Proceedings
of the Second Meeting
of the
National Christian Council (Formerly the National Missionary Council),
Calcutta, Nov. 6-11, 1926.

Office of the National Christian Council,
1, Stavely Road, Poona.
NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA, AND CEYLON.


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Miss K. S. McLaurin, Canadian Baptist Mission, Cocanada.
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Rai Bahadur N. K. Mukerji, 18, Clive Road, Allahabad.
Mr. C. S. Paterson, 88, College Street, Calcutta.
Saya U. Tun Pe, Judson College, Rangoon.
The Rev. J. W. Pickett, 37, Cantonment Road, Lucknow.

(Continued on p. 3 of cover.)
Proceedings of the Second Meeting of the National Christian Council (Formerly the National Missionary Council), Calcutta, Nov. 6-11, 1926.

Office of the National Christian Council, 1, Stavely Road, Poona.
# CONTENTS

<table>
<thead>
<tr>
<th>Members present</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Committee</td>
<td>2</td>
</tr>
<tr>
<td>Nomination Committee</td>
<td>3</td>
</tr>
<tr>
<td>Rules of Procedure</td>
<td>3</td>
</tr>
<tr>
<td>Visitors to the Council</td>
<td>3</td>
</tr>
<tr>
<td>Christian Church and the Problem of Inter-Communal Rivalry</td>
<td>3</td>
</tr>
<tr>
<td>Rural Education</td>
<td>5</td>
</tr>
<tr>
<td>Religious Education</td>
<td>10</td>
</tr>
<tr>
<td>Problems and Difficulties Connected with the Transference of Responsibility from Missionary Organisations to Bodies Representing the Indigenous Church</td>
<td>13</td>
</tr>
<tr>
<td>Study of Industrial Conditions in India</td>
<td>14</td>
</tr>
<tr>
<td>Legal Hand-book</td>
<td>15</td>
</tr>
<tr>
<td>Indian Christian Marriage Act</td>
<td>15</td>
</tr>
<tr>
<td>Betting and Gambling</td>
<td>16</td>
</tr>
<tr>
<td>Law Relating to Lotteries</td>
<td>16</td>
</tr>
<tr>
<td>Censorship of Cinema Films</td>
<td>16</td>
</tr>
<tr>
<td>Opium Traffic</td>
<td>17</td>
</tr>
<tr>
<td>Dr. S. K. Datta’s Public Services</td>
<td>18</td>
</tr>
<tr>
<td>Survey of Medical Missionary Work in India</td>
<td>18</td>
</tr>
<tr>
<td>Enlarged Meeting of International Missionary Council</td>
<td>22</td>
</tr>
<tr>
<td>Matters Affecting the Secretarial Staff</td>
<td>23</td>
</tr>
<tr>
<td>Finance</td>
<td>24</td>
</tr>
<tr>
<td>Budget for 1927 and 1928</td>
<td>26</td>
</tr>
<tr>
<td>Reports of Committees</td>
<td>27</td>
</tr>
<tr>
<td>Work among Moslems</td>
<td>27</td>
</tr>
<tr>
<td>Christian School of Islamic Studies</td>
<td>29</td>
</tr>
<tr>
<td>Committee on German Missions</td>
<td>31</td>
</tr>
<tr>
<td>Indian Literature Fund</td>
<td>34</td>
</tr>
<tr>
<td>Theological Education</td>
<td>39</td>
</tr>
<tr>
<td>Council for 1927-28</td>
<td>40</td>
</tr>
<tr>
<td>Co-opted Members, Officers, Executive and Committees</td>
<td>41</td>
</tr>
<tr>
<td>India Sunday School Union</td>
<td>43</td>
</tr>
<tr>
<td>National Christian Council Review</td>
<td>43</td>
</tr>
<tr>
<td>World’s Student Christian Federation</td>
<td>44</td>
</tr>
<tr>
<td>World Alliance for Promoting International Friendship through Churches</td>
<td>44</td>
</tr>
<tr>
<td>Survey of Indigenous Christian Efforts</td>
<td>45</td>
</tr>
<tr>
<td>Next All-India Census</td>
<td>45</td>
</tr>
</tbody>
</table>
APPENDICES.

Appendix i. Memorandum on the Transference of Responsibility from Missionary Organisations to Bodies Representing the Indigenous Church .................................................. 46
Appendix ii. Statement on the Nellore Marriage Case ........................................ 49
Appendix iii. An Improved Course of Study on Islamics for those Intending to work among Moslems .......................................................... 52
Appendix iv. Scheme for Occupation of Large Areas ......................................... 53
Appendix v. Publications under the Auspices of the C.L.M. Com. in Urdu by the P.R.B.S., Lahore ................................................................. 53
Appendix vi. Applications for grants from the A.C.I.S.M. approved by the Sub-Committee ................................................................. 54
Appendix vii. Reports of Provincial Christian Councils ...................................... 55
Proceedings of the Second Meeting
of the
National Christian Council
held in
Calcutta,
November 6-11, 1926.

The Second Meeting of the National Christian Council (the eleventh from the formation of the National Missionary Council in 1912) was held in Calcutta from November 6 to 11, 1926. The Library of the Bishop’s House was very kindly placed at the disposal of the Council for the meetings by the Most Rev. the Metropolitan in India, the Chairman of the Council. The first session was held at 1 p.m. on November 6th when in the absence of the Chairman, the Vice-Chairman, Dr. S. K. Datta, took the chair and the Rev. Canon F. J. Western led the Council in a period of devotion.

Members Present.

The Roll-call of members present was taken and the following were in attendance:

Punjab. The Rev. R. Maxwell; the Rev. A. V. Thakar Das; Mr. F. D. Warris (substitute for Mr. E. A. N. Mukerji); the Rev. Canon F. J. Western.


Bengal and Assam. Mr. J. R. Banerjea; Mr. C. S. Paterson; the Rev. John Reid; the Rev. T. Sittther.

Bihar and Orissa. The Rev. J. Z. Hodge; the Rev. R. Lund; Mr. S. K. Roy; the Rev. Canon S. K. Tarafdar.
Bombay. The Rt. Rev. the Bishop of Bombay; the Rev. J. McKenzie; Mr. Manilal C. Parekh (substitute for the Rev. S. L. Salvi); the Rev. D. S. Sawarkar.

Andhra. Miss McLaurin; Mr. A. T. Palmer (substitute for Mr. V. Ch. John); the Rev. H. W. Whyte.

Burma. The Rev. J. E. Cummings; Saya On Kin.


Co-opted Members. The Most Rev. the Metropolitan; Bishop J. W. Robinson; the Rev. B. Bhaskaro; the Rev. I. Cannaday; the Rev. J. R. Chitambar; Dr. S. K. Datta; Dr. Rose Greenfield; Mrs. A. H. Holland; the Rt. Rev. the Bishop of Madras; the Rev. B. A. Nag; Mr. B. L. Rallia Ram; the Rev. J. Sandegren; Miss K. Sircar. In addition on the motion of the Executive there were co-opted to fill vacancies in the co-opted list, the following who were present:—the Rev. E. D. Lucas; Miss M. E. Shannon; Rai Bahadur A. C. Mukerji; the Rev. A. A. Scott; Mr. A. A. Paul and Dr. A. J. Appasamy.

The following sent apologies for their inability to attend:—The Rt. Rev. the Bishop of Dornakal; Mr. K. T. Paul; Mrs. Paul Appasamy; Mr. J. D. Asirvadam; the Rev. H. Y. Necker; the Rev. O. David; the Rev. S. L. Salvi; Mr. V Ch. John.

The Rev. J. F. Edwards and the Rev. Yohan Masih were appointed minute secretaries.

I. Preliminaries.

Hours of meeting.—On the motion of the Executive it was decided that Sunday the 7th of November be observed as a quiet day from 10 a.m. to 4-30 p.m. under the direction of the Rev. J. Z. Hodge and that the sessions of the Council should be from 8-30 a.m. to 10-50 a.m.; 12-45 to 2-50 p.m.; 4-15 to 5-30 p.m.

It was further decided that there should be a meeting for worship each morning before breakfast and a period of intercession in the afternoon each day. These were conducted by the Rt. Rev. the Bishop of Bombay, the Rev. A. V. Thakar Das, the Rev. W. L. Ferguson, the Rev. J. McKenzie, the Rev. Bishop Robinson, the Rev. J. Sandegren and the Rev. Canon S. K. Tarafdar.

Business Committee.—It was decided that the Secretaries along with the Chairman should act as a Business Committee in regard to the arrangement of business and that the Secretaries
along with the Convener of Committees or individual members concerned should act in the same manner in regard to preparing resolutions.

Nomination Committee.—It was decided to appoint a Nomination Committee consisting of one member each from among the elected delegates from each Provincial Council to be elected by the delegation.

Rules of Procedure.—On the recommendation of the Executive the following rules of procedure were adopted:—

(1) That all substantive resolutions must be submitted in writing.
(2) That the Business Committee be empowered to decide the order of subjects at each session, and, if necessary, the time to be allotted to each, with the limitation to opening and subsequent speakers.
(3) That the recommendations and resolutions by Committees or individual members shall first be submitted to the Business Committee for its approval in regard to the form in which they shall be presented to the Council except in the case of resolutions arising in the course of the debate.
(4) That the acceptance by the Council of the reports of Committees implies the approval of the reports as to their general substance, but the Council holds itself responsible only for those resolutions which are passed by it.
(5) That substitutes for representatives of Provincial Councils take their place at Council meetings only, and not as members of the committees to which the representatives belong.

Visitors to the Council.—The following were welcomed to the Council at the first or subsequent meetings as visitors. The Chairman was authorised to give these visitors the courtesy of the floor without the privilege of voting:—The Rev. Dr. R. E. Diffendorfer, the Rev. Bishop Welch, Mr. William Boyd, Miss Wingate, Miss Loader, Mr. Mohamed Ismail, the Rev. Bevan Jones and the Rev. J. F. Edwards.

II. The Christian Church and the Problem of Inter-Communal Rivalry.

One whole session was devoted to the consideration of this subject, which was introduced by Dr. S. K. Datta. He began by placing in the hands of the members a statement based on Government reports of the number of communal riots that had
taken place in the country from August, 1923, to July, 1926. The statement showed that during this period 74 riots had taken place resulting in the death of 258 persons and serious injuries to 2,811 more. Emphasis was laid on the fact that the conflict was not confined to Hindus and Muslims but affected Brahmins and non-Brahmins in South and Western India, Christians and Nairs in Travancore and Cochin, and Indians and Burmese in Burma. He maintained that the problem was fundamentally an economic one and that certain leaders were using the chronic economic unrest for promoting their own personal ends. He pleaded that Christians in India should wherever possible endeavour to act as peace-makers spreading the spirit of reconciliation and that in Christian schools and colleges the gospel of reconciliation should be preached. Many members took part in the discussion that followed and the important points raised were embodied in the following statement which the Council adopted after careful consideration:

I. The National Christian Council of India, Burma, and Ceylon cannot but view with apprehension and dismay the growth of communal feeling and actual communal strife in all parts of India which have resulted in an appalling number of riots during the last three and a half years and in the death or injury of over three thousand persons.

Christians, whom the Council specially addresses, must recognise with penitence and shame that they cannot claim to have done all that they should have done to promote peace and to remove the underlying causes of communal strife, and themselves have often not been free from the spirit which breeds such strife. The Council need hardly remind them that it is their special duty and privilege to follow after the things that make for peace both among themselves and among others. It should be their endeavour to use every opportunity of bringing together in friendly intercourse members of opposing factions. And above all, they should offer continual prayer to God for the gift of the spirit of reasonableness and love.

The Council recognises that the underlying causes of tension and disunion are deep and complex, and it suggests that plans might be made in different places for the study of these underlying causes and of possible means of their removal. The Council also believes that Christian educational institutions can make a large contribution to the growth of peace and friendship by taking practical steps to develop in the children or students habits of friendly intercourse with those who belong to other religions or communities.

Ultimately, disunion is based upon selfishness, and it is only the power of the ideals of the Kingdom of God which can remove the fundamental causes of strife. Even patriotism is not enough. Christians should therefore pray and work with redoubled zeal at this time for the coming with power of the Spirit of Christ in India.

It was

Resolved:—

II. That the Executive Committee be instructed to consider whether it is advisable to undertake a thorough and scientific enquiry into the causes of communal strife in India.
III. Rural Education.

Miss E. A. Gordon gave a report of the work done on behalf of the Council for the promotion of rural education in India during the last two years. The Report is as follows:—

In reporting on progress in rural education it is necessary to remember that we must take very long views indeed and we must bear in mind that in every country new ideals in education are acting as a ferment. There is no doubt that throughout the whole of India there has been much stimulation of thought in the matter of the methods which we adopt and the principles which should lie at the bottom of any adequate system of primary education in the country districts in India. I would further urge everyone to remember that although much has been accomplished, far more remains to be done. In the list which follows, of places in which progressive ideas are animating the work that is being done, much has been accomplished, but we must not imagine that we have a complete transformation in any of them except a few.

Beginning with the Punjab we have a splendid work at Moga initiated by Mr. W. J. McKee and developed and strengthened by Mr. and Mrs. Harper. At Shadara, near Lahore, we have the beginnings of a farm school for boys and girls. At Sangla Hill, Sialkot and Pasur, under the auspices of the United Presbyterian Mission, good work is being done. In the United Provinces, the Methodist Episcopal Church have begun work at Ghaziabad, Lodhipur and Muttra. At Moradabad the same Mission have an interesting boarding school for little boys in charge of a woman, and the S.P.G. are developing community middle schools of a rural type. The beginnings of the training of teachers on new lines are being laid at Dhamtari where the Mennonite Mission are devoting a whole-time man to this work. Many of the ideas have been taken from the Hampden School. At the western end of the Central Provinces, at Kharwa in Central India, the Canadian Mission hope to develop similar work. In Gujerat the Methodists have work at Nadiad and Godhra. The Irish Presbyterians have a training school for women teachers at Ahmedabad, and a very important work under the Church of the Brethren is being done at Ankleswar. In the latter centre it is hoped to introduce many of the Bombay Government's new proposals in regard to the rural bias boys' course. At Manmad the C.M.S. have overcome much opposition and have established an important community middle school with both agricultural and industrial sides. In Ahmednagar under the S.P.G. progressive work is being done in the training of girls, and the teachers' training school, begun by the American Marathi Mission and now supported by four other Societies, is doing most valuable work. In Bengal, under the auspices of the American Baptist Mission at Bhimpore, most valuable experimental work has been done, work to which the Director of Public Instruction makes reference in his Report. At Asansol and Pakur, under the Methodist Episcopal Church, there are interesting developments and in Darjeeling the Church of Scotland expect to initiate work on modern lines. At Chapra, through the efforts of the National Christian Council, it is hoped to develop for Bengal a training school and community middle school on the lines of that at Moga. In Patna, Ranchi and Hazaribagh, schools are experimenting with modern methods and much good work is accomplished. Under the Bishop of Dornakal we find an important community middle school at Dornakal itself. The American
Baptist Mission at Ongole and in other parts of their field have men and women qualified to carry out experiments. At Medak in connection with the English Wesleyan Mission, at Melrasapuram in connection with the United Free Church of Scotland, at Salem in connection with the London Missionary Society, and in various other places in the Madras Presidency, the ferment of the new ideas has begun to work. We must not omit to mention also the advance made in the teachers' training school at Guntur, under the American Lutheran Mission. At Nandyal it is hoped to initiate experiments in the matter of adequate supervision of primary schools. This long list gives us cause for great encouragement, but it is necessary to remind ourselves again and again that only the merest beginning has been made and that we have far to go indeed before we shall be in a position to do in any way adequately the task that lies before us in rural education.

At Vellore in South India the training school in connection with the American Arcot Mission is now supported by two or three other Societies, and it is hoped very soon to remove the school to a rural centre and to develop the work. With the help of the officers of the Council the training school at Ahmednagar has been immensely strengthened by the loan of a well-qualified man from the American Presbyterian Mission in Kolhapur, and there are now five Societies co-operating in the work of the school. At Chapra in Bengal, in connection with the C.M.S. Middle School, it is hoped in the course of next year to initiate important developments and the United Free Church of Scotland has agreed to lend the necessary man.

During the last two years a survey of rural education was carried out in the Chhattisgarh area of the Central Provinces and as a result, plans are on foot for the development of a Union Training School, which may be established at Dhamtari or in the area of the American Evangelical Mission. A month was also spent surveying conditions in Burma, with the result that the Provincial Council appointed a new rural education committee which is already at work.

Mr. and Mrs. Harper at Moga continue to place all of us in their debt by editing the English edition of the Village Teachers' Journal, the circulation of which is now 700. Among the subscribers are many Government officers and we should like to see this invaluable monthly much more widely used. The Urdu edition is also published at Moga. There are further editions in Marathi, Hindi, Telugu and Tamil, and leaflets have from time to time been published in Burmese. A small book in Hindi entitled, Purpose and Play Methods in Lower Primary Schools has been published by the North India Tract and Book Society. It was written by a member of Mr. McKee's Class in 1923-24. A pamphlet on the teaching of reading is widely used, a shortened translation which has been prepared in Bengalee and is available. A Hindi edition is in preparation and much of the matter appeared in the Marathi Teachers' Journal. It is thought possible that Government may issue the pamphlet in Burmese. Stories for use in connection with the Method have also been prepared in Telugu and in Tamil. We ought to refer here to the importance of the literature prepared by the C.L.S. and by the American Baptist Telugu Mission designed to avert relapse into illiteracy. The literature is in the form of leaflets in large print on simple and interesting subjects. When we remember that 43 per cent. of the pupils who pass through our Primary schools relapse into illiteracy, the importance of anything we can do to avert this relapse is evident.

Much time has been spent in correspondence in reply to requests
for information in regard to available literature from all over India, and we are constantly being asked to supply information in regard to centres of training, suitable books for libraries, new syllabuses, etc. It is hoped in the course of the next few months to publish pamphlets on the teaching of hygiene and on the teaching of writing. Reference may also be made here to the work done by the Committee on Religious Education under the Punjab Christian Council, which is preparing a syllabus of religious instruction and bibliography of available literature, both in the vernacular and in English.

