Proceedings of the Fifth Meeting
OF
The National Christian Council
HELD AT
NAGPUR
December 31, 1932—January 4, 1933

Office of the National Christian Council
Nelson Square, Nagpur

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Proceedings of the Fifth Meeting

of

The National Christian Council

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NAGPUR

DECEMBER 31, 1932—JANUARY 4, 1933

Office of the National Christian Council
Nelson Square, Nagpur
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THE
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Collieries, Deccan

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SAYA U. TUN PE, Judson College, Kokine, Rangoon.

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DR. ANNA P. MARTIN, Mure Memorial Hospital, Nagpur.
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20. Mr. D. S. Wells, 44, Lower Circular Road, Calcutta.

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A.P. Mission ... ... The Rev. J. L. Dodds
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Burma ... ... The Rev. B. M. Jones
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Madras ... ... Mr. W. H. Warren
Mid-India ... ... The Rev. Yohan Masih
Punjab ... ... Mr. B. L. Rallia Ram
United Provinces ... ... To be appointed

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THE RT. REV. THE BISHOP OF DORNAKAL THE REV. BARAKAT ULLAH

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The REV. J. S. M. HOOPER.
Mr. S. C. MUKERJI.
The REV. BARAKAT ULLAH.
The REV. J. Z. HODGE (Secretary).

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Dr. M. T. TITUS, M.E. Mission, Moradabad, U.P. (Convenor).

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Dr. YOHAN MASIH, Indore, C.I.
THE REV. S. L. SALVI, American Marathi Mission, Ahmednagar.
The Rev. J. Z. Hodge, Nagpur (Convener).

10. (a) Committee on Christian Marriage Act and Divorce:
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Dr. S. K. Datta, Forman Christian College, Lahore.
The Rt. Rev. THE BISHOP OF DORNAKAL, Dornakal, Singareni Collieries, Deccan.
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Dr. J. W. PICKETT.
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Dr. J. ROY STROCK, U.L.C. Mission, Guntur, South India.
The Rt. Rev. the Bishop of Tinnevelly, Bishopstowe, Palamcottah, Tinnevelly (Convener).

(b) Sub-Committee on Marriage Law and Divorce in Indian States:
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The Rev. F. C. SACKETT, Methodist Mission, Secunderabad, Deccan (Convener).

11. Representatives on the International Missionary Council:
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The Rev. J. Z. Hodge, Nelson Square, Nagpur.

12. Representative on the Student Christian Association:
Dr. R. B. MANIKAM, Guntur, S. India.

13. Representatives on the Committee of Management of the Henry Martyn School, Lahore:
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Dr. M. T. TITUS, M.E. Mission, Moradabad, U.P.
The Rev. A. BAKARAT ULLAH, C.M.S., Fatehgarh Churian, District Gurdaspur, Punjab.

14. Representatives on the India Sunday School Union:
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The Rev. A. RALLA RAM, 'Scaibac,' Jumna, Allahabad.
Mrs. PARKHAM-WALSH, Bishop's College, Circus Post, Calcutta.

SPECIAL COMMITTEES

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Mr. N. K. ROY, Deputy Registrar, Co-operative Societies, 28, Cantonments, Cuttack.
Mr. P. J. VARGHESE, Kottayam, Travancore, S. India.
The Rev. J. Z. Hodge, Nelson Square, Nagpur (Convener).
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   Dr. B. P. Hivale, Wilson College, Bombay.
   The Rev. Yohan Masih, U.C.C. Mission, Indore, C.I.
   Rai Bahadur A. C. Mukerji, 7, Cawnpore Road, Allahabad.
   Mr. S. C. Mukerji, 6, Mullen Street, Elgin Road P.O., Calcutta.
   Mr. B. L. Rallia Ram, Y.M.C.A., The Mall, Lahore.
   The Rt. Rev. the Bishop of Rangoon, Bishop's Court, Rangoon.
   The Rt. Rev. the Bishop of Madras, The Cloisters, Cathedral P.O., Madras (Convenor).

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   Mr. F. E. Corley  
   Dr. S. K. Datta  
   The Rt. Rev. the Bishop of Dornakal  
   The Rev. T. R. Foulger  

   Dr. B. P. Hivale  
   Dr. Yohan Masih  
   Miss I. T. McNair  
   Mr. S. N. Mukerji  
   Miss R. Navalkar  
   Mr. B. L. Ralla Ram  
   Dr. C. H. Rice  
   Mr. S. K. Roy  
   Dr. J. Roy Strock  
   The Rev. T. D. Sully

   The Rt. Rev. the Bishop of Madras, *Chairman*
   The Rev. T. W. Gardiner, *Secretary*
Proceedings of the Fifth Meeting
of
The National Christian Council
held in
Nagpur, December 31, 1932 to January 4, 1933

The Fifth Meeting of the National Christian Council (the fourteenth from the formation of the National Missionary Council in 1912) was held in Nagpur from December 31, 1932 to January 4, 1933.

The Right Rev. the Bishop of Dornakal took the chair and opened the meeting with prayer.

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

**Andhra Christian Council**.—The Rev. J. A. Curtis, the Rev. J. Roy-Strock, Miss M. Narayan Das.

**Bengal and Assam Christian Council**.—Mr. N. J. Bose, the Rev. S. K. Mondol, the Rev. F. Ryrie, Dr. O. H. Stursberg.

**Bihar and Orissa Christian Council**.—The Rev. B. A. Helland, Mr. P. Hurad, Mr. S. K. Roy, Miss M. E. Whitaker.

**Bombay Christian Council**.—Miss C. H. Bruce, Mr. P. T. Nathoiji, the Rev. S. N. Thorat, the Rev. George Wilson.

**Burma Christian Council**.—The Rev. B. M. Jones, Mr. W. B. Hilton, Ma Nyein Tha.

**Ceylon Christian Council**.—Mr. J. V. Chelliah, the Rev. Allan Vandergert.

**Madras Christian Council**.—Mr. S. Gnanapragasam, Mr. T. David, the Rev. W. E. H. Organe, Mr. A. N. Sudarisanam.

**Mid-India Christian Council**.—The Rev. W. B. Alexander, Bishop G. J. Lapp, the Rev. Yohan Masih, Dr. F. H. Russell.

**Punjab Christian Council**.—Mr. Hakim Din, the Rev. Barakat Ullah, the Rev. W. M. Ryburn, Miss I. T. McNair.


**Co-opted Members**.—The Rev. H. C. Balasundaram, the Rev. I. Cannaday, the Rev. S. K. Chatterji, the Rev. A. Thaker Das, the Rt. Rev. the Bishop of Dornakal, the Rt. Rev. the Bishop of Madras, the Rev. J. McKenzie, Dr. C. Frimodt-Moller, Mr. S. C. Mukerji, Mr. B. L. Ralla Ram, the Rev. Bishop J. W. Robinson, Miss Gertrude Roy, the Rev. Canon S. K. Tarafdar, the Rt. Rev. the Bishop of Tinnevelly, Mr. A. M. Varki.
In addition the Executive had co-opted to fill vacancies in the co-opted list, the following who were present: Dr. S. K. Datta, Miss E. A. Gordon, the Rev. J. S. M. Hooper, the Rev. H. K. Wright.

The following sent apologies for inability to attend: Dr. K. M. Bose, the Rev. G. D. Josif, Saya U. Tun Pe, Mr. J. Vincent Mendis, the Metropolitan, the Rev. E. L. Ananta Rao, the Rev. F. C. Sackett, Professor S. J. Theodore, the Rev. M. T. Titus.

Mr. S. K. Chatterji and Mr. B. M. Jones were appointed Minute Secretaries.

Visitors to the Council.—The following were welcomed to the Council as visitors:

Mr. and Mrs. E. A. Annett, Miss Begg, National General Secretary of the Y.W.C.A. of India, Burma and Ceylon, Commander P. Bonham Carter, Headquarters Secretary of the Zenana Bible and Medical Mission, Mr. and Mrs. E. C. Dewick, Mr. A. Dube, Dr. R. Frolich, Dr. K. Ihmels, Missions Inspector, Leipzig Mission, the Rev. L. Bevan Jones, Mrs. Hilton, Dr. Pos, Mr. Tracy Strong, the Rev. R. A. Barclay, Mr. Deva Dutt, the Rev. A. N. Warner.

It being reported that since the last meeting the Rev. Canon Force Jones and Mr. K. T. Paul, who were 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 12 noon and from 2.0 to 4.30 p.m. From 6.0 to 7.30 p.m. was set apart for meetings of an informal nature and the following subjects were presented—'The Church's Reply to the Ahmadiyya Challenge,' by the Rev. L. Bevan Jones and 'Herrnhut 1932,' by Mr. P. O. Philip.

It was further decided that there should be a period each day from 10.30 to 11.10 a.m. for Devotions. These were led by the Rev. J. S. M. Hooper.

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.—The following rules of procedure of the last meeting of the Council were read and adopted as the rules of procedure for this meeting.

(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 Com-
mitees 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. Report on the Working of the Council

The Rev. J. Z. Hodge presented a brief report on the working of
the Council since its last meeting. The report was as follows:

It is with unfeigned thankfulness to God we record that during these
two difficult years the work of the Council has been well maintained and all
its more immediate needs have been met. What follows is a summary of the
more important matters dealt with since the last meeting of the Council.

1. The Commission on Christian Higher Education

Having completed their work in India, the Commission submitted their
tentative findings to a representative conference held in Bombay on March
19 on the eve of their departure for England. Their report was published
in September, 1931, and met with a very favourable reception both in India
and abroad. It was at once recognised as a document of outstanding merit
and far reaching significance. Your Executive Committee took immediate
action to ensure that the work of the Commission was followed up and to
this end appointed a Continuation Committee. This committee was later
merged into the Central Board for Christian Higher Education. The Board
will report to this meeting of the Council.

2. The Mission of Fellowship

The sending of the Mission of Fellowship from the Churches in India
to the Churches in Great Britain and Ireland is regarded by many as one of
the most hopeful projects to which the Council has yet set its hand. The
dlegation sailed for England on August 20, 1932, and fulfilled a long and
arduous programme that extended from September 18 to December 12. It
is our privilege to welcome three members of the mission to this meeting.
The Churches in India expressed their interest in the mission by contribut-
ing a sum of Rs. 4,000 towards its expenses—no small achievement in
financial times so difficult as these. The sending of this mission marks a
new epoch in Christian fellowship.

3. Mass Movement Study

The field work was completed at the beginning of this year, and after a
final conference held in Nagpur, Dr. Pickett sailed for America, where he is
now engaged in collaboration with Dr. Warren Wilson and the officers of
the Institute of Social and Religious Research, preparing his report. It will
be published in the spring of 1933. This is a project that bears directly on
the Christian movement in India, and we bespeak for the report when it
appears a careful reading. The question of an extension of the work of the
Study is held over till the report of the previous Study is available.
4. **Commission on Christian Literature**

Under instructions from the Council, a small commission has studied the situation with special reference to production, publication and distribution, and their report is now to hand. There are not wanting signs that interest in this important Christian activity is on the rise and we have the happy duty to report that a special grant of two thousand dollars has been received through the good offices of Dr. Mott to meet some of the more urgent needs of Christian literature.

5. **Conferences**

The Council is alive to the value of the conference method, and it is to be regretted that financial stringency made it impossible to employ it to a greater extent. The following conferences have been held under its auspices:

**Industrial.** This met in Madras on February 20–21, 1931, and synchronised with the visit to India of Bishop McConnell. It was also notable for the presence of Bishop Gore.

**Rural.** This took the form of a special meeting of the Council’s Committee on Rural Work, enlarged to make it representative of all phases of rural work in India and Burma, and was held in Nagpur from December 17–19, 1931. Three members of the Laymen’s Foreign Missions Inquiry were also present, and we are grateful for the contribution of Rs. 1,300 they made towards the expenses of the conference.

**Mass Movement.** This conference was called to discuss with Dr. Pickett the tentative findings of the Mass Movement Study. It met from January 22–25, 1932, in Nagpur.

**Church History.** This was held at Serampore on January 28, 1932, and was called specially to meet the Church History Deputation from America.

**Social Hygiene.** Conferences were held in Nagpur from November 7–9, 1931, and in Madras from July 23–24, 1932.

**Evangelism.** This resolved itself into a retreat and was attended by representative Church leaders from all parts of India. It was held in Nagpur from August 12–15, 1932. Its findings are before the Council.

**Christian Literature.** To assist the Commission on Christian Literature in the preparing of its report, a small group of keen literature people met in conference at Nagpur from November 17–19, 1932.

Matters arising out of these conferences will come before the Council, but the creative influences they released cannot be expressed in type.

6. **Executive**

The Executive Committee met on April 8 and 9, 1931 and on March 19–21, 1932. At the former meeting, the Continuation Committee to follow up the work of the Lindsay Commission was appointed, and matters relating to Evangelism, the Mission of Fellowship, Religious Liberty, and the Mass Movement Study were considered. At the latter, the main subjects under consideration were the final plans for the Mission of Fellowship, the finances of the Council, the future of the Mass Movement Study and the question of acquiring property for a permanent headquarters. In this connection it was decided to take steps for the incorporation of the Council. In a joint session of the Executive and the Continuation Committee, held on March 18 and 19, 1932, the Central Board for Christian Higher Education was set up. On March 22, 1932, the Executive met in joint session with the Executive of the Christian Medical Association to consider the proposed Christian Medical College Scheme.

7. **Committees**

The following committees have been active and their reports will be submitted to the Council.

Theological Education; Christian Marriage Act; Work Among Moslems; Medical Work.
8. Finances of the Council

In common with organisations of a similar kind, the Council has been affected by the prevailing financial depression. Retrenchment was effected by a voluntary cut of 5 per cent. on the allowances to secretaries and office staff, and the limiting of committee meetings. The decision to allow intermediate railway fare to delegates attending the Biennial Meeting of the Council is another measure of retrenchment. With a view to securing a supplementary income to the regular contributions made by its affiliated bodies, the Executive authorised the secretaries to lay the financial position before Dr. Mott and Mr. Albert Scott, Chairman of the Laymen's Foreign Missions Inquiry. This was done, and we hear that the representation will receive full consideration. We record our warm appreciation of the loyal and generous way the various Missions affiliated to the Council have continued their support. Only in one or two cases have societies been compelled to reduce the amount of their contributions.

9. Matters Affecting the Secretariat

Dr. Oliver's term of service ended in April, 1932. We recall with admiration and thankfulness her services to the Council, more particularly in preparing and promoting plans for the establishment of a Medical College, in the preparation and publication of the Handbook on the Ministry of Healing and in promoting the ideals of the Christian family. It is hoped that on her return from furlough her services, as Secretary for Medical Work, may be available to the Council, through the courtesy of the Christian Medical Association of India.

Miss Van Doren resumed her work on the Council on 1st October, 1932. Her first duty was to attend a meeting of the sub-committee appointed by the L.M.S. to consider their policy regarding High Schools in the Kanarese, Telugu and North Tamil areas. She was present at the meeting of the Sub-committee on High Schools of the Central Board, held in Nagpur on October 14 and 15, when plans were prepared for a survey of Christian High Schools. She was able to attend the Students' Camp in Jubbulpore, and thereafter spent three weeks in the Punjab visiting high schools and promoting the interests of religious education. Committee work in connection with high schools, religious education and other matters has also engaged her time.

Mr. Philip left India at the end of May to attend a meeting of the Committee of the International Missionary Council at Herrnhut, Germany, June 23—July 4, 1932. Dr. N. Macnicol, the other representative appointed by this Council, was also present. From the minutes of the Herrnhut meeting, already circulated, and the message issued by Dr. Mott, the Chairman of the I.M.C., the members of this Council will have learned of its great significance. At a time when Mission Boards and the Churches they represent are burdened by great financial stringency and at the same time are faced by ever-widening opportunities for Christian witness and service, this coming together of the representatives of the missionary movement from all parts of the world was very helpful. It is hoped that as the result of the Herrnhut meeting we are about to enter into another stage of co-operation in which the younger churches will play a more important part than in the past in the world-wide missionary movement. After the Herrnhut meeting, Mr. Philip had opportunities of visiting the headquarters of the Basel Mission, Leipzig Lutheran Mission and the Gossner Mission, and of knowing something of the way in which the missionary interests of the Churches in Germany, Denmark and Holland are organised and expressed in active service. Later, it was his privilege to be with the Mission of Fellowship to Great Britain from September 9 to October 10 and help in their work in Belfast, Dublin, Newcastle and Leeds. This brief visit to Ireland and England gave him many opportunities of coming into touch with church leaders and those interested in the
missionary movement. Mr. Philip was also engaged in the preparation of the *Directory of Christian Missions*, and the follow up of the Conference on Industrial Problems, in addition to the general work of the Council.

Mr. Hodge spent the greater part of his time in furthering the rural policy outlined by Dr. Butterfield, bringing into being the machinery necessary to give effect to the recommendations of the Commission on Christian Higher Education as they affect the N.C.C., visiting Mission and Church councils, including the General Assembly of the South India United Church and also Christian congregations in the interests of the Mission of Fellowship and Evangelism, in the study of the Christian literature situation, in helping to carry out the Mass Movement Survey and in organising the conferences held under the auspices of the Council. All the secretaries have endeavoured to maintain personal contact with the Provincial Councils by attending their annual meetings.

Principal Gardiner, as part-time Secretary to the Central Board for Christian Higher Education has been associated with the secretariat since April, 1932.

In accordance with the resolutions of the last Council meeting, an arrangement was made whereby the services of Mr. I. D. Gunamani were shared for one year with the Y.M.C.A., and on the completion of his term of service the Executive appointed Miss M. Reid, C.B.E., as Assistant Secretary on a nominal allowance. She took up her duties in March, 1932. The office staff has remained unchanged.

10. *The Ministry of Intercession*

The Day of Prayer was observed on the first Sunday in December in 1931 and 1932; but the proximity of this date to other special calls to Prayer makes it still doubtful whether it is the best suited for the purposes of the Council. Every endeavour has been made to encourage united prayer throughout the year.

11. *Relations with Provincial Councils*

The Council has again worked in happy co-operation with the Provincial Councils. These councils are the real link between the National Christian Council and the Churches, and we record our grateful appreciation of the service they have rendered in this respect. It is largely to them we owe the encouraging measure of support given by the Churches to the Mission of Fellowship.

12. *Industrial Conditions*

The report of the Committee on Industrial Conditions coming before this meeting of the Council will show that the Christian forces have not been able to do anything new in the field of industrial welfare work. This is mainly due to the financial stringency that Missions and Churches are facing. The Council is, however, in touch with what is being done by Government and other bodies for carrying out the recommendations of the Whitley Commission.

13. *Religious Liberty*

This important and difficult subject has engaged the attention of the Executive, who appointed a special committee to handle it. While it has not been possible for this committee to meet, much useful spade work has been done, and a carefully prepared statement, drawn up by its convener, will be presented to the Council for discussion.

14. *Church History Deputation*

It fell to the secretaries to make arrangements for the visit to India in the early part of 1932 of Professor S. C. Case, Chairman of the Department of Church History in the Divinity School of the University of Chicago, and Professor W. D. Schermerhorn, Head of the Department of
Church History and Missions in the Garrett Biblical Institute, Evanston, Illinois, who were visiting the East in the interests of the teaching of Church History. We hope that as an outcome of this visit and conference a Church History Society may be organized in India.

15. *Laymen's Foreign Missions Inquiry*

While not in any way responsible for the setting up of this Inquiry, the Council Secretariat co-operated in helping the Commissioners to arrange their tours and in supplying them with information when desired.

16. *'National Christian Council Review'*

The Review has maintained its ground, but the balance at its credit is now low enough to cause concern. That the quality of the articles in the Review is appreciated is evident from the growing demand for reprints.

17. *The International Missionary Council*

Our happy co-operation with the parent body has continued, and we have maintained constant correspondence with its officers in London, New York and Geneva. These two last years have also brought us into close touch with the Christian Councils in China, Japan, the near East, Siam, the Phillipines and the Belgian Congo.

18. *Islay Mission Fund*

The Business Committee appointed by the Council have acted as an Advisory Committee to the Trustees in England and made recommendations regarding applications for grants.

19. *'The Directory of Christian Missions'*

Under instructions from the Council, the Secretariat took up the matter of preparing the new Directory. This involved much time and labour; but with the efficient co-operation of the Rev. Alexander McLeish, who had edited the Directory in former years, and the generous help of the World Dominion Press, the work was successfully accomplished, and the book was published by the C.L.S. in the spring of 1932. It has met with a favourable reception, and the sales have been such as to obviate the necessity of the N.C.C. being called upon to meet a possible deficit. This is a very gratifying result.

20. *Evangelism*

Evangelism has informed and inspired all the plans and activities of the Council. The movements now on foot in this and other lands have been closely followed and reports published in the Review. At the meeting of the Executive in April, 1931, certain tentative suggestions were put forward for the consideration of Provincial Councils and Churches generally. These were favourably received and conferences in various parts of the country made them the basis of discussion. In this connection, mention might be made of successful conferences held in Pasumalai, Kodaikanal, Sat Tal, Darjeeling, Calcutta and Nagpur. In all these meetings, the conviction was expressed that the time called for a more convincing presentation of the Gospel by word, deed and example, and that a great opportunity for a forward movement in evangelism is open to the Christian force in India. Such a movement, it is felt, is the essential work of the Church and our immediate duty lies in strengthening the Church for her task. The visit of the Burma Gospel Team in the cold weather of 1931-32 has done much to quicken interest in evangelism through the land.

21. A good deal could be said of the important part the Council Office plays as a clearing house for information relevant to the Christian cause, and the service it renders to visitors from overseas. Churches and Missions are inviting the help of the Council in increasing measure and in this we read the best vindication of the Council and the work it is trying to do.
III. The Quadrennial Conference of the Student Christian Movement in Great Britain

The Chairman drew the attention of the Council to the fact that the Quadrennial Conference of the British Student Christian Movement was holding its sessions in Edinburgh in the first week of January, and suggested that an appropriate message of greeting should be sent to that conference from the National Christian Council.

After careful consideration,

RESOLVED:

I. That the following message be cabled to the Student Conference in Edinburgh: ‘National Christian Council in session sending greetings to British students in Conference urges present conditions as presenting a call for Christian service in India.’

IV. The Mission of Fellowship

Three members of the Mission of Fellowship—the Rev. A. Ralla Ram, Mr. A. M. Varki and Ma Nyein Tha—having been able to return to India from Great Britain, and be present at the meetings of the Council, addressed special sessions of the Council on December 31 and January 1, and gave reports of the work of the Mission conveying the meaning and the message of the Mission to the Churches in Great Britain, as well as to the Churches in India.

At the business session of the Council the Chairman made a brief statement based on the reports he had received from several sources of the success that had attended the Mission. He read a letter he had received from Mr. Kenneth Maclennan, the Secretary of the Conference of British Missionary Societies and also the Secretary of the Central Committee in Great Britain which made arrangements for the work of the Mission. He also read a letter from His Grace the Archbishop of Canterbury to the Council, sent through one of the members of the Mission. These letters were as follows:

Copy of a Letter to the Chairman, National Christian Council, from Mr. Kenneth Maclennan, dated December 13, 1932.

‘The Mission of Fellowship from India closed in London yesterday, and to-day the Committee of Arrangements along with representatives of the Missionary Societies has had an opportunity of conference with the members of the Mission concerning the work and experiences of the past three months.

‘Our first reaction is one of deep thanksgiving to God for the thought of the Mission, for the circumstances which made it possible, for the Missioners who have come, and for the work they have done. We are specially grateful to the organisations in India and Burma which so generously lent the services of the various members of the Mission. We know that this has entailed on these organisations very heavy additional burdens, but they have had the salient honour of being allowed to make a big sacrifice in sending to us a group of Christians, who we believe will be the pioneers of many who in days to come will cross the seas to bring to us a deeper understanding of the universality of the Christian Church and the many-sided richness of the Grace of God in the lives of men.'
'To the Churches of India also we owe a debt of gratitude for the very generous way in which they have combined in meeting the travelling expenses of the Missioners from India to this country and home again. They, too, will feel that they have had a share in this work, and that the sacrifices they have made have been to the great spiritual gain of their Christian brothers and sisters in these islands.

'Of the Missioners themselves it would be invidious to speak. They were a unique team, each making his or her own special contribution to the fellowship. We are conscious of how much the ideal of fellowship contributed to the success of the undertaking, and we trust we here have better learned the lesson that in such fellowship alone lies the solution of the problems concerning the Christian Church in all parts of the world. The Missioners' level of culture, breadth of outlook and spiritual experience and power marked them out as peculiarly fitted for such a Mission, and it seems to us that the deputation was chosen with consummate skill, or better, with Christian insight. The inclusion of a lady in the team was a happy inspiration.

'The programme in this country was long and arduous, extending from 9th September to the middle of December, and included visits to Ireland, Wales and Scotland, as well as to the larger cities throughout England, and it is a matter for gratitude that none of the Missioners suffered from the heavy physical strain. Indeed the marvel is that multitudinous meetings and our unkind climate did not seriously affect the health of all of them.

'The principal cities visited were Belfast, Birmingham, Bristol, Cardiff, Dublin, Edinburgh, Glasgow, Leeds, Leicester, Liverpool, London, Manchester, Newcastle, Swansea. The general plan was to spend approximately a week in each place. The Missioners addressed in all over 250 meetings. In some centres the meetings were confined to the city visited; in others surrounding towns were reached; the Missioners worked as a team in one place, in another they each separately addressed a series of meetings; while sometimes programmes took the form of a series of meetings for a special enrolled 'convention.' The last week of the Mission was spent in London and was concluded by a great United Thanksgiving Service in St. Paul's Cathedral.

'A striking feature connected with the visit was the interest shown not only by the Churches in our land, but by such bodies as the municipal authorities, chambers of commerce and Rotary clubs. In most places visited, there were functions of welcome by one or other of these bodies. The educational world was given a special place in all the programmes, and the visits to the secondary schools and the meetings with university students were not the least fruitful parts of the Mission's work. We were specially thankful for the meetings in theological colleges, and with clergy and ministers; in these the great theme of the Cross of Christ was central in all the discussions. The public meetings were very notable and the attendances generally ranged from 1,500 to 2,000.

'It was only fitting that the Mission should culminate with the reception of the Missioners by Their Majesties the King and Queen. This gracious act fittingly expressed the feeling which had grown up in the hearts of their people here towards our guests.

'The message centred round the Person of Jesus Christ, and the call was to complete acceptance of His Lordship. In these days when the whole objective of Christian Missions and the content of the Christian Message are being subjected to the severest examination, the Missioners have rendered signal service by calling the attention of people in the country afresh to what is central in the Christian message—the redemptive power of the Cross and the reality of the Christian's union with his Lord. Men and women in the Churches here must have felt, as they listened to the story of the power of the Gospel in India and Burma, that in this common experience of the Grace of God there lay the only hope of a real fellowship.
between East and West that will transcend all differences of race, clime, tradition and outlook.

'Apart from the striking emphasis of central truths and indications of fresh aspects of truth which the Church in India might reveal to us, the mere fact of the presence of the Missioners amongst us was very significant. A group coming to us as a fellowship was much more valuable than any number of individual visitors would have been. The great impression left behind is that of the reality of the Church Universal.

'Such a Mission could not visit this country at the present time without its members and the Committee of Arrangements being deeply conscious of the political situation in India, and evidently the Missioners were themselves greatly surprised to find so much sympathy everywhere with India's best aspirations, and the desire—baffled by and sometimes ignorant of the complexities of the situation—that the solution should be right and just. Of course discussion of detailed political programmes was not introduced into the programme of the Mission, but the Missioners found many opportunities of explaining the spiritual significance of the problems of India, bound up as they are with elements of Indian life which closely concern the Church—India's poverty and the need for mass education and the economic uplift of the people. Advantage was taken in answering questions in public conferences and in many private conversations, to deepen the interest of Christian friends in England in the spiritual bearing of India's problems.

'As the Missioners leave us, our thoughts turn to India and to the life and work of the small Christian Church there, which it is more and more clear has a great part to play in the national life. We all feel that we have been drawn nearer to that Church; that we understand it better; that we wish to be able more sympathetically to share its life and work; and that in Him who has called us all into His service we are really one.

'We are sure that the impression on the Church here has been to create the desire that at some suitable future time we should have similar visits from the Near East, China, Japan and Africa.

