Proceedings
of the Third Meeting
of the
National Christian
Council (Formerly the National Missionary Council),
Madras Dec. 29, 1928
to January 4, 1929

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

Members, 1929-30.

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Vice-Chairman ... The Rev. Bishop J. W. Robinson, Methodist Episcopal Mission, Delhi.

Treasurer ... The Rev. H. K. Wright, Ahmednagar.

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The Rev. Canon R. Force-Jones, 32, Mozang Road, Lahore.
Mr. S. Gnana Pragasam, 48, Murugappa Mudali St., Vepery, Madras.
The Rev. P. D. Gottlieb, Raipur, C.P.
The Rev. J. Z. Hodge, Motihari, Champaran, Bihar.
Saya On Kin, M. E. Church, Thongva, Burma.
The Rev. Dr. L. P. Larsen, Care Bible Society, Parktown, Madras.
The Rev. I. S. Long, Ankleswar, Bombay Presidency.
The Rev. Peter Kin Maung.
Mr. D. S. Modak, M.A., Superintendent, Land Records, Belgaum.
The Rev. S. K. Mondol, 140, Dharamtola Street, Calcutta.
Kai Bahadur N. K. Munkerji, 18, Clive Road, Allahabad.
Mr. E. A. N. Mukerji, Care Y.M.C.A., Lahore.

(Continued on p. 3 of cover.)
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## CONTENTS

Preliminaries .......................................................... 3
Message to the King-Emperor ........................................ 4
The Secretariat ......................................................... 4
Rural Education and Rural Work .................................. 5
Religious Education ................................................... 9
Survey of Industrial Conditions ................................... 12
Report of Survey of Medical Missionary Work in India ...... 14
Relations between the Younger and Older Churches ........... 17
Finance ...................................................................... 24

**Reports of Committees:**

Work among Moslems .................................................. 28
Indian Literature Fund ................................................... 32
Theological Education ................................................. 34
German Missions ........................................................ 35
Christian Medical Association ...................................... 36

**Public Questions:**

The Indian Christian Marriage Act ................................ 37
Marriage and Divorce in Indian States ......................... 38
All India Census of 1931 .............................................. 39
Enquiry into Oppression ............................................. 39
Opium ....................................................................... 40
Government Grants-in-aid to Institutions ...................... 40
World Alliance for Promoting International Friendship through the Churches ........................................... 41
Conversion in Indian States ......................................... 41
The Legal Hand-book ................................................. 41
Council for 1929-30 .................................................... 42
Miscellaneous:

Authority of Council to issue Public Declarations ... 45
Request for Handcraft Instructors for South Africa ... 45
A Mission of Help from India to Great Britain ... 46
Survey of Indigenous Christian Efforts ... 46
The National Christian Council Review ... 47
The International Missionary Council ... 47
Universal Conference on Life and Work (Stockholm) ... 47
Emigration to British Guiana ... 48
School for Deaf and Dumb Children ... 48
Reports of Provincial Councils ... 48
VOTES of Thanks ... 48

Appendix I. A Statement of the Aims and Purpose of the Christian School of Islamic Studies, Lahore ... 49

Appendix II. The Indian Literature Fund: Auditor's Statement ... 52

Appendix III. Proposal for the Amendment of the Indian Christian Marriage Act ... 53

Appendix IV. Reports of Provincial Councils ... 61
Proceedings of the Third Meeting
of the
National Christian Council
held in
Madras, December 29, 1928 to January 4, 1929.

The Third Meeting of the National Christian Council (the twelfth from the formation of the National Missionary Council in 1912) was held in Madras from December 29, 1928 to January 4, 1929. This was of an unusual character, being specially arranged in view of the importance of studying the Findings of the Jerusalem Meeting of the International Missionary Council. From the evening of December 29 to the evening of Wednesday, January 2, the Council sat as an enlarged meeting, being increased to double its usual size. The ordinary meeting of the Council met without the additional delegates invited for the enlarged meeting on the 3rd and 4th January and transacted the regular business of the Council. It is the proceedings of this meeting which are given here. The Council met in the Women's Christian College, by the kindness of the Principal and staff of the College.

The first session of the Council, sitting to transact its regular business, took place on the morning of Thursday January 3. The Chair was taken by the Chairman, the Metropolitan, at 8-15 a.m. and Bishop Robinson led the Council in a period of devotion in the College Chapel.

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


Behar and Orissa Christian Council. Dr. W. Dempster.


Bishop F. B. Fisher sent apologies for inability to attend.

The Rev. J. F. Edwards, the Rev. H. C. Balasundaram and the Rev. W. E. French were appointed Minute Secretaries.

Visitors to the Council.—The following were welcomed to the Council at the first or subsequent meetings as visitors: Dr. John R. Mott, Chairman, International Missionary Council, and Mrs. Mott; Mr. Max Yergan of South Africa; Mr. Henriod, General Secretary of the World's Student Christian Federation; Miss Cecile M. Matheson and Miss I. Wingate, members of the Council's Industrial Commission; and Miss E. Wilson of the National Committee of the Y.W.C.A. in India.

Rev. W. Paton, Secretary of the International Missionary Council, London, and formerly Secretary of the National Christian Council of India was also welcomed as a visitor. He was
appointed to act as Secretary to the Council in place of Dr. Macnicol who was prevented by illness from attending the Council.

It being reported that since the last meeting of the Council the Bishop of Lucknow, Dr. George Ewan of Calcutta and Dr. C. A. R. Janvier of Allahabad, who were at one time or other members of the Council, had passed away, the Council stood in respectful memory of these departed friends.

I. Preliminaries.

Hours of Meeting.—On the motion of the Executive it was decided that the sessions of the Council be from 8-45 a.m. to 11 a.m.; 1-30 to 3-30 p.m.; and 4 to 5-30 p.m.

It was further decided that there should be a meeting for worship each morning before the first session and a period for devotions after dinner, both of these to be held in the Chapel. These were conducted by Bishop Robinson and Dr. John R. Mott.

Business Committee.—It was decided that the Executive Committee should act as a Business Committee in regard to the arrangement of business.

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 places at Council meetings only, and not as members of the committees to which the representatives belong.

II. Message to the King-Emperor.

It was

RESOLVED:—

I. That the following message be sent from the Council to His Majesty the King Emperor:

"The National Christian Council of India, Burma and Ceylon, met at Madras, desire to convey to His Majesty the King Emperor their dutiful respect and an assurance of their deep and abiding loyalty; that they convey to His Majesty their humble greetings for the New Year and their good wishes and earnest prayers that God may grant to His Majesty a speedy and complete recovery and that he may be spared for many years yet to rule over this land."

III. The Secretariat

It was reported that the term of service for which Dr. Macnicol had agreed to act as Secretary would expire in October, 1929. He would, if pressed, be prepared to return in the Autumn of 1930 for a further period of two years only. In view of the expense and temporary character of this arrangement and its personal difficulties for Dr. Macnicol the Executive recommended that he be not pressed to return but that Rev. J. Z. Hodge (Motihari) be appointed as a Secretary as soon as possible.

The period for which the services of Miss Van Doren had been lent would expire in April, 1929. It was essential that she should then return to her Mission for a period of about three years. It was the unanimous desire of the Executive that she should return to the service of the Council at the end of that period. During her absence from the direction of the educational activities of the Council it was proposed that Mrs. Harper (Moga) be provided with some clerical assistance by the Council and be invited to assist the Council in an honorary capacity by acting as a connecting link between educational workers. Further, in view of important work to be done as a consequence of the completion by the Christian Medical Association of a Survey of Medical Missions, it was recommended by the Executive that Dr. B. C. Oliver (Banswara) be appointed as woman secretary of the Council for a period of two and a half years from the Autumn of 1929. It was further recommended that in future the allowance of the woman secretary be placed on the Budget of the Council. After full discussion it was
Resolved:—

H. (1). That the Rev. J. Z. Hodge be invited to become a Secretary of the Council in succession to Dr. Macnicol as soon as possible, on terms to be arranged hereafter.

(2) That Dr. B. C. Oliver be invited to become a Secretary of the Council in place of Miss Van Doren, for a period of about two and a half years from the Autumn of 1929.

(3) That Miss Van Doren be invited to return as a Secretary of this Council as soon as she can be relieved from her Mission duties (that is, from Spring, 1932).

(4) That the Council contemplates with deep regret the approaching termination of the period of Dr. Nicol Macnicol’s service as one of its Secretaries and desires to place on record its deep appreciation of the high value of the work he has done. While all his secretarial duties have been discharged with the thoroughness we associate with him, he has made a unique contribution by what he has written on the relation of the Christian Message to Hinduism and other non-Christian religions. His intellectual gifts and mature scholarship, combined with his strong evangelical faith and deep Christian experience have qualified him in a unique degree through the pages of the National Christian Council Review and in other ways, to give guidance to the Christian forces in these days of large opportunities and special difficulties.

The Council would express the hope that Dr. Macnicol’s rich gifts and experience may still be at the service of the Christian Church in India and that the Executive Committee be requested to consider the ways in which the fullest use may be made of them.

IV. Rural Education and Rural Work.

Miss A. B. Van Doren 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:—

The subject of Rural Education may now be said to have entered into its second stage of development—the first being that of initiation. During the earlier years its foundations were well and truly laid, first, by the work of the Village Education Commission which visited India in 1920; second, by the discovery and development of the School at Moga working first under Mr. McKee and now under Mr. and Mrs. Harper; third, by the publication of Dr. Mason Olcott’s book on “Village Education”; and no less by the active efforts of Miss Gordon in propagating these new ideas. The subject seems now to have entered into its second phase of quiet but steady development among various schools and in different communities.

We now rejoice to think that every Province of India, not excluding Burma and Ceylon, has one or more schools of the new type developed. In some cases these are not founded directly upon the project method, but in all instances they are experimenting with a type of education which is closely connected with village thought and life. It may be well to append a list of some of the more outstanding of these institutions so that those living in various areas may have a chance to visit the schools and become familiar
with their plans and achievements. In the Punjab, in addition to Moga, we have a co-educational village school at Shadra; in the United Provinces the S. P. G. School at Moradabad has been working for some years toward the training of boys in agriculture; while the Methodist School at Ghaziabad, has developed as a middle school with teachers' and theological training. In the Central Provinces Dhamtari has teachers' training combined with a middle school where agricultural experiments are being conducted, and is closely connected up with social and economic experiments in an adjoining Hindu village. In Bihar and Orissa at Hazaribagh a girls' school is working on projects; while in the S. P. G. area around Ranchi experimental rural schools are being carried on. In Bengal at Asansol and Pakur respectively a rural cottage system for boys and girls is being admirably carried out; while at Chapra an inter-mission rural training and middle school has been successfully initiated. In the Telugu country the Lutheran Mission at Guntur, the Baptist Mission at Ongole, the Wesleyans in the mass movement area near Medak and the Bishop of Dornakal are all developing varying lines of rural school procedure. In the Tamil areas in the Madras Presidency the well-known training school at Vellore has received Government permission to continue for another five years its experimental programme; in Pasumalai Dr. Miller is carrying out experiments previously tried in Ceylon; at Chittoor an effort is being made to make a girls' high school course more practical by emphasis upon domestic economy, gardening, poultry- raising and home nursing; at Rachanyapuram Miss Swift is training village girls in house-wifery, gardening and field work; and at Erode a new boys school calls itself "A Moga School." In the Bombay area Ahmednagar has its Union Mission Training School for men as well as a similar S. P. G. institution for the training of rural women teachers. The C. M. S. at Mannad has developed a vocational boys' middle school; at Ankleswar both boys' and girls' schools are carrying out practical programmes of work; and at Godhra the project method has been developed most interestingly with emphasis upon hand work through the utilisation of waste materials. In Burma attention should be called to the Wesleyan Girls' Training School at Kyaukse and to the admirable rural schools maintained by the S. P. G. in the Delta. In Ceylon rural training is given at Peradeniya; and in Udupiddi the project method schools initiated by Dr. Miller are being continued. This is not an exhaustive list and doubtless our readers can add to it from the areas best known to them.

Various publications dealing with Rural Education have been produced. The Village Teachers' Journal and its various translations continue to bring monthly help and instruction to rural workers. Rev. J. M. Baker of Ongole has continued to bring out various simple leaflets in English and Telugu adapted to semi-literate adults and these are being eagerly translated into other vernaculars. During the past year Dr. Kilpatrick's lectures on the Project Method have been edited by Dr. Olcott and published by the Association Press under the title of "How We Learn." The National Christian Council has also edited a collection of descriptions of efforts in the new type of education under the title of "Fourteen Experiments in Rural Education" and this has also been published by the Association Press. A companion volume on Projects in Indian Schools is now in course of preparation. The Rural Educational Conference held in Madras in the month of
August gave rise to a number of interesting papers on rural subjects which have been published in leaflet form by the Wesleyan Mission Press, Mysore.

One of the most fruitful experiments carried out during recent years is that of the supervision of village schools under the care of Dr. Mason Olcott of Vellore. Co-operating with him are a band of four Indian supervisors or "helping teachers" who are engaged in the oversight of about 200 village schools. They are not inspectors but are there as the teacher's friend and helper. Workers from other areas are invited to visit Vellore and to consider the usefulness of this experiment.

An interesting feature of this rural work is the ready co-operation which it evokes from Government. One of the great achievements of the work at Moga has been this spirit of co-operation. In such recently published Government pamphlets as "Some Experiments in Education" and "A Comparison of Education in England and the Punjab" the work at Moga is described in detail. A Government Training School at Ghakkar near Lahore is working on the same principles along its own lines of development. At the Science Congress held in December in the city of Madras a most cordial spirit of co-operation was shown and Indian Christian and Missionary rural workers were invited to take part. In Rangoon the Director of Public Instruction showed great eagerness to have missionary help along lines of rural development and readily gave permission to certain Christian institutions to adopt an experimental programme. It is urged upon all Christian rural workers that they make an effort to co-operate in every way with non-Mission institutions and officials, and in this way to broaden their programme and disseminate these principles more widely.

While the general lines of rural education in schools seem to be well laid down for the present, in other directions there is a need for fresh experimentation and adventure into new areas. This was brought out at the recent conference on Rural Uplift held in Coimbatore. To accomplish its purposes education must not be content with raising the status of the school and the school child; it must aim at the village adult as well and must be ready to co-operate with the whole programme of village uplift. The school should be considered as the village centre and the teacher as the village helper and guide in all matters, material, social and spiritual.

Looking into the future we would lay down certain definite lines of advance.

(1) The generally accepted policy of rural education needs to penetrate into many areas which have not yet received it. The hindrances to its acceptance may be ignorance and indifference on the one hand, or on the other active scepticism as to its efficacy, which still exists in some places. It is for those who believe in it to prove by actual experiment that it can be effectively carried out.

(2) In the carrying out of this policy of "peaceful penetration" one of the most important steps is that of providing a larger number of training schools in which rural teachers will be trained along right lines. In this there is a particular opportunity for co-operation between the Missions working in adjacent areas.
(3) Where the new method of education is criticised it is often done on the ground that teachers thus trained on returning to the village "revert to type." The cause for this is usually found in either an unsympathetic missionary or an unsympathetic Government official. In order to help the teacher to make good, the need of village supervisors cannot be too strongly emphasised.

(4) Theological Seminaries need to revise their scheme of studies realising that their function is to send out into the villages teachers rather than preachers—teachers who are able to give a practical lead to the village congregation in all forms of uplift and life.

(5) We need to have a wider vision of rural education in connection with this gospel of uplift for the whole village. Much experimentation still needs to be done in this new field of endeavour.

A report of the Conference on Rural Work held under the auspices of the National Christian Council at Coimbatore on December 19 and 20, 1928, was presented.* The promotion of adult education, of Co-operation, of improved methods of agriculture, and of suitable cottage industries as well as other matters received careful attention at the Conference. The Conference recommended that the National Christian Council should appoint an officer who can initiate research into facts about the life of Rural Communities, develop demonstration centres and promote rural work through Churches and Missions. It was reported that at the Coimbatore Conference a Rural Service and Research Bureau had been formed to serve as a clearing house for information and experiments in rural service.

It was also reported that at a Conference on Mass Movement work held at Cawnpore under the auspices of the United Provinces Christian Council it was urged that the National Christian Council should appoint an officer to initiate, in close consultation with Provincial Christian Councils, a study of the work in Mass Movement areas with a view to giving guidance and help to missions engaged in that work.

Dr. Mott, the Chairman of the International Missionary Council, explained the arrangements which his Council had in view for the extension of rural work and announced that there was every possibility of Dr. K. L. Butterfield, President of Michigan University, undertaking the task proposed to him in this connection by the International Missionary Council.

After discussion it was

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*This report is published separately and copies can be obtained from the N. C. C. Office, 1, Staveley Road, Poona at three annas per copy, postage extra.
RESOLVED:—

III. (1) That this Council considers that as soon as possible a secretary should be appointed to initiate in close consultation with Provincial Christian Councils, a study of the work in mass movement areas and asks the Executive to prepare proposals regarding the choice of such a secretary and the raising of funds, outside the regular budget of the Council, for his support.

(2) That this Council having heard the report of the Coimbatore Conference considers that the promotion of Rural Christian service in relation to the economic life of the people requires research into facts, the development of demonstration centres and the dissemination of information; that to this end a secretary should be appointed to work under the National Christian Council and in co-operation with the Provincial Christian Councils; and that the Executive be asked to prepare proposals for the appointment of such a secretary and the raising of needed funds apart from the regular budget of the Council.

(3) That the Council welcomes the formation of the Rural Service and Research Bureau, as a clearing house for information and experiment in Rural Christian Service and agrees to the suggestion of those who have formed the Bureau that the Council's Rural Secretary when appointed should act as its secretary and that the Council's Rural Service Committee should act as its Committee.

(4) That the Council has learned with satisfaction that it is highly probable Dr. K. L. Butterfield will give his services to furthering the plans agreed upon at Jerusalem for the promotion of the work of Christian Missions in relation to Rural Problems, and asks the officers to take steps to secure a visit from him to India, it being understood that such a visit shall not be a charge on the funds of the Council.

(5) That the following be appointed as members of the Rural Service and Research Committee:—Mr. K. T. Paul, the Bishop of Dornakal, Dr. Mason Olcott, Mr. J. N. Jayakaran, Mr. S. K. Roy, Miss Newton, Rev. P. Ryrie, Mrs. McCauley, Miss England, Rev. A. E. Harper, Rev. J. S. Mather and Rev. J. Z. Hodge (Convener).

