brought the session of the Eighth General Assembly to a close in a short address in which he urged the Church to maintain its leadership in service for the community about it in all matters. "Our great task is not only to bring the world to Christ, but also to bring Christ to the World."

Rev. H. Sumitra and Rev. J. Stewart led the Assembly in closing prayers and the latter pronounced the benediction.

The Assembly adjourned *sine-die.*
APPENDIX A.
REPORT OF EXECUTIVE COMMITTEE.

During the time that has elapsed since the last meeting of the General Assembly, the Executive Committee has held three meetings. A good deal of business has also been transacted by correspondence.

During the time under review there have been several changes in the personnel of the Executive Committee and of the other Committees appointed by the South India United Church.

In Nov. 1920, Mr. S. Gnanamoni, Secretary of the North Tamil Council and a member of the Executive and Property Committees, died.

Early in 1921, Rev. A. W. Brough went home on furlough leaving the office of President vacant. Since then Rev. J. M. Kesari the Vice-President has acted as President.

In April, 1921, Rev. L. R. Scudder went home on furlough leaving his place on the Executive Committee vacant. About the same time Rev. J. M. McNair went on furlough and Rev. Ralph Robertson was appointed in his place as Chairman of the United Church Herald Committee. In August, 1921, E. J. Kallat, Esq., resigned his position as a member of the Executive Committee and on Mr. Kallat’s nomination Rev. Dickson was elected in his place. Owing to the fact that there was no representative of the North Tamil Church Council on the Executive Committee in Sept., 1921, Mr. P. J. Devasagayam of Coimbatore was asked, to sit with the Committee as a member.

1. Nominations for Officers and Committees for 1921–1923. The Executive Committee voted to report the nominations received from Councils for officers to the Assembly, after adding the name of Mr. J. V. Chelliah of Jaffna to those for Vice-President. Nominations for committees and representatives were also presented.

2. Accounts. The Treasurer presented his accounts since the last meeting, showing an expenditure of Rs. 1,183-5-0 and an income of Rs. 1,205-6-9 and a credit balance of Rs. 22-1-9. Of this total Rs. 829-1-9 was received from Dr. Sherwood Eddy for expenses connected with the Meetings of the Committee on Union. Rev. V. Santiago was appointed auditor on the Treasurer’s accounts.

3. Assessment on Churches. In December, 1920, the Executive Committee requested the Churches to pay Rs. 3 per
organized Church for the use of the General Assembly and its Committees. This assessment has been accepted by the Councils and as a result we have a credit balance in place of the usual debit balance. The Executive Committee recommends that this rate be continued for the present.

The Councils have also accepted the suggestion of the Executive Committee that for the sake of economy this year the officers of the South India United Church and members of Committees who should be present at the Assembly be appointed delegates from their Councils. This has resulted in the saving of a large sum which would otherwise have had to be paid for travelling expenses for such persons.

4. Amalgamation of Arcot and Madras Councils. As the Missions connected with these two Councils wish to devolve responsibility for Evangelistic work and Elementary Education on the Indian Church, the two Councils concerned feel it would be better for them to be organized into one Council so that all the work may be unified throughout the area, and therefore both Councils request the Assembly to give them permission to amalgamate. The Executive Committee recommends that this permission be granted.

5. Rules Regarding Ordination and Marriage. The following Councils accept the rules proposed:—Arcot, Telugu, and Madura. The other Councils have not reported any action to the Executive Committee.

6. Work in Malabar. At the close of the General Assembly meeting in Calicut in Sept. 1919, the Joint Board of Management provided for by that Assembly entered upon its work. At the first full meeting of the Board, general principles of management were thoroughly discussed and provisions made for carrying on the work by the appointment of men in charge of each department. At a meeting of the Malabar Council in Dec. 1919, these arrangements were accepted by common consent and the Board and Council have worked under them since then.

In February 1920, Mr. J. Chandran resigned his office as President of the Council and Board and Dewan Bahadur G. T. Vergese Esq., B.A., was elected in his place. In July, 1920, Rev. V. Santiago returned to his work in the Madura Council and Rev. S. Paramanandam of Madras was appointed in his place as an S.I U.C. representative. In February, 1920, Rev. G. G. Brown of Jaffna died and his place on the Joint Board was filled with the coming of Rev. J. H. Dickson who in August, 1920 took Rev.
Banninga's place as an S I.U.C. representative in Malabar and Executive Secretary of the Joint Board. He also was elected the Convener of the Malabar Sub-Committee. Mrs. Dickson joined her husband in the work in Dec. 1920.

In Dec. 1920 Rev. Ch. Hermon retired from the active ministry, and thereby ceased to be Vice-President of the Malabar Council and a member of the Joint Board; Rev. M. Simon was elected Vice-President and Mr. J. Chandran, B.A. was elected a member of the Board. In June, 1921, Rev. Paramanandam returned to his work in Madras.

There has been no little difficulty in administering the property of the Malabar Mission. At the beginning of our entry into the work, the property was all in the hands of the Custodian of Alien Property appointed by the Government of Madras. Great difficulties had been experienced by the Swiss Missionaries in collecting rents and in enforcing contracts and much money was lost owing to this. After several months of correspondence the Government finally gave Mr. L. R. Chandran, a power of Attorney, and it is hoped that order may be restored in this department, and a much larger income received from the fine property in the care of the Board.

The lack of full-time workers to give their oversight to the work of the Church has been felt very seriously throughout the period. Before the War 52 Missionaries were engaged in work in this area and it is impossible to think that two full-time men and seven volunteer workers could give the supervision needed. It is but natural therefore, that misunderstandings have arisen. It has been abundantly shown that the machinery for carrying on the work is inadequate and that the constitution of the Malabar Council, in its present form, does not meet the needs of the work.

In their report to the Executive Committee the Malabar Sub-Committee therefore, presented a plan for reconstruction of the form of administration. This was carefully considered by the Executive while four of the Malabar members of the Joint Board were present at the Meeting.

Two appeals received from members of the Malabar Churches were also carefully considered while these Malabar members and one further delegate from Malabar (a signatory of one of the petitions) were present.

(A) In regard to the appeal from Cannanore the Executive Committee passed the following recommendation,—
"A petition was received from certain members of the Cannanore Church and its outstations, appealing against the decision of a Committee of the Malabar Church Council with reference to difficulties in the Chowa Church. RESOLVED to recommend to the General Assembly that the signatories be informed that we are unable to take cognizance of the matter as it has not been finally adjudicated by the Malabar Church Council."

(B) With reference to the other appeal the Executive Committee took the following action:—

"A petition was received signed by about 1,200 members of the Malabar Church asking that the action of the Malabar Church Council in setting aside certain Indian members of the Board for full time work in the Mission be disallowed on the ground of certain alleged irregularities in the conduct of the special session of the Church Council held on the 16th. July, 1921, at which the resolution was passed. RESOLVED, to recommend to the General assembly that the signatories be informed that the Assembly approves of the action of the Executive Committee of the S.I.U.C., the Joint Board, and the Malabar Church Council in making the appointments referred to, and, after full inquiry and consideration of the several allegations made in the petition, finds no ground for interference."

(C) With reference to the report of the Sub-Committee recommending reconstruction the Executive Committee recommends the following resolution to the Assembly:—

"The Malabar Sub-Committee presented a report on the working of the scheme adopted by the 1st Assembly for the conduct of the Malabar work together with a memorandum indicating changes which in their judgment are essential for the efficient management of the enterprise. This report and memorandum were discussed at length with four Malayalee members of the Malabar Board who had come as delegates to the Assembly and it was the unanimous judgment of these brethren and of the Executive Committee that in the interests of the Malabar Church and of the proper management of the whole work we must recognise that experience has conclusively shown that we were not wise in permitting the Church Council to control the whole work as a unit and that steps should be taken to reconstitute the work in the light of this experience."
"It was therefore RESOLVED, that the Executive Committee be instructed to approach Government through the National Missionary Council for a mandate which shall give the S.I.U.C. unquestioned control of the work in return for the responsibility that we have assumed, and that, failing this, Government be informed that we desire to be relieved of further responsibility for the work in Malabar.

"If a satisfactory mandate is received, the Executive Committee is instructed to proceed with such a scheme for the reconstitution of the work as will in their judgment be best suited to secure the efficiency and permanence of the whole work."

7. Property. Read letter from Rev. H. A. Poley, Convener of the Sub-Committee on 'Property'. The recommendations of the letter regarding the incorporation of the South India United Church were carefully considered and it was voted to recommend that the Assembly adopt the report and appoint the following as a Committee on "Property":

Rev. H. A. Poley, Convener, Rev. W. S. Sutherland,
Rev. J. H. Maclean, Mr. L. R. Chandran.

8. Directory of Worship. Read letter from Rev. H. A. Poley, the former convener of the Sub-Committee on Directory of Worship. It was voted to recommend the appointment of the following as a Sub-Committee of the Executive for the purpose of considering the need and advisability of revising and printing the Tamil Order of Service and Directory of Worship.

Rev. H. A. Poley, Convener, Rev. V. Santiago,
Rev. J. M. Kesari, Mr. P. J. Devasagayam,
Rev. S. Cornelius.

APPENDIX B.

REPORT OF THE COMMITTEE ON UNION

Meetings of the members of the Committee on Union were held in Nagercoil at 3 p.m. on September 11th, and at 9 p.m. on the 12th.

There were present, Rev. J. M. Kesari, Rev. John J. Bannin-ga, Rev. V. Santiago, Mr. J. V. Chelliah, Rev. H. Sumitra, Rev. J. H. Maclean, Mr. K. T. Paul, Mr. P. J. Devasagayam, Rev. E. H. Lewis, Rev. S. Nicholson, Rev. A. T. Foster, Rev. C. G. Marshall, and Rev. J. H. Dickson,
The Meeting was opened with prayer by the Chairman.

The following statements and recommendations were passed, and ordered to be referred to the General Assembly.

I. Historical Statement.

1. The 7th. General Assembly in its resolution on Union recommended that when all the answers from the Councils had been received concerning the question of Constitutional Episcopacy the Secretary should draft a report of the decisions and submit the same to the Councils for information.

This report was drafted and published in the United Church Herald and sent to the Council Secretaries. The replies are also submitted herewith.

CHURCH COUNCIL RESOLUTIONS regarding the General Assembly’s Proposal for Church Union.

Malabar Church Council, Dec. 16, 1919.

The Malabar Church Council having considered the resolution of the General Assembly and the covering letter from members of the Executive Committee, desires to express its sincere belief in the principle of unity in the Kingdom of our Lord Jesus Christ.

We feel, however that in voting to allow the Executive and Special Committees to go on with the negotiations, we must state that at this stage we cannot commit ourselves to any scheme of Union but must reserve our acceptance of all details until a later date after careful examination both by our Churches and Council.

Telugu Church Council, Dec. 16, 1919.

The Telugu Church Council agrees to the three conditions laid down by the General Assembly as a basis of union with the Anglican and Mar Thoma Syrian Churches.

The Council considers that these conditions provide a sufficient basis for the commencement of negotiations.

The Council would urge the Executive and Special Committees to exert the greatest caution in order that the heritage of liberty of the S.I.U.C. may not be endangered.

North Tamil Church Council, Dec. 19, 1919.

The North Tamil Church Council is heartily in sympathy
with the idea of union with the Anglican and Mar Thoma Syrian Churches on the basis of inter-communion and the equality of the ministry and membership. It accepts three of the articles of the Lambeth Quadrilateral, namely, 1. On the Old and New Testaments, 2. The Creeds, and 3. The Two Sacraments.

It is unable, however, to accept the Episcopal form of Government as essential to the union but suggests that the form of government (episcopal or other) be left to the decision of the resultant autonomous and independent church on the consummation of union as it may be led by the Spirit of God.

Jaffna Church Council, Jan. 15 and 16, 1920.

The Jaffna Council has carefully considered the resolution of the General Assembly in regard to the union with the Anglican and Mar Thoma Syrian Churches and desires to express its sincere sympathy with all movements which attempt to bring the various churches into closer fellowship. We approve of the Executive Committee's continuing negotiations with these Churches without committing ourselves in advance to any decision which they may make. Further we think that, if before organic union is urged we can meet our brethren of those churches in absolute spiritual equality and in full fellowship, adequate organic union will be comparatively easy.

Arcot Church Council, Jan. 15 and 16, 1920.

Resolved that the Arcot Council express its approval of the proposed union of the South India United Church with the Anglican and Mar Thoma Syrian Churches on the lines proposed in the resolution adopted by the General Assembly and that it trusts that union may be consummated in the near future.

Madras Church Council, Jan. 29, 1920.

This Council considers that it is desirable to adopt a Constitutional Episcopacy (1) in which the Bishops shall be elected by and be responsible to the General Assembly; (2) in which there shall be a mutual recognition of the absolute equality of the ministry and membership of the uniting churches; and (3) in which the resultant church shall be an autonomous and independent entity.

Kanarese Church Council, Jan. 29, 1920.

The Kanarese Church Council believes that for the growth of each church and each individual member the present form of Church government which we have in the S.I.U.C. is better
suited than an episcopal form. But realising the desirability of forming a united church in India we are prepared to accept constitutinal episcopacy. It is our wish that the Bishops in the United Church should not have more authority than now belongs to the President of the South India United Church. We are of the opinion that a Bishop is not superior to a minister. We also desire that the responsibility and the liberty of our members in settling the internal affairs of their Churches should not be removed. Besides we should have full liberty to unite in every possible way with other Churches, such as the Wesleyan Methodist Church and the Methodist Episcopal Church. If it is impossible to fulfil our wishes as expressed above we desire to be in federal union rather than in organic union with the Church of England and the Mar Thoma Syrian Church.

Travancore Church Council.

In Sept. 1919 this Council put itself on record and sent the following resolution to the Assembly:—

Resolved to ask the General Assembly to consider the question of Union (with the Anglican and Mar Thoma Syrian Churches) on the basis of a constitutional episcopacy; an independent autonomous church, and spiritual fellowship with all evangelical Churches.