'It is hardly necessary to add a word about the rich personal friendships many people here have established with individual Missioners. These must count for much in our respective work in days to come. As we say "Good-by" to them we thank God and take courage, and pray that He may abundantly bless the Churches in India, and the National Christian Council which has drawn them so effectively together in sending this Mission to us.'

_Copy of a Letter to one of the members of the Mission from the Archbishop of Canterbury, dated December 14, 1932._

'I should be grateful if you could take some opportunity of expressing to the National Christian Council in India my gratitude for their response to the invitation addressed to them by the Conference of Missionary Societies in Great Britain and Ireland that they should send to this country a Mission of Christian Fellowship. I know that this gratitude is shared by multitudes of my fellow Christians in Great Britain and Ireland who have had the privilege of welcoming and hearing the Mission. I know also what an impression the mere presence of the Mission as well as the words which its members have spoken has made among us. You and your colleagues amply fulfilled the injunction of St. Peter (1 Peter iv, 10.) "According as each hath received the gift, ministering it among yourselves as good stewards of the manifold grace of God." I earnestly hope that this may be the first of similar missions from Churches in Asia and Africa. We are all grateful to the National Christian Council for having made this Mission possible. You will take back to your fellow Christians in India, I hope, happy memories of your visit and the cordial fraternal greetings of their brethren in this country.'
The Rev. J. Z. Hodge gave a statement of the amounts received towards the expenses of the Mission and the expenses so far incurred. This statement showed a debit balance of Rs. 1,672-10 7. It was announced that the Central Committee in Great Britain had placed at the disposal of the N.C.C. a sum of Rs. 1,700, being the surplus of the money raised by that Committee for the expenses of the Mission in Great Britain.

MISSION OF FELLOWSHIP

Receipts and Payments to 21-12-1932

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RESOLVED:

II. That this Council records its deep appreciation and gratitude to the Conference of British Missionary Societies and to the Central Committee in Great Britain for all that was done in many ways, material and spiritual, to contribute towards the success of the Mission and to support and help the missionaries in their work.

The Council further thanks the Conference of British Missionary Societies most heartily for its generosity in placing at the disposal of the Council the surplus funds raised in England for the work of the Mission and accepts this gift as a further token of the Christian fellowship between the Churches of Great Britain and of India.
III. That a united effort be made to carry over the message of the Mission, preferably by the missioners themselves, to the Churches and Missions in India and it was remitted to the secretaries, in co-operation with the Provincial Christian Councils, to take the necessary steps in this connection.

V. Evangelism

The Rev. J. Z. Hodge presented the Report of the Conference on Evangelism, which took the form of a retreat held in Nagpur on August 12–15. The message from Herrnhut, stressing the need of a forward movement and inviting the National Christian Councils to undertake a fresh study of methods of Evangelism, was brought forward by Mr. Philip. A discussion took place. It was strongly urged that evangelism was the most important work before the Council; that there was no better road to unity and power. Emphasis was laid on the vital need for spiritual revival and a recall to consecration by witness, and in the recommendations passed the Council unanimously sounded the call to advance. The report is as follows:

A Retreat on Evangelism, arranged by the National Christian Council, was held in Nagpur from August 12 to 15. It was attended by 27 delegates, representative of all the Provinces, including Burma. A noteworthy feature was the presence of a number of Indian pastors. A time of very happy fellowship was spent, and much valuable information obtained from the interchange of counsel and experience. The retreat was called for the purpose of eliciting representative opinion in regard to plans for a forward movement, so that a lead might be given to the Council, at whose next meeting evangelism will occupy a central place. At the beginning of each session a period of devotion was held, led by various delegates, and much time was given to prayer.

Mr. Hodge, introducing the subject, explained the reasons which had led the N.C.C. to take up the matter of evangelism. Our call goes back to Christ's commission; but it receives special urgency from the unprecedented conditions, both economic and political, that obtain in the world today. These, together with the spread of communism and the breaking away from religion, are causing worldwide unrest, in the midst of which the need of the human heart for a revelation of God is striving to find expression. In India, where the times are specially momentous, the Council has been encouraged to take up this task by many factors, such as the Mass Movements Study, which has shown that through the group the Gospel is winning its way; the new interest in Rural Reconstruction, with its insistence on the need for an adequate central driving force; the Lindsay Commission Report, appealing to the colleges to regain the position and Christian initiative they once held, and showing the way; the marked increase in the Christian community as revealed by the Census; the remarkable movement in the Andhra country, where the caste people, hitherto impregnable, are coming to Christ; the gathering strength of the movement for Christian union; the place still held by the Bible as a 'best seller.' In keeping with these considerations, a resolution was received from the Central Conference of the M.E. Church, definitely calling on the N.C.C. to inaugurate a Forward Movement in Evangelism. With these facts before them the Council feel that the call to a forward movement is the call of the Spirit of God, and, while realising that a spiritual movement cannot be coerced or organised, they urge on all the need of waiting upon God in prayer to discover what the Spirit is saying to the Churches.
During the four succeeding days the various aspects of the movement, were studied, including reports of conferences recently held at Sat Tal Kodaikanal, Pasumalai and Calcutta, and there was a marked unanimity of thought on the part of delegates on most of the important issues. Four main points emerged from the discussions:

I

United witness was borne to the belief that the time was undoubtedly ripe for a forward movement. Workers from different fields referred to the deep spiritual longing that existed in the hearts of all amongst whom they came in contact, whether Hindus or Muhammadans, students or others. Several testified to the wonderful change that has recently come over people in their districts; old faiths are losing their grip; in the caste movement the caste people are being drawn to Christ by seeing that the outcaste Christian has something they themselves have not got; on all sides there is a willingness to hear the Gospel. The all-important question now is, how to bring the Christian Message to meet the needs of the new day.

II

The objective of the movement was defined as the presentation of Christ, who is Himself the Evangel, by word, deed and example, on the part of all the Christian forces in India to all the people in India, so that men may be brought into living contact with Him and accept the salvation that God offers in Him. The aim is Conversion—thought to be a better term than 'Proselytism,' which sometimes implies an attempt to bring people into the Church by wrong methods and may mean a change of creed rather than a change of heart. It was further felt to be necessary that converts should join the Church; there is danger in 'secret discipleship' and in the baptism of those who are not prepared to enter a Church; converts, it was felt, lose much by withdrawing themselves from the fellowship of Church membership, and at the same time the fellowship of the Church loses by their remaining outside. Conversion is a process as well as a crisis, and is completed by the convert joining the Church and sharing its privileges and responsibilities.

III

What are the best means to be employed to attain this aim? Great emphasis was laid in this connection on the need for witness to Jesus Christ—His Life, Death and Resurrection; a witness not of words only but of life; that this could only be effectively given by those who, having entered into the fullness of life in Christ, can testify to His salvation by personal experience; that the message must be clear and definite both in its subjective and objective expression. Workers among Hindus, Muhammadans and Animists were united and emphatic on these points. Witness-bearing, therefore, may be considered a guiding principle to be kept in view in all the following methods.—

(a) Preaching. 'But we preach Christ.' This method is still primary.

(b) Teaching. This is another fundamental method. 'To make all men see,'

(c) Production, Publication and Distribution of Christian Literature. The importance of preparing and publishing a new series of 'Tracts for the Times,' setting out the essentials of the Christian Faith, one by one, was emphasised.

(d) Lyrical Evangelism, Visual Evangelism, Religious Drama. These three methods were recommended by several speakers as making a strong appeal and breaking down prejudice. Religious drama has been very helpful from the point of view of religious education in work among both Christians and non-Christians, though its success depends on the nature of the people themselves and the way it is presented. Prejudice against it has
existed, owing mainly to the disrepute into which it has fallen through the prominence usually given to the buffoon. It is essential that the plays should be prepared and performed in a devotional atmosphere, by those who have had a definite religious 'experience.'

(e) Evangelistic Week. In spite of certain difficulties, such as the impossibility of arranging a simultaneous week in all areas and the tendency for interest to flag in course of time, this method was felt to be of very great value. The work calls for self-denial, it affords a unique opportunity for united witness, and is a means of starting ordinary church members on Christian work. All members of the Christian community, including professors of colleges and students, should be encouraged to join, and in this connection it was suggested that there should be more co-operation between educational and mission workers than there is at present. The distribution of Gospel portions is the best way to reach Moslems. The Evangelistic Week is a great opportunity for the lay worker.

(f) Christian and Non-Christian Festivals. These had been found to provide a good opportunity for bearing witness to the fundamentals of the Christian position. This was specially true in work among Moslems.

(g) The Round Table Conference method, and sharing with other faiths, was advocated by more than one speaker.

Methods of approach to different sections of community were discussed:

(a) Hindu. (The Rev. H. C. Balasundaram, Allahabad.)

i. First, and most important of all, the messenger must lay emphasis on his own relationship to and experience of Jesus Christ. Christ is already accepted almost universally as a historical character, but a Hindu yearns to know of something that must come from the innermost depth of the heart. This is a greater need to him than even politics.

ii. The message must be sure and definite. The messenger must give proof of his belief that Jesus Christ can transform the life of the individual. A Hindu appreciates religious 'bigotry.'

iii. Close fellowship in meditation and silence together in the presence of God.

iv. The greater use of the New Testament, by reason of which the messenger should show that the best picture of Jesus Christ must be drawn in the heart by Christ Himself.

The result of such contact with a Hindu is that he will be drawn to Jesus Christ, even if he may not be prepared for baptism.

Ma Nyecin Tha spoke of the experience of the Gospel Team in dealing with Hindus, and stated that the one thing a Hindu wants is to know 'What Christ means in your personal experience and what He has done in your life.'

(b) The Moslem. (The Rev. D. A. Chowdhury, Bengal.)

Mr. Chowdhury associated himself with the views expressed by Mr. Balasundaram as to the right approach to the Hindu. These would hold true of the Moslem also. In addition he urged—

i. The worker must be trained. He should have such a thorough training in Islam as will give him some idea of the mind and ideas of the Moslems today, of their religious background and daily duties. He must also know what are the things in the Christian message that are of primary importance in this work. To a Moslem Christ is the great stumbling block; the worker must get to the bottom of why this is so. He believes in the absolute unity of God; the worker must be able to trace the origin of this belief. In Islam, the will of God is omnipotent. The relationship of God to man is regarded in the light of Master and servant rather than of Father and son, but there is no reference to holiness or love; the idea of purity, as used in the Koran, implies outward observances, ablutions, etc. The Moslem must be led to enthrone God morally. In the approach to Moslems the worker should place Christ and Muhammad side by side. When further
light is required as to the attributes of God as shown in the Koran, the life of Muhammad should be examined.

ii. Men of spiritual initiative and ability are required for the work.

iii. More use should be made of literature; a whole-time worker should be set aside to produce literature for Moslems. The use of pictures should be avoided. Newspaper evangelism should be employed, as is done by Moslems themselves.

iv. A life of self-sacrifice has a strong appeal to them, and some of God’s servants must take to the life of a pir.

(c) Animist. (Mr. P. Hurad, Bihar and Orissa, and Mr. D. S. Wells, Bengal.)

In spite of their faith in witchcraft and evil spirits, Animists desire fellowship with God. Difficulty was experienced by early missionaries, because of the desire of the people to ‘see’ God; they were not at first satisfied when told He was a spirit and was revealed in Jesus Christ. After the first baptism the fire spread from village to village, and the Church of Chota Nagpur is the result of that mass movement. The idea of sin is not understood. The best methods of approach are prayer, teaching first of God and leading on to Christ and telling of Christ’s power over demons.

(d) Urban People. (The Rev. Canon Tarafdar, Bihar and Orissa.)

Personal work is of the first importance. Y.M.C.A. methods, visiting, reading-room, inviting speakers were employed. Lack of proper workers makes it difficult to follow up results.

(e) Rural People. (The Rev. S. T. Moyer, C.P.)

It was necessary, first of all, to get the people interested and sympathetic. Then an adequate and effective presentation of Jesus Christ is needed; He will do His own work. The work must not be hurried, and visits of three weeks should be paid to villages—preaching, music, medical work, hygiene and memory work being employed. Where possible schools should be started, with a curriculum which includes an adequate presentation of Christ. The methods adopted by Dr. Kagawa, in the Gospel Peasant Schools of Japan, were referred to by Mr. Hodge, and it was thought such schools would be of immense service in India.

(f) Women and Girls. (Ma Nyein Tha, Burma.)

House parties were held at hill stations, where family prayer, Bible classes and discussion groups took place, with the definite object of deepening spiritual life.

(Miss Rinman, C.P.).—Bible classes for girls made them more effectual in their Christian life at home. She referred to the difficulty of using women for zenana and village work under present conditions.

(g) Students. (The Rev. H. C. Balasundaram.)

He pointed out some of the difficulties to be taken into consideration with special reference to secularism.—

i. The wide gulf between Christian youth and their seniors within the Church of Christ, which has an important bearing on work among them. The student is not attracted to the Church.

ii. Intense economic problem. The difficulty of finding employment after they leave college tends to make them materialistic.

iii. Political situation. Until the political situation between England and India is considerably altered, young people will not readily consider their relationship to the Church or the work of evangelism.

iv. Literature from the West, in which they are deeply versed, especially the writings of Bertrand Russell, Bernard Shaw and H. G. Wells, is undermining religious faith and practice.

v. The Self-Respect Movement, a political non-Brahmin movement started against the domination of the Brahmin, which has now become anti-religious.

The student is asking questions—‘Is God related to human life?’ He cannot reconcile a God of love with present conditions; ‘Is God an indi-
vidual entity? 'Is it just the survival of the fittest?' 'It is said that, particularly in India, religion has been the cause of all feuds; why not banish it?' 'Service and humanity are taking the place of religion.'

In view of all these things two methods have proved effective.—

(a) Show them that they are members of the Christian Church also and that its future is in their hands. It is of the utmost importance to the Church to get these young student Christians to realise this.

(b) Exercise humility, patience and faith in them, allowing them to speak out frankly and to take the lead on occasions.

(Rev. D. A. Chowdhury)—In reference to Moslem students he spoke of the college at Aligarh, which has done much to break down faith in religion, also the activities of the Ahmediyyas, who are trying to use the Bible in elucidating the Koran. These things give a chance for the Christian Message.

Several speakers referred to the dangers of the Self-Respect Movement which is spreading very rapidly, especially in South India, and is now attacking Christianity. Propaganda is taking place even in rural institutions. This constitutes a call for the production of more and better vernacular literature.

IV

All were agreed that evangelism was essentially the work of the Church and could only be successfully undertaken by the Church. This conviction influenced the discussion as to whether a title should be given to the forward movement or not, and led to the conclusion that the adoption of a title, at any rate at this stage, was inadvisable, as it might seem to separate the movement from the Church herself. Our aim should be to stimulate and strengthen the Church for her great task. It was pointed out that the Church must become a real fellowship if she is to reap the fruits of evangelism. She must be a Church indeed, and not merely a crowd. Many valuable suggestions were made in this connection, such as—the holding of retreats for pastors; the formation of study and prayer groups; the provision of more and better devotional literature; the bringing out of a Prayer Calendar, and the issue, from time to time, of a Bulletin giving news of the progress of the movement; the setting aside in each province of a special worker, who could devote his whole time to the interests of the movement and help to secure the co-operation of all the Churches; an endeavour be made to arrange for visits from Christian leaders from other countries, such as Dr. Kagawa of Japan, and Dr. T. Z. Koo of China; that the Churches should be encouraged to study the Christian message afresh in its relation to present trends in Indian thought and action, and to rethink the whole question of method in presenting the Gospel of Christ. The importance of finding out the best methods was strongly emphasised.

To sum up, the conference was definitely of opinion that, before an All-India Forward Movement in Evangelism was launched, every endeavour should be made, through Provincial Christian Councils and other bodies, to enlist the sympathy and support of all the Churches. It, therefore, called upon the National Christian Council:

1) To request Provincial Christian Councils, Church and Mission bodies to study afresh the whole subject of Evangelism, in view of the desperate needs of the hour, and report to the Council.

2) To make available in The N.C.C. Review information as to the progress of Evangelism, both in India and in other parts of the world.

3) To give the subject of Evangelism a central place at the Biennial Meeting of the Council, to be held in Nagpur from December 31, to January 4, 1933.

A sub-committee was appointed to prepare a statement, in the light of opinions expressed, setting out the meaning and purpose of the movement, with special reference to the objective, the message and the manner of presentation; and their report, after amendment, was accepted as follows:
Objective

The situation throughout the world is an urgent call to a bolder and more convincing presentation of the Christian Gospel, for the world is in desperate need of regeneration. In view of this situation, and in consequence of the appeal addressed to the N.C.C. by some Churches and Councils, we, members of the various Churches in India, are met here, on the invitation of the N.C.C., to consider the need for a renewed evangelistic effort on the part of the Church in India to the peoples of this land. We would urge the N.C.C. to issue a call to the Churches to take up the task of evangelism with fresh resolve and a more earnest response to the leading of God, and to co-ordinate the efforts of the Churches in this direction.

The primary task of the Church in India is the presentation of the Gospel of Christ to the peoples of the land. Her aim is the conversion of individual men and women to a new life in Christ, to complete surrender to God and to new relations of love with their fellowmen. From a true conversion there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and new determination to eliminate the evils of society.

Message

Our message is Jesus Christ. He is the revelation of what God is, and of what man, through Him, may become.

Jesus Christ, in His life, through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as Almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them the burden of sin, forgiving them, as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

Methods

We suggest that the Churches be urged to study different methods of evangelism in relation to their own environment, and that the National Christian Council be asked to gather, and make available for the use of the Churches, information regarding productive methods.

List of Delegates

Andhra.—Miss L. Keans, A.B.M.U., Narasaravupet.

Bengal.—Mr. D. Scott Wells, Secretary, Baptist Mission, Calcutta; the Rev. D. A. Chowdhury, Church of Scotland Mission, Budge-Budge.

Bihar and Orissa.—The Rev. Canon S. K. Tarafdar, C.M.S., Bhagalpur; Mr. P. Hurad, Gossner Evangelical Lutheran Church, Ranchi.

Bombay.—The Rev. D. A. Yardi, C.M.S., Poona.


Mid-India.—Dr. Yohan Masih, United Church of Canada, Indore; Bishop G. J. Lapp, American Mennonite Mission, Dhantari; the Rev. S. T. Moyer, General Conference, Mennonite Mission, Basna; Miss V. Rinman, Swedish Mission, Chhindwara.

United Provinces.—The Rev. H. C. Balasundaram, British and Foreign Bible Society, Allahabad; Rai Bahadur A. C. Mukerji, General Secretary, National Missionary Society.

Punjab.—Mr. W. H. L. Church. Bible Society, Lahore.

Burma.—Sayama Ma Nyein Tha.

Nagpur.—The Revs. J. E. Borgman, A Robertson, T. W. Gardiner, W. S. Silas, S. B. Singh, Misses Blasdel, Sutherland, and others.

N.C.C.—The Rev. J. Z. Hodge, Miss May Reid.
After full discussion,

RESOLVED:

IV. That believing as we do that the promoting of Evangelism is the essential work of the Church and seeing in the present grave world situation an urgent call to a fuller expression of Christian life and fellowship and to a bolder and more convincing presentation of the Christian Gospel, we request the officers of the Council to issue a Call to the Churches in India to take up the work of Evangelism with fresh resolve and a more earnest response to the leading of God.

V. That this Council is of opinion that Evangelism can only be furthered by the deepening of the spiritual life of the Church by such means as holding retreats for pastors and Church workers for congregations and for special groups; the formation of study and prayer groups for men, women and children.

VI. That in order to assist the Churches in their Ministry of Evangelism and further to help in co-ordinating the efforts being made, or likely to be made, the Secretaries of the Council be instructed to make, in co-operation with Provincial Councils, a fresh study of the whole situation as it affects Evangelism, with special reference to the variations in success which the work presents and the relative productiveness of the methods employed. Such an examination would, it is believed, stimulate the Church to more earnest and productive effort.

VII. That this Council having heard that it may be possible for Dr. Kagawa to visit India in 1933 extends to him a cordial welcome and assures him of its wholehearted co-operation in his work; it further instructs the Executive, in co-operation with Provincial Councils, to make the necessary arrangements for Dr. Kagawa’s visit and to take steps to raise a fund sufficient to meet the necessary expenses.

VIII. That the Executive be instructed to take up with the National Christian Council of China the possibility of arranging for a Mission of Fellowship from the Churches in China to visit India in 1934.

VI. The Central Board of Christian Higher Education

The Rev. T. W. Gardiner, Secretary to the Central Board for Christian Higher Education, presented the report of the Board. After questions and discussion the report was accepted. It is as follows:

REPORT OF THE CENTRAL BOARD OF CHRISTIAN HIGHER EDUCATION FOR 1932

I. Organisation

The Continuation Committee, appointed to follow up the work of the Commission on Christian Higher Education in India, met in Nagpur from November 10th-12th, 1931, and, amongst other things, passed resolutions recommending the establishment of a Central Committee as an integral part of the N.C.C., to act as its Standing Committee on Higher Education, and of Provincial Committees, to which should be committed the functions set out on p. 200 of the Report. It was also decided that the control and co-relation of Research and Extension should be regarded as the responsibility of these Provincial Committees, instead of setting up special committees for that purpose, as recommended in the report. The duty of bringing into being such Provincial Committees was entrusted to the secretariat of the N.C.C.

At a joint meeting of the Executive Committee of the N.C.C. and the Continuation Committee, held in Nagpur, on March 18th and 19th, 1932, the Central Committee, to be known as the Central Board for Christian
Higher Education, was set up. It was decided that it should consist of 20 members, of whom at least one half should be Indian, and that the membership should be representative of educational and general interests.

The following were appointed members of the board:

The Rev. C. E. Abraham, Dr. J. J. Banninga, Mr. K. C. Chacko, the Rev. Bishop J. R. Chitambar, Miss L. Devasahayam, the Rt. Rev. the Bishop of Dornakal, the Rev. T. R. Foulger, Dr. B. P. Hivale, Dr. A. G. Hogg, the Rev. Canon W. E. S. Holland, Dr. E. D. Lucas, the Rt. Rev. the Bishop of Madras, Dr. Yohan Masih, Miss I. T. McNair, Mr. S. N. Mukerji, Mr. B. L. Ralla Ram, Dr. C. H. Rice, Mr. S. K. Roy, Dr. J. Roy Strock, Dr. W. S. Urquhart, with the Rev. T. W. Gardiner as Secretary.

The Central Board has held one meeting, on July 27th and 28th, 1932, and is to hold its second meeting on December 30th and 31st, the minutes of which will be sent along with this report. The desirability of having a full-time secretary of the board was recognised, but, owing to the fact that the Mission Boards were not in a position to make additional financial contributions for this purpose, the arrangement was agreed to whereby the Rev. T. W. Gardiner, of Nagpur, should give his part-time services to the board as secretary for a period of one year. It was also agreed that the Secretary of the N.C.C. should ask the Christian colleges to make contributions to cover the expense of the board for 1932, which it was estimated would amount to Rs. 3,000. These resolutions have been carried out, and a sum of Rs. 1,995 has already been contributed from the Christian colleges for the expenditure involved in the establishment of the Central Board.

In the meantime the Provincial Boards were being set up, on the initiative of the Secretary of the N.C.C., through the Provincial Christian Councils. There are five of such boards for the Provinces of Madras, Bengal, Bombay, Punjab and the United Provinces. In connection with the Christian Councils of Bihar and Orissa and of Mid-India, no boards were appointed. In the former province there is only one college, and in the latter the two colleges, the Indore Christian College and Hislop College, seem to be related more naturally, the one to the U.P. and the other to Bombay. It was, therefore, provided that St. Columba's College, Hazaribagh, should come under the purview of the Bengal Board, and that on that board the Bihar and Orissa Education Committee should appoint two members. Similarly, the arrangement was agreed to by both the Bombay and Mid-India Christian Councils that Hislop College should be connected with the Bombay Board, and that the Mid-India Christian Council should appoint four members to that board. A similar arrangement is in process of being reached with the U.P. Board in connection with Indore Christian College.

The composition of the Provincial Boards is in all cases based on the same general principles. Representatives of collegiate and high school education, of theological schools or colleges and teacher training institutions, along with representatives of what may be called general and Church interests, appear on all the boards. In the constitution of all the boards provision is made for co-opted members. Naturally the size of the boards varies. Madras, of course, has the largest board, composed of 36 members. In connection with this board there have been set up Regional Committees for four regions of the Madras Presidency—Kerala, South Tamil, Andhra, and Madras and Mysore regions. These Regional Committees are composed of representatives of the region in the South India Board, members of the N.C.C. Committee on Theological Education in the region, and co-opted members. They are proving specially useful in connection with framing programmes for Research and Extension. After the Madras Board, the next largest boards are Bengal and the Punjab, with 32 members each; the U.P. Board has 24, and the Bombay Board, including four representatives from Mid-India, has 19 members.

Bengal is the only Province in which more than one meeting of a
Provincial Board has been held. In both Bombay and the Punjab no meeting could be held till the middle of November. It is, therefore, evident that the boards have not yet had time to settle down to their work, and the reports received from them necessarily deal rather with the framing of proposals than with definite achievements. It must be recognised, therefore, that this first report is of necessity rather tentative, and it is expected that, as the Provincial Boards gain experience and develop their work, the annual reports will be more adequate.

II. Specific Recommendations of the Commission

1. South India

Two very important decisions have already been taken to carry out recommendations of the Commission. It has been decided to close Wesley College, Madras, at the close of the current academic year. The Methodist Mission has issued a scheme for the utilisation of the college buildings as a Union Training College for Graduate Teachers, involving the use of the high school as the practising school attached to the college. It was recognised by the Commission that there was urgent need of such a training college, and it is gratifying that the prospects are favourable for the establishment of such a college. It is earnestly hoped that the necessary funds will be obtained, and that the offer of the Methodist Mission will result in the establishment of this much-needed college. (See also under Plans and Appeals.)

The second important decision is that of the S.P.G., to close the Bishop Heber College, Trichinopoly, at the close of the academic year, 1933–34, and to co-operate in the Tambaram scheme of the Madras Christian College.

The B.A. classes in the Findlay College have been closed, and the Synod of the Methodist Church is considering the question of closing the Intermediate classes. The authorities of Voorhees College, Vellore, have considered the proposal of the Commission that this college should be given up, and have decided against it. The Tambaram scheme of the Madras Christian College has been revised in the light of the Commission’s recommendations regarding halls, and considerable progress has been made with the building of the science block and the general preparation of the site.

The American College, Madura, has obtained recognition by the University in Philosophy, and the University is considering its application for affiliation in Honours Economics. The college is also taking a leading part in the preparation of a programme of Research and Extension, in accordance also with the recommendations of the Commission.

It is most regrettable that it is not possible to give a more encouraging report of the progress of the scheme for a Union Christian College for the Andhra country at Bezwada. Hitherto the only Missions which have promised to co-operate in the scheme with the United Lutheran Mission are the Methodist and the C.M.S. Their promises of help in initial outlay amount to one and a quarter lakhs, whereas the scheme cannot proceed unless a sum of six lakhs, at any rate, is promised by Missions other than the Lutheran Mission. A report of a conference on the subject, held at Bezwada on the 16th December, accompanies this report as an appendix, and this report is to be discussed at the meeting of the Central Board on December 30th and 31st. It will be seen from the report that, unless a sum of at least 4½ lakhs is promised, in addition to the amounts already promised, within the first half of 1933, there are grave fears that this scheme, which is recognised on all hands as the only satisfactory solution of the problem of collegiate education in the Andhra country, will not materialise. This is surely a possibility which all bodies responsible for carrying out the recommendations of the Lindsay Report should make every effort to avert.

The Union Christian College, Alwaye, and the C.M.S. College,
Kottayam, have drawn up a constitution for a Joint Council for both colleges, as recommended by the Lindsay Commission, and have together formulated extensive plans for development. (See under Plans and Appeals.)

The St. Christopher's Training College for Women, as the Lindsay Report recommended, has removed to a site in close proximity to the Bentinck Girls’ High School, Vepery, the management of which the college hopes to take over, if funds permit.

2. THE PUNJAB

The rebuilding scheme of the Forman Christian College, of which the Lindsay Commission cordially approved, has had to be postponed for want of funds. But in the plans for the new college ‘the hall’ system has been embodied. The college has also accepted an invitation from the Punjab Christian Council to be the Central College for Research and Extension in the Punjab, and the Principal has been asked by the Punjab Board to explore the possibilities of more efficient co-operation in this field.