(6) That the following be appointed as members of the Rural Education Committee.—Dr. Mason Olcott, Miss Newton, Mr. S. K. Roy, Miss England, Mrs. McCauley and Rev. A. E. Harper (Convener).

V. Religious Education.

Miss A. B. Van Doren gave a report of the work done on behalf of the Council for the promotion of religious education. The report is as follows:—

Unlike Rural Education, in this matter the breaking of much new ground has been necessary. This does not mean any ignoring of the teaching of the Bible that has taken place ever since the first founding of Christian Schools and Colleges in India. It does mean, however, a new emphasis upon Religious Education, as not merely the imparting of information during a certain number of fixed periods of instruction, but as an all-inclusive and all-pervasive principle, having to do with the teaching of every subject, penetrating every hour of the pupil's day. To secure in educationists, both
Indian and foreign, the required "shift" in thinking, from the informational aspect to this all-inclusive concept is an achievement that requires many years of effort.

At the Calcutta meeting of the N. C. C., November 1926, the question of Religious Education was remitted to the Educational Secretary (p. 13, IV., V. Minutes of Calcutta meeting). Soon after, communications on the same subject were received from the Secretary of the International Missionary Council, asking that India take a share in the presentation of this subject at the Jerusalem Meeting. In response to this request a questionnaire was sent out to representative educational workers in various parts of India. Their replies were tabulated, and a considerable amount of material sent to Mr. Oldham for his use in his memorandum. The Secretary was allowed to present this matter at meetings of nearly all the Provincial Councils, and a number of local Conferences were held for special study of the subject—some at Hill Stations, and some, as in the case of Ceylon, Bombay, and Madras, under the special direction of Provincial Councils. The climax to which all these preparations led, was the All India Conference on Religious Education held in Bombay, January 31 to February 2, 1928. This Conference presented findings in the following subjects:

1. Objectives in Religious Education.
2. Curriculum.
3. Teacher Training.
5. The Approach to non-Christians.
7. The Teaching of Moral Hygiene.

This report has been printed and widely circulated, and a copy was sent for the consideration of the Jerusalem Meeting. At the request of this Conference the Secretary has since prepared an "Annotated Bibliography in Religious Education" which is being published in the N. C. C. Review and will be reprinted in pamphlet form, obtainable at the N. C. C. Office.

Throughout India a wide-spread and ever growing interest in this subject has been noticeable. This spontaneous interest has made possible a fairly wide presentation of the matter. A series of lectures was given at Naini Tal under the direction of the Y.W.C.A. Summer School. Theological Colleges and Seminaries have shown new interest: the Bangalore College arranged for an address on Religious Education at its Annual College Day in 1928, and for a series of lectures at its Extension Course in 1927: Serampore is planning a similar course early in the current year. A Theological Seminary for the training of men of Elementary grade as village workers has recently indicated its desire to centre such training around the principle of Religious Education, with the aim of preparing its students to become teachers of religion rather than preachers.

Mention must be made of the helpful co-operation of others interested in the same great purpose. Attention should be called to the work of Mr. and Mrs. Annett of the I.S.S.U., in the matter of publications, of lectures and institutes held in various parts of India, and above all in the development of their Summer Schools at St. Andrews Training Institute, Coonoor. Further volumes of Mrs. Pelly's "Handbook" for Mission School have been published.
and are obtainable from the C.L.S. Mr. Macgavran has published a brief manual of method, called "How to Teach Religion in Mission Schools," obtainable at the M. E. Press, Mount Road, Madras, for as. 12. Mrs. Harper of Moga has prepared a new and excellent syllabus on Religious Education, to be published shortly by the Association Press.

Closely connected as an integral part of this subject, should be mentioned the problem of the teaching of Moral Hygiene in Schools and Colleges. Committees appointed either by Provincial Councils or by separate Missions, have been working on this matter in various parts of India. Special mention should be made of the excellent report presented by the Committee of the Mid-India Council. This has been printed in pamphlet form and is available at the N.C.C. Office. It is now suggested that an All India Commission on this subject should be appointed by the N.C.C. in order that workers in various parts of the country may be kept in touch with one another.

As to the future policy of the Council in matters of Religious Education, the following recommendations are made.

1. That Provincial Councils, Theological and other educational institutions, Missions and Churches in India, Burma and Ceylon be urged to study the recommendations of the Bombay report and to apply them to their own conditions; and that every effort be made to secure the desired transfer from a purely informational to a unified and comprehensive programme of religious education.

2. That a careful study be made of the workings, up to date, of the Conscience Clause, and of the attitude which should be taken toward it by Christian educational institutions.

3. That a Moral Hygiene Commission be appointed, having among its duties the preparation of a suitable syllabus covering all the years of school life; the preparation of suitable literature for teachers, students and pupils written with an Indian background; and the training of teachers and parents to give necessary instruction to children in home and school.

After discussion it was

RESOLVED:—

IV. (1) That the Council invites Mrs. A. E. Harper of Moga, Punjab, to aid the Council in carrying on its work especially in the sphere of religious education by acting as convener of its committee on that subject and co-ordinating the work done in different parts of India.

(2) That the Executive be asked to consider the question of appointing a Commission on Moral Hygiene to deal with matters such as preparing a suitable syllabus for all the years of school life, preparing suitable literature with an Indian background, and training teachers and parents to give necessary instruction to children in home and school.

(3) That the following be appointed as members of the Religious Education Committee:—Mrs. Harper (Convener), Rev. S. K. Chatterji, Mrs. Annett, Miss E. A. Gordon, Dr. C. W. Miller and the Chairmen of the Provincial Committees.
The Rev. W. Paton brought to the notice of the Council the
fact that the Conference of British Missionary Societies was
greatly impressed with the Report of the all-India Conference on
Religious Education held in Bombay in January 1928 and sug-
gested that a small group of people familiar with the subject
should be invited to prepare a short manual of the subject.

After discussion it was

RESOLVED:—

V. That the Secretariat be asked to arrange for the preparation of a
short manual on religious education which may be profitably used
by teachers and others engaged in the work of instructing the young

It was reported that at the enlarged meeting of the Council
when the Jerusalem Findings on Religious Education were consi-
dered in their application to India the statement about the teaching
of religion in Government Schools received emphasis.

After discussion it was

RESOLVED:—

VI. That the Council having had its attention called to the Findings
of the Jerusalem Meeting on the teaching of religion in Government
Schools instructs its officers to give consideration to the proposal
and invites all the Provincial Educational Committees and Councils
to devote attention to the subject.

VI. Survey of Industrial Conditions.

Miss M. Cecile Matheson who was appointed by the Council
to make a study of industrial conditions in India, in association
with Miss I. Wingate and Mr. Manohar Lall gave a report of
the work done.

The report is as follows:—

During the first Season the Survey had the advantage of the
help of Miss Wingate with her long experience of life and work in
India, and till recently we had with us Mr. Manohar Lall, who has
worked in the Y.M.C.A, as extra-mural welfare worker at Nagpur.
Recently Miss Mercy Azariah has been a most valuable member
of the party for some weeks.

We have not seen all the industries in any place visited but
we have taken precautions to ensure that we should get a fair
estimate of conditions by seeing samples of the good, the bad, and
the indifferent. The Survey was originally limited to the Textile
Trades (Cotton, Wool and Jute), Tea and Hand-loom Weaving.
Wherever possible, however, we have seen something of other local
industries, which have included engineering, printing, flour mills,
rice mills, home industries etc. and many mission industrial schools.
We have had various opportunities of seeing something of rural
life and of rural uplift work, a most essential factor in any survey of Indian industrial life. Ceylon, Burma and Railway workshops were definitely excluded by the N.C.C. from the original scheme.

Miss Wingate has undertaken an intensive enquiry into the cost of living in Sholapur and Mr. Lall has been making a special study of hand loom weaving and of conditions in a coal area.

The tour has covered the following places:—

1. Bombay—(Visits to factory, institutions, Trade Union Meetings, Societies, gaol, interviews with Government officials, employers, Trade Union officials etc.)
2. Ahmednagar. (Village life and hand loom factory).
3. Nagpur. (Mills, Adult Schools and Village Institutes.)
5. Kirlloskarwadi (Engineering and "Model village").
7. Baroda. (Mills, Gaol, Schools and Institutions including Agricultural School).
8. Delhi (Interviews and Consultations, Mission Industry etc.).
9. Agra, Lucknow and Benares—(flying visits that gave some insight into home industries.)
10. Cawnpore including Aligarh and Etawah (Factories, Technical Training—officials etc. and Special Study of Cotton Ginning).
11. Calcutta. (Factories, Officials, Missions and Societies, Co-operation).
13. Jamshedpur. (Tata's Works and Housing and Institutes.)
14. Bolpur. (Co-operation and Village Health.)
17. Bangalore. (Factories, Mission Industries).
18. Tuticorin. (Cotton, Mission Schools).
20. Trichinopoly. (Railway Workshops and Housing, Cigars).
23. Calicut. (Tiles and Embroidery and Hand looms).

Going on to Mysore—Chanapatna and Poona.

The above is a very rough summary. Almost everywhere we have seen something of housing, bazaars etc. and the long journeys are also productive of information on some of these points.

After consideration it was
Resolved:—

VII. That the Executive be asked to arrange for Miss Matheson's work in India for the next three months and for the publication of the final report of the industrial survey in a form such as will give the needed information and guidance to the Council and to Missions and Churches in studying the subject further and in rendering suitable service to the industrial population.

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

Dr. B. C. Oliver, the Chairman of the Committee on Survey, Efficiency and Co-operation of the Christian Medical Association, presented a report of the survey of medical missionary work which had been prepared by the Committee.

The report is as follows:—

In the opinion of this Committee the most important section of the report is that on the place of medical missions in the task of the Christian Church.

Briefly, their conviction is that the ministry to the sick is an essential part of the work of the Christian Church whose mission it is to represent God as revealed in Christ; that the ministry of healing is an expression of the attitude and mind of God toward man and has its source in the compassion and love of God, and that such service is a natural and vital expression of the Spirit of Christ who, as evidence of His messiahship, drew attention to the work He was doing, saying, "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached unto them."

The Church in India and Medical Missions.

The Church in India has, to some extent, realized its duty to evangelize and to educate but as yet it has almost no conception of its duty to lift the burden of disease.

Ways are suggested of bringing to the attention of the Church in India that it should undertake some work for the relief of the sick. It is felt that the time is opportune to press this point; these are the formative days of the Church and if this matter is now neglected there may not again be such a favourable opportunity.

Whether the Church in India would desire to take over the present Mission Hospitals even if they were able to do so is open to question, but where possible they should at least be given a chance to share in their administration by membership on governing bodies.

Efficiency.

It is agreed that the most urgent need in regard to Mission hospitals at the present time is to make them more efficient. Missions in India should persistently set before themselves the purpose of raising the standard of efficiency. Co-operation between hospitals of the same language area is not yet so close and helpful as it could become were more thoughtful attention given to the matter.
A list has been included in this report of the equipment required for a mission hospital of the average size of fifty beds, that it may serve as a guide to those hospitals (the majority unfortunately) in which the equipment is found to be inadequate.

The laboratory in each hospital, for systematic routine examination, should be esteemed one of its essential departments and should be developed and used much more fully than now is found to be the case. Without it the best results cannot be obtained.

Organization.

With a view to securing co-operation and increased efficiency it is important that attention should be given to organization. In this connection the Christian Medical Association serves a valuable purpose. It fulfils the function of drawing together the qualified Christian doctors, both foreign and national, and serving as the Medical Committee of the N.C.C. Through the medium of its bi-monthly Journal and of biennial conferences a certain solidarity is effected. Through its committees this survey has been carried out; certain refresher courses for doctors have been arranged; the development of preventive medicine has been inaugurated; the training of laboratory assistants has been arranged; the development of sanatoria has been planned.

At the meeting of the Christian Medical Association in Calcutta, when the matter of survey was first broached it was agreed that eventually we should have a full time secretary for medical missions. The survey committee felt that the time has come for the appointment of such a secretary.

The Home Boards.

The survey committee found very little definition of policy regarding medical missions and urge on the Boards that they state their policy. They include leading Christian doctors on the membership of the Board, that these may interpret the need to the home Churches; that where the Board has a large medical work a medical secretary be appointed; that when deputations are sent out they should report on medical missions.

Expansion.

The survey of the medical needs of India leaves no doubt that there is now and will be for many years to come, great need for opening more hospitals. Christian hospitals and dispensaries are found to be necessary in all places where the medical needs of the people are still partly or wholly unmet, and in many places to round out and complete the service of the Church. Any mission planning to open new work is advised to consider whether their work already opened is adequately supported and whether they have sufficient funds to carry on new work efficiently.

The greatest need of the present time is that of the rural areas. With increased staff and equipment the hospitals could do more than they are doing.

Far more stress should be laid on the need of improvement in conditions of sanitation and hygiene as well as on preventive work, especially in view of the terrible infant mortality, the increase of tuberculosis and other preventable diseases.
Research is recognised to be an important part of medical work. It requires specially trained workers, with considerable leisure and equipment at their disposal.

The health of all mission workers—missionaries, agents, employees, students; of all Christians especially children in villages, towns and cities—must constitute a special responsibility to be borne by Christian medical institutions. The examination of school children should be carried out in all schools.

The special treatment of lepers in asylums or leprosaria needs further development. This is a branch of service that missions have demonstrated their peculiar fitness to carry on. The Mission to Lepers deserves support and encouragement.

The need for vastly increased accommodation for the treatment of pulmonary tuberculosis is urgent. At least one large sanatorium for each province is indicated, and here much mission effort can be exerted with great benefit.

We recommend that each Branch association should set itself year by year to the co-operative accomplishment of some bit of work for its own area.

The Training of Doctors, Nurses, etc.

The training of Christian doctors, nurses, compounders and laboratory assistants is one of the most important services that missions can render to India.

In the training of doctors the ideal to be aimed at should be to raise the standard of medical education for both men and women to the level of the M.B., B.S. degree. This might be done as a result of the natural development of one or more of the present medical schools at Miraj, Vellore and Ludhiana.

As an alternative there should be considered the establishment of hostels for Christian medical students in association with government Medical Colleges and Universities, as has been done by the Oxford Mission in Calcutta.

Hearty support should be given by the missions served by the Miraj Medical School to the movement to make it a Union School and to develop further its efficiency.

We advise

1. That teachers and others recommending candidates for nursing should recommend only those of strong Christian character and that during their training all nurses should be given, in connection with the subjects in the curriculum, a course in sex-education.

2. That a Graduate Nurses’ Association be formed in connection with each Hospital or Mission, by means of which a helpful fellowship can be maintained and touch kept with those who go into other service.

3. That men nurses should be employed to nurse men and that there should be an increasing number of men trained as nurses.
Staffing of Mission Hospitals.

We note that there is at present a marked shortage of doctors and nurses for the existing mission hospitals;

that mission hospitals should, as a rule, have two or more doctors and one or more nursing sisters;

that where training of compounders is carried on to any great extent a trained chemist should be employed;

that there is urgent need to concentrate attention on the evangelistic work in the hospitals, to have a higher grade of workers who would compare in efficiency with the medical staff to permit leisure for personal contact with patients.

It is desired especially to bring to the notice of the Home Boards that the burden of becoming self-supporting should not be laid upon Mission Hospitals. Some have attained to it but these are few. It is accepted that people who can pay should pay, but it is the glory of Mission Hospitals to minister to the poor.

The final paragraphs of the conclusions include an appeal to the Church throughout the world to consider our Lord’s commission to heal the sick,

An appeal to Christian Students to share in our work,

A call to prayer in the face of the present needs and of our inadequacy, to seek a deeper spiritual experience.

The full report of the survey should be out about April.

RESOLVED:—

VIII. That this Council commends the Report of the Survey of Medical Missions to the serious consideration of members of the Church in India, to Mission Boards and to members of the Churches in the West and asks the Secretariat of the Council to take steps to ensure the wide distribution and study of the Report when it is published.

VIII. Relations between the Younger and Older Churches.

A report of the result of the discussion on this subject at the Enlarged Meeting of the Council from December 29th to January 2nd was presented. The findings on the subject which came from the Enlarged Meeting were carefully considered and adopted in the following form:—

THE RELATIONS BETWEEN THE YOUNGER AND OLDER CHURCHES.

(In the findings the word ‘India’ connotes ‘India, Burma and Ceylon.’)

THE LIFE OF THE SPIRIT: Our Lord Jesus Christ and His apostles have taught us that from him that believeth flow rivers of living water and this He spoke of the Spirit, the Life of God imparted to man. Each Church receives, so the apostle teaches us, gifts of the Spirit not only for itself but to impart to others. St. Paul hoped that he himself and the Roman Church would be comforted each by the other’s faith. The older Churches have then the glory of being channels of life to the younger and the joy of receiving enrichment of life from the faith of the
younger churches and their fellowship in the service of their common Lord. They
are not their rulers, but their helpers in counsel and work: not their directors but
channels of life ever growing as it is ever given. And all their arrangements should
be directed to this: one end that the life of the younger Church should have full
scope to develop and the Gospel of Christ free course in every land. And it is
with that supreme purpose alone in view that the National Christian Council discusses
in the following findings the relations between the younger and older Churches.

COMPLEXITY OF THE PROBLEM: In India it must be remembered that it
is not simply the problem of the transfer of authority and responsibility from a
mission body to the Church which it has founded. There are in India historic Churches, planted there before some of the Western Churches were organized. And
there are also groups of people of non-Indian birth, with a long tradition of
Christianity, whose home is India, and they are an integral part of some of the
Churches which we are discussing. In considering the application of the principles
enunciated below this fact must not be ignored.

OUR SPECIAL PROBLEM: But our immediate problem is the development of
the Indian Church which has come into being as the fruit of the work of the Mis-
sionary Societies. For this generation has seen a great growth in the conception of
Church life in India, where formerly the groups of Christians were wont to regard
themselves chiefly as adherents of different Missions.

CHURCH CONSCIOUSNESS: There is now in different parts of India in varying
degree a consciousness on the part of the Christians that they belong to the Church
rather than to the Mission. In many cases, this consciousness is naturally limited
in its application to the local Church; in others it includes a larger corporate body
extending throughout a province or language area or even farther. The wider the
body with which there are connexions which Christians can realize the greater will
be their Church-consciousness. The organization of the local Churches into larger
unions—such as conventions or associations among the Baptists, and Synods, Councils
or Dioceses among others—greatly contributes to the growth of this Church-conscious-
ness. It is our considered opinion that the immediate development of the Church-
consciousness, by these and other means is a vital necessity if real progress is to
be made; and the first task of Mission and Church should be the adjustment of its
organization to this end.