In all the work which the Council has sought to initiate, the help of Government has been earnestly sought for, and it is quite plain that Government has viewed with considerable interest and growing appreciation the work which Missions are doing, and looks to them to initiate further advances. In the Report by the Director of Public Instruction in the Punjab, five references are made to the Training School at Moga. In a recent letter he says, 'I am glad to say that we have been trying to follow, feebly perhaps, in his [Mr. McKee's] footsteps. Practically all our training schools and classes are now an imitation of his work at Moga. I have visited a number of these institutions during the last month or so and have been delighted to see how kindly the Indian master, if well-selected, and boy respond to this sort of training.' 'I am extremely glad to hear that the school at Moga is still progressing in spite of the loss of Mr. McKee. His Excellency Sir Malcolm Hailey has visited the school and frequently refers to it in the most eulogistic terms.' At Ghakkar the Government Normal School has been entirely remodelled on modern lines and as it is run by an Indian principal the work there is even more closely associated with the land and with rural conditions than is possible in a school with European supervision. The Director of Public Instruction in Bengal asked for a special report of the work at Bhimpur (American Baptist Mission) and this report was published in a recent number of the "National Christian Council Review." He has evinced very great interest in our plans for the training of teachers at Chapra because he feels that Missions to-day are doing more constructive thinking and planning in the matter of rural education than any other body. Mr. Harper has been asked to prepare at the request of the Commissioner of Education with the Government of India a note on the work at Moga, to be included in a Government pamphlet dealing with educational experiments in India. The rural Education Committee of the Behar and Orissa Christian Council took up the question of the Primary School Code and as a result a request has come to them to prepare and submit an alternative scheme. A syllabus to be used in a new Government training school in Maharashtra has been submitted for suggestions and advice.

In reviewing the work for the past two years one is impressed again with the immensity of the opportunity. With the approaching development of compulsory primary education, Missions and Churches have before them an unparalleled opportunity of making a real and permanent contribution to Indian education. Apart from the financial aspect, the main difficulty in the way is the provision of properly qualified teachers, and Missions ought to seize the opportunity and to strengthen in every way possible any work along this line. The training of men teachers especially has been largely neglected by Missionary Societies and if our present opportunity is not to be lost, we must provide in the immediate future men—both Indian and foreign—properly equipped to undertake this work. The provision
of more schools of the type known as the Community Middle School is also a pressing need.

‘Rural education demands that schools should be brought into harmony with the community life and should take part in the industrial and economic life. I would suggest that we must not keep the life of a school too much separated from the working life of the community. When boys and girls go home, even to the humblest home, parents should find that some part of the school life is associated with their own life and work. This principle should modify the kind of work done in schools, so that when boys leave school they should have already taken part in the work which they go out to do.’—Sanderson.

We need not enlarge here on the work such a community school could do. Suffice it to say that we need men as teachers who would help to lift the whole level of village life, who would be able to guide the village in matters affecting sanitation and hygiene, in the provision of adult education and in the work of co-operative societies. In the better equipped of our training schools we ought to secure the scientific study of some of the most difficult problems facing education in India today. One of these is undoubtedly the bi-lingual problem. There are country districts where the children in their homes speak an unwritten dialect, but have to learn and work in school through the medium of the main vernacular of the area. In a few years’ time they are expected to work in English, a completely foreign tongue. The solution of the difficulties attendant on this condition of things can only be found after a careful and scientific investigation has been made. Similarly, it is necessary to make studies of children’s vocabularies in order to prepare suitable text-books. We remember the wealth of folklore available to children in the West in book form. If education is ever to be real in India, we must see that the heritage of Indian children in mythology, folktales and poetry is available for them too. To build our system of teaching on reading of stories chosen from the West means that we are not getting down to the heart of our problem. It is good to know that a beginning has been made in some centres in the collection of indigenous material.

Much of the success which we hope to achieve in rural education will only come if we can arrange for adequate and constructive supervision of our village schools. There is danger that the transference of rural primary schools to church authorities may hinder in the first place this work of supervision, but the provision of properly qualified supervisors is an essential factor in success. Provision must also be made for the training of these men, and their work must be co-ordinated with all the Church authorities concerned.

The primary and fundamental need is the same today as it always has been, namely, to devote to this work men and women of the highest qualifications. We have allowed in the past the work of training teachers and supervising village schools to be done by men whose main interest has lain in other directions. If the Christian Church today in India and in the West is to make the contribution it assuredly can make, it must devote to this work the best material in men and women which it has. The Home Boards must see to it that Indian leaders and missionaries are given opportunities to qualify themselves for this work.

After some questions it was
Resolved:—

III. (1) That the Council has heard with great interest of the progress made in Rural Education during the last two years. The result of the constructive work done at Moga, Punjab, under the auspices of the American Presbyterian Mission and of the labours of Mr. W. J. McKee in connection with the Council, following upon the publication of the report of the Village Education Commission of 1919, has been to arouse a more real and wide spread concern in regard to this immensely difficult problem and missions and churches throughout India, Burma, and Ceylon have been stimulated to make more effective steps towards the promotion of better schools for the training of rural teachers. In several centres notable advance has been made through co-operation, in securing properly qualified men to undertake the work. Through the efforts of the Council vernacular editions of the "Village Teachers’ Journal" are being produced in Hindi, Marathi, Tamil, and Telugu. The English and Urdu editions produced at Moga have a large circulation and the English editions serve a wide public including many Government officers. In the various Provinces, Government has viewed with growing interest and appreciation the work missions are doing and looks to them to initiate further advances.

(2) The Council feels that the main contribution which missions can make in this matter is through the training of teachers. Missions ought to set this work in the forefront and secure for it men—both Indian and foreign—with the requisite qualifications. The opportunities in this direction are enhanced by the approaching development of compulsory primary education. Training schools must be centres for the scientific study of the educational problems facing the rural teacher—e.g. the preparation of readers built on the child’s vocabulary, the bilingual problem—both as between a vernacular and English and as between a dialect spoken by the child and the vernacular used in the school. This problem arises acutely in the community middle school. The Council feels that Missions should use every opportunity to promote such schools, especially in rural areas, and to secure that they are brought into harmony with the social, industrial and economic life of the community. The school must be an integral part of the working life of the community. Churches and Missions ought also to provide, in connection with their Training Schools, for the training of supervisors of the village schools and to plan for the inauguration of an adequate system of supervision in their own areas.

Miss E. A. Gordon and Miss A. B. Van Doren. It was reported that the period for which Miss Gordon’s services were placed at the disposal of the Council expired with the close of the Council and that to fill her place the services of Miss A. B. Van Doren of Chittoor had been secured. It was

Resolved:—

IV. (1) That this Council wishes to express its gratitude to Miss E. A. Gordon for the services which she has rendered to the Christian cause in India by fostering interest in the problems of village education, by promoting the application of improved methods of education to village schools and to the training of village teachers, and furthering also co-operation in higher education and religious teaching in schools; it acknowledges also the services rendered by Miss Gordon, in addition to her educational work, over a large part of the range of the Council’s activities. The Council wishes also to record its gratitude to the Women’s Mission of the United Free Church of Scotland for placing Miss Gordon’s services at its disposal.

2) The Council has heard with much appreciation that the Foreign Mission
IV. Religious Education.

Miss E. A. Gordon introduced the subject by presenting the following memorandum:

An enquiry into the whole problem of religious education has been initiated by the International Missionary Council and copies of certain statements submitted by individuals at the request of the International Council are to some extent the basis of this memorandum.

Education has been defined as ‘growth’—religious education then is religious growth. The term has a very wide significance. ‘Religious Education may be defined as the sum of all efforts made to bring the child into right relationship with God and with people. It works not only through the giving of instruction but largely through the formation of right habits and attitudes. It consists not in a certain number of stated periods of instruction, but in the attempt to make the whole of life religious.’

My own investigations so far go to show that there is very profound dissatisfaction among Church leaders and Christian people, among missionaries and earnest teachers, with results hitherto obtained. I shall try to analyse as far as possible the reasons for this dissatisfaction:

I. The chief instrument of religious education is the Bible. ‘The Bible provides instruction concerning God, His being and character, His will and purpose, His relation to men and the ways in which He makes contact with human life. The great instrument of such instruction is to be found in the Scriptures of the Old and New Testaments; and inasmuch as the culminating revelation of God and of all that it concerns men to know about Him is found in the Life, Teaching and Personality of Jesus Christ, the New Testament which contains the record of these, as also of Christ’s influence on men who “believed on” Him, “the working of His Spirit,” is our best and highest authority. But not only is there a great advance as we pass from the Old Testament to the New, there is a great expansion and deepening of religious knowledge within the Old Testament itself, as God made Himself known to men in many forms and by many stages.’ A great hindrance to adequate Bible teaching in our Christian schools today is the lack of adequate knowledge and understanding of the Bible on the part of the teachers. Several of the writers refer to the fact that the standard of Biblical knowledge demanded in many schools is lower than that demanded in other subjects. Another hindrance is theological difference; much confusion results in the minds of older children from the different point of view taught perhaps in the day school and boarding school and that taught in the Sunday school. Again, children go from one school to another and find wide contradictions in the Biblical teaching given. This all tends to cause a certain distrust of Scripture teaching. There is also the subtle influence of the fact that Scripture teaching is not part of the Government requirements. The curricula at present in use are in many cases very unsuitable. Some of them seem to have been prepared haphazard, and at the end of several years in school pupils
would have very little knowledge of the progressive revelation of God, or even of any consecutive story of the life of our Lord.

2. There is need for a place in our curricula for the teaching of Church History. Many of our Christian students have little or no knowledge of what happened between the Acts of the Apostles and what is happening today. The comparative study of religion may well be part of the College curriculum and even of that in the highest class in High School. It would seem also very desirable that in our history classes some time should be given to the study of Indian religious history.

3. The methods mainly in use are largely old-fashioned. Even in schools where progressive work is done in other subjects, Scripture teaching is largely confined to the story method. More use could often be made of the 'group-discussion' method with older pupils. Some schools are adapting the project method to religious teaching. Very little effect seems to have been made to discover and adapt for use 'Indian ways of communicating religion.' This criticism applies particularly to the training of children in worship. Indian music, Indian hymns and bhajans, Eastern postures in worship, Indian art and religious poetry are almost unknown in our schools. Connected with the training of children in worship is the question of children's services. Here again there is scope for experiment and adaptation. There is great need for much more careful training in worship, and the provision of chapels and prayer-rooms in our schools is regarded as essential.

4. Many of the curricula examined appear to have no place for the teaching of Christian doctrine. And yet many young people coming out of our schools feel the need for help in expressing their faith. This was brought out in one school by the request of a group of young teachers to be taught the Shorter Catechism!

5. Another question of vital importance to the religious upbringing of our children is that of adequate preparation for full Church Membership or Confirmation. This brings us to the relationship (a) of the school to the church, (b) of the school to the home. (a) In many of the best English boarding schools the tradition is for the school authorities to prepare girls and boys for Confirmation. On the other hand, in the Scottish Presbyterian Church the preparation of candidates for full Church Membership is almost invariably undertaken by the minister himself. There seems nothing so far to guide us in India as to who is the best person to undertake this important duty—the pastor or the teacher. Meanwhile we can only urge that much more careful attention to this matter is needed. Theological colleges could do much to help their students to learn how to discharge this duty. (b) There has been far too little attempt made to co-ordinate the activities of the home and the school. The tendency is to create in our school life a type of living which is absolutely separated from the home life. In educational terminology they lack many common elements and there is no possibility of transfer. Consequently the life in the school is one thing and life in the home is another. The home side of the student knows little of the school side, and the school side knows little of the home side. Thus dual personalities tend to be cultivated rather than whole-hearted characters who know how to interpret their home experiences in terms of their school life and who are constantly reconstructing their home lives by utilizing their school experiences.

6. We come to a more detailed consideration of practical problems:
(a) Much good work is being done in the preparation of village school masters along new lines and all the new efforts include a training in religious teaching. And yet we have very far to go. Syllabuses and aids to teachers are not available in the vernaculars. In some cases one finds the village teacher teaching the same Sunday school lesson throughout the week and revising it on Sunday! Many village scholars spend long hours learning a catechism off by heart. Religious teaching is probably poorer in our village schools than anywhere else. There is very great need for a thorough survey in each large language area of material available in the vernacular and its suitability, followed by constructive proposals for the preparation of new material. It is important that there should be as little delay as possible in carrying through such a suggestion if it is undertaken at all.

(b) In high and middle schools—especially boys’ schools—there are often preponderatingly large numbers of non-Christian pupils. Opinion based on experience as to whether Christians and non-Christians should be taught together varies. I would only note again the outstanding need in all our schools of securing such conditions in regard to staff, numbers, etc., as will help and not hinder the creation of a religious atmosphere.

(c) Invaluable opportunities for religious influence are found in our hostels and boarding houses. These are to a large extent not being used because of lack of time on the part of headmaster and missionaries. In this matter girls’ schools set an example which ought to be followed by boys’ schools. The really good Christian school in every sense of the term has a religious atmosphere and produces results in the upbuilding of the character and of the life of its pupils.

(d) Much more time and thought and personality needs to be devoted to the ‘out-of-school’ activities in our schools. Scouts, guides, camps, excursions, all afford opportunities for closer intercourse between pupil and teacher and should be used and valued as a means for bringing to bear on our pupils the best influences which intimate personal friendship can have.

(e) The preparation of typical syllabuses is badly needed—giving guidance to those who wish to draw up these for use in various types of schools. Bibliographies of available books in English are also needed. There is much useful material ready but people do not know about it.

7. We have left to the last the consideration of the main factor in all religious education—the personality of the teacher. We have got to devote more time and more thought to the preparation of the right men and women for this all-important work. ‘No one,’ says one report, ‘asked what were Dr. Miller’s methods and syllabus, but every one who meets his old students hears of the man himself.’ Many missionaries and headmasters say, ‘We have not enough time to give to our Scripture teaching.’ Not enough time to give to the one thing we are here to do! Another report indicates that men with inferior qualifications, because cheaper, are sometimes used to do the Scripture teaching. One college helps young Christian men to earn their way by entrusting to them Scripture classes in a high school for non-Christians. We need then to put this part of our work first before considerations of buildings, equipment, fees, etc. Then when we have the right men and women we must give them the opportunity to prepare themselves—by further study, by granting greater freedom and responsibility, by arranging our school administration so that we shall get the religious atmosphere we desire.
It is hoped to convene a small Conference to discuss this problem in all its bearings and later provincial conferences for working out details in regard to provincial needs.

After discussion it was

**RESOLVED :—**

V. That the Council is impressed with the importance of the entire question of Religious Education in India and remits to the Educational Secretary the matter of investigating and promoting the study of the whole problem. The Council is further of opinion that a representative Conference should be convened under its auspices after sufficient preliminary study has been made and suggests to Provincial Councils the holding of study groups to discuss the problem in their own areas.

V. Problems and difficulties connected with the transference of responsibility from missionary organisations to bodies representing the indigenous Church.

This subject was introduced by Mr. P. O. Philip who presented the memorandum he had prepared (see Appendix I). Many members took part in the discussion.

The discussion made it clear that in the areas of most Missions, schemes of devolution were being put into effect with varying degrees of success and that most of the problems of devolution which appear difficult of solution were found to solve themselves when the Church grew in numbers, in economic independence and in spiritual influence. The human factor in the problem as distinct from the machinery was emphasised and the importance of training workers was urged as vital to the success of any scheme by which the work was transferred from Missions to Church bodies. While the need of developing Indian methods and resources and increasing the number of voluntary workers was great, it was recognised that Indians and non-Indians should have equal opportunities of making their distinctive contribution and that an atmosphere should be created wherein both may carry on experiments unhindered. The desire was expressed that the facts connected with the various methods of devolution at work in India should be gathered and made the subject of careful study by the Secretariat of the Council. Such a study would prove of very great value in giving guidance to Churches and Missions. It was

**RESOLVED :—**

VI. That the Secretaries be instructed to collect as full information as possible regarding schemes of devolution and of efforts for the co-ordination of the work of Indian and foreign bodies which have been put into
operation and to ascertain from responsible persons connected with such schemes any outstanding merits or defects which have been discovered in their working.

VI. Study of Industrial Conditions in India.

The Rev. W. Paton gave a report of the work done by the Secretaries under this head. A great deal of information has been gathered about conditions of labour in the chief industrial centres of the country; points of contacts have been established with organisations and individuals who are engaged in industrial welfare work. A series of articles has been published on Industrialism in India in the "National Christian Council Review" from June 1925 to January 1926. Provincial Christian Councils have been taking interest in the study of industrialism as it affects their respective areas and the Committee appointed for the purpose by the Madras Representative Christian Council has made a valuable preliminary study of the subject and issued a report. Mr. Paton stated that lack of funds had prevented effect being given to the resolution of the last meeting of the Council, that an expert in welfare work and industrial reform should be secured to lead the Council in its work of industrial investigation. He explained that through the generosity of the Institute of Social and Religious Research, in New York, it was now possible to secure the services of Miss M. Cecile Matheson, an English lady widely known for her experience in industrial investigation and welfare work, for two years to work in association with the Council. It was reported that the Young Women's Christian Association was willing to co-operate with the Council in this work and were setting aside Miss I. Wingate to co-operate with the Council in this enterprise. After careful consideration it was

RESOLVED:—

VII. (1) That this Council warmly acknowledges the generosity of the Institute of Social and Religious Research in making possible the undertaking of a comprehensive study of industrial conditions in India, with a view to creating a more vigorous public opinion, advancing Christian standards in regard to industrial life, and providing the facts on which the development of Christian welfare work may be based.

(2) The Council invites Miss M. Cecile Matheson, whose services it understands are available, to come to India to lead this work on behalf of the Council.

(3) It further instructs the Executive to take steps for the association of Indians, men and women, both throughout the investigation and in local areas, with Miss Matheson in her work, and to arrange that the co-operation of leading social reformers and students of industrial conditions shall be obtained.

(4) The Council welcomes the co-operation of the Y.W.C.A. in setting aside one of its most valued workers to assist in the development of these plans.
VII. Public Questions.

(a) The Legal Handbook.—Mr. P. O. Philip reported that Mr. Paul Appasamy who had kindly undertaken the work of completing the preparation of the Legal Handbook had very nearly finished the work and that arrangements were being made for its publication. The report was accepted.

(b) The Indian Christian Marriage Act.

(1) The Issue and Withdrawal of Marriage Licenses—The Rev. R. Maxwell drew attention to certain anomalies and abuses which have arisen in North India owing to the possession of marriage licenses by persons who have separated themselves from recognised Churches and missionary bodies. These abuses raised the whole question of the issue and withdrawal of licenses to solemnize marriages under the Indian Christian Marriage Act. After discussion it was

RESOLVED:

VIII. That the Executive Committee be instructed to arrange for the study of the working of the present system of the issue and withdrawal of licenses to persons to perform marriages under the Indian Christian Marriage Act and in the light of the facts ascertained to take such action as may seem necessary.

(2) The Nellore Marriage Case.—It was brought to the notice of the Council that the Sessions Judge of Nellore had recently given an important judgment in a case in which a Hindu priest had solemnized by Hindu rites a marriage between two persons who had belonged to Christian families of three generations. The decision of the judge was that the Hindu priest was not guilty of an offence under the Indian Christian Marriage Act, the persons being declared apostate by the fact of their desiring marriage by non-Christian rites. The Bishop of Bombay presented a statement about this decision (see Appendix II). After discussion it was

RESOLVED:

IX. That the Executive Committee be instructed to take such steps as may seem desirable to call the attention of the Government of Madras to the extraordinary interpretation of the Indian Christian Marriage Act in the Nellore marriage case, and endeavour to get a declaration which will lead to a more equitable interpretation in future.