The authorities of the Kinnaird College have framed a scheme for the removal of the college to a new site, about a mile from the proposed site for the Forman Christian College. It is proposed to finance the scheme by borrowing a sum of Rs. 90,000, and to raise in addition a sum of Rs. 50,000. This sum, along with the amount realised by the sale of the present property, would, it is thought, enable the new scheme to be started. The complete scheme involves much heavier expenditure, amounting to over 12 lakhs. The scheme is in line with the recommendations of the Lindsay Report.

3. THE UNITED PROVINCES

The developments taking place in Allahabad are noteworthy. Since the time of the visit of the Lindsay Commission the college has been exploring the possibilities of a university connection which would offer valuable teaching and research opportunities, while at the same time presenting a real measure of autonomy and freedom. It has now undertaken B.Sc. classes in Agriculture, under an arrangement which constitutes the Agricultural College virtually the Department of Agriculture of Allahabad University. Meanwhile the Executive Council of the University has passed a regulation permitting the colleges to give University teaching in subjects or parts of subjects not provided for by the University. This extension of the functions of the internal colleges is a definite step in the direction of their becoming constituent colleges; and makes it immediately practicable and worthwhile to add to the staff at Holland Hall. The forming of a department of teacher-training and educational research in connection with Ewing Christian College is also proceeding. The high school is being brought under the administration of the Board of Directors of the college; and the improvement of its educational and religious character is to be the first duty of the College Department of Education. The three institutions, the Ewing Christian College, Holland Hall, and the Agricultural Institute, are being amalgamated, and will be under one board and one administration, and the whole will in future be known as the Allahabad Christian College.

In the Lucknow Christian College a Teacher Training Department of C.T. grade is a new development. Christ Church College is making a beginning in the study of industrial problems in Cawnpore, and has already published a survey of housing conditions. St. John's College, Agra, has been in correspondence with Forman Christian College regarding higher work in science, and is making tentative provision for a Christian research student in chemistry. In this college the practice of segregating the Christian students in a separate hostel has been discontinued, and there is a proposal to provide a hostel for women students.

The C.M.S. has definitely decided to withdraw from St. Andrew's College, Gorakhpur. Proposals have been made that the National Missionary
Society should take over the management of the college. The U.P. Board of the N.M.S. has expressed its approval, but the question has not yet been decided by the Society’s Central Committee.

4. BENGAL

The Bengal Board has paid special attention to the question of establishing a women’s college in South Calcutta, in view of the decision of the Clewer Sisterhood to discontinue the Diocesan College in 1935. It drafted an appeal to the International Missionary Council to take action on this matter. The appeal was forwarded by the Central Board, but so far no definite decision as to the establishment of a new women’s college to take the place of the Diocesan College has been reached. (See under Plans and Appeals.)

The Scottish Church College cannot contemplate the suggestion of the report to move from its present site. It recognises the advisability of reducing its numbers, though it cannot approve of fixing the upper limit so arbitrarily and definitely as is done in the report.

The Council of Serampore College, and other authorities concerned, are agreed that it is desirable for the college to retain the Arts and Science and Theological Departments, and that it should also in addition seek to perform that function emphasised in the report, viz., theological research and the production of Christian literature. Bishop’s College, Calcutta, has before it the suggestion of the report that the college might be moved to Bangalore and work in close co-operation with the United Theological College there, though no decision has yet been taken on this matter.

5. BOMBAY

Wilson College has prepared a scheme for the opening of a new department for the training of men in welfare work among industrial workers. It is prepared to proceed with the scheme whenever funds for it are made available. In view of the fact that this college was specially asked by the N.C.C. to undertake this work and that the Lindsay Report commended the proposal, it is hoped that efforts will be made to raise the funds necessary. In connection with the college a new hostel for women has been opened, and a lady has been appointed to the college staff with charge of the new hostel, which is called the Pandita Ramabai Hostel.

The recommendations of the report for Hislop College, Nagpur, presuppose that Nagpur University become a Teaching University, which it is not as yet, except in the Faculty of Law. Conditions at present would indicate that it may be some considerable time before the university undertakes further responsibility for teaching. The authorities are anxious to move the college to the site in the neighbourhood of the university which has been decided upon. But this move, which would enable the college to co-operate with the university, is delayed by reason of the slump in land values, and the consequent difficulty of disposing of a portion of the present college property. The college authorities recognise that a larger staff is required if satisfactory work is to be done; but no decision has as yet been taken whereby the resources of the college might be increased without demanding a larger grant from the Home Board.

III. Staff and Organisation

1. Staff

The South India Board has collected a great deal of valuable information from the colleges with regard to their staffs, the proportion of Christians of staff to students, etc., etc. This is embodied in a tabular statement, which is sent along with this report as an appendix. In commenting upon it the secretary says: ‘In view of the fact that these data cover the year during which the Report of the Commission was
received, they cannot be expected to show progress as the result of the recommendations of the Commission. Their value lies in the possibility of comparison with data for future years. The statement referred to reveals the fact that in the South India colleges the proportion of Christian staff is rather above 50 per cent, in all colleges, except one. With regard to the proportion of staff to students, the report recommended the proportion of 1–12. The American College, Madura, has a proportion of 1–10; the Voorhees College, 1–9; the Malabar Christian College, 1–10; the Women’s Christian College 1–6; but the other colleges show proportions of staff to students ranging from 1–13, as at the Scott College, Nagercoil, to 1–19 and 1–20 at the Andhra Christian College and the Noble College respectively.

Other Provincial Boards have not supplied similar data, but it is mentioned in the reports that during the last two years, for instance, the Indian Christian staff of the Forman Christian College has been increased from 11–16, and that this college has now an Indian principal, in the person of Dr. S. K. Datta. The Wilson College, Bombay, in June appointed two Indian Christians to its staff. The Hislop College, Nagpur, has appointed another Indian Christian, a graduate of this college, who has had special training in education in England, and has given him a reduced amount of regular teaching to do in order that he may have a certain amount of leisure to take an interest in the general welfare of the students. This college also has granted leave and assistance to one of its Indian Christian staff to proceed to the Union Theological Seminary, New York, to prosecute further philosophical and theological studies. In this matter of colleges sending members of staff abroad for further studies, the Andhra Christian College, Guntur, follows a consistent policy. At present the college has two men studying for the Ph.D. degree in New York, and the college hopes to send two more for similar courses in the next two years. Further information of what colleges do in this matter is not supplied. It is hoped that in all future reports systematised information on the staffs of the colleges, such as has been supplied by the South India Board, may be received from other boards.

2. Recruitment

The Central Board has taken up this matter, and it is one of the functions of its secretary to encourage recruitment of qualified Indian Christians in the colleges. At its last meeting it was decided this object could best be achieved by publishing in The N.C.C. Review lists of: (a) vacancies on the staffs of colleges, (b) teachers of experience in Christian colleges available for appointment, (c) new applicants. Principals of colleges have been requested to supply information under these headings, and specially to send the names of graduates known to them, who, by character and academic qualifications, would be suitable for employment in Christian colleges. At present the secretary has on his list of available Indian Christians 41 names. He knows of eight vacancies in colleges, and he has reported the names of men suitable for appointment to them to the principals concerned.

In carrying out the recommendations of the Commission in regard to the Christian staffs of the colleges difficulties may have to be faced and surmounted and the board is giving most careful consideration to the problem.

In this matter of recruitment it was noted that in South India, at any rate, ‘the day when the Indian Christian community has not produced a sufficient number of men with high academic qualifications is now rapidly passing.’ Something has already been done to help principals of Christian colleges to hear of suitable men as vacancies occur, and it is anticipated that in future years a great deal of work in this direction can be done.
3. Teachers' Fellowship

There is a special sub-committee of the Central Board dealing with this matter, but up to date little has been accomplished. The question, however, of setting up a fellowship of teachers in Christian colleges with a view to call forth and stimulate the sense of vocation among them has been brought before the Indian Christian members of the staffs of the colleges. Mr. K. C. Chacko, of Alwaye, drew up a statement of what a missionary vocation meant to him, and in it he also raised many questions relating to the inauguration of a Teachers' Fellowship. This statement was sent to all principals, with the request that they present it to the members of their staffs in whatever way they thought wisest. There are many reports to the effect that this statement has awakened a great deal of interest, and in many colleges the Indian Christian members of the staff are engaged in considering it. Only one principal has so far been able to send the considered judgment of his staff on Mr. Chacko's statement.

4. Staff Governing Boards and Boards of Direction

There is no part of the report which has aroused greater discussion than its recommendations regarding the government of the colleges. The general principle that the Christian colleges should be the joint enterprise of the Churches abroad and the Church in India has won practically universal agreement. The Central Board, at its meeting on July 27 and 28, passed the following Minute on the association of Indian Christians in the government of the colleges:

(Resolution No. IX of the Minutes of the Joint Meeting of the Executive Committee and the Continuation Committee of the National Christian Council, March 18 and 19, 1932.)

'That this committee remits to the special consideration of the Provincial Boards for Christian Higher Education the question of introducing Staff Governing Bodies, as indicated by the Lindsay Commission.'

This matter was taken up and discussed fully, and the following resolutions were adopted:

Resolved: '(1) The board would call attention to the ideals set forth in the Report of the Lindsay Commission concerning the association of Indian Christians with the management of the colleges.

'The recommendations of the Lindsay Commission are very far-reaching; they propose the setting up of Boards of Direction in India (which shall include representatives of the Church) in place of Governing Bodies in the West (where such exist), and the association of the Indian Christian teachers and professors with the internal Governing Body of the College much more fully than has yet been done.

'The committee realises that circumstances are so different in different institutions in different parts of India that no one ready-made solution is possible, but they do urge that a more real and increasing association of Indian Christians with the managing bodies of the college will not only meet a pressing need, but will call forth a real devotion to the service of education.

'(2) The board commends to the Provincial Boards the consideration of the principles and methods by which such Staff Governing Bodies may be constituted in colleges.'

The Provincial Boards have considered the Minute of the Central Board. The U.P. Board passed a resolution urging that the recommendations of the Lindsay Commission in regard to the management of the colleges be given effect to, and that in particular steps should be taken to secure at least 50 per cent. of Indian members on governing bodies. The Bengal Board referred the matter to the colleges, and, having heard their replies, resolved as follows:
'This board recognises that bodies, such as the Staff Governing Body of the Lindsay Commission Report, do exist, but vary in function and constitution, and gives its wholehearted support to the view that has been expressed as to the need for strengthening the representation of Indian Christians on these bodies, and to the principle that Indian Christians should have equal responsibility with non-Indian Christian members in the government of the colleges.'

The Madras Board resolved as follows:

'That principals of colleges be requested to send to the secretary a statement as to the present constitution of their governing bodies, together with their comments as to the feasibility of the proposals of the Lindsay Commission regarding Boards of Direction and Staff Governing Bodies.'

The Punjab Board asked its secretary to find out what steps have been taken, or are being contemplated, in the colleges of that Province. The Bombay Board, which deals with two colleges of the Church of Scotland, postponed discussion till after a conference of principals of colleges related to that Church had been held. Reports also indicate that the individual colleges are going into this whole question. The decision of the British Advisory Committee, that in certain cases it may be advisable to include non-Christians on the Staff Governing Bodies, may partially meet an objection which has been raised against the suggestion that no non-Christian teacher, however long and faithful his service, could ever reach a position of responsibility in a college. Apart from this minor question, however, the board believes that the attainment of the ideal presented in the report is by no means impossible in the not distant future.

With regard to Boards of Direction similar difficulties have been expressed. Thus it has been pointed out that some colleges entrust greater powers to the principal than others, and that in the case of colleges with such a tradition of management the establishment of Boards of Direction, with a personnel representing general and Church interests, would involve a less momentous change than in the case of colleges where the control rests more with a senatus than with the principal. It is also argued that it may be difficult to find representatives of the Indian Church to man the Boards of Direction who will take a sufficiently academic point of view in the management of a college. In spite of all such difficulties, the proposal for control by Boards of Direction, representative of general Christian interests must follow on the central proposal of the Commission, that the colleges relate themselves far more than they have hitherto done to the Christian enterprise as a whole and to the Indian Church.

IV. Research and Extension

It is recognised on all hands that the proposals of the report under this head constitute its most important contribution to the problem of how to impart fresh vitality and initiative to the work of the colleges.

The matter has been taken up by the Provincial Boards. In South India the Regional Committees are entrusted with the duty of preparing programmes for Research and Extension. At the meeting of the board in August gratification was expressed with the work being done in this matter, and recommendations were called for, to be considered at the next meeting in February. The U.P Board has appointed a small committee to take up the task of co-ordinating extension and research, and to call a conference of persons engaged in such research, and two of the colleges have already appointed an additional member of their staffs for research.

The Punjab Board has asked the principal of Forman Christian College to explore the possibilities of more efficient co-operation in the field of extension and research among the Christian colleges of the area.

The Bombay Board has also appointed a small committee to make recommendations for work in this direction.

The colleges also have been active in the matter, and among these the following illustrations may be given:
One college, for instance, has set up a college committee on Extension and Research. It has also undertaken a special experiment in a village, about six miles from this college. In this village a village guide, a graduate recognised as a member of the college staff, has been placed, and he is working out a comprehensive rural service programme in connection with the local village officials.

Another college has drawn up a very full programme for Extension and Research in the fields of history, anthropology, psychology, hygiene, sociology and economics.

All concerned feel that the colleges need greater financial resources if they are to fulfil the functions of Extension and Research. Members of staff must have more leisure if they are to devote themselves to these duties, and that involves the appointment of additional staff. But though little has as yet been accomplished, it is generally felt that the proposals of the Commission have turned the thoughts of Christian educationalists to a very fruitful sphere of Christian witness and service.

V. Relation Between the Colleges and (a) Government, (b) University.

There is little to report under this head. Information has been received that in Bengal the provision in the Education Code, requiring that representatives of the public be permitted to sit on the governing bodies of aided schools, may raise a serious matter of principle, though there is at present an alternative provision applying to Mission schools—whether the Christian Church can agree to non-Christians being on the governing bodies of the schools. The Bengal Board has appointed a committee to explore the situation in regard to the constitution of the managing committees of Christian high schools, and is requested to send the report of this committee to the Central Board.

VI. High Schools

The sub-committee on high schools, appointed by the Central Board, met at Nagpur on October 14th and 15th, 1932.

The following members were present:

The Rev. S. K. Chatterji, Dr. B. P. Hivale, Mr. G. V. Jos, Mr. S. K. Roy, Miss A. B. Van Doren.

Miss Cocks sent an apology for absence. In her place Miss Shiras, Acting-principal, St. Ursula Girls’ High School, Nagpur, was asked to act.

The Rev. T. W. Gardiner, Secretary, Central Board, also sat with the committee.

In the light of the terms of reference from the Central Board and the recommendations of the Lindsay Commission (vide Lindsay Report, pages 256–62), the committee spent their time in a fruitful discussion of the various problems arising out of the conditions now found in Mission high schools, particularly those for boys; and in forming plans as to ways and means of getting such schools in touch with one another and of giving aid toward the solution of these problems. As a result of these discussions the following actions were taken:

1. A list of outstanding problems for discussion was drawn up and included in the minutes for circulation to all high schools under Christian management. Among the subjects included are the following: Types of schools and the aims of each; type and content of secondary education with special reference to courses intended for pupils not proceeding to the university; the scope of religious education, including instruction, and its expression through worship and school activities; the opportunities for training afforded to teachers of religion; the place of the residential school; special problems connected with girls’ education; and the attitude toward Government recognition and the acceptance of Government grants.

2. Two questionnaires containing factual questions were prepared—one to be filled out by secretaries of Provincial Boards, the second by heads of
schools. It was decided that both minutes and questionnaires should be printed and circulated to all schools through secretaries of Provincial Boards. This has been done.

3. It was decided that the secretary of this sub-committee, with the co-operation of the Provincial Boards and their sub-committees on secondary education, should make a survey of high schools, particularly those for boys, throughout India. At the same time the secretary was asked to enter upon a personal investigation of such high schools, Christian and non-Christian, as are doing work of an outstanding character and may be looked upon as models to be placed before other schools; secondly, of the moral and religious conditions prevailing among Christian boys studying in Government, Board, and Municipal high schools.

In carrying out the resolutions of this committee, certain things have already been done.

1. Mid India

At the meeting of the Mid-India Christian Council, held in Nagpur, October 25th to 26th, the recommendations of this committee were considered; and as the Mid-India area has no Board of Higher Education, the Mid-India Council itself took the responsibility of appointing a sub-committee on high schools to work in co-operation with the Central Board. This committee consists of one representative of each of the eleven high schools in the area, with four other members co-opted to represent the interests of the Church. Mr. W. E. Gordon, Principal of the Christian High School, Jubbulpore, was elected Chairman, and Mr. E. E. Miller, Principal of the Christian High School, Dhamtari, Secretary of the committee. The committee met in Jubbulpore, December 8th and 9th. All but two high schools of the area sent representatives. Through the efforts of Mr. Gordon, the two European schools in Jubbulpore also sent representatives, and it is hoped that this may lead to closer co-operation with these schools in the future. The two days were spent in helpful discussion of the questions asked in Questionnaire II, and of the subject of religious education as carried on in these schools. Miss Fehr, who is working with Mr. E. L. King in the preparation of the Charterhouse Course, and who is the supervisor of Religious Education in the Johnson Girls’ High School, gave a helpful talk on the use of textbooks prepared for this course. The next subject discussed was that of a Union High School for Christians. A good beginning has been made, through the union of Methodists and the Disciples into one school, in Jubbulpore. Some time was spent in considering how this union could be rendered wider and more effective. While it was felt that the large Chattisgarh area, with its mass movement community, was too far removed to send all its boys to Jubbulpore, and also too rural to make it wise to put all such boys into an urban environment, yet it was believed that picked boys from these and other schools might with advantage be sent to Jubbulpore. The principal made the generous offer of giving representation on the governing board to any Mission sending a minimum of three boys with their full support. It is hoped that with this wider support the school at Jubbulpore may become fully residential in type, with such a resident staff as may make it into a model centre for the training of Christian leaders.

At the last session the committee took up various matters of business. They decided to hold meetings twice a year. They sent a request to the Director for representation on the Government High School Board of the Central Provinces, and this request has already been placed before the Director of Public Instruction. They have also requested the Central Board of Christian Higher Education to allow this area to be represented by a member on the High School Sub-committee. It was further resolved to invite the secretary of the Sub-committee on High Schools to visit the high schools of the Mid-India area in January, 1933, in company with their own
representative. For this purpose the committee proposed to tax each school Rs. 5, to provide for the travel of their representative. Altogether this committee has shown a most commendable keenness to co-operate in every possible way with the Central Board, a willingness to face all the problems with an open mind, and a readiness of action, even when such action involves change of present policies.

2. THE PUNJAB

The secretary of the sub-committee was invited to attend the meeting of the Punjab Board of Christian Higher Education on November 10th, and was allowed to put before that body the resolutions of the sub-committee. The Punjab Board thus appointed a small Sub-committee on High Schools, with Rev. W. M. Ryburn, of Kharar, as convener, and with power to co-opt additional members. They also approved of the visit of the secretary to as many as possible of the high schools in this area for the purpose of carrying on the survey. Fifteen typical schools were visited, of which eleven are for boys and four for girls. The report of this survey has been prepared, and will soon be in the hands of the convener of the Punjab sub-committee. It is hoped that this sub-committee will be able to meet early in 1933.

3. AMERICAN PRESBYTERIAN MISSION

The India Council of this Mission, at its recent meeting, has decided to request each of its three Missions—in the Punjab, North India, and Western India—'to make a thorough evaluation of the educational work, and especially of secondary institutions; and to relate its survey of secondary schools to the survey projected by the Central Board of Education.' As terms of reference they have accepted those prepared by the Central Board and the sub-committee, with certain amendments. They have asked the secretary of the Sub-committee on High Schools to collaborate with their own representatives in the making of this survey, and are providing for the expenses of the survey from the funds of their Council.

It is gratifying to find, on the part of this large and important Mission, this readiness to co-operate with the plans of the Central Board. It is hoped that other Missions will feel that the time has come when they, too, should turn their attention to the needs and problems of the secondary schools under their charge.

The task placed upon this committee is one so large as to be baffling, not only in the size of the area to be covered and the number of schools involved, but also in the difficulty and complexity of the problems to be faced. It is hoped that in each provincial area the Board of Higher Education will be ready to help, through the appointment of a strong sub-committee, composed of those in high school work and others particularly interested in the problems.

VII. Plans and Appeals

The following schemes have been considered by the board, and they have been recommended to the British and American Advisory Committees as deserving support:

1. Tambaram Scheme
   ... ... ... Rs. 14,00,000
   Necessary for the transference of the college to the new site, but not sufficient for complete scheme.

2. Scheme of Union Christian College at Bezwada
   ... ... ... Rs. 4,50,000
   Minimum amount required for the scheme to be commenced.
3. Training College for Teachers, Madras ... Rs. 20,000
   (Annual contribution)
4. Training Department for Social Workers in
   Wilson College, Bombay ... ... Rs. 15,000
   (Annual contribution)
5. New Women’s College in Calcutta ... Rs. 8,00,000
6. Consolidation of Alwaye College ... Rs. 2,86,000
7. Kinnaird College, Lahore ... Rs. 90,000
   As first instalment of a complete scheme.
8. Serampore ... ... Rs. 80,000
   Capital outlay.
   Rs. 60,000
   Recurring expenditure.

A scheme for a Teachers’ Training College in Central Travancore,
involving an initial outlay of about Rs. 2,00,000 and an endowment of an
equal sum, has been referred back for consideration by the South India
Board. St. Christopher’s College, Madras, has also framed a scheme for
the removal of the college to a site near the Bentinck Girls’ High
School and for the taking over of that school, a scheme involving a capital
expenditure of Rs. 6,00,000 and an annual grant from Missionary Societies
of Rs. 26,000, which will be duly considered by the South India Board.

The schemes mentioned above involve heavy expenditure, but
they are but a portion of what is needed for the initial outlay on improving
the Christian colleges. In addition, if the functions of Research and Exten-
sion are to be performed by the colleges, they will need a larger income for
recurring expenditure involved in increase of staff, etc. The South India
Report quotes the following remark from the Principal, Madras Christian
College: ‘It does not seem to be sufficiently realised that the Lindsay
Commission Report, so far as its central ideas are concerned, is so much
waste paper unless there is secured a great increase in resources.’ Other
principals have said very much the same, and indeed it is evident that
conditions in India have conspired to induce the authorities of the colleges
to be satisfied with resources that are quite inadequate, if the work of the
colleges is to be what it ought to be.

It is a difficult question to determine the relative importance of all the
schemes which the report has encouraged college authorities to frame for
the improvement of their work. At its last meeting, held on December 30th
and 31st, the Central Board asked the Provincial Boards to undertake a
survey of improvement in collegiate and high school education in their
areas for a period of ten years, and laid down certain principles to be
followed in the preparation of such surveys (see Minute No. V of the
Minutes of the Central Board meeting, held on December 30th and 31st).
It is hoped that this will enable the Central Board to effectively assess the
importance and urgency of schemes of development submitted to it, and to
supply advice of value to the Advisory Committees of Great Britain and
America. In this way the Central Board will be enabled, it is hoped, to
discharge its primary function of co-ordinating educational programmes as
between the provinces.

The Central Board has not been able to devote much time to the
problems of theological education. The N.C.C. Committee on Theological
Education is recognised as a sub-committee of the Central Board. It has
adopted the report of this committee, and it accompanies this report as an
appendix.

The Rev. J. Z. Hodge presented the financial statement of the
board for the period ending December 31, 1932, which showed a
debit balance of Rs. 705–14–0. The statement is given below.
CENTRAL BOARD FOR CHRISTIAN HIGHER EDUCATION

Receipts and Payments from 1-4-1932, to 21-12-1932

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**RESOLVED:**

IX. That the Central Board of Christian Higher Education be appointed as at present constituted and that the Executive be asked to fill up vacancies on the board as they occur.

X. That the Executive be also asked to consider the question of defining more fully the constitution of the Central Board in the light of experience gained from its working and submit proposals to the next meeting of the Council.
VII. Christian Literature

The Rev. J. Z. Hodge presented the report of the Commission on Christian Literature appointed at the last meeting of the Council. To assist the Commission in preparing its report a conference, attended by people specially interested in Christian Literature, was held in Nagpur from November 17–19, 1932.

The Report of the Commission is as follows:

COMMISSION ON CHRISTIAN LITERATURE
Report and Recommendations of Conference held in Nagpur, November 17–19, 1932


The following were also present by invitation.—The Rev. A. C. Clayton, the Rev. R. B. Douglas, the Rev. J. S. M. Hooper, the Rev. F. L. Marler, the Rev. Yohan Masih, the Rev. R. Mercer Wilson and the Bishop of Nagpur.

Apologies for absence were received from.—The Bishop of Dornakal, the Rev. C. E. Abraham, the Rev. A. J. Appasamy, the Rev. E. C. Dewick, and Mr. B. L. Rallia Ram.

The proceedings opened with worship.

The Chairman explained that the conference had been called to assist the Commission in preparing its report. In extending a cordial welcome to Mr. Mercer Wilson, General Secretary of the Religious Tract Society, and to Mr. Hooper, General Secretary in India of the British and Foreign Bible Society, he gave expression to the deep debt of gratitude Christian literature workers in India owed to these societies.

He then read the terms of reference laid down by the National Christian Council at its meeting on December 17–20, 1930, when it was decided that a commission, consisting of Messrs. J. F. Edwards, N. K. Mukerji, W. H. Warren and the Secretaries of the N.C.C. should be appointed to enquire into the production, publication and distribution of Christian Literature, with special reference to the quality and quantity of literature needed and available, the principle of subsidies, the conditions on which grants for publication are given, the existing facilities for and methods of distribution, the relation of provincial activities to the I.L.F. and the appointment of an All-India secretary for literature work. He explained that owing to financial and other difficulties it had not been possible to call the Commission together earlier; but the views of literature workers and other interested people had been ascertained by correspondence, and a vast amount of valuable material accumulated of which he gave a summary. This summary served as a basis of discussion.

I. General Position

There has been little substantial change in the situation since the Survey of Christian Literature in India and Ceylon was published twelve years ago, though during that period the population has increased by 34 millions. The importance of the subject is generally recognized and interest in production and circulation has increased, but financial support has not advanced at the same pace, and would seem to be disproportionate to that given to other branches of Christian work. In 1930, Rs. 13,000 was received by the I.L.F., only fifteen Missions contributing. The income for 1931 and 1932 is practically the same, and it would appear that Rs. 13,000 is the maximum that may be expected under present conditions. Apart from contributions to the Indian Literature Fund, Missions and other Christian agencies, by
releasing members of their staffs for whole or part-time literature work, co-operating in the support of literature workers, maintaining printing presses, publishing magazines in English and the vernacular, hymn books, lesson notes and aids to worship, issuing pictures and handbills, running bookshops and libraries, employing colporteurs, and making grants to workers for the purchase of books—are doing a great deal in the interests of Christian literature, although they generally regret that they are unable to do more. To ascertain the facts in this connection, the N.C.C. has instituted an exhaustive enquiry, and it was proposed to embody the results in a statement to be appended to the report of the Commission.

The Commission agreed with the view stated by Mr. Edwards in the memorandum submitted by him, that the need for a more adequate Christian literature was accentuated by the following considerations:

1. **The Indian Christian Situation.**—In the past ten years the Christian population in India and Burma has risen to over six millions, or an increase of 33 per cent. Among Christians a higher standard of literacy presents a great opportunity to the Church for the provision of healthy literature. The caste movement towards Christ in the Andhra country calls for the provision of a new type of Christian literature to instruct the caste convert, something in the nature of experimental theology that should be related to Indian thinking. Another important factor is the training of the Ministry. If the Indian Church is to play its part in the building of the future India, Dr. Azariah points out ‘the necessity for pastors and teachers to be men of superior education and training’ to whom the class entering the church can look up. These men require a continual supply of the best available literature. Then, with regard to rural reconstruction—which means the reconstruction of 90 per cent. of India—one of the most vital needs is trained leaders, for whom good literature must be supplied.