In August, 1921, the following resolution was adopted:—

While the Travancore Church Council keeps on open mind with regard to Union with the Anglican and Mar Thoma Syrian church, it is at present so engaged with domestic problems that it regrets it has not been able to give full consideration to the question of this wider union.

Madura Church Council, 13th Jan. 1920.

The Madura Church Council desires to express its gratitude to our Heavenly Father for the growing spirit of unity being manifested within the Church of Christ in India and in particular desires to record its approval of the proposed union between the Anglican, Mar Thoma Syrian and S.I.U. Churches.

Therefore be it resolved that we approve the proposed union on the following basis:—

1. That the united Church adopt a constitutional Episcopacy in which the Bishops shall be elected by and be responsible to the General Assembly of the Church. For further definition of the term "Constitutional Episcopacy" we would
refer to the definition given in the general letter of the Executive Committee of the S.I.U.C. dated 25—11—19.

2. That in the united Church there shall be mutual recognition of the absolute equality of the ministry and of the membership of the said church.

3. That the resultant church shall be an autonomous and independent entity.

2. The General Assembly further instructed the Executive Committee to confer "with representatives of Anglican and Mar Thoma Syrian Churches and of such other bodies as they deem wise, with a view to the possibility of union." When this recommendation reached the point where the matter could be considered for presentation to the General Assembly, the Executive Committee was to call a Meeting of its own members together with the additional members on the Committee on Union and draw up a memorandum for submission to the Councils for consideration and for presentation to the next General Assembly for action.

3. Immediately after the close of the 7th General Assembly it was found that there was no likelihood of the Mar Thoma Syrian Church's taking up the question of union at that time, though Bishop Abraham and two other members of that church had sent out a statement concerning their personal views on the matter. We were given to understand that no official action was taken or contemplated by the Mar Thoma Syrian Church itself.

Though private Conferences were held with members of other Churches no formal negotiations have been carried on with them.

In March, 1920 a communication was received from the Bishop of Dornakal asking for a Conference with the General Assembly's Committee on the question of Union, so that the Bishops in India might have a clear understanding of the issues involved before going to Lambeth Conference. The matter was referred to our whole Committee on Union, and by their vote 12 members were selected to go to Bangalore that month for a conference with a Committee appointed by the Provincial Synod of the Church of England in India and Ceylon. The findings of that Meeting are found in what is called the First Preliminary Report.
After the Bishops had returned from the Lambeth Conference it was felt by many that it was scarcely worth while to have a second meeting of the Joint-Committee as Lambeth had not recognized the "absolute equality of the Ministry" as laid down by the 7th General Assembly. But after considerable correspondence, a meeting was held in December 1920, and three days were spent in a very careful consideration of the question of the Ministry and the findings of this meeting were published in the Second Preliminary Report. At that meeting it was felt that so much progress has been made that another meeting should be held as soon as possible, and that for the next meeting Sub-Committees should prepare memoranda on various subjects. This was done during the hot weather of 1921 and the Committee again met in Madras in June last, and spent four days in considering the various memoranda that had been prepared. The findings of all these meetings were published in the United Church Herald for August, and are now herewith submitted to the General Assembly.

First Preliminary Report

FINDINGS

Preamble. As representatives of the Anglican and South India United Churches, after prayerful deliberation for two days, we accept the following as a preliminary statement of matters on which we found agreement, recognising that we have not included all matters that might be considered and that we do not have authority to bind our churches to an acceptance of these items as their official action. We look forward in future meetings to making a fuller survey of the whole ground.

I. We are agreed.

(1) That the only union which Christians should aim at is the union of all who acknowledge the name of Christ in the Universal Church which is His Body: and that the test of all local schemes of union is that they should express locally the principles of the great Catholic unity of the Body of Christ. Our only desire, therefore, is so to organise the Church in India that it shall give the Indian expression of the spirit, the thought, and the life of the Church Universal.
(2) That the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation and are the rule and ultimate standard of faith.

(3) That we accept the Apostles' Creed and the Nicene Creed as containing a sufficient statement of the faith of the Church for a basis of fellowship.

(4) That the two sacraments, Baptism and the Supper of the Lord, are to be ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(5) A. That believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church, we accept it as a basis of unity without raising other questions about episcopacy.

B. That by a historic and constitutional episcopate we mean:—

a. that the bishops be elected by representatives of the diocese and approved by representatives of the province;

b. that the bishops shall perform their duties constitutionally in accordance with such customs of the church as shall be defined in a written constitution; and

c. that continuity with the historic episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate be demanded.

(6) That after union all future ordinations to the presbyterate (ministry) would be performed by laying on of hands of the bishops and presbyters (ministers), and that all consecrations of bishops would be performed by bishops, not less than three taking part in each consecration,*

(7) a. that the Church in India ought to be independent of the state:

b. that the Church in India must be free from any control legal or otherwise, of any Church or Society outside of India:

c. that while the Church in India is free from such control it would regulate its acts by the necessity of maintaining fellowship with other branches of the Catholic Church with which we are now in communion.

II. We place on record

That both in the Anglican Church and in the South India United Church ordination is held to confer a commission to minister in the Universal Church of God and not simply in a local area or a particular community.

That in ordination God speaks through the Church and gives special grace for the ministry.

III. In addition to the matters on which agreement was recorded, the S.I.U.C. representatives placed on record statements on equality of the ministry, equality of membership, and communion with other evangelical Churches as follows:—

1. EQUALITY OF MINISTRY.

The S.I.U.C. requires in ordination:—

a. The resolution of a Church Council, after examination of the candidate and evidence of his inward call;

b. The acceptance of the candidate by the Council (presbytery) by the giving of the right hand of fellowship by a chosen minister (presbyter);

c. The prayer for the Holy Spirit and the laying on of hands of the ministers (presbyters).

The commission given in ordination is a commission

(1) to pastoral work and oversight of the church;

(2) teaching;

(3) to administer the sacraments.

The S. I. U. C. maintains the principle of confining the administration of the communion and ordination to ministers (presbyters) alone.

The S. I. U. C., therefore, makes it a condition of union that all its present ministers (presbyters) shall after union be recognised as ministers (presbyters) without re-ordination.

2. EQUALITY OF MEMBERSHIP.

The S. I. U. C. representatives do not at present pronounce on the question of confirmation which they have not considered. Their Church at present maintains a system of instruction and admission to communion in each parish by a service which includes an examination, profession of faith and prayer for the blessing of the Holy Spirit (and, in one Council, the laying on of hands by the minister).
Without pronouncing in regard to any future adoption of confirmation, the S. I. U. C. desires that all the present communicant members of both churches should after the union be regarded as communicant members of the Church.

3. COMMUNION WITH OTHER EVANGELICAL CHURCHES.

The S. I. U. C. is not prepared to give up the privilege of intercommunion with the other Evangelical Churches with which it is now in communion.

On the question of the admission of ministers of other bodies to celebrate the sacraments in the church, the S. I. U. C. representatives are not prepared to make a definite statement and reserve the subject for future consideration.

---

Second Preliminary Report
BANGALORE, DEC. 14—16, 1920.

I. A Statement of Subjects Discussed

The following subjects were discussed during the course of the sessions of the conference.

1. Equality of Ministry.
2. Communion with Other Evangelical Churches.
3. Freedom from State Control.
4. The Area Affected by the Union.

The following resolutions were most carefully considered, discussed, and passed.

II. Note on Confining the Negotiations

Regarding Union with the South India United Church to the Dioceses of the Church of England in South India

In the course of the discussion it became evident that in the initial stages the inclusion of all the Anglican dioceses in India in the proposed corporate union would add immensely to the difficulties of the negotiations.
1. Practical Difficulties. The intention of both parties in the negotiations is that the resultant Church shall be independent and autonomous and free from state control. This involves negotiations for severing the Anglican Church from state control. That Church is working on this problem, quite apart from the negotiations with the S.I.U.C., but the legal difficulties involved will take a long time to solve and the corporate union of the Churches would be indefinitely postponed.

2. On general grounds the proposed arrangement has advantages. The ecclesiastical questions involved and the reasons for meeting them in the way suggested are being carefully discussed in South India by the Churches concerned. The membership of these Churches is preponderantly Indian. In the Northern dioceses a very large proportion of the members is European and not directly affected by the problems and hopes which influence the Churches in S. India. Moreover the Churches concerned are linked together by language and race, and form a natural regional Church.

It thus becomes evident that the best way of working out the practical problems and their adjustments is that they be entrusted to those who are linked together closely by race and language and in a smaller area where continuous consultation is possible.

Another consideration weighs with the Anglican members of the conference. It is apparent that it immensely increases the difficulty of a situation like the present if every decision involving an ecclesiastical issue must be submitted to the judgment of a large number of persons imperfectly acquainted with the circumstances. While not being willing, perhaps, to give their definite consent to each proposition, they would be willing to entrust the working out of the principle laid down to the judgment of the local Bishops guided by the resolutions of the Lambeth Conference and feel secure that nothing would be done by them to break the fellowship of the Churches.

III. Note added to I (6) of The First Preliminary Report

Persons consecrated Bishops or ordained Presbyters as contemplated in I (6) of the findings of March, 1920, will have all the rights and privileges of Bishops and Presbyters respectively in the Churches now in communion with the Church of England.

IV. The Ministry of the Church after Union

After long discussion and several verbal changes in the
original draft, the following resolution was adopted (one member not voting).

Arrangements will be necessary with regard to those ministers of the uniting Churches who were ordained before the union and are working in either Church at the time of union. In the sections which follow "the area affected by the union" means the dioceses in South India which will be formed to include the members of the two uniting Churches.

The Conference suggests that these arrangements be as follows:—

1. All such ministers shall be equally eligible as members of all Councils in the Church in the area affected by the union and as delegates to any Council to which the Church in that area sends delegates.

2. Any such minister shall be at liberty to ask of the bishops of the Church in the area affected by the union a fresh commission such as would have enabled him to minister in the Church to which he did not belong before the union.

3. All ministers working in either Church at the time of union together with those subsequently ordained in the Church after union shall form the ministry of the Church in the said area.

4. In regard to ministrations in the area affected, the authorities of the Church in that area will undertake that any minister ordained before the union, who does not avail himself of the liberty mentioned in para 2 above, shall not exercise his ministry, whether permanent or occasional, in places where in their judgment the exercise of his ministry will raise conscientious scruples in the congregation concerned or be injurious to the interests of the Church in the area.

5. Any minister, who does not avail himself of the liberty mentioned in para 2 above, will have no claim by virtue of the union to any rights or status outside the said area which did not belong to him before the union.

V. Resolution to Continue Negotiations

This Conference suggests that its work should be continued and that its next task be the drawing up of a preliminary statement of the guiding principles of such a union between the S.I.U.C. and the Church of England in S. India, especially with regard to points to which special importance is attached in either Church.
Resolutions of the Third Meeting of the Committees
of the Anglican and S.I.U. Churches
on the Union of Churches in South India.

I. GOVERNMENT OF THE UNITED CHURCH

The memorandum prepared by the sub-committee was presented and the following points were agreed to.

(1) SIZE OF DIOCESES.

The Conference considers that the aim should be to establish Dioceses smaller than the present Anglican Dioceses and that the division of Dioceses should, as far as possible, be on a territorial basis. As the membership of the uniting Churches is about equal it would be advisable that in the beginning the number of Dioceses in each of the two uniting Churches should be as nearly equal as possible.

(2) THE GOVERNING BODIES.

It was agreed that the present Council system, with such local modifications as the circumstances of the Diocese demand, should be adopted:—

1. The Pastorate Committee.

2. The Local Council.—This is variously called “Circle” and “District” in the Anglican Church.

3. The Diocesan Council.—The present “Church Council” of the S.I.U.C. would be generally in size and constitution the basis of the Diocesan Council.

4. The Provincial Synod (or General Assembly).

A. DUTIES AND MEMBERSHIP OF THE PASTORATE COMMITTEE AND LOCAL COUNCILS.

It was agreed that the present scheme of Pastorate Committees and Local Councils should be continued and that in the united Church each Diocese should be at liberty to draft its own rules for these, subject to the final approval of the Provincial Synod (General Assembly).

B. THE DIOCESAN COUNCIL.

Membership. It was agreed that

(a) this Council should consist of the Bishop: all the clergy (ministers): and lay representatives chosen on a definite proportional basis.
(b) it should also include co-opted members.
(c) the Bishop should be chairman ex officio.

C. DUTIES OF THE DIOCESAN COUNCIL.

It was agreed that the duties of the Diocesan Council should be those at present assigned to the "Church Councils" of the S.I.U.C. viz:—

(a) oversight and care of the congregations within the Diocese.
(b) organization and recognition of pastorates and local councils.
(c) approval of candidates for ordination and the appointment of clergy (ministers) to pastorates (see note).
(d) counselling and aiding unorganised companies of believers.
(e) decisions on reference and appeals.
(f) encouragement and maintenance of evangelistic work.
(g) discipline of the Church according to the constitution.
(h) election of representatives to the Provincial Synod (General Assembly).

Note.—Each Diocesan Council would be free to adopt its own rules for the appointment and transfer of clergy (ministers).

(3) POWERS OF THE BISHOP.

1. The Bishop shall be President of the Diocesan Council and have a right to visit any permanent committees and councils in the Diocese.

2. Location of clergy shall be carried out by the Bishop in accordance with the rules formulated by the Diocese. It is highly desirable that the Bishop should conduct or arrange for the conduct of the service at which the minister is inducted to his charge.

3. Ordinations. The Diocesan Council will approve and communicate to the Bishop the names of candidates selected for Ordination, in accordance with the rules formulated by each Diocesan Council.

The Bishop will enquire concerning their fitness and if he approve them he will ordain them in the form prescribed. If he does not approve of a candidate he will inform the Diocesan Council of the fact and they may at their discretion take steps
to enquire further into the fitness of the candidate but the Bishop cannot be compelled to ordain a man whom after careful enquiry he does not approve as fit.

4. The spiritual care of ministers and workers would be the Bishop's special responsibility.

5. Licenses to officiate and preach. In accordance with rules laid down by the Provincial Synod the Bishop would give formal licenses to clergy to officiate and preach in the Diocese.