(3) The Working of the Divorce Law.—A resolution from the Madras Representative Christian Council asking the National Christian Council to consider the question of the possibility of simplifying the present procedure required in cases of divorce was discussed. It was
Resolved:—

X. That the Executive Committee be instructed to give careful consideration to the question of divorce under the present law and, if found advisable, to take such steps as may be desirable for getting the procedure required in cases of divorce simplified.

(c) Betting and Gambling.—The Rev. W. Paton explained that the Secretariat had been unable to pursue to any effective purpose the investigation of the evils of commercialised gambling and betting as laid down in the resolutions on the subject at the last meeting of the Council owing to the difficulty of getting to know the exact law on the question. After discussion it was

Resolved:—

XI. That the Secretariat be asked to continue to devote attention to the subject of commercialised gambling and betting and endeavour to gather the legal information needed and proceed with the investigation of the evils connected with them, with a view to diffusing knowledge and creating a public conscience against them.

(d) The Law Relating to Lotteries.—The Madras Representative Christian Council and other Christian bodies having asked the National Christian Council for help in getting the law relating to lotteries so altered as to penalise those who transmitted lottery tickets and literature concerning lotteries through the post, the subject was taken up for consideration. In the course of the discussion it was brought out that on the basis of the present Post Office regulations lottery tickets sent through the Post could not be confiscated by the postal authorities and that there was need for more drastic regulation. It was

Resolved:—

XII. That the Executive be instructed to appoint a special Committee to investigate the working of the law relating to lotteries and to bring a report before the next meeting of the Council.

(e) The Censorship of Cinema Films.—The Rev. W Paton explained the arrangements now in force for censoring cinema films in India. They are as follows:—

Under the Cinematograph Act passed in the Imperial Legislative Council in February, 1918, and amended in September, 1919, Boards of Censors were constituted for Bengal, Bombay, Madras and Rangoon. Each Board works independently under its own rules and regulations subject to the orders of the local government of each Presidency. The Government of India exercises general control over all Boards.

The actual constitution of the Boards is similar in each Presidency. In Bengal the Commissioner of Police is ex-officio President and the Deputy Commissioner of Police ex-officio Secretary of the Board, and there are seven members representing the Education Department, the Military Authority, etc., appointed annually. There is also an Inspector Films, and an Assistant Inspector—both paid officers.

The Inspector sees every film imported into India through Calcutta
before a license is granted. He may not order even minor ‘cuts,’ but if he is in any doubt about the general character of the film, or takes serious exception to any portion of it, he reports the matter and a sub-committee of two or more members of Board sees the film. They may ban the film entirely, or may order extensive ‘cuts,’ sometimes recommending it to be shown to the Board again after ‘cutting’ before a certificate is granted.

The Board keeps steadily in view when censoring anything which may offend from the (1) moral, (2) racial, (3) religious, and (4) political aspect. When the whole theme of the film is objectionable license is refused, and the film cannot be shown anywhere in India, but where it is a question of certain scenes which offend, these are cut out. Whenever possible films are altered to render them suitable for exhibition and it is wonderful how much can be done in this way. If a film is banned altogether it means a very heavy loss to the importers and this may be followed by the importation of inferior films.

Each Board censors the films to be produced in India for the first time in the Presidency over which such Board has jurisdiction, and the certificate granted gives the right of public exhibition for the whole of India.

In the case of films passed by one Board of Censors and taken except to in another Presidency, these may be ‘held up’ after exhibition and cuts may be ordered or license refused.

For the purpose of checking undesirable films members of the Board have to visit the various cinemas weekly in rotation, and send in reports of films seen either for immediate action or for discussion at a Board Meeting.

After discussion it was

RESOLVED:

XIII. That publicity be given to the facts relating to the arrangements for censoring cinema films in India and that the Provincial Christian Councils be requested to consider how far adequate use is made of the arrangements now in force in their respective areas and to co-operate with the authorities and local public bodies in making the present regulations effective.

(j) The Opium Traffic.—The Rev. W. Paton gave a brief report of what had been done by the Secretariat of the Council on the subject of the opium traffic. The recent decision of the Government of India to stop the export of opium in ten years’ time was to be welcomed. The Government on the other hand had refused any new enquiry into the domestic consumption of opium, and offered no change of any importance in their internal policy. The need for the education of the public on the subject was emphasised. After discussion it was

RESOLVED:

XIV. That the Council welcomes the decision of the Government of India to abolish the export of opium at the end of ten years, and rejoices at the prospective termination of this traffic and the stimulus thereby given to the world-wide movement for the suppression of opium smoking. It regrets that the policy of Government with regard to the consumption of opium in India remains unchanged and that a fresh enquiry into the subject
is denied. It instructs its Secretaries to continue the work of educating public opinion and arousing the public conscience on this subject, and to direct attention particularly to those regions where official figures demonstrate that the consumption of opium is gravely in excess of any tolerable standard."

(g) Dr. S. K. Datta’s Public Services.—In the course of the discussion on public questions reference was made to the very valuable services rendered by Dr. S. K. Datta by his careful study of public questions, especially the subject of opium, and by the able way in which he presented the conclusions of his study before the Indian Legislative Assembly of which he was a member. On the motion of the Rev. E. D. Lucas it was

RESOLVED:—

XV. That this Council places on record its appreciation of the great services rendered by Dr. S. K. Datta as a member of the Indian Legislative Assembly to the promotion of an understanding of and a sound conscience regarding fundamental moral problems of national scope. By his thorough study of the problems associated with the use of opium, of labour legislation, of the age of consent and of temperance, and his able presentation of these questions in the Indian Legislative Assembly he has earned the gratitude of all who earnestly desire to see progress made in all matters vitally affecting the welfare of India.

VIII. Report of Survey of Medical Missionary Work in India.

Dr. C. R. Greenfield, Secretary of the Christian Medical Association, presented an interim report of the survey carried on by Drs. Goheen and Oliver under the auspices of the Association and in co-operation with the National Christian Council.

The report is as follows:—

In January, 1925, a general meeting of the Medical Missionary Association was held in Calcutta. Very important changes were made in its Constitution by which Christian doctors who are not missionaries are admitted to membership and the Association became the Christian Medical Association of India. It therefore now represents not only Missions, but also to some extent Churches. At the same time the Provincial Divisions were recognized and made to correspond to the areas covered by the Provincial Christian Councils. These Councils are now being asked to accept the Provincial organization of the C.M.A. as their Medical sub-committees or advisory bodies on Medical Work. In one area where the C.M.A. had not had a Secretary for some years it seemed best to appoint the Convener of the sub-committee on medical work established by the Council as Secretary of the C.M.A. The Bombay Christian Council has accepted the principle that all medical matters are usually to be referred to the C.M.A., but the method of ensuring representation or close co-operation has still to be worked out.

The object of the C.M.A. as expressed in the Constitution is 'The
extension of the Kingdom of Christ in India... (inter alia) by the spread of information concerning the need of medical work and its place as an integral part of the Christian message to India.' The feeling was expressed at the Calcutta meeting that many Missions had not sufficiently considered the meaning of the medical method, that much medical work had been very haphazard and had not been closely enough related to the work as a whole. Some leaders at home have expressed the opinion that there is no longer any need for Mission hospitals in India, as Government has made ample provision, others only see a need for hospitals for women and for pioneer work on the frontier. The meeting felt that the whole question needed very careful investigation and appointed a sub-committee to look into it, to consider what was the aim of medical mission work, to make a survey of the work at present being done, to investigate its efficiency, its relation to other medical aid and to the needs of the whole field. The Committee on Survey, Efficiency and Co-operation thus came into being. It is hoped that when we are in possession of the facts we shall be in a position to urge on the Home Boards a more whole-hearted and intelligent support of Medical Missions and that the medical method will receive its due place in all missionary thinking and policy.

The S.E.C. Committee met at Jabalpur in July, 1925, and had the advantage of the presence and advice of Miss Gordon and Mr. Paton.

A Basic Statement was drawn up and approved. The Association would like to call the attention of all to this expression of its faith. I therefore read it now in part:

'It is our conviction that the ministry of healing is an essential part of the work of the Christian Church, whose mission it is to represent God as revealed in Jesus Christ. We observe that Christ's own testimony concerning His mission was that He came to do the will of the One who sent Him and to accomplish His work. We must believe then that the ministry of healing the body is an expression of the attitude and mind of God toward man and has its source in the compassion and love of God. It is our conviction that the Christian should concern himself with the care of the sick, apart from whether others are carrying on this work or not. From this conviction it becomes our duty to develop Christian medical work as part of the essential work of the Church in India, and to consider how this may best be done.'

It was decided that a survey of all Medical Mission Hospitals should be made, to be completed if possible in two years. Dr. Goheen and Dr. Oliver were appointed to do the survey. All hospitals were asked to contribute Rs. 10 per 50 beds to the expenses of the survey. In response to this request 108 hospitals sent in contributions amounting to Rs. 1,677. The money has been collected by the N.C.C. Office which has also promised to help the work by collecting statistics of Government medical aid, etc. During the past year 76 hospitals have been visited and some points of general interest from the Reports received are given below:

The S.E.C. Committee has already received several requests for advice as to where to open new work. The Punjab Council asked for advice with regard to its proposed Sanatorium and Dr. Möller is to pay a visit in that connection. These may be taken as indications of the value the work of the Survey Committee may be to Missions.

Dr. Oliver visited 25 hospitals in the Bombay Presidency, C.I., C.P., U.P., Rajputana, and S. Punjab, the majority being Women’s Hospitals.
Dr. Goheen visited 49 in S. India and Dr. Douglas, 2 in Ceylon. Everywhere they were very well received.

The need for a survey is shown by Dr. Goheen’s experience in taking a long and tiresome journey to a place where there was reported to be a hospital, only to find that it was only a dispensary.

A number of questions were put to each hospital (31) and the answers received are incorporated in the Reports. The first concerns the Basic Statement and it is worthy of note that all agreed to it as an expression of their faith.

From this follows a consideration of policy. Comparatively few societies have a definite policy for their medical work. Some hospitals have been started along with evangelistic and educational work, many have arisen in response to obvious medical needs, especially is this the case with the women’s hospitals which date back to the time when no other organization met the needs of pardah women. In reply to the question as to whether Mission hospitals should be maintained in places where there are Government hospitals, the general opinion is that there is room for both. Many speak of the inefficiency and unpopularity of many Government hospitals and of the difficulty the poor experience in getting proper treatment. A Hindu is quoted as saying ‘there is an atmosphere which can’t be got for money.’ New hospitals should by preference be opened where Government aid is inadequate, but may be placed in other places in correlation with the work of the Mission as a whole as an expression of Christian love.

A few hospitals have been shut, some for lack of funds, some on account of their inefficiency as they were not meeting any special need. Most of the hospitals in S. India are planning some expansion, usually in the way of branching out from existing work.

The question of efficiency was very carefully investigated and the results are not satisfactory. Dr. Goheen found:
Financial position, adequate in 6 and fairly adequate in 18 (out of 49).
Equipment 9 10
Staff 18 10

Dr. Oliver found half in a straitened condition.

Probably the survey will prove stimulating and will set up a standard to be aimed at by the workers on the field and the Home Boards. At present two doctors are drawing up a list of the equipment which should be considered essential for a fifty-bed hospital. If the principle we have expressed in our Basic Statement be true, it follows that only the best is a worthy expression of the spirit of Christian love.

In S. India the Government is making such a forward movement that unless Mission hospitals keep up a high standard they will be ousted.

Quite a number of the hospitals were insufficiently staffed and many had had great difficulty in securing foreign staff.

Most of the larger women’s hospitals have a training school for Indian nurses and the general hospitals are training compounders. The nurses are mostly working for some Joint Mission or Government examination. In mixed hospitals the question of nursing is difficult, as in many parts it is not considered wise for women to nurse men’s wards. Some hospitals are gravely concerned about the future of their nurses. The nursing profession has a bad name, especially in Calcutta. The South Indian hospitals report no bad records. A suggestion is made that the Association of Nursing Superintendents might be asked to make a survey of the whole situation.
Devolution has hardly begun. A few hospitals (9) have Indians on Advisory Committees, some (9) receive small financial help, but the majority are in no way related to the Church organization. Some (9) in South India report plans for a closer connection in the future. In training medical assistants most of the hospitals are making a contribution to Indian Christianity.

In some districts Mission Hospitals do much service for Christians, especially in Mass Movement areas. Some have been opened with this as their chief aim. Some complain that Christians expect much in the way of preferential treatment and give nothing in return.

With regard to the question as to the relation of medical work to educational work it appears that many medical missionaries are doing preventive work in the way of examination of school children. Some are giving hygiene teaching in schools, etc. In connection with the work of the evangelistic missionary about half of the South Indian hospitals are taking part in district touring. Dr. Oliver’s report says that very few are able to take part in this work on account of shortness of staff, but some are conducting village dispensaries.

To keep up the professional efficiency of medical missionaries it was the unanimous opinion that facilities for post-graduate study are required. Some Boards give financial help to doctors on furlough. In India arrangements are on foot to give a course of special laboratory training at Madanapale. At the Miraj meeting Dr. Frimödt Möller is to give some lectures on Tuberculosis and Dr. Muir on Leprosy.

The report on the evangelistic side of the work is not altogether satisfactory. Most of the hospitals have Bible-women and catechists on the staff. A few have a full-time foreign evangelist or educated Indian and others would be glad of such help. Some think it better that the work should be done by the medical staff but allow that this would involve an increase in the staff. Some report that many of their Indian helpers are not keen on this side of the work and that their Bible-women need further training. Dr. Oliver suggests the advisability of a full discussion of the subject and some time has been set apart in the programme of the Miraj meeting.

With regard to self-support it was found that very few hospitals are self-supporting. Let me quote the Minute of the S.E.C. Committee on this subject:

While approving of the principle that patients should be expected to contribute according to their means towards the expenses of the hospital, the Committee would point out that:

1. In the areas already surveyed only one hospital is self-supporting (exclusive of missionaries' salaries).

2. In certain areas it is impossible to obtain large incomes from fees, and in such areas an impossible burden is laid on the staff when Home Boards demand self-support.

3. The effort to make money in such circumstances hampers and minimizes effective missionary work.

In regard to future policy the reports show that the general opinion is that the work already established should be made more efficient before expansion is considered, if a choice must be made, and that expansion should usually take the form of branching out from the present centres.

In conclusion, there are certain things to which we should like to draw the attention of the Council:

1. We desire the Churches and Missions to consider the place which
medical mission work should have in the programme of the Kingdom.

(2) In order that medical missions may be duly represented we ask that the Christian Medical Association may be linked to the N.C.C. in whatever way may be most convenient.

(3) We ask for the continued help of the N.C.C. in the survey, the secretarial help of the office and the interest of all the Churches and Missions in the progress of the survey and in carrying out the conclusions which may be arrived at. The survey will be wasted unless it shows in what directions progress is called for and stimulates the workers on the field and at home to fresh effort, so that medical missions may more worthily make their essential contribution to the demonstration of the love of God in Christ to India.

Resolved:—

XVI. That the Council receives the interim report of the Survey, Efficiency, and Co-operation Committee of the Christian Medical Association with pleasure, and while recognizing that the findings so far formulated are of a partial nature, looks forward to the results of the completed investigation in the hope that they will both illuminate the policy that should be followed with regard to medical work in the future and serve to indicate the present need and opportunity for such work in India. The Council endorses the view stated by its Executive in November, 1923, with regard to the relations of this Council with the Christian Medical Association. It desires to regard the Association as fulfilling the functions of a Medical Committee of the Council, welcomes the desire of the Christian Medical Association to co-operate closely with the National Christian Council, and pledges its own co-operation. It further records it as a principle which should be observed in framing the membership of the Council that either among the elected or among the co-opted members of the Council there should be a medical man or woman intimately associated with the Christian Medical Association. Similarly, the Council recommends to those Provincial Councils which have not yet taken the step that they should treat the provincial organisation of the Christian Medical Association in each case as their Medical Committee.

IX. The Enlarged Meeting of the International Missionary Council to be held at Jerusalem in 1928.

The Rev. W. Paton read a letter from the Secretary of the International Missionary Council about an enlarged meeting of that Council to be held in Jerusalem from March 19th to April 1st, 1928. The membership of this meeting is to be 85 from the missionary forces of the 'sending countries' and 90 from the countries in which Missions are being conducted and of this latter at least two-thirds should be nationals, representatives of the indigenous Churches. Besides these two groups there will be co-opted from different parts of the world between 20 and 30 persons especially qualified to afford necessary information on major subjects to be dealt with at the meeting. The
National Christian Council of India, Burma, and Ceylon is asked to appoint twenty members of whom at least two-thirds should be nationals. After discussion it was

RESOLVED:—

XVII. That the Executive Committee be instructed to appoint the representa-
tives for the meeting of the International Missionary Council to be held in
Jerusalem, March 19th to April 1st, 1928, and to take such steps as will
ensure adequate preparation in India for discussion of the subjects that will
be coming up for consideration at Jerusalem.

X. Matters Affecting the Secretarial Staff.

The Chairman, the Most Rev. the Metropolitan read a letter from the International Missionary Council which explained the action of the meeting of that Council held at Rattvik, Sweden, in July last, in extending a call to the Rev. W Paton to become one of the Secretaries of the International Missionary Council and requesting the National Christian Council to release him for this work. After consideration it was

RESOLVED:—

XVIII. (1) That in view of the urgent call from the International Missionary
Council which Mr. Paton feels that he cannot lightly disregard, and after
consideration of all the circumstances, the National Christian Council
agrees with the utmost reluctance to relinquish his services. Mr. Paton
has rendered invaluable service to the National Christian Council, and the
Council views the prospect of his departure with great concern. It believes,
however, that Mr. Paton's position on the Secretariat in London will not be
without certain advantages for the work in India and they hope that
Mr. Paton will find it possible to pay periodical visits to India.

(2) The Rev. W. Paton was generously set free by the Y.M.C.A. to accept the
post of Secretary to the National Christian Council at the time of its re-
organisation in 1922. In addition to intellectual gifts and powers of organi-
sation of no ordinary character he brought to his task the experience of
dealing with men of different races and religious denominations which he
had gained during his work with the Student Christian Movement and the
Y.M.C.A. Ably assisted by the other members of the Secretarial staff he
has established the National Christian Council on a firm basis and by the
work which it has accomplished under his guidance and inspiration gained
for it wide recognition not only in missionary but also in official circles as
the mouth-piece of general Christian opinion on the questions with which
it seeks to deal. By his skilful editorship and facile pen he has raised the
"National Christian Council Review" to a high place in missionary
literature, while his investigations into the opium question, his negotiations
with the Government regarding the return of German missionaries and his
efforts in promotion of co-operation between Missions in educational in-
stitutions, have been fruitful in a conspicuous degree. To those, European
and Indian alike, who have been brought in close contact with him, in the
course of his work, he has endeared himself by his transparent sincerity,
wide sympathies and genial temperament and it is the knowledge that at
Edinburgh House he will still be working for India, to which he hopes from
time to time to return, that combined with the character of his successor
whom he has been largely instrumental in securing, has in some measure
reconciled the Council to his departure.
(3) It having been reported that the services of the Rev. Dr. Macnicol of the United Free Church of Scotland Mission, Poona, might be available for the post of Secretary to the National Christian Council, the Council approved of the proposal that an invitation should be extended to him through the Church and Mission authorities under whom he now works.