2. **The Indian Educational Situation.**—The Report of the Commission on Christian Higher Education rightly lays stress on the importance of Christian literature in counteracting rationalistic propaganda by presenting the Christian message in such a way as to appeal to educated people in general and students in particular. By this means, the report goes on to say, ‘If Christian Colleges become fewer the highway of Christian Literature will still remain open for all to travel by who care to do so.’ The lack of adequate literature in the vernacular seriously impedes the development of theological education. The menace of secularism has to be met. If the needs of the urban classes are urgent, especially so are the needs of the rural people, where literacy is on the increase, but the danger of relapse into illiteracy is ever present. The supply of suitable literature would do much to arrest this backward pull. The approach of self-government is another important factor calling for education of the new electorate in their responsibilities, and in the moulding of public opinion, Christian Literature of the right sort can render notable service.

3. **The Indian National Situation.**—The national awakening has quickened the religious, moral and intellectual life of India, and while it may be said with a certain measure of truth that India’s chief religion is patriotism, finding expression in an aggressive nationalism and service for the country, it is equally true, as the Lindsay Commission points out in its diagnosis of the Indian situation, that ‘Religion has become the centre round which all India’s conflicts gather.’ One outcome of the national development is the widespread revival of vernacular literature. In this field the possibilities of Christian journalism are very great. The Press exercises an immense influence, vernacular papers being widely read by literates to illiterates, and herein lies an occasion for a carefully planned endeavour in newspaper evangelism; but it must ever be borne in mind that if Christian literature is to prove adequate to the demands of the national development it must be closely related to India’s own past and present. Jesus Christ has surely an answer to the problems of life in India, and it behoves us to see that the
answer is given with a skill, variety and sincerity outtrivalling that of the politician.

II. Production

1. Literature Available in the Vernacular—
   Its Quality and Quantity

At the outset two important considerations have to be borne in mind:
(1) Owing to the number of languages, the reading public in any one
language area is necessarily limited. (2) Writers in the vernacular are few
and difficult to find. Since the survey was made, ten years ago, many new
vernacular books have been produced, the increase being most marked in
the Tamil, Telugu, Gujarati, Hindi and Malayalam areas; but the advance
has never been able to keep pace with the ever-increasing need. The present
supply includes translations of the Bible and many of the Christian classics,
Scripture commentaries, Bible dictionaries, manuals of Devotion, Theological
treatises for preachers, Sunday School handbooks, Evangelistic
publications, simple books on health and topics of general interest mainly
for rural readers; but while each language can boast of a few books of
outstanding merit none has a complete range in any subject. The lack of
comprehensive commentaries, Christian biographies, manuals of Devotion,
books on Church History, suitable literature for the young, Evangelistic
literature of an attractive type and wholesome fiction is very marked. The
work done is largely the result of isolated effort and individual preference,
and it is often done in ignorance of what is being done elsewhere. There is
great need for the dissemination of information, unified plans and co-relation
of efforts. In this connection the work of the Indian Literature Fund was
referred to in very appreciative terms and it was unanimously agreed to
adopt the following statement:

2 THE INDIAN LITERATURE FUND AND THE SERVICE IT HAS RENDERED
   TO THE PRODUCTION OF CHRISTIAN LITERATURE

'The Indian Literature Fund was founded some twelve years ago. It
has distributed as grants to workers in literature, and as subsidies towards
publications about £ 10,133, say Rs. 1,52,000. This considerable sum would
probably not have been available for Christian literature in India but for the
existence of the I.L.F.

'This conference records with deep gratitude this great help to the
writing and publishing of Christian books and tracts. But the conference
would add that the allotment of grants has been not the most important
work of the I.L.F. The I.L.F. has completely and essentially changed for
the better the whole situation regarding Christian Literature in India.
Twelve years ago the various publishing agencies and the workers in the
different languages were working in isolation. Dr. J. N. Farquhar had
already shown that the way to achievement of success in literary effort of the
highest value must be by co-operation. But it could not then be said that
the idea had been widely accepted as a working principle. To-day, however,
throughout India, largely owing to the work of the I.L.F., Missions and
Churches see much more clearly than ever before the increasing value and
urgent importance of Christian literature as a missionary method. And,
throughout India, though there may be a few exceptions, we have learned:

'(1) To plan together and work together in all projects for writing,
publishing and subsidizing workers.

'(2) That even when we are planning for one language, or area, we are
wise to put our plans before workers in other areas, for again and again it
has been found that what is being done in one area has been already done
or is being done in another, and that economies as to illustrations and
improvements in the lines of work can be made by taking counsel together.
'(3) In other words, we have now reached the point where we see that in the difficult years ahead we must and can all work together in the production of literature, and are prepared to do so.'

3. LITERATURE NEEDED

In the course of discussion, the following points were made: (1) In the production of Christian Literature primary consideration should be given to the needs of the Christian community. (2) Every endeavour should be made to secure co-operation so that a knowledge of what is being done in one area may be made available for all. (3) Translations from English have a distinct value if adapted to Indian conditions. (4) The importance of creating and stimulating a desire for reading among all classes, and especially in rural circles, where the tendency to relapse into illiteracy is strong.

Having regard to the supply available and the demands of the situation, particularly in the realm of vernacular literature, the conference agreed that the needs fell within the following categories:

A. FOR THE CHRISTIAN COMMUNITY

The chief consideration is the strengthening and enriching of the life of the Church.

Expository and Devotional Books: These would include commentaries, introductions, Bible dictionaries, simple expositions, family prayers and devotional aids.

Biographical Literature: There is an urgent need for simple biographies of outstanding characters in the history of Christianity; popularly written Lives of the Early Fathers, Saints and Martyrs; arresting incidents in the life of the Church, retold in story form. The more relevant these are to the life of the Indian Church the better.


Simple manuals of Christian doctrine to meet the needs of village pastors and church workers.

Books on Theology and Church History for the use of theological students and ministers.

Books of Witness to meet the demand for 'demonstrable Christianity.'

Books on Christian Ethics to give guidance on the problems of the day. Christian dramas, lyrics, and poetical representations of Christian themes.

Literature for the young: This should be well illustrated and suitable both for young people and children.

Christian newspapers and magazines.

B. FOR THE PRESENTATION OF THE CHRISTIAN MESSAGE

Tracts for the Times: There is general agreement that the time is ripe for a new presentation of the Christian Message on the part of Indian and non-Indian scholars by means of brightly written booklets, each dealing with some particular aspect of Christian truth.

Books of Witness as listed above: What is needed is 'experimental theology.'

Handbills to be distributed over a wide front.

Newspaper evangelism.

C. GENERAL LITERATURE

The Christian forces are under an obligation to raise the standard of reading by providing useful, wholesome and interesting literature. The reading habit must be encouraged. The most urgent needs are:

Biographies.

Books on health, the ideals of family life, social hygiene.
Books on present-day problems—citizenship, rural reconstruction, industrial problems, sociology and the problems of modern youth.

Healthy fiction.
Magazines and simple stories for the young.
Cheap illustrated periodicals.
Extension of the South India Village Series.

It was pointed out that greater use might be made of books and other literature produced by non-Christian publishing houses, and the suggestion was approved that each Provincial Literature Committee might appoint a sub-committee to follow the out-turn of these agencies and give guidance regarding the quality and quantity of literature available.

While the main consideration is the production of an adequate vernacular literature, it was felt that there was still a wide field for publications in English, provided these bore intelligently and sympathetically on Indian thought and life. Translations from the Christian classics are never likely to be out of date, or out of place. It was further agreed that much of the new literature needed might, with advantage, be written in English in the first instance, but with a view to reproduction in the vernaculars.

D. ILLITERATES AND SEMI-LITERATES

It was felt that special provision must be made for these classes and the conference considered proposals put forward by Messrs. Warren and Marler in this connection.

1) Pictorial Education: Mr. Warren read a paper on the needs of illiterates (which comprise four-fifths of the total population) and semi-literates. He advocated the use of a series of illustrated booklets, with a few words of graded reading matter to meet the case of semi-literates and outlined a scheme for the production of these at Re. 1-6 a hundred. This scheme could be carried out if Rs. 4,000 were forthcoming per annum for the services of an artist. With regard to the background of the pictures, the conference agreed that while parables might be given an Indian setting, historical subjects, especially the figure of Christ, should be Palestinian. The scheme was generally approved.

2) Posters: Mr. Marler advocated the production of large illustrated posters for use in village preaching and class-room work. They should be of simple type, graphic and brightly coloured, with not too much detail, and without any letter-press. They should be supplemented by booklets with reproductions of the pictures and giving a short résumé of the story. He also urged the provision of smaller pictures for use in Christian homes, and among small gatherings of people. The conference agreed that there was a wide field for Pictorial Education as outlined by Mr. Warren and for Visual Evangelism as advocated by Mr. Marler. It was felt that the order of precedence should be (1) Illustrated Booklets, (2) Pictures for the Home and (3) Large Posters.

4. HOW THE NEEDS AS THEY AFFECT PRODUCTION CAN BE MET

After a review of all the relevant facts, the conference made the following Recommendations:

1) That the Indian Literature Fund and Provincial Literature Committees be urged to formulate definite programmes of advance on the basis of the needs outlined by this conference.

2) That a wholetime literature worker should be appointed, preferably on a co-operative basis, for each vernacular area, and that such worker should be a member, and work under the direction, of the Literature Committee of that area; further, that more part-time workers should be appointed.

3) That the attention of Christian colleges, and more particularly Theological colleges, be drawn to the recommendations of the Lindsay Commission that suitable men might be set free to help in the production of Christian Litera-
ture; further, that teachers in these colleges be requested to consider the possibility of making their lectures available to the public.

(4) That greater use should be made of magazines and newspapers as training schools for writers.

(5) That encouragement and guidance be given to Indian writers, and that in this connection the question of offering prizes be favourably considered.

(6) That the Central Board of Christian Higher Education be asked to use its good offices to ensure, if possible, that Christian college students take the vernacular examinations.

(7) That in regard to Pictorial Education, the scheme submitted by Mr. Warren be endorsed and forwarded to the Executive of the I.L.F. with the recommendation that the question of a grant of Rs. 4,000 be given favourable consideration.

(8) That the question of the production of large posters be referred to the C.L.S. for further consideration, it being felt that this venture in visual evangelism would most naturally come into being with the development of the scheme for pictorial education, and that Mr. Marler be requested to continue his investigations in this field.

(9) That steps be taken to explore the possibility of obtaining a supply of suitable pictures for use in the home and that in this respect the co-operation of the R.T.S. be invited.

(10) That Provincial Literature Committees be asked to keep track of the literature produced and published by non-Christian agencies and advise how this can be used to advantage.

(11) That the memorandum prepared by Mr. Edwards be included as an appendix to the Report of the Commission.

III. Publication

In its consideration of this aspect of the problem the conference was greatly helped by a very full memorandum submitted by Mr. Warren which covered all the main issues. In regard to the very important question of self-support, Mr. Warren pointed out (1) that literature designed to meet the needs of the Christian community, such as books for public worship, usually pays its way, and in some cases yields a fair profit. Devotional literature involves very little loss: but the return from books meant especially for Christian workers or theological students is slow since the circulation is necessarily limited; (2) in the matter of general literature—stories, biographies, books dealing with medical, health and social topics—there is a ready sale both among non-Christians and Christians, provided the co-operation of the various bodies interested in these subjects can be secured: (3) publications for literates and semi-literates (visual evangelism) and evangelistic literature generally, much of which is meant for free distribution, are on a different footing and cannot be expected to pay their way.

The conference agreed with Mr. Warren that it should be the ultimate aim of publishing agencies to make literature under classes (1) and (2) pay its way; but recognized that before this could be realized, certain difficulties that now exist must be removed. These concern, in the first instance, the need for more co-operative effort to ensure that the books published will be generally acceptable in a given language area, e.g. hymn books and devotional reading, and for improved methods of circulation. Then, there are the difficulties that confront publishing agencies themselves—the limits of circulation, the poverty of the Christian community, and insufficient working capital. It was felt that some at least of these difficulties could be overcome by more effective co-operation between the Publishing Agencies, Missions and Churches and the Indian Literature Fund.

To supply the lack of information that now exists, and which accentuates the difficulty of securing increased funds for literature work, it was suggested that the I.L.F. should make a study of the situation as it
affects publishing agencies. This would stimulate interest and make it possible for a broader policy to be adopted in the distribution of grants.

All the indications point to a big development in the publication of Christian Literature in the future. Apart from the natural growth, both in population and education, the Christian cause in India will have to rely more and more on the printed page to maintain and extend its influence. It is important, therefore, that this matter of publication should receive the consideration it merits. Mr. Warren's suggestions were supplemented by the other members of the conference, and while ready to endorse his statement that 'the key to the position is not unlimited resources at the disposal of the I.L.F. but the strength of the publishing agencies themselves' all were agreed that the work of publication called for increased encouragement and support. The following Recommendations were made:

1. That Mr. Warren's Memorandum be printed as an appendix to the Commission's Report.
2. That every endeavour should be made to put the publication of Christian Literature on a self-supporting basis.
3. That where Publication Committees exist they should put their work on a business footing, control the work of their agents, fix commissions and prepare annual returns.
4. That Publishing Agencies should be urged to maintain the distinction between publication work and general trade.
5. That in regard to Evangelistic literature, where it is impossible to make ends meet, efforts should be made to secure increased support.
6. That the I.L.F. should be asked to study the position and needs of the publishing agencies when allocating the funds at its disposal and to consider the advisability of adopting a broader policy under which grants might be made to publishing agencies.
7. That the I.L.F. should further consider the question of making advances towards the working capital of publishing agencies, to be repayable as profits accrue, and in this connection take steps to inaugurate, if practicable, a special fund for the purpose.
8. That publishing agencies, literature societies and publishing committees should be asked to submit annual returns of the work done for the information and guidance of the I.L.F.
9. That in order to secure effective co-operation, Regional Literature Committees should be established in each language area, where they do not already exist, to comprise representatives of publishing houses, Missions and Churches, and further, that these committees should function as the Committees on Christian Literature for the Provincial Christian Councils.
10. That it be a representation to the National Christian Council to consider whether the time had not come for the control of publication, and other literature activities, to be transferred to India.
11. That the National Christian Council be requested to study, through its Secretariat, the progress made in the light of these recommendations and report at the end of 1933.

IV. Distribution

Rai Bahadur N. K. Mukerji opened the discussion under this head. He reminded the conference of the limitations imposed by the multiplicity of vernaculars, but expressed the conviction, shared by the other members, that a market was available if Christian workers generally were alive to the importance of literature work and ready to take advantage of existing opportunities. Speaking particularly of North India, he mentioned that there had been a decline in circulation in recent years and he attributed this to fewer missionaries, decreasing grants, changing conditions under which the opportunities for open-air preaching and the distribution of tracts were lessening. The reading habit needed to be stimulated: little is to be gained
by producing, and even distributing, Christian literature if it is not read. In stimulating the reading habit and thereby increasing the market for literature, missionaries and pastors can do much by encouraging their people to read. There is the further important consideration that the literature to be distributed should be of a kind likely to appeal to the reading public. Much more remains to be done in making literature known. Keeping these recommendations in mind, the conference made the following Recommendations.—

(1) That inter-denominational publishing agencies and book depots be established in each main language area and that these serve as the nucleus of distribution in that area.

(2) That wherever practicable Missions should establish book-shops in the larger towns and in centres where the Christian community is strong.

(3) That the larger Missions should be urged to consider the desirability of setting apart one or more workers, for the purpose of directing and pushing the sale of Christian literature within their spheres of influence.

(4) That an endeavour should be made to invest the calling of the colporteur with greater dignity, and that in this connection the question of recruiting such workers from the educated Christian community should be considered: further, that voluntary colportage be encouraged and an endeavour made to enlist the services of Christian students, Gospel teams and lay workers.

(5) That, with a view to ensure closer co-operation in the work of distribution, representatives of Missions and Churches should be appointed to serve on committees of publishing agencies.

(6) That the following means should be utilized to serve the cause of distribution. Special literature weeks, depôts at bus stands, railway stations (where permission can be obtained), the formation of study circles, libraries, both local and central, and circulating libraries on the plan of Baroda's famous library system.

(7) That, with a view to informing the Christian public how matters stand with Christian Literature, and particularly with reference to new publications, Provincial Christian Councils, Church and Mission Councils and the General Assemblies of the United Church in South and North India be requested to include this subject on the agendas of their Annual Meetings and invite some qualified person to present it in person.

(8) That, in order to awaken and maintain interest among their supporters, Mission Boards be invited to publish from time to time reports of what is being done in the field of literature production and circulation.

(9) That, since we are of opinion that the real key to the problem of literature distribution is the wholehearted co-operation of missionaries and Church workers, every possible step should be taken to interest missionary recruits, either before or immediately on arrival in India, and candidates for the Christian ministry.

V. Subsidies

The question of subsidies was carefully considered. It was agreed that in granting these the cheapening of the price of literature should not be the only determining factor. The all-important thing is to provide an adequate literature, at once positive, constructive, sympathetic, sincere and attractive, a literature that deserves a market. Much of this literature should normally pay its way and, except in exceptional circumstances created by poverty, the limitations of language areas, small circulation where the needs of a special class are served and the exigencies of evangelistic requirements, it should be accepted as a general rule that the price of a book should cover the cost of production. In making a subsidy, the nature of the work, the limitations of circulation and the financial circumstances of the publishing agencies should all be taken into account. The present system of subsidies towards production and publication has worked well and made literature available that would otherwise never have been published.
The point was raised as to whether the time had not come when the buyer should be subsidised rather than the publisher. In this connection the suggestion was made that Missions might be asked to make capital available whereby a district missionary might have something in the nature of a revolving fund to be expended on literature for use within his area. This capital would be replenished from time to time from the sale proceeds. It was thought that some such arrangement as this would do much to enlist the active sympathy of the missionary body.

Recommendations.—

(1) That the present system of subsidies should be continued and that at the same time every effort should be made to make the price of the book approximate to the cost of production, having regard to the limitations of poverty, language boundaries, nature of the work and the financial circumstances of the publishing agencies.

(2) That the Committee of the I.L.F. should consider the advisability of subsidising the buyer as well as the publisher and take up with Mission bodies the question of creating local revolving funds whereby missionaries would be enabled to buy and sell books at a price commensurate with the cost of production.

VI. The Working of the Indian Literature Fund

The conference had already expressed its mind as to the value of the service rendered by the I.L.F. to the cause of Christian Literature. It further considered some questions that had arisen regarding its constitution and policy. These had reference to (1) the size and functions of the General Committee (2) the principle on which grants were made for production and publication. The conference was of opinion that since the work of the fund is now well established and the expense involved in calling the members of the General Committee together is very heavy, it would serve the purpose if the allocation of grants was left to the Executive of the fund, and the General Committee retained as a consultative body, meeting say once in five years as the claims of Christian Literature might demand. Since the main purpose for which the I.L.F. was created was the production of an adequate Christian Literature it was agreed that the present method of giving precedence to the support of literature workers was the right one. At the same time, it was felt that the needs of publication must not be overlooked, and it was agreed that in making future appeals the case for publication should be clearly stated. The suggestions that grants should be made towards the working capital of publishing agencies, and that in certain cases grants might take the form of advances to be recovered in the event of a profit, were considered worthy of further consideration.

Recommendations.—

(1) That the General Committee of the I.L.F. as at present constituted be maintained as a consultative body to be called together when necessary, and that the Executive Committee of the Fund be empowered to administer the Fund and report annually to the General Committee.

(2) That the policy of giving precedence to production in allocating grants from the I.L.F. be continued, and at the same time the claims of publication should receive emphasis when future appeals for support are made.

(3) That the Committee of the I.L.F. be asked to revise its policy with a view to making it possible for grants to be made towards the working capital of publishing agencies and in certain cases for grants to be made in the form of advances, repayable as profits accrue.

(4) That, with a view to making its work more widely known and creating a wider interest in Christian Literature generally, the I.L.F. be urged to publish a popular annual report giving interesting extracts from the reports submitted by Provincial Literature Committees.
(5) That the work of the I.L.F. be warmly commended to Missions and Churches throughout India, Burma and Ceylon, and their co-operation and support invited.

VII. Full-time Literature Secretary

Having regard to the necessity of co-operation and co-relation in literature work, the dissemination of up-to-date information and the formulation of a unified policy, the conference agreed that the appointment of a full-time secretary was both necessary and desirable. In view, however, of the financial stringency, it was felt that the N.C.C. should not be asked to shoulder this responsibility at the present time. The suggestion made that the various publishing houses should co-operate with the N.C.C. to make such an appointment possible, was approved.

Recommendation:

That the National Christian Council be requested to approach the publishing agencies with a view to ascertaining how far they would be prepared to co-operate in the appointment and support of a full-time secretary for Christian Literature.

VIII. The Visit of Mr. Mercer Wilson

On the invitation of the Chairman, Mr. Mercer Wilson gave a brief account of his visit to India, the main purpose of which was to visit the depots with which the Religious Tract Society did business, study local conditions and meet literature workers. He mentioned that the R.T.S. were contemplating the appointment of a General Secretary in India, with a view to an extension of their work, particularly in the field of newspaper evangelism and evangelistic literature generally. He was confident that his Society would co-operate heartily in any plans promoted by the N.C.C. in the interests of Christian Literature. The question was raised as to whether the Secretary to be appointed by the R.T.S. might not also serve as the full-time Literature Secretary already referred to; but the general feeling was that both would be full-time jobs, and the view was further expressed by some of the members that the latter appointment should be on a purely co-operative and neutral basis. Mr. Mercer Wilson was cordially thanked for his visit and address.

IX. The Future

The conference finally recorded its conviction that the time was ripe for a united advance in the production, publication and distribution of Christian Literature and requested the National Christian Council to renew its endeavours to secure the necessary support. It was agreed that the report of the conference, together with the papers submitted by Messrs. Edwards and Warren, should be printed and made the basis of a new statement of needs. An assured annual income of Rs. 20,000 for the I.L.F. should at least be aimed at. It was further agreed that the results of the enquiry now on foot to ascertain how far Missions in India were supporting Christian Literature, apart from contributions to the I.L.F., should be summarised and included as an appendix to the report. The Secretaries of the N.C.C. were authorized to draw up the report and submit it to the members of the Commission for approval, and the hope was expressed that time would be allowed to discuss it in the coming Biennial Meeting of the Council.

J. F. Edwards.
N. K. Mukerji.
W. H. Warren.
J. Z. Hodge.
P. O. Philip.
After consideration,

RESOLVED:

XI. That the Council accepts the report of the Commission and commends it to the consideration of Provincial Christian Councils and all bodies interested in the question of Christian Literature; it further instructs the Executive Committee to take into consideration the matters referred to the Council with special regard to the recommendation under ‘Publication’ ‘to consider whether the time had not come for the control of publication, and other literature activities, to be transferred to India.’

VIII. Indian Literature Fund

Mr. P. O. Philip presented the report on the work of the I.L.F. for the year ending October 31, 1932. The Report, which was accepted, is as follows:

REPORT OF THE WORK OF THE I.L.F. FOR THE PERIOD
NOVEMBER 1, 1931, TO OCTOBER 31, 1932

The Executive of the I.L.F. sanctioned the following grants for the period:

For Literature Workers

<table>
<thead>
<tr>
<th>Language</th>
<th>Grants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali</td>
<td>1,500</td>
</tr>
<tr>
<td>Burmese</td>
<td>1,250</td>
</tr>
<tr>
<td>English Editor</td>
<td>2,000</td>
</tr>
<tr>
<td>Gujerati</td>
<td>550</td>
</tr>
<tr>
<td>Hindi</td>
<td>720</td>
</tr>
<tr>
<td>Malayalam</td>
<td>500</td>
</tr>
<tr>
<td>Singhalese</td>
<td>1,200</td>
</tr>
<tr>
<td>Telugu</td>
<td>750</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,470</strong></td>
</tr>
</tbody>
</table>

For Publications

<table>
<thead>
<tr>
<th>Language</th>
<th>Grants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengali</td>
<td>200</td>
</tr>
<tr>
<td>Kanarese</td>
<td>300</td>
</tr>
<tr>
<td>Malayalam</td>
<td>500</td>
</tr>
<tr>
<td>Marathi</td>
<td>200</td>
</tr>
<tr>
<td>Singhalese</td>
<td>100</td>
</tr>
<tr>
<td>Urdu</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,500</strong></td>
</tr>
</tbody>
</table>

Bengali

During the year a Literature Board representing the Missions and Churches of Bengal and Assam came into existence. This board is now engaged in making a survey of the existing Christian literature in Bengali and drawing up a programme of work for five years.

Mr. C. L. Mukerji continued to give his whole time for production of literature. During the year his book, *Vaishnavism and Christianity*, was published. He is now engaged in writing *Theosophy and Christianity*. The two previous books he had written, namely, *Brahmoism and Christianity* and *The Bible Handbook* are finding a slow but steady sale. It is hoped that the new Literature Board will give increased attention to the question of distribution.
Burmese

The grant from the I.L.F. goes to the support of a full-time Burmese translator working under the supervision of the Rev. B. M. Jones, who is supported jointly by the Methodist Episcopal Mission and the American Baptist Mission Press and who gives his full time for literature work.

The following books, all in Burmese, have been published during the year:

- *Helping People Grow*. By Dr. Fleming.
- *Progress of Christianity*. By Drummond.
- *Ivan the Fool*. By Tolstoy.
- *Experiments in Rural Education in India and Burma*.
- *Seven Famous Women*.
- *Pilgrim's Progress* (a new translation).
- *Pirates of the China Seas*.

The following reprints have been issued:

- *His Last Week*.
- *Maung Pwa Wutthu*.
- *Imitation of Christ*.

The following are now in the Press:

- *Salting the Earth*.
- *Three Little Pigs*.

The manuscript of *The Christian Secret of a Happy Life* has been completed and will go to press soon. Another translator is at work on *The Christ of the Indian Road*.

The publication of *The Treasure Chest*, a monthly magazine for youth, has been continued and *The Burma Teachers' Magazine* has been issued quarterly. Bi-monthly bulletins of the Kingdom of God Movement in Burma and a quarterly literature bulletin have also been issued.

Work has been continued on the preparation of material for a *Bible Dictionary* in Burmese.

There has been a slight falling off in the circulation of Burmese literature partly due to depression. Mr. B. M. Jones thinks that the decrease in circulation is largely due to decrease in the number of missionaries. This has not only cut out the work of those who have gone, but has left the others so overloaded that they can give little attention to anything but institutional work.

There has, however, been quite a large circulation comparatively of books in Indian languages. Mr. Jones, in half a dozen tours aggregating about six weeks, sold over 7,500 volumes, half of which were in the languages of Burma and the other half in a dozen Indian languages, and in English and Chinese.

**English Editor**

Dr. A. J. Appasamy having been appointed on the staff of the Bishop's College, Calcutta, ceases to be English Editor of the C.L.S. During last year, under his editorship, the following books were published, or are in the press:

- *The Cross and Indian Thought*. By V. Chakkarai.

The following MSS. are awaiting publication:

- *The Poems of Tukaram*. By W. S. Deming.
- *Plotinus*. By W. M. Thomas, Jr.
- *Moses Walsalam*. By Mrs. Parker.
- *Spiritual Reading*. By H. V. Elwin.
- *K. M. Banerji*. By Hari Har Das.
Gujerati

The grant from the I.L.F. was used for the salaries of two half-time literature workers, who work under the direction of Rev. J. M. Blough, who is giving his whole time for literature work.

The following new books and tracts were published during the year:

*Life from Death.* An original work, one of the Picture Cover Series. By V. V. Solanki, B.A.

*The Bible: God’s Final Message.* Abridged from the English of Dr. S. M. Zwemer.

*Superstition.* A translation from English of the Ongole Series.


*A Clean Heart.* A translation from the English of Mrs. West.

*The Other Wise Man.* From the Hindi edition of Dr. Henry Van Dyke’s English work.

Eight books and tracts were also reprinted.

*Quarterly Notes* on the Sunday School lessons and the monthly *Balvadi*, the Gujarati ‘Treasure Chest’, are also continued.

Under the direction of the Gujarati Literature Committee a united magazine will be started, beginning from January, 1933. This will take the place of several Church papers now being published. The committee is also trying to bring out a Union Hymn Book for all the Churches.

A new classified catalogue of all the Christian literature in Gujarati has been published. With this before the committee a definite programme of work for the future is being planned.

It may also be mentioned here that a new *Commentary on Revelation* (350 pp.) by the Rev. W. G. Mulligan, M.A., has been published by the Publication Fund of the Irish Presbyterian Mission. *A Commentary on St. Mark* by the same author is in preparation.