6. Discipline of Church members. The facts of cases requiring discipline should be tried by courts authorised to do so by the Provincial Synod. Any sentence which involves excommunication, greater or less, will require the approval of the Bishop.

7. Discipline of Clergy. Charges against the clergy will be submitted to the Bishop in the first instance and he will proceed to deal with each case in accordance with rules to be formulated by the Provincial Synod.

8. Veto. As chairman of the Diocesan Council he would have a veto on resolutions concerning certain classes of subjects prescribed by the constitution. This veto could be the subject of appeal to the Provincial Synod, whose decision would be final.

9. Finance. The Bishop would not have control over finance or any arbitrary powers not conferred by the constitution.

10. Worship. While the utmost freedom should be allowed in public worship it will be the duty of the Bishop to advise the Churches in this matter and to cause to be prepared special services and prayers as they may be required from time to time. He should also be empowered to take notice of any grave irregularities if they should occur in public worship. It will be of great benefit to the Churches if the Bishop receive reports from them as to the usefulness of different services. (See Appendix I.)

(4) VOTING BY HOUSES of laity, clergy and Bishops in the Provincial Synod.

The Conference considered the question of voting by "houses" in the Provincial Synod and relegated the matter to the consideration and report of a sub-committee to be nominated by the two conveners.

(Note by Secretaries. Several other matters were raised in the Report of the sub-committee which were not considered by the Conference for want of time).
II. CREEDS: THEIR USE: DECLARATION OF
ASSENT.

1. In accepting the Apostles’ and Nicene Creeds as a sufficient statement of the faith of the Church for a basis of fellowship, it is understood that it is competent to the Church after union to issue supplementary statements concerning the Faith for the guidance of its teachers and the edification of the faithful, provided that such statements be not contrary to the truths of our religion revealed in the Holy Scripture.

2. That either the Apostles’ Creed or the Nicene Creed should be used as the basis of one part of the instruction for Baptism, it being understood that at first the Apostles’ Creed will be so used. The present custom in the two Churches is that—in the Anglican Church the Creed is used as prescribed in the Prayer book and the candidates are asked in the baptismal service to affirm their belief in its terms: and in the S.I.U.C. it is frequently used in the service and questions are asked of the candidates dealing with their faith.

3. The use of the Creeds in worship is an act of adoration and thanksgiving towards Almighty God for His nature and for His acts of love and mercy as well as a joyful remembrance of the faith which binds together the worshippers. While it is competent for the Church to legislate concerning the occasions on which the Creeds are to be used in worship, it is agreed that neither the General Assembly or Synod nor the Diocesan Council nor any other Church authority will forbid their use in worship.

4. Declaration of Assent.

(Preliminary Statement. It ought to be observed first that individuals share the belief of the Church in proportion to their capacity and experience. No two persons say any Creed with precisely the same understanding. One may accept it as a whole as capable of being proved “by most sure warrants of Holy Scripture” and as being the faith of the Church Universal throughout the ages. Some portions of the Creed he accepts in quite a different way, as having deeply influenced his own life and entered into the very heart of his thinking and feeling. With his growth in religion more and more of the Creed becomes part of his personal religious experience. But it is equally possible for him to give a conscientious assent to the clauses of the Creed either because they have entered into his religious life, or into the religious life of the Church, or simply because he believes
them warranted by Holy Scripture. When clergy or others make a formal declaration of assent to the Creed this should imply at least one of these three positions towards all its clauses. It is no business of the Church to enquire curiously into the individual's state of mind on each clause. By assent the Church means real assent and real assent may take any of the above mentioned three forms.

The General Assembly or Synod of the Church shall determine what profession of faith shall be required of persons seeking to be ordained by its Bishops, it being understood that in making the union both Churches agree that at least a sincere belief in the truths enunciated in the Nicene Creed will be required.

5. By the expression "Nicene Creed" is meant that Creed which is commonly so called, though it is not the Creed of the Council of Nicaea but the Creed of the Council of Constantinople, and is known to scholars as the Constantinopolitan Creed.

6. It is desirable in making the union to provide that the act or agreement of union shall not be invalidated if in the future the Church should return to the original form of the Constantinopolitan Creed by omitting the words "And the Son" from the Article on the Holy Spirit.

III. CONFIRMATION.

Confirmation as it is understood in the Anglican Church may be administered by any of the Bishops of the united Church in any congregation which desires it. Persons who have been thus confirmed will be admitted to Holy Communion throughout the Church.

In other cases the service of admission to full membership now in use in the S.I.U.C. or some similar service shall be employed and persons who have been admitted according to this method will be admitted to Holy Communion throughout the Church.

IV. FREEDOM OF WORSHIP.

Resolved that the Conference generally approve of the Report on Freedom of Worship and direct that it be printed as an appendix to their report. (See Appendix I. p. 41.)

V. MARRIAGE QUESTIONS.

It is understood that the rules now in vogue in the Dioceses and councils which will be included in the united Church shall
continue after union till the Provincial Synod of the Church shall determine otherwise.

VI. INTERCOMMUNION.

1. It is not intended that the consummation of union between these two Churches should have the effect of excluding from Communion in the Church after the union such persons as have formerly enjoyed the privilege of receiving communion in one of the uniting Churches. In order to secure some equality of treatment in different parts of the united Church general rules will have to be framed by the Provincial Synod or General Assembly which the Diocesan authorities will apply to individual cases.

2. Again it is not intended that the consummation of union between the Churches should have the effect of laying open to excommunication or other church discipline a member of the future united Church who receives communion from some other Church in a place where no Church services are conducted by the united Church or who, in places where the united Church is working, receives communion on special occasions in other Churches, provided that in either case the Church to which the said member of the united Church goes for communion is one with which, before the union members of either of the uniting Churches were accustomed to communicate.

VII. THE MINISTRY OF THE CHURCH.

The Conference considered the interpretation of the resolution passed at the first session that "after union all ordinations shall be by bishops" in relation to the position of ordained ministers who might after the union offer to enter the ministry of the Church as ordained without desiring further ordination in the united Church and in relation to the missionary societies and the Churches which support them; but as the days allotted for the Conference had passed it was

Resolved that the Conference dissolve and appoint a sub-committee to consider the subject further and report to the next meeting.

The sub-committee is to be nominated by the two Conveners, the Bishop of Dornakal and Dr. Banninga.

It was further

Resolved that the paper prepared on THE DIACONATE
be printed as an appendix to the Report under the title of a "a paper prepared for the Conference but not considered at this session for want of time."

(See Appendix II, p. 43.)

APPENDIX I.
FREEDOM OF WORSHIP

The principle is now generally recognised that uniting Churches must aim at conserving, for the common benefit, whatever of good has been gained by each body in its separate history. That involves that the future Church will enjoy the freedom of worship which has characterised the S.I.U.C. while also having available for its use the historic liturgies which the Anglican Church desires to carry forward either in their existing or in some modified form into the worship of the future. It follows that

(a) The united Church should refuse to fetter any congregation to a particular form of worship,

(b) At the same time it should look towards the gradual preparation of some service book or Directory of Worship which would embody everything in the Book of Common Prayer which Angilcans find to be helpful for modern worship in India, also all of the S.I.U.C. Directory of Worship which is felt to be of permanent value, together with such forms of worship as Indian Christianity under the Holy Spirit's guidance may devise in the future.

Consider the two principles separately.

(a) The principle of congregational liberty of worship must be laid down as one of the terms of union. On the side of the S.I.U.C. many Christians would be conscientiously unable to enter a union in which it was not recognised. On the Anglican side large numbers feel that their Church has suffered for centuries from a mistaken effort to enforce uniformity. It must therefore not be possible, in the united Church, for any Council or Bishop to impose upon a congregation a form of worship to which it objects, or to prohibit the use of a form of worship which the congregation has found helpful.

The only limitation to the principle of congregational liberty which need be recognised is in the case of the sacraments, where for the sake of fellowship and real unity a minimum of uniform-
ity in observance seems to be necessary and as a matter of fact is actually in existence at present. In baptising, all ministers of the Churches which propose union use some formula as "I baptise thee in the name of the Father, and of the Son and of the Holy Ghost". In the celebration of the Lord's Supper all use the words of institution as recorded in 1 Cor. XI and incorporated in the Anglican Prayer of Consecration. The use of these words is a guarantee that the sacraments are essentially the same as they have always been in the history of the Church Catholic, and may therefore be laid down as a binding rule for the united Church.

(b) The principle of congregational liberty in worship in no way conflicts with the desire for the gradual compilation of a comprehensive Prayerbook. The use of such a book would be voluntary, but it would serve as a guide and stimulus to the devotional life of the congregations, it would probably be widely enough used for it to become familiar to all parts of the Church, so serving as a bond of union, and it would be of use in great gatherings in which all sections of the Church would unite.

But it appears that the time for the preparation of such a book has not yet arrived. While there is much criticism of existing forms of worship in all Indian Churches, it cannot be said that much definite guidance has hitherto emerged as to the methods of worship which will ultimately be adopted when Christianity has become completely naturalised in India. It appears that no book prepared in the near future could expect to attract to itself the spontaneous love and reverent use without which any Prayerbook is valueless. On the other hand, supposing that some orders of service or forms of prayer in the proposed book were generally adopted at this stage, it is quite likely that these would very soon acquire, in the minds of their users a binding force never contemplated by their introducers, and so become an obstacle to the free production of forms which will be as Indian as they are truly Christian and Catholic.

For these reasons it seems wiser to postpone the preparation of a Prayerbook while at the same time noting it as a task to be undertaken as soon as there is reason to believe that it can be accomplished with real benefit to the whole Church.

The suggestion has been made that in one case, that of the Eucharist, it would be of great value if the uniform elements in the worship could extend to a good deal more than the use of the Biblical words of institution, and could include such prayers
as express the ideas and sentiments which are fundamental to a true Communion service. The value of such a common nucleus of worship at the Lord’s Table is unquestionable, yet it seems doubtful whether at this stage such a nucleus can be prepared without causing offence to some Christians who hold firmly to non-liturgical forms of worship and it seems better to postpone the preparation of even so small a prescribed order of service until it is asked for by all parts of the united Church.

For the present therefore it seems best that the Anglican and S.I.U.C. usages should continue. When union is effected there will be an inevitable tendency for these usages to approximate each other, and it will probably come to pass quite naturally in the course of time, that what is of permanent value in them all will be gathered up into a book suitable for use by the whole Indian Church. At the same time there will always be some congregations which prefer to have no fixed forms of worship, beyond those already referred to,—the use of the Baptismal Formula and the words of Institution of the Lord’s Supper.

APPENDIX II.

THE DIACONATE. PRELIMINARY REPORT

(Note.—This report was circulated to the Conference but not discussed for want of time. It was then ordered that it should be printed as an appendix for information.)

To many minds it is of great importance to make clear that in all we do and attempt our purpose is to continue in this country and in our time the one Church which has always existed. This position gives special value to institutions which are referred to in the Scripture as existing in Apostolic times and have been continued ever since. One of such institutions is the Diaconate. The functions of persons called by the name Deacon have varied in the course of time. At first they seem to have been charged with works of help and mercy, especially the care of the poor and the sick together with the financial work involved. Later on in the West the Deacons became also assistants of the priests in the Church service and other spiritual matters. Work of this nature gradually overshadowed the other work. It is a result of this development that at the present day the deacons in the Church of England are practically probationers for the priesthood. The Anglican coming into the united Church would desire the continuance of the office of Deacon. This would involve Deacons’ being ordained to remain Deacons for
life or till promotion to a higher ministry. Anglicans are prepared
to consider proposals for a conception of the duties of a Deacon
different from that which now exists in the English Church.
For instance, Deacons might be ordained chiefly for the works
of mercy and succour and such things as the Apostles described
as "the serving of tables". If this change were made, the
advantage now felt to attach to the Anglican conception of the
Diaconate might be conserved by some such arrangement as
follows. If the Church Assembly should resolve to recommend
a Deacon for ordination to the Presbyterate, that Deacon might
become a Deacon candidate and would then be authorised to per-
form the sort of work as the Anglican Deacons now perform.

It would be in accordance with a custom which has prevail-
ed in the Church for more than a thousand years, if all persons
were required to pass through the Diaconate before being ordain-
ed to the Presbyterate. In view of ancient history it cannot be
said that this is essential to the validity of the higher order of
ministry. But one of the questions which needs determining is
whether it should be required as necessary or not that in the
future united Church candidates for the Presbyterate should have
served the Diaconate.

It is desired that the S.I.U.C. members should consider
whether there are any classes of function which experience has
shown to be required by the Church and which could usefully be
entrusted to Deacons as an order of the ministry.

If the S.I.U.C. recognise the value of the functions which
have at different times been given to the Diaconate, it should be
possible to come to an agreement, which will be very welcome
to the Anglican Church, to continue the use of the Dioconate
after the Union.

(Report of Committee on Union continued from p. 29.)

II. The Findings of the Joint-Committee and the
7th General Assembly’s Resolutions.

It is to be clearly understood that the S.I.U.C. is not com-
mitted by the report of the Joint-Committee but that the various
Councils must first be consulted in the matter and after their
reports have been received by the General Assembly, it must
again review the whole situation and take such steps as it deems
necessary.
In comparing the findings of the Joint-Committee with definitions of a Constitutional Episcopacy given in the Minutes of the 7th Assembly the following points of agreement and difference are brought out:—

1. **Election of Bishops.** The Method of election of the Bishops was not taken up in detail and is not mentioned in the findings but the Committee anticipates no difficulty in reaching an agreement along the lines laid down by the General Assembly. In the matter of responsibility to the General Assembly the findings show that in some of the functions which are said to belong to the Bishop (page 36) a certain amount of power is retained for the Bishop, for instance:—

The Bishop shall not be required to ordain a candidate for the Ministry concerning whose character the Bishop is not satisfied.

He will also have the spiritual care of Ministers and other workers.

He shall also carry out the sentences of discipline pronounced upon the members of the Church.

He shall also have a veto on the resolutions of the Diocesan Councils but this shall be subject to an appeal to the Assembly.

The Bishop is also given a certain amount of power in connection with Worship.