(4) In case of Dr. Macnicol's acceptance, the Executive Committee is authorised to arrange detailed conditions of service and also to arrange for the transference of the Office of the Council to Poona, if this should be found desirable. Should it not be possible to secure the services of Dr. Macnicol, the Executive Committee is authorised to invite some other person whom it might consider to be fitted for the post and to appoint him in the name of the Council.

Note.—The Foreign Mission Committee of the United Free Church of Scotland has agreed to the Council's request for the services of Dr. Macnicol, and he will assume office on Mr. Paton's departure from India on February 26. The office of the Council will be from February 16, established at 1, Staveley Road, Poona.

XII. Finance.

The Rev. L. Cannaday, the Treasurer, presented a report on the finance of the Council and also a statement of accounts to October 31st, 1926. The report is as follows:

After the Waltair meeting of the Council the receipts and expenditures till the end of the calendar year were fairly normal, and the accounts were closed as at December 31st, 1924, with a credit balance of Rs. 3,889-14-2. This was about Rs. 450 less than the credit balance with which the year had begun, which shows that the Secretariat did exceedingly well in keeping the expenses within the receipts during that second year of transition and financial uncertainty.

At Waltair a budget of Rs. 47,120 was approved for each of the years 1925 and 1926, and it was decided to ask the British Missionary Societies to contribute Rs. 16,000 and the American and Canadian Societies to contribute Rs. 32,000 yearly towards the budget adopted. The contributions of the British Societies for 1925 were Rs. 16,860-12-2, nearly 1,000 rupees more than the amount asked. On the other hand, the American and Canadian contributions for that year were only Rs. 9,572-10-7, something like Rs. 22,500 short of the amount asked. As can be seen, if money had not been found in some other way, the accounts for 1925 would have been closed with a considerable debit balance, but fortunately a temporary loan, without interest, from the Indian Literature Fund was arranged to tide the Council over until better days should come. Moreover, the expenses of the Council were considerably curtailed in view of the financial stringency then existing.

During 1925 the total receipts from all sources (including the Opening Balance and a temporary loan) were Rs. 42,674-10-10 and the total expenditure were Rs. 37,899-5-5, leaving a credit balance of Rs. 4,775-5-5. A list of all receipts from Mission Societies, Churches, and other sources has been shown on a separate paper.

The failure of America to contribute its expected quota was due largely to the slow working of Board machinery and not to indiffer-
ence or unwillingness on the part of the American Boards to contribute their share of the budget.

We come now to 1926 and that is a very different story. It is too early to say just how we shall come out at the end of the year, but it is not too late to tell in a sentence or two of the great work done by Mr. Paton in America and in Great Britain, especially along financial lines. During this year and at the close of last year there were unusually heavy expenses due to the furlough of Mr. Paton and this meeting of the Council. For the first half of this year the receipts just kept pace with the expenses, and the officers of the Council in India began to feel gloomy over the future. In fact every body was a bit discouraged except the Secretary in England. He knew the needed funds would come in good time and said so vigorously in letters and cables.

So in spite of heavy expenses and the small balance at the opening of the year, we can now report that the receipts for the first nine months of the year, show an excess over expenditure of nearly Rs. 6,000. Several American Boards have either paid up in full or in part their quota for 1925 and made definite promises for the future. All loans have been repaid and all expenses paid to date and there is enough money on hand to pay for the expenses of this meeting of the Council. This is largely the result of Mr. Paton's visit to America and England. Nor should the efforts of Mr. Phillip and Miss Gordon in India to keep expenses down to the minimum be overlooked.

We now feel confident that we shall close the year with a credit balance, and that the finances of the Council are now on a firm and lasting basis, because of the solid backing that the Boards in Great Britain and America are now pledged to give it.

The accounts for 1924 and 1925 have been audited and printed. Those for 1926 for the first nine months are herewith presented.

With this report, the Honorary Treasurer offers to the Council his resignation because of an approaching furlough, to become effective at the close of this year, if the Council so pleases.

I. CANNADAY.
Honorary Treasurer.

RESOLVED:—

XIX. That the Council approves the interim statement of accounts to October 31st, 1926, and empowers the Officers to include in the printed statement of proceedings an audited statement for the complete financial year ending December 31st, 1926.

Note.—Audited statements of accounts for the financial year 1925 were printed as appendix to the Minutes of the Executive Committee held on November 4th and 5th, 1925. The statement given below is for the Calendar year 1926.
**NATIONAL CHRISTIAN COUNCIL.**

**Statement of Receipts and Payments for the year ended 31st December, 1926.**

**Receipts.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs. A.</th>
<th>P.</th>
<th>Rs. A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance on 1st January, 1926—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>At Bank</td>
<td>4,808</td>
<td>15</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Less Due to Honorary Treasurer</td>
<td>33</td>
<td>10</td>
<td>0</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Contributions from Great Britain</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Contributions from America</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Contributions from Provincial Councils:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andhra</td>
<td>400</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Ceylon</td>
<td>400</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Bombay</td>
<td>400</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>&quot; Contributions from other sources</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>&quot; Bank Interest</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td>51,951</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

**Payments.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs. A.</th>
<th>P.</th>
<th>Rs. A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Secretaries—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salary, Allowances and Rent</td>
<td>20,524</td>
<td>2</td>
<td>2</td>
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</tr>
<tr>
<td>Office Expenditure and Rent</td>
<td>4,395</td>
<td>0</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Travelling Expenses</td>
<td>1,284</td>
<td>9</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Postage, Telegraphs and Cables</td>
<td>969</td>
<td>9</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Office Equipment</td>
<td>262</td>
<td>0</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Printing and Stationery</td>
<td>435</td>
<td>4</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>&quot; Printing and Publishing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Council Meetings</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Expenses of Honorary Officers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Treasurer's Expenses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Audit Fee</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Bank Charges</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Return of loan from Literature Fund</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Cash—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>At Bank</td>
<td>3,412</td>
<td>6</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td>51,951</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

Examined and found correct.

LOVELOCK AND LEEVES,
Chartered Accountants.

(Sd.) I. CANNADAY,
Honorary Treasurer

**BUDGET FOR 1927 AND 1928.**

The Treasurer presented the Budget proposals for 1927 and 1928. After consideration, the following Budget was passed:—
Rs.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries (2 Secretaries, including Rent)</td>
<td>14,155</td>
</tr>
<tr>
<td>Office Expenses (Clerks, Rent, Telephone, Postage, Telegrams, Cables, etc.)</td>
<td>7,000</td>
</tr>
<tr>
<td>Travel (2 Secretaries)</td>
<td>3,000</td>
</tr>
<tr>
<td>Honorary Officers (Travel and Rent)</td>
<td>3,700</td>
</tr>
<tr>
<td>Council Meeting, 1928 (one-half)</td>
<td>4,000</td>
</tr>
<tr>
<td>Printing and Publishing</td>
<td>1,000</td>
</tr>
<tr>
<td>Furlough charges</td>
<td>2,000</td>
</tr>
<tr>
<td>Committees and Conferences:</td>
<td></td>
</tr>
<tr>
<td>Medical</td>
<td>1,000</td>
</tr>
<tr>
<td>Theological</td>
<td>750</td>
</tr>
<tr>
<td>Religious Education</td>
<td>1,500</td>
</tr>
<tr>
<td>Executive</td>
<td></td>
</tr>
<tr>
<td>Delegation to Jerusalem Conference</td>
<td>900</td>
</tr>
<tr>
<td>Treasurer's expenses, Bank charges, and Audit</td>
<td>1,500</td>
</tr>
<tr>
<td>Contingencies</td>
<td>90</td>
</tr>
<tr>
<td>Towards Working Balance</td>
<td>1,000</td>
</tr>
<tr>
<td>Total</td>
<td>44,595</td>
</tr>
</tbody>
</table>

Note.—All charges have been averaged for two years.

**RESOLVED:**

XX. (1) That the Secretaries be instructed to present this Budget to the Conference of Missionary Societies in Great Britain and Ireland, the Foreign Missions Conference of North America and the Societies in other countries supporting work in India and to request them to contribute their grants at not less than the present rates.

(2) That the Secretaries be instructed to endeavour to raise from sources in India a sum of not less Rs. 1,500 a year towards the expenses of the Council.

(3) That the contribution requested from each Provincial Christian Council to the National Christian Council be fixed at Rs. 200 a year.

*The Rev. I. Cannaday.*

The Honorary Treasurer of the Council, the Rev. I Cannaday, in view of his approaching furlough, requested the Council that he be relieved from his duties. It was

**RESOLVED:**

XXI. That the Council warmly acknowledges the services the Rev. I. Cannaday has rendered to the Council as Treasurer during the past four years and requests him to continue in office until such time in the early part of 1927 as the work can be conveniently transferred to his successor.

**XII. Reports of Committees.**

1. *Work Among Moslems.*—The report of the Committee on work among Moslems was presented by the Convener, the Rev. Canon Western, and is as follows:
One meeting of the Committee has been held since the Waltair meeting of the N.C.C. and one meeting of the Sub-committee on Literature for Moslems. The following matters have been dealt with:

1. **Training of Missionaries**.—A course of study has been prepared for the use of missionaries who come into frequent contact with Moslems, but who do not need to take or cannot take advanced training in Arabic or Urdu. (See Appendix iii.)

2. **Training of Indian Workers**.—The Department of Islamic Studies at the Bareilly Theological Seminary was opened in July, 1925, and has held two sessions with a small but fairly satisfactory number of students. Mr. John A. Subhan has been in charge of the teaching.

The Bengal and Assam C.C., is framing plans for a similar School of Islamic Studies to be started at Dacca with Bengali as the medium of instruction.

3. **Survey**.—A survey of Islam and its propaganda and of Christian work, among Moslems in India is being prepared by the Revs. L. Bevan-Jones and H. J. Lane-Smith.

4. **Occupation of large centres by special workers**.—In connection with Res. III, 5 of the N.C.C. Waltair meeting, a scheme was drawn up under which various missionary societies might become responsible for keeping a specially trained worker in a special centre or centres, and the Secretary, N.C.C. has corresponded with the societies on the matter. The present state of things in this respect is shown in Appendix iv.

5. **Mr. John A. Subhan**.—With the help of a grant of Rs. 350 from the L.L.F., Mr. John A. Subhan was appointed in August, 1925 to the Bareilly Institute. In addition to his work of teaching in the Department of Islamic Studies, he has done a good deal of translation and other literary work. The Sub-committee discussed certain literary projects which he was putting forward, and gave him some advice as to the directions in which he could most usefully work. Among other things, the Sub-committee asked Mr. Subhan to undertake a classified review of the Christian literature in Urdu suitable for Moslems and for workers among Moslems.

6. **Dr. Zwemer**.—Tentative plans were made for a hoped-for visit of Dr. Zwemer to India during the cold season of 1926-27. Dr. Zwemer, however, has not in the end been able to come.

7. **Mr. Titus**.—A recommendation was sent to the Executive Committee, N.C.C., that the Methodist Episcopal Mission be asked to lend the services of Rev. M. T. Titus on his return from furlough as a part time N.C.C. Secretary for work among Moslems.

8. **Publications**.—The P.R.B.S. have published in Urdu 3 booklets and 29 tracts, being items which had been sanctioned for grant purposes before 1925, and for which grants have since been received. (See Appendix v.)

9. **Applications for grants.**

   (a) **Workers**.—The Committee asks for a renewal of the grant for Mr. Subhan of Rs. 350 for the year 1927.

   (b) **Publications**.—The Sub-committee approved certain applications for grants from the A.C.L.S.M. for publications in Sindi, Bengali, Urdu and Tamil, recommending priority to the applications from the Sindi and Tamil areas. (See Appendix vi.)

10. **Procedure re. grants**.—The Sub-committee recommends to the I.L.F. that in the case of the Punjab area, the Punjab Religious Book Society regarded as a Sub-committee of the Punjab Christian
Council for the purpose of presenting applications for grants to the
Sub-committee on Literature for Moslems of the N.C.C.

F. J. Western,
Convener.

It was further reported that the Methodist Episcopal Church
was willing to lend the services of the Rev. M. T. Titus on his
return from furlough as a part-time Officer of the Council for
promoting work among Moslems.
The Report of the Committee was received. It was

RESOLVED:—

XXII. That the Council has heard with much appreciation that the Methodist
Episcopal Church is willing to lend the services of the Rev. M. T. Titus on
his return from furlough as a part-time Officer of the Council for furthering
the cause of work among Moslems, warmly thanks the Methodist Episcopal
Church for this action and welcomes Mr. Titus to its Secretariat.

In regard to section 10 of the Report it was

RESOLVED:—

XXIII. That as an exception to the ordinary rule of the submission of appli-
cations for grants for publications, through the Literature Committee of a
Provincial Council, and subject to the agreement of the Punjab Christian
Council, the Committee of the Punjab Religious Book Society shall send
applications for grants for the publication of literature for Moslems direct to
the Sub-committee on Literature for Moslems.

A Christian School of Islamic Studies.
The Rev. W. Paton explained the proposal initiated by cer-
tain British Missionary Societies for the establishment in India
of a Christian School of Islamic Studies and said that the
Societies concerned asked the advice of the Council on the
proposal. A Committee consisting of people with special know-
ledge of the subject appointed by the Council in one of its early
sessions presented a scheme for the approval of the Council.
The scheme is as follows:—

1) Name: The Christian School of Islamic Studies.
2) Location: Lahore.
3) Staff: There should be not less than three, and to allow
for furlough, preferably four, teachers, of whom one at least
should be an Indian. The work of the staff should be so
arranged that the members will have time and facilities for
study and investigation as well as for actual teaching. It would
be an essential part of the scheme to provide not only for
teaching but for continued study of a scholarly nature.
4) Courses of Study: The School should provide a course
covering two years in Arabic and Islamics (Islamic History,
Theology, Law, Culture and Art) with courses in Persian and
Pushtu, together with Urdu for any coming to the School and not
knowing Urdu already.
While the School should stand for thorough work and emphasis should be laid on the full course, shorter courses and ‘Refresher’ courses should be arranged. It should also be possible to arrange Extension Courses in other centres, including possible hill-stations, in the holiday season.

(5) Production of Literature:
   (a) Publication of original studies and descriptions of different phases of Islam, such as sects, etc., which have not yet been investigated.
   (b) Publication of works on the presentation of Christ to Moslems.

(6) Types of students for whom training should be provided:
   (a) Missionaries desiring to devote most of their time to work among Moslems, the class who now occasionally go to the Cairo school.
   (b) Training for Indian Clergy, ministers, and other workers—preferably graduates or those who can profit by studies appropriate to graduates.
   (c) “Refresher” courses for missionaries and Indians who after experience in work for Moslems desire to bring their knowledge up to date.

(7) Accommodation.—It is suggested that the Lahore Y.M.C.A. be requested to make four class rooms available for day time work of which one may be used permanently as a library. The C.M.S. Punjab Committee be requested to place the property of the St. John’s Divinity College, Lahore, at the disposal of the School for accommodating students. Residences for teachers should be rented.

(8) Library Facilities.—The Oriental Library of the Punjab University would be accessible to teachers and students of the School as also the Islamic section of the Library of the Forman Christian College. The school in its earlier stages should provide for itself a library of books for continual use by the students.

(9) Expenditure.—The following budget is suggested (It is presumed that the missionary professors would be contributed by the Societies appointing them).

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>The salary, including rent, of the Indian Professor</td>
<td>6,000</td>
</tr>
<tr>
<td>Charges for sweeper, messenger, lighting, etc.</td>
<td>800</td>
</tr>
<tr>
<td>Library</td>
<td>1,000</td>
</tr>
<tr>
<td>Rent for accommodation for the school</td>
<td>1,200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,800</strong></td>
</tr>
</tbody>
</table>
In addition to the above an initial expenditure on the library of Rs. 1,500 and on furniture of Rs. 1,000, total Rs. 2,500, is suggested.

(10) Fees.—Students coming to the school may be charged a fee (apart from living charges) of Rs. 20 per month.

After discussion it was

RESOLVED:—

XXIV. (1) The Council has heard with great appreciation of the proposal initiated by certain British missionary societies for the establishment in India of a Christian School of Islamic Studies at Lahore. where original investigation will be carried on, first class literature produced, and workers thoroughly trained for presenting Christ to Moslems. It considers that such an institute would greatly strengthen the Christian work now being carried on in India among Moslems, and that in the absence of the thorough training of workers and provision for study which such an institution would provide, the progress of the work among Moslems would be greatly impeded.

(2) The Council approves of the definite proposals formally presented to it and instructs its secretaries to investigate further the possibilities of securing suitable buildings in Lahore for the residences of the Professors and for the other needs of the School and also to present these proposals to those who are interested.

(3) That the following be invited to form the Committee on work among Moslems:—

The Rev. Dr. H. C. Velte (Convener).
Dr. S. K. Datta.
Mr. Mohamed Ismail.
The Rev. L. Bevan Jones.
The Rev. M. S. Pitt.
Mr. R. Sirajuddin.
The Rev. H. J. Lane Smith.
Mr. J. A. Subhan.
The Rev. M. T. Titus.
The Rev. Canon F. J. Western.

2. Committee on German Missions.—The report of the Committee was presented by the Rt. Rev. the Bishop of Madras and is as follows:—

Secretary.

Owing to the sudden death of the Rev. D. G. M. Leith in 1924, the Bishop of Madras assumed charge of the office of Secretary in January, 1925. The German Missions Committee placed on record its deep appreciation of the great work which Mr. Leith accomplished during his tenure of office.

Finance.

The Committee had been responsible for finding Rs. 60,000 each year for the upkeep of the Missions working in the Basel Mission fields. Owing to trade depression no funds were realized from the Commonwealth Trust. In 1924 a loan of Rs. 60,000 had been sanctioned from the Commonwealth Trust on a mortgage of the Mission property and some Rs. 22,000 were available at the beginning of 1925. With the
help of generous advances amounting to not less than Rs. 45,000 in 1925 and 1926 from the Rev. Canon Davies the work was maintained. The Council owes a deep debt of gratitude to Canon Davies for his help and for the generosity which he has shown in making the return of the loans dependent only on the grants which may in the future be made by the Commonwealth Trust. During 1925 it was possible with the help of a contribution from Basel to make payments up to Rs. 60,000 in full. In 1926 the Missions working the area made good any remaining deficit.