Hindi

The grant for Hindi was given, as in previous years, to the North India Christian Tract and Book Society, Allahabad, which is the only inter-denominational publishing agency for the Hindi area. Part of this was used towards the support of the Editor of the Hindi version of the monthly Moga journal and for other editorial work in Hindi. Part of this grant was used for providing clerical help to Dr. Yohan Masih who is engaged in preparing the *Hindi Bible Dictionary*. This work is making steady progress.

The North India Christian Tract and Book Society reports that it is in a serious financial situation. The profit in the business department which used to cover the overhead charges of the society has been reduced considerably as the result of trade depression. Last year there was a drop of over Rs. 6,000 in sales, and over and above that the Religious Tract Society, London, who used to send them a generous cash grant annually were unable to do so for financial reasons. Even in the face of such serious difficulties the Society has been able to undertake several new publications in Hindi, and a few in Roman and Persian Urdu. Among the new publications in Hindi, titles such as the following appear:

*A Life of Our Lord for Men of Today.* By Yunas Sinha.

*A Life of St. Francis of Assisi.* Translated by Chandra Joshi.

*Anandi’s Question.* Based on the English book by Dr. B. C. Oliver.


Malayalam

With the Rs. 500 sanctioned last year for publications the following books were published in Malayalam:
How We Learn. Translation from the English of Dr. Kilpatrick.
The Anointed Servant. An original compendium on the study of St. Mark's Gospel by the late T. C. Varkki.

Besides the above, a Commentary on Isaiah and a Commentary on the Minor Prophets, both based on the English books by the late Canon Sell, were published with the help of grants received from the Canon Sell Fund.


The above two books were published with the help of a grant from the Christian Literature for Muslims Fund.

Two booklets of the Village Series on Cholera and Good Fowls were also published.

The following books were in the press at the end of October, 1932:
The Manhood of the Master. (Second edition revised.)
The Robe of Er-Rashid. A translation from the English of Miss Lilias Trotter.
The Letter that Came from a Far Country. A translation from the English of Miss L. Trotter.

Manuscripts of the following are either completed or in preparation:
St. Paul's Epistle to the Romans. An original work by the Rev. P. E. Burekhardt.
How Naaman Regained His Health. Adaptation of the C.L.S. Village Series.
Oneness with God. An original work by the Rev. R. H. Eastaff.
Genesis. From the English of the Rev. Canon Sell.
II Corinthians. An original introduction by the Rev. John Kurian, B.A., B.C.E.
Bible Dictionary. Adapted from the Tamil.

The programme of production for five years adopted last year is being worked out. This programme now revised is designed to guide the committee's work for the next four years. Under this programme books dealing with Bible Study (12 books), Doctrine (12 books), Biography (5 books) are planned. Devotional literature, suitable books for women, books for non-Christians, and those dealing with subjects like rural welfare, education and psychology are also included in the programme.

The I.L.F. grant of Rs. 500 for a worker has made it possible for the committee to appoint a full-time worker. Part of his time is spent in travelling about the Malayalam area expediting authors and translators and finding out new ones, visiting influential people and enlisting their sympathy and financial support in the work, and facilitating distribution of books in various ways. Two colporteurs employed by the committee work under his direction. The other part of his time is spent in necessary correspondence, seeing books through the press and generally helping the convener.

A considerable part of the Malayalam area has been covered by the colporteurs in the course of the year. They visit pastors, teachers and all who are likely to be able to help them in the sale of their literature, A Hindu school mistress bought fifty copies of one book for her pupils. They
also visit Christian and non-Christian homes and try to be present at conferences, meetings and non-Christian festivals. The committee arranged for the colporteurs to take part in two retreats during the year to help them in carrying on their difficult work in greater dependence on God.

The committee believes that the key to the problem of distribution lies in their winning the confidence of the various Churches of the Malayaalam country and arranging for the sale of books on a large scale to and through the workers of the Churches. Various attempts have been made to do this, the largest and most successful being the arrangement made with the Anglican Church in Travancore and Cochin. The chief features of this scheme are (1) that Church workers are invited to place an order for the committee's books to the value of Rs. 3-6-0 for which a discount of 33½ per cent. is allowed, (2) that payment is made in twelve monthly instalments (As. three per month) which are automatically deducted from the salary of the workers concerned. Two hundred workers took advantage of this scheme. The Mar Thoma Syrian Church and the S.I.U. Church (Malabar) have been approached with a view to the arrangement of similar schemes suited to their needs. Various other schemes for distribution, such as the establishment of local depots, the utilisation of responsible persons as agents with liberal commission are being carefully considered by the committee.

Singhalese

The Missions and Churches in Ceylon have a scheme by which one Singhalese worker gives his whole time and the Rev. H. J. Charter of the Baptist Mission half his time to Singhalese literature work. The I.L.F. contributes only three-fifths of the total budget of the scheme.

During the year the following books were either completed or are nearing completion:

*Commentary on Fifty Psalms—*with Introduction.* An Outline of the Principal Christian Doctrines.* 
*The Place of Prayer in Christian Life.*

The following pamphlets have also been prepared:
*The Sabbath and the Lord's Day.* 
*The Essentials of True Religion.* 
*The Dignity of Labour.* 
*The Duty and Advantages of Thrift.* 
*The Danger of Debt.* 

A 'Book Week' from August 7-15 was organised to promote the distribution of Christian literature. Over 3,000 copies of various publications were sold.

Telugu

The I.L.F. gives only a small grant to the Telugu Literature Board of the Andhra Christian Council. Rev. F. L. Marler gives his whole time to Telugu literature work. The following books were printed during the year:

*From Babylon to Bethlehem.* 
*Paul: Herald and Witness.* 
*Ahalya Bai.* 
*Commentary on Psalms I to XLI.* 
*The Religion of the Home.* 
*A Vision of a Model Village.* 
*The Story of Virgilia.*

Three booklets of the *Village Series*, one booklet of the *Story Picture Series* and three *Handbills* were also printed.

Reprints of six books already published were also issued during the year.

The following books are already in the press:

*Christian Theology.* 
*Life of Muhammad.* 
*The Gospel Trumpet, Parts I-III.* 
*Jeremiah: A Drama*
Selections from Vivekavati. Introduction to the Epistles and Revelation.
Stories of the Prophets. Prayer.
Selections from the Apocrypha. Telugu Christian Lyrics.
Christianity Explained to a Hindu.

The following are in preparation:
The Best Friend. Anandi's Question.
Commentary on St. Mark.

The Findlay Prize

This prize, now offered once in three years, has been made available this year for the Telugu area. A prize of Rs. 300 is offered for the best work in Telugu on The Teaching of Jesus with regard to Social Problems. The date fixed for the sending in of manuscripts was December 31, 1932. Fourteen manuscripts have come in. These will be examined by the judges appointed for the purpose and the prize awarded on their report.

Farquhar Prize

As decided last year by the Executive of the I.L.F. this prize of Rs. 160 has been made available for Burma allowing the Burma Literature Committee to combine with it their own prize. Accordingly a first prize of Rs. 250 and a second prize of Rs. 100 have been offered by the Burmese Literature Committee for the best two manuscripts that may be submitted on any religious, social, economic or political subject. The following are some of the subjects suggested by the committee: The Life of St. Paul; The Citizen and His Country; Gambling; Social Hygiene; Peace and War; The Place of the Home in the Social and Economic Fabric of the Country; The Truth of Christianity; and The Social Principles of Jesus.

The latest date fixed for the submission of manuscripts is June 30, 1933.

CONTRIBUTIONS TO THE INDIAN LITERATURE FUND

RECEIVED FROM NOVEMBER 1, 1931 TO OCTOBER 31, 1932

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<tr>
<th></th>
<th>Rs.</th>
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<tr>
<td>Methodist Episcopal Church (for previous year)</td>
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<tr>
<td>Methodist Episcopal Church</td>
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<td>2,128</td>
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<td>American Presbyterian Mission</td>
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<td>...</td>
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<td>American Evangelical Mission</td>
<td>...</td>
<td>...</td>
<td>300</td>
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<tr>
<td>Through the Secretary of Conference of Missionary Societies in N. America</td>
<td>...</td>
<td>...</td>
<td>2,268</td>
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<tr>
<td>Inter Board Committee of W.M.S., Canada</td>
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<td>...</td>
<td>1,269</td>
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<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>British</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Through the Rev. W. Paton for English Editor</td>
<td>276</td>
<td>2</td>
<td>9</td>
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<tr>
<td>Wesleyan Missionary Society and C.E.Z. Mission, £32-10-0</td>
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<td>...</td>
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<td>C.E.Z. Mission, £25</td>
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<td>...</td>
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<td>Church Missionary Society, £100</td>
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</thead>
<tbody>
<tr>
<td>Continental and Australian</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Danish Mission</td>
<td>...</td>
<td>...</td>
<td>200</td>
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<tr>
<td>Missionary Society of Australasia</td>
<td>...</td>
<td>...</td>
<td>25</td>
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<tr>
<td>Total</td>
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</thead>
<tbody>
<tr>
<td>Indian</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tinnevelly Diocesan Council</td>
<td>...</td>
<td>...</td>
<td>150</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>150</td>
</tr>
</tbody>
</table>
GRANTS FOR THE YEAR ENDING OCTOBER 31, 1933

For distribution during the year ending October 31, 1933, it was found from the Treasurer’s Statement that the net amount available was Rs. 9,070-0-0.

The Executive Committee of the I.L.F. has agreed that this amount be distributed as follows:

For Workers

<table>
<thead>
<tr>
<th>Language</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi (Grant to North India Tract Society)</td>
<td>700 Rs.</td>
</tr>
<tr>
<td>Singalese</td>
<td>1,200</td>
</tr>
<tr>
<td>Malayalam</td>
<td>500</td>
</tr>
<tr>
<td>Burmese</td>
<td>1,250</td>
</tr>
<tr>
<td>Telugu</td>
<td>750</td>
</tr>
<tr>
<td>Gujarati</td>
<td>550</td>
</tr>
<tr>
<td>Bengali</td>
<td>1,500</td>
</tr>
<tr>
<td>C.L.S. (as grant for literature for pictorial education)</td>
<td>2,000 Rs.</td>
</tr>
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</table>

Total Rs. 8,450

For Publications

<table>
<thead>
<tr>
<th>Language</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi (Mid-India Christian Council for translation of Mrs. Hatch’s Little Plays)</td>
<td>100</td>
</tr>
<tr>
<td>Bengali (For C. L. Mukerji’s book: Theosophy and Christianity)</td>
<td>200</td>
</tr>
<tr>
<td>Gujarati (For Women of the New Testament)</td>
<td>116</td>
</tr>
<tr>
<td>Telugu (Clayton’s—Paul Herald and Witness)</td>
<td>88</td>
</tr>
<tr>
<td>Sindhi (Pilgrim’s Progress)</td>
<td>116</td>
</tr>
</tbody>
</table>

Total Rs. 620

For Literature Workers | 8,450 Rs.
For Publications      | 620 Rs.

Total Rs. 9,070

Help for Vernacular Publications

The applications for grants for publications in Burmese, Telugu, Hindi, Kanarese, Malayalam, Santali, Sindhi and Urdu which could not be met from the I.L.F. funds, are being met as far as possible from a special fund placed at the disposal of N.C.C. Secretaries for promotion of vernacular literature.

RESOLVED:

XII. That the following be appointed as members of the General Committee of the I.L.F.:

Representatives of Boards which contributed £20 and over

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amer. Evangel. Mission</td>
<td>The Rev. J. Gass</td>
</tr>
<tr>
<td>A.P. Mission</td>
<td>The Rev. J. L. Dodds</td>
</tr>
<tr>
<td>C.E.Z.M.</td>
<td>Miss P. Grover</td>
</tr>
<tr>
<td>C.M.S.</td>
<td>The Rev. Canon F. W. Hinton</td>
</tr>
<tr>
<td>Methodist Mission</td>
<td>The Rev. J. S. M. Hooper</td>
</tr>
<tr>
<td>M.E.</td>
<td>The Rev. Bishop Robinson</td>
</tr>
</tbody>
</table>

Representatives of Provincial Literature Committees*

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhra</td>
<td>The Rev. F. L. Marler</td>
</tr>
<tr>
<td>Bengal and Assam</td>
<td>Mr. S. C. Mukerji</td>
</tr>
<tr>
<td>Behar and Orissa</td>
<td>The Ven. Archdeacon E. H. Whitley</td>
</tr>
<tr>
<td>Bombay</td>
<td>The Rev. J. M. Blough</td>
</tr>
</tbody>
</table>

* Appointed by the Provincial Literature Committees and reported later.
Burma    ...    ...    ... The Rev. B. M. Jones
Ceylon    ...    ...    ... Mr. J. P. de S. Wickremeratne
Madras    ...    ...    ... Mr. W. H. Warren
Mid-India  ...    ...    ... The Rev. Yohan Masih
Punjab    ...    ...    ... Mr. B. L. Rallia Ram
United Provinces    ...    ... To be appointed

Representatives of the Muslim Literature Committee
Mr. J. A. Subhan    The Rev. M. T. Titus

Appointed by the National Christian Council
The Rev. E. C. Dewick    The Rev. B. M. Jones
The Rt. Rev. the Bishop of Dornakal    The Rev. Barakat Ullah

The Executive of the I.L.F.

Members: The Rt. Rev. the Bishop of Dornakal, the Rev. Canon
F. W. Hinton, the Rev. J. S. M. Hooper, Mr. S. C. Mukerji, the Rev.
Barakat Ullah, the Rev. J. Z. Hodge (Secretary).

IX. Religious Education

Short papers on the following subjects were read:
1. 'The Christian College Student and Religion' by Mr. Deva
   Dutt, the Rev. J. Mackenzie and the Rev. H. C. Balasundaram.
2. 'Religious Education through Church and School'—By Miss
   Bruce, Mr. E. A. Annett and the Rev. S. K. Chatterji.
3. 'The Teacher of Religion'—by Dr. F. H. Russell, the Rev.
   R. A. Barclay, the Rev. F. Ryrie and Miss M. E. Whitaker.
4. The Student Movement in India—by the Rev. A. Ralla Ram,
   Miss Van Doren presented the report on Religious Education
   which is given below:

Review of the Past Two Years' Activities

The work of this committee has suffered badly from the lack of
continuity, due to frequent changes in the convenorship. Mrs. Harper, who
was the convenor from April, 1929, gave up her office when she left for
furlough in the spring of 1931. Miss Gordon, of Poona, kindly consented to
take on this work, and did so until her departure on furlough in February,
1932. The committee was then left without a head until the present
convenor was able to resume it in October, 1932. Financial difficulties and
the many local obligations of its members made it impossible to hold a full
meeting of the committee, although Mrs. Harper made many efforts to call
such a meeting. A small meeting of those attending the N.C.C. met in
Nagpur during the days of the N.C.C. session. Owing to all these difficulties the committee is unable to report many or great accomplishments, and
this report will be taken up more with future plans than with past
achievements. Certain things, however, have been done.

In accordance with a resolution of the Jerusalem Council, the N.C.C.
decided to have a small manual on Religious Education written for the use
of teachers and other Christian workers, and asked me to prepare the book.
This book was written during my furlough and has been published under
the title of Christian Education in the Villages of India. It is obtainable from
the Association Press, Calcutta.
During the three months, from October to December, as a full meeting of the committee seemed impossible, wherever it could be arranged for, small groups have met to discuss policies and plans for future work. One such group met in Nagpur in October; another, including members of the staff of Leonard Theological College, in Jubulpore in November; a third large and representative group in Lahore, also in November. Mrs. Harper was also visited at Moga, and plans were discussed with her. The outcome of these discussions will be given later in the report.

A study of Religious Education as it exists in Mission high schools in the Punjab has been made in connection with the general High School Survey which is being carried on under the direction of the Central Board of Christian Higher Education. Fifteen high schools have been studied with special reference to worship, services, Scripture teaching, and Christian activities; and also with regard to the facilities they provide for the training of their teachers in methods of religious education. At the meeting of the Mid-India Sub-Committee on High Schools, one entire session was given over to a discussion of courses in Bible teaching, and of the literature available for use in such teaching.

Plans for Future Development

I. ALL-INDIA COUNCIL FOR RELIGIOUS EDUCATION

Plans for a large council, which would include representatives of the various organisations which work among children and young people, were made at a meeting in Poona held in 1929, and confirmed at the 1930 meeting of the N.C.C. Now, however, a large majority of those consulted, including the members of the committee present at Nagpur, feel that the present time is inopportune for the formation of so large a committee. The reasons for this feeling are: First, the expense of getting so many people together; secondly, the difficulty of finding a time to suit so large a number; and third the present feeling of reaction against over-organisation. For these reasons, while to many such a council seems desirable for the future when its work has been led up to, and prepared for, for the present it seems wise to hold it in abeyance.

II. CONFERENCE ON RELIGIOUS EDUCATION

It was proposed that a small conference on the subject be held at some time during 1933. After a prolonged discussion on the subject, the members present felt that the time for this conference had not yet come. In view of the need for preparation, we should plan for this conference to meet not sooner than some time late in 1934. It was felt that a large part of this preparation should be directed toward the content of religious teaching, in view of the changing viewpoint and rapid secularisation of young people in India. Certain members felt that this subject should not be the only matter for consideration in this proposed conference. Their feeling was that other urgent matters, such as the training of teachers, were equally pressing and should also be given the early attention of the Committee on Religious Education and should be taken up for discussion at the suggested conference.

III. CO-OPERATION WITH THE CENTRAL BOARD OF HIGHER EDUCATION

There is an opportunity for close and useful co-operation with this body. As its secretaries and Provincial Boards examine the religious life of colleges and schools, their findings should be shared with this committee, and through working together much mutual help should be achieved. In this way it should be possible to gain much more complete knowledge than we now possess of the types of worship and religious teaching now going on in secondary schools, and colleges; and of the effect of these efforts upon the lives of students.
IV. Research

A number of subjects demanding research have been suggested. Miss Gordon has expressed her ideas in the following statement:

It would seem desirable, before plans are made for setting up an All India Council of Religious Education, that more adequate knowledge and information of what is being done already in this field of work should be available, and it is therefore suggested that when Miss Van Doren returns to the Secretariat of the N.C.C. she should organise a careful study and survey—

(a) Of material available, projected, out of print, etc., both in English and in the vernaculars. This study should include a study of methods and materials made use of by different denominational organisations such as the C.E. and the C.S.S.M and the I.S.S.U. Care must be taken to include work for adults such as the Mothers’ Union.

(b) Of practices and arrangements for worship in schools (both day and Sunday school, as well as boarding schools) and colleges and hostels, including all efforts to discover ways of helping young people to enter into the spirit of worship, of all forms and programmes in use, etc.

(The study should include types of worship found in use in such schools as Shanti Niketan and the Hindu Widows Home Association School, etc.)

(c) Of the factors and influences that go to setting and maintaining a religious tone and atmosphere in various types of institutions.

(d) Of the kind of work done in various grades as well as types of institution, e.g.

(1) Residential and non-residential institutions.
(2) Colleges.
(3) City primary schools.
(4) Village schools.

(e) Of the relation of all these factors outlined above to the local congregational life and the work of the Sunday school.

(f) Of the place and value of camps and similar organisations.

(g) Of the whole problem of the training of specialists in Religious Education and of how the use of such specialists can be co-ordinated usefully with the general work of the school or college (cf. Lindsay Commision proposals for college chaplains).

(h) Of the promotion of co-ordination in the work of religious education.

Others have suggested the following topics:

(1) Projects and other modern methods and how the use of these methods can be worked out.
(2) Children’s services.
(3) The number of separate religious activities which can be wisely correlated in any one school.
(4) The choice, preparation and use of suitable extra-Biblical material.
(5) Difficulties met with in giving religious teaching to college students.
(6) How the teacher can understand the religious background of children who come from various religions and communities.
(7) Whether Christians and non-Christians should be taught together or separately.
(8) The advisability or otherwise of compulsion in Christian worship and teaching.

It is suggested that each secretary travelling for an organisation such as the I.S.S.U., C.E. or Y.W.C.A. or for the educational work of a denomination might be able to take up one such subject for investigation and report. Again missionaries on furlough sometimes take up subjects of this nature in connection with a dissertation leading to a doctor’s degree. Such an investigation has recently been made by Dr. McGavran of the Disciples Mission, Jubbulpore, on the subject of ‘The Religious Beliefs of Boys in High and Middle Schools.’ This whole subject of research is of course
closely connected with the plans of the Central Board of Higher Education. Through co-operation it should be possible to collect and disseminate a large amount of useful knowledge on subjects connected with the teaching of religious knowledge. It is suggested that these proposed lines of research be brought to the attention of the Department of Research and Extension of the Central Board and that their co-operation be sought.

V. THE TRAINING OF THE TEACHERS OF RELIGION

1. In most schools and colleges the teaching of Scripture is entrusted not to specialists, but to Christian members of staff who are the teachers of secular subjects. For many reasons it is well that this is so. On the other hand we often find that teachers well prepared and trained for the teaching of secular subjects, are supposed to give religious teaching by instinct. The result, as has been stated more than once, is that Scripture is often the worst-taught subject in the whole curriculum. Yet in the character and preparation of the teachers we find the crux of the whole situation.

Mrs. Harper carried on an extensive correspondence with the heads of theological colleges for the purpose of discovering what these institutions can contribute in the way of courses in the subject matter and method of religious teaching. Serampore Senate has included Religious Education as a branch leading to the L.Th. and B.D. degrees. There is yet much to be done in inducing theological schools of lower grade to recognise this as one of the important subjects they are to teach. Another avenue of further effort is that of providing short training or refresher courses for teachers now in service who have not had the privilege of such initial training.

2. A second related problem has to do with the duty of Mission training schools and colleges, along this same line of courses in Scripture teaching for students now in training; and of short courses for teachers already in service. St. Christopher’s Training College, Madras, in co-operation with the Missionary Educational Council, has set a splendid precedent in preparing and administering such a course for men and women graduate teachers. This course they are proposing to adapt for teachers of secondary grade.

3. Another problem suggested is that of Christian teachers being trained in Government institutions and on this account deprived of any opportunity for training in the teaching of Scripture. It was felt that this committee should investigate their needs and should endeavour to find some way of meeting them.

4. Still another problem is that of the supervision of Religious Education in schools and colleges. While it is felt that all religious teaching should not be put into the hands of one or two ‘specialists,’ yet it seems to many that the religious teaching of an institution should be made the special concern of a single member of the staff, who has the best qualification for such work. This person, whether the title of supervisor is given or not, should feel the responsibility of guiding and correlating the religious teaching of the school.

5. An encouraging report was brought of a Women’s Bible Training School in Ahmednagar which has lately added a special one-year course on training in Bible study and religious education for teachers. This year, for the first time, there has been a group of young women matriculates taking the course. There is hope that the future policy of the school may provide for alternation between classes for vernacular trained teachers and for those of matriculate grade. It is hoped that this experiment may lead other institutions to follow its example.

It was also suggested that the Educational Secretary of the N.C.C. during her travels throughout India should investigate in each Province just what opportunities for the training of teachers in Religious Education are available and should present this information to this committee.
6. Another subject dealt with by Mrs. Harper was that of religious camps for students, and for high school pupils. The greater use of such camps, and the consideration of certain problems, such as the desirability or otherwise of making such camps co-educational, call for further study and action by the committee.

7. As to the place of religious education in a school, it is very desirable that teachers entrusted with religious teaching should realise that religion should pervade all teaching and should not be taught in isolation.

It is also necessary that we should recognise the superhuman element which we must seek for in all such efforts. This has been well expressed by Mr. Yeaxlee of the Selly Oak Colleges: 'Conversion is the gift of God to those who pray to and serve Him. It cannot, I think, be produced by any method of education. No priest can plant the seed. But there is virtue in religious environment and religious education. The hen does not create the chick—birth is a miracle of God—but she can keep the eggs warm, and after the chick is hatched, she can feed and teach it—so it is with faith. Man cannot produce it, but he can provide a warm religious atmosphere favourable for its growth, and when the young faith is born, man can protect, inspire, and enlarge it.'

RESOLVED:

XIII. That the Report of the Committee on Religious Education be accepted and the programme of work outlined therein be approved subject to financial provision being made by the Executive.

XIV. That the following be appointed as members of the Committee on Religious Education: The Rev. G. H. C. Angus, the Rev. H. C. Balasundaram, Miss M. F. Carpenter, the Rev. S. K. Chatterji, Mrs. A. C. J. Elwin, Miss E. A. Gordon, Mrs. A. E. Harper, the Rev. E. L. King, Mr. V. M. Kooshy, Dr. D. A. McGavran, the Rev. A. N. Mukerji, Miss M. E. Whitaker, Mrs. H. Yusufji, and the Conveners of the Committees on Religious Education of the Provincial Christian Councils, Miss A. B. Van Doren (Convener)

X. Theological Education

Mr. Hodge presented the report as contained in the minutes of the meeting of the Committee on Theological Education, held in Nagpur on March 17, 1932. He explained that, in accordance with the recommendations of the Lindsay Commission, the Central Board of Christian Higher Education, with the concurrence of the Executive Committee of the N.C.C., had accepted the Council's Committee on Theological Education as its Sub-Committee on that subject. The Minutes of the Committee had been accepted by the Central Board and incorporated in its report. The Council approved this procedure and it was

RESOLVED:

XV. That the Report of the Committee on Theological Education be adopted and the committee continued as the Council's Standing Committee on Theological Education and the Sub-Committee on this subject for the Central Board of Christian Higher Education.

XVI. That the following be appointed as members of the Committee on Theological Education: The Rev. G. H. C. Angus, the Rev. H. C.
XI. Christian Medical Work

Dr. Frimodt-Möller, Chairman of the Christian Medical Association of India (which is the Committee of the Council on Medical Work), presented the report of the Committee which is as follows:

REPORT ON MEDICAL WORK

'The Ministry of Healing in India'

It was reported at the last meeting of this Council, two years ago, that the Christian Medical Association had instructed its Committee on Survey, Efficiency and Co-operation working in conjunction with the National Christian Council of India, Burma and Ceylon to prepare a new book to take the place of The Survey Report which had been exhausted. The new book, called The Ministry of Healing in India, was published half a year ago. It has been issued in two thousand copies. It includes some of the material published in The Survey Report, but much new material has been added and the statistical tables have been brought up-to-date. The book is a great credit to the committee which prepared it, especially to Dr. B. Choné Oliver and Dr. R. H. H. Goheen. Without their unfailing energy and ability this publication would never have become such a complete and interesting record of the present-day Christian medical work in India. The great importance of the book is that it gives a clear and definite expression of the new conception of medical mission work. This new understanding has gradually unfolded itself in India during the last fifteen years.

During the last decade the Christian Medical Association of India has expressed as its considered opinion that the need for medical mission work is far deeper than previously understood. The old conception was that the need should be determined chiefly by the value of medical mission work as a help merely to other missionary activities and by the desire to bring medical relief to places where no such relief existed. The old conception was often expressed by considering medical mission work as a good and powerful missionary 'agency.' The conviction is now gaining ground amongst us that medical mission work should not at all be looked upon as an 'agency,' but that the need for it is founded on a far deeper basis, not subject to the changing conditions of missionary activities or to local needs of medical relief. If medical mission work is really understood and carried out in concord with its full potentialities, it should be the expression of that ministry of healing which the Lord Himself taught His Church to have as an essential part of its life and testimony.

The justification, or rather the necessity, for medical mission work under the present so changed conditions in India, where the pioneer days of medical missions have ceased long ago, is the ability and the force with which it can create those conditions which are necessary in order that the ministry of healing can take its full and proper place in the life of the Church in India. Those conditions are under constant discussion in the Christian Medical Association at its conferences and in its Journal, and are to be found as well clearly expressed in the publication we are speaking about.

The Relation of the Christian Medical Association of India to the National Christian Council

One of the striking developments of recent years is the growth of a close co-operation between the two organisations, the Christian Medical
Association, now serving as the Medical Committee of the National Christian Council. This co-operation has grown naturally out of the new conception of medical mission work outlined above and it should not only help medical mission work to realize its cause for existence, but also help the Churches to understand that the ministry of healing is indispensable for the full proclamation of the Kingdom of God.