But in all these matters the powers of the Bishop are to be limited by a written Constitution, though he retains that leadership that is usual to the executive officer of a legislative assembly and to the spiritual head of a Church.

He has no arbitrary powers which he can use contrary to the will of the Councils and the Assembly.

2. **Equality of Ministry.** The resolution on "The Ministry of the Church after Union" is found in the Second Preliminary Report (page 33) and it will be seen from a careful study of this finding that though on paper there is an absolute equality between the ministers of the two uniting churches, it must be admitted that in practice ministers episcopally ordained will not be under as great restrictions as those not episcopally ordained. For not many of the present S.I.U.C. Churches will have conscientious objections to the ministry of the majority of the ordained men of the present Church of England while perhaps quite a few churches now accustomed to an episcopally ordained ministry would object to those not so ordained. It is also provided that
each minister in both the unifying Churches shall have full freedom to ask of the Bishops of the Church in the area affected by the union a fresh commission such as would have enabled him to minister in the Church to which he did not belong before the Union. There is no way of finding out at present how many ministers would ask for such a Commission.

It must also be noted that in this finding each congregation will have the right to ask for the ministration of any minister, and the natural implication is that after union it will be possible for a church now accustomed to an episcopally ordained minister to accept the ministry of a clergyman not so ordained. It is also impossible to find out at present how many churches would accept such ministrations.

At the third meeting of the Joint-Committee the question of the admission into the united Church of ministers ordained in non-episcopal Churches was discussed, and it was found that the representatives of the Church of England had understood our previous resolution to mean that all ministers coming into the Church after Union whether by new ordination or by reception from other Churches would be admitted by ordination by the laying on of the hands of the Bishop. The S.I.U.C. representatives had not so understood the matter. In the First Preliminary Report it is clearly stated page 30, (6) "That after union all future ordinations to the presbyterate (ministry) would be performed by laying on the hands of the Bishops and presbyters (ministers)" and in the resolutions in the Second Meeting it is further stated (page 34, 3) "All ministers working in either Church at the time of union together with those subsequently ordained in the Church after union shall form the ministry of the Church in the said area."

It will be seen that neither of these resolutions covers this point of admission of ordained men from other Churches whether episcopal or non-episcopal. The S.I.U.C. representatives have always included such admission as a part of the question of full communion with a church: "full communion" to them meaning not only the intercommunion of church members and the intercelebration of the sacraments but also the exchange of ministers. It was found, however, that the Joint-Committee could not come to an agreement on this question in the third meeting of the Committee, and it was left with other matters to be considered more fully in a future meeting (page 40, VII) after consulting with the bodies appointing the Committees.
3. **Equality of membership.** In regard to the equality of the membership the Joint-Committee has been able to come to full agreement. All members of the uniting Churches will be equally full members of the united Church. The question of confirmation in connection with our members entering the united Church was not even brought up nor was it felt necessary to insist that there should be confirmation in the Church after union, though any Bishop may administer confirmation if a congregation desires it. The matter is left to the individual churches and congregations and they may adopt confirmation or not and, if they do adopt it, it may be by their own minister or by a Bishop.

4. **Worship.** Full freedom is given in the matter of worship. Each congregation may decide for itself whether it will use the Church of England Prayer Book, or the S.I.U.C. Order of Service, or any other form of service. It was felt that the greatest freedom was desired here in order that experiments might be made in forms of service that are more peculiarly Indian and it is hoped that in the course of time the forms of worship most helpful to the Indian Christians may be found.

5. **Resultant Church.** In the findings of the First Preliminary Report it is clearly stated, [p. 30 (7)].

   (a) "That the Church in India ought to be independent of the state,

   (b) That the Church in India must be free from any control, legal or otherwise, of any Church or Society outside of India,

   (c) That while the Church in India is free from such control it would regulate its acts by the necessity of maintaining fellowship with other branches of the Catholic Church with which we are now in communion.

It has not been possible to discuss the question of the relation between the Bishop of Madras and the new united Church so long as he retains connection with the Government. But on the basis of the resolutions of the 7th General Assembly, the Committee would interpret it to be the Assembly’s desire not to enter into connection with a Bishop who is still in connection with the state. Therefore perhaps it will be necessary that a part of the Church of England in South India would not come fully into the united Church, if union were consummated within a few years. The Church of England is attempting to be freed from state control, but how soon this will be effected we don’t know.
At the Third Meeting of the Committee, resolutions were adopted concerning the Government of the Church but as the form of Government recommended is practically that of the present S.I.U.C. we feel that we need say nothing further on that subject.

The question of "voting by houses" was considered, but was referred to a Sub-Committee for further consideration. Though it is true that the laymen can, in a body which votes by houses, prevent legislation from passing, it is far more likely that a permanent house of Bishops will be ultra-conservative and prevent legislation, than that a constantly changing house of laymen would prevent such legislation. But the Committee is seeking a way out of the difficulty.

One other matter relating to Government has not been discussed at all and that is the relation in which the united Church would stand to the Lambeth Conference. It is assumed that the new Church would be in full communion with the Anglican Church throughout the World, but your Committee does not think that this necessarily means that the Bishops should go to the Lambeth Conference for consultation with the Bishops of the Church of England and its Sister Churches. If the united Church is to be "an autonomous and independent entity" it does not seem logical that it should be any more closely related to the Church of England than to the Church of Sweden or any other Church. But it does seem as though the Anglicans expect the united Church to have a closer relation to the Lambeth Conference than it will have, for instance, to the Assemblies of the Churches in Scotland or to the Councils and Assemblies of the other Churches connected with the present S.I.U.C. However this matter has not been discussed and we do not know what resolutions may be framed on it.

6. Inter-Communion. The following resolutions were adopted on this subject, and need no comment:—

1. It is not intended that the consummation of union between these two Churches should have the effect of excluding from Communion in the Church after the union such persons as have formerly enjoyed the privilege of receiving communion in one of the uniting Churches. In order to secure some equality of treatment in different parts of the united Church general rules will have to be framed by the Provincial Synod or General Assembly which the Diocesan authorities will apply to individual cases.
2. Again it is not intended that the consummation of union between the Churches should have the effect of laying open to excommunication or other church discipline a member of the future united Church who receives communion from some other Church in a place where no Church services are conducted by the united Church or who, in places where the united Church is working, receives communion on special occasions in other Churches, provided that in either case the Church to which the said member of the united Church goes for communion is one with which, before the union, members of either of the uniting Churches were accustomed to communicate.

III. Recommendations.

In presenting its recommendations to the General Assembly the Committee on Union wishes to record its very high appreciation of the spirit that animated the representatives of the Anglican Church with whom they have carried on these negotiations. Every meeting that was held was full of inspiration to all that was highest and best. Everyone present made a very sincere and earnest attempt to effect a real union and the spirit that prevailed was one of love for the brethren and faith in the leadership of the Spirit.

WE THEREFORE RECOMMEND,

1. That the General Assembly place on record its opinion that the S.I.U.C. should be willing, for the sake of doing what it can to forward the cause of Union in Christendom, to accept a Constitutional Episcopacy as defined in its resolution of September, 1919; and at the same time

That it express its position that the S.I.U.C. cannot enter a union which will cut it off from those Churches with which it is now in full communion. It treasures its present catholicity too highly to take any step that would diminish or destroy the fellowship which it now enjoys with Evangelical Christendom.

2. Your Committee recommends that the General Assembly submit the report of its Committee on Union to the different Church Councils connected with it and request each of them to appoint a Sub-Committee for the careful study of the details of the report and of the whole question of union. After considering the report of its Sub-Committee, each Council is asked to submit to the General Assembly's Committee on Union a detailed statement of the things in the scheme which they approve and the things they disapprove, together with any further criticisms or suggestions concerning the Report. It is
further suggested that the Councils place the matter before the local churches and record the opinion expressed by the Churches, and that the Councils report to the Committee on Union not later than October 1, 1922.

3. Your Committee further recommends that the Assembly appoint a Committee of 15 to continue negotiations with the Anglican Church on the points concerning which findings have not yet been adopted and on any other matters that may arise. The committee is to consist of

K. T. Paul  J. M. Kesari  J. H. Maclean
P. J. Devasagayam  V. Santiago  H. A. Popley
J. V. Chelliah  H. Sumitra  E. H. Lewis
J. Nicholas  M. Peter  S. Nicholson
Paul Daniel  T. Narasimham  J. J. Banninga,
                     (Convener)

4. Your Committee further recommends that this Committee on Union be instructed to review the findings of the Committee on Union with special reference to the principles laid down in the First Preliminary Report and also to make a very careful study of all the questions involved in Union with special reference to the principle laid down in resolution I (1) of that Report, "that it shall give the Indian expression of the spirit, the thought, and the life of the Church Universal".

It shall also take definite steps to hold conferences in the various Council areas for the purpose of laying the matter before the Churches and finding out the opinion of the Churches concerning the principles involved.

---

APPENDIX C.

REPORT OF SPECIAL COMMITTEE re RECONSTRUCTION OF THE MANAGEMENT OF THE WORK IN MALABAR.

1. The Special Committee recommends that the Executive Committee should be empowered to review the mandate given to the S. I. U. C. If it finds that legally there is any doubt as to the final authority of the S.I.U.C, it should approach government through the National Missionary Council for a revision of the mandate so as to establish this authority.
2. The Special Committee finds from its investigations in the previous case that it is clear that for many reasons the present arrangements for carrying on the work in Malabar are unworkable and must be radically revised.

3. The Special Committee is of opinion that it is not possible to deal with this problem during this session of the Assembly as it is desirable that the Board of Management and the Malabar Church Council should be given an opportunity to express their views and therefore recommends that the Executive Committee be requested to revise the present scheme after ascertaining the views of the Board of Management and the Church Council.

4. The Special Committee considers this matter so urgent that they think the revised scheme should be in operation as soon as possible and, therefore, recommends that the Board of Management and the Malabar Church Council be requested to submit their opinions not later than January 1st, 1922.

Failing the submission of those opinions by that date the Special Committee recommends that the Executive Committee be empowered to proceed with the revision of the scheme and given full authority to bring into operation the revised scheme immediately it is completed.

APPENDIX D.
REPORT OF THE HERALD COMMITTEE.

The Herald seems to be one of those blessings that are so often taken for granted in their presence, and yet so keenly desired when absent.

Only those directly in charge of the Herald know the amount of labour of love that is put into it month by month. It deserves far more of sympathy and support from the churches, both in the way of subscriptions and of news, than it at present receives. Members of the present Assembly especially will have benefited by the insertion, in the August and September numbers of the findings of the Joint Committee on Church Union and of important articles bearing upon that subject. But this has involved an additional 32 pages of paper and printing in the Tamil-English edition done. Our thanks are due to our energetic editor, Dr. Banninga, for securing contributions to cover the extra cost involved.
We have to report changes among the editors:—Mr. Matthew Samuel of Gooty taking over the Telugu editorship from the Rev. S. B. Simon, and Mr. Ernest Thayil of Tellicherry the Malayalam editorship from Mr. I. M. Jacobi. We tender our best thanks to those who have helped us in this important way in the past.

In this connection we would suggest to the Assembly the desirability of appointing its editors for two years of service or at each Assembly meeting. This procedure would act as a vote of confidence and as an expressed desire for an editor to remain in office or, on the other hand, afford an editor on easy way of retiring from the work if he found he was no longer able to carry it on for considerations of time or other reasons.

At present it is difficult for an editor to know whether his work has met with the approval or not of his constituency, and whether it has been along lines the most helpful.

The financial report on Vol. XII is as follows:—

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
<th>Expenditure</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions</td>
<td>1578</td>
<td>4</td>
<td>7</td>
<td>Deficit on Vol. XI</td>
<td>289</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>Mr. Bates’ Fund</td>
<td>289</td>
<td>0</td>
<td>0</td>
<td>English and Tamil</td>
<td>2160</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>From Mr. Eddy</td>
<td>300</td>
<td>0</td>
<td>0</td>
<td>Telugu</td>
<td>361</td>
<td>13</td>
<td>0</td>
</tr>
<tr>
<td>Advertisements</td>
<td>235</td>
<td>0</td>
<td>0</td>
<td>Malayalam</td>
<td>288</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Miscellaneous</td>
<td>148</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>charges</td>
<td>130</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Deficit</td>
<td>976</td>
<td>0</td>
<td>10</td>
<td>Editorial</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3378</td>
<td>5</td>
<td>5</td>
<td></td>
<td>3378</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>

If all the outstandings dues on subscriptions, and advertisements can be collected they will amount to Rs. 903-7-0.

We are very grateful to the ex-business manager, the Rev. G. Parker, for the promise to write off the net deficit after as many outstandings as possible have been realised.

On Mr. Parker’s leaving for England for furlough in June, 1921, Dr. Miller very generously assumed the responsible and onerous burden of business managership. We owe it to him to lighten his burden as far as lies in our power. This has been done in one direction by the splendid campaign work for advertisements carried on by the Rev. A. Silver.

We would especially ask the Assembly also to express their
thanks to Mr. Bates of America for his continued and substantial financial interest in the *Herald*.

It must be recognised that a magazine of this character can never be expected to secure a profit, nor even to meet its entire cost. We give the budget for Vol. XIII in some detail for the sake of general interest and information and state our proposals for dealing with the anticipated deficit.

**Estimate of Expenditure and Income for Vol. XIII.**

**MONTHLY EXPENDITURE.**

<table>
<thead>
<tr>
<th>Tamil</th>
<th>Telugu</th>
<th>Malayalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing</td>
<td>Rs 200</td>
<td>35 0 0 20 8 0</td>
</tr>
<tr>
<td>Postage</td>
<td>15 0 0</td>
<td>4 0 0 3 8 0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>4 0 0 4 0 0</td>
<td></td>
</tr>
<tr>
<td>Writer, etc.</td>
<td>10 0 0</td>
<td>2 0 0 2 0 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>Rs 229</td>
<td>45 0 0 30 0 0</td>
</tr>
</tbody>
</table>

*i.e.,* Rs 304 × 12 = Rs 3648 total.