THE GOAL: The goal which we set before ourselves is that the control and
direction of all the work and organization of any communion in a given area shall
be by the body of the Christians of the communion of the area, of whatever race
they may be. The conscious pursuit of this goal is of vital importance to the growth
of the Church, and its progress should never be retarded on the plea that the work
of the organization was originally started, or even for a time was, or must in the
future continue to be, financed by the foreign missionary body. This forward move-
ment must not be limited only to self-supporting work and organizations. Church
and Mission should be prepared to recast their organization and change their pro-
cedure so as to give the fullest scope for the self expression of the Indian Church.
But this recasting does not mean the rigid adoption of any single scheme of devolu-
tion. Each scheme must be adapted to the stage of development which the congre-
gations concerned have reached; and schemes may vary even in the same area. It
is also wise to state the fundamental fact that devolution in itself does not create
spiritual life. It only enlarges the field for the exercise of spiritual gifts. Without
the spirit of Christ working in the persons concerned every such scheme must break
down.

PARTNERSHIP: It is recognized that even when that goal is reached there
will still be the necessity for co-operation between the younger Churches of India
and the older Churches for their mutual strengthening and the furtherance of the
common task of pressing the claim of Christ upon the unoccupied areas of the world
and of human life.
The Jerusalem Council did well to place in the forefront of its statement on this subject the unfinished task of evangelism as the common obligation of all the Churches; the right relationships between them will best be attained as together, in the spirit of partnership, they face that great task.

We believe that the Church should at as early a stage in its development as possible undertake the responsibility for its worship, discipline and ministry, and that it should be encouraged in addition to those forms of evangelism which are the duty and privilege of every Church from the very first, to undertake the evangelistic work which in the initial stages falls to the Mission, together with such education as is considered necessary for the Church’s life and service.

PROBLEM OF INSTITUTIONS: The arrangement for the control of large institutions such as colleges and hospitals will vary according to the stage of development of the Church concerned and its ecclesiastical constitution. The efficiency of these depends in any case on their having an expert Committee of Management.

In regard to such institutions, which are not necessarily maintained by Churches as such, it may be wise, that the Mission and the Church of the area should, when the question arises, consult as to their future management and control, or in some cases it may be found best to place them under special Boards or Committees on which the Church will have representation, or to hand them over to a special group related to the Church.

TIME OF TRANSFERENCE: In practice the time required to reach the goal will vary according to the capacity and experience of the Church.

The first step towards this goal will be the organization of Church Councils for the groups of local Churches of each communion in the area and the transference to them of real responsibility for pastoral work and evangelism, and at least the primary education of their own community. After that the transfer of such other work as is felt to be essential to the Church’s life and ministry may take place as soon as the Church Council has in its membership those who have experience and knowledge of such work.

The time of transfer, whether of the less or greater amount of responsibility, will have to be mutually decided by older and younger Churches concerned.

They should make provision for periodical surveys of the situation in their areas, which may stimulate either the Church or the Mission where transfer seems unduly delayed. The National and Provincial Christian Councils should give such assistance in this matter as may be desired by the bodies concerned.

NEED OF MISSIONARIES: It would be disastrous to the Indian Church if the idea should get abroad that devolution means that there will be no further need for Missionaries from the older Churches.

(a) THEIR SPHERE: There are vast areas of India yet unevangelized, and it must be long before the Indian Church can supply the workers needed for this task. The younger Churches will still ask the older Churches to send missionaries for unoccupied areas. They also ask for their own area workers trained for higher education and for such special forms of service in village and town as fostering elementary education, training ministers and teachers, for medical work and not least for work among women; and there are still many opportunities for missionaries both men and women to render spiritual help in the Church apart from the specialized tasks enumerated above. Again, there are certain cases where the older Churches would by supplying the salary of an indigenous worker serve the Church better than by sending out missionaries. But if the Church is to develop its own life it should be remembered that the continuance or withdrawal of missionaries as well as their original mission should be decided in consultation between the indigenous and the sending Churches.
(b) RELATIONSHIP TO THE INDIGENOUS CHURCHES:—To whatever work
the missionary is appointed, it is a fundamental condition that he shall identify
himself as fully as possible with the Church and co-operate in its work even to the
extent of being ready to relinquish a position, if by so doing he can secure for the
younger Churches a wider opportunity for self expression and service. Whether it
be the missionary and the Church or the Missionary Society and the Church their
relationship is that of a partnership in service for the Kingdom of God.

NEED OF FINANCIAL HELP:—The Church as a whole in India is fully
conscious of and grateful for the self-sacrificing offerings of those older Churches of
other countries which have made possible the preaching of the Gospel in this land
and led to the founding of Churches of believers here. The field is so vast; so
much of it is not yet touched; and the organized Churches are still so comparatively
small and weak; that the time is not yet in sight when there will not be almost
unlimited opportunity for the help of the older Churches.

PROGRESS IN SELF-SUPPORT:—While this is true, we are thankful to record
that great advance has been made on all sides in this respect during the last ten
years, and progress is continuous. There are now large areas of country in which
the pastoral ministrations of the Church are independent of outside financial aid;
and where considerable contributions are made to the needs of the Church as a
whole and to its missionary activities.

ITS STAGES: The first stage to be aimed at by Christian bodies has already
been indicated. It is that all organized congregations, whether in town or country,
should as soon as possible become financially independent, both paying for their minis-
try and current expenses and meeting the rightful claims upon them of the whole
work of the Church alike for edification, and elementary education.

There will, no doubt, always be some individual congre-
gations, as in other lands, which, either by their isolation or
by their economic status, will need to be helped from outside
sources, local or otherwise. The work of evangelism in areas
where the younger Church is in control may be carried on
independently by that Church or with financial assistance
from the older Church; or may be conducted by the two in co-
operation. Newer communities, not ripe for organization,
must in the nature of things be helped for a time; and these,
in areas where evangelization is rapid, will for some time be
more than the settled congregations can make themselves
entirely responsible for; but they must be encouraged (by means
which will vary with the place and particular Church
organization) to advance towards financial independence.

But more self-support should never be the final aim, and the duty and privilege
of stewardship and of giving for the needs of others should not be postponed till
such financial independence is reached, but should be taught from the very beginning.

FINANCIAL PARTNERSHIP: In general it should be an accepted principle,
in the relation between the younger and the older Churches, that the older Church,
whose efforts have led to the foundation of the younger, should not hold itself
relieved of all responsibility to help after the time when the younger Church is
organically equipped. In all cases where financial help is received from the older
Churches of the West for the development of Christian activities in India, such funds
should be so administered that the self-respect, self-reliance and initiative of the
Churches in India is not destroyed, and the younger Churches should be taken into
full partnership in determining the policy and administration of such funds.
The extent to which funds have actually been handed over by the older bodies to the newer varies so much with the different Church organizations that it is difficult to make generalisations about it; but we ought to state that during the past decade in various areas large grants of money formerly administered by Mission committees have been placed under the control of bodies representative of the Church in India and this is still going on. The practice of giving grants on decreasing scales has in some cases been used with success; but there are also cases where it has not seemed to prove a wise method. We would endorse the Jerusalem Council Finding that financial grants from the older Churches should be given to and administered by the people themselves or agencies appointed by them and not through Mission Committees on the field. The handing over of property to the new Church is certainly desirable in the case of church buildings, where proper holding bodies exist or can be found, and should be aimed at also in the case of other church property.

INSTITUTIONS, EDUCATIONAL AND OTHER: We have spoken above of the management of educational and other institutions and we would endorse the Jerusalem Finding (p. 35):—

“Educational, medical, industrial, publishing and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. Similarly, institutions serving the Christian community more generally should relate themselves, as early as possible to the indigenous Christian community with a view to its assuming ultimately the responsibility for these institutions.”

To this we should add that there are many of the former class on a scale which a young church cannot hope to be able to finance or staff without aid for many years to come; and that the support of educational and medical institutions which are primarily evangelistic in aim and method cannot generally be thought of as yet within the reach of the indigenous church, though in these cases too the Christian community should be intimately associated with the control.

We cannot shut our eyes to the fact that there are many and large areas in this country where the poverty of the people who have been gathered into the Church or the scattered nature of little flocks, makes their arrival at financial independence still exceedingly difficult.

The experience of the past shows that to attain a more rapid advance, we must look first of all to a deepening of the spiritual life as the only real basis for that greater self-sacrifice which will make natural and inevitable the desire both to give and to serve. There is room, we believe, for a greater spirit of sacrifice to raise at once both the standards and the numbers of the ministry and of the teaching and medical services of the Church.

And much sustained effort is needed to implant in the Churches the idea of Christian stewardship in material things. We must study also to discover how that stewardship can be made to fit the traditions, circumstances and genius of the people of the country, and to that end we must try to place on record the progress already achieved by the indigenous Church in India in such matters as the expression of truth, worship and spiritual life.

INTERPRETING CHRISTIAN TRUTH: It is well to state that so far the Indian Church has not succeeded in developing very much specifically Indian thought in the interpretation of Christian truth; and much of what we say here must be in the nature of anticipation as to what the future may produce.
The reasons for this are various. It must be remembered that it was not till the second century of the Christian era that interpretations of Christianity in relation to special philosophies or countries were produced. In India a large percentage of Christians have come from outside the range of Indian philosophical thought. The small Christian community is necessarily separated from the wider life of the country. Nor are experiments or expressions of thought encouraged by the leaders in any young community. Nor does the system of education prevalent in the country contribute very much towards original thinking. And this is also true of the specialized training in the theological colleges. The complexity of the problem is increased when we realize that the background of Hindu and Moslem theology is different from that of Christian. There are, however, signs that in the writings of individuals and in discussions of groups of Christians in different parts of the country the Christian community is beginning to relate its theology to the traditional background of India.

And certainly much remains to be done. Above all it is needful that the Indian Church should be baptized into a deep spiritual life before it can feel under necessity to interpret that experience in fresh terms. Thus only can there be produced in the Church an increasing number of persons with minds trained to express clearly and accurately spiritual truth. But if this fresh interpretation is to be distinctly Indian, the community generally and its leaders in particular must more and more take their share in the national heritage.

**EXPRESSION IN WORSHIP:** It cannot be said that the Church in India has developed anything distinctive in the matter of worship. We note that in different parts of India definite attempts have been made to foster Indian methods of devotion and especially that increasing use is being made of Indian music and Indian hymns in the regular public worship in many parts of the country. Real advance cannot, however, be expected until the treasury of devotion already existing in India has been more fully explored and more thought has been given to the problem of framing services of worship and devotion which will evoke the highest response in the hearts of the Indian people.

**SPIRITUAL LIFE OF THE CHURCH:** Prayer and Communion with God. It is difficult to generalize in a Church which is so varied in its antecedents, history and denominations. While undoubtedly the Church has many saintly souls known and unknown in every part of it much has yet to be done to foster its prayer life.

Various suggestions have been made to this end: (1) instruction in private and family worship, (2) inculcation of devotional habits in schools and colleges, (3) in public worship, guided intercession, praise services, children's services, (4) use of the church for private devotions and daily services, (5) encouragement of festivals and adaptations of indigenous festivals.

**BIBLICAL TEACHING:** It should be realized that the bulk of many congregations are illiterate; a knowledge of the Bible can only be imparted through stories, songs, pictures and plays. Those entrusted with this work need to be carefully trained for it, and this training is an important part of the Church's work. The more advanced sections of the people will study the Bible in English or the vernacular and the problem of producing translations acceptable to various classes of readers is one which the Church can never neglect.
STEWARDSHIP OF MONEY: We have already spoken of finance and discussed methods of developing the spirit of stewardship. We mention it again because it is an integral part of the spiritual life. Experience shows that a growth in spirituality is accompanied by an increase in giving. It should be emphasized that the offering is a gift to God and not a tax paid to the Church.

INDIGENOUS LEADERSHIP: The aim is that in and through the Church Christians should contribute the influence of their personality to all spheres of life.

We would stress the fact that leadership is not synonymous with the attainment of higher educational qualifications but depends upon the deepening of the spirit of discipleship and this should result in a wider ideal of service. More use should be made of the personnel at hand and a fuller sense of responsibility should be developed by the giving of ever increasing responsibility.

While it is recognized that appreciable progress has been made in the quality and number of those who have entered Christian service, it remains true that much further advance must be made before conditions are what they ought to be. This is especially true of men and women of higher educational qualifications. More progress has probably been made in South India than elsewhere but even there we must look forward to better things.

Some of the causes mentioned for the slowness of the progress made were the following:

1. Lack of proper religious training in the home and Church.
2. The relative failure to provide adequate Christian education for boys and girls.
3. Failure to hold up the ideal of Christian service before boys and girls in high schools and colleges.
4. The lack of opportunity for full self-expression and for responsibility for final decisions.
5. The difficulty of securing uninterrupted service, especially in the case of women because of their marriage.

We have enumerated causes which militate against the development of the spirit of service in the individual. But there are other factors which operate adversely and of these the most important is finance. For financial reasons there is not infrequently a unwillingness to open spheres of service both in the Church and in the Missionary Society; on the one hand the ideal of self-support has been sometimes pressed so far as to hinder the extension of leadership; on the other the Home Societies are often unwilling to release for the support of indigent workers, money hitherto earmarked for mission salaries and thus cripple the work.

VOLUNTARY WORK: It was felt that there must be a much larger development of voluntary service and that in the encouragement of spiritual activities freely undertaken by groups or by individuals there lay at least a partial solution of some of the difficulties before us.

As illustrations of this principle a few types of such work may be mentioned.

A. The Sadhu-sannyasi type in which the person gives himself up to service, depending upon the community for his support.
B. That type of lay leadership where a man earns his own support but gives himself to Christian service in his leisure time. A start has already been made in this direction and where such methods have been followed they have been found fairly successful.
C. In very special cases it has been found possible to ordain men who earn their own living for the more regular service of the Church.
In all such cases there should be guidance of the workers and of their work
and there should also be provision for linking up their activities with the life of the
Church.

We feel strongly that there must be a very great development in the means
provided for training the leaders who shall eventually occupy the positions now held
by missionaries from other lands. We cannot rest content with a training inferior
to that in the West. This applies especially to the training in schools for teachers
and in theological colleges. Strong united effort should be put forth to make these
institutions effective for the purposes mentioned.

WOMEN'S WORK: In Christ there is neither male nor female but all are one
in Him and all that we have said above applies equally to women both of the older
and the younger Churches. The life of God is shared equally by men and women.
But the recent growth of movements by and for women in India makes it necessary
that we should say something definitely about women's work. Religions are tested
by their results in the lives of women and their power to build the homes which are
the earthly representations of the life of the Family of God. There is no more
significant feature of the awakening of India than the growing movement among
women to take their share in righting age-long wrongs in social life. And the women
of the Christian Church through teaching in the homes of Christian and non-Christian
alike as well as in girls’ schools and colleges and societies must worthily represent
the mission of the Church to share the life of Christ with the daughters as well as
the sons of our Heavenly Father.

IX. Finance.

The Rev. A. H. Clark, the Treasurer, presented a report on
the finances of the Council and also a statement of accounts to
December 26, 1928.

The report is as follows:—

Some aspects of the financial record of the year deserve special
mention. In the first place the sums of money handled were large
the books showing receipts of Rs. 83,770 and expenditures of
Rs. 66,973. This is a full third more than the N.C.C. ever handled
before. The increase is mainly due to special income and expend-
diture for the Industrial Survey, the Jerusalem Conference and the
Conference on Rural Work. The money needed for these undertak-
ings came in large part through Dr. John R. Mott, with half
the cost of the Industrial Survey coming from the Institute of
Social and Religious Research of New York.

Leaving these special projects and turning to the regular activi-
ties of the Council we find that we have received Rs. 6153 more
from Great Britain and America than we received in 1927. This
is in spite of the fact that two large American contributions for
1928 have not yet come to hand. We have also received Rs. 300
more from the Provincial Councils than in 1927, although six
Councils have not yet sent in their contributions for 1928. From
these facts it seems fair to conclude that, largely owing to the efforts
of our Secretaries and those of the supporting central organiza-
tions in England and America, this Council is gaining a more sure and
stable financial position.
This is the favourable aspect of the situation. The less favourable aspect is that we carry forward into 1929 in our General Fund an estimated balance of only Rs. 1000 and that the budget for 1929 shows an unprovided deficit of Rs. 800. The record of the last two years would indicate that we should draw up a conservative budget for 1929. We should consider all reasonable ways of economizing as well as all means for increasing the support of our constituency.

Resolved:—

IX. That the Council approves the interim statement of accounts to December 26, 1928 and empowers the Officers to include in the printed statements of the Council's proceedings an audited statement for the complete financial year ending December 31st 1928.

Note. Audited statements of accounts for the financial year 1927 were printed as appendix to the Minutes of the Executive Committee held on February 14th and 15th, 1928. The statement given below is for the calendar year 1928.

The National Christian Council.

Abstract of Receipts and Payments for the year ended 31st December, 1928.

Dr. Rs. a. p. Rs. a. p.