The Fourth Biennial Conference of the Christian Medical Association was held at Arogyavaram from 31st December, 1930, to 4th January, 1931, and the Fifth Conference has just been in session in Lucknow from the 28th December, 1932, to 1st January, 1933. At the former the Rev. William Paton and Mr. P. O. Philip were present and addressed the meeting.

It is of interest to note how the chief subjects under discussion at these conferences are in agreement with the new conception of medical mission work. At the conference at Arogyavaram one of the chief subjects was 'The Place of the Ministry of Healing in the Church in India.' One of the two speakers opening the discussion was Mr. P. O. Philip. The other chief subjects were the proposed Christian College for men, which aims at creating some of the conditions necessary for the Church to see its ministry of healing becoming a reality, and subjects like Preventive Medicine and Public Health, The Problems of Nursing in General Hospitals, and the Care of Mental Defectives, of Patients Suffering from Mental and Nervous Diseases, from Tuberculosis and Leprosy. Both the prevention of disease and the treatment and care of patients suffering from the diseases mentioned should appeal very strongly to the Churches, as Christian love, compassion and patience are qualities especially needed in the doctors and nurses treating those suffering from these chronic and dreadful diseases. The Church should come to understand that there is a special call to her ablest and best sons and daughters to give their lives to the ministry of healing in relieving and serving those who are so desperately in need of help and succour.

The Nurses' Auxiliary of the Christian Medical Association of India

At the conference at Arogyavaram one of the most important proceedings was the formation of the 'Nurses Auxiliary of the Christian Medical Association.' The proposal for this Auxiliary had previously been discussed and carefully considered at group meetings of the Association and by its Nursing Committee, and a constitution had been drawn up. The conference approved of the formation of an auxiliary on the lines suggested and passed on to the Executive the proposed constitution for further consideration in consultation with a group of missionary nurses. By the middle of February, 1931 the Executive and those associated with it had made the necessary plans and the actual formation of the Auxiliary took place.

The object of the Auxiliary is that through this organization Christian nurses, European and Indian, throughout India, may be united in their endeavour to progress in matters pertaining to their profession, to raise the whole standard of nursing and to strengthen their efforts to serve God and to extend the Kingdom of Christ in India.

The first conference of the Auxiliary has just been held in Lucknow from 28th December, 1932, to 1st January, 1933. Many important decisions regarding the future and work of the organization took place.

The Proposed Christian Medical College

At the last meeting of this Council the following resolution was passed:

'That this Council approves of the principle of establishing a Union Christian Medical College for men of the M.B. grade and that the scheme for such a college placed before the Council be submitted to the Executive Committee for consideration. The Executive Committee shall seek the opinion of the Provincial Christian Council, in forming its judgment about the scheme.'
At the Fourth Biennial Conference of the Christian Medical Association of India, which was held a few weeks later at Aragayaram, the subject of the proposed college received more consideration and was more thoroughly discussed than any other subject on the programme. The conference resolved that definite steps should be taken towards the establishment of a 'Union Christian College for Men,' and the reasons for this resolution were given in a series of considerations simultaneously passed.

A further resolution was passed, as follows:

'That a committee be appointed (1) to work out the details of a scheme for the proposed Union Christian Medical College for men in consultation with Executive Committees of the Association and the National Christian Council, (2) to promote discussion of the project before Representative Christian Councils and other bodies. When further action is to be taken the matter shall be referred to the Executive Committee of the Association, which, after consultation with the Executive Committee of the National Christian Council, shall have power to act.'

The question of the establishment of the college came up for consideration at the meeting of the Executive Committee of the National Christian Council in April, 1931.

The following resolutions were passed:

1. 'That the Secretaries of the N.C.C. be asked to prepare a statement about the proposed college, embodying the scheme as now contemplated.

2. 'That this statement be submitted for the opinion of the Provincial Christian Councils.

3. 'That, after ascertaining the opinions of the Provincial Christian Councils a joint meeting of the Executive of the Christian Medical Association and of the Executive of the N.C.C. be held to review the situation and take whatever action may be necessary.'

The secretaries drew up a statement which was submitted to the Provincial Councils. This statement was supplemented by a typescript prepared by a sub-committee of the College Committee of the C.M.A.I. for the help of those who were asked to present the scheme to the Church and Missions in India.

The establishment of the proposed college has been considered at the meetings of all the Provincial Christian Councils and they have all expressed their approval of the scheme.

The following Missions, Church Bodies and Conferences have signified their approval:

- Church of Scotland Mission (Bengal);
- The National Missionary Society of India;
- Church of Scotland Western India Mission Council;
- South India United Church Assembly;
- Landour Community Centre Conference;
- The American Evangelical Mission;
- The Madras Church Council;
- Western India Mission of the Presbyterian Church in the United States of America;
- General Conference Mennonite Mission;
- U.P. Indian Christian Association Conference;
- The American Presbyterian Mission in the U.P.;
- The United Church of Canada Mission;
- United Lutheran Church Mission Council;
- Wesleyan Methodist Missionary Society, Mysore Dist.;
- Santhal Mission District Synod, Sarenga, Middnapore Dist.;
- Burma Baptist Missionary Conference;
- South India Central Committee of the London Missionary Society;
- Rajputana Mission Council of the Church of Scotland;
- The American Baptist Telugu Mission.

The Medical Work Committee of the Tinnevelly Diocesan Council ended its discussion with a division of opinion, the committee being almost equally divided.

On December 30th, 1931 and January 1st, 1932, the College Committee met with the Executive of the C.M.A.I. at Allahabad to discuss the college scheme in preparation for the coming joint meeting of the Executive of the C.M.A.I. and of the N.C.C. in March, 1932.

At this meeting at Allahabad we were fortunate in having with us the
medical members of the 'Laymen's Foreign Missions Inquiry' Dr. Emerson and Dr. H. S. Houghton. The budget for the proposed college, its organisation and the selection of its staff and students were discussed at length. Also the question of raising funds for the establishment was carefully considered.

At the following Executive Meeting on January 1st, 1932, the recommendations of the joint meeting were considered and action taken thereon. Of the resolutions passed the following concerned this Council:

'That the name of the proposed college be Union Christian Medical College, and that 'for men' be dropped: that our Executive discuss the name with the Executive of the National Christian Council.'

'That the Executive ask the N.C.C. Executive to appoint three of its members to consult with the College Committee and pay their expenses to committee meetings.'

'That although this committee is still of the opinion that Allahabad is the best place for the location of the College, yet, as new developments have taken place at Miraj to which we have given consideration, and as other important facts may emerge in the future, we recommend that decision in regard to the site be deferred.'

'That it is our conviction that we need a full-time secretary of the C.M.A.I. and we ask the National Christian Council to recognise this secretary as their Medical Secretary.'

'That the United Church of Canada Mission be asked to allow Dr. B. C. Oliver to take up this work on her return from furlough.'

On March 22nd, 1932, a joint meeting of the Executive Committee of the National Christian Council and the Executive Committee of the Christian Medical Association of India was held at Nagpur.

I.

The draft scheme as previously drawn up by the C.M.A.I. was considered and the findings of the C.M.A.I., giving the reasons for the establishment of the college, were discussed and then amended and approved as follows:

1. That in order that the Christian Church in India may be enabled to carry on the Ministry of Healing as an essential part of its whole Christian testimony, Christian doctors of the highest possible qualifications are necessary.

2. It is our conviction that the Christian Medical College is the best provision for meeting this need. Experience shows that Christian students who have studied in secular medical colleges have not had the opportunity to develop the spiritual background so essential for the Ministry of Healing, such as would be afforded by the proposed Medical College. It is our considered opinion that not even Christian hostels in connection with Government Colleges would meet this need.

3. In most parts of India the tendency is to raise the standards of medical education. Lower medical qualifications are regarded with lessening esteem, both by Government and the public. As the Christian Church cannot be satisfied with anything less than the best, we cannot continue to provide only the lower standard of training.

4. In view of the growing partnership between Missions and the Indian Church in all forms of Christian service in this country, Indian doctors of the highest qualifications are required to staff Christian medical institutions.

5. Since there is a general and active interest in Rural Reconstruction in which the Church desires to take an increasing share and in which the Ministry of Healing must have an important place, medical men of special training and ability are required.

6. There are spheres of medical service which not only make special appeal to Christian compassion and Christian character, but also require doctors of the highest qualifications, such as the treatment of tuberculosis, mental and nervous diseases and leprosy.
7. Such a college by its Christian teaching and spirit will undoubtedly help in the permeation of the medical profession with Christian ideals of service.

8. It is our opinion that the proposed Christian Medical College should be a Union institution; that it should be residential in character; that in choosing the site for the college rural needs should be taken into consideration; that it should be staffed by full-time professors, Indian and foreign, on missionary salaries; that, while designed for Christian students and while the distinctively Christian character of the college must be maintained, a place will be found for non-Christian students; that the college be connected with a hospital to be owned and managed by the college, and that all fees be credited to the college funds.

9. That special attention should be given to research work and to stimulating students to undertake this all important and essential branch of medical service.

10. In view of the recommendations of the Lindsay Commission an integral part of the work of the college should be to engage in extension work, and to co-operate in the work of Rural Reconstruction.

11. An important sphere of work done by the college should be the organisation of post-graduate courses.

12. While we fully recognise that this must be a college of the highest possible professional efficiency, its essential function is to develop character inspired by the Spirit of Christ.

II. THE BUDGET

The tentative estimate for the establishment and maintenance of a hospital of 400 beds and a medical college for 125 students as worked out by the special committee of the C.M.A.I. was discussed and agreed to as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Buildings and Equipment</td>
<td>$1,200,000</td>
</tr>
<tr>
<td>For Endowment for Maintenance</td>
<td>$4,300,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$5,500,000</td>
</tr>
</tbody>
</table>

It was agreed that the budget should be worked out in detail by the College Committee.

III. RAISING OF FUNDS

The plan of the C.M.A.I. to raise funds by approach to a few individual donors and not by a public appeal which would be likely to divert funds from Missions and Churches was approved. If that method is unsuccessful the question of procedure will be reconsidered in consultation with the National Christian Council.

IV. APPOINTMENT OF COMMITTEES IN BRITAIN AND AMERICA

The resolution of the C.M.A.I. Executive of January 1, 1932 was presented and passed as follows:

‘That the National Christian Council be asked to invite the International Missionary Council in Britain and America to form committees to help in recruitment of staff and in promotion of interest in the College.’

Names for the committee in Great Britain and America were suggested.

V. SELECTION OF STAFF

The procedure contemplated by the C.M.A.I. was outlined.

The selection is left to the Executive of the C.M.A.I.

VI. THE CONSTITUTION

It was agreed,

That in drawing up a constitution for the college the recommendations
of the Lindsay Commission in regard to the government of arts colleges should be taken into consideration and provision should be made for effective and continuous representation of the N.C.C. and C.M.A.I. on the Governing Board.

VII. COMPOSITION AND POWERS OF THE COLLEGE COMMITTEE

A resolution of the C.M.A.I. was read asking the N.C.C. to nominate members for the College Committee of the C.M.A.I.

Resolved:

That, having heard the resolution of the C.M.A.I. we do hereby nominate five representatives from the N.C.C. to the College Committee, as follows:

The Rt. Rev. the Bishop of Dornakal    The Rev. J. Z. Hodge
The Rev. C. H. Monahan                 Dr. C. H. Rice
Mr. S. K. Roy

This committee to proceed in the matter of raising funds, to work out draft constitution, to take steps necessary to promote the scheme and to report to the Executive of the N.C.C. and C.M.A.I.

Dr. Frimodt-Møller to remain Chairman.

VIII. CONDITIONS OF ADMISSION TO THE COLLEGE

This is left to the College Committee.

IX. LOCATION

The resolution of the C.M.A.I. College and Executive Committees favouring Allahabad, but asking that decision be deferred was reported. The matter was left to the College Committee.

X. THE NAME OF THE COLLEGE

It was agreed that 'for men' be dropped from the title hitherto used for the proposed college and that it be known for the present as the Union Christian Medical College.

After the joint meetings of the two Executives a meeting of the College Committee was held in which the Rev. J. Z. Hodge took part and the matters discussed were to be submitted for comment to the Bishop of Dornakal, Mr. Monahan, Dr. Rice and Mr. Roy, who could not be present.

The following resolutions were passed:

1. That the sum of five and a half million dollars is the sum we should aim to raise, on the basis of the estimate submitted.

2. That we authorise Dr. Firor and Dr. Oliver to present the whole scheme to potential donors with a view to raising the necessary funds.

It is noted that this presentation involves no public appeal.

The sum of $100,000 included in the five and a half million is a capital fund for the provision of scholarships and fellowships for deserving students.

3. That Dr. Oliver and Mr. Hodge in consultation with Dr. Rice and Dr. Forman draw up a tentative constitution. This is to be circulated to the College Committee.

It was informally agreed upon that no further steps should be taken by the College Committee until the new composition and powers of the College Committee had been ratified at the forthcoming biennial conference of the C.M.A.I. at Lucknow, and at this meeting of the N.C.C. unless urgency arose, which has not been the case.
A Full-time Secretary of the Christian Medical Association of India and relation to the National Christian Council

At the joint meeting of the Executive of the C.M.A.I. and the Executive of the N.C.C. on March 22nd, 1932, the appointment of a full-time secretary of the C.M.A.I. was approved and it was resolved:

1. To recommend to the National Christian Council that the C.M.A.I. Secretary when appointed become Medical Secretary of the N.C.C.

2. That Dr. B. C. Oliver be invited to resume the work on her return from furlough and that the United Church of Canada Mission be asked to lend her services.

It should be understood that the C.M.A.I. does not request the N.C.C. for any financial support to the salary of a full-time secretary. The Executive of the C.M.A.I. thought that such a request should not be made, as the Association would require the most of the time of the secretary for its own work. The request is forthcoming for the reason of a continued close co-operation between the C.M.A.I. and the N.C.C. The combined office of Dr. B. C. Oliver as joint secretary of the two organisations was so successful and promoted so much our common cause that the C.M.A.I. request that in the future this way of co-operation be permitted to continue without any financial obligations to the N.C.C.

The C.M.A.I. has sent an application through Mr. Hodge to the United Church of Canada Mission and has received a favourable answer as to the readiness of the Mission to relieve Dr. Oliver for the secretariaship on her return from furlough, while the Mission regrets its present inability to provide any funds to support Dr. Oliver while working as full-time secretary.

RESOLVED:

XVII. That the Executive Committee of the Council be asked to appoint five persons on the College Committee of the Christian Medical Association and that this committee be authorised to proceed in the matter of promoting the scheme and formulating a constitution.

XVIII. That the full-time secretary of the Christian Medical Association of India when appointed become the honorary secretary for Medical Work of the National Christian Council.

XII. Social Hygiene

Miss Van Doren, Convener of the Committee on Social Hygiene, read the committee's report, which is as follows:

Committee Meeting

This committee under the convener'ship of Dr. Oliver met in Nagpur, November 7th to 9th, 1931. A full report of this meeting is found on pages 666-671 of the N.C.C. Review of December, 1931. The principal matters considered were the production of syllabuses and suitable educational literature; the holding of conferences; the study of problems which are perplexing young people in India today; the Christian ideal of the home, including preparation for marriage, the training of children, and the relation of the family to the community; the incidence of venereal disease and its treatment; and the formation of a Social Hygiene Association for All-India.

In March, 1932, Dr. Oliver went on furlough, and the committee was left with no convener who had time to give to its demands until my return to the N.C.C. in October.

Madras Conference

On July 23rd and 24th, 1932, a regional conference for teachers was
held in Madras with Miss Checha Eipe of St. Christopher’s Training College as convener. Those invited to attend were chiefly women teachers in training schools and high schools, but a few men were also asked. Addresses were given on the teacher’s approach to the subject from the standpoints of religion, biology and psychology. The teachers present showed that they had a good scientific background for understanding the subject, and were keen to learn how they could best help the young people under their charge in the difficult personal problems of youth. The conference seemed to be of real help to those in attendance, and brought forth a number of expressions of appreciation as to its value.

It was hoped to hold a similar regional conference for teachers in Bengal at the end of November, but because of the difficulty of finding a suitable meeting place, during term time the conference was postponed.

**Publications**

1. Mrs. Bryce, of the Canadian Mission, Rascalpur, Central India, has prepared a manuscript on the training of children, including chapters dealing with matters of sex. This book is about to be published by the Association Press.

2. A member of the staff of the school at Bishnupur, Bengal, has written in Bengali a series of letters from a father to his son, dealing with the same subject. These have been translated into English and it is hoped will be published shortly.

3. The Social Hygiene Committee of the N.C.C. has for some time been contemplating the publication of a small handbook for teachers and parents. Now the Y.M.C.A. and the S.C.A. are feeling the need of a book presenting the subject to boys and young men. It is hoped that the N.C.C. Committee may be able to collaborate with these two organisations and to bring out a set of several small books, each suited to a different group of people. The difficulty so far has been to find in India writers with the necessary knowledge, training and experience, and at the same time, with the requisite leisure for putting it into writing.

**Syllabuses**

There has been a surprisingly large demand for copies of the various syllabuses prepared under Dr. Oliver’s supervision. Requests have come from teachers and evangelistic workers, and occasionally from persons in private life. A large number of copies have been duplicated and sent out. It is now proposed to print a small pamphlet containing the most useful of these syllabuses and to offer it for sale for a few annas.

**Teaching in Schools**

In the Secondary School Survey now being carried on by the High School Sub-Committee of the Central Board, an enquiry is being made as to how many high schools give either class instruction or personal teaching to pupils in the subject of Social Hygiene. It is cheering to find that an increasing number of schools are alive to the need for such teaching, but the fact remains that there are far larger numbers that still need to realize their responsibility in this matter. Still more do parents need to be aroused to their duty in regard to their own children.

**Medical Research**

An interesting piece of research as to conditions of congenital syphilis among boarding school children has been done by Dr. M. Rottschaefer of the Arcot Mission. With the co-operation of the Rev. R. M. Barton, the pathologist of the Tuberculosis Sanatorium at Aragavaram, she did Khan blood tests for all the Christian boys and girls in the boarding schools of this mission. The results are not yet tabulated, but it is hoped that eventually they will be put into such a form that they may be of use to other missions and institutions.
The most useful services to be rendered by this committee in the next year seem to be along the following lines:

1. Preparation of Literature

India is flooded with a vast amount of literature dealing with sex, mostly of an undesirable character. The really good books available from such agencies as the Association Press, are too Western in social background to be of much help for Indian conditions. We need writers of Indian experience and deep religious conviction to present this subject in a convincing manner. Especially we need Indians who will study the subject and experiment with its presentation, and will then give to others through writing the benefit of their experience.

2. Dissemination of Literature

There should be a systematic effort to see that every school and college library contains the best books available in the subject, and that such books are read, especially by teachers. Pastors and religious workers should also be given access to such literature.

3. The Training of Teachers and Pastors

The committee should impress upon training and theological institutions their responsibility for providing adequate teaching in matters of sex to those who are to become the educational leaders and spiritual guides of the young.

4. Syllabuses

The committee should see to the printing and wide circulation of the syllabuses which have been prepared; and to the preparation of further syllabuses when need arises.

5. Conferences

The committee should arrange during the next two years for the holding of a number of regional conferences of the same character as that held in Madras. These should be for both men and women teachers, and also for pastors and church workers.

RESOLVED:

XIX. That the following be appointed as members of the Committee on Social Hygiene:
(a) Education and Publication: The Rev. S. K. Chatterji, Mr. V. E. Devadutt, the Rev. E. C. Dewick, Miss C. Eipe, Mr. G. V. Job, the Rev. M. W. Strahler, Miss C. Wyckoff.
(b) Family Relations: Mrs. Azariah, the Rt. Rev. Bishop Pakenham-Walsh, Mrs. Ratnam, Mrs. Taffs.
(c) Medical Aspects: Mr. H. W. Bryant, Mr. Buck, Dr. Anna B. Gray, Dr. Socrates Noronna, Dr. G. F. Scudder, Dr. G. Zachariah.
Convener of Whole Committee: Dr. B. C. Oliver on return, Miss A. B. Van Doren to act during interval.

XIII. Work Among Muslims

In the absence of the Convener of the Committee on Work among Muslims, Dr. M. T. Titus, the report of the committee was presented by the Rev. L. Bevan Jones. The report which was accepted is as follows:
REPORT OF THE COMMITTEE ON WORK AMONG MUSLIMS
1931-1932

The task of this committee continues to be one of co-ordination and most of the work continues to be done by correspondence. Two meetings of the Executive Committee, otherwise known as the Christian Literature for Muslims Committee (C.L.M.C.), have been held in October of each year in Lahore, and the work and plans of the committee were reviewed. Intimate contact has been maintained at all times with the special committees connected with the twelve different languages in which literature for Muslims is now being published in India from Kashmir to Malabar, and from Sindh to Bengal. Assistance has been given in helping them to plan their literature programmes, and in securing substantial grants for the publication of the same. At the same time we have kept in close contact with the Central Literature Bureau for Muslims in Cairo, to which we are deeply indebted for valuable suggestions, and basic manuscripts which have found their way into print in our Indian vernaculars. Last, and most important of all, in many respects, has been our constant connection with the American Christian Literature Society for Muslims (A.C.L.S.M.) which stands back of us financially, and without whose help our C.L.M.C. could neither plan nor carry out any nation-wide programme of Christian literature for Muslims at all. The immense debt we owe to this organization in America will appear as we proceed to analyze the achievements in literature during the past two years.

During this period we have received from the A.C.L.S.M. the sum of Rs. 8,427 while we have already paid out for publications completed during the same period Rs. 6,687. The balance of Rs. 1,740 is earmarked for subsidies for books and tracts still in the press. A summary of the publishing work done shows the wide range of activity that is co-ordinated by our committee.

In all 62 items were published in ten languages, totalling 588,500 copies, and 4,298,000 pages as follows:

<table>
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<th>Language</th>
<th>Items</th>
<th>Copies</th>
<th>Pages</th>
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<tr>
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</tr>
<tr>
<td>Hindi</td>
<td>12</td>
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</tr>
<tr>
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<td>2,000</td>
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<tr>
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<tr>
<td>Urdu</td>
<td>29</td>
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</table>

The 'best sellers' continue to be The Best Friend by the Rev. L. Bevan Jones, being the life of Christ prepared especially for Muslims; and that remarkably convincing Christian testimony Why I Became a Christian by Sultan Muhammad Paul. The former has been published in the following ten languages: Bengali, English, Gujarati, Hindi, Malayalam, Oriya, Pushlu, Sindhi, Tamil and Urdu, and additional translations are under way in Arabic-Malayalam, Telugu, and Bengali. The latter is published in nine languages as follows: Bengali, English, Gujarati, Hindi, Malayalam, Oriya, Pushlu, Sindhi and Urdu.

Literature workers, both writers and translators, are not extremely numerous, but nevertheless a considerable amount of substantial work is being done. Miss McLean of Bengal has finished her Stories of the Prophets in two parts; Rev. S. M. Paul of Lahore does a good deal of writing in Nur Afshan with special reference to the Quadianis; the same
writer is also writing and publishing in parts a new commentary on the Qur'an called Tafsir Sultan. The Rev. J. A. Subhan of the Henry Martyn School, Lahore, is preparing a book on Indian Sufis; the Rev. L. E. Browne of the same institution has prepared a tract called Abdullah which is becoming popular. The Rev. L. Bevan Jones, Principal of the H.M.S., has just published an excellent new volume called The People of the Mosque, which was especially prepared for missionaries and Indian evangelists; and takes up the introductory study of Islam with special reference to the problems in India. Mrs. Bevan Jones has prepared some useful tracts for women, which have speedily been accepted for publication in several of the Indian vernaculars, and inquiries about them have also come from Egypt, Syria and Turkey. Islam for Beginners, by M. T. Titus, also appeared early in the period under review. The Rev. Jens. Christenson is a steady producer in the Pushtu language on the Frontier, while in Sindh, Bengal and the Punjab, valuable work by means of periodicals for Muslims is being accomplished by the Arabic-Sindhi and English papercalled The Way; the Urdu paper Ukhawwat; and the Bengali paper Muslim Suhrid. The Ukhawwat edited by J. A. Subhan, is sponsored by the 'Brotherhood of Andrew' in Lahore, which is an organization that gives itself to evangelistic work among non-Christians.

In passing, your committee wishes to pay its tribute to the memory of the late Rev. Canon Edward Sell, D.D. of Madras, who through his voluminous writings over a period of nearly fifty years served the cause of the presentation of Christianity to Muslims in an altogether unique and unparalleled manner. His valuable studies will continue to live and serve the Church for years to come.

It is fitting that your committee should mention the work of the Henry Martyn School of Islamics, Lahore, for this institution works in the closest possible relations with the Muslim Work Committee of the N.C.C. which was in a very large measure responsible for its coming into being. Suffice it to say, that the establishing of the school has been amply justified, even in these hard times. Resident students have received instruction in Islamics, profitable research work has been energetically carried on, literature of an important character is being steadily produced, summer schools, or institutes have been conducted by one or more members of the staff in such widely scattered places as Jubbulpore, Serampore, Dalhousie, Kodaikanal, Ootacamund, Bangalore, and Mussoorie. The school is more and more proving its value to the cause of Christ by the unique and varied service which it is able to perform.

Mention must be made, also, of the two special gatherings for workers among Muslims which are held in the north and the south. The former is called the Abbottabad Conference, and holds its meetings annually at Abbottabad in the N.-W.F.P. The one in the south holds its sessions in different places, such as Bangalore or Hyderabad. Both conferences reach workers from a wide area, both missionary and Indian, and problems of the work are carefully considered. Inspirational meetings for workers, and public evangelistic meetings for Muslims are special features of these gatherings, and great good is accomplished. Unfortunately, the 1932 session of the Abbottabad Conference could not be held as we planned in September last because of a severe outbreak of cholera. Nevertheless, a very valuable by-product of this postponed conference was the preparation of a survey on 'The Muslim Convert and the Church' by the Rev. D. E. Alter, which will shortly appear as an article in The Moslem World.

All the areas complain of the dearth of special workers for and among Muslims, and that too much of the work that is being done is casual, and secondary to the main interest of the missionary and evangelist. This is all very true, and the need for more direct evangelistic work for Muslims is urgently needed. Nevertheless I seriously doubt if there ever was a time when the Muslims of India were touched at so many points and in so many
vital ways by the Christian message and messengers as at the present moment. Through Christian schools and colleges, hospitals, evangelists and colporteurs, Muslims are being reached in one way and another by the thousands year after year. There are today no Henry Martyns, no Pfanders, perhaps, among us but there is a larger number of the rank and file, I am convinced, than ever before, who are alive to the situation, thanks to the wise foresight of the N.C.C. in providing for the co-ordination of the work through this committee, and the establishment of the Henry Martyn School of Islamic Studies at Lahore.

In closing let me quote from some of the reports from some of the areas to show the influence of our Christian literature on the Muslim readers.

From Bangalore: 'We have sold large numbers of The Best Friend and Why I Became a Christian by Sultan Muhammad Paul. This is a most striking experience, showing the complete failure of Islam to satisfy man’s spiritual needs, and the grace, peace and power obtained through faith in Christ. We have also sold scores of other useful books written especially for Muslims. Khutbas, handbills, and tracts have been given away freely numbering more than 5,000, including a very valuable series first published in Arabic at Cairo and now translated into Urdu.'

From Sindh: 'Recently a young zamindar Baluch boy wrote me from Larkana, saying that he had met some Christians in Karachi, and had read some Christian literature, and that now there was a struggle in his heart between Christianity and Muhammadanism, and asked if I could satisfy him, and lead him from darkness to light. He came to see me several times, and I gave him more books to read. He is now looking for work so that he can take care of himself when he embraces Christianity.'

From Lahore: 'A young Muhammadan doctor wrote to us very recently of the way he was led to Christ, this being one of numerous letters received during the year, and is typical of the Muslim mentality and the effect of Christian literature. He says, ‘In 1920 I began to study the Bible, with the intention of getting in a stronger position to refute the claims of Christ and the tenets of Christianity, with the result that my objections began to disappear automatically. However, there still remained some difficulties in understanding the truth of (1) The Trinity, (2) Integrity of the Bible, (3) The Uniqueness and Divinity of Christ. I am glad to say that the following books helped me out of the darkness of unbelief, and led me to see the light of the great truths:

1. Ta‘wil-ul-Qur’an, by Akbar Masih.
2. Insan-i-Kamil, by S. M. Paul.

‘‘I further believe that every enquirer should read them. If I am asked how I became a Christian I shall say it was from reading Christian literature, I regret to say that at present my family circumstances do not permit my immediate baptism, but all the same I believe Christ to be my Saviour.’’