A large item of expenditure each year is a grant of not less than Rs. 12,000 required to stabilise the Provident Fund. In any future arrangements this need will have to be met either by some charge on the property held by the German Missions Trust or by the Missions working in the area.

Return of the German Mission.

Leipzig Mission.—During the interim the Leipzig Mission was superintended by the Church of Sweden Mission. In the autumn of 1925 a delegation from Leipzig visited the Mission and a settlement was arrived at with the Church of Sweden Mission whereby the Leipzig Mission resumes part of their old field and co-operates with the Swedish Mission in special institutions: the Church Council for the whole area continues to function as before. The Leipzig Mission has received permission to return to India as a recognized Society.

Schleswig-Holstein Mission.—This Mission was during the interval managed by the United Lutheran Church Mission. An arrangement has now been made for the return of the Schleswig-Holstein to all but a small part of their former field.

Hermannsburg Mission.—This Mission was in the interim superin-
tended by the Ohio Evangelical Lutheran Mission. Negotiations are now proceeding for the return of Hermannsburg Mission to at least a part of its former field.

Basel Mission Malabar.—The Basel Mission has now received permission to return. In the interim the London Missionary Society supplied the missionaries and the S.I.U.C. superintended. The L.M.S. will now hand over the work to the Basel Mission, several of whose workers have already returned.

Calicut Christian College.—The College was managed by the Madras Christian College, with the help of an inadequate subsidy from the German Missions Committee. The Basel Mission in 1926 made a grant for the College as well as grants in 1925 and 1926 for the maintenance of the general Mission work, thus relieving the German Mission Committee. The College will now revert to the Basel Mission.

South Kanara.—The Kanarese Evangelical Mission of Lausanne carried on the work during the interim. In 1928 negotiations were opened between the Basel Mission and the Kanarese Evangelical Mission which have resulted in an agreement for co-operative working in Switzerland and in India. The details of the Indian co-operation are to be worked out in India. The Basel Mission have definitely asked the Kanarese Evangelical Mission to continue their help in this area, in partnership with themselves.

Honavar.—The National Missionary Society has carried on the work and is willing to continue to do so.

Nilgiris and Coorg.—The Wesleyan Missionary Society has been asked by the Basel Mission to take over the management of these Missions permanently and has agreed to do so.
The Future Work of the German Mission Committee.—The work of the German Missions Committee has thus nearly been completed. The only outstanding piece of business is the consideration of the proposed arrangements between Hermannsburg and Ohio, when these are completed.

The Council desires to express its great gratitude to Mr. J. H. Oldham and his helpers in England and to the Rev. W. Paton in India who procured the sanction for the rules under which the German Missionary Societies are now being recognised.

Property.—The large outstanding question is the return of the Mission property to the Missions working in the various areas. It is at present held by the Government through the German Missions Trust, a body distinct from the German Mission Committee. It is desired that terms shall be arranged whereby the Missions shall receive the property on conditions which shall ensure its use for the benefit of the various areas. This matter is still under negotiation; and when it is satisfactorily settled the German Missions Committee may be dissolved.

HARRY MADRAS,
Convener, German Missions Committee.

German Missions Committee.

Statement of Account for 1926.

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on 1-1-26</td>
<td>8,073</td>
<td>12 9</td>
</tr>
<tr>
<td>Advance from Canon Davies (£1,878-18-7)</td>
<td>24,956</td>
<td>13 11</td>
</tr>
<tr>
<td>Amount transferred from 'B' Account</td>
<td>4,355</td>
<td>15 1</td>
</tr>
<tr>
<td>Donation—From England</td>
<td>435</td>
<td>15 1</td>
</tr>
<tr>
<td>£20—265-10-10 Rs</td>
<td>265</td>
<td>10 0</td>
</tr>
<tr>
<td>From America $100—271 15 0</td>
<td>271</td>
<td>15 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>537</td>
<td>9 10</td>
</tr>
</tbody>
</table>

Expenditure.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Grant to K.E.M. (balance due for 1925)</td>
<td>8,000</td>
<td>0 0</td>
</tr>
<tr>
<td>Pension Fund</td>
<td>12,000</td>
<td>0 0</td>
</tr>
<tr>
<td>Grant to N.M.S. prorata</td>
<td>2,485</td>
<td>0 0</td>
</tr>
<tr>
<td>Grant to W.M.S. prorata</td>
<td>2,100</td>
<td>0 0</td>
</tr>
<tr>
<td>Grant K.E.M. prorata</td>
<td>13,300</td>
<td>0 0</td>
</tr>
<tr>
<td>Postage</td>
<td>0 1 0</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>37,885</td>
<td>1 0</td>
</tr>
</tbody>
</table>

**Total** | 38,017 | 3 7  |

The Rev. I. Cannaday made a statement with reference to the situation in Chota Nagpur. It was as follows:—

At the Waltair meeting of the Council a resolution was passed regretting the unwillingness of the Bihar and Orissa Government to grant permission to a deputation from the Berlin Board to visit the Gossner Mission in Chotanagpur, and the Secretariat was instructed to continue negotiations with a view towards getting sanction for the deputation. It is with great thankfulness that we report that the efforts of the Secretariat, with those of others, were entirely success-
ful and that a deputation of two former missionaries arrived in Ranchi early in October, 1925, and spent about three months visiting all the Lutheran stations. Seeing that the way would likely be open in the near future for the return of missionaries for regular work, the Government of India gave special permission for the continuance in the country of one member of the deputation, the Rev. Mr John. He is now working in Chotanagpur in his old station. Through the continued efforts of Mr. Paton, Mr. Oldham and others in England, the Gossner Society of Berlin was put on the list of "recognised" Societies early in this year and the way is now open for the sending out of former missionaries and new missionaries, as far as funds and circumstances permit. The names of six missionaries, together with their wives and children, have already been submitted by the Gossner Society and these names, being approved and vouched for by the International Missionary Council have been sent up by the National Christian Council to the Government of India and the Bihar and Orissa Government for final sanction. This approval is now eagerly awaited. Meantime, however, another event of great importance has taken place, namely, the drafting and approval by the various bodies concerned of an agreement under which the German missionaries are to come and work in the Autonomous Church of Chotanagpur. There is no room here to describe this agreement. Suffice it to say that the missionaries, while being under their Home Board in respect of salaries, furloughs, etc., are to be under the control of the Lutheran Church Council, composed of Indians, in the general work. A small minority of the missionaries may be members of this Council and of its Executives. The missionaries are also to be reckoned as full members of the Autonomous Church. Meanwhile, until the new order is fully established, the American missionaries are to continue there and the American financial support is to continue. The question of property is yet to be decided by the Government of India.

RESOLVED:—

XXV. The Council places on record its sincere gratification that the Basel, Gossner, Leipzig and Schleswig-Holstein Missions have now been placed by the Government on the list of recognised societies and that in each area concerned plans are well advanced for the return of these Missions and the resumption by them in whole or in part of their former work. It desires to welcome the missionaries, both those who have worked in India before and those who will come for the first time, and hopes that they may be abundantly blessed in their work and in their fellowship with the Church in India.

3. Indian Literature Fund. The report of the General Committee of the Indian Literature Fund was presented. The report was adopted and is as follows:—

PROCEEDINGS OF THE GENERAL COMMITTEE OF THE INDIAN LITERATURE FUND.

HELD IN CALCUTTA, NOVEMBER 5TH, 1926.

The General Committee of the Indian Literature Fund met at Bishop's House, Calcutta, on November 5th, 1926, with Canon Western in the Chair.

The following were present:—
Canon Western.
Miss Whitaker.
Miss Loader.
Rev. L. Bevan Jones.
Prof Mohamed Ismail.
Mr. F. D Warris.
Mr. M. C. Kareskh.
Mr. J. N. C. Ganguly.
Rev. V P. Mamman.
Rev. E. H. Whitley.
Rev. D. S. Sawarkar.
Rev. Dr. Cummingsa.
Rev. J. S. De Silva.
Rev. R. Maxwell.
Rai Bahadur N. K. Mukerji.
Rev. Yohan Masih.
Rt. Rev. the Bishop of Madras.

And also the Secretaries of the National Christian Council:—

Rev. W. Paton.
Mr. P. O. Philip.
Miss E. A. Gordon.

The following visitors were present by invitation:—

Rev. E. C. Dewick
Dr. A. J. Appasamy.
Miss A. B. Van Doren.

The meeting was opened with prayer by the Chairman. The minutes of the meeting of the Executive, July, 1925, were read and approved.

The financial statement was then presented by Mr. Philip. Some time was spent in discussion of the financial position of the Fund, and in particular of the rate at which Missionary Societies should be expected to contribute. Mr. Paton reported the launching of a campaign to raise funds for Christian Literature in America, and expressed his confidence that the continuance of at least the present rate of grants might be considered safe for the next three years. It was decided that the accounts of the I.L.F. should henceforth be audited by the auditor of the National Christian Council.

The subject of the allocation of grants was then taken up and discussed at length. Mr. Philip reported the grants allocated in 1925 for 1926 amounting to a total of Rs. 14,450; and also the amount asked for the ensuing year totalling Rs. 27,288, of which Rs. 15,070 was asked for the support of workers and Rs. 12,218 for publication grants.

The Committee spent some time in considering the relative needs of various areas along the line of new publications. Statements were made showing the requirements of all the various geographical and language areas. In the course of the discussion, two distinct lines of policy emerged—first, that of employing a full time person set apart for literary work, his function being not only to write himself but also to stimulate the production of literature by other writers; and second that of using as their centre a Tract Society or some similar organisation, and through it distributing pieces of translation or original writing on the contract system.
Mr. Paton pointed out that grants for literature are made under three heads:

1. For whole or part time literary workers.
2. For pieces of work done on the contract system.
3. Towards the cost of separate publications.

In the course of the reports, emphasis was laid on the special requirements of certain needy areas, such as the Burmese, Urdu and Malayalam sections. It was suggested that Burma and Ceylon might co-operate in the production of literature in English for use among Buddhists.

Dr. Appasamy reported on his work as English Editor, speaking of the need for books written from an Indian standpoint, to be used as a part of the "follow-up-work" among non-Christian students. He reported that half his time had been given to writing, and the other half to the stimulation and organisation of such work by others.

After this, some time was spent in a discussion as to the relative emphasis to be placed on the production of English and vernacular literature. The claims of both sides were forcefully presented. Representatives of various areas spoke of their pressing need for a greater supply of books in the vernacular and of the comparatively low cost of their production. On the other hand, the Committee recognised the intrinsic value of Dr. Appasamy in literary output as well as the advantage of having a man of his advanced scholarship and many contacts with the scholars and writers of various nations.

After prolonged discussion the following resolutions were passed:

"Resolved that the Committee feels that the present proportion of the I.L.F., funds devoted to English literature is unduly large, but in view of the fact that Dr. Appasamy's work has proved very valuable, and the circumstances which have prevented any other arrangements being made at the present time by which a smaller proportion of Dr. Appasamy's expenses would be borne by the I.L.F., the Committee re-appoints Dr. Appasamy from October 1st, 1926 to December 31st, 1927 believing that further funds will be available in the future. It is further resolved that after this period, not more than twenty-five per cent of the total income shall be devoted to English work."

It was further

"Resolved that Mr. Paton be empowered, subject to the approval of the Executive, to see that the best possible arrangements be made for the future of Dr. Appasamy's work and that it be secured that the objects of the I.L.F., be not in any way hampered."

The next question that arose was that relating to Mr. Parekh's request for a grant, or should that prove impossible, for a loan of Rs. 800 toward the cost of his book on "Keshub Chunder Sen" which had been published at his own expense. Discussion was deferred until after the allocation of grants for workers and other objects to which the I.L.F., had already committed itself. It was finally ascertained that no money was available.

The Committee, realizing that the funds in hand were inadequate to meet the grants asked for.

"Resolved that in view of the change in the financial year and the resulting straitened circumstances, the resolution of the Executive adopted at the meeting of 1925 be modified so
as to allow an expenditure up to a maximum of Rs. 1,492 over the receipts already in hand on October 31, 1926.”

The following grants for the ensuing year were then sanctioned:

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>English Editor</td>
<td>6,000</td>
<td>0 0</td>
</tr>
<tr>
<td>Village Teachers’ Journal</td>
<td>350</td>
<td>0 0</td>
</tr>
<tr>
<td>Kanarese area</td>
<td>600</td>
<td>0 0</td>
</tr>
<tr>
<td>Marathi area</td>
<td>720</td>
<td>0 0</td>
</tr>
<tr>
<td>Burma</td>
<td>1,500</td>
<td>0 0</td>
</tr>
<tr>
<td>Ceylon</td>
<td>1,500</td>
<td>0 0</td>
</tr>
<tr>
<td>Literature for Moslems</td>
<td>350</td>
<td>0 0</td>
</tr>
<tr>
<td>Hindi</td>
<td>1,000</td>
<td>0 0</td>
</tr>
<tr>
<td>Urdu</td>
<td>345</td>
<td>0 0</td>
</tr>
<tr>
<td>Telugu</td>
<td>900</td>
<td>0 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,265</strong></td>
<td><strong>0 0</strong></td>
</tr>
</tbody>
</table>

The “Village Teachers’ Journal” is really an all-India charge, as it is published in English and in five vernaculars and read all over the country. The sum given enables the Moga school to produce it.

The Kanarese, Marathi, and Telugu appointments remain the same as in previous years.

Burma is now employing a variety of workers on a contract system rather than a single man.

The figure for Ceylon in a full year would be Rs. 3,000, but as the scheme was delayed and the full sum voted in 1925 is not required, the present grant will be sufficient to safeguard the scheme during 1927.

The Moslem Literature worker is Mr. J. A. Subhan who receives the rest of his support from the Islamic Department of the Bareilly Theological Seminary.

The literature grants for Hindi and Urdu were given partly because no literature worker is provided for those areas either by the Fund or by any other body, apart from men in charge of publishing societies.

The Committee confirmed the special rules governing the Findlay prize, which were passed by the Executive and published in the July 1925 number of ‘N.C.C. Review’.

For the Farquhar Prize which is to be awarded triennially the choice of subject need not be made until the autumn of 1927.

The matter of the Bible Dictionary was next taken up. At the Waltair meeting of the N.C.C. in 1924, it was resolved that for this work the Universal Bible Dictionary should be used as a basis, but that it should first be submitted to a Committee for the consideration of necessary details. The Executive selected as members of this Committee Drs. Macnicol and Griswold. Both approved the choice of the dictionary, but suggested that its size might well be reduced by the omission of a number of minor and unimportant subjects. In this way, a reduction of about 25% might be effected.

In the ensuing discussion, the opinion was expressed that considerable adaptation would be necessary. As the re-typing of the whole volume would involve much time and expense, it was suggested that the striking out of unnecessary portions and the writing in of marginal notes might be sufficient.

In continuation of the resolution of 1924, the Committee accepted the conclusion reached by Drs. Macnicol and Griswold, and advised
that the attention of language areas still unprovided with Bible Dictionaries be called to the desirability of proceeding in the matter.

It was resolved that Mr. Paton be authorised to make special appeals in the West for help to be given to areas in which Bible Dictionaries are needed.

The next discussion was concerned with methods to help in facilitating the distribution of Christian literature already published. Attention was called to the fact that certain publishing societies have on hand large quantities of books for which they are unable to effect sales. Mr. Paton asked that each member of the I.L.F. Committee would consider the matter and send to him their experience and ideas regarding the more effective distribution of Christian literature with a view to the publication of the results in the 'N.C.C. Review'. The Bishop of Madras urged that educational missionaries would make a point of using school books published by the C.L.S. The circulation of the C.L.S. "Bookman" was discussed. Several suggestions were made as to methods of improving the advertising of Christian literature. Canon Western suggested that the report of the Moslem Literature Committee be incorporated with that of the I.L.F.

The meeting then adjourned with the benediction.

The audited accounts of the Indian Literature Fund from Jan. 1 to Oct. 31, 1926, are as follows. (Note—The financial year of the Fund will in future be from Nov. 1 to Oct. 31.)

THE INDIAN LITERATURE FUND OF THE NATIONAL CHRISTIAN COUNCIL.

Statement of Receipts and Payments from 1st January to 31st October, 1926.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Rs. A.</th>
<th>P.</th>
<th>Rs. A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance on 1st January, 1926-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>At Bank</td>
<td>10,615</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Fixed Deposit</td>
<td>5,202</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>15,717</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Contributions from Societies—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American</td>
<td>6,562</td>
<td>11</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>British</td>
<td>771</td>
<td>0</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Australian</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7,358</td>
<td>11</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Refund of Loan from National Christian Council</td>
<td>9,822</td>
<td>0</td>
<td>0</td>
<td></td>
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<tr>
<td>Interest</td>
<td>227</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>33,176</td>
<td>5</td>
<td>3</td>
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</tbody>
</table>
Payments.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Refund of Wakefield Deposit</td>
<td></td>
<td>1,429</td>
<td>3 6</td>
</tr>
<tr>
<td>&quot; A.C.L.S.M. Grants</td>
<td></td>
<td>8,440</td>
<td>12 0</td>
</tr>
<tr>
<td>&quot; Publication Grants</td>
<td></td>
<td>1,222</td>
<td>0 4</td>
</tr>
<tr>
<td>&quot; Grants for Literature Workers</td>
<td></td>
<td>9,800</td>
<td>0 0</td>
</tr>
<tr>
<td>&quot; Committee Expenses</td>
<td></td>
<td>326</td>
<td>4 0</td>
</tr>
<tr>
<td>&quot; Bank Charges</td>
<td></td>
<td>3</td>
<td>14 0</td>
</tr>
<tr>
<td>&quot; Balance</td>
<td></td>
<td>6,566</td>
<td>12 8</td>
</tr>
<tr>
<td>In Bank</td>
<td></td>
<td>5,387</td>
<td>6 9</td>
</tr>
<tr>
<td>Fixed Deposit (Value as at 31st October, 1926)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>11,954</td>
<td>3 5</td>
</tr>
</tbody>
</table>

Examinied and found correct.

LOVELOCK AND LEWES,
Chartered Accountants.
Calcutta, 5th February, 1927.

P. O. PHILIP,
Secretary and Treasurer.

4. Theological Education.—The Rev. W. Paton reported on the efforts initiated by the Punjab and United Provinces Christian Councils for bringing about co-ordination in theological education and also on the movement in South India for a United Tamil Seminary of the L.Th. grade. Besides the difficulties inherent in bringing about co-operation between denominations in theological training the financial stringency with which the Council was faced during the last two years prevented the Committee from being called to consider along what lines the matter should be pursued further.