To Balance.
Cash in hand ... ... 227 6 3
" at Bank ... ... 11,147 4 5 11,374 10 8

" Contributions.
From Great Britain Rs. 16,782-5-10
" America " 16,377-5-7
... Provincial Councils:
United Provinces ... 200-0-0
Andhra ... ... 200-0-0
Bihar and Orissa ... 200-0-0
Bombay ... ... 400-0-0
Mid-India ... ... 200-0-0
Bengal and Assam ... 200-0-0

... Other Sources ... ... 1,458 13 8 36,018 9 1

" Industrial Survey.
Contributions received ... 22,792 9 0
Less Expenditure ... 15,867 1 8 6,925 7 4

" Loan received from the Treasurer, Indian Literature Fund. ...... 5,000 0 0 59,318 11 1
<table>
<thead>
<tr>
<th>By Secretaries</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries, allowances and rent</td>
<td>15,148</td>
<td>0 1</td>
</tr>
<tr>
<td>Travelling Expenses</td>
<td>1,299</td>
<td>2 6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,447</strong></td>
<td><strong>2 7</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Office Management</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerks salaries, allowances and rent</td>
<td>4,315</td>
<td>4 0</td>
</tr>
<tr>
<td>Postages, telegrams and cables</td>
<td>1,329</td>
<td>0 6</td>
</tr>
<tr>
<td>Printing and Stationery</td>
<td>346</td>
<td>6 9</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>550</td>
<td>5 0</td>
</tr>
<tr>
<td>Office Equipment</td>
<td>964</td>
<td>8 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,505</strong></td>
<td><strong>8 3</strong></td>
</tr>
</tbody>
</table>

Less: Amount received from Treasurer, Indian Literature Fund for management expenses | 300 | 0 0 |
| **Total** | **7,205** | **8 3** |

<table>
<thead>
<tr>
<th>Other Payments</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Council meetings and conferences</td>
<td>3,764</td>
<td>6 0</td>
</tr>
<tr>
<td>Printing and Publishing</td>
<td>389</td>
<td>9 6</td>
</tr>
<tr>
<td>Hon. Officers expenses</td>
<td>1,636</td>
<td>9 0</td>
</tr>
<tr>
<td>Audit fee</td>
<td>65</td>
<td>0 0</td>
</tr>
<tr>
<td>Bank charges</td>
<td>33</td>
<td>2 0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>83</td>
<td>8 11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,972</strong></td>
<td><strong>3 5</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medical Survey</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>202</strong></td>
<td><strong>14 0</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Moslem Work: Expenditure</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less: Receipts</td>
<td>426</td>
<td>13 4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>132</strong></td>
<td><strong>2 8</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jerusalem conference-expenditure</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less: Receipts</td>
<td>8,710</td>
<td>3 4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,127</strong></td>
<td><strong>14 5</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Advances</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Council meeting work</td>
<td>50</td>
<td>0 0</td>
</tr>
<tr>
<td>Rural Conference</td>
<td>1,500</td>
<td>0 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,550</strong></td>
<td><strong>0 0</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Loan refunded to the Treasurer, Indian Literature Fund per contra.</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,000</strong></td>
<td><strong>0 0</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Balance</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash with the Imperial Bank of India, Poona Branch</td>
<td>15,862</td>
<td>15 9</td>
</tr>
<tr>
<td>Cash and stamps in hand</td>
<td>1,817</td>
<td>14 3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,680</strong></td>
<td><strong>13 9</strong></td>
</tr>
</tbody>
</table>

| **Total** | **59,318** | **11 1** |

Bombay 26th February, 1929.

Examined and found correct,
(Sd.) A. F. Ferguson & Co.
Chartered Accountants.
BUDGET OF REGULAR EXPENSES OF N.C.C. FOR 1929.

(Apart from Special Projects which have Special Support)

The Treasurer presented the Budget proposals for 1929. After consideration the following Budget was passed:—

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>1000</td>
</tr>
<tr>
<td>British Societies</td>
<td>16,000</td>
</tr>
<tr>
<td>American Societies</td>
<td>20,000</td>
</tr>
<tr>
<td>Churches and Provincial Councils</td>
<td>2,000</td>
</tr>
<tr>
<td>Other Sources</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>41,000</td>
</tr>
<tr>
<td>Deficit</td>
<td>800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>41,800</td>
</tr>
</tbody>
</table>

Expenditure.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furlough Allowance unpaid in 1927-28</td>
<td>2000</td>
</tr>
<tr>
<td>Furlough Allowance, 1929</td>
<td>2000</td>
</tr>
<tr>
<td>Secretaries' salaries etc., present staff,</td>
<td>15,000</td>
</tr>
<tr>
<td>Travel of Secretaries</td>
<td>3,000</td>
</tr>
<tr>
<td>Salary, Woman Secretary</td>
<td>3,000</td>
</tr>
<tr>
<td>Travel of Woman Secretary</td>
<td>1,500</td>
</tr>
<tr>
<td>Printing and Publication</td>
<td>1,000</td>
</tr>
<tr>
<td>Office Expenses (including clerks, postages etc.)</td>
<td>6,000</td>
</tr>
<tr>
<td>Committee Meetings and Conferences</td>
<td>3,000</td>
</tr>
<tr>
<td>Council Meeting</td>
<td>4,000</td>
</tr>
<tr>
<td>Treasurer's Expenses and Miscellaneous</td>
<td>300</td>
</tr>
<tr>
<td>Contingencies</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>41,800</td>
</tr>
</tbody>
</table>

The question whether the contribution of Rs. 200 a year from each Provincial Council to the National Christian Council fixed at the last meeting of the Council should be continued was considered. The proposal that Churches should be invited to contribute to the funds of the Council was also discussed.

After consideration it was

RESOLVED:—

X. That while giving general approval to the proposal that the Indian Churches should be invited to contribute towards the funds of the Council, the Executive be asked to give careful consideration to the matter, in consultation with the Provincial Christian Councils, it being understood that for 1929 the contribution of Rs. 200 from the Provincial Councils shall continue.

The Honorary Treasurer of the Council, Dr. A. H. Clark, in view of his approaching furlough, requested the Council that he be relieved from his duties. It was

Resolved:—

XI. That the Council warmly acknowledges the service Dr. A. H. Clark has rendered to the Council as Treasurer during the last two years and requests him to continue in office until such time in the early part of 1929 as the work can be conveniently transferred to his successor.

X. Reports of Committees.

(1) Work Among Muslims.

The report of the Committee on work among Muslims was presented by Dr. M. T. Titus, the Secretary of the Council for Muslim work. The report is as follows:—

A review of the work of the committee during the past two years indicates a decided growth in interest among missions and a marked development in the methods of organisation for guiding and directing this interest into channels of fruitful activity.

The Part-time Secretary for Muslim Work. The arrangements made at the last Council meeting for the M. E. Mission to lend the Rev. M. T. Titus as a part-time Secretary for Muslim Work to direct the activities of the committee were completed in 1927 on the return of Mr. Titus from America. A considerable amount of correspondence has to be conducted in connection with this work, and the Secretary has been kept busy since his arrival in completing the arrangements for the all-India tour of Dr. Zwemer, in promoting the development of literature for Muslims in the major language areas of India, and in working to bring about the organisation of the Christian School of Islamic Studies.

The organisation and meetings of the Committee. It is perhaps not clearly understood that this committee really consists of two parts: one part is the main committee which deals in a general way with all phases of work for Muslims; the other is the executive committee which also serves as a sub-committee on Literature for Muslims, and as such is known as the Christian Literature for Muslims Committee (C.L.M.C.). The former group including the whole membership has one meeting in two years between the sessions of the Council if there is work to justify it, and the C.L.M.C. meets annually toward the latter part of November. During the last two years the larger group has met once, in Lahore last April, when a certain number of co-opted members were called in from a few missions to consult about the drafting of a constitution for the Christian School of Islamic Studies. The C.L.M.C. has met regularly each year.
The Zwemer Tour. On the recommendation of this committee at the last meeting of the Council the American Christian Literature Society for Muslims was requested to lend the services of Dr. and Mrs. S. M. Zwemer for a tour of India in the cold season of 1927-28. The Rev. L. Bevan Jones and Dr. Macnicol had charge of the arrangement of the itinerary until the arrival of the Secretary in Sept. 1927, and Dr. Zwemer arrived with Mrs. Zwemer at the end of Sept. From then on until Feb. 25th, 1928 the Zwemers were kept busy filling engagements from Peshawar to Dacca, and from Lucknow to Colombo. In all meetings and three to five day institutes were held in 25 of the leading Muslim centres of India. Missionary interest was greatly aroused in this special type of work, and we believe a permanent deposit of practical results has been left behind. The whole missionary body of India and Ceylon is deeply indebted to the inspiring and self-sacrificing services of the Zwemers, and to the A.C.L.S.M. for so generously making this visit possible.

The Survey. This was referred to in the last report as being under way, and it was finished by the Rev. L. Bevan Jones and his co-worker the Rev. H. J. Lane-Smith just before the Zwemer tour began in the Fall of 1927. It is a most valuable book of 89 pages, and has been distributed widely throughout the Missions in India as well as to the secretaries of the various mission boards in England and America.

Provincial Council Committees. Most if not all of the Provincial Christian Councils have sub-committees on work among Muslims which take care of local interests particularly those which have to do with promoting the development and distribution of literature for Muslims. Some of the committees go farther than this and arrange for the holding of special institutes for the benefit of missionaries and Indian workers. The committee of the Madras Christian Council is making arrangements for the holding of such institutes of one week each at Kodaikanal and Ootacamund in next May. In Bengal the Council's committee arranged for the holding of a school for four weeks in May, 1928, which was well attended, and very profitable. In the United Provinces in Nov., 1927 a special conference of Zanana workers was held which has resulted in the preparation of special lessons for Muslim Women in the Zananas of North India. The U.P. Council Committee is planning to hold a special course for Indian workers at Bareilly sometime during the coming summer. In Western India two very splendid conferences were arranged for under the auspices of the Bombay Council Committee where missionaries, workers and converts from Islam were gathered together with great profit resulting. Reference should also be made to the trans-Jhelum conferences which are held each year for the benefit of workers and converts from Islam. The last one held at Abbottabad is said to have been very helpful. We are greatly encouraged by these activities in the various provincial areas.

The C.L.M.C. The work of this committee in a sense constitutes the chief raison d'etre for the continuance of the Muslim Work Committee of the N.C.C. A brief review of its work, therefore, will not be out of place. As has been said this is the special name given to the Executive Committee of the main committee. The part-time Secretary of the Council finds that the work of directing the activities of this body constitutes his chief task. The aim of the C.L.M.C. is to assist in the development of an adequate
body of literature for Muslims in the various language areas of India, Burma and Ceylon. At the present moment it is engaged in promoting this work in twelve languages as follows:—Urdu, Bengali, Sindhi, Gujarati, Tamil, Telugu, Hindi, Oriya, Pashto, Kashmir, Malayalam and English. The C.L.M.C. itself takes care of Urdu and English, but for each of the other ten areas a special correspondent has been arranged for, who with the aid of a local committee keeps in close touch with the C.L.M.C. The C.L.M.C. endeavours to secure grants for the publication of suitable literature in these various language areas from the A.C.L.S.M. and it is with pleasure and gratitude that we acknowledge the most generous grants from the A.C.L.S.M. during the past two years for literature for Muslims in eight of the twelve language areas. Since 1922 when the C.L.M.C. was first created with the co-operation of the A.C.L.S.M. we have assisted in the publication of 125 different publications in eight languages, besides having recently recommended 16 new publications for grants, which brings the total number of publications aided to 141.

A Minimum Programme has been adopted for use of all the language areas which not only furnishes a useful guide for the development of literature, but also on the basis of this a survey of literature of Muslims in all the languages of India is being prepared.

The Nile Mission Press on the recommendation of the C.L.M.C. has established an agency at Bombay where Arabic Literature for Muslims can be obtained. Those interested should communicate with the Rev. H. J. Lane-Smith, The Old Parsonage, Byculla, Bombay.

The Special Literature Worker. For the past three years the I.L.F. has very generously made a grant of Rs. 350/- annually for the assistance of the Urdu literature worker, Mr. J. A. Subhan. The judgment of the committee is that for 1929 this grant should be assigned to the Bengali area.

The Treasurer of the C.L.M.C. As the matter of keeping the accounts of the C.L.M.C. has become a somewhat difficult and complicated task it is the judgment of the committee that it should now have its own treasurer. Therefore it has requested the I.L.F. to kindly transfer this account to the newly elected treasurer. It is very grateful to the I.L.F. for having handled this account so long.

The Christian School of Islamic Studies. At the last meeting of the Council in Calcutta, in 1926 a resolution was passed approving of the establishment of a Christian School of Islamic Studies, and the secretaries were instructed to do all in their power to bring about the realisation of the objective as a union mission enterprise. The germ idea of such an undertaking may be found in the proposals sent forth by the Edinburgh Conference in 1910, but the effort put forth since 1926 represents the first concrete attempt to realise the dream of 1910. For evidence of this we now have the actual co-operation of the Wesleyan Missionary Society, the Society for the Propagation of the Gospel, the Church Missionary Society, the Baptist Missionary Society, and the Methodist Episcopal Mission. The W.M.S. and the M.E. Mission are making large cash grants; the B.M.S. and the S.P.G. respectively are providing a missionary each with salary, while the C.M.S. is placing its theological school buildings in Lahore at the disposal of the School.
The draft constitution of the School was prepared at the meeting of this Committee at its meeting last April in Lahore, and was forwarded to all interested Missions and Churches in India and to all Mission Boards at Home for favour of their consideration. It was well received and the representatives of the missions and the N.C.C. were appointed sufficiently early so that the Committee of Management of the School could meet in Lucknow on November 30th, 1928. At this meeting a permanent organisation was effected, and two missionary members of the staff were appointed. The Rev. L. Bevan Jones was appointed Principal of the School, and the Rev. L. E. Browne as the second missionary. Permission was given for the appointment of two Indian members on the staff. It is hoped that the School may be opened by Nov. 1st, 1929. A copy of the Aims and Purposes of the School is being prepared for general circulation. It is sincerely hoped that the generous co-operation of all Missions and Churches interested in the evangelisation of the Muslims of India may soon become an established fact.

The Report of the Committee was received. It was

RESOLVED:—

XII. (1) That the Christian Literature for Muslims Committee shall continue to be regarded as the Executive Committee of the Muslim Work Committee.

(2) That the C.L.M.C. shall be constituted as follows:—

(a) The Secretary of the National Christian Council for Muslim work, Convener.

(b) A representative of publishing interests.

(c) A representative of woman’s work.

(d) A member for editorial work who must be an Indian and a well qualified scholar in Arabic, Urdu and Islamics.

(e) Two members chosen with due regard to the representation of different areas.

(3) That the Muslim Work Committee consist of the above six members and four additional members chosen with due regard to the representation of different areas.

(4) That in accordance with the above suggestions the following be invited to form the Committee on work among Muslims:

The Secretary of the N.C.C. for Muslim Work, Convener.

Mr. F. D. Warris, P.R.B.S., Lahore.
Mrs. G. V. Tweedie, Lucknow, Christian College, Lucknow.
Prof. M. M. Ismail, Forman Christian College, Lahore.
Rev. L. Bevan Jones, Baptist Mission, Dacca.
Rev. B. M. Mow, Burjor Bagh, Navasari, Gujerat.
Rev. H. J. Lane-Smith, Byculla, Bombay.
Rev. F. G. Breed, Karachi.
Rai Bahadur N. K. Mukerji, Allahabad.
(5) That the various Provincial Committees on work among Muslims be requested to arrange for extension courses for Indian workers from time to time similar to the one held in Dacca, Bengal so effectively last May. This should be done, as far as possible, in co-operation with the Christian School of Islamic Studies, Lahore.

(6) That this Council desires once more to express its entire and hearty approval of the Christian School of Islamic studies to be opened in the Autumn of 1929 in Lahore, and desires to encourage all Missions, Mission Boards and Churches interested in the evangelisation of the Muslims of India, Burma and Ceylon to assist in every way possible the development of the School which promises to afford effective aid in the work of evangelism in India.

Details explaining the plans for the Christian School of Islamic Studies will be found in Appendix 1.

(2) Indian Literature Fund.

The Report of the General Committee of the Indian Literature Fund was presented. The Report which is as follows was adopted:

The General Committee of the Indian Literature Fund met in Madras on the 28th of December, 1928 with Rev. J. F. Edwards in the chair. The following were present:—Rev. Dr. Yohan Masih, Rev. Dr. Velte, Mr. B. L. Rallia Ram, Mr. F. D. Warris, Rev. John Reid, Rev. W. E. French, Mr. Wickramaratne, Rev. D. S. Sawarkar, Rev. W. Perston, Mr. Md. Ismail, Mr. N. K. Mukerji, Mr. W. H. Warren. Rev. W. Paton was also present.

Mr. P. O. Philip acted as Secretary in the absence of Rev. N. Macnicol who was prevented from attending by illness.

(1) The Financial Statement was presented. It was reported that Rs. 14,588 was available for distribution. (Audited statement of accounts will be found in Appendix II).

(2) Allocation of grants for 1929:

After hearing the reports of work done during the last year and after considering the various applications the following grants were sanctioned:

Literature Workers:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Ceylon Literature Worker</td>
<td>3000</td>
</tr>
<tr>
<td>For English Editor</td>
<td>2000</td>
</tr>
<tr>
<td>For Bengali Literature Worker</td>
<td>1800</td>
</tr>
<tr>
<td>For Bengali Language Worker</td>
<td>900</td>
</tr>
<tr>
<td>For Burmese Worker</td>
<td>750</td>
</tr>
<tr>
<td>For Kanarese Worker</td>
<td>600</td>
</tr>
<tr>
<td>For Marathi Worker</td>
<td>600</td>
</tr>
<tr>
<td>For Bengali Muslim Literature Worker</td>
<td>350</td>
</tr>
<tr>
<td>For Hindi</td>
<td>480</td>
</tr>
<tr>
<td>For Malayalam</td>
<td>250</td>
</tr>
</tbody>
</table>

Total Rs. 10,730
The literature worker set apart for Singhalese in the Ceylon Literature Scheme was away from Ceylon during last year. After hearing the report and account of work done last year it was agreed that Rs. 1,100 be given towards the Ceylon Literature Scheme out of the grant sanctioned for last year.

It was also agreed that the grant of Rs. 3,000 sanctioned towards the Ceylon scheme for 1929 be paid quarterly and that the principle originally agreed upon in regard to this scheme, namely that the I.L.F. shall not pay more than three-fifths of the total budget of the scheme, be adhered to.

In regard to Burma it was resolved that the Burma Christian Council and the Missions in Burma be invited to give serious consideration to the question of securing the whole time service of Rev. B. M. Jones for literature work.

In the case of Bengali, the amount sanctioned is for the support of a qualified Bengali worker to work in co-operation with Miss Rowlands of the Bengali Language School under a scheme which was submitted by the Literature Committee of the Bengal and Assam Christian Council.

The Kanares, Marathi and Telugu grants are for the literature establishments in these areas as in former years.

Grants for Publications:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persian Urdu Bible Dictionary</td>
<td>Rs. 500</td>
</tr>
<tr>
<td>Persian Urdu Biographies</td>
<td>400</td>
</tr>
<tr>
<td>Persian Urdu Pilgrim's Progress</td>
<td>300</td>
</tr>
<tr>
<td>Hindi Bible Dictionary</td>
<td>500</td>
</tr>
<tr>
<td>Sindhi Pilgrim's Progress</td>
<td>300</td>
</tr>
<tr>
<td>Malayalam Publications</td>
<td>750</td>
</tr>
<tr>
<td>Kanares Bible Dictionary</td>
<td>375</td>
</tr>
<tr>
<td>Telugu</td>
<td>100</td>
</tr>
<tr>
<td>Village Teachers Journal</td>
<td>250</td>
</tr>
</tbody>
</table>

Total Rs. 3475

It was resolved that as a special case a grant of Rs. 300 be given to the Bombay Tract Society to help it in the difficult situation in which it finds itself at present.