**INCOME.**

<table>
<thead>
<tr>
<th>Tamil</th>
<th>Rs. A. P.</th>
<th>Tamil and English</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telugu</td>
<td>750 0 0</td>
<td>600 0 0</td>
<td>160 0 0</td>
</tr>
<tr>
<td>Telugu and English</td>
<td>90 0 0</td>
<td>50 0 0</td>
<td></td>
</tr>
<tr>
<td>Malayalam</td>
<td>125 0 0</td>
<td>270 0 0</td>
<td>2045 0 0</td>
</tr>
<tr>
<td>Postage</td>
<td>2745 0 0</td>
<td>903 0 0</td>
<td></td>
</tr>
</tbody>
</table>

**EXPENDITURE.**

<table>
<thead>
<tr>
<th>Tamil</th>
<th>Rs. A. P.</th>
<th>Printing and Postage, etc.</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertisement</td>
<td>700 0 0</td>
<td>3648 0 0</td>
<td></td>
</tr>
</tbody>
</table>

The amount of the budgeted deficit makes it clear that we cannot, though we much regret it, return yet to the royal octavo size of the magazine as we had hoped.

As our aim is to increase the number of readers and so benefit the whole church we do not wish to reduce the number of
pages and we do not think it wise or practicable to raise the price of the magazine this year; but in view of the still high price of paper and increased cost of production through higher wages, we must look forward to a probable increase of 4 annas in the subscription for the next volume.

To meet the budgeted deficit of Rs 903 on the present volume we suggest that each Council should make itself responsible for a subsidy either from its own funds entirely or partly from its funds and partly through appeal to the Missionary bodies working within its area, upon the following basis:

The Travancore and Madura Councils each to give Rs 150. The Kanarese Council to give Rs 20 and the other six Councils at the rate of Rs 100 each.

The following list shows the number of each edition of the Herald now in circulation.

<table>
<thead>
<tr>
<th>Language</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil</td>
<td></td>
<td></td>
<td>1095</td>
</tr>
<tr>
<td>Tamil and English</td>
<td></td>
<td></td>
<td>587</td>
</tr>
<tr>
<td>Telugu</td>
<td></td>
<td></td>
<td>335</td>
</tr>
<tr>
<td>Telugu and English</td>
<td></td>
<td></td>
<td>99</td>
</tr>
<tr>
<td>Malayalam</td>
<td></td>
<td></td>
<td>116</td>
</tr>
<tr>
<td>Malayalam and English</td>
<td></td>
<td></td>
<td>126</td>
</tr>
</tbody>
</table>

Total ... 2358

This is an increase of 172 over the number stated in the last report. Gratifying as the total number is, it does not represent the number of the Herald that ought to be taken and read in a United Church containing over 37,000 Communicant members; especially in these days when we are seeking a wider union with other Church bodies and should be keeping ourselves well informed as to all the difficulties that have to be met and all the progress that is being made in the endeavour to reach the glorious goal set before us.

A minute from the North Tamil Church Council urging the starting of a Christian weekly newspaper to help bring a more effective Christian influence to bear upon the middle classes, more especially the agriculture classes in India, was referred to us for consideration. We suggest that this matter be left over for the present for us to make enquiries as to the practicability and cost
of such a paper for the Tamil country as is already in existence in the Telugu and Kanarese areas.

Respectfully submitted
R. Robertson,
Convener

APPENDIX E.
REPORT OF THE REFERENCE COMMITTEE.

Only two references were made to your committee during the period under review and as both of these came within two months of the meeting of this Assembly the consideration of them was left over until the members of the committee could meet in person and discuss them. Unfortunately only two of the committee are present at this meeting and the report cannot therefore be considered as a report from the whole committee.

1. The first matter of reference is one made by the Madura Council concerning the baptism of converts from Hinduism who have two wives. Partial enquiries have been made as to the practice prevailing in different parts of the S.I.U.C. in dealing with cases of this kind and it has been discovered that even within the boundaries of our own church different practices exist.

Your committee feel that this is a matter upon which uniformity of action is most desirable but, as the matter is one affecting not only the S.I.U.C. but all the Protestant Churches in India also, we would suggest that before any definite ruling be laid down information should be gathered from all the Protestant Churches working in India as to their present practice and also that enquiries be made as to the settlement which has been arrived at by the Anglican and other communities in Africa, where the practice of polygamy is common.

After the information has been gathered the Reference Committee shall present an interim report to the Councils and on the basis of their replies made recommendations to the next Assembly.

2. The second reference is a letter from the Rev. G H. Macfarlane asking that the Assembly should find a place in its
programme for the special consideration of temperance, especially as relating to

(a) The keeping of Temperance Sunday through the whole of the S.I.U.C. on Nov. 13th and

(b) The sending of a petition to Government in connection with Mr. Ramachandra Rao's Temperance Bill.

Your committee would recommend

(a) That all churches throughout the S.I.U.C. observe Temperance Sunday on Nov. 13th.

(b) That the following resolution be sent to the Secretary to Government:—The General Assembly of the S.I.U.C. representing 200,000 Christians of the Madras Presidency desire to express their sympathy with the purpose of the Temperance Bill being introduced into the Madras Legislative Council by Dewan Bahadur Mr. Ramachandra Rao as a first step towards prohibition and give it their hearty support. In doing so their only desire is to further the moral and economic uplift of the community.

3. The Reference Committee also suggest that a vigorous Temperance Campaign be carried on through all the Councils of the S.I.U.C. and to this end would ask the Assembly to consider the advisability of appointing a special committee to deal with the whole matter of Temperance.

(Signed)

S. Nicholson (Convener)
H. Devadoss

APPENDIX F.
CHURCH PROPERTY.

Our Committee has not been able to meet but we have had a certain amount of correspondence. I have also had some conversations with Bishop Waller of Tinnevelley in regard to the Incorporation of their Association so as to hold property, and also with Messrs. King and Partridge.
As a result of these conversations I have to make the following suggestions. These suggestions have been sent to members of our Committee but I have not yet heard from them as to their approval or otherwise.

1. It is admitted that Incorporation of some body for the purpose of holding property is necessary. The only alternative to such incorporation is that each individual congregation should be permitted to hold its property. This course, we gather, is not likely to recommend itself to the Church as a whole.

2. There are two Acts under which Incorporation can take place. (a) The Charitable Endowments Act. (b) The Indian Company’s Act.

Under the former it is necessary to place the whole property under Government to be controlled by a special officer called a treasurer. Everything comes under his control, and Government is not responsible for any loss.

It seems desirable therefore to Incorporate under the Indian Company’s Act, under Section 26, which makes it possible to incorporate Associations formed for promoting any useful object, and not paying any dividend to its members.

3. There are three possibilities in the way of Incorporation. (a) The Incorporation of the General Assembly. (b) Incorporation of the Executive Committee of the General Assembly. (c) Incorporation of each separate Council.

As far as the Church is concerned it seems better to incorporate the Executive Committee which is the course which has been adopted in Tinnevelly.

The objection against incorporating the General Assembly is that having more than 50 members it would become a public company, and a copy of every transaction would have to be filed with the Registrar. If the number of members is less than 50 then it is called a private company, and all that is necessary is to file a balance sheet each year.

The best course therefore seems to be to incorporate the Executive Committee of the General Assembly for the time being.

If any of the Councils within the Church also desire separate incorporation so as to hold property themselves this may be done and will not be interfered with by the incorporation of the Church as a whole.
The name of the incorporated body for the Church as a whole would be "The South India United Church Trust Association."

4. The Association has to be limited in liability. This of course is a nominal thing, but it is necessary in order to make the matter legal. I suggest that the liability of each member of the Association should be fixed at Rs. 10.

5. The Association will need a Committee of Management, which might be a Standing Committee of the Executive consisting say of five members.

6. The next point is the question of expense. I am informed that it will cost us about Rs. 600 to get the whole thing put through, this includes all the different costs. The usual cost for a Company is about Rs. 3,000. Messrs. King and Partridge have made this rate of Rs. 600 special for such charitable concerns. It will be necessary for the Executive to arrange for the raising of this money. I suggest that the Executive should ask the various missions who will be handing over property each to bear a portion of this amount.

7. It will also be necessary to authorise the Committee to arrange with Messrs. King and Partridge to draw up the articles and arrange to have the Association registered by the local Government. This would probably take about six months.

Bishop Waller by his Incorporation of the Tinnevelly Diocesan Trust Association has really cleared the way for us and made it possible to safeguard the whole position without entering upon questions of doctrine.

The property will be held in trust for all time by the Executive Committee of the General Assembly of the S.I.U.C. No one not on that Executive can lay any claim against the property.

It is extremely desirable that we should make it possible for missions, as soon as can be arranged, to hand over the church property to the Church. The difficulty hitherto has been the question of getting over the complicated legal matters. Now that a way has been found out for us we ought at once to incorporate ourselves so that the Church may be enabled to hold its own property.

It should be mentioned in this connection that even if our
Church unites with any other Church in the future the property will not be affected.

H. A. POPLEY,
Convener, Property Committee.

APPENDIX G.
REPORT OF COMMITTEE ON LIFE AND WORK AND STATISTICS.

1. It is with considerable diffidence that the Committee submits this report. It has done its best to feel the pulse of the Church and give some account of its life and activities, but owing to the inadequacy of the information furnished to it, it is unable to do so with any measure of certainty. Each Council has sent in the statistical forms, and out of the nine seven have sent reports; but while these are of considerable interest and value the diversity in the points of view from which they are written diminishes their usefulness as material for the drafting of a general report. The Committee hopes that by next Assembly it will be better able to obtain such information as will enable the Assembly to form a more accurate estimate of the life and work of the Church.

2. To attain this end the following course is suggested:

(1) That the statistics be collected annually and not biennially, and that the information be supplied soon after the end of the church year. This will remove an anomaly that has hitherto existed—that the information supplied is for one year, while the period to be dealt with is for two. It will also give time for correspondence regarding discrepancies which may be noticeable in the returns, and for the attainment of uniformity in reckoning, so far as that is essential.

(2) That the Committee send to Church Councils certain suggestions regarding the matters which may be included in their reports, and that annual reports on these lines be sent to the Convener.

(3) That the request made by the last Assembly—that a copy of the minutes of each Council meeting be sent to the Secretary of the Assembly, for transmission to the Convener—be acted on.
3. The Committee does not wish this expression of its desire for something better to be interpreted as implying any censure on those who have furnished information this year. Although the forms were late in being sent out, and several new features were introduced which necessitated the gathering of fresh information locally, the majority of the secretaries of Church Councils sent their statistics and reports with exemplary promptness; and the fact that they were able to do so, and that the figures on the whole seemed to be accurate, testifies to the growing care which is being taken in the matter, not only by secretaries of Councils but by the pastors or secretaries of churches on whom they depend for information. The Committee would impress upon all concerned the importance of accuracy in keeping registers and accounts, and the need of promptness in sending in returns. The whole Assembly may be delayed by a single Council, which again may be kept from sending in its return by a single local Council, which in turn is kept back by a single church. If all are led to realise that they belong to a large Church, and that any slackness on their part brings trouble to the Church as a whole, we shall have no cause for complaint in the future. The Committee would further express the hope that all who have to do with the preparation of returns would look upon it as a sacred duty to give a true account of the souls committed to the Church’s care, so far as it is possible to express spiritual values in statistical form at all.

4. This leads to a word on the question whether statistics have any spiritual value. What, someone has asked, would have been the use of a statistical table in New Testament times, in which Paul would count as one and the widow’s mite as a farthing? That statistics can go but a little way towards the estimation of spiritual life is obvious. We compare one year’s return with another and say the Church is going forward or backward. But what if last year’s returns were inaccurate, or made on a different basis? We must remember further that conditions vary widely in different areas, or in different churches in the same area. The smallness of the advance in one part does not necessarily mean that less spiritual energy has been expended, or that a smaller measure of the divine blessing has been enjoyed. Advance in one area may simply mean that the tide is continuing to flow; in another it may be gained by a strenuous effort to go against a stream so strong that the wonder is that the Church is able even to maintain its position. Again, an apparently backward movement may be the best preparation for a
true advance. Of this we have an instance in the reports before us. The Madura Council has for two years been engaged in the sad but necessary work of purging its rolls. It found that a large number of those reckoned as communicants or adherents, who had ceased to have any connection with the Church, had still, through slackness, been kept on the roll. Is it not possible that in some other Councils work of this sort still remains to be done? Other figures must be looked at from the same point of view. We read of so many admissions to full membership, to baptism, or to the roll of un-baptized adherents. Are these accessions to be rejoiced in? Not necessarily. If they indicate that so many have after due instruction and testing made such a credible profession of their faith in Christ as to justify their baptism or their admission to the Lord's table, or if in the case of unbaptized adherents so many have made a definite break with idolatry and come definitely under Christian instruction, the figures are a source of joy. If on the other hand people are being welcomed who do not satisfy Christ's conditions a smaller increase would in reality be more satisfactory.

5. This raises another question: What are Christ's conditions, and how are His tests to be applied? Regarding this there will doubtless be much difference of opinion, and it is obvious that in different Councils different views and practices prevail. In some, for instance, people who are baptised on profession of their faith are at the same time admitted to the Lord's Table. In others the standard for admission to Communion is much higher than for baptism. An attempt to introduce uniformity throughout the Church would be futile, but Councils may be asked to remember that it lies with them to guide the churches in deciding who are to have the privilege of being reckoned as catechumens, baptized adherents or communicants as the case may be, and great care should be taken that admission to any one of these classes should not be the casual act of an individual but the deliberate action of a responsible body, acting in accordance with a settled principle.

6. In this connection a word may be said about the ideal held out to the Councils by the last two Assemblies—that an increase of not less than ten per cent per annum be aimed at. It was of course recognised that there was something short of the highest in any such ideal. If the Church were all it ought to be, and all its members filled with spiritual power, we might expect a far larger percentage of increase. On the other hand, when actual conditions are taken into account it will be seen
that what is a reasonable expectation in certain circumstances is a highly improbable thing in others. When a mass movement is in full swing it may be unnecessary for the Assembly or any other body to recommend a ten per cent increase. In cases where no such movement is going on the same percentage would be a miracle. It must be remembered too that in suggesting this as an aim for the Church as a whole, and each Council and each congregation, the Assembly never meant to suggest that in order to come up to the requirement a church must in any way lower its standard. The percentage will have been dearly purchased if in order to get it people are enrolled who have not yielded to Christ's sway.