Other, and similar testimonies, of the value of Christian literature come from Delhi, Madras, the Frontier, and Kashmir, but the above are enough to show where, how, and with what effect the good seed is being sown beside all waters. We desire to record our gratitude to all the members of the committee, and the area secretaries and others who have helped to make possible this united forward advance in bringing the Gospel to the Muslims of India. The task is difficult, and often very discouraging, but with faith and hope that fail not I am sure that each one of us who is engaged in this great task can say:

'I triumph still if thou abide with me'
Resolved:

XX. That the following persons be invited to form the Committee on Work among Muslims together with its Executive known as the Christian Literature for Muslims Committee: The Rev. F. S. Briggs, the Rev. D. A. Chaudhury, the Rev. G. Christensen, Prof. M. Mohammed Ismail, the Rev. P. John, the Rev. L. Bevan Jones, the Rev. B. M. Mow, Rai Bahadur N. K. Mukerji, Miss A. M. Ward, Mr. F. D. Warris, the Rev. L. Watts, the Rev. A. Barakat Ullah, Dr. M. T. Titus (Convener).

XXI. That the Rev. D. A. Chaudhury, Dr. M. T. Titus and the Rev. A. Barakat Ullah be appointed as representatives of this Council on the Committee of Management of the Henry Martyn School, Lahore.

XIV. Rural Work

In the absence of the Convener of the Committee on Rural Work, a brief statement of progress was made by the Rev. J. Z. Hodge who drew attention to the findings of the Conference on Rural Work, held in Nagpur on December 19, 1931. The report is given below:

CONFERENCE ON RURAL WORK

I. Review of the Work so far Accomplished or Undertaken since the Visit of Dr. Butterfield

The conference records with thankfulness the increased interest which Missions, Churches and other Christian agencies are taking in rural reconstruction work, stimulated by the visit of Dr. Butterfield, the Poona Rural Conference and Dr. Butterfield's recommendations. The conference commends the work in rural centres which came into existence some years ago, and which is being developed at Ramanathapuram, Martandam, Katpadi, Sangli, Pendra Road, Pyinmana and other places; and notes with great interest the creation of rural reconstruction units recently at Vaniake in the Punjab, Chingleput, Alwaye and other places.

II. Future Developments

The conference is glad to learn of a number of plans for advance in rural reconstruction being considered in various parts of India. The main outlines of those proposals appear to us as being sound steps in the right direction. The following have been brought to our attention:

We hope it will be possible for the Allahabad Agricultural Institute to give further training for rural religious workers, to organise a department for women, and to conduct a four-year degree course in agriculture.

We commend the proposals for gradually strengthening and extending the rural reconstruction work of the Y.M.C.A. around Martandam, especially for training leaders, and near Vaniake for service and experiment.

We approve the methods for spreading standards of better living and self-reliance among the villages near Chingleput.

We favour the formation of a rural reconstruction unit centring at Katpadi to train Tamil workers and to demonstrate better methods, and of the units for service and demonstration in the Guntur and Godavari districts.

We are much encouraged by the deep interest of the Missions in the Chattisgarh area of the Central Provinces in comprehensive plans for rural work, and of the graduates of the Union Christian College at Alwaye in developing an agricultural colony for the 'Untouchables.'

We are glad to hear of the plans of the Rural Reconstruction League of India, and we bring this movement to the attention of all who are interested.

While this list is by no means exhaustive, these instances are typical of the valuable work being projected in different parts of India.
III. Training Centres

1. The conference recommends that Missions, Churches and other Christian organisations make full use of the opportunities of training in rural service offered by:
   (a) The American Arcot Mission Agricultural Institute at Katpadi (Tamil).
   (b) The Sangli Industrial and Agricultural School at Sangli (Marathi).
   (c) The Allahabad Agricultural Institute at Allahabad (Hindi).
   (d) The Y.M.C.A. rural centres at Martandam and Ramanathapuram (Malayalam and Tamil).
   (e) The Agricultural School at Pyinmana, Burma.

2. The conference recommends that new training centres for language areas not provided for at present (the Andhra Desa for instance) be started as soon as possible.

   Institutes on rural reconstruction, intended chiefly for pastors, evangelists, teachers, Bible-women, and others working in rural areas, and lasting for a few weeks, are recommended for all sections or areas, wherever they can be arranged for.

3. The conference recommends that ordinary helpers in rural work be advised to take at least the short summer courses and chief workers and directors at least a six months' or, preferably, a year's course in these or similar institutes.

4. The conference recommends that the National Christian Council give due publicity to the syllabus of studies and practical training available in these and similar institutions; the National Christian Council to use its good offices to find out where this training is available.

5. The conference recommends that suitable financial help be found through the National Christian Council to enable training centres to do more effective work.

IV. Challenge to the Church and to Missions

The conference is convinced of the urgent need of the Christian Churches in India undertaking a full programme of rural reconstruction and appeals to the various sections of the Church to co-ordinate their resources of men and money in an effort to respond to the pressing call for service from rural India with a consciousness of the sanction and in the spirit of the Master who came that all may have abundant life.

   The conference also emphasises the need of educated young men and women of virile Christian character coming forward to take up the challenge presented by the millions of India's suffering village population and to ally themselves with the Churches, Missions and other Christian agencies in working a full programme of rural reconstruction as indicated by Dr. Butterfield in his report, 'Christian Missions in Rural India.'

   We would particularly call attention to the peculiar opportunities for service, not only along the lines of the ministry, teaching and medical relief, but also along the lines of young people's activities, work for women, co-operative organisations, sanitation work, improved agriculture and cottage industries, etc. For all such service we want the co-operation of all the Christian bodies, but above all men and women of vision, with love for India and a spirit of sympathetic identification with the problems of the Indian villager.

V. Appeal to Supporters

Believing that the future welfare of all India depends upon improved living conditions of rural India, the conference commends to the Church of the West these training schools of rural methods.

   During all Mission history, in too many cases, the paternal system of Mission administration often gave money as charity directly into the hands
of the poor. Through this system the poor did not learn to care for themselves.

Our present object is to minister to the Indian peasant’s self-reliance and self-respect. Funds now given will be directed toward training for rural work young men and women who will go to the villager and help him with his problems.

In a land where the struggle for food faces millions of the population daily, we feel that money spent on food production, in creating more adequate living conditions, is well spent.

We urge the Church, both its individuals and its organisations, to give freely for this rural work.

VI. Guiding Principles

1. While we feel that this subject requires more investigation than this conference can give, and we hope that steps will be taken by the National Christian Council to make a special study of this difficult subject, we hold that there is a place for the land colony in rural reconstruction, and we consider that every endeavour should be made to establish people on the land in such a way as to give them reasonable security of tenure.

2. In the training of devoted Christians to take charge of village centres, we feel that two points should be greatly stressed at successive stages: (1) Only teachable men and women who seem to have gifts of leadership and the ability to co-operate with others should be selected for training. This selection must be very rigidly made in the light of future responsibilities. (2) To develop further the aptitude for democratic leadership during training, abundant practice in various forms of social service, working with the villagers, should be provided, so as to impart an enthusiasm for this all-important service.

In those cases where other agencies are organised to do a special piece of work and are properly functioning, the rural reconstruction leader should carefully avoid duplicating such work; he should utilize and extend it. In cases where Government or private agencies are not doing a form of work deemed necessary by the Christian rural leader, a serious endeavour should be made to secure assistance from the agencies concerned; which will usually be eager to give it. If they cannot, the rural leader only then should start and develop the work, in the hope that later on it may be taken over by these agencies.

3. It is the opinion of this conference that leaders in rural reconstruction can best be prepared for the disinterested service which this work demands in schools under definite Christian control. Ultimately this training may be handed over to Government or other institutions which are prepared to train leaders in various lines of rural reconstruction, such as agriculture, welfare work, medicine, scouting, girl guiding, etc.

4. We should be willing to exemplify the life of Christ and His teachings to the people of India, and trust to God to give the results. The dominant factor, therefore, in approaching any prospective centre of work should be the exemplification of Christianity through service and character, but we must ever be ready to ‘give a reason for the hope that is in us’ by a frank proclamation of the Gospel as the power of God.

5. This conference believes that the purpose of rural reconstruction is ‘to build a rural civilization Christian to the core,’ as stated in the Jerusalem Conference report; to prepare the way for the coming of the Kingdom of God, as revealed in Jesus Christ.

While every regard should be had to the preservation of all that is valuable in Indian village life, every endeavour should be made to encourage local leadership to accept definite responsibility for new forms of service.

6. Rural reconstruction should be so related and adjusted to the developing life of the people as to receive an increasing measure of support from those in whose interests it is being carried on.
For the training of suitable leaders and for experimentation by paid experts, considerable financial aid will be required for a time. It will probably be necessary, for a time at least, to make provision for paid leadership.

**RESOLVED:**

**XXII.** That the following be appointed as members of the Committee on Rural Work: The Rev. B. C. Case, Dr. S. K. Datta, Mr. J. J. DeValois, the Rev. R. H. Gaikwad, Dr. S. Higginbottom, Miss Gertrude Roy, Miss M. E. Whitaker and the Rev. Bishop G. J. Lapp (Convener).

**XV. Industrial Conditions**

Mr. P. O. Philip, Convener of the Committee on Industrial Conditions presented the following report:

**REPORT OF THE COMMITTEE ON INDUSTRIAL CONDITIONS**

At the last meeting of the Council resolutions were adopted defining the general policy which Missions and Churches should follow in undertaking work among the industrial population and laying down some practical lines along which the Council should proceed in the matter (see Resolutions XI–XVIII of the N.C.C. meeting of December, 1930).

In February, 1931, the conference with Bishop McConnell, recommended by the Council, was held in Madras. It was attended by delegates from Bombay, Bengal, Burma, Behar, Mid-India, U.P., Andhra and Madras, invited on the recommendations of the respective Provincial Christian Councils. The conference had also the privilege of having the late lamented Bishop Gore and the Rev. William Paton, both of whom were on a visit to India at that time. Based on the papers read at this conference and discussions thereon a booklet was published by the Council under the title, *The Christian Church and Industrialism*. This booklet was intended to give to the Churches the main facts about industrial conditions in India and to serve as an appeal to them for undertaking service for improving those conditions. This publication was favourably reviewed by the Christian and non-Christian press, and it was brought to the attention of missionaries and Church leaders throughout the country.

Another instruction given by the Council at its last meeting was to get a small study book based on Miss Matheson's report prepared for use in classes of young people. Miss I. Wingate kindly prepared this study book and it was published for the Council by the C.L.S. The Student Christian Association of India and the Student Department of the Y.W.C.A. heartily co-operated with the Council in the distribution of this study book.

The Council’s office has served as a clearing house of information regarding industrial welfare work, facilities now available for giving training to welfare workers and allied matters. Soon after the Report of the Royal Commission of Labour appeared, a series of articles written with a view to make the facts brought out by the report and the recommendations more widely known, was published in *The National Christian Council Review*. At the Provincial Christian Councils and in other gatherings of Christian people the subject was presented as opportunity offered itself.

The following Provincial Christian Councils have Committees on Industrial Conditions: Madras, Andhra (this Council has one committee for economic, industrial and rural problems), Bombay, Behar and Orissa, Bengal and Assam, and United Provinces. These committees have been giving some measure of attention to industrial problems as they affect their own areas. But owing to the present economic depression and consequent inability of Christian bodies to find money for any new efforts, it has not been found
possible by these committees to get Missions and Churches to start industrial welfare work centres in needy areas on the lines recommended by the N.C.C. at its meeting in 1930. It should, however, be mentioned that through the efforts of the committee of the Madras Representative Christian Council a welfare work centre on an experimental basis has been carried on among the working class people of Madras City for the last few months. Missions and Churches in the city, though interested in the work, are not now in a position to make the regular contributions necessary for putting the work on a solid and permanent basis.

The Committee of the U.P. Christian Council has carried through a very useful preliminary enquiry into the economic condition of Indian Christians in Cawnpore.

The proposal made by the Bombay Christian Council (and endorsed by the N.C.C.) to the Wilson College to establish in connection with that college an advanced training course in welfare work has received favourable consideration from the authorities of that college. A scheme for instituting such a training centre, involving an additional expenditure of Rs. 15,000 per annum has been drawn up by the Senatus of the College and submitted to the Central Board of Christian Higher Education.

The Government of India and the Provincial Governments are now engaged in the important task of embodying the various recommendations of the Whitley Commission in suitable legislative measures. There is a great deal of ignorance and sometimes opposition among the general public to some of the measures proposed. The Christian forces can do a great deal in educating public opinion on the right lines, and thus helping the introduction and working of the much-needed measures of reform now under consideration. This Committee of the Council and the Committees of the Provincial Christian Councils can in the coming months help the Christian forces in various ways to fulfils this responsibility.

RESOLVED:

XXIII. That the following be appointed as members of the Committee on Industrial Conditions: Mr. H. W. Bryant, the Rev. A. T. Fishman, Mr. O. A. Johansson, Mr. Manohar Lall, Mr. S. K. Rudra, Mr. D. S. Wells, Miss I. Wingate and Mr. P. O. Philip (Convener.)

XVI. The Islay Mission Fund

The Rev. J. Z. Hodge presented the Report of the Business Committee of the Islay Mission Fund, which was accepted. The report is as follows:

THE ISLAY MISSION FUND

Report of the Business Committee

The Business Committee was appointed by the Council at its last meeting to negotiate with Sir Daniel Hamilton and his co-trustees as to the best help the Council could give in the management and allocation of the fund. The fund, which has as its main object the establishment under the supervision of missionary societies, and on a co-operative basis, of land settlements for Christian families and members of the depressed classes, amounts approximately to one lakh of rupees. In consultation with Sir Daniel Hamilton, it was agreed that the best procedure in the meantime would be for the Business Committee to examine applications that are put forward for grants and forward them with their recommendations to the trustees in England. This procedure has been followed and during the period under report the following allocations have been made from the fund:
1. A gift of Rs. 15,000 to the Alwaye Christian Settlement Committee to enable them to purchase land adjoining the settlement with a view to the extension of their work among the depressed classes.

2. A loan of Rs. 3,500 to the Yeotmal Co-operative Industrial Association, Ltd., for the acquisition of land under a land settlement scheme. The work here is under the supervision of the Free Methodist Mission of North America.

Other schemes are under consideration. The trustees have expressed their desire that the N.C.C. should be officially represented on the Board of Trustees. To make this legally possible it is necessary for the Council to become an incorporated body and the committee hope that steps will be taken to ensure this. The Business Committee consists of four members. We recommend that the number be increased to seven.

RESOLVED:

XXIV. That the Business Committee of the Alwaye Mission Fund consist of seven members and that the following be appointed as members: The Rev. S. D. Bawden, the Rev. R. S. Dickey, the Rev. Canon B. H. P. Fisher, Mr Cyril Khisty, Mr. N. K. Roy, Mr. P. J. Varghese and the Rev. J. Z. Hodge (Convener).

XVII. The Christian Marriage Act and Divorce

The Rt. Rev. the Bishop of Tinnevelly, Convener of the Committee on Christian Marriage Act and Divorce, presented the report of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON INDIAN CHRISTIAN MARRIAGE ACT AND ON DIVORCE

I. Redraft of Indian Christian Marriage Act

The draft considered by the National Christian Council at its fourth meeting having been amended in accordance with the instructions of the Council, the Convener of the Committee and the Secretary of the National Christian Council had an interview with the Law Member of the Government of India in December, 1931, and explained to him the general purposes of the proposed redraft. The Law Member received them with sympathy and cordiality and advised that the draft should be officially brought to his notice, and, with a view to corresponding legislation in Native States, to that of the Chamber of Princes.

Since some further amendments were desirable before this was done, a meeting of the committee was held in Madras in August, 1932 and the draft was then forwarded by the Convener to the Law Member. His answer, however, given on the 12th November, 1932, was that on a further study of the question, he had found that the proposals required a further degree of examination which rendered it impossible for Government to embark upon them at a time when they are so heavily preoccupied with the question of constitutional reforms.

II. Divorce

At the meeting in August, 1932 referred to above, the committee discussed the matter and agreed that it was not necessary or desirable in general either to seek for the widening of the grounds on which divorce could be sought, or for a simplification and cheapening of the present procedure in divorce cases. But the committee resolved that Provincial Christian Councils and other bodies be asked to consider and give their opinion on the following proposals:
(a) That in Section 10 of the Divorce Act, for the ground of divorce there given that a husband 'has exchanged his profession of Christianity for the profession of some other religion, and gone through a form of marriage with another woman,' there be substituted the following:

'That a husband has exchanged his profession of Christianity for the profession of some other religion, and has *either* continued in the profession of that other religion for a period of not less than four years, or has gone through a form of marriage with some other woman and borne children by that woman.'

(b) That in the same section, to the ground 'adultery coupled with desertion, without reasonable excuse, for two years or upwards,' there be added the direction that if such enquiries have been made by the wife as are deemed reasonable, the absence of any information as to the living-place or actions of the husband for a period of four years shall be regarded as sufficient evidence that he has committed adultery, or is dead.

(c) That jurisdiction in cases of divorce (query, add 'or nullity') may be exercised by a Village Panchayat, subject to confirmation by a District Court, in cases where

(d) the original marriage of which dissolution is sought was not solemnised under the Indian Christian Marriage Act, and (ii) the residence of the husband and wife lies within the area of jurisdiction of a Village Panchayat.

III. *Marriage and Divorce in Indian States*

This sub-committee has not been able to meet.

**RESOLVED:**

XXV. That the committee be re-appointed, with instructions to take such action as may from time to time seem desirable or possible, and to continue its consideration of the subject of divorce; and that the Sub-committee on Marriage and Divorce in Indian States be asked to continue its work.

XXVI. That the Council refer the proposals for the amendment of the Indian Christian Marriage Act to the governing bodies of the Churches in India, asking them to consider the possibility of bringing their Church rules relating to marriage (and particularly those of age, of prohibited degrees of consanguinity and affinity, and of the solemnisation by ministers of marriages between parties either or both of whom do not belong to the Christian body of which he is a minister) into conformity with the proposed rules of the Act.

XXVII. That the following be appointed as members of the Committee on Christian Marriage Act and Divorce:

(a) Committee on Christian Marriage Act and Divorce: Dr. J. J. Banninga, Dr. S. K. Datta, the Rt. Rev. the Bishop of Dornakal, Rai Bahadur A. C. Mukerji, Mr. E. A. N. Mukerji, Mr. S. C. Mukerji, Dr. J. W. Pickett, the Rev. Bishop J. W. Robinson, Dr. J. Roy Strock, the Rt. Rev. the Bishop of Tinnevelly (Convener).

(b) Sub-Committee on Marriage Law and Divorce in Indian States: Mr. F. Cherian, Rai Bahadur A. C. Mukerji, Dr. A. L. Wiley, the Rev. F. C. Sackett (Convener).

**XVIII. Religious Liberty**

The Rt. Rev. the Bishop of Madras, the Convener of the Committee on Religious Liberty (appointed by the Executive on April 8, 1931), presented a report which after discussion was accepted. The report is as follows:
RELIGIOUS LIBERTY

The subject of religious liberty is rooted in fundamental rights. These rights may roughly be classified according to the three classes of persons whom they concern.

I. Individual Liberty of a Citizen

The citizen of a State has, subject to the limitations mentioned below, the right to profess any religion which commends itself to him, to commend his own beliefs to others and to persuade them, if he can, to adopt it, and generally to practise the worship and duties imposed upon him by his religion. This right has not always been conceded in every country. In India it has always been acknowledged, and India is in this matter in line with the most enlightened modern opinion.

II. The Right of a State to Manage Its Own Affairs

But this individual liberty is limited by the right of the State to repress any immoral or anti-social propaganda or practice, and in particular cases to prohibit any teaching which conflicts with the declared policy or organisation of the country. This right has been exercised in all countries. Instances in modern times are the prohibition of polygamy in America (in spite of the teaching of the early Mormons) and of sati in India. Special prohibitions against propaganda which is considered dangerous to the State have been issued in all countries in special emergencies: they are most common in countries whose whole organisation is based on the profession of a particular form of religion, e.g. some Moslem and some R.C. countries.

III. The Rights of Foreign Missionary Societies

The third and most doubtful claim is the right of another country to send its teachers and to support its institutions with its own money in a foreign country. While on the one hand it must be freely acknowledged that there are religions which impose their duty on their followers and that those persons are bound in conscience to obey the dictates of their religion, it is by no means obvious that the country to which they send their missionaries is bound to receive them, or to obey the dictates of other people's consciences.

It seems only reasonable that the foreign missionaries should go as the guests of the country and be bound to conform to any reasonable conditions which may be imposed by the country to which they go, or that if they go without invitation or permission they should claim no right of redress if they are expelled, or if they are made amenable to the laws of the country and to penalties for their infractions of them.

The strongest position for the foreign missions is that they should come at the invitation of the Church of the country in which they wish to serve. They can thus acquire all the rights of the indigenous Church; but they have no right to claim more. The weakest position is that, having entered a country without the permission, acquiescence or goodwill of the country, they should seek the aid of their own country to redress any wrongs they may suffer because of their unwarranted entry into the country. Instances could be given of such claims having been made in the past, e.g. in China; but there can be no worse support for the Christian Mission than the appeal for protection to their own country.

Rights within a Federation of Nations

What has been said above refers to self-governing independent nations. The British Empire is gradually changing into a Commonwealth of Nations, which claim the right of managing their own affairs and only acknowledge such rights of entry and settlement by citizens of the other countries of the Commonwealth as may be given by special agreements. Practically all of the countries in the Empire claim the right to regulate the immigration
not only of foreigners but of citizens of other countries in the Empire. Missions cannot therefore base any claim to enter a country of the Empire on the fact that they also belong to the Empire. Their rights in another such country are exactly what the country concedes to the ordinary citizen, neither more or less. When India takes her place as a self-governing country of the Empire, she will be at liberty to make arrangements about the entry and residence of other citizens of the Empire, as e.g. Australia and South Africa do.

Inherited Rights

In the establishment of self-government in India certain safeguards will be included, continuing rights which already have been conceded and exercised for long periods. One such right is the right already conceded to Christians to practise their religion, manage their own institutions, establish schools and colleges and other institutions in the country.

Thus, in all understandings with regard to the rights of minorities, certain provisions, such as those enumerated below, have received almost general acceptance.

1. No person shall by reason of his origin, religion, caste or creed be prejudiced in any way in regard to public employment, office of power or honour, or with regard to enjoyment of his civic rights and the exercise of any trade or calling.

2. Statutory safeguards shall be incorporated in the constitution, with a view to protect against enactments of the legislature of discriminatory laws affecting any community.

3. Full religious liberty, that is, full liberty of belief, worship, observances, propaganda, associations and education, shall be guaranteed to all communities subject to the maintenance of public order and morality.

No person shall merely by change of faith lose any civic right or privilege, or be subject to any penalty.

4. The right to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right to exercise their religion therein.

5. The constitution shall embody adequate safeguards for the protection of religion, culture and personal law, and the promotion of education, language, charitable institutions of minority communities and for their due share in grants-in-aid given by the State and by self-governing bodies.

But there are several matters still remaining to be considered:

I. Position of Foreign Missions

It is not clear that any absolute right is given to foreign missionary societies to enter India and establish institutions. At present alien missionaries on first entering have to secure permission through their representative body. When India attains self-government there seems to be no reason why this sovereign right should not be exercised, even in the case of citizens of other countries in the Empire.

It is obvious that this constitutes one more reason why Missions should hasten their policy of making their work really indigenous, handing over control of institutions to Church bodies and sending missionaries at the invitation of the Church in India.

II. Evangelistic Schools

The question of maintaining schools which are definitely Christian in their teaching, but cater for a majority of non-Christian pupils, is not and cannot be settled by any statement of rights. If the principle of protection of minorities is carried out logically it must apply to schools and institutions in the country as well as to larger communities. No Christian school claims the right to force pupils to learn the Christian religion against the will of the parents. Such evangelistic schools will continue, as in the
past, to rely upon the goodwill or the indifference of the parent, but they will have to make it quite clear that the education they offer (whether they insist on the Bible lesson or not) is based on Christianity and is Christian through and through. Parents knowing this and yet sending their children to such schools will have no ground of complaint if their children become Christian.

III. Naturalisation of Christianity

The difficulty of having in one country competing cultures and social systems based definitely on different religions cannot be removed by any constitutional safeguards. The competition between the Hindu, the Muslim and Christian cultures is the cause of friction today, nor will self-government remove the friction. The existence of these three competing types side by side will call for the greatest forbearance and for active goodwill on all sides.

But there is one thing which can be done. Western culture and modes of life have far too often been equated with Christianity. There is no formula for Indianising Christianity, and it cannot be done by foreigners. The naturalisation of Christianity will only come when the Christians of the country are free to express their religion in terms of their own thought and customs. Too often the foreign societies have given a Western turn to the institutions and the life of the people. Many efforts are being made to correct this mistake, but the naturalisation of Christianity in India must definitely and consciously become the aim of the Missions, if they would conserve their work.

IV. The Call to Unity

Nothing could be more destructive of the hopes for the prosperity and survival of the Christian Church than divisions among Christians themselves. So far as these divisions are artificial and foreign, they should be removed as soon as possible. So far as they are indigenous (e.g. caste divisions), they should be definitely resolved as soon as possible. There is real danger in a country still divided by social cleavages that Christians may pay their first allegiance to their social community and sit loose to the claims of Christianity and the Christian community. This will certainly happen if, on the one hand, the Christian Church remains divided into a number of separated, and sometimes competing, denominations, or, on the other, if it does not give full opportunities for life and development to its converts from every caste and every religion. One effective means to secure this end is that evangelistic movements should be founded on, and emanate from, the Church itself, and not solely, as has sometimes happened in the past, from the Foreign Mission and its organisation.

V. Philanthropy No Substitute for Christianity

A definite claim has been put forward by Mr. Gandhi, and others who think with him, that Missions should give the fruit of Christianity without the root; that is, that they should continue their philanthropic and humanitarian work, but should definitely dissociate it from evangelistic work, or, as he calls it, proselytism. No Christian would admit that proselytism is a correct description of his work. All the humanitarian work which he does springs from his religion. Apart from that there is only a weak incitement to such service and sacrifice. Conversely, the enrolling of converts by any veiled form of bribery defeats its own object. Such converts remain as long as the material inducement remains, and no longer. But this does not mean that Christianity in action, in loving service and self-sacrifice is not a legitimate method of spreading Christianity. Deeds speak louder than words. And if Christians give service to the community because they are compelled by their Christianity to do so, they cannot be required to hide the fact that service is the necessary fruit of Christianity, and that they render it because they are Christians.
RESOLVED:

XXVIII. That the committee be re-appointed to continue the study of Religious Liberty and that the following be appointed as its members: The Rev. H. C. Balasundaram, Madras; the Rev. I. Cannaday, Andhra; Dr. S. K. Datta, Punjab; Dr. B. P. Hivale, Bombay; the Rev. Yohan Masih, Mid-India; the Rev. J. H. McLean, Madras; Rai Bahadur A. C. Mukerji, U.P.; Mr. S. C. Mukerji, Bengal; Mr. B. L. Rallia Ram, Punjab; the Rt. Rev. the Bishop of Rangoon, Burma; the Rt. Rev. the Bishop of Madras (Convener).

XIX. Finance

Dr. I. Cannaday, Honorary Treasurer, presented the audited statement for the year 1931 and an interim report of the finances of the Council for 1932. The report showed that the receipts for the year 1932 up to December 28 were as follows:

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<thead>
<tr>
<th>Source</th>
<th>Rs.</th>
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<tr>
<td>From American Societies</td>
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<tr>
<td>From British Societies</td>
<td>14,454</td>
<td>5</td>
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<tr>
<td>From Other Sources</td>
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<tr>
<td>From Provincial Christian Councils</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>42,040</strong></td>
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The Treasurer also presented the following Budget proposals for the years 1933 and 1934.