Summary of grants sanctioned:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Literature Workers</td>
<td>Rs. 10,730</td>
</tr>
<tr>
<td>For Publication Grants</td>
<td>3,475</td>
</tr>
<tr>
<td>Special Grant to Bombay Tract Society</td>
<td>300</td>
</tr>
</tbody>
</table>

Total Rs. 14,505
For Special Purpose:

It was reported that Rs. 819 was received for publication of Children's Telugu Bible through Miss Robinson of Bangalore.

Findlay Hindi Prize:

It was resolved that the following be appointed as Judges for examining the MSS. sent for the above prize:

Rev. H. Periëct, Bhagalpur.
Rev. J. Mukand, Lucknow.
Rev. Yunas Sinha, Almora.

Farquhar Prize:

It was resolved that the following be appointed as Judges for examining the MSS. sent for the above prize:

Miss Rowlands.
Mr. Chunnilal Mukerji.
Rev. A. C. Ghosh.

The Next Findlay Prize:

It was resolved that the prize be offered in 1929 to the Urdu area. Subject: The Teaching of Jesus.

Transference of Funds of A.C.L.S.M.:

It was resolved that the A.C.L.S.M. funds be transferred to Dr. M. T. Titus, the Muslim Work Secretary of the National Christian Council.

A Commission of Enquiry:

The question of distribution of literature was then considered. In the course of the discussion, facts were brought out which indicated that there was room for considerable improvement in methods of distribution. The lack of sufficient co-ordination in the work of publishing agencies was also pointed out. After careful consideration it was resolved that in view of the acknowledged need of improving the distribution of literature and of strengthening and co-ordinating the work of the publishing agencies we recommend that a Commission of enquiry be appointed for the purpose of finding out the actual situation in regard to the existing publishing agencies and methods of distribution with a view to discover the lines along which further advance should be planned.

It was agreed that one of the Secretaries of the N.C.C. should work in collaboration with persons in different areas to be decided upon by the Secretariat.

(3) Theological Education.

A report of a meeting of the Committee on Theological Education held in Madras on December 31st, 1928, was submitted. In regard to the general position of theological education in India, some important developments had taken place in the last two
or three years. The Pasumalai Seminary now includes among its supporters the Methodist Episcopal Church. The Jubbulpore College of the Methodist Episcopal Church has been affiliated to Serampore. Discussions have taken place regarding possible co-operation with the United Theological College, Bangalore. Discussions are also taking place regarding the entry of the Methodist Episcopal Church into co-operation with the Ahmednagar Divinity College. In the Saharanpur College the American Presbyterian and the English Baptist Missions now co-operate, and proposals are being considered for the co-operation also of Anglican Missions in this College. The place of the Serampore College with its charter for granting theological degrees and with its present system by which it affiliates to its theological institutions in different parts of the Country was also discussed. The Committee felt that there was need for one college for South India, one for North India and one for North East India (serving also the large Christian Communities in Assam and Chota Nagpur).

After consideration it was

Resolved:—

XIII. (1) That the Secretaries be asked to continue the study of theological education in India with special reference to the possibility of greater co-operation and to place the facts so collected for consideration before the Committee on Theological Education.

(2) That the following be appointed as members of the Committee on Theological Education.
Rev. J. J. Banninga.
Rev. J. N. Devadasen.
Rev. J. L. Dodds.
Rev. George Howells.
Rev. L. P. Larsen.
Rev. J. B. McLaurin.
Rev. T. Narasimham.
Bishop H. Pakenham-Walsh.
Rev. A. A. Parker.
Rev. S. L. Salvi.
Rev. J. Sandegren.
Rev. W. J. T. Small and
Rev. H. C. Velte, (Convener).

(4) German Missions.

Rev. W. Paton presented the report. Arrangements had been reached in accordance with which the properties formerly belonging to various German Missions were to be returned to them or, in accordance with agreements that had been reached, to be assigned to other Missions. In several cases, however, difficulties had subsequently arisen and the actual transfer of the properties had not yet been carried through. Further negotiations were proceeding and it was expected that
it would be possible shortly to carry out the agreed arrangements. Thus, properties formerly belonging to the Gossner Mission in Chota Nagpur and Assam would be transferred for a period of ten years to a new Intermediate Board which would hold it in behalf of the Autonomous Lutheran Church. Further negotiations were necessary in regard to the terms on which the Ganges Valley property would be taken over by various Missions. In the case of the property formerly belonging to the Basel Mission difficulty had arisen in reference to responsibility for the Pensions Fund and for a loan that had been made by the Commonwealth Trust. Mr. Paton reported certain conclusions that had been arrived at by an informal conference of the Missions concerned in this matter in South India, held earlier in the week.

It was also reported that by resolution of the Madras Representative Christian Council in August 1927 the German Missions Committee had been dissolved. The German Missions Committee was a committee of the Madras Representative Christian Council and of the National Christian Council.

It was

Resolved:—

XIV. (1) That the Government of India be urged to hand over to the Basel and other missions concerned the mission properties which are scheduled in the books of the Mission Trust of South India as property belonging to the Basel Mission, without raising any question of the future settlement of the Industrials.

(2) That the Basel Mission be asked to agree that they shall definitely make themselves responsible for the discharge of the mortgage (now amounting with interest to Rs. 72,000) given by the German Mission Trust of South India on Basel Mission property in return for a loan of Rs. 60,000 made by the Commonwealth Trust to the German Missions Committee.

(3) That the Basel Mission be asked to pledge itself to endeavour to secure the full repayment to Rev. Canon Davies of the loan of £3,258-18-7, made by him to the German Missions Committee to carry on the Basel Mission work in 1925-27, if that loan shall not have been repaid by the Welfare Trust in whole or in part before the transfer takes place.

(4) That the German Missions Committee be dissolved.


Dr. Rose Greenfield, the Secretary of the Christian Medical Association, which fulfils the function of the Medical Committee of the Council, made the following report:—

The Christian Medical Association numbers 280 members. Most of these are medical missionaries, European and Indian, but a few private practitioners have joined.
A general meeting of the Association was held at Miraj in December 1926. It was well attended and was a profitable meeting. The Subject of Preventive Medicine was brought into prominence and a Sub-Committee appointed to stimulate efforts on this side of medical work. This Committee has made enquiries regarding health literature available in all the chief vernaculars and has published with the help of the C.L.S. some pamphlets in Tamil and Telugu which are having a wide circulation.

Provincial Secretaries have been appointed for areas corresponding to the areas of the Provincial Christian Councils and in some Provincial areas Sub-Committees are functioning and doing useful work in connection with the Provincial Christian Councils. The Punjab Committee and the Bombay Committee are promoting schemes for a joint Mission Tuberculosis Sanatorium for each of their areas and the Mid-India Committee has taken up the question of Social Hygiene and published a report which was printed in the National Christian Council Review. It hopes to undertake the publication of Hindi Literature with the help of the Tract Society.

The chief work of the Association has been the Survey of Medical Missions which has been carried out by the Survey, Efficiency and Co-operation Committee which was appointed at the Calcutta meeting four years ago, of which Dr. Oliver has been Chairman, with the help of the N. C. C. Secretaries. The work has been financed by voluntary contributions from the Mission Hospitals together with the sum of Rs. 1,000 received through the N. C. C. The report of the Survey has been completed and is in the press. The conclusions reached by the Survey Committee will be presented to the Christian Medical Association meeting in Allahabad, January 26-30th.

[For a report of the survey refer to p. 14.]

XI. Public Questions.

(1) The Indian Christian Marriage Act.

The Bishop of Bombay on the invitation of the Council presented a revised draft of the Proposal for the Amendment of the Indian Christian Marriage Act which had been placed before the Council at its meeting in Poona in January, 1922 and had been then in its main principles approved by the Council. The principles so accepted by the Council at Poona are stated in the Proceedings of the Poona Council as follows:—

1. The Christian Church, or, while it is divided, Churches, should in India regulate the marriages of Christians and the State should recognise the regulations of the Christian Churches.

2. The Act should be re-drafted in two parts or the basis of domicile.

3. There should be a schedule of Christian bodies who report to the Government of India their own marriage regulations and satisfy the Government that these regulations secure the fulfilment of the general requirements of this Act, and when any Christian body is placed on the schedule, its own regulations will govern the marriages of all members of that body, and its ministers will, in virtue of their position as ministers, be authorised under this Act to solemnise Marriages.
As, however, the Schedule of Christian bodies will not cover the whole ground (in particular Marriage Registrars will need instructions) it is desirable that some general requirements of marriage should be agreed upon by consultation between those who together can represent the whole Christian community, and these requirements shall be recognised by Government by insertion in the Act.

4. The Act should contain a list of the minimum requirements which should be fulfilled in any Christian marriage by whomsoever solemnised and the Council is prepared to recommend to Government the list of general requirements which stands in the Report subject to the reconsideration of certain points.

5. A table of Prohibited Degrees should form part of the general requirements, and the committee is asked to investigate further what are the degrees actually prohibited at the present time in different churches.

It was further resolved at that meeting of the Council at Poona “that the Council’s general acceptance of the Report be recorded and the Report be printed and the opinions of Missions and the Christian public be invited upon it.”

This was done and a considerable body of opinion and criticism was obtained. These opinions and criticisms were considered by a Committee appointed by the Executive consisting of the Bishop of Bombay and the Rev. N. Macnicol and in the light of these and of other facts the original Proposal was revised by them. The Bishop of Bombay explained the alterations and additions that had been made.

(For this revised draft see Appendix III).
After considerable discussion it was

Resolved:—

XV. (1) That consideration of the Redraft of the Indian Christian Marriage Act and of the question of Divorce be deferred for further investigation and improvement by a Committee of the N.C.C. which shall work in collaboration with a similar committee of the All-India Christian Conference, and that the Committee shall report to the Executive Committee of the N.C.C. which shall, if it sees fit, take action in the matter.

(2) That the Committee shall consist of the following persons:—
Canon Western (Convener), Dr. Macnicol, Rai Bahadur A. C. Mukerji, Dr. Banninga, Bishop Robinson, the Bishop of Dornakal, Rev. J. Reid, Rev. H. Gulliford, Mr. E. A. N. Mukerji, Mr. K. T. Paul, and Miss Cornelia Sorabji.

(2) Marriage and Divorce in Indian States.

A Resolution was submitted from the Synod of Maharashtra of the United Church of Northern India requesting the N. C. C. to move Government to effect whatever changes may be required
in the Marriage and Divorce Acts so that marriage and divorce among Indian Christians, not being British subjects, resident in Indian States, may be legal.

The Council

Resolved:—

XVI. That this matter be referred to the Committee appointed to deal with the Indian Christian Marriage Act.

(3) All-India Census of 1931.

The attention of the Council was drawn to the fact that the figures of the 1921 Census for Christians in India were considerably below the returns of Churches and Missions and that there were irregularities in the methods of enumerating Christians.

After discussion it was

Resolved:—

XVII. (1) That the Secretaries be asked to call the attention of the Government of India to the errors in the enumeration of Christians in the 1921 Census mentioned by Census officers in several of the Provinces, and to ask that all possible measures be taken to ensure accuracy in the 1931 census. They are also asked to suggest to Government that there should be a tabulation of occupation in relation to religions.

(2) That the various Provincial Christian Councils be advised to consider, at an early date, the problem of securing an accurate enumeration of Christians in the forthcoming census.

(4) Enquiry into Oppression.

Canon B. H. P. Fisher drew the attention of the Council to certain forms of oppression to which the depressed classes in the United Provinces were subjected, and to the resolution of the U. P. Chritsian Council asking the National Christian Council to carry on an investigation into the matter.

After consideration it was

Resolved:—

XVIII. That an enquiry be instituted into the various forms of oppression to which members of the depressed classes are subject, with a view to the production of a considered report, and that the question of the scope of the enquiry and the method by which it shall be conducted be remitted to the Secretariat, in consultation in the first place with those whom they have provisionally asked to conduct the enquiry.
(5) Opium.

Mr. P. O. Philip gave a report of the work done on behalf of the Council on opium. The Provincial Governments of Bengal, Madras, Central Provinces, Behar and Orissa and U. P. had appointed committees to enquire into the causes of excessive consumption of opium in certain areas in their respective Provinces and for suggesting remedial measures. These Committees had submitted their reports to their respective Governments. But these reports had not yet been made available to the public. The Bombay Government had under consideration the question of appointing a committee to enquire into the question of excessive consumption of opium in the "black spots" of the Province. It was possible for the Secretary of the Council to be in touch with some of the members of these Committees. The publication of the first of the research papers on "Opium Habit in India" by Major Chopra of the School of Tropical Medicine, Calcutta based on a scientific study of 875 cases of opium addicts was of very great help. A memorandum on the Dangerous Drugs Bill now before the Legislative Assembly was sent to the Social Service League of Bombay for submission to Government.

After consideration it was

RESOLVED:—

XIX. That the Council instructs its Secretaries to continue their study of the subject of the consumption of opium in India and to educate public opinion with a view to bring about the needed legislation.


The attention of the Council was drawn to some of the conditions under which Provincial Governments give grants to educational institutions for the erection of buildings, one of the conditions being, in certain Provinces, that mortgages be executed on the property for periods of twenty or forty years or for indefinite periods. Reports were made about the negotiations with the Government now being made on this question.

After discussion it was

RESOLVED:—

XX. That the Council has heard with gratification that progress is being made in the negotiations now proceeding with the Government both in England and in the Provinces of India with a view to securing a change in the present demands of Government both as to terms and periods of hypothecation deeds required in respect of grants to institutions, and desires that the Rev. W. Paton and the Secretariat will make every endeavour to secure the rescinding of the provisions which the Council cannot regard as equitable.
(7) World Alliance for Promoting International Friendship through the Churches.

M. Henriot, one of the Officers of the World Alliance for Promoting International Friendship through the Churches, made a statement explaining the work of this organisation and inviting the Council to co-operate in the work. The movement represented 29 National Councils, including among others an important representation of the Orthodox Churches in South Eastern Europe. It included also the Japanese and Chinese National Christian Councils. India had as yet no official connection with the Alliance. It was urged that a movement working for true peace and understanding between nations and races based not on political status but on the principles of Jesus Christ should share with the Indian Churches its fellowship and experience. The work of such a movement was bound to be one-sided unless the Christian Churches in the "Far East" and in India especially brought their important points of view.

Resolved:—

XXI. That the officers of the Council be instructed to enter into negotiations with the World Alliance for Promoting International Friendship through the Churches and if possible enter into fellowship with them in this great work.

(8) Conversion in Indian States.

Mr. P. O. Philip brought to the attention of the Council that legislation had recently been enacted in some Indian States against adults changing their faith and that certain other States were proposing to introduce such legislation.

After discussion

Resolved:—

XXII. That the Secretariat be asked to investigate thoroughly the whole subject of legislation in Indian States about change of faith and to submit a memorial to His Excellency the Viceroy.

(9) The Legal Hand-book.

It was reported that the Legal Hand-book had been published in 1928 under the name "Law Applicable to Christians" by the Christian Literature Society, Madras, and that it was selling satisfactorily.
XII. Council for 1929-30.

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

**Andhra Christian Council:**
- Rev. C. W. Posnett.
- Rev. P. Sadhu.
- Miss D. Tickell.

**Bengal and Assam Christian Council:**
- Rev. S. K. Mondol.
- Rev. J. Reid.
- Rev. F. Ryrie.
- Mr. P. A. N. Sen.

**Behar and Orissa Christian Council:**
- Dr. W. Dempster.
- Rev. J. Z. Hodge.
- Mr. S. K. Roy.

**Bombay Representative Christian Council:**
- Mr. P. Bunter.
- Mr. D. S. Modak.

**Burma Christian Council:**
- Dr. J. E. Cummings.
- Saya On Kin.
- Rev. Peter Kin Maung.
- Rev. J. M. Young.

**Ceylon Christian Council:**
- Mr. J. V. Chelliah.
- Mr. J. Vincent Mendis.
- Rev. J. S. de Silva.
- Rev. D. Tweed.

**Madras Representative Christian Council:**
- Mr. S. Gnanapragasam.
- Dr. L. P. Larsen.
- Rev. C. H. Monahan.
- Rev. T. Narsimham.
Mid-India Representative Christian Council:

Rev. W. B. Alexander.
Rev. F. R. Felt.
Rev. P. D. Gottlieb.

The United Provinces Christian Council:

Rai Bahadur N. K. Mukerji.
Rev. J. W. Pickett.
Rev. A. Ralla Ram.

Punjab Christian Council:

Mr. E. A. N. Mukerji.
• Rev. C. B. Stuntz.
Rev. A. V. Thakar Dass.

The Most Reverend the Metropolitan.

The Council having learned that its chairman desired to be relieved from the duties of his office to which he has been re-elected for so many successive years, it was

Resolved:—

XXIII. That the Council place on record its profound gratitude to the Metropolitan for the great service he has rendered to the Council and through it to the cause of the Christian Church and of Christian Missions throughout India, Burma and Ceylon by his guidance of the Council throughout so long a period. Since 1919, first as the Bishop in Chota Nagpur and subsequently as Bishop of Calcutta and the Metropolitan, he has given much time and thought to the deliberations of this Council. The Council is deeply grateful to him for what he has done for it by reason of his wisdom, his wide experience and the spirit of generous sympathy and brotherhood that he has always shown towards his colleagues in the Council. But most of all the Council realises the debt it owes its Chairman for the example he has never failed to give, in the midst of its affairs, of one who is first of all a humble and devoted servant of Christ. For ten years of this leadership and this example the Council desires with gratitude and affection to record its thanks, and at the same time it would express the earnest hope, that the Metropolitan will continue for many years to find a place among his other duties for the work of this Council.

Co-opted Members, Officers and Executive.

On the recommendation of the Nomination Committee it was
Resolved:—

XXIV. (1) That the following be co-opted as members of the Council for 1929-30:—

The Most Rev. The Metropolitan.
The Rt. Rev. The Bishop of Madras.
The Rt. Rev. The Bishop of Dornakal.
The Ven. Archdeacon Bevan.
Rev. J. C. Chatterji.
Rev. S. K. Chatterji.
Rev. J. N. Devadasen.
Rev. J. S. Long.
Rev. T. Narasimham.
Mr. K. T. Paul.
Mr. B. L. Rallia Ram.
Miss Rinman.
Mr. S. K. Rudra.
Miss M. E. Shannon.
Miss T. N. Tilak.
Rev. H. C. Velte.
Rev. Canon Western.
Rev. W. E. Wiatt.
Rev. H. K. Wright.

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


Treasurer: Rev. H. K. Wright.