After discussion it was

RESOLVED:—

XXVI. (a) That the Council re-appoint the Committee on Theological training,

(1) to enquire into the supply of theological students and the opportunities open to well-trained men;

(2) to consider ways in which the experience of different Theological Seminaries may be united for the improvement of curricula and methods of teaching; and

(3) to carry on investigations into the possibility of union or federation in Theological education.

(b) That the following be invited to form the Committee;—

The Right Rev. the Bishop of Dornakul (Convener)
The Right Rev. the Bishop H. Pakenham-Walsh
The Rev. J. Devadasan.
Rev. S. Salvi.
The Rev. Dr. G. Howells.
The Rev. Dr. L. P. Larsen.
The Rev. T. Narasimham.
The Rev. Dr. A. A. Parker.
Mr. K. T. Paul,
Rev. Dr. H. G. Velte

Elected Members:—It was reported that the following members had been elected by the Provincial Councils to the National Christian Council:—

**Andhra Christian Council:**
- Mr. V. Ch. John.
- Miss K. S. McLaurin.
- The Rev. C. W. Posnett.

**Bengal and Assam Christian Council:**
- Mr. J. B. Banerjea.
- Mr. C. S. Paterson.
  (The other two members yet to be appointed.)

**Bihar and Orissa Christian Council:**
- The Rev. J. Z. Hodge.
- The Rev. R. Lund.
- Mr. S. K. Roy.

**Bombay Representative Christian Council:**
- The Rev. J. Mackenzie.
- Mr. D. S. Modak.
- The Rev. D. S. Sawarkar.

**Burma Christian Council:**
- The Rev. J. E. Cummings.
- Saya On Kin.
- Saya On Tan Pe.

**Ceylon Christian Council:**
- The Rev. A. C. Houlder.
- The Rev. J. W. Perera.
- The Rev. J. S. De Silva.
- The Rev. David Tweed.

**Madras Representative Christian Council:**
- The Rev. R. C. Balasundaram.
- Miss E. McDougall.
- The Rev. C. H. Monahan.
- The Rev. E. Savarirayan.

**Mid-India Representative Christian Council:**
- The Rev. Yohan Masih.

**The United Provinces Christian Council:**
- Rai Bahadur N. K. Mukerji.
- The Rev. J. W. Pickett.
  (The other two members yet to be appointed.)
The Punjab Christian Council:
The Rev. A. V. Thakar Das.
Mr. E. A. N. Mukerji.
(The two other members yet to be appointed.)

Co-opted Members, Officers, Executive, and Committees.—On the recommendation of the Nomination Committee it was

Resolved:—

XXVII. (1) That the following be co-opted as members of the Council for 1927-28:—

The Most Rev. The Metropolitan.
The Rt. Rev. the Bishop of Madras.
The Rt. Rev. the Bishop of Dornakal.
The Rev. B. Bhaskare.
The Rev. J. M. Blough.
The Rev. J. R. Chitambar.
Dr. S. K. Datta.
Miss L. A. Devasahayam.
Dr. Rose Greenfield.
Rai Bahadur A. C. Mukerji.
The Rev. T. Narasimham.
Mr. K. T. Paul.
Mr. B. L. Rallia Ram.
The Rev. J. Reid.
The Rev. J. Sandegren.
Miss M. E. Shannon.
Miss K. Sircar.
The Rev. Dr. H. C. Velte.

(2) That the following be the Officers and the Executive:—

Chairman: Most Rev. the Metropolitan.
Vice-Chairman: Dr. S. K. Datta.
Treasurer: Rev. Dr. A. H. Clark.

Executive Committee:
The Rt. Rev. the Bishop of Madras.
The Rt. Rev. the Bishop of Dornakal.
The Rev. Bishop Robinson.
The Rev. J. R. Chitambar.
Dr. Rose Greenfield.
The Rev. Yohan Masih.
The Rev. J. McKenzie.
Rai Bahadur A. C. Mukerji.
Mr. K. T. Paul.
Mr. B. L. Rallia Ram.
The Rev. H. C. Velte.

(3) That four Committees be constituted as follows, the first mentioned in each case to act as Convener:—

German Mission Committee:
Rt. Rev. the Bishop of Madras (Convener),
Mr. J. D. Asirvadam.
The Rev. H. C. Balasundaram.
The Rev. P. E. Burckhardt.
Mr. S. Gnanapragasam.
The Rev. H. Gulliford.
The Rev. K. Heiberg.
The Rev. L. P. Larsen.
The Rev. N. Macnicol.
Mr. P. O. Philip.
The Rev. J. Sandegren.
The W. H. Thorp.

Committee on Theological Training:

The Rt. Rev. the Bishop of Dornakal (Convener).
The Rt. Rev. Bishop H. Pakenham-Walsh.
The Rev. J. Devadason.
The Rev. G. Howells.
The Rev. L. P. Larsen.
The Rev. T. Narasimham.
The Rev. Dr. A. A. Parker.
Mr. K. T. Paul.
The Rev. S. L. Salvi.
The Rev. J. Sandegren.
The Rev. H. C. Velte.

Committee on Work among Moslems:

The Rev. Dr. H. C. Velte (Convener).
Dr. S. K. Datta.
Mr. Mohamed Ismail.
The Rev. L. Bevan Jones.
The Rev. M. S. Pitt.
Mr. R. Sirajuddin.
The Rev. H. J. Lane-Smith.
Mr. J. A. Subhan.
The Rev. M. T. Titus.
The Rev. Canon F. J. Western.

Indian Literature Fund:

To represent the C.M.S. .. The Rev. Canon L. B. Butcher.
" " S.P.G. .. The Rev. Canon F. J. Western.
" " W.M.M.S. .. The Rev. E. S. Edwards.
" " Z.B.M.M. .. Miss Whitaker.
" " C.E.Z.M.S. .. Miss Loader.
" " M.E. Church .. The Rev. M. T. Titus.
" " B.M.S. .. The Rev. J. Reid.
" " A.P.M. .. The Rev. Dr. H. C. Velte

Representing the Moslem Sub-Committee:

The Rev. Dr. H. C. Velte.
Mr. Mohamed Ismail.

Co-opted:

The Rev. E. C. Dewick.
Miss E. E. Donohugh.
Mr. J. N. C. Ganguly.
The Rev. Dr. Griswold.
The Rev. V. P. Mamman.
Mr. F. D. Warris.

Representatives of Provincial Literature Committees:

Andhra .... The Rev. F. Marler.
Bengal and Assam (To be appointed.)
Bihar and Orissa .... Rev. E. H. Whitley.
Bombay .... Rev. D. S. Sawarkar.
Burma .... Rev. B. M. Jones.
Ceylon .... Mr. J. F. de S. Wickremaratne.
Madras .... Mr. W. H. Warren.
Mid-India .... Rev. Yohan Masih.
Punjab .... Rev. R. Maxwell.
United Provinces .... Rai Bahadur N. K. Mukerji.

I.L.F. Executive:
The Rev. Dr. Griswold (Chairman).
The Rev. Dr. Macnicol (Secretary).

and four to be appointed by the Executive Committee of the Council.

India Sunday School Union.—The following to be appointed as representatives of the Council on the Committee of the I.S.S.U.:—Miss A. B. Van Doren, the Rev. H. W. Lea-Wilson, the Rev. L. Watts.

XIV. Miscellaneous.

1. "The National Christian Council Review."—Mr. P. O. Philip presented the report on the National Christian Council Review. Heartly appreciation of the Review was expressed. The report was accepted and is as follows:—

There has been a steady increase in the circulation of the journal since November 1924. It is read in all parts of India, Burma and Ceylon and also in foreign countries. From October 1925 the number of pages has been increased by about ten and improvements made in the general get-up of the Review. This involved an additional expenditure of about Rs. 100 per month for printing, etc., but in spite of this increase in expenditure the paper has been able to maintain a credit balance.

The following is a numerical return of subscribers:

<table>
<thead>
<tr>
<th>November, 1924</th>
<th>November, 1926</th>
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<tr>
<td>Subscribers in India</td>
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<td>&quot; Abroad</td>
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In addition to the above a considerable number of additional copies are printed for exchange, advertisers' copies and for advertisement, bringing the total gross circulation up to about 1200.

The following is a comparative statement of the finances of the paper for the month ending November 1, 1924, and for the month ending November 1, 1926:—
At November 1, 1924.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Rs. A. P.</th>
<th>Payments</th>
<th>Rs. A. P.</th>
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<tr>
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<tr>
<td>Total</td>
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<td></td>
<td>854 12 8</td>
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</table>

At November 1, 1926.

<table>
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<th>Rs. A. P.</th>
<th>Payments</th>
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<tr>
<td>Total</td>
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<td></td>
<td>959 10 6</td>
</tr>
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</table>

2. The World’s Student Christian Federation.—Mr. A. A. Paul, General Secretary of the Student Christian Association of India, Burma, and Ceylon, introduced the subject of the World Student Conference of the above Federation which is to be held in India during the month of December 1928 and requested the co-operation of the National Christian Council in making arrangements for it. After consideration, it was

RESOLVED :—

XXVIII. That the National Christian Council extend a warm welcome to the members of the World’s Student Christian Federation who are to meet in Conference in India in December 1928, request the Executive Committee and the Secretariat to consider how the Council can best co-operate with the Student Christian Movement of India, Burma, and Ceylon in their preparation for this Conference, and invite co-operation from the Provincial Councils. The Council would also request the Executive Committee and the Secretariat to consider ways in which advantage may be taken of this visit of Christian leaders, for active Christian service especially among the student community and for their own enlightenment regarding the religious and moral problems with which the Christian Church is faced and regarding the life and work of the Church itself.

3. World Alliance for Promoting International Friendship through the Churches.—The Rev. W. Paton read a letter from the Rt. Rev. the Lord Bishop of Ripon, President of the British Section of the above Alliance, requesting the National Christian Council to consider the possibility of cooperation with the Alliance in the work it is doing. After discussion it was

RESOLVED :—

XXIX. That the Council instructs the Executive Committee to give careful consideration to the question of possible co-operation with the World Alliance for Promoting International Friendship through the Churches.
4. Survey of Indigenous Christian Efforts.—Rai Bahadur A. C. Mukerji spoke of the work that is being carried on in different parts of the country by Indian Christians and gave a few examples of missionary and educational ventures initiated and carried on by them. Information about such efforts if made available to the whole Church in India would be of very great value and it was proposed that the Council should undertake a survey of all such activities. After discussion it was

**Resolved:**

XXX. That the Council instructs the Secretaries to undertake a survey of the work carried on by Indian Christians in groups or as organisations, independently of foreign missionary societies, and make the results of the survey available to Christian Churches in India.

5. The Next All-India Census.—A resolution from the Bombay Christian Council was considered which pointed out the discrepancy between the 1921 census figures and the figures in possession of Churches and Missions and asked whether the National Christian Council could not appoint a Committee or recommend to the Council of 1928 some method of ensuring accurate returns in the Census of 1931. After discussion it was

**Resolved:**

XXXI. That the Council instructs the Executive Committee to consider what steps may be taken for ensuring accuracy in the returns of the Census of 1931 and make recommendations to the meeting of the Council in 1928.

6. Reports of Provincial Councils.

**Resolved:**

XXXII. That the Reports of the Provincial Councils be taken as read.

(See Appendix vii.)

7. Votes of Thanks.—Votes of thanks were proposed to the following: The European and Indian ladies and gentlemen in Calcutta who entertained the members of the Council in their homes; the Rev. C. J. G. Saunders, Bishop’s Chaplain, for help in making arrangements for the meetings and to the Chairman for allowing the Council to hold its meetings in his house.

After prayer, the Rev. Bishop Robinson pronounced the Blessing and the Council separated.

(Sd.) FOSS CALCUTTA, Chairman,
WILLIAM PATON, {Secretaries
P. O. PHILIP.
Appendix I.

MEMORANDUM ON THE TRANSFERENCE OF RESPONSIBILITY FROM MISSIONARY ORGANIZATIONS TO BODIES REPRESENTING THE INDIGENOUS CHURCH.

The devolution schemes introduced in the areas of the various missions during the last few years, while varying in details, have one object in common, the transference of work hitherto carried on by foreign missions to the Indian Church bodies that have come into existence in the different areas. In the practical working out of this transfer, two or three main types of organizations have come into being. In the case of the Anglican Missions, their work has been practically merged in the various dioceses, the missions giving subsidies to the dioceses and they, in turn, determining the number of missionaries needed for work in the respective areas. The missionaries thus set apart work under the direction of the diocese. In the case of Presbyterian and Congregational Societies, the Presbytery or Church Council concerned has set up Joint Boards of Indians and missionaries for taking over from the foreign societies as much of their work as they feel able to undertake. The foreign societies give to the Joint Boards grants which, supplemented with what they are able to raise from Indian sources, maintain the work transferred. Evangelistic work and elementary education are usually the activities undertaken by such Boards, and foreign missionaries engaged in such work are related to these Boards. In certain other missions there are committees for evangelistic work, educational work, etc., on which both the Mission and the Church appoint representatives. Grants for such work are given by the missions to these committees.

In making any estimate of the success or failure of these experiments there are certain important considerations to be borne in mind: (a) the Indian Church concerned in these schemes is at different stages of progress in the different areas; (b) the comparatively short period of time during which these schemes have been in actual operation; (c) the general inexperience of the Indian partners in these enterprises in administrative and organizing work, (d) we have also to take into account the belief fairly widespread among Indian Christians that organizing religious work in any systematic way is something which is not in keeping with the spirit of Christianity. This accounts partly for the general attitude of indifference we see among Indian Christian laymen towards schemes for carrying forward religious work. Bearing in mind the above factors, the progress made so far is not discouraging.

Missions are now practically unanimous in accepting the principle that the Church on the field should be made the centre of all Christian activities. The principle is also accepted that the Indian Church on the field is the natural body to advise missions as to how best the money and men available for Christian work in India can be utilized, and that foreign missions should secure the real co-operation of Indian Church bodies in the work they do in their areas. The practical application of
these principles raises, however, several problems, some of which are indicated below for fuller discussion.

1. Both the missions and the Indian Church bodies should have clear ideas as to what is transferred and what is taken over. Absence of such understanding leads to difficulties. Is the work as carried on by foreign missions in the past in the departments transferred to be continued more or less the same way by the Indian Church? Is there any such moral obligation, explicit or implicit, on the Indian Boards when they accept grants of money from missions for work transferred? Or is the Indian Church under this scheme assuming responsibility for making Christ known in the area without any commitment as to whether it should continue the system of work already established by missions? When the Church of any area seriously and earnestly faces the task of making Christ known among non-Christians it may be found most wise to continue the well-tried methods of foreign missions. But the Church may discover also other methods for discharging this responsibility. In such conditions, are the Indian Boards and Joint Boards constituted under the various devolution schemes sufficiently flexible to welcome such new ventures of faith and make facilities for carrying them out under favourable conditions? Here we have to remember that, generally speaking, conservative Indian Christian opinion is often less tolerant of new methods and new ideas than foreign missionaries. How is this situation to be faced and how is a better atmosphere to be created in which new ideas and untried methods may get fair chances of being tested out?

2. The financial issues raised by the hard facts of the situation will have to be faced. It is found in most cases that the Indian Church is not able to support entirely the work that is devoted on it by the foreign missions. Even if the grant from the mission is taken on a diminishing scale and the Indian Church increases its contributions to the utmost of its ability from year to year, self-support of the work devoted appears to be far remote. Disappointment is produced on both sides as the result of this; but is not this avoidable? Is an Indian Church body on the right lines when it assumes, as is often done, that the work devoted on it is to be maintained on the same scale and in the same manner as it was possible and perhaps necessary for foreign missions to do? Why should not new methods of work involving less expenditure of money be tried and experiments be made to enlist more and more of voluntary service of the members of Churches? Side by side with devolution should not earnest efforts be made to discover and apply methods of work suited to the traditions and genius of the people? As such methods are adopted the expenses are bound to become less and the work will be found to be within the financial capacity of the Indian Church to carry on. Have the Indian Church bodies been keeping this aspect of devolution prominently before them and making efforts to discover and apply such methods?

3. Does the Indian Church really make its voice heard and does Indian opinion influence vitally the Devolution Boards? The presence of a large majority of Indians on these Boards does not ensure this. We have to remember that Indians—at any rate those classes of Indians who get elected and appointed on the Devolution Boards—are generally of far less educational and administrative experience than the average European missionary. The average Indian Christian therefore cannot hold his own with the European missionary in conference and discussions where policies and lines of action are settled. We have also to remember that of the total number of Indian Christians on any Devolution Board only a very small number are men not in the employ of missions and this also makes it difficult for any original and vigorous Indian point of view to be brought to bear on the policies and decisions of the boards.
4. The machinery of devotion set up may be perfect and Indians may soon learn to work this machinery as efficiently as those who originally designed it. But the question is not whether Indian Christians are able to handle efficiently the machinery set up, but whether they are able to express their spiritual life to better advantage through this new arrangement. A certain amount of organization is inevitable for the conservation and helpful expression of life. But there is always present the danger of over-organization which only stifles life. In our devotion schemes do we aim at simple organizations and avoid complicated systems? Are we ready to alter our organizations and even to scrap them if necessary, when it is found that they stand in the way of the free development of the inner life?

5. The most important of all problems connected with devotion is this—How far has the surrendering of work by missions and the assumption of new responsibilities by the Churches called forth new sources of spiritual power? For without the continual renewal and strengthening of the spiritual resources latent in the Indian Church, it is futile to hope that it can meet the new responsibilities and the new opportunities for service that are coming upon it through devotion. Nothing which missions in their generosity may give will ever take its place. Missions may give to the Indian Church grants of money or conditional gifts or even absolutely unconditional gifts. They may also hand over properties acquired with foreign money for the work of the Kingdom. They may give the rich experience which as men coming from the West to India to preach Christ they have gathered and developed through the past years. These the Indian Church can receive as gifts from missions, but only at the grave risk of impoverishing itself. Such things will really belong to the Indian Church only when they grow out of its life, through experiments and failures, as the result of Christ-inspired men dreaming dreams and seeing visions and by their adventures into the uncharted regions of spiritual possibilities. The Indian Church should be helped by devotion to get a vision of the new fields of responsibility and service open to her and this should inspire the Church to seek for new sources of spiritual power and to utilize it effectively in the accomplishment of the task. The supreme test of the success of any devotion scheme is whether the Indian Church concerned is inspired and urged by it to explore and discover new sources of spiritual power it has in Jesus Christ and use them in meeting adequately the new responsibilities.

6. Closely connected with the above is the problem of making the rank and file in the Indian Church enthusiastic about the privileges and opportunities of Christian service which devotion offers. Devotion is to be interpreted to the ordinary Indian Christian not in terms of membership on the various committees and consequent rights and exercise of authority, but in terms of a call to the Church of which they are members, to go forward in faith and courage in the great work of establishing Christ's Kingdom among those in whose midst they live. How can this be done most effectively?