7. Keeping these cautions in mind we turn to the statistical tables and seek to realise their significance. Regarding certain columns it is unnecessary to speak in detail. The changes which were introduced into the table by the authority of the Executive make it difficult to institute a comparison between the figures now supplied and those given two years ago. With regard to some matters the practices in different areas vary so much that the totalling of a column has little meaning. Since the deacon of one area has virtually the same functions as the elder of another the two are now put into one column, headed "elders ordeacons". But it is obvious from the returns that while in most cases the elder or deacon is one who is an officer of the pastorate as a whole in some all village elders are included under the designation.

8. It is matter for regret that the number of pastors has increased by only one, and that in four Councils there is a decrease. The number of pastors is considerably less than that of organised Churches, the former numbering 118 while the latter number 243. For the first time we have this year asked for a return of ministers without pastoral charge, and in the total a number of Indian ministers are doubtless included; but that the total number of Indian ministers is inadequate is obvious. In some cases, as in Travancore, the difficulty arises from the requirement that no circle can call a pastor till it is able to support him. More usually the deficiency is due to the lack of suitable candidates. At the fourth General Assembly the Committee on Life and Work called attention to the shortage of men for the ministry, and asked Councils to take steps to lead men of the right type to look on this as their vocation. It would be interesting to know how far Councils have acted on this injunction, and what conclusions they have reached as to the difficulties in the way. It is impos-
sible to deal thoroughly with the subject in this brief report. At the present time there is world-wide shortage of men for the ministry, and this is not due to the war alone. The difficulty is partly economic, partly due to the unsettlement of belief, and partly to the existence of an increasing number of other outlets for service for God and man. Such difficulties are felt in India as in other lands, and there are others connected with its own situation. A common objection to entering the ministry is its lack of independence. Sometimes the complaint is that the pastor is under the control of a foreign missionary: in other cases the restriction of freedom comes from the congregation, or certain individuals in it, who look upon the pastor as their employee, and expect him to be at the beck and call of every one and to preach what they want him to preach. It must be remembered that while the pastor must be "servant of all" this does not mean that all are his masters. If we want to have vacancies filled, and the requisite number of men provided for the growing church, and for other posts for which under any scheme of devotion ordained men are required, something will require to be done to remove stumbling-blocks. How far this will involve changes in mission policy is a question that cannot be discussed here. What we can do is to see that we ourselves—missionaries, ministers and other leaders of the Churches—do not constitute stumbling-blocks, that we allow pastors all reasonable freedom, and that we so magnify the office, and so deal with the choicest young men with whom we come in contact, that many of them will feel called to take up the task of shepherding the people, under the Chief Shepherd, however great may be the travail of soul involved.

9. Passing to the statistics of church membership we find that the total number of communicants is now 38,160, being an increase of 987 or only 2.7 per cent since last Assembly. In all the Councils except Madura this percentage is exceeded, but the drastic action taken in Madura, reducing the number in that Council by 7.6 per cent, brings down the average for the whole church. If Madura were left out the increase would be 6.2 per cent.

10. The figures for baptised adults and children need not be compared in detail with those of last year, for the Committee has for the first time defined an adult as one who has attained the age of sixteen, while some Councils formerly made their calculations on a different basis. It is of some importance to note that we have in the Church over 57,000 people over sixteen who
are not yet communicants. How many of these are young people brought up in the Church, and how many are people baptised as adults, the Committee is not in a position to say. The proportion of Communicants to the total baptised community varies from 9.9 per cent in the Telugu Council and 11.5 per cent in the North Tamil Council, to 71.7 per cent in Jaffna. The obvious inference is that in areas where there is no mass movement the proportion is high, while in those where such a movement is recent there are large numbers who, though baptised, are not yet regarded as fit for admission to the Lord's Table. We cannot, as already said, lay down a policy for Church Councils in this matter. We can only call their attention to the necessity of facing the problem. The existence of these 57,000 people should lead all concerned to ask if all is being done that might be done to lead those who have confessed Christ by baptism into such knowledge and experience as will warrant their admission to full membership, and so to instruct and guide the young at the adolescent period that they may be led to ratify for themselves the vows that were made on their behalf when they are baptised in infancy. As a Church we have not adopted the practice of Confirmation, but we ought to hold strongly to what lies behind it—the idea that when years of discretion are reached those baptised in infancy should deliberately ratify their baptism. But if this ideal is to be realised we need not only to have thorough instruction of our young people, and personal dealing with them at the most critical period of their life. We need to make infant baptism more real than it usually is. It should be administered at a solemn service, after adequate instruction of the parents, and every opportunity should be taken of reminding parents of the vows they have taken, and telling children what their baptism involves.

11. Unbaptised adherents number 55,591, showing a decrease of 47%. A decrease under this head would be a matter of rejoicing if we could be sure it was due to the transfer of people from this column to that of baptised adherents. If on the other hand it is due largely to the removal of dead branches, this too may be from one point of view a matter for thankfulness. But if the loss is due to the fact that the vacancies thus created are not being filled, and new people are not being led to turn from idols to the living God, the matter is one for heart-searching and humiliation. Councils may be advised to consider carefully the situation in their own areas.
12. Coming now to the total Christian Community we find that it numbers 210,270. The percentage of increase is only 3.9. If the ideal of the sixth Assembly had been realised it would have been 21, that is to say 10 per cent on the total of 1918 and 10 per cent again on the new total. All the Councils show an increase except Madura, which has 2,907 less and the Kanarese Council which is reduced by 41.

13. Leaving Sunday Schools and Christian Endeavour Societies for the Committee on work among the young, we pass to the statistics of liberality. One encouraging feature of the returns is that every Council shows an increase in contributions, and in most cases the increase is found under both heads—congregational and benevolent. That the people are learning to give freely for God’s work is something for which we should be very thankful. The total sum contributed is Rs 173,050, being an increase of Rs 27,773 on the figures of two years before, or 19.6 per cent. The percentage of increase varies from .9 in Madura to 75 in the Telugu Council. Calculating the average contribution we find that if we reckon communicants only the rate varies from Rs. 13.11.6 in Jaffna to Rs 1.14.4 in Malabar. Reckoning the entire community we find that Jaffna again heads the list with Rs 8.11.9, while on the other hand we have the Telugu Council with seven annas. Probably, however on the principle of the widow’s mite the latter is the larger contribution of the two, and it is very satisfactory that it indicates such a large increase on the contribution reported to the last Assembly. If communicants only are reckoned the Telugu Council stands fourth on the list with Rs 6.5.1 but, as we have already seen, the proportion of communicants to the total community in that Council is low: in Councils where a similar proportion is found there is a similar disproportion in the matter of contributions. The average for the Church as a whole is thirteen annas two pence. The Committee finds that in some Councils the amount reported is probably considerably less than the actual contribution, inasmuch as a number of larger or smaller sums do not pass through the Church accounts. It is very desirable that all sums contributed by Churches for local purposes be entered in the Church books, and that contributions by church members for the Bible Society and other religious organisations be reckoned as benevolent contributions.

14. Before leaving statistics it may be interesting if we compare our latest figures with the first which were supplied to the Committee, ten years ago. There has been an increase of
75 per cent in the number of organised churches; and 32 per cent in the number of pastors. The increase in the membership is as follows: communicants, 32 per cent, baptised community, 49 per cent; total community, 36 per cent. The increase in contributions amounts to 69 per cent.*

15 It remains to give a brief review of the work of the Councils, and we do so not with any idea of criticising them, but in order that the church as a whole may know something of the life of its different parts, and that plans tried in one Council may be brought to the notice of others.

16. Beginning with the north-west, we find that in the Kanarese Council it is still the day of small things so far as numbers are concerned, and that there has been a decrease in the membership in the period, accounted for to some extent through death and migration. Contributions show an encouraging increase, but the amount raised is still only about half of what is required for the support of the church work. The report deplores the lack of response in the churches to the appeal for evangelistic effort.

17. Passing to the Telugu Council we find ourselves in a different atmosphere. Instead of a small and highly organised community we have a church of nearly 30,000 people, mostly in a rudimentary stage so far as knowledge and experience are concerned. That the movement is still going on is evidenced by the fact that there has been an increase in the period of about 2,000 people, in spite of the fact that some villages have been cut off as their inhabitants had lapsed. The report speaks of the dire poverty of the people and their servility in the fight against heathen ceremonies, carrion eating, irregular marriages and concubinage. It is said that the Communion is not desired as it should be, and that school attendance is poor. Yet the report is hopeful in tone. A conscience is being created in the community, cases of discipline are less frequent, a notable increase in contributions has taken place, and the spirit of evangelism is growing. "Some of our people", we read, "have begun to set aside one fowl and all its progeny for God's work. One agent last year through doing this was able to make a contribution at the harvest festival of twelve rupees". In connection with the evangelistic campaign we are told that "a system is being worked out whereby the church in a pastorate is to be made responsible for the regular

* For the sake of comparison, the figures for the Malabar Council are not reckoned in this paragraph, as that Council was not part of the Church in 1910.
and systematic evangelisation of all the non-Christian villages in the area of the pastorate. Saturday mornings are being set apart for this work and the teachers and members of the congregations are to render voluntary help to the pastor." In view of the economic difficulty the promotion of co-operative effort is encouraged. Temperance effort all over the field is having good results, and we are told that "there is not the least doubt that drinking has diminished by at least half in every congregation".

18. The Madras report refers to the encouraging increase in numbers and contributions. The Council aims at raising the average rate of contribution from Rs. 1 to Rs. 1-2-0. It refers to the visitation of churches by committees of the Church Council, which is carried on systematically so that each church is visited once in two or three years. Such committees examine the registers and see that they are properly maintained; they meet with the session and discuss with that body a long list of questions regarding the welfare of the church. They also meet with the congregation, including if possible some of the village congregations of the pastorate, and try to bring them into a clearer realisation of their membership in the church as a whole. This practice, which is also followed in the Arcot Council, may be commended to the notice of others.

19. The report of the Arcot Council is the fullest we have received. It discusses the statistical tables fully, giving details for every pastorate, and includes the reports of the visitation committees. Under the head of spiritual growth the apathy of parents regarding their children's baptism is referred to, but it is said that there has been an improvement in the matter of prayer and Bible-reading, and that the village Christians are making efforts, in some cases successfully, to win their relatives and friends.

20. The North Tamil Council sends its printed minutes, with the report on life and work as one of the appendices. Each pastorate is referred to separately, special mention being made of the evangelistic campaign and the preparation for it. The reports of the churches refer to baptisms, to increased contributions, to the building of churches and the promotion of temperance. The growth in the Christian community has been more rapid than in any other Council.

21. The report of the Madura Council deals with the drastic reductions referred to. The Council is now responsible for much of the work formerly carried on by the American Madura Mis-
sion. It reports that the contributions meet the entire cost of the support of the twenty-eight Indian ministers, and leave something over for the support of the Council's agents. Reference is made to the organisation of prayer circles and personal workers' bands. "In one of the churches", we read, "a praying band meets in a cornfield for seasons of prayer". Special conventions for the quickening of spiritual life have recently been held. A notable feature of the Council's work is the effort to remove the illiteracy of the Christian women, of whom two-thirds are unable to read. The committee on women's work is trying to secure the voluntary services of literate women for the purpose of teaching other Christian women. Other Councils may well consider whether the church itself is doing all it can to roll away the reproach of illiteracy.

22. In Jaffna there is no need to struggle with illiteracy, or with other evils prevalent in mass movement areas, but the church there has its own difficulties. Reference is made to the undermining of caste in the church, and to progress in the matter of temperance. Good work has been done in following up people migrating to the Federated Malay States.

23. The Travancore Council has sent no report, but the fact that for the first time the entire Christian community, which is now over a lakh, is reported on by the secretary of the Council shows a notable advance in organisation. The majority of the Christians are not yet included in pastorates, as self-support is demanded before the call of a pastor is sanctioned; but all are now included in circles for which the Council is responsible. This is part of a devolution scheme which has been brought into operation. The statistical table shows a steady growth all along the line.

24. From Malabar also no report has been received. The statistics show an increase in the number of pastors from 11 to 16, and there has been a substantial increase in church membership. The amount reported under contributions is disappointingly small.

25. The reports as a whole leave in our minds the feeling of thankfulness for all that the church is doing and the blessing that is resting on its work, and a deep sense of the responsibility that rests on all of us—ministers, officers and members—in dealing with the large numbers under our charge, to act in accordance with the Apostle's aim for the church of his day—"warning every man
and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus”.

(Sd.) Peter Isaac,
Paul Daniel,
J. H. Maclean,
Convener.

APPENDIX H.
EVANGELISTIC FORWARD MOVEMENT.

Many have often asked the question, “How is the Evangelistic Forward Movement of the S.I.U.C. getting along? Are the Christians and workers as keen as they were five or six years ago? Are they getting more and more interested in the movement?” The following is the answer given by some. “When the movement began, there was some novelty about it which attracted the attention of the people so much. After the novelty and newness that were said to be connected with the movement had gone, many fell back into their former state. But those who have definitely understood the object of the movement which is to make every Christian a personal witness and a personal worker or, in other words, to make every Christian an evangelist, have striven hard year after year and met with remarkable success in reaching this goal.”

Reports show that this movement has taken hold of many of our congregations. There are a number of congregations in our area that carry on evangelistic work regularly and systematically every month. Almost all our Church Councils have observed the Week of Simultaneous Evangelism. Several of the Councils selected the Passion Week as the week of evangelism and others have selected some other week to suit their convenience. It has been found that the congregations which observed the Week of Evangelism with good preparation have received stimulus and inspiration for carrying on evangelistic work throughout the whole year and have thus become powerful evangelistic agencies.