Executive Committee:

Rev. S. K. Chatterji.
Mr. J. V. Mendis.
The Most Rev. The Metropolitan.
Rev. C. H. Monahan.
Mr. K. T. Paul.
Mr. B. L. Rallia Ram.
Rev. J. Reid.
Miss Rinman.
Mr. S. K. Roy.
Miss M. E. Shannon.
Miss T. N. Tilak.
Rev. W. E. Wiatt.
The Student Christian Association of India, Burma and Ceylon:


The India Sunday School Union:

(4) That the following be appointed as representatives of the Council on the Committee of the I.S.S.U.:—


XIII. Miscellaneous.

(1) Authority of Council to Issue Public Declarations:

The Rev. W. Paton read to the Council letters that had been received by Dr. Macnicol from the Wesleyan Methodist Synods in India and from the Wesleyan Missionary Society in London regarding the pronouncement issued in the Autumn of 1927 by the Executive Committee on the subject of Miss Mayo's book "Mother India" and Dr. Macnicol's letter in reply. The Wesleyan letters disclaimed any intention of discussing the book in question but called in question the wisdom of such pronouncements being made without any consultation with the constituent organisations of the Council. Dr. Macnicol's reply pointed out the precedents for the Executive's pronouncement and that the new procedure suggested would prevent action by the Council or by its Executive on matters of urgent public importance.

After full discussion it was

Resolved:—

XXV (1) That the Council cannot acquiesce in the suggestion that it is not competent for it or for its Executive Committee to make public pronouncements when a special need arises.

(2) That the Secretaries be asked to write letters to the North and South India Provincial Synods of the Wesleyan Church embodying the substance of Dr. Macnicol's letter and of what was said by the Rev. W. Paton in the discussion.

(3) That the Council shall make no public pronouncements except with substantial unanimity and after the fullest consideration.

(2) Request for Handcraft Instructors for South Africa.

Rev. Max Yergan (of South Africa) presented a request from an influential Christian group in South Africa that helpers be sent from India to give South African natives training in handcrafts. A beginning might have to be made by establishing a school into which boys and girls could be gathered as they left
their village schools and where, say for two years, they would work at handcrafts such as later they could continue in their own homes, under supervision.

After consideration it was

RESOLVED:—

XXVII. That the request for handcraft instructors from South Africa be remitted to the Secretaries for sympathetic and careful consideration.

(3) *A Mission-of-Help from India to Great Britain.*

The Rev. W. Paton brought an invitation to the Council from the Conference of British Missionary Societies to send a Mission-of-Help from the Indian Churches to the Churches in Great Britain.

After careful consideration it was

RESOLVED:—

XXVII. The Council has heard with gratification the invitation extended by the Rev. W. Paton on behalf of the Standing Committee of the Conference of British Missionary Societies to the Indian Churches on the lines of the Jerusalem Finding in regard to the service that younger churches can render to the older churches by sharing with them any spiritual gift with which they may have been endowed. The Council accepts the invitation on behalf of the Indian Church and requests the Executive Committee to take all the steps necessary to make this service an expression of the life of the Indian Church, supported by the sympathy and prayers of the whole Church.

(4) *Survey of Indigenous Christian Efforts.*

Mr. P. O. Philip presented the report of a survey of indigenous Christian efforts. There were (1) missionary efforts for evangelising some of the regions not touched by foreign missions; (2) educational ventures and (3) work among students. It was reported that for the support of indigenous missionary work alone Christians in India, Burma and Ceylon were contributing about Rs. 2,42,000 every year.

RESOLVED:—

XXVIII. That the Secretaries be asked to continue the survey of indigenous Christian efforts and to complete it.

(5) *The National Christian Council Review:*

Mr. P. O. Philip presented the report on the *National Christian Council Review.*
The report was accepted and is as follows:—

The Review had at the end of November, 1928, 871 subscribers, 156 of these being foreign. The total number of copies printed was 1050. The annual accounts to the end of November, 1928 were as follows

INCOME.

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<tr>
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EXPENDITURE.

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<td>Sundries</td>
<td>1 12 0</td>
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<tr>
<td>Balance in hand, end of November, 1928</td>
<td>207 1 2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,443 8 2</strong></td>
</tr>
</tbody>
</table>

RESOLVED:—

XXIX. That the National Christian Council Review be commended to missionaries and Indian Christians and efforts be made to increase its circulation.

(6) *The International Missionary Council;* The Rev. W Paton explained the changes made in the constitution of the International Missionary Council by which the National Christian Council becomes a constituent member of the International Missionary Council with the privilege of appointing two representatives.

RESOLVED:—

XXX. That the Council accepts the new constitution of the International Missionary Council and that the following be appointed as representatives of the Council on the International Missionary Council:—Miss A. B. Van Doren and Mr. K. T. Paul.

(7) *Universal Conference on Life and Work (Stockholm).* The invitation of the Universal Conference on Life and Work to the National Christian Council to appoint two representatives was considered.

RESOLVED:—

XXXI. That Dr. S. K. Datta be appointed as one of the two representatives of the Council on the Universal Conference on Life and Work.
(8) Emigration to British Guiana.

The attention of the Council was drawn to a scheme which is under consideration by the authorities by which a few Indian families are to be encouraged to settle as agriculturists on land placed at their disposal in British Guiana, as an experimental measure. It was pointed out that the National Christian Council might co-operate in this scheme, if after investigation it was found that the conditions offered to Indian settlers were favourable.

After discussion

RESOLVED:—

XXXII. That the Secretaries be asked to investigate the proposed scheme of settlement of Indian families in British Guiana and make recommendations about the action that the Council could take in the matter.

(9) School for Deaf and Dumb Children.

A request from Miss Mather of the C.M.S., Aurangabad for undertaking a survey of Deaf and Dumb Children and efforts for their education was considered.

After discussion

RESOLVED:—

XXXIII. That while the Council fully recognises the need of institutions for the education of the deaf and dumb, it considers that a survey of the facts bearing on this field of service is not likely to lead to definite action in view of the financial disability of Societies to undertake new work at present and in view of the lack of any financial backing for such work and therefore regrets that it cannot see its way to undertake the proposed survey.

(10) Reports of Provincial Councils.

RESOLVED:—

XXXIV That the reports of the Provincial Christian Councils be taken as read. (See Appendix IV.)

(11) Votes of Thanks.

Votes of thanks were proposed to the following: The Principal and Staff of the Women's Christian College, Madras for placing the buildings and the chapel of the College at the disposal of the Council; Mrs. M. L. Dodd, Miss Dodd and Miss I. T McNair for acting as hostesses and helping in making arrangements for the meetings.

After prayer, the Rt. Rev. the Bishop of Dornakal pronounced the Benediction and the Council separated.

(Sd.) V S. DORNAKAL,
Chairman.

N. MACNICOL,
P. O. PHILIP,
Secretaries.
APPENDIX I.

A STATEMENT ON THE AIMS AND PURPOSE OF THE CHRISTIAN SCHOOL OF ISLAMIC STUDIES, LAHORE.

The present situation in India.

A recently completed survey undertaken on behalf of the National Christian Council of India, Burma and Ceylon emphatically supports the view put forward at the Jerusalem Conference in 1924, that, in respect of the evangelisation of Muslims, "India is, in a very real sense, an unoccupied field."

Careful enquiry has elicited the information that, whereas more than twenty per cent. of the people of India are Muslims, yet considerably less than one per cent. of the Protestant Missionary workers in the land are equipped with specialised training and set free by their Boards for such work. This is not to say that many missionaries, Indian and foreign, already heavily committed to other tasks, are not doing their part to meet this additional demand, but it does mean that the total output of effort in this direction is still woefully inadequate and quite unworthy of the Church of Christ.

Meanwhile, there are features in current movements within Indian Islam which call for serious consideration. Leaders of thought, realising that the fate of the old traditional system is sealed, are propounding a new rationalistic basis for Islam and in this way are drawing to their side educated young Muslims all over the country. The clash of communalism has provoked a new zeal for proselytism and a bid is being made for India's outcaste millions. Further, every opportunity is being taken and every sort of argument used to bring Christianity and the Christian missionary enterprise into disfavour and contempt.

All this and more is reflected in an extensive and influential press which has never been more active than at the present time.

On the other hand, the Christian forces in the land, whether seen as agents of the various Protestant missionary bodies, or as members of the Indian Church, are ill-equipped and unprepared to meet so serious a situation.

To meet the need.

It is precisely with a view to studying the present situation and to work for a solution of some of these problems that it has been resolved to establish at a strategic centre in India a school for the study of Indian Islam. In this pamphlet an attempt is made to set forth briefly the aims and purpose of this School, which is to be located at Lahore.

It is intended, that a small group of men—three, possibly four, in number, one at least of whom will be an Indian, each making his own special contribution from experience in the field, accurate scholarship or intimate knowledge of the thought and life of Indian Muslims shall be drawn together at that centre for the purpose of advancing the cause of the evangelisation of Muslims throughout the country.
It is proposed to do this in several ways:—

The functions of the School.

1. Members of the staff will make a study of present-day movements in Indian Islam, carrying out investigations along lines hitherto insufficiently explored and making the results of their study available for the whole field.

2. By acquiring a more intimate knowledge of the current thought of Muslims and with a true appreciation of the requirements on the side of Christian literature, the group will plan for the preparation of new material, more particularly in the direction of a presentation of positive Christianity.

3. Part of their time will be given to teaching. It is to be expected that in this day of a new concern to carry the Gospel to Muslims missions and churches will be glad of the opportunity to send promising candidates to this centre for short and, in exceptional cases, longer, courses of study in Islamics.

(a) The longer course for missionaries desiring to devote most of their time to work among Muslims may be made to extend to two years and will include the study of Arabic and advanced work along special lines.

(b) Shorter courses of from three to six months' duration, supplying a thorough introduction to the study of Islam and guidance in methods of work among Muslims, will be arranged for those who cannot undertake the longer period. There will be also “Refresher” courses for missionaries, Indian and foreign, who, after experience in work for Muslims, desire to bring their knowledge up to date.

(c) Members of the staff will, as far as practicable, arrange to hold Extension Courses in other centres, and in hill stations, during the holiday season.

(d) Since no plans for the conduct of this great enterprise can hope to succeed which fail to win the sympathy and support of the Indian Church the service of members of the staff will be available, from time to time, to press the claims of Muslims on the hearts and consciences of Christ's people in the Churches.

But whatever the work and wherever it be done, the primary purpose of this School will always be to use every means to enable the messengers of the Gospel in India to commend Christ acceptably to Muslims.

Need for further support.

It remains to be said that considerable progress has already been made towards the realisation of this project. Several of the larger Missionary Societies in Great Britain and America have come forward with contributions of men and money. Valuable property in Lahore has been placed at the service of the School. A Committee of Management, representative of several participating Societies has been formed and two members of the staff, including the Principal, have been appointed.

It is hoped that a start may be made at the New Year, 1930. That however depends upon the necessary budget being met. While it is not possible at this date (December 1928) to give any precise idea of the further sum that needs to be assured, it is certain that further contributions amounting in all to not less than £500 per annum are urgently required and it is confidently hoped that Societies that have not so far assisted will come forward and guarantee the outstanding sum.
CONSTITUTION OF THE SCHOOL OF ISLAMIC STUDIES.

ARTICLE I. Name and Object. The name of this organisation shall be the Christian School of Islamic Studies. Its object shall be to provide a centre for research, for the training of Christian workers, and for the preparation of Christian literature, with special reference to Islam in India.

ARTICLE II. Location. The School shall be located at Lahore.

ARTICLE III. Committee of Management. The general control of the School shall be vested in a Committee of Management composed as follows:—

(1) One member to be chosen by each of the co-operative Missions, as defined below;

(2) Three members to be elected by the National Christian Council;

(3) Two members shall be co-opted by the members chosen as in (1) and (2) above; and

(4) The Principal of the School ex-officio.

A co-operating Mission shall be one which contributes a member of the staff with salary, or not less than Rs. 3300/- annually, or a capital contribution of not less than Rs. 20,000/-. Each member of the Committee shall be appointed for a period of three years.

ARTICLE IV. Executive Committee. There shall be an Executive Committee which shall consist of the officers and three other members elected by the Committee of Management.

ARTICLE V. Meetings. The Committee of Management shall meet at least once annually, at such time and place as the Executive Committee may determine.

ARTICLE VI. Officers. The officers of the Committee of Management shall be a Chairman, Vice-Chairman, a Secretary and a Treasurer, who, with the exception of the Secretary, shall be elected for a period of three years. The Principal of the School shall be ex-officio Secretary of the Committee of Management.

ARTICLE VII. The Principal and Staff. (1) The Principal and staff shall be appointed by the Committee of Management, who shall determine the period of service.

(2) The Principal, in consultation with the staff where necessary, shall be responsible for the internal administration and work of the School. Matters affecting the general policy of the School and plans for new development shall be submitted to the Committee of Management for approval.

ARTICLE VIII. The Budget. The Annual Budget shall be prepared by the Principal, and shall be presented to the Committee of Management for approval.

ARTICLE IX. Amendments. Any amendments to this Constitution having obtained the support of two-thirds of the Committee of Management shall then be communicated to the co-operating Missions, and shall not come into operation until one year shall have elapsed.
**APPENDIX II.**

THE INDIAN LITERATURE FUND OF THE NATIONAL CHRISTIAN COUNCIL

*Abstract of Receipts and Payments for the year ended 31st October, 1928.*

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
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<tr>
<td>Dr. To Balance on 1st November, 1927:</td>
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</tr>
<tr>
<td>With the Imperial Bank of India, Poona Branch on current account</td>
<td>10,587 7 6</td>
</tr>
<tr>
<td>The Hongkong and Shanghai Banking Corporation, Ltd., on Fixed Deposit</td>
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<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>From America</td>
<td>11,456 9 5</td>
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<tr>
<td>&quot; Great Britain.</td>
<td>6,260 8 4</td>
</tr>
<tr>
<td>&quot; India.</td>
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<tr>
<td>&quot; Australia.</td>
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<tr>
<td>Interest on Fixed Deposit.</td>
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</tr>
<tr>
<td>&quot; Loan (refunded per contra).</td>
<td>5,000 0 0</td>
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**By Grants for**

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<td>Literature Workers.</td>
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<tr>
<td>&quot; Management expenses.</td>
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</tr>
<tr>
<td>&quot; Miscellaneous:</td>
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</tr>
<tr>
<td>&quot; Sundries.</td>
<td>48 12 9</td>
</tr>
<tr>
<td>&quot; Bank charges.</td>
<td>10 0 0</td>
</tr>
<tr>
<td>&quot; Loan to National Christian Council.</td>
<td></td>
</tr>
<tr>
<td>&quot; Balance on 31st October, 1928.</td>
<td></td>
</tr>
<tr>
<td>With the Imperial Bank of India, Poona on current account</td>
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<tr>
<td>With the Hongkong &amp; Shanghai Banking Corporation, Ltd., on Fixed Deposit</td>
<td>5,518 4 3</td>
</tr>
</tbody>
</table>

| Rs. 37,992 13 6 |

Bombay 21st February, 1929.

EXAMINED & FOUND CORRECT.

A. F. FERGUSON & Co.,
Chartered Accountants.
APPENDIX III.

PROPOSAL FOR THE AMENDMENT OF THE CHRISTIAN MARRIAGE ACT.

The simplification of the Act is the object most desired. A great deal of the complexity of the Act is due to the adoption or adaptation of English Law, e.g. about Registrars. It is natural that those who have a British domicile should wish to be married according to English law, and in some cases it may be important to them from a legal point of view. But in many respects English law is not suitable to Indian conditions. Again, the State in England being a Christian State has taken on itself to regulate marriage in detail. The State in India has not done so. Mohammedan and Hindu laws regulate the marriages of Mohammedans and Hindus, and we suggest that the Christian community in India ought to claim the same rights of regulating the marriages of its members as other communities. Therefore Christian Marriage Law in India should be a subject of Church regulation and State recognition. In this respect Indian Marriage Law ought to differ from English Marriage Law which is increasingly a subject of State regulation. On these and other grounds we wish the Indian Christian Marriage Act to be redrafted in two parts, the first concerning persons of non-Indian domicile, the second concerning persons of Indian domicile. The most important class who will come under the first Part are the British residents in India, and the first part will provide for their marriages according to the laws of England as nearly as may be, and will direct that copies of the registers of these marriages shall be sent to London as heretofore. We do not think it is our business to sketch the redraft of Part I, but we content ourselves with saying that it will be very similar to the relevant parts of the present Act.

By dividing the Act according to domicile we introduce no racial distinction: we allow a freedom to the Churches in India to develop their Marriage Law according to their own needs, and the legislature will be under no necessary to restrain this liberty in order to assimilate the marriage rules in India to those of England. At the same time no difficulty will be raised for British residents in India as their marriages will continue to be regulated in conformity with the laws of their own country.

If it be objected, that the subject of domicile is one of great difficulty and perplexity, we would answer (a) that it is already laid down by the Court that marriage matters depend upon domicile and (b) that there will be no difficulty in determining domicile in the majority of cases which will arise in India. The only cases where it may be difficult to determine domicile will be among the Anglo-Indians, but they nearly all belong to large Churches with fully developed marriage laws and regulations, and in those Churches there will be hardly any difference between a marriage under Part I and a marriage under Part II except the existence of a minimum age under Part II, and in this respect the Anglo-Indian community will suffer no inconvenience.

(Note.—The matter of domicile has probably been made clearer within the last few years.)
The most important principles which underlie the suggestions now made for the amendment of the Act are few in number. They are indicated in the paragraphs that follow.

1. The Christian Church, or, while it is divided, Churches, should in India regulate the marriages of Christians, and the State should recognise the regulations of the Christian Churches.

2. The Act should be redrafted in two Parts on the basis of domicile.

3. In regard to the question how the Christian churches could regulate the marriages of Christians, it may be observed that the present Act virtually gives that power to certain specified Churches. It is proposed to extend that power in the following manner:—

(a) There should be a schedule of Christian bodies, who report to the Government of India their own marriage regulations and satisfy that Government that those regulations secure the fulfilment of the general requirements of this Act, and when any Christian body is placed on the schedule, its own regulations will govern the marriages of all members of that body, and its ministers will in virtue of their position as ministers be authorised under this Act to solemnize marriages.

(b) As however the schedule of Christian bodies will not cover the whole ground, and some marriages will still be celebrated by ministers of other bodies and by Marriage Registrars, it is desirable that some general requirements of marriage, agreed upon between those who together can represent the whole Christian community, should be recognised by Government by insertion in the Act.