7. What is implicit in devotion is that the Christian West has valuable contributions to make to the Indian Church and thus enable her to manifest to India God as revealed in Jesus Christ. The question arises, "Where does the Christian West get its best chance to make this contribution—in association with an Indian Church body which is still weak and dependent on outside help for its very existence, or in association with Indian bodies which have already gained an independent life?" There are a few such bodies of the latter class in India, and as years pass their number will increase. Instances of co-operation with such bodies, either by missionary organizations or by individual missionaries, have been productive of hopeful results. The great advantage in such cases is that both partners
are independent and hence on equal terms. Under such conditions an atmosphere of frankness and real appreciation of each other’s strong and weak points is created. Each side is open to learn from the other and both are able to work together in common loyalty to Jesus Christ. It is worth while considering how co-operation by foreign missionary organizations and by individual missionaries with such Indian bodies may be promoted further along lines that will yield the best results for the Kingdom of God in India.

P. O. PHILIP.

Appendix II.

STATEMENT ON THE NELLORE MARRIAGE CASE.

By the Rt. Rev. the Bishop of Bombay.

In Sessions Case No. 1 of 1926, Mr. J. J. Cotton, Sessions Judge of Nellore, decided that one Sriram Papayya, a Mala Furohit, a person admittedly not authorized by Section 5 of the Indian Christian Marriage Act (Act XV of 1872) to solemnize marriages, who had on 29th October, 1925, at Narukur solemnized a marriage between R. John Seshayya and Y. Maremma by Hindu rites was not guilty of an offence under Section 68 of the Indian Christian Marriage Act because the said persons were not Christians.

Both of these persons are stated to have belonged to Christian families of three generations standing. John Seshayya was a well-educated man earning Rs. 125 p.m. who had a wife living, by whom he had six children, all of whom had died. Y. Maremma was his niece. He had seduced her, and she was pregnant. He then wished to marry her. He was naturally told that the Christian Church would not marry him to her as he had a wife living. He made up his mind to be married to his niece, the victim of his incestuous love, by a Hindu marriage. The Judge held that “it is difficult for the prosecution to successfully contend that the fourth accused with the knowledge that he possessed about plural marriage being impossible for Christians was a professing Christian at the time of his marriage.” (Para. 7 of the Judgment.) The girl had been in the Baptist Mission School at Nellore till April, 1925, and had been baptised in Nellore on 3rd February, 1924. (Why the Judge says in para. 3 that she was originally a Mala does not appear? He seems to have forgotten that Baptists do not baptise infants, as he writes “she was baptised in Nellore as recently as 3rd February, 1924,” as if that showed that she was not the child of Christian parents.) She had taken part in the worship of the Church certainly from her baptism to her leaving school in April. In June she went to her uncle at Hanumakonda, where he formed an incestuous connection with her. Mr. Cotton states that she “apostatized in the interval” between leaving school and her marriage. “The defence point out that no overt act is required by law and that if she shows by her abstention from church and its observances, and by her conduct in living in adultery with a married man and then marrying him by Hindu rites and by resisting all the efforts of Miss Tencate and Mr. Manley to dissuade her, the necessary inference is and can only be that she has become a non-Christian. And when the missionaries brought their two ladies on the 29th to plead with her and used all their powers, she resisted every entreaty and argument and signified her intention of
staying with Seshayya and marrying him as a Hindu and not as a Christian." (Judgment para. 22.) In para. 12, Mr. Cotton writes, "It is incumbent on the prosecution to prove beyond reasonable doubt that at the time of her marriage this girl continued to be and was a professing Christian." Finally in para. 26 he writes, "While reproving most strongly the conduct of John in seducing this girl who had been brought up as a Christian and had only left the Mission school for its vacation in April, I am constrained to agree with the assessors that on the evidence before me the prosecution have not succeeded in proving beyond reasonable doubt that the parties whose marriage was solemnized as Hindus were at the time of such marriage professing Christians." Thus the whole judgment depends on the meaning attached by the learned Judge to the word "apostasy." In spite of saying in one place that the prosecution were bound to prove that the parties were still "persons professing the Christian religion"; at the time of the marriage, he seems to have been haunted by the true conception that if a person has once been a professing Christian, he cannot cease to be one except by an act of apostasy. Blackstone defines apostasy with sufficient accuracy when he says, "Apostasy consists in the total renunciation of Christianity by embracing either a false religion or no religion at all." Mr. Cotton appears to hold on the contrary that any grave sin or grave breach of the laws of the Christian religion or even the deliberate intention to commit such a sin is apostasy. He holds the man to have apostatised by committing adultery and incest and by having formed the intention of contracting a bigamous marriage. He holds the girl to have apostatised by ceasing to go to Church, and by maintaining in spite of all entreaties her intention to contract a bigamous marriage. Such a view has never been held in the Church or indeed outside it. A person may commit very grave sin without ceasing to profess the Christian religion. Before he can be said to have ceased to profess that or any other religion, he must make some declaration or do some act which shows that he has joined another religion or deliberately determined to have none. For the profession of a religion is a state of life which any person entering upon it conceives as going to be his permanent state of life. Therefore the assumption of a Court in India must be that he is still of the religion which he once professed, unless he has demonstrably professed some other religion, or abjured all religions.

This may be easily tested by taking the case of other religions than Christianity. Ought a man to be held to have ceased to be a Musalman because he has eaten pork or broken the fast of Ramazan? Certainly not. If he had done these things, he would be a bad Musalman, but he would not cease to be a Musalman, till he renounced the Prophet. Similarly, these miserable people in the Nellore case were bad Christians, but they were Christians till they renounced Christ.

A reference to a judgment of the Allahabad High Court in 1918 illustrates this case and indicates other difficulties.

In the case of Maha Ram versus Emperor on appeal in the Allahabad High Court, February 26, 1918, Sir George Knox held that Maha Ram, the bridgroom in a marriage with a bhangi girl solemnized by bhangi rites, was not a professing Christian on two grounds, (a) that though baptized in infancy, and attending a Christian school and dressing like a Christian, he had never done anything that could be called a profession of Christianity, and (b) that on the day before his marriage he performed Devi ki Puja. The last mentioned act was an act of apostasy, and on that score Sir George Knox's judgment could not well be disputed. But the first ground that he alleged, appears open to serious doubt. The young man had been baptised, and until he performed Devi ki Puja had behaved as a Christian. It seems unreasonable to hold that he was not a
Christian because he had not been proved to have taken any prominent or public step which demonstrated his own personal and convinced adherence to the Christian religion. Is the law going to demand of every Hindu boy evidence that he has professed his personal adherence to the tenets of Hinduism, before it will admit that he can be legally accounted a Hindu? This point is mentioned, because it shows that a greater authority than Mr. Cotton is capable of getting confused about the expression "professing the Christian religion."

To return to the Nellore case. In view of the extraordinary argument on which Mr. Cotton's judgment is based, it is difficult to see why the District Magistrate refused an appeal against it. Perhaps on enquiry it would be found that there are regulations or customs about such an appeal which explain his action.

This is by no means the only important confusion in reference to the Indian Christian Marriage Act which has arisen in the Courts. In the case of Maha Ram versus Emperor referred to above, Mr. Justice Walsh held that "the Act does not prohibit even a professing Christian from marrying otherwise than under the Act, if he wishes to do so." This obiter dictum of Mr. Justice Walsh is contrary to several decisions of the Madras High Court as he himself said. Mr. Justice Walsh's interpretation of the Act seems extraordinary in view of Section 4. That section appears to make it as plain as possible that any marriage in which either both parties are Christians or one party is a Christian must be solemnized under the Act, otherwise it will be void. In my judgment this is perfectly consistent with the theory of the Indian Government about marriage law. The marriage law applicable to any person is the marriage law of the religion to which he belongs. He cannot claim to be judged in the Courts by a general Indian Marriage Law for there is none, nor by the marriage law of any other religious community than his own. There are several reasons for this, one of which is that marriage is understood to involve certain obligations. These differ from one religion to another. It is often essential to know what obligations a man undertook at his marriage, and the answer in India is, those which are recognised by his religion. A Christian at marriage enters into a monogamous union, a Mohammedan, and in most cases a Hindu, male into a potentially polygamous one. The legislature in the Indian Christian Marriage Act provides for Christians a choice between a religious and a civil marriage, but either will be a marriage carrying the obligations of Christian marriage. This is obviously reasonable in the case of the marriage of two Christians. Can it have been intended in that of the marriage of a Christian and a non-Christian? The special Marriage Act passed in the same year makes either party punishable for bigamy if he or she marries within the lifetime of his or her spouse, though he or she belonged to a religion, adherents of which are not amenable to Sections 494 and 495 of the Indian Penal Code. Thus from that Act it appears very probable that in the Indian Christian Marriage Act also the law of the stricter religion should have been intended to bind both parties in a mixed marriage.

For these and other reasons I venture to think, in spite of Mr. Justice Walsh, (1) that "a Christian marriage" does not mean a marriage solemnized according to this Act but a marriage in which either both of the parties are Christians or one is a Christian, and (2) that no such marriage, i.e. no marriage involving at least one Christian party, may be solemnized except according to the Act, and consequently (3) that Section 68 of the Act provides for the punishment of any person not authorised by the Act who solemnizes such a marriage. I do not know whether the legislature really intended that in that case the parties should be subject to punishment as abettors; but even that is not
unreasonable because one or both of them is endeavouring to escape the obligations of Christian marriage and to enter into a laxer union.

In conclusion I submit that it is time that the Council took up again the matter of the amendment and clarification of the Indian Christian Marriage Act, though there is no chance that the Roman Catholics would support it in this. Further, even if such an attempt at a general amendment of the Act be not made at present, it would seem highly desirable, if it be in any way possible, to call the attention of Government to the extraordinary interpretation of the law in the Nellore case, and to ask for some declaration which would lead to a reasonable interpretation being adopted in the future.

Appendix III.

AN APPROVED COURSE OF STUDY IN ISLAMICS FOR THOSE INTENDING TO WORK AMONG MUSLIMS.

The Committee on Work among Muslims, itself a sub-committee of the National Christian Council of India, decided at its recent meeting to draw up a course of study in Islamics which should serve as a guide to missionaries in their first term of service (and any others), who might desire to equip themselves for work among Muslims.

The course approved approved, in the main, the one prescribed some years ago by the M.M. League which it now replaces. Its value will be apparent to missionaries working in other Muslim fields. The details are set forth below:—

Course of Study in Islamics.

1. **Muhammad.**
   Sell’s "Life of Muhammad." (C.L.S.)

2. **The Quran.**
   (a) Sale’s "Preliminary Discourse to the Quran." (Chandos Classics.)
   (b) Sell’s "Historical Development of the Quran." (C.L.S.)
   [Rodwell’s translation of Quran (in Everyman’s ed.) will be found useful.]

3. **The System.**
   Sell’s "The Faith of Islam." (S.P.C.K.)
   [Also the same author’s booklet "Outlines of Islam," (C.L.S.)]

4. **Controversy.**
   Tisdall’s Pfander’s "Mizan-ul-Haqq." (Balance of Truth) (R.T.S.)
   Tisdall’s "Muhammadan Objections to Christianity." (S.P.C.K.)

5. **The Christian Approach.**
   (a) Presentation of Christianity to Moslems. (Bd. Missionary Prep. New York.)
   (b) Crusaders of Twentieth Century. W. A. Rice. (C.M.S.)
(c) Vital Forces of Christianity and Islam. Ox. Univ. Press.
(e) The Modern Use of the Bible. Fosdick. (Student Christian Movement.)

(Copies of this Course of Study have been printed off separately and may be had on application to the Rev. Bevan Jones, Dacca, Bengal.)

Appendix IV.

SCHEME FOR OCCUPATION OF LARGE CENTRES.

<table>
<thead>
<tr>
<th>City</th>
<th>Mission responsible</th>
<th>Special Worker appointed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lahore</td>
<td>A.P.M.</td>
<td></td>
</tr>
<tr>
<td>Rawalpindi</td>
<td>A.V.P.M.</td>
<td>Rev. W. T. Anderson</td>
</tr>
<tr>
<td>Delhi</td>
<td>S.P.G. (C.M.D.)</td>
<td></td>
</tr>
<tr>
<td>Lucknow</td>
<td>M.E.M.</td>
<td></td>
</tr>
<tr>
<td>Patna</td>
<td>B.M.S.</td>
<td></td>
</tr>
<tr>
<td>Calcutta</td>
<td>O.M.C. and S.C.M.C.</td>
<td></td>
</tr>
<tr>
<td>Dacca</td>
<td>B.M.S.</td>
<td>Rev. L. Bevan Jones.</td>
</tr>
<tr>
<td>Madras</td>
<td>C.M.S.</td>
<td>Canon E. Sell.</td>
</tr>
<tr>
<td>Colombo</td>
<td>W.M.M.S. and S.P.G.</td>
<td></td>
</tr>
<tr>
<td>Hyderabad, Deccan</td>
<td>C.M.S.</td>
<td>Rev. L. S. Dudley.</td>
</tr>
<tr>
<td>Ahmadabad</td>
<td>I.P.M., C.B.A.</td>
<td></td>
</tr>
</tbody>
</table>

Appendix V.

PUBLICATIONS UNDER THE AUSPICES OF THE C.L.M. COM. IN URDU BY THE P.R.B.S., LAHORE.

**Booklets.**

<table>
<thead>
<tr>
<th>Author</th>
<th>Translator</th>
<th>Grant made by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alamgir Mazhab</td>
<td>Kewal Singh.</td>
<td>I.L.F.</td>
</tr>
<tr>
<td>Ikhilil-i-Injil</td>
<td>M. T. Titus.</td>
<td>Ali Bakhsh A.C.L.S.M.</td>
</tr>
</tbody>
</table>

**Tracts.**

1. Quran's Testimony John Abdullah. A.C.L.S.M.
2. Prophecy of Bani (Nile Mission Press, Israel. to Xt. Md. Ismail "
3. Mother of Jesus "
4. Ibrahim the Hanif "
5. Sinless Intercessor "
6. The Fall .. (Nile Mission Press, Khutbas.) A.C.L.S.M.

7. Death and Resurrection ..

8. Neglect of Scripture ..

9. A Spirit from God ..

10. Raising the Dead ..

11. The Atonement (1) Feroze Khan (Poona) ..

12. do. (2) ..

13. Jesus, the Revelation of God ..

14. Am I my brother's (N.M.P. "What God hath used ") Ali Bakhsh ..

15. Who is Christ ? ..

16. A Dead Prophet .. as a Living One ..

17. Adam's Sin ..

18. The Noble Victim ..

19. Purity ..

20. Al 'Aqiqah ..

21. The Search for the Strongest (Boys). ..

22. Moths and Butterflies (Girls). ..

23. Aunt 'Aisha's Jessamine (Women). ..

24. A Desert Sandstorm ..

25. The Wonderful Pathway ..

26. The New Horizon ..

27. The Two Ways in the Quran ..

28. The Field of Good Intentions ..

29. The Robe of Al-Rashid ..

Appendix VI.

APPLICATIONS FOR GRANTS FROM THE A.C.L.S.M., APPROVED BY THE SUB-COMMITTEE.

1. In Sindhi.—

<table>
<thead>
<tr>
<th>Application</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Best Friend</td>
<td>Rs. 460</td>
</tr>
<tr>
<td>2. What God hath used (one-half)</td>
<td>Rs. 923</td>
</tr>
<tr>
<td>3. Life of Sultan Md. Paul</td>
<td>Rs. 299</td>
</tr>
<tr>
<td>4. Balance of Truth</td>
<td>Rs. 323</td>
</tr>
<tr>
<td>5. What God hath used (remainder)</td>
<td>Rs. 923</td>
</tr>
</tbody>
</table>

Carried over Rs. 2,928
2. In Bengali.—

Brought forward .. 2,928 9 0
1. The Best Friend .. .. 356 0 0
2. Sweet First Fruits .. .. 242 0 0

3. In Urdu.—

1. The Best Friend .. .. 400 0 0
2. God as Triune, etc. .. .. 181 4 0
3. Gospel of Barnabas .. .. 123 12 0
4. Explanation of Trinity .. .. 144 2 8

4. Tamil.—

Christ in Islam .. .. .. 61 0 0

Total .. 4,436 11 8

Appendix VII.

REPORTS OF PROVINCIAL CHRISTIAN COUNCILS.

THE ANDHRA CHRISTIAN COUNCIL: REPORT FOR 1925-1926.

This Council meets only once in two years and the last meeting took place in December, 1925. Among matters of interest in the work of the Council the following may be mentioned:—

(a) A Summer School of Indian Music and Lyrical Evangelism is held for one month. About forty students from different missions attend. Training is given in Indian music and in conducting kalahshapams.

(b) The Council's Committee on Literature is publishing in Telugu simple books for the semi-literate. They are intended for the hundreds of young men and women who read up to the third standard in village schools but who for want of further opportunity and encouragement lapse into complete illiteracy.

BEHAR AND ORISSA CHRISTIAN COUNCIL: REPORT FOR 1925-1926.

The Annual Meetings of the Council were held in Patna in February, 1925, and in Ranchi in February, 1926. They were well attended. A new and desirable feature is the inclusion of a Quiet Day which it is hoped will remain an essential part of the Council meetings.

The question of evangelism has been kept steadily in view and in co-operation with the National Christian Council it was possible to arrange for a visit from the Rev. Dr. Stanley Jones. Though he was able to give only two weeks in the Province much interest was aroused
and in some instances old impressions were deepened. Conventions and meetings for the deepening of spiritual life were also held under the auspices of the Council.

An important piece of work done by the Council has been the settlement arrived at in regard to the future of the Lutheran Church in Chota Nagpur. A constitution has been adopted by which the Gosnner Mission now allowed to return to Chota Nagpur will work on such terms of co-operation as will keep inviolate the autonomy of the Gosnner Lutheran Church.

The scheme proposed by the Council for a Union Mission Tuberculosis Sanatorium at Itki has been accepted by the Government of Behar and Orissa.


1. **Language School.**—Under the auspices of the Council a Language School for Bengali was inaugurated at Darjeeling in March, 1925. In all 41 students attended representing 16 Missions and the income more than covered the expenditure. The success of this first session led the committee of the Council to propose that the organisation should be put upon a permanent basis and a scheme was prepared and has since been carried out by which the management of the School is placed in the charge of a committee directly representative of the co-operating Missions, which give a financial guarantee to cover any possible loss. Sixteen missions have joined on this basis, the amount of the guarantees varying from Rs. 60 to Rs. 750 according to the number of missionaries working under the respective societies in the Bengali-speaking area. In 1926 the School was conducted under the auspices of this joint committee and had another successful session.