The reports sent in by the churches show that a large number of unpaid workers have taken part in the work. There is still much more to be done in this line. Each church should
make it a point to see that during the Week of Simultaneous Evangelism each member whether paid or unpaid, comes forward to take part in this work and bear witness for Christ. The reason why so many of our congregations have not taken sufficient interest in this all-important work is that they have not organized Bible Study Classes and Prayer Circles in connection with this movement. In the Arcot Council where this movement is most successful, it has been found that the churches and congregations which regularly conduct Bible Study Classes and have Prayer Circles have been able to raise a large number of unpaid workers and to achieve great results.

One of the pastors of the Madura Church Council reports that the Prayer Circles of his church has been a great power for evangelization. A Praying Band of his church meets regularly in a corn field for seasons of prayer. By means of intercessory prayers offered by these heroes of faith, even great enemies of Christianity have been won for Christ. One of these great enemies, after his conversion, has brought 46 souls into the fold of Christ. This interceding congregation goes on winning souls almost every month. The greatest need of our churches to-day is intercessors.

The Madura Church Council has adopted a method this year for furthering this great purpose. It has conducted conventions in all the Pastorate centres with a view to deepening the spiritual life of the members and stimulating them to increased evangelistic efforts. It has been proposed that every Christian leader be asked to use every opportunity of his coming in contact with another for furthering the purpose by presenting the thought of spiritual life and service and that each congregation organize a small Prayer Circle with a view to gradually enlarging it until the spirit of prayer prevails throughout the whole congregation. The churches of the Madura Council are trying to follow this plan.

The Telugu Council reports that they observed two weeks. In the 1st week they worked among the congregations and in the 2nd week outside the congregations. They have made a plan to work one day every week, that is, Saturday, throughout the Cuddapah District. It has been reported that evidence of a mass movement have begun to appear in the Cuddapah and Anantapur Districts. About 1,500 persons are asking for baptism. The Telugu Council has 150 Bible Study Classes.
The Jaffna Council reports that a large number of Christians took part in the Week of Evangelism and that they have become so much interested in the work that they want to observe not one week, but 2 or 3 weeks a year.

The movement in the Travancore Council has resulted in much fruit. A large number of souls have been won and baptized.

We have received some special suggestions from the North Tamil Council proposing that workers should be set aside for special work among caste people. It was felt that this work in some places among caste people was not carried on vigorously owing to the increase of work among the outcaste population and it was considered that special efforts should be made to reach the caste people. We cordially commend the suggestion that special workers be set aside for the caste population as perhaps being possible of application in many of our Council areas.

For the coming two years we would urge the desirability of continuing the Week of Evangelism. The novelty might not be so great, but the work is quite as urgent and must be done. We re-emphasize that Bible Study Classes, Prayer Circles and Personal Workers' Bands should be organized in each congregation and that unpaid service should be promoted.

V. SANTIAGO,

APPENDIX I.
REPORT OF THE COMMITTEE ON WORK FOR THE YOUNG.

Your Committee begs leave to make the following report:—

Since the Committee was not able to meet for the transaction of business it has carried on its work by correspondence. Every council has been alive to the importance of the work among the young and the Committees appointed in connection with each Church Council have been doing their duties well. Special attention is being given to the spiritual training of our young people.

The following is the summary of the information gathered from the reports of the various members of the Committee.
Literacy. All the Councils report an increase in the number of children attending the schools. Greater attention is being paid to their education. Night schools are opened and those that are unable to attend day schools are taught in these schools. The Madura Christian Women's Association is working with the object of doing away with the illiteracy of the Christian women in the Madura Church Council before the celebration of the Centenary of the Mission in 1934. They are trying to teach every girl and woman so that they may be able to read the Bible. The compulsory Education for girls of 6 to 10 years of age and boys of 6 to 12 years has removed illiteracy from among the Christians of Jaffna. In Malabar 98% of the children of school-going age are able to read. We are glad to say that increased attention is being given by all the Councils to the education of the young who are to be the future leaders of the Indian Church.

Christian Endeavour. The Christian Endeavour Society is doing very useful work. The North Tamil Church Council reports an increase of forty-one societies, Travancore 4 societies, Madura 6 societies. The other Councils do not give any statistics. There are 2 Travelling Secretaries in Travancore, and Malabar, Jaffna and the Telugu Councils have one secretary each. Some Councils report that due attention is not paid to C.E. The reasons assigned are lack of leaders and of the counsel and encouragement of experienced people. The Tamil-Malayalam C.E. Union held its biennial convention in Vellore, September, 1920 and representatives from all the Tamil Councils were present. The members of the C.E. have helped in Evangelistic work.

Sunday School. The work of the S.S. has been going on steadily during the period under review. The Lessons studied are the British and American. Some Sunday Schools follow the graded Lesson course. Mr. Annett, the S. S. Missioner, visited several centres and held conferences. He held Summer Schools for S.S. leaders in Kodaikanal, Bangalore, Jaffna and Coonoor. Several of our S.S. leaders were present. The Telugu Council reports that one Agent has been appointed for supervising this work in their area. In the Pasumalai Seminary Lessons in S.S. work are given to the Seminary and Normal School students who teach the S. Schools. The India S.S. Journal is of great help in the preparation of the lessons.

Temperance. Special attention has been given this year to the question of temperance. The movement, started five years
ago in the Telugu Council area by the holding of a conference under the presidency of Bishop Azariah, has received new life lately and is pushing on the cause of Temperance. The Council has supported the New Temperance Bill. The North Tamil Council reports that many Christians have given up drink. The Arcot Council is just now arranging for special Temperance work in its field. The Madura Church Council published a "kummi" song on the evils of intemperance and introduced the booklet into the schools. "Temperance Lessons" a booklet published by the Jaffna Mission has been made a text book in some of the schools. The Council has also bought Magic Lantern slides on Temperance and they are being used by several churches. At the C.E. convention in Vellore addresses on Temperance were given and more than 500 pledges were taken. Sir Sadasiva Aiyar, retired High Court Judge, visited Pasumalai and delivered a lecture on Temperance. The Christians of that place voted that the new Bill before the Madras Legislative Council should be passed into law as the first step towards total prohibition.

For the sake of carrying on the work among the young we would like to make the following recommendations:

*Christian Endeavour*. Resolved (1) that we urge the several Councils who do not have travelling secretaries to appoint such secretaries getting financial help from the All-India C.E. Union.

(2) That Local C.E. Union conventions and Pastorate Union conventions be held at least once in a year.

*Sunday School*. Resolved that we recommend that the Councils arrange for the visit of Sunday School Missioners for holding conferences in their respective areas.

*Temperance*. In view of the national movement in favour of Temperance work we would like to recommend the following:

Resolved that with a view to educate the children in the matter of Temperance, books, such as Temperance Kummi published by the Madura Church Council, Temperance Lessons published by Jaffna Mission and other publications on the same subject, be introduced into our schools.

Thus we should do everything possible for the spiritual growth of our young people who are to be our future leaders. The Master, who loved the children and who used a young boy in feeding the five thousand, loves them still and would also use
them in His service. It is for us to train them in the right way and give all possible opportunities for their spiritual growth.

J. V. CHELLIAH  
M. S. TAYLOR, (Convener.)

APPENDIX J.  
OBITUARY NOTICES.

Rev. A. Andrew was a Missionary of the United Free Church of Scotland. He passed away in Edinburgh six years after retirement. He worked in India for 35 years and was chiefly associated with the work at Chingleput. His labours were mostly for the material and spiritual advance of the depressed classes. He was a member of our first General Assembly.

Rev. G. G. Brown went to Ceylon as a Missionary in 1901 and was stationed at Udupatti. During the first part of his career he did a great work in improving the elementary schools and evangelistic work. He also did a great work in organising the Jaffna Council. On his return from furlough in 1908 he was appointed Principal of the Jaffna College. It was a transition period and he did an efficient work in reorganising that institution. He resigned this position when he went on his second furlough, at the end of which he was appointed an evangelist missionary. He was unable to stand the strain of the hard work in the villages and fell ill. He died in March, 1920. Mr. Brown was a very popular missionary, respected and loved by Hindus and Christians alike. Tolerance, sympathy and broadmindedness were some of his outstanding characteristics. In him Jaffna lost one of its best missionaries.

Rev. R. P. Bryant of the Valany Church, Jaffna Council, was remarkable for his beautiful selflessness. In committee meetings he always spoke of the wants of his assistants but never thought of his own. He was a good evangelist. Those who came into contact with him felt the power of God working in him. He entered into his rest on the 30th of May, 1921.

Rev. C. N. Eames, son of the late Rev. Marshal Eames, was from his youth marked out for Christian service. At the close of his education he was a teacher for three years at Madras. Next he worked as a catechist at Manamadura. He then entered the Pasumalai Theological Seminary and underwent a
full course of training. After finishing his course he was appointed tutor in the same institution. Though later he served for nearly four years as pastor of the Pasumalai Church his main work was in the Theological seminary. He was a devoted and faithful worker. His childish trust in the Lord and a will to suffer patiently all things for His sake were very inspiring. His manner of death showed he was living in fellowship with God. He entered into his rest on 11th Nov., 1919.

Mr. S. Gnanamoni, B.A., L.T. was the Headmaster of the London Mission Girls’ High School, Vepery, Madras. He laboured for the good of the Indian Christian community and for the Church of Christ in South India. He was one of the promoters of union among Churches. He was for a number of years secretary of the North Tamil Church Council.

Rev. Bernard Lucas. The Rev. Bernard Lucas came to India in the year 1866. After a short period of service in the Telugu Country, he was transferred to Bellary where the main part of his life-work was done. In 1915 he was transferred to Bangalore. He died while on furlough in England on the 20th of February 1921.

Mr. Lucas was a great man and a distinguished missionary. He was especially eminent as a thinker, a man of ideas, a writer, and an administrator. His influence extended far beyond the bounds of his own Church Council or Mission.

Mr. Lucas was a prominent member of the Sub-Committee that carried on the negotiations that happily led to the blending of the Congregational and Presbyterian Churches into the present S.I.U.C. He was a strong advocate of Union schemes and did much to promote the establishment of such institutions as the United Theological College and the Union Kanarese Seminary in Tumkur. The Kanarese Council owes a great deal to Mr. Lucas’s far seeing advice and organizing ability, and by his death that Council and the whole S.I.U.C. has sustained a very heavy loss.

Rev. David Nagarangam received his education at Attingal and Nagercoil. After working for a while as a teacher and as a catechist he entered the Divinity School at Nagercoil and qualified himself for the ministry. After ordination in 1918 he was appointed an assistant to the missionary in charge of the Quilon District. He was doing very useful work among village congregations. In January, 1920, he met with a serious accident and was transferred to higher service.
Rev. P. B. Ragaviah, B.A. who passed away at Madras on May 9th, 1921 was a man of quiet nature, reserved, and honoured for his blameless life and his lovable character. Ordained to the ministry of the College Church, Madras, in the year 1895 he had completed more than a quarter of a century in the service of the church. With the exception of a short time in a country station on account of ill-health the whole of that period was spent in connection with the College Church. A faithful friend and unfailing in the discharge of his pastoral duties, he never turned a deaf ear to any appeal for help, and it is to be feared that his kindness of heart was sometimes taken undue advantage of. The memory of his sterling Christian character will long be an inspiration to all who knew him.

Rev. Ezekiel Carman Scudder, M.A. was called to higher service on 2nd December, 1919. He served 33 years as a pastor and evangelistic minister within the bounds of both the Arcot and Madras Councils. Ever since his return in 1904 for a second term of service in India he was connected with the Madras Council and rendered valuable service on its various committees. He was one who unreservedly loved village people and village work. He lived a quiet modest and unassuming life. He was a warm friend of the young and by his winning ways influenced them considerably. He was a dear friend of India. It is a matter of gratitude that through his instrumentality a large number of young people were saved and are now leading lives of usefulness.

Rev. S. Vethamanickam who served the American Madura Mission for a long period of 42 years entered into his rest on July 26, 1921. He received his theological training at Pasumalai. Early in his ministry he built up the Church at Bodinayakanoor and served as its pastor for many years. Mr. Vethamanickam served our Lord with unusual zeal and self-sacrifice. The fruits of his labours are manifest in the Churches in which he worked with such great acceptance.

Rev. C. D. Velupillai, Pastor of the Tellippallai Church, Jaffna Council died on the 4th of Nov. 1920.

For 9 years he was a teacher. He was ordained in 1891 and ministered in the Churches of Pandaterippu, Manepay and Tellippalay. For many years he was the Vice-President of the Committee on Life and Work and Statistics of the Jaffna Council. He had the reputation of being a Tamil scholar and his contributions to the *Morning Star* were highly appreciated.
He was an eloquent speaker and had an aptitude for historical studies. His work on the History of the American Mission in Jaffna is in the press. By his death the Jaffna Council has lost one of its best and most experienced pastors.

APPENDIX K.

MESSAGE TO HIS HIGHNESS, THE MAHARAJAH, AND HIS REPLY.

His Highness, the Maha Rajah of Travancore,

We, the members of the General Assembly of the South India United Church in session at Nagercoil, desire to convey to your Highness our humble respects at this our second meeting within your Highness' beautiful State. The South India United Church is a community of 210,000 Christians of whom about one half are resident in Travancore.

We deeply appreciate your Highness' gracious and generous rule over your subjects, especially your Highness' consideration for the Christian Church within the State.

We wish your Highness long life in health and prosperity, together with the richest of God's blessing.

We beg to remain, your Highness' humble servants,

On behalf of the Assembly,
J. M. Kesari, President,
J. J. Banninga, Secretary

No. 552. Palace, Trevandrum,
15th Sept. 1921.

Dear Sir,

With reference to your telegram dated the 14th instant, I am to convey to you His Highness the Maha Rajah's thanks and appreciation of the good wishes of the Assembly.

J. M. Kesari, Esq., President,
General Assembly of the South India United Church, in session at Nagercoil.

I am, Yours faithfully,
R. K. Rama Iyer.
APPENDIX L.

SECRETARIES OF THE CHURCH COUNCILS
OF THE S.I.U.C.

(Elected by the councils).