4. The Act should contain a list of the minimum requirements which should be fulfilled in every Christian marriage by whomsoever solemnised, and the National Christian Council recommends to Government the list of general requirements which stands in these proposals, as likely to be generally acceptable.

5. We propose that Part I should contain the Table of Degrees of Kinship and Affinity now prohibited by the State Law in England, and that this table should be referred to in Part II as governing all marriages which are to be solemnised under that Part, though if any of the Scheduled Christian Bodies prohibit more degrees by their own laws, their ministers will be bound by those laws.

Next it is to be noted that the suggested general clauses of the Act seek to settle certain difficult questions on which there is much doubt and perplexity at the present time, namely,

1. The status of marriages solemnized by non-Christian rites in which both the parties are Christians (clause 4) or one party is a Christian and one is a non-Christian (clause 7).

2. The status of marriages which were contracted by two non-Catholics if one or both of the parties is or are converted to Christianity. The Native Converts Marriage Dissolution Act already deals with such marriages in the case when the parties do not wish to continue to live together. It is not proposed to amend that Act. The proposed new clauses of the Indian Christian Marriage Act deal with the case when the parties wish to continue to live together as husband and wife. Clause 9 refers to the situation which arises when both have become Christians, Clause 10 to the situation when one has become a Christian and the other has not.
We do not consider that it is our business at the present stage to sketch the redraft of Part I. We therefore have contented ourselves with providing a tentative draft of the General Clauses and a sketch of Part II. We are informed that if the Government of India should accept our suggestions, their own Law Officers will in any case draft the necessary bill.

SKETCH OF REDRAFT OF THE INDIAN CHRISTIAN MARRIAGE ACT.

The General Clauses.

Preamble.

1. Short Title and Extent.
2. Enactments repealed.
3. Interpretation clause.

The enactments will be the same as in the present Act, with the following exceptions.

"Minor" means in Part I of this Act a person who has not completed the age of 21 years and who is not a widower or a widow; and in Part II of this Act, a person who has not completed the age of 18 years and who is not a widower or a widow.

"Christian" means a person who has professed the Christian religion and has not renounced it by a public or overt act, or a child of two such persons.

"Christian marriage" means a marriage in which one or both of the parties is or are a Christian or Christians.

(Note.—The interpretation of the expression "Native Christians" will go out.)

4. Every marriage in which both the parties are Christians if solemnised in India, must be solemnised according to the provisions of this Act, and, if it be solemnised under any other Act or according to non-Christian rites, it shall be for all intents and purposes null and void.

5. Any marriage between two persons one of whom is a Christian and the other not a Christian may be solemnised under this Act, and if it be so solemnised it shall have the same status and character and involve the same obligations as a marriage between two Christians.

6. Every non-Christian person married to a Christian under this Act, who during the lifetime of his or her wife or husband, contracts any other marriage, shall be subject to the penalties provided in sections 494 and 495 of the Indian Penal Code for the offence of marrying again during the lifetime of a husband or wife.

7. If a marriage between two persons one being a Christian and the other a non-Christian, be not solemnised under this Act, it may be validly solemnised according to the rites, ceremonies and rules of the community to which the non-Christian partner belongs, but in that case the marriage shall have the character and status of a marriage in the non-Christian community above mentioned, and shall involve such obligations as are involved by marriages in that community and no other.

Example:—If a Christian woman is married to a Hindu man by Hindu rites, the marriage will be deemed to be for all intents and purposes a Hindu marriage, and no penalty under I. P. C. sections 494 and 495 will attach to the husband if he takes other wives in addition to the Christian wife.
8. Any marriage purporting to be solemnised in India under this Act shall be to all intents and purposes null and void if the person who solemnised the marriage was not authorised under this Act to do so; or if at least two witnesses besides the parties to the marriage and the person who solemnised the marriage were not present, or if in the course of the ceremony the parties did not express in the audience of the witnesses their consent and agreement one with another to be husband and wife in the sense of a monogamic union, or if either of the parties was at the time of the marriage either constrained by force to give his or her consent, or suffering from insanity.

9. If a husband and wife who were married as non-Christians, both become Christians whether simultaneously or successively, they shall not be married again under this Act, but if at the time of their respective conversions to Christianity, the former had no other wife living and recognised as her husband, then at the time when both have become Christians, their marriage shall be deemed to have the same character and status as if it had been solemnised under this Act, and the law applicable to them in regard to all matters arising out of their relation as husband and wife shall be the law applicable to Christian husbands and wives.

10. (a) If one of two persons, husband and wife, who were married as non-Christians, becomes a Christian and the other does not, and if the party who does not become a Christian wishes to continue to live with the other as wife or husband and if by the laws under which the marriage was contracted, the marriage is dissolved or might be held to be dissolved by one party becoming a Christian, then, provided that at the time the husband has no other wife living and recognised as his wife and the wife has no other husband living and recognised as her husband, the parties may apply to a marriage Registrar or to a marriage officer or minister of a scheduled Christian body under this Act, and make a declaration of their wish and intention to continue to live as husband and wife in a lifelong monogamous union, and he shall issue to them a special certificate showing that they have made such a declaration before him, and their marriage shall be deemed to have acquired the same status and character as if it had been solemnised under this Act, and to have acquired that status and character from the date on which it was dissolved under the law under which it was originally contracted, provided that neither of the parties has contracted any other marriage between that date and the date of the declaration.

(b) If one of two persons, husband and wife, who were married as non-Christians, becomes a Christian and the other does not, and if the party who does not become a Christian wishes to continue to live with the other as wife or husband, and if this is permitted by the laws of the community under which their marriage was contracted, this marriage shall be deemed to continue to subsist under those laws, but, if at any time subsequent to the conversion both parties desire to live together in a lifelong monogamous union as if they had been originally married under this Act, then, provided that at the time the husband has no other wife living and recognised as his wife and the wife has no other husband living and recognised as her husband, the parties may apply to a Marriage Registrar or to a marriage Officer or minister of a scheduled Christian body under this Act and make a declaration of their wish and intention to continue to live as husband and wife in a lifelong monogamous union, and he shall issue to them a special certificate showing that they have made such a declaration before him, and their marriage shall
be deemed to have acquired the same status and character as if it had
been solemnised under this Act, and to have acquired that status and
character from the date of the said declaration.

DOMICILE CLAUSES.

Clauses 11 to 21 will be the same as Clauses 7 to 17 of the Indian
Succession Act, (Act X of 1865).

(Note.—This is on the supposition that the law of domicile has not
been altered).

Clause 22. A person desiring to be married under this Act shall be
held to be domiciled in India, if his or her father, or, in the case of an
illegitimate birth, mother, was born in India and also had his or her
fixed habitation in that country, whatever may have been the domicile of
origin of the aforesaid parent unless the person desiring to be married
has acquired a domicile outside India.

PART I.

OF MARRIAGES OF CHRISTIANS NOT DOMICILED IN INDIA.

23. Every marriage which is to be solemnised under this Act, either
of the parties to which is a Christian domiciled out of India, shall be
solemnised under this first part of this Act.

*     *     *     *     *

The remaining clauses of this part would be drafted so as to cor-
respond as nearly as possible with the law in England, but it should be
provided that no minister of any Church shall be compelled to marry
any two persons who are not permitted by the law of the Church of
which he is a minister to marry together, although such persons are
permitted so to marry by the law of England.

PART II

OF MARRIAGES OF CHRISTIANS DOMICILED IN INDIA.

Every marriage which is to be solemnised under this Act, in which
either of the parties is a Christian domiciled in India and the other
is not a Christian domiciled out of India shall be solemnised under this
second part of this Act.

*     *     *     *     *

This part will state the requirements to which every marriage under
this part of the Act must conform. These requirements are partly condi-
tions necessary to any valid Christian Marriage and partly regulations
the general observance of which is a matter of public interest.

*     *     *     *     *

This part will also state who may solemnise marriages under this
part of the Act. The persons who may solemnise marriages will be (1)
ministers of certain scheduled Christian Bodies, in virtue of their position
as ministers of those Bodies, and (2) marriage officers under this part
of the Act in virtue of a warrant received by each of them from Govern-
ment. We add a more detailed sketch of three points: A. the require-
ments, B. the relation of the scheduled Christian Bodies to this part
of the Act, C. the persons who may solemnise marriages under this part.
A. REQUIREMENTS.

The requirements for a lawful marriage under Part II of this Act will be as follows:—

Requirements concerning the parties.

(a) The man shall not have a wife living nor shall the woman have a husband living.

(b) The man and the woman shall not be related in any degree of consanguinity or affinity which is prohibited in the Table attached to the Act.

(Note.—The Table attached will be one which contains those degrees about which Christians domiciled in India are convinced that they ought to be prohibited. Any Church would be at liberty to prohibit any other degrees to its own members but not to permit marriage within any degree prohibited in the Table attached to the Act).

(c) The age of the man intending to be married shall exceed 16 years, and the age of the woman intending to be married shall exceed 13 years.

(Note.—If any change is made in general legislation in consequence of the work of the Commission on the Age of Consent now sitting, we should be glad to adopt it if it should raise either age).

(d) If either party be a minor, i.e. be less than 18 years of age, he or she shall have obtained the consent of his or her father, or, if the father be dead, of his or her mother or other guardian, and shall produce evidence of such consent to the satisfaction of the minister or marriage officer who is to solemnise the marriage.

(e) Each party shall be capable of giving his or her consent understanding the meaning of the words in which it is given.

(f) Each party shall before or at the ceremony declare solemnly that they know of no reason why they should not be joined together in marriage.

(g) Each party shall at the solemnization of the marriage make before witnesses a declaration whereby, they bind themselves to be husband and wife in a lifelong exclusive union and for this purpose the marriage officer shall, unless he is acting on behalf of a body of Christians which is accustomed to use some other formula equally strict or stricter, in which case he may use that formula, propose to the parties the following formula which they shall in turn say after him: "I. A. B., take thee, C. D., to be my wedded wife so long as we both live and while thou art my wife I will have none other," or "I. C. D., take thee, A. B., to be my wedded husband so long as we both shall live and while thou art my husband I will have none other."

Requirements which concern the minister or marriage officer:

(h) The minister or marriage officer shall be satisfied that each of the requirements (a) (b) (c) (d) (e) is fulfilled.

(i) He shall require notice to be given by one of the parties to the intended marriage at least ninety-six hours before the time of its solemnization.

(k) He shall demand evidence that sufficient publication of this intention of marriage has been made either according to the rules of the Christian Body, to which he belongs, or, if he be not acting in behalf of any Christian Body, according to his own discretion, provided that he shall
secure at least that public notice either by open proclamation or by writing publicly exhibited either in Church or in some other public place in or near to the dwelling of each of the parties shall be made on three several days whether successive or not successive, preceding the day on which the marriage is solemnised, or that he shall have received a license under the hand of some person qualified to give such a license according to the rules of a Christian body entered on Schedule A of this Act to which the parties or one of them belong, showing that requirements (a) (b) (c) (d) & (e) are fulfilled and that the parties may be married without further publication of their intention of marriage.

(1) He shall propose to the parties a form of declaration in accordance with (f) to which they will solemnly consent.

(m) The Minister or marriage officer shall see that there are at least two persons beside himself and the parties present at the ceremony of marriage and he shall cause the parties in the presence of those witnesses to make the declaration and promise required in (g) above.

(n) He shall keep books in which he shall register the particulars of all such marriages as he may solemnise in accordance with the forms laid down in a Schedule to the Act causing two at least of the witnesses present at the marriage to attest the entry in the register, and signing such entry himself.

(o) He shall send returns (? quarterly) of all marriages to the Registrar General (?).

B. Christian Bodies in the Schedule A and their relation to this part of the Act.

Any Christian body which shall have tendered evidence to the satisfaction of the Government of India that marriages by its ministers will be conducted in such a manner as to fulfil the requirements of this Part and shall have filed with that Government a copy of its rules in regard to marriage will be entered on a Schedule (A) to the Act and will then be at liberty to regulate and solemnise the marriages of its members according to its own rules, provided always that the requirements of the Act are fulfilled. The rules and publications of any scheduled Christian Body, if additional to the requirements, will be observed.

The Act should state that it must not be inferred that because anything is not enjoined in this Act it is therefore prohibited, nor because anything is not prohibited in this Act it is therefore allowed, but every such point should be decided by the laws or regulations of the Christian body which is to solemnise the marriage. Thus each Christian body admitted to the Schedule A gives an undertaking to Government that the requirements of this Act will be fulfilled in all marriages solemnised by its ministers and this undertaking having been given the matrimonial laws and regulations of that Christian body will be in force in their entirety in reference to the marriages of its members.

The marriage certificate of any parties married by a minister of a Christian body which has a place in Schedule A will state that "I, N. or M. do certify that these persons were married by me, an authorised minister of X. Y. (name of Christian Body), according to the rules and regulations of X. Y." This certificate will then become a certificate that marriage was solemnised in accordance with the provisions of this Act.

The Act should also state that any Minister of a scheduled Christian body may also solemnize a marriage between two persons neither of whom are members of that Christian body provided that there be no minister of the body or bodies to which the parties belong resident in the
same place as either of the parties and provided that at least one of the parties shall have obtained the written consent of the proper authority in the Christian body to which he or she belongs to the marriage being thus solemnised and that consent shall state explicitly that the proposed marriage is not contrary to the rules of the body to which the party or parties belongs or belong.

C. Of persons authorised to solemnise marriages under this part of the Act.

The person authorised to solemnise marriages under this part of the Act will be:

1. Ministers of those Christian Bodies whose names are placed or may hereafter be placed in the Schedule A to this Act.

2. Marriage Officers under this part. The following persons may be made Marriage Officers under this Act by the issue to them by the Government of India, or the Local Government, of a personal warrant on that behalf:

(a) all Marriage Registrars under Part I,
(b) any minister of any Christian Body the name of which does not appear in the Schedule A to this Act.
(c) any Christian man, not being a minister, recommended to the Local Government by the recognised authorities of a Christian Body as suitable to receive such a warrant.

The Marriage Registrars shall be instructed by Government to solemnise marriages according to the Requirements of this Act and the Marriage Officers of classes (b) and (c) shall give to Government before receiving their warrants a written undertaking that they will solemnise marriages according to the Requirements of this part of the Act. This undertaking in the case of any person belonging to a scheduled Christian body and receiving a warrant under (c) will be an undertaking to conduct the marriages of the members of that body according to its own rules, (see above B.)

NOTE I. The Penalties Clauses, and general clauses at the end of the Act we have not redrafted till we obtain the views of the Council on these suggested alterations which will affect the rest of the Act.

NOTE 2. We believe that the redraft which we propose will make unnecessary the present clause 88 or any reference to the difficult conception of "personal law" which it introduces.
APPENDIX IV

Reports of Provincial Christian Councils.

The Andra Christian Council; report for 1927-28

The regular biennial meeting of the Council was held in November, 1927, at M. dak, Nizam's Dominions. The following may be mentioned as outstanding features of the work of the Council since November, 1926.

1. A Language School for Telugu students was held during the past hot season at Oo.acamund. Though it was an experiment it was very successful. The School was held for seven full weeks with five teachers, four of whom were missionaries. There were 22 students, representing ten Missions. Twelve mun. his also attended the School, chiefly as learners of the Direct Method of Language Study. The Council is exploring the possibilities of establishing a school on a permanent basis.

2. Work among Moslems is being stressed and Conferences have been arranged.

3. The Summer School of Indian Music and Lyrical Evangelism is now a permanent feature of the work of the Council. 33 students, of whom six were second-year students, attended the school this past summer. Six Missions were represented. Practical work in Lyrical Evangelism and in giving Kalaksheppams forms an important part of the work of the School.

4. The Council's Committee on Rural Education co-operated with the Rural Education Committee of the Missionary Education Council of South India in the Rural Education Conference held in Madras in August, 1928. Similar Conferences, chiefly in the vernacular, are being held in four selected centres in the Andhra country.

5. The Rev. F. L. Marler is continuing his valuable literary work in Telugu under the Telugu Literature Missionary Fund. The Council's Committee on Literature is stressing the Village Series of large type pamphlets. These are having a very wide circulation among the village Christians. The New Telugu Readers, prepared under the direction of the Council's Special Text-Book Committee, have more than justified the hopes of the Committee, Mr. Marler's thorough revision of the new Telugu Manual for Missionaries (based on Dr. Cumming's Urdu by the Direct Method) is now being used in the course for language study.

6. The Council has had special Committees working on Religious Education and the Project Method of Education.

J. ROY STROCK,
Secretary.

Bihar and Orissa Christian Council.

The Annual Meetings of the Council were held in Jamshedpur in February 1927 and at Ranchi in January 1928. The attendance at both meetings was good. The Jamshedpur meeting included a Sunday as its first day and that was necessarily a quiet day. At Ranchi a 'Quiet Day' was arranged as in 1925 and 1926. Everyone who knows has spoken of the great helpfulness of such days spent in quiet devotion and meditation, with the very minimum of any other occupation. In particular, the addresses at the Ranchi 'Quiet Day' were most valuable.
Matters connected with education have been the chief concern of this Council and its committees during the two years under review. The attempt to get a Christian Girls' High School in Bihar had failed. The teaching by syllabus for primary schools, the religious syllabus, the special difficulties of village education as compared with that in towns, teaching in backward areas, how to make religious instruction more effective; these and other questions have been before the Council and its Education sub-committees.

Since the last meeting of the N. C. C. the Lutheran Church in Chota Nagpur has marked another stage in its development. The Advisory Board was dissolved in February 1928 and Supervision by American Lutheran Missionaries ceased. A few German Missionaries have been permitted to return. They are two men and two women missionaries.

The scheme for a Union Mission Tubercular Sanatorium at Itki (near Ranchi) was taken over by Government. The main buildings of what is now a Government Sanatorium are now practically ready for occupation. At present the S. P. G. provide the doctor and the nursing staff.

The Semi-Slavery conditions of what is known in Palamau as the ‘Kamia’ system are still occupying the attention of one of the Council’s Committees, and the need for a Christian Hostel for young men working at Jamshedpur has been before us.

The Day of Prayer (July 29) was very widely observed, and vernacular paraphrases of the English leaflet were printed in Hindi, Oriya, Mundari and Santali.

The Christian Council of Bengal and Assam.

Since the last report of the Council to the N.C.C. there have been two Annual Meetings in 1927 and 1928.

The following are some of the pieces of work which the Council has done during these two years:

(a) Work among Moslems: In 1927 a Life of Jesus for Moslems was translated into Bengali as well as a number of tracts suitable for Moslems. In 1928 Dr. and Mrs. Zwemer’s visit to Bengal gave an impetus to Moslem work. They held meetings and conducted schools of instruction for workers among Moslems first in Calcutta and then in Dacca. In May last a short summer school for the study of Islamics was held at Dacca which was well attended.