2. **Rural Education.**—The most important activity of the Rural Education Committee has been that directed towards the establishment at Chapra of a training school for village teachers on the Moga system. The Government educational authorities have expressed their interest in the proposal and it was hoped that it might have been carried into effect in 1927. It was, however, found impossible to secure the services of the necessary staff at that date and it is now hoped that the way may be opened for the inauguration of the scheme in 1928.

3. **Hostels for Women Students.**—The last report to the National Council referred to negotiations with regard to co-operation in the provision of increased hostel accommodation for women students in Calcutta. These negotiations have since then been carried to a fruitful conclusion. The hostel formerly conducted by the L.M.S. with the help of the Y.W.C.A. is now managed by a committee representative of five co-operating missions, and a new hostel has been opened in the north end of the city managed by a committee representative of four co-operating missions.

4. **Work among Moslems.**—The Council approved of a proposal made by the Committee on Work among Moslems to arrange for a School of Islamics at Dacca or elsewhere for a period of about two months in each year. It is not yet known whether the proposal will prove practicable but negotiations are proceeding with a view to securing the necessary amount of co-operation between missions and the provision of a competent staff of lecturers.
5. United Boarding School for Boys.—The Council had no direct share in the negotiations which led to the union between the B.M.S. School at Bishnupur and the L.M.S. School in Calcutta, but was cognisant of them and had at various times expressed its sympathetic interest. The Union School is established at Bishnupur and has made an excellent beginning in its new capacity. The staff is much stronger than was that of either of the two uniting institutions and it is hoped that the school may prove a more effective means for the development of Christian character.

Many other matters have been under the consideration of the Council in the period under review but no other important action has been taken.

G. Ewan,
Honorary Secretary.

BOMBAY REPRESENTATIVE CHRISTIAN COUNCIL:
REPORT FOR 1925-26.

Since the last report of the Council to the N.C.C. two annual meetings were held, one on September 8–10, 1925, and the other on September 7–9, 1926. The Rev. J. McKenzie presided at both these meetings. A special feature of the 1925 meeting was the important resolutions passed by the Council on 'Public Questions.' The enormous increase in racecourse gambling in Western India, the attempt to reintroduce book-makers and an attempt by Government to control betting by taxing it and thus indirectly legalising it are features of the 'betting and gambling' evil that engaged the attention of the Council. The Council welcomed the declaration by the Bombay Government that the ultimate object of their excise policy is total prohibition, and supported the Bombay Prohibition Bill which was introduced in the 1925 session of the Bombay Legislative Council.

Work among Moslems received special attention of the Council. A committee was appointed in 1925 and had done much useful work during the last year in preparation of the proposed visit by Dr. Zwemer.

The Educational Board has been engaged in the consideration of many important questions relating to the educational policy of missions in Western India. The Conference on Higher Education held at Ahmednagar, August 10–12, 1925, suggested several schemes for promoting union effort in Western India. Several sub-committees of the Board have since been working on these schemes. The three mission high schools in Bombay have been reviewing the whole situation from the point of view of higher education in the city of Bombay. It was found that no useful purpose would be served by amalgamating any two institutions or by transferring any of them to the Deccan.

The Training School in Ahmednagar is already a Union Institution. A scheme for making the American Mission High School there a Union High School has been formulated and it is expected that it will be in operation soon.

Industrial Education both for boys and girls, and for rural and urban areas has received the attention of the Board. Two Committees have been working on this question throughout the year, and a conference representative of the various missions in W.I. has been called to meet in Poona this month.
The two Literature Committees (Marathi and Gujarati) continued to do useful work. Several books were published during the period under review. Several grants from the I.L.F. have enabled the committee to publish books which otherwise would have remained unpublished.

Some important changes in the constitution were effected at the September, 1926, meeting. Since the reconstitution of the Council giving representation to the Churches, it was laid down that the Council must consist of members at least half of whom are Indians. It has been found impossible to work this provision in practice. The change now affected leaves this provision as a recommendation to the Council. A clause making the officers and members of the Executive ex officio members of the Council has been introduced. The Council has found it necessary to make a slight change in its name, because of the confusion caused by its initials with those of two other Church organizations in W.I. The Council would in future be known as the Bombay Representative Christian Council.

The Language School continues its service in giving language training to missionaries connected with missions in this area. A new syllabus of studies has been issued during the year. The Council at its meeting sanctioned a scheme, long under consideration for making the school more efficient. A few pundits will be employed as whole-time workers and receive fixed salaries. This will ensure retaining experienced men and training of others along proper lines. The pundits will be distributed to different centres as required. The need for accommodation for the classes at Mahabaleshwar has been felt for some time. The Council has sanctioned the erection of inexpensive semi-permanent structures for this purpose.

B. Bhaskare,
Honorary Secretary.

THE BURMA CHRISTIAN COUNCIL, REPORT FOR 1925-26.

The annual meetings of this Council were held in the month of July in 1926.

The survey of religious conditions in Burma which the Council had undertaken and which took some years to complete is now ready. This survey is well illustrated with charts and maps and it represents a great deal of painstaking labour. It will enable Churches and Missions to know more exactly the factors with which they have to deal and to plan their work more wisely and efficiently.

Miss Gordon of the National Christian Council was engaged during almost the whole month of July in 1926 in a tour of investigation of conditions in rural schools in Burma and as the result of her report before the Burma Christian Council new interest has been aroused and an efficient Committee on Rural Education has been appointed.

The Literature Committee of the Council reports encouraging results in the production and sale of suitable Christian literature in Burmese.
THE CEYLON CHRISTIAN COUNCIL REPORT,
1924-1926.

During the period under review regular meetings have been held of
the Committee of the Council, and four full meetings have been held.
The following are the outstanding features of the work during the
period;—

Christian Literature.
The following translations into Sinhalese were made and published
with the help of grants from the National Council Literature Fund:—
A scheme for the production of Sinhalese Christian Literature by the
setting apart of two workers for the purpose commenced from the 1st
September last. The Rev. C. de Silva and R. J. Charter of the Wesleyan
and Baptist Missionary Societies respectively are at present so en-
gaged. Half of the sum of Rs. 6,000 required is being supplied by the
Indian Literature Fund. The remainder is being found partly by Local
contributions, and partly allowances being made for such contributions
on the local budget of the Missionary Societies.

Missionary Survey.
A survey of Missions in Ceylon, based on the census of 1921, with a
number of maps and diagrams has been prepared and is now available.

Conferences.
A four days’ conference was held at Negombo in September 1925 on the
state of the Churches in relation to the task of Evangelism. As an
Outcome of this a “Call to the Churches” laying down the chief conclu-
sions of the Conference was issued, which was met with a fair response,
and it is hoped that the unseen results of the enquiry will be consider-
able. A Conference under the Chairmanship of Dr. Stanley Jones was
held at Mt. Lavinia on the subject of Evangelism. This Conference
which was attended by specially selected representatives of the various
bodies composing the Council proved exceedingly stimulating. Mr. P. O.
Philip and Miss E. A. Gordon attended the half yearly meetings of the
Council held in February and August, 1926, respectively. Their presence
and the addresses given by them were much appreciated.

Co-operative Schemes.
The Council continues to be interested in the production of a Sinhalese
Weekly Newspaper and in the University College Christian Hostel, but
remains as far as possible free from financial responsibility and business
management.
In General, the affiliated bodies of the Council are advancing in mutual
understanding, and the desire to co-operate. There is a growing con-
sciousness of the numerical smallness of the total Christian population
and especially of that of the bodies other than the Roman Church. Under
these circumstances and in connection with the growing political and
social power in the land of Non-Christian religious bodies, necessity of a
closer fellowship and a spirit of Co-operation is obvious. Of greater value
however, is the desire to see a United Church of Ceylon for the sake of
the higher spiritual efficiency and truer worship that such unity will produce. This though referred to in Conferences from time to time, is still but spasmodically present to the minds of many of our members.

A. C. HOULDEN,
Honorary Secretary.


The Council held its annual meetings in the month of August in 1925 and in 1926.

(1) The Summer School of Lyrical Evangelism was not held in 1922 for lack of sufficient students, but it was possible to conduct a successful school in 1926 in Madras city. This school has already proved to be a valuable aid to evangelistic work. Besides the special evangelistic meetings held in different centres by Dr. Stanley Jones, there were also Conferences in certain convenient centres for considering in present day problems of evangelism.

(2) On the recommendation of the Committee on the Training of Missionaries a well-thought-out scheme for a fortnight’s course for young missionaries to be held in Madras in December 1926 was adopted, the lectures in this course to be given by experienced missionaries like Dr. Larsen, Dr. Hogg and others.

(3) The subject of investigation of industrial conditions was taken up by the Council in 1925 and at the Council of 1926 a very valuable report was presented on the subject. This will form the basis of further investigation and study.

(4) A Committee of the Council on Unemployment among Indian Christians is working, being in touch with the Committee on Unemployment appointed by the Government of Madras.

(5) The statistics of the Christian forces in South India collected by the Council (the latest being for the year 1925) are of very great interest and value.

(6) Encouraging progress is being made with the scheme for establishing a United Training college for women, where Indian and European women taking up Christian work may live together on terms of social equality and get the necessary training in theology, Indian religions, culture, etc.


The annual meetings of the Council were held in September in 1925 and in 1926.

The Council through its Committee on the Indian Church is endeavouring to get the Churches in its area to see the present evangelistic opportunity and take advantage of it.

The reports of Committee on Survey and Occupation based on the statistics of Christian forces collected annually from Missions and Churches
of the area are very illuminating and indicate in which directions Christian agencies should strengthen their work.

The Committee on Education completed a valuable survey of conditions of rural education in the Province and on the basis of that report the Council has made plans for giving further stimulus to efforts for the improvement of rural education and for carrying on experiments in that direction. For this purpose the area of the Council has been divided into four smaller areas—Missions in and around Nagpur, Missions in and around Jubbulpore, Missions in and around Indore, and Missions in Chhattisgarh. It is hoped that each of these areas will have at least one centre for experiment and comparison of results.

Under the auspices of the Council an Institute for Housefathers and Matrons of Boarding Houses was held.

An economic survey of one or two villages where Christians live has been almost completed by Prof. Prentice of the Hyslop College, Nagpur, under the direction of the Council’s Committee on Agricultural and Industrial Work. It is hoped that this survey when published will indicate the real economic condition of village Christians and the steps to be taken to better their condition.


The annual meetings of the Council were held in the month of April in 1925 and in 1926. It is gratifying to note that almost all the Church organisations in the Punjab have now accepted membership on the Council, though these organisations have yet to show considerable improvement in the payment of contributions. Among the various things done by the Council may be mentioned:

(a) A Retreat for the Indian clergy was conducted under the auspices of the Council in 1926. This proved to be of great help to Indian ministers and it is proposed to hold a similar retreat in 1927 also.

(b) The disabilities of village Christians are being made a subject of enquiry and study.

(c) The Survey Committee of the Council has prepared a series of valuable interpretations of the census for Sind, Kashmir, Baluchistan, and Rajputana. These interpretations show how inadequately the areas are occupied by Christian forces.


A considerable amount of constructive work has been done by the United Provinces Christian Council during the last two years. The attendance of members has been above the average of other years. At the Annual Meeting of 1926 the Rev. Canon B. H. P. Fisher resigned the office of Honorary Secretary owing to his expected departure from India before the Annual Meeting. The Council regretted his loss and thanked him for his excellent work during the last three and a half years. The Rev. J. W. Pickett was elected to fill the vacancy. An improvement in
our finances permitted the adoption of a rule in 1925 for the payment to all members of the Council and its committees on account of travelling expense single Intermediate fare by railway each way and the actual cost of conveyance by road up to a maximum of four annas per mile and in 1926 this rule was supplemented by a resolution authorizing the payment, as an experimental measure for that year only, of actual Tonga hire without restriction to four annas per mile.

**Almora Tuberculosis Sanatorium.**

The Council endorsed an appeal from this Sanitarium to Missions and Churches for financial assistance. Six bodies have responded with annual grants of Rs. 200. Congregations have been requested to contribute one Sunday offering each year to this organization. Sanitoria at Madar and Tilaunia, both in Rajputana, minister to many male and female sufferers from tuberculosis from these Provinces.

**Educable Capacity and Provision for the Mentally Deficient.**

The problem of the mentally deficient child has received much attention from the Council. No Mission has been found willing to establish and maintain a special institution but an inquiry brought responses from many missionaries that they believe their Missions would share in the cost of maintaining one on an intermission basis if the Government could be persuaded to contribute the major share of the expense.

In order to determine the extent of mental deficiency among students of Mission schools a survey of educable capacity is being conducted by Dr. J. C. Manry of Ewing Christian College. He has given a preliminary classification test to almost 2,000 boys and girls. Of 226 children in Christian Boarding Schools thoroughly tested eight were found definitely defective. A valuable paper on the progress of this survey was read to the Council by Dr. Manry at its 1926 session. It is proposed to train one teacher in each of the more important educational centres to apply the tests to all students in the Boarding Schools.

**Gambling.**

A Committee is collecting information on the subject of gambling within the Province. A preliminary report at the Annual Meeting in April 1926 included a comparative statement of attendance at the Lucknow Races for the four years from 1921-22 to 1924-25 and of the amounts betted through the totalisators in each year. The attendance increased from 22,012 in 1921-22 to 27,030 in 1924-25 and the amounts betted from Rs. 4,80,000 in the former year to Rs. 7,29,320 in the latter year. In 1925 the Council passed the following resolution:

"That this Council views with concern the increase of betting, gambling and lotteries in India and appeals to the Christian Church to do its utmost to educate the people, Non-Christian and Christians, regarding the antisocial and un-Christian nature of these practices and to review its own connection with these and similar evils."

In 1926 it was resolved

"That the Churches of the United Provinces be requested to consider this subject in order to determine, and to inform this Council concerning,

(a) their attitude toward gambling, betting and lotteries, and

(b) what they should undertake and would advise this Council to undertake in order to discourage gambling in the Christian community and in the Province as a whole."
Temperance.

Representations made by our Temperance Committee in 1925 with regard to difficulties experienced by Temperance workers in places where Licensing Boards have been established in electing representatives on the Boards owing to the requirement that they be registered, and the expense and delay involved in registering, were cordially received by the Excise Department and the Committee was informed that henceforth if a Provincial Temperance Society be registered its affiliated branches will be regarded as registered and thus entitled to elect or participate in the election of a representative of the Temperance cause on the local Licensing Board. At the suggestion of the Temperance Committee the Women's Christian Temperance Union of the United Provinces was registered and its local Unions have elected strong temperance representatives on several of the Licensing Boards.

Since 1922 the following reductions in the number of shops selling excisable articles and in consumption have been effected in these Provinces:

<table>
<thead>
<tr>
<th>Country</th>
<th>Opium Shops</th>
<th>Hemp Drugs</th>
<th>Foreign Liquor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spirits 20%</td>
<td>5% Consumption</td>
<td>20%</td>
<td>41% (Off and on)</td>
</tr>
<tr>
<td>Country Spirits</td>
<td>Opium</td>
<td>Hemp Drugs</td>
<td>Foreign Liquor</td>
</tr>
<tr>
<td>15½%</td>
<td>21%</td>
<td>26%</td>
<td>26%</td>
</tr>
</tbody>
</table>

The Council congratulated the United Provinces Government on these reductions and urged that the rate of decrease should be steadily maintained or even accelerated and that a local option law should be enacted at an early date.

The following resolution was also adopted by the Council:

"That the Council rejoices in the organization of the Prohibition League of India at Delhi on the 30th of January, pledges it hearty co-operation in the League's effort to free India from the drink traffic, both licit and illicit, and authorizes its Committee on Temperance to seek affiliation with the League."

Salaries in Girls' Schools.

A study of the salary scales in force in different Missions within the Province was made by Miss Gordon of the National Christian Council's Secretariat and circulated to Mission authorities. It was also referred to the Education Committee for consideration.

Work for the Depressed Classes.

One of our most active committees is concerned with the depressed classes and their evangelization. A Sub-committee of Economic Uplift is conducting through one of its members a very thorough survey of the conditions under which a typical depressed community lives. Provision has been made for the printing of forms of service for use by village Christians. A generous European friend has provided for the printing of a pamphlet on Chicken Raising for circulation among these people. Desh Hitkari, a monthly paper, is being published for the benefit of this community. The Council put itself on record as believing that it is contrary to the public good to accept the principal involved in the
| Co-operation of Y.W.C.A.                     | 14 |
| Plans for future work                       | 14 |
| Report of what has been done                | 14 |
| Industrial Education                        | 57 |
| International Missionary Council, enlarged meeting of | 22 |
| " " Rev. W. Paton invited to be Secretary of | 23 |
| Islamic studies                            | 28, 29, 52 |
| Language School, Darjeeling                 | 56 |
| Language School, Mahabaleshwar              | 58 |
| Legal Hand-book                            | 15 |
| Lotteries                                  | 16 |
| Lyrical School of Evangelism, Summer School of | 55, 60 |
| Macnicoi, Rev. Dr. N., appointment of as Secretary of | 24 |
| Madras Christian Council, Report of         | 60 |
| Marriage Licences, issue and withdrawal of  | 15 |
| Medical Missionary work in India, Survey of | 18 |
| Members of Council                         | 40 |
| Mentally Deficient Children, Education of   | 62 |
| Mid-India Christian Council, Report of      | 60 |
| Moslems, work among :                       | 27 |
| Course of Islamic Studies                   | 28, 52 |
| Christian School of Islamic Studies, Lahore, Proposed | 29 |
| Islamic Studies, Department of, Bareilly    | 28 |
| Islamic Propaganda, Survey bearing on       | 28 |
| Occupation of large centres                 | 28, 53 |
| Publications                                | 28, 29 |
| National Christian Council Review           | 43 |
| Nellore Marriage Case                       | 15, 49 |
| Opium traffic                              | 17, 63 |
| Office of Council                           | 24 |
| Officers of Council                         | 41 |
| Patton, the Rev. W.                         | 23 |
| Punjab Christian Council, Report of         | 61 |
| Religious Education                         | 10 |
| Rules of Procedure                          | 3 |
| Rural Education                             | 5, 56, 58, 61 |
| Salaries in Girls' Schools                  | 63 |
| Semi-literate, Literature for               | 55 |
| Survey of Christian Forces :                | |
| Burma                                      | 58 |
| Ceylon                                     | 59 |
| Madras                                     | 60 |
| Mid-India                                  | 60 |
| Punjab                                     | 61 |
| Theological Education                       | 39, 42 |
| Titus, Rev. M. T.                           | 28, 29 |
| Tuberculosis Sanatorium                     | 19, 62 |
| United Provinces Christian Council, Report of | 61 |
| United School for Boys, Bishnapur           | 57 |
| United Training College for Women           | 60 |
| Urdu publications                          | 53, 54 |
| Village Christians, Disabilities of         | 61 |
| Van Doren, Miss A. B.                      | 9 |
| World's Alliance for Promoting International Friendship through the Churches. | 44 |
| World's Student Christian Federation        | 44 |

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