Madras Council, Rev. Meshach Peter, Vellore.
Arcot Council, Rev. S. Cornelius, Vellore.
North Tamil Church Council,
Madura Church Council, Rev. P. Addison Hull, Pasumalai.
Jaffna Church Council,
Telugu Church Council, Rev. S. Nicholson, Cuddapah.
Travancore Church Council, Paul Daniel, Esq., M.A., L.T.
   Nagercoil.
Malabar Church Council, Rev. D. C. Hutton, Calicut.

ORDAINED MINISTERS CONNECTED WITH
THE S.I.U.C.

Telugu Council

Rev. Jacob Cole       Rev. A. Rumpus, Cuddapah
   S. B. Simon         "     J. I. Macnair, Gooty
   K. Bhadrappa        "     J. T. Todman, Gooty [ram
   S. Nicholson, Cuddapah "   L. J. Thomas, Kamalapu-
   Jammalamadagu

Kanaresee Council

Rev. Y Suratta, Adoni, Bellary Dist.
   H. Sumitra, B.A., Bellary
   E. H. Lewis, Bellary.
   H. F W. Lester, Bellary
   F. A. Stowell, Bellary
   H. G. Silappa, Tumkur, Mysore
   G. Wilkins, Bangalore City
   S. J. Cox, M.A., Bangalore Cant.

Arcot Council

Rev. J. H. Maclean, M.A., B.D., Conjeevaram
   M. D. Jacobs, Sriperambadur
   J. Scudder, M.A., B.D., Madanapalle
Rev. J. G. Gebhard, B.A., Madanapalle
Joseph John, Madanapalle
Samuel Thomas, Vayalpad
J. A. Bushanam, Punganur
Elijah John, Pilier
John Kay, Chittoor
Benjamin Thomas, Katpadi
B. Rottschaefer, M.A., Katpadi
Isaac Lazarus, Kandipathur, Tiruvallam P.O.
N. Jothishayagam, Serkadu, Tiruvallam P.O.
John Bashiam, Gudiyattam
G. E. Phillips, M.A., Bangalore
D. S. Herrick, M.A., Bangalore
S. Francis, Bangalore
W. H. Farrar, Arni
C. Whitehead, Arni
S. Cornelius, Vellore
J. H. Warshuis, M.A., Vellore
L. Hekhuis, M.A., Vellore
J. H. Potter, M.A., B.D., Vellore
E. Savarirayan, B.A., Vellore
E. Davamoni, Vellore
J. M. Sundaram, Gooty
Rev. L. R. Scudder, M.D., D.D., Ranipettai

Madras Council

Rev. P. Arivanandam, Tindivanam, S. Arcot
Asirvadam, Orathur, Villupuram Post, S. Arcot
S. Daniel, Chingleput
S. Paramanandam, Royapuram, Madras
Iyavu Paul, Mutthathur, Kanjanur Post, S. Arcot
J. Selvam, Ranipettai, N. Arcot
S. Sigamoni, Yehamur, Tiruvallam Post, N. Arcot
G. S. Vedanayagam, Arkonam
B. T. Appadorai, Andrewpuram, Chingleput
A. G. Hogg, M.A., Christian College, Madras
M. L. Jivaratnam, Chingleput
E. M. Macphail, M.A., Christian College, Madras
A Moffat, M.A., B.Sc., Do. Do.
Meshach Peter, Vellore
Michael Peter, Royapuram, Madras
W. T. Scudder, M.A., B.D., Tindivanam, South Arcot.
Alexander Silver, M.A., Arkonam, North Arcot
Jacob Solomon, Wandiwash, North Arcot
Rev. J. Stewart, M.A., Royapuram, Madras
,, W. S. Sutherland, M.A., B.D., Chingleput
,, V. J. R. Asirvadam, B.A., L.M. & s. Nattupilliar
,, Cowl St. George Town, Madras.
,, H. E. Van Vranken, Ranipettai, N.A.

North Tamil Council

Rev. R. C. Porter (on leave)
,, G. Mathews, B.A., B. Litt. (on other duty)
,, R. Robertson, B.D., Coimbatore
,, A. Samuel, Coimbatore
,, D. L. Ross, Podanur
,, D. P. Doraismwamy (Avanashi) Coimbatore Dist.
,, A. W. Brough, Erode
,, T. C. Witney, B.A., Erode
,, G. Gnamamuthu, Erode
,, H. A. Popley, B.A. (on other duty), Madras
,, P. Thangamuthu, Bhavani
,, L. I. Stephen, Erode
,, K. Subba Rao, Perundurai
,, W. J. Hatch, Salem
,, James Ratnam, Tiruppatur
,, T. D. Moses, Salem
,, T. Narasimham, Attur
,, A. Moses (Retired)
,, C. G. Marshall (on other duty) Attingal.
,, H. C. Balasundaram, N.M.S., Omalur; (on other duty)
,, J. N. Devadasan (Retired) Madras.

Malabar Church Council

Rev. P. F. Stephen, Cannanore
,, Elias Muthoden, Chowla, Cannanore
,, Bethuel Poyyayil, Nettur, Tellicherry
,, Samuel Ambat, (on leave) Tellicherry
,, Noah Edappalan,
,, Lazar Kallat, Chombala, Mahe
,, Timothy Parakandy (retired), Quilandy
,, Salathiel Soans,
,, D. C. Hutton, Calicut
,, V. C. John
,, A. M. Simon
,, Charles Hermon (retired), Calicut
,, Paul Selvam, Manjeri
Rev. E. L. Abiah, Codacal, Tirur
" Luke Nappalli, Vaniamcolam, Ottapalam
" D. T. Amengara, Melpamba, Palghat
" Z. Pilakadan, Palghat
" J. H. Dickson, B.Sc., Calicut

Madura Church Council

Madura District.

Rev. A. A. Martin, M.A., B.D., Dindigul
" M. Meyappan, Dindigul,
" W. P. Elwood, M.A., Dindigul
" N. Gnanasigamoni, Pugayilaipatti
" G. Joseph, Kannivadi
" R. A. Soundararaj, Palni
" E. P. Holton, M.A., Palni
" B. V. Mathews, M.A., LL.B., B.D., Batlagundu
" V. Santiago, Batlagundu
" J. E. Tracy, M.A., D.D., Kodaikanal
" W. D. Osborne, Kodaikanal (retired)
" G. P. George, Kodaikanal
" A. Masillamoni Periakulam,
" S. A. Devasagayam, Andipatti
" I. D. Barnabas, Nilakottai
" R. C. Selvanayagam, Uttamapalayam
" S. Isaac, Kambam
" S. Nallathambi, Kombai
" P. Addison Hull, Pasumalai
" J. S. Masillamony, B.D., Pasumalai
" G. P. James, B.A., L.T., B.D., Pasumalai
" M. S. Taylor, Pasumalai
" J. X. Miller, M.A., D.D., Pasumalai
" John J. Banninga, M.A., D.D., Pasumalai
" P. Asirvatham, Madura
" Jas. Rowland, Madura
" M. S. Nallathambi, Madura
" P. Thangam Gabriel, Madura
" W. M. Zumba, M.A., B.D., Madura
" A. J. Saunders, M.A., Madura
" E. L. Nolting, M.A., B.D., Madura
" J. M. Hess, M.A., B.D., Madura
" F. Van Allen, M.A., M.D., Madura
" W. W. Wallace, M.A., B.D., Madura
" J. S. Chandler, M.A., Madura
Rev. A. Pitchaimuthu, Madura (retired)
  R. A. Dudley, B.A., B.D., Tirumangalam
  G. P. Vethanayagam, Tirumangalam
  M. S. Thirithuvathason, Melur

Ramanath District

Rev. E. E. White, M.A., B.D., Aruppukottai
  F. E. Jeffery, M.A., D.D., Aruppukottai (furlough)
  Samuel Joseph, Aruppukottai
  Y. J. Taylor, Kamuthi
  S. Gnanamuthu, Karisakulam
  R. Daniel, Mandapasalai
  A. Gnanamuthu, Mundudeippu
  P. Thomas, Manamadura
  C. S. Vaughan, Manamadura (furlough)
  Y. D. Samuel, Tiruppuvanam

Jaffna Church Council

Rev. F. Anketell, Araly, Jaffna
  J. Bicknell, B.A., B.D., Vaddukkoddai, Jaffna
  R. Hitchcock, Udupiddy, Jaffna
  W. Joseph, Manipay
  W. P. Nathaniel (retired), Manipay, Jaffna
  V. M. John, Atchuvely, Jaffna
  A. Kandyah, Karaitive
  I. Paul, Pandaterippu
  J. K. Chinnatamby, B.A., Chavakachery, Jaffna
  G. D. Thomas, Navaly, Jaffna
  M. J. Harrison, B.A., S.T.M., Vaddukkoddai
  R. C. S. Welch, Tellipalli, Jaffna
  E. T. Williams, Pungudutive, Jaffna

Travancore Church Council

Rev. G. Parker, M.A., B.D., Nagercoil (on furlough)
  R. H. Eastaff, M.A., B.D., Martandam
  R. Sinclair, Martandam
  A. T. Foster, Pareychalely, Kalliapakvillei
  A. Parker, Trivandrum, (on furlough)
  H. Hewett, Trevandrum
  C. G. Marshall, Attingal
  W. J. Edmonds, Quilon
  C. Sathianathan, Nagercoil
  J. M. Kesari, B.A., Do.
  P. James, Perinbapuram, Neyoor
Rev. A. V. Barnabas, Santhapuram, Nagercoil

V. Arulanantham, Anantanadankudy, Nagercoil

V. Visuvasam, Zionpuram, Nagercoil

S. Vethamoni, Puttalam, Suchindram

S. Abraham, Tamareikulam, Mylaudy

M. Solomon, Augsteespuram

B. Motchakkam, Weiyaraville

S. Nesamoni, Mylaudy

V. Devavaram, Karungal, Colachel

J. Joel, Kunnankaud

G. N. Daniel, Kallukkootam

G. Ebenezer, Neyoor

Y. Moses, Senamville, Colachel

S. Mathias, Pareychaley, Kalliakkavillei

D. Y. Sylum, Do.

Paul Nesamoni, B.D., Pareychaley, Kalliakkavillei

A. Samuel, Pareychaley, Kalliakkavillei

S. Devasahayam, B.A., Christukoil, Martandam

S. Jacob, Do.

M. S. Titus, Arumanie, Do.

N. Joseph, Amaraville, Neyyattangarai

S. Sumanam, Do.

S. Sanannam, Venganoor, Balaramapuram

A. Zechariah, Chani, Neyyattankarai

T. W. Rasalam, Trivandrum

K. Joshua, Attingal

M. Daniel, Quilon

Nathaniel, Sujjenam, Myanaad

N. H. Harris, Divinity School, Attingal

K. Phillipose
<table>
<thead>
<tr>
<th>Council</th>
<th>CHURCHES AND OFFICERS</th>
<th>COMMUNICANTS</th>
<th>BAPTIZED ADHERENTS</th>
<th>UNBAPTIZED ADHERENTS</th>
<th>BAPTIZED DURING YEAR</th>
<th>SUNDAY SCHOOLS</th>
<th>C.E. SOCIETIES</th>
<th>CONTRIBUTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>1920</td>
<td>14</td>
<td>13</td>
<td>104</td>
<td>110</td>
<td>85</td>
<td>16</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>16</td>
<td>16</td>
<td>98</td>
<td>77</td>
<td>10</td>
<td>11</td>
<td>120</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>25</td>
<td>2</td>
<td>19</td>
<td>12</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Acre</td>
<td>1920</td>
<td>14</td>
<td>13</td>
<td>113</td>
<td>136</td>
<td>10</td>
<td>11</td>
<td>180</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>14</td>
<td>13</td>
<td>112</td>
<td>177</td>
<td>17</td>
<td>13</td>
<td>162</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>North Tamil</td>
<td>1920</td>
<td>17</td>
<td>17</td>
<td>129</td>
<td>139</td>
<td>3</td>
<td>3</td>
<td>142</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>17</td>
<td>17</td>
<td>129</td>
<td>139</td>
<td>3</td>
<td>3</td>
<td>142</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Travancore</td>
<td>1920</td>
<td>23</td>
<td>23</td>
<td>1175</td>
<td>89</td>
<td>10</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>23</td>
<td>23</td>
<td>1175</td>
<td>89</td>
<td>10</td>
<td>10</td>
<td>200</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Madura</td>
<td>1920</td>
<td>23</td>
<td>23</td>
<td>227</td>
<td>303</td>
<td>13</td>
<td>13</td>
<td>280</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>23</td>
<td>23</td>
<td>227</td>
<td>303</td>
<td>13</td>
<td>13</td>
<td>280</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Kankanere</td>
<td>1920</td>
<td>10</td>
<td>10</td>
<td>101</td>
<td>123</td>
<td>4</td>
<td>4</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>10</td>
<td>10</td>
<td>101</td>
<td>123</td>
<td>4</td>
<td>4</td>
<td>136</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Jaffna</td>
<td>1920</td>
<td>9</td>
<td>9</td>
<td>59</td>
<td>62</td>
<td>7</td>
<td>7</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>9</td>
<td>9</td>
<td>59</td>
<td>62</td>
<td>7</td>
<td>7</td>
<td>83</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Telugu</td>
<td>1920</td>
<td>3</td>
<td>3</td>
<td>1243</td>
<td>127</td>
<td>10</td>
<td>10</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>3</td>
<td>3</td>
<td>1243</td>
<td>127</td>
<td>10</td>
<td>10</td>
<td>150</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Malabar</td>
<td>1920</td>
<td>17</td>
<td>17</td>
<td>183</td>
<td>236</td>
<td>17</td>
<td>17</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>17</td>
<td>17</td>
<td>183</td>
<td>236</td>
<td>17</td>
<td>17</td>
<td>260</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Total</td>
<td>1920</td>
<td>38</td>
<td>38</td>
<td>3861</td>
<td>4971</td>
<td>30</td>
<td>30</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>1918</td>
<td>38</td>
<td>38</td>
<td>3861</td>
<td>4971</td>
<td>30</td>
<td>30</td>
<td>56</td>
</tr>
<tr>
<td>+ or</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>