(b) Rural Education: The Committee on Rural Education succeeded in securing the services of Rev. F. Ryrie in 1927 for the Training School at Chapra for two years. The U. F. C. of Scotland Mission is to be thanked for lending the services of Mr. Ryrie. The work has been going on for one year and during this time the school has justified its existence. Of the 10 Students who form the First Year class four are Christians from outside Nadia, three are Nadia Christians, two Musalmans and one a Hindu. The school is now faced with the serious problem of finding a successor after Mr. Ryrie’s two years are over. A resolution asking the U. F. C. of Scotland Mission to give the services of Mr. Ryrie to the school for a period of years is now being forwarded to the Council of the U. F. C. of Scotland Mission. Steps are also being taken to put the school on a Union basis.
(c) Bengali Language Examination: This examination up to now has been conducted by a Board constituted by the Calcutta Missionary Conference. At the last Annual Meeting of the Council a request from the Calcutta Missionary Conference that the Council take over the conduct of the Language Examination from next year came up for consideration. It was resolved then that the Council undertake the conduct of the Bengali Language Examination from the beginning of 1929. The Executive Committee of the Council is now forming a Language Examination Board.

(d) Language School: This school was inaugurated at Darjiling in March 1925. Since then it has been doing very good work and is paying its way. In 1927 the total number of students was 43 as compared with 36 in 1926. 19 Societies and organisations were represented. Examination results have been satisfactory.

(e) Extension Course for Missionaries: This year an Extension Course for Missionaries was held at Bishop's College, Calcutta from November 1st to November 8th. The number attended was 65, of these 35 were Theological Students from Serampur College and Bishop's College and 30 were Missionaries. The main theme of the Course* was the Jerusalem Council Findings with special reference to the Christian Message. It is hoped that next year a special attempt will be made to persuade the Missionary Societies to send as many young missionaries as possible.

(f) Religious Education: The Committee on Religious Education was appointed in 1927 to co-operate with Miss Van Doren in an investigation into methods of Religious Education. This year the Committee is very busy considering the report of a Calcutta Group on the Jerusalem Findings on Religious Education in the light of conditions prevailing in Bengal and Assam. It has not finished its work yet.

(g) Jerusalem Group Studies: This year a great deal of work has been done in forming groups in Calcutta and other parts of Bengal and Assam to study the Findings of the Jerusalem Council. We have experienced a good deal of difficulty in getting people to attend. In addition to those in Calcutta groups in Barisal, Dacca, Chittagong, Kalimpong and Sylhet have been formed. In certain cases the groups are still carrying on their work.

The Christian Council of Bengal and Assam suffered an irreparable loss in the sudden and untimely death of its Secretary, Dr. George Ewan, on the 2nd July this year. The late Dr. Ewan had been the Secretary of the Christian Council of Bengal and Assam since its reconstitution. During his secretaryship he rendered invaluable service to this Council and through it to the Churches and Missions in Bengal and Assam.

S. K. CHATTERJI,
Honorary Secretary.

Bombay Representative Christian Council Report for 1927-28

Since the last report of the Council to the N. C. C. two meetings were held, one on September 7-9, 1927, and the other on September 5-7, 1928. The Rev. J. F. Edwards presided at the former and the Rev. Canon L. B. Butcher presided at the latter. The work of the Council has been carried on through several Standing Committees, Special Committees being appointed whenever necessary.
The Educational Board.

Two Conferences were held during this period, one on the question of Industrial Education and the other on Religious Education. The Board has also under consideration the question of voluntary vs. compulsory attendance at religious instruction in Christian Institutions. A statement is under preparation and will be issued when it is ready.

The Union Training School at Ahmednagar has proved to be a great success as a Union Institution. Another Union Scheme which has been engaging the attention of the Educational Board is a Union Mission High School at Poona. It is hoped that this scheme will materialise in the near future.

The two Literature Committees have been able to publish a number of books during the last two years. We regret to report that both the Marathi and the Gujarati Literature Committees have suffered a great loss in the resignations of the Marathi Literature Missionary, the Rev. D. S. Savarkar, and Rev. Dr. H. R. Scott who has been acting as the Gujarati Literature Missionary for several years.

Christian Medical Association.

Matters connected with medical work are now dealt with by the Provincial Branch of this Association, the Secretary of which is an ex-officio member of the Council. The matter which has been engaging the attention of the Council in connection with medical work is the Wanless Tuberculosis Sanatorium at Miraj. The constitution for a Union Board has been adopted and Missions and Churches are being asked to cooperate. The site has been purchased and it is hoped that construction of the buildings will begin soon. The total estimated cost is Rs. 1,50,000 and a public appeal is being made for this purpose. It is also proposed that the Miraj Medical School should be a Union School.

The Language School and Examination Committee has now well-organized Schools at Mahableshwar and Poona. The attendance at Mahableshwar this year was the largest in the history of the School, viz. 91 students from 23 missions.

During this period two special Committees, one for the Marathi area and the other for the Gujarati area, have been engaged in securing cooperation in Theological Training. In the Marathi area, the Ahmednagar Theological College is inviting the co-operation of other Missions and Churches and it is likely that this co-operation will be secured at an early date.

B. BHASKARF, 
Secretary.


I understand that the purpose of a report from the Secretary of this Body is that we may have a brief review of the various interests which have come under the consideration of the Council for the past year. This report may give but passing mention of items which by reason of brevity give no suggestion as to their importance.

Furthermore, we need to keep in mind the background of our work. We are here as Christian Missions seeking to make our religions and social contributions to the new Burma which is rising out of the old and passing Burma. Here as well as throughout the whole Orient there is a leaven at work which is creating a new Burma much faster than any of
us realize. The constant agitation for changes along political and social lines, as well as the new interest and activities within the ranks of indigenous religions are all symptomatic of the changes taking place, and indicate the trend of the New Burma which is to be. With all real progress Christian Missions are always in sympathy. We are here as Christian Missions seeking through evangelistic effort, educational contribution, the creation and distribution of literature, and philanthropic institutions, not only to make Christ known in such a way as to win the loyal acceptance of Him as Lord and Master, but also to do good to many who will never follow Him in this sense. We seek to make our contribution to the common good and uplift of humanity. In carrying out some of the phases of this our common task we can work better as separate units, while in other phases we can be more effective through co-operation. The Burma Christian Council offers an important channel for this co-operative effort.

Annual Meeting of July 29th, 1927.

The opening of the Annual Meeting was under a heavy cloud caused by the death of the much beloved Dr. Kingsley. In honour of her the afternoon tea at the Y. M. C. A. was cancelled. Suitable resolutions were made a matter of record in the minutes.

The subject of Devolution of Responsibility from Mission Bodies to Indigenous Bodies was the main topic of discussion. Rev. Peter Kin Maung, Thra San Ba, and U Shwe Hla read papers dealing with this topic, which were followed by discussion from the floor. The Council also, after a year of deliberation, put itself on record as in favour of Local Option in the matter of the sale of intoxicating liquors. A resolution to this effect was forwarded to Government. U Kin Maung, Burma’s representative at Delhi, gave us a very interesting paper on Modern Trends of Buddhism, which was followed by discussion. The Education Committee submitted a report on Government’s trend in educational matters, out of which grew much interesting debate. Some of the matters were referred for further study and action to grow out of it. One item is the need to present the growing urgency for Government to provide a larger proportion of the difference between income and expenditure as a basis for maintenance grants to aided schools.

Executive Committee Meeting of November 5th, 1927.

In the interest of economy in printing and on account of the growing amount of business, the Secretary was authorized to keep “Secretary’s Notes,” etc., in typewritten form in addition to the printed minutes. Copies of these notes are sent to each of the Missions concerned. This meeting was marked by the retirement from service in the Burma Christian Council of the Bishop of Rangoon and Mr. Purser, both of whom have given much invaluable service to the Burma Christian Council and are greatly missed from our councils. Both have returned to England not expecting to return to Burma. A record of our deep appreciation of them was made in the minutes. We elected as our delegate to the Educational Conference in Bombay Rev. C E. Olmstead, and as our delegate to the Jerusalem Conference Thra San Ba, whose report has been read to this Council. The World Conference of Missions held last March and April in Jerusalem is doubtless the biggest and most important religious gathering of the year and the Findings of that Conference are the chief topic of discussion at this Annual Meeting. At this meeting the last report concerning he gambling in connection with the raising of the University Fund was field. But action was taken looking toward enforcing
the law concerning the non-use of the mails for the use of lotteries. A
flood of this material has been entering Burma from India. Arrangements
were also made for another short visit in the city from Dr. Stanley Jones

Executive Committee Meeting of January 21st, 1928.

A committee was appointed to represent the views of the Burma
Christian Council to the Cinematograph Committee of the Government
during its visit to Burma. In general we favoured the report of the
Council of Women and the report sent in by the Y. M. C. A. The Edu-
cational Committee was instructed to send a letter to Government request-
ing that the Government bear three-fourths of the difference between
income and expense in aided schools. A letter of welcome and greeting
was sent by the Council to His Excellency Sir Charles Innes, the newly
arrived Governor, to which a cordial reply was received.

Executive Committee Meeting of June 9th, 1928.

The present system of allotting vernacular normal stipends came up
for discussion. A strong plea was sent in to the Department for a
revision of the present basis of allotments. This matter will doubtless
receive further attention since our request has not been granted. The
matter of passing lottery tickets through the mail was further taken
up with the Postal Department and we have hopes that it will be stopped
at the sending office. Government's reply with regard to increasing the
proportion of difference between income and expense for aided schools
is practically a refusal, and it remains for the Council to make further
representations on this matter.

Closing.

In the above report no reference has been made to the work of the
Literature Committee on Training Missionaries. This does not indicate
that nothing has been done. The Literature Committee has accomplished
considerable, but since they are working largely in co-operation with the
Christian Literature Society, one needs to review the work of that Society
to get the results. The work of the Training of Missionaries is necessarily
largely routine and uninteresting to the general reader. The rules and
syllabus for the examinations were altered at the last Annual Meeting.
I have only referred to the major items of importance of the work the
Burma Christian Council is doing. These items have been chiefly con-
cerned with educational matters, public questions, and some miscel-
aneous items.

C. E. CHANEY,
Honorary Secretary.


The Annual Meeting of the Council was held on February 23rd and
24th. Four meetings of the Executive Committee were held in March,
May, August and November.

A wholeday Conference was held on the 18th July at the Y. M. C. A.
when representatives from the various Religious Bodies affiliated to the
Council met to consider the future position with regard to the Conscience
Clause. After a very helpful discussion it was decided to draft a Memo-
randum to be presented to Government pointing out the considered views
of the Christian Church on this important matter. At this Conference
a number of resolutions were passed with regard to the School Text
Books in use, to be forwarded to the Director of Education.
Newspaper Evangelism formed a topic for discussion in this Council for over a year, and we are glad to be able to report that this took definite practical shape in June when a start was made with an article in each of the Sunday newspapers, the Times of Ceylon and the Ceylon Observer. Regular articles have since been published every Sunday without default, and the Council is very grateful to the writers all of whom are local men. The following is the list of articles from June to November.

The Bible To-day (3 Articles). Ven. G. Vernon Smith, M.A.
The Use of Wealth. Rev. A. E. Restarick, B.A.
What is meant by Worship. Rev. G. Basil Jackson, M.A.
Christianity and Social Service. Rev. James S. Mather, B.A.
The Races and Gambling. Mr. G. P. Wishard, M.A., B.Sc.
Four Ideals of Jesus Christ (4 Articles). Ven. F. Lorensz Beven, M.A.
What is Religion. Rev. A. Hutchinson, M.A., B.D.
What is Religious Experience? Rev. A. Hutchinson, M.A., B.D.
The Brotherhood of Man. Mr. J. Vincent Mendis.
The Problem of Pain. Rev. T. Isaac Tambyah, D.D.
Why we go to Church. Rev. G. Basil Jackson, M.A.
Except a Corn of Wheat. Rev. J. Mac Leod Campbell, M.A.

The Jerusalem Conference was attended in April last by our delegate the Rev. J. S. de Silva. Mr. De Silva was welcomed back by the Council on June 1st at Bishop’s House when the Chairman of the Council was At Home to the members. The Rev. J. S. de Silva gave his impressions of the Conference at the meeting which followed.

At the Annual Meeting in February last, Rev. J. P. Wirasinga resigned his post of Warden of the University Christian Hostel, but as no successor was available he very kindly continued in office until the end of August. Mr. J. L. C. Rodrigo, M.A. took up duties at the beginning of this month as a Non-resident Warden. Mr. Rodrigo is assisted by a Sub-Warden who lives in the Hostel.

The Literature Work of the Council has been most effectively done under the guidance of Revs. H. J. Charter, B.B. and C. E. De Silva. Two Anthologies, one in verse and the other in prose have have been published for use in Christian Schools. The Commentaries on St. Mark, Isaiah and Genesis have been published, and the Commentary on the Psalms is in hand.

J. VINCENT MENDIS,
Honorary Secretary.
Mid-India Representative Christian Council Report for 1927-28

The Council held regular annual meetings in September. These were preceded by meetings of the Mid-India Christian Association, Mid-India Educational Union and Christian Medical Association. These three bodies are the official committees of the Council on Evangelistic, Educational and Medical matters. In addition to these there was in 1928 a two days Conference on Religious Education. The whole program makes a full week of work and the sessions of the three Associations give more time and opportunity for the discussion of their subjects than is possible during the meeting time of the Council itself. The machinery of the Council has been simplified by reducing the number of Standing Committees from twelve to seven.

The Conscience clause was up for discussion again, some of the Missions have already decided upon their attitude towards it.

The Three Missions in Jubbulpore are working at a plan for a Union Christian High School for boys. Meantime their students have joined the classes of the C.M.S. High School. The new High School building of the Johnson Girl's School was opened in November and now provision is made for the increasing size of the various classes.

The Education Committee of the Council was asked to arrange for an Extension Course for Missionaries.

Upon the recommendation of this Committee Resolutions were sent up to the Central Provinces Government, Educational Department, regarding modification of the curricula of the various grades of schools.

Yearly meetings for the deepening of the Spiritual Life are being held in various places in the area, the Chhattisgarh Mela, and meetings at Saugor and Khandwa are among these.

A committee on Indian Music was appointed and it is planned to have a session of a School of Indian Music in the area some time during the coming year.

Under an arrangement of the Committee on Moslem Work Dr. Zwemer gave a course of Lectures in Jubbulpore early in the year. This was very well attended, a number being present from different parts of the area. At the Council meeting the Committee along with their Report presented a Synopsis of these Lectures and also a set of Statistical Tables for the Area. Both these were ordered to be printed with the Minutes of the Council.

At the meeting of 1927 the Medical Committee proposed a study of the matter of Sex Hygiene teaching and enlisted the co-operation of the Educational Union and Christian Association. The Council endorsed the proposal and appointed a committee representing Medical, Evangelistic and Educational interests to work on the subject during the year. This committee presented a lengthy report to the recent meeting of the Council covering various phases of the question and this has been printed in the N. C. C. Review. A series of Resolutions of the subject was ordered sent to the Local Government.

Upon the recommendation of the Medical Committee a program for 1929 was endorsed looking to definite Public Health work, including the use of lantern slides on various Hygiene and Sanitation subjects, lectures, literature, a travelling cinematograph and the beginning of Surveys of different places.
A special committee was appointed to present to the next meeting of the Council "suggestions for a general program for the Christian work in this area which shall have two objects,—

(a) to enable us to more easily grasp the details of our various problems.

(b) to assist us in estimating from year by year accomplishments towards the solution of these problems."

F. R. FELT,
Secretary.


Since the last meeting of the National Christian Council in 1926, the Punjab Christian Council has met twice, on the April 5th-7th 1927 and April 24-25th 1928. During these two years some of the important matters that were dealt with by the Council are as follows:—

1. Employment Agency. The Council considered the desirability of forming an agency for the registration and employment of Christian teachers and though it ultimately decided not to establish such an agency itself, it asked another Christian organisation to undertake this task.

2. Extension Course for Missionaries. The Executive Committee of the Council was asked to investigate the possibility of holding a course for Missionaries and the plans are now on foot to inaugurate such a course in the early part of 1929.

3. Union Tuberculosis Sanatorium:—The Council initiated a Committee to take steps to study the field and make plans for a Union Tuberculosis Sanatorium in the Punjab. The Committee has been steadily working during the last two years and a provisional Governing Board has now been appointed. The Board has been registered under the Societies’ Act. A doctor has been secured and site purchased. The appeal is being issued for the necessary funds and before long the Sanatorium will be an accomplished fact.

4. Syllabus on Religious Education. The Committee was appointed by the Council to undertake the preparation of a syllabus of religious education. This Committee has almost completed its work and the negotiations are now proceeding for its publications.

5. Camp for Christian Boys and Girls. The Council arranged for a Camp for Christian girls and the Committee appointed by the Council is planning for a Camp of Christian boys.

6. On the suggestion of the Council an Urdu Paper called Mahshal, specially suited for village adults and school children, was undertaken by Rev. W. E. Rayburn and is being published monthly from Kharar. Mr. Rayburn has taken full responsibility for the Paper.

7. Temperance Sunday. The Temperance Society of the Council arranges every year for a Temperance Sunday when sermons on temperance are delivered in the Punjab Churches.

8. Converts Home. A United converts’ Home has been conducted under the able management of Rev. A. J. Kay for the past two years. This Home is managed by a Committee appointed by the Council and has done useful work.
9. *United Evangelistic Campaign.* The Council has drawn the attention of the Churches to the need of a united evangelistic week every year. The Committee is appointed to settle the details and to rouse the Churches in this connection. During 1928 the evangelistic week was observed very largely and about 45 thousand portions were sold during this one week. The Committee has fixed upon third week of March 1929 for this purpose.

10. The Survey Secretary of the Council Rev. A. McLeish collected Church and Mission and they were printed by the Council.

11. *Moral Hygiene in Schools.* At 1928 meeting of the Council a Committee was appointed to study the question of moral Hygiene in schools and colleges. Its report will be presented in April 1929.

The weakness of the Council lies in the fact that the Church Councils do not send their full quota of delegates. On whole the Indian Contribution to the work and the life of the Council has been considerably more than during the previous years and their interest is steadily on the increase. The Council is filling a very important place in the life of the Church in this Province and its usefulness to the Christian cause is now universally recognised.

B. L. RALLIA RAM,

Secretary,

Punjab Christian Council.
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