**TENTATIVE BUDGET FOR THE YEARS 1933 AND 1934**

<table>
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<tr>
<th>Category</th>
<th>Rs.</th>
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</thead>
<tbody>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
</tr>
<tr>
<td>British Societies</td>
<td>14,500</td>
</tr>
<tr>
<td>American Societies</td>
<td>19,000</td>
</tr>
<tr>
<td>Provincial Councils</td>
<td>2,000</td>
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<tr>
<td>Other Sources</td>
<td>1,300</td>
</tr>
<tr>
<td>To be raised</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>42,040</strong></td>
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<table>
<thead>
<tr>
<th>Category</th>
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<td><strong>EXPENSES</strong></td>
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<tr>
<td>Deficit</td>
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<td>Bank Charges</td>
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<tr>
<td>Contingencies</td>
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<td>Committee Meetings</td>
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<tr>
<td>Council Meeting</td>
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<td>Printing</td>
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<td>Rent</td>
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<td>Office</td>
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<td>Secretaries</td>
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<td>Furlough (Rev. J. Z. Hodge)</td>
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<tr>
<td>Travel of Secretaries</td>
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<tr>
<td>Treasurer’s Office</td>
<td>300</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>41,040</strong></td>
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Total Rs. 42,040
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<th>Account</th>
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<td><strong>RECEIPTS</strong></td>
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<td>Industrial Survey</td>
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<td>Mass Movement Survey</td>
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<tr>
<td>Olcott Publication</td>
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<td></td>
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<tr>
<td>Indian Literature Fund</td>
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<td></td>
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<tr>
<td><strong>Fixed Deposits with Hong-kong and Shangai Banking Corporation, Calcutta</strong></td>
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<tr>
<td>(1) Indian Literature Fund</td>
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<tr>
<td>Less Balance at Bank</td>
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<tr>
<td>(2) Farquhar Fund</td>
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<td>6,207 4 3</td>
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<td><strong>Totals</strong></td>
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<td>From America</td>
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<tr>
<td>From Provincial Councils</td>
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<tr>
<td>&quot; Madras</td>
<td>200 0 0</td>
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<tr>
<td>&quot; Mid India</td>
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<td>&quot; Andhra</td>
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</tr>
<tr>
<td>&quot; Ceylon</td>
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<td>&quot; United Provinces</td>
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<tr>
<td>&quot; Punjab</td>
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</tr>
<tr>
<td>&quot; Burma</td>
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<td>From Other Sources</td>
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<td><strong>Totals</strong></td>
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<tr>
<td>**To Mass Movement Survey</td>
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</tr>
<tr>
<td>Less Payments to Workers</td>
<td>41,248 0 0</td>
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<td></td>
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<tr>
<td>**To Indian Literature Fund</td>
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<tr>
<td>Less Payments to Literature Work</td>
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<tr>
<td><strong>To Farquhar Fund.—</strong></td>
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<tr>
<td>Interest on Fixed Deposit</td>
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<tr>
<td><strong>To Indian Literature Fund.—</strong></td>
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<tr>
<td>Interest on Fixed Deposit</td>
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<td>Miscellaneous Receipts (including Interest on Current Account)</td>
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<td><strong>To Provident Fund Contribution.—</strong></td>
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<tr>
<td>Mr. P. O. Philip</td>
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<tr>
<td>Mr. J. Z. Hodge</td>
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<tr>
<td>Council Contribution</td>
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<tr>
<td><strong>Totals</strong></td>
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<td><strong>Grand Total</strong></td>
<td>76,486 11 11</td>
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(Camp) Guntur, 13th February, 1932.
## Payments

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<th></th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
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<tbody>
<tr>
<td><strong>By Secretaries.—</strong></td>
<td></td>
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</tr>
<tr>
<td>Salaries and Allowances</td>
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<tr>
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<tr>
<td>Less Received</td>
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<td></td>
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<td>Provident Fund Contribution of the N.C.C.</td>
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<tr>
<td>Committee Meetings</td>
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<td></td>
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<td>Less Received</td>
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<td>Printing and Publications</td>
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</tr>
<tr>
<td>Honorary Secretaries’ Expenses</td>
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<td>Bank Charges</td>
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<td>505</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>5,338</td>
<td>8 11</td>
</tr>
<tr>
<td><strong>By Industrial Survey.—</strong></td>
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<td></td>
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<td>Payments to Workers</td>
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<td>By Balance on 31st December, 1931.—</td>
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<td>Cash on Current A/c with National Bank of India, Ltd., Bombay:</td>
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<tr>
<td>General Fund</td>
<td>4,673</td>
<td>14 7</td>
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</tr>
<tr>
<td>Industrial Survey</td>
<td>542</td>
<td>15 11</td>
<td></td>
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<tr>
<td>Olcott Publication Fund</td>
<td>237</td>
<td>6 0</td>
<td></td>
</tr>
<tr>
<td>Mass Movement Survey</td>
<td>21,252</td>
<td>11 8</td>
<td></td>
</tr>
<tr>
<td>Indian Literature Fund</td>
<td>5,963</td>
<td>13 4</td>
<td></td>
</tr>
<tr>
<td>Mission of Fellowship</td>
<td>52</td>
<td>0 0</td>
<td></td>
</tr>
<tr>
<td>Provident Fund</td>
<td>550</td>
<td>12 6</td>
<td></td>
</tr>
<tr>
<td><strong>Less Amount due on Lindsay Commission Report</strong></td>
<td>33,273</td>
<td>10 0</td>
<td>32,767</td>
</tr>
<tr>
<td>Provident Fund Deposit in Post Office Cash Certificates (face value Rs. 2,000/-) at cost</td>
<td>1,500</td>
<td>0 0</td>
<td>42,242</td>
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<tr>
<td>Fixed Deposit—Farquhar Fund</td>
<td>1,518</td>
<td>9 6</td>
<td>76,486</td>
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<tr>
<td>Fixed Deposit—Indian Literature Fund</td>
<td>6,455</td>
<td>8 9</td>
<td></td>
</tr>
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*Examined and found correct,*

K. John & Co.,
Public Accountants and Auditors.
### Trial Balance as on 31st December, 1931

<table>
<thead>
<tr>
<th>Description</th>
<th>Dr.</th>
<th>Cr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund.—</td>
<td>Rs. A. P.</td>
<td>Rs. A. P.</td>
</tr>
<tr>
<td>Opening Balance</td>
<td>4,027 4 0</td>
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<tr>
<td><strong>Add Receipts.—</strong></td>
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<tr>
<td>Contribution: American</td>
<td>19,116 5 10</td>
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</tr>
<tr>
<td>&quot; British Societies</td>
<td>10,734 11 11</td>
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</tr>
<tr>
<td>&quot; Other Sources</td>
<td>1,385 0 0</td>
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<tr>
<td>Provincial Councils</td>
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<td>Bank Interest</td>
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<tr>
<td><strong>Total Add Receipts</strong></td>
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<td>36,987 1 9</td>
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<td><strong>Deduct Payments.—</strong></td>
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<td>Bank Charges</td>
<td>40 0 0</td>
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<td>Committees including Balance on College Commission Expenses</td>
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<td>Printing and Publishing</td>
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<tr>
<td>Rent</td>
<td>3,240 0 0</td>
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<td>Office</td>
<td>6,475 0 0</td>
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<td>Secretaries'—Personal</td>
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<td>&quot; Travel</td>
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<td>&quot; Honorary</td>
<td>326 10 0</td>
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<tr>
<td>Treasurer</td>
<td>435 1 0</td>
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<tr>
<td>Provident Fund Council Share</td>
<td>1,171 14 0</td>
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</tr>
<tr>
<td>International Missionary Council</td>
<td>500 0 0</td>
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<tr>
<td><strong>Total Deduct Payments</strong></td>
<td>32,313 3 2</td>
<td>4,673 14 7</td>
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<tr>
<td>Indian Literature Fund</td>
<td></td>
<td>12,419 6 1</td>
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<tr>
<td>Industrial Survey</td>
<td></td>
<td>542 15 11</td>
</tr>
<tr>
<td>Olcott Publication Fund</td>
<td></td>
<td>237 6 0</td>
</tr>
<tr>
<td>Mass Movement Survey</td>
<td></td>
<td>21,252 11 8</td>
</tr>
<tr>
<td>Mission of Fellowship</td>
<td></td>
<td>52 0 0</td>
</tr>
<tr>
<td>Indian Literature Fund Fixed Deposit</td>
<td>6,455 8 9</td>
<td></td>
</tr>
<tr>
<td>Lindsay Commission Report</td>
<td>505 12 0</td>
<td></td>
</tr>
<tr>
<td>Farquhar Fund</td>
<td></td>
<td>1,518 9 6</td>
</tr>
<tr>
<td>Farquhar Fund Fixed Deposit</td>
<td>1,518 9 6</td>
<td></td>
</tr>
<tr>
<td>Provident Fund, Mr. P. O. Philip</td>
<td>869 8 6</td>
<td></td>
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<tr>
<td>&quot; Mr. J. Z. Hodge</td>
<td>1,181 4 0</td>
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<tr>
<td>&quot; &quot; Post Office Cash Certificates</td>
<td>1,500 0 0</td>
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<tr>
<td>Cash with the National Bank of India, Bombay, on Current Account</td>
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<tr>
<td><strong>Total</strong></td>
<td>42,747 12 3</td>
<td>42,747 12 3</td>
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(Camp) Guntur,  
13th February, 1932.

K. John & Co.,  
Public Accountants and Auditors.
NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

Trial Balance as on 31st December, 1932

<table>
<thead>
<tr>
<th>General Fund.—</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
<th>Dr. Rs. A. P.</th>
<th>Cr. Rs. A. P.</th>
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</thead>
<tbody>
<tr>
<td>Opening Balance</td>
<td>4,673</td>
<td>14 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Add Receipts.—</td>
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<tr>
<td>Contributions, American</td>
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<tr>
<td>&quot; British Societies</td>
<td>14,634</td>
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<td></td>
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<tr>
<td>&quot; Other Sources</td>
<td>1,276</td>
<td>4 0</td>
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<td></td>
</tr>
<tr>
<td>&quot; Provincial Councils</td>
<td>1,500</td>
<td>0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bank Interest</td>
<td>384</td>
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<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>32,461</td>
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<td></td>
<td></td>
<td></td>
<td>37,135</td>
<td>7 5</td>
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</table>

Deduct Payments.—

| Committees                      | 2,596     | 0 9       |               |               |
| Printing                        | 7         | 0 0       |               |               |
| Rent                            | 3,070     | 0 0       |               |               |
| Office                          | 7,991     | 6 0       |               |               |
| Secretaries—Personal            | 12,982    | 8 0       |               |               |
| Travel                          | 2,234     | 13 9      |               |               |
| Treasurer                       | 284       | 7 3       |               |               |
| Council Meetings                | 3,985     | 7 0       |               |               |
| International Missionary Council | 500       | 0 0       |               |               |
| Provident Fund                  | 1,495     | 8 0       |               |               |
| Motor Car                       | 886       | 8 0       |               |               |
| Bank Charges                    | 56        | 13 3      |               |               |
|                                 |           |           | 36,908        | 0 8           |

| Indian Literature Fund          |           |           | 1,044         | 15 5          |
| Indian Literature Special Fund  |           |           | 10,985        | 15 9          |
| Fixed Deposit—Indian Literature |
| Fund                            |           |           | 7,865         | 0 0           |
| Industrial Survey               |           |           | 6,713         | 12 3          |
| Olcott Publication Fund         |           |           | 542           | 15 11         |
| Mass Movement Survey            |           |           | 237           | 6 0           |
| Farquhar Fund                   |           |           | 64            | 11 2          |
| Fixed Deposit—Farquhar Fund     |           |           | 1,579         | 5 0           |
| Provident Fund, Mr. Hodge       |           |           | 2,677         | 8 0           |
| " Mr. Phillip                   |           |           | 1,990         | 4 6           |
| " Post Office Cash Certificates |           |           | 4,421         | 8 0           |
| Central Board for Christian Higher Education |           |           | 834           | 6 0           |
| Mission of Fellowship           |           |           | 2,037         | 14 7          |
| Travel to Europe                |           |           | 1,450         | 0 0           |
| Cash with the National Bank of India, Bombay |           |           | 9,951         | 3 11          |
|                                 |           |           | 26,988        | 1 9           |
|                                 |           |           | 26,988        | 1 9           |

1 This includes a transfer amount of Rs. 278-8-0 from the Butterfield Report Account.

(Camp) Guntur, 15th February, 1933

John & Co.

Public Accountants and Auditors.
<table>
<thead>
<tr>
<th>Description</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
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</thead>
<tbody>
<tr>
<td>To Balance on 1st January, 1932.—</td>
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<tr>
<td>Cash on Current A/c with National Bank of India,</td>
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<tr>
<td>Bombay</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>General Fund</td>
<td>4,673 14</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Industrial Survey</td>
<td>542 15 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Olcott Publication Fund</td>
<td>237 6 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mass Movement Survey</td>
<td>21,252 11</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Indian Literature Fund</td>
<td>5,963 13</td>
<td>4</td>
<td></td>
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<tr>
<td>Mission of Fellowship</td>
<td>52 0 0</td>
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<td></td>
</tr>
<tr>
<td>Provident Fund</td>
<td>550 12 6</td>
<td></td>
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</tr>
<tr>
<td>Less Amount due on Lindsay Commission Report</td>
<td></td>
<td>505 12 0</td>
<td>32,767 14 0</td>
</tr>
<tr>
<td>Provident Fund Deposit in Post Office Cash Certificates (face value Rs. 2,000) at cost</td>
<td></td>
<td></td>
<td>1,500 0 0</td>
</tr>
<tr>
<td>Fixed Deposit—Farquhar Fund</td>
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<td></td>
<td>1,518 9 6</td>
</tr>
<tr>
<td>Fixed Deposit—Indian Literature Fund</td>
<td></td>
<td></td>
<td>6,455 8 9</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
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<td>To Contributions.—</td>
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<td>14,388 6 4</td>
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<td>Bihar and Orissa</td>
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<td>Burma</td>
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<td>Bombay</td>
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<tr>
<td>From other sources</td>
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<td>Total</td>
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<tr>
<td>To Indian Literature Special Fund</td>
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<td>Total</td>
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<tr>
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<td>60 11 6</td>
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<td>To Indian Literature Fund.—</td>
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<td>Interest on Fixed Deposit</td>
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<td>To Butterfield Report</td>
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<td>To Miscellaneous Receipts—Interest on Current Account</td>
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<td>To Provident Fund Contribution.—</td>
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<td>Mr. P. O. Phillip</td>
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<td>Mr. J. Z. Hodge</td>
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(Camp), Guntur,
15th February, 1933.
### Payments

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<th>Description</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
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<tr>
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</tr>
<tr>
<td><strong>Office Expenses</strong></td>
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<td><strong>N.C.C. Prov. Fund Contribution</strong></td>
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<tr>
<td><strong>By Other Payments.</strong></td>
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<tr>
<td>Committee Meetings</td>
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<tr>
<td>Treasurer's Office expenses (including audit fee)</td>
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<td>Bank Charges</td>
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<tr>
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<td>0</td>
</tr>
<tr>
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<tr>
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<tr>
<td><strong>By Mission of Fellowship</strong></td>
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<td>Less Receipts</td>
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</tr>
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<td><strong>By Mass Movement Survey</strong></td>
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<tr>
<td>Less Receipts</td>
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<td>13</td>
<td>5</td>
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<td>6</td>
<td>0</td>
</tr>
<tr>
<td><strong>By Central Board of Christian Higher Education</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Less Receipts</td>
<td>2,829</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td><strong>By Balance on 31st December, 1932.</strong></td>
<td></td>
<td></td>
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<tr>
<td>Cash on Current A/c with National Bank of India, Ltd., Bombay:</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>General Fund</td>
<td>1,044</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Indian Literature Fund</td>
<td>4,272</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Indian Literature Special Fund</td>
<td>7,865</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Industrial Survey</td>
<td>542</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>Olcott Publication Fund</td>
<td>237</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Mass Movement Survey</td>
<td>64</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>Provident Fund</td>
<td>246</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td><strong>Less Amount due on the following.</strong></td>
<td></td>
<td></td>
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<tr>
<td>Central Board for Christian</td>
<td></td>
<td></td>
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<tr>
<td>Higher Education</td>
<td>834</td>
<td>6</td>
<td>0</td>
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<tr>
<td>Mission of Fellowship</td>
<td>2,037</td>
<td>14</td>
<td>7</td>
</tr>
<tr>
<td>Travel to Europe</td>
<td>1,450</td>
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<td>0</td>
</tr>
<tr>
<td><strong>Provident Fund Deposit in Post Office Cash</strong></td>
<td></td>
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<td></td>
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<tr>
<td>Certificates (face value Rs. 5,860) at cost</td>
<td>4,421</td>
<td>8</td>
<td>0</td>
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<td>Fixed Deposit—Farquhar Fund</td>
<td>1,579</td>
<td>5</td>
<td>0</td>
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<tr>
<td>Fixed Deposit—Indian Literature Fund</td>
<td>6,713</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td><strong>Examined and found correct</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>K. JOHN &amp; Co.,</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Public Accountants and Auditors.</td>
<td></td>
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<td></td>
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</tbody>
</table>
RESOLVED:

XXIX. That the Council approves the financial statement for 1931 and the interim statement of accounts for 1932 and empowers the Officers to include in the printed proceedings the audited statement for the complete financial year ending December 31st, 1932.

XXX. That the tentative Budget submitted for the year 1933 be approved and the Officers be authorised to effect retrenchment in expenditure wherever possible.

XXXI. That the Executive be authorised to sanction the Budget for 1934.

XXXII. That whereas the National Christian Council is a representative organisation of both Churches and Missions, and it is fitting that its support should come from both these sources, the Council instructs the Executive Committee to take steps to place before the central organisations of the Churches in India, Burma and Ceylon the need of the Council for financial help.

XX. Reports from Provincial Christian Councils

The reports of the ten Provincial Christian Councils were presented by the secretary or representative of each Council. These reports are printed as an Appendix to these Proceedings. The secretaries of most of the Provincial Councils being present, it was possible for the N.C.C. Secretaries to hold an informal conference with them at which some matters relating to their work were considered.

XXI. Mass Movement Study

The Chairman made a statement about the progress of the preparation of the report on Mass Movement Study. Dr. Pickett was now in America engaged in the writing of the Report and it was hoped that it might be available by March, 1933.

XXII. The International Missionary Council

Mr. P. O. Philip who, along with Dr. N. Macnicol, represented the Council at the meeting of the Committee of the International Missionary Council held at Herrnhut, Germany, on June 23—July 4, 1932, gave a report at the evening meeting of the Council on January 3.

(a) Missionary Co-operation in relation to India with special reference to Retrenchment

The action taken at Herrnhut recommending constructive measures of co-operation on the part of Boards, Missions and Churches occupying common fields and vitally concerned in common undertakings was reported.

After discussion,
RESOLVED:

XXXIII. That Missions that are formulating plans for retrenchment in their own work or in union institutions or in both be urged to communicate their plans to other Christian bodies working in the same area, to the Provincial Christian Council concerned, and also to the National Christian Council with a view to securing, if possible, common action for the conservation of the work concerned.

(b) It was reported that the following amendment to the Constitution of the International Missionary Council adopted at the Herrnhut meeting had to receive the ratification of the constituent national bodies:

Each regularly established department of the Council may be represented in the Committee of the Council by its chairman or other representative of the committee directing the department's work. Such a representative shall have for each meeting the same rights and privileges as the other delegates.

RESOLVED:

XXXIV. That the amendment proposed above in the Constitution of the International Missionary Council be approved.

(c) Contribution to the I.M.C.

A letter was read from Dr. A. L. Warnshuis, Secretary to the International Missionary Council, requesting the National Christian Council to continue its annual contribution to the International Missionary Council on the same basis as before.

RESOLVED:

XXXV. That this Council continue its annual contribution to the International Missionary Council.

(d) 'The International Review of Missions'

The attention of members of the Council was drawn to this Review and the hope expressed that those who did not subscribe to it might consider doing so. Orders for this Review, it was mentioned, might be sent to the N.C.C. Office, Nagpur. Subscription 10s. 6d. a year.

(e) Representatives on the International Missionary Council

RESOLVED:

XXXVI. That Dr. S K. Datta and the Rev. J. Z. Hodge be appointed as the Council's representatives on the International Missionary Council.

XXIII. 'The National Christian Council Review'

The following report of the financial position of the Review was presented.

The Review had at the end of November, 1932, a total of 719 subscribers of whom 578 were Indian and 141 foreign.

The accounts for the year 1932 are as follows:
RECEIPTS

Balance on 1st Jan., 1932 ... ... ... 373 13 6
Subscriptions received ... ... ... 2,417 12 8
Advertisements ... ... ... 612 7 9

Total Rs. 3,404 1 11

EXPENSES

Printing ... ... ... 2,657 7 0
Postages ... ... ... 575 9 3
Sundries ... ... ... 30 3 5

3,263 3 8

Balance on Dec. 31, 1932 ... ... ... 140 14 3

Total Rs. 3,404 1 11

XXIV. Council for 1933-34

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

Andhra Christian Council:
The Rev. E. L. Ananta Rao
Miss Narayan Das
(Two more to be appointed)

Ceylon Christian Council:
The Hon. Secretary
Mr. J. V. Chelliah
The Ven. Archdeacon F. L. Bevan
Mr. Stanley Ameresekera

Bengal and Assam Christian Council:
The Rev. S. K. Mondol
Dr. O. H. Stursberg
(Two more to be appointed)

Madras Representative Christian Council:
The Rev. W. E. H. Organe
Mr. S. J. Theodore
(Two more to be appointed)

Behar and Orissa Christian Council:
Mr. P. Hurad
Miss M. E. Whitaker
(Two more to be appointed)

Mid-India Representative Christian Council:
The Rev. H. C. Balasundaram
Bishop G. J. Lapp
Dr. Anna P. Martin,
Dr. Yohan Masih

Bombay Representative Christian Council:
Miss L. F. Austin
Miss C. H. Bruce
Mr. P. T. Nathoji
Dr. C. J. Prabhakar

Punjab Christian Council:
Miss I. T. McNair
The Rev. Barakat Ulla
(Two more to be appointed)

Burma Christian Council:
Saya Tun Pe
The Rev. George D. Josif
Saya U. On Kin
The Rev. Peter Kin Maung

United Provinces Christian Council:
The Rev. Canon B. H. P. Fisher
Rai Bahadur N. K. Mukerji
The Rev. F. M. Perrill
The Rev. A. Ralla Ram

CO-OPTED MEMBERS, OFFICERS AND EXECUTIVE

On the recommendation of the Nomination Committee it was

RESOLVED:

XXXVII. (1) That the following be co-opted as members of the Council for 1933-34:
1. Dr. E. Asirvatham
2. Dr. I. Cannaday
3. Bishop J. R. Chitambar
4. Dr. S. K. Datta
5. The Rt. Rev. the Bishop of Dornakal
7. Miss E. A. Gordon
8. Dr. B. P. Hivale
9. The Rev. J. S. M. Hooper
10. The Rt. Rev. the Bishop of Madras
11. The Rev. J. McKenzie
12. Dr. C. Frimodt-Möller
13. Mr. S. C. Mukerji
14. The Rev. Bishop J. W. Robinson
15. Miss G. Roy
16. The Rev. H. Sumitra
17. The Rt. Rev. the Bishop of Tinnevelly
18. Dr. Murray T. Titus
19. Mr. A. M. Varki
20. Mr. D. S. Wells

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

Chairman:
The Rt. Rev. the Bishop of Dornakal

Vice-Chairman:
The Rev. Bishop J. W. Robinson

Treasurer:
The Rev. I. Cannaday

Executive Committee:

Dr. E. Asirvatham
Bishop J. R. Chitambar
Dr. S. K. Datta
The Rev. Canon B. H. P Fisher
The Rev. J. S. M. Hooper.
The Rev. J. McKenzie

Miss I. T. McNair
The Rt. Rev. the Bishop of Madras
Dr. Yohan Masih
Dr. Frimodt-Möller
Mr. S. C. Mukerji
Miss Gertrude Roy

The Student Christian Association of India, Burma and Ceylon

(3) That Mr. R. M. Chet Singh be appointed as representative of the Council on the General Committee of the S.C.A. and that Dr. R. B. Manikam, Guntur, take the place of Mr. Chet Singh if the latter is unable to accept the office.

The India Sunday School Union

(4) That the Rev. A. Ralla Ram, Mrs. Pakenham-Walsh and Miss Van Doren be the representatives of the Council on the Committee of the I.S.S.U.

XXV. Miscellaneous

1. Incorporation of the National Christian Council

It was reported that as instructed by the Executive steps were being taken to incorporate the National Christian Council under the Religious and Charitable Act of 1860, with a view to enabling the Council to hold property.

RESOLVED:

XXXVIII. That the National Christian Council become an Incorporated Body by incorporating its Executive Committee under the Religious and Charitable Societies Act No. 21 of 1860.
2. *Directory of Christian Missions*

It was reported that the secretaries having been authorised at the last meeting of the Council to arrange for the publication of the *Directory* it was published on behalf of the Council by the Christian Literature Society, Madras, in June, 1932. Valuable help was rendered in the preparation of the material for the *Directory* by the Rev. Alexander McLeish, formerly of Ajmer, now of the World Dominion Press, London. Of the 1,700 copies printed, 1,430 copies have been sold up to 29 December, 1932.


Representations having been made to the Council urging the consideration of this report the Chairman invited an expression of opinion from members. In the course of the discussion it was pointed out that since the Report was not yet available any action at this stage would be inopportune.

**RESOLVED:**

XXXIX. That it be referred to the Executive Committee to take into consideration the Report of the Laymen's Foreign Missions Inquiry when published and take any action that may be thought desirable.

4. *Under-privileged Children*

Miss Van Doren reported that from recent letters received from Dr. Oliver who was the Convener of the Committee on Under-privileged Children there was ground for hoping that some help might be forthcoming for this cause from the Golden Rule Foundation of America. It was suggested therefore that the committee be continued.

**RESOLVED:**

XL. That the Committee on Aid to Under-privileged Children be continued and that the following be appointed as its members: Mrs. Azariah, Mrs. Vivian Bose, Miss Rajabai Dongre, Dr. A. E. Harper, Dr. Mason Olcott, Dr. J. W. Pickett, Dr. Ma Saw Sa, Dr. B. C. Oliver (Convener), vice, Miss A. B. Van Doren (Convener).

5. *Day of Prayer*

It was pointed out that the first Sunday in December now fixed by the Council as the Day of Prayer for India was not a suitable date in view of its proximity to the Week of Prayer of the World Evangelical Alliance.

**RESOLVED:**

XLI. That the question of the date of the Day of Prayer be referred to the Executive Committee.
6. **Vote of Thanks**

On the motion of Mr. J. V. Chelliah, seconded by Dr. F. H. Russell, the following resolution was unanimously passed.

**RESOLVED:**

XLII. That the Council expresses its hearty thanks to the hosts and hostesses, especially to Mrs. Hodge and Mrs. Gardiner, for the very admirable arrangements they had made for the accommodation and hospitality of the delegates; to the Church of Scotland Mission for their courtesy in placing St. Ursula's School and adjoining premises at the disposal of the Council and to the many local friends who had helped in various ways to add to the pleasure and success of the meetings.

After prayer the Chairman pronounced the Benediction and the Council separated.

(Sd.) **V. S. Dornakal**, Chairman

J. Z. Hodge  
P. O. Philip  
A. B. Van Doren

**Secretaries**
APPENDIX

I. Andhra Christian Council

REPORT FOR 1932

The work of the Protestant Churches in the Telugu area began in 1812, the year of the retreat from Moscow, and was begun by the London Missionary Society. The latest recruit was the Telugu Baptist Convention, which started work in 1919, more than a hundred years after. Today there are over 11,000 Indian and 500 foreign workers in the area. There are over 600,000 Christians (250,000 of them Communicants) with nearly 300,000 enquirers, and they are found in nearly 10,000 villages, while they raise Rs. 657,000 for the support of the Church. There are over 5,000 schools and colleges, with over 150,000 pupils. Medical work is carried on in 89 hospitals and dispensaries, where 500,000 patients are treated annually. 2,400 young people are undergoing special training for either Evangelistic, Medical, Educational or other work. There are over 150,000 Sunday School scholars.

The special work of the Andhra Christian Council during the ensuing biennium is outlined in the following paragraphs:

1. A special Evangelistic Campaign throughout the area is being organised for April, and for the same month a great convention at Bezwada on a voluntary basis, for all Christians who can make it convenient to attend.

2. A School of Indian Music and Lyrical Evangelism has been formed and will continue its work of training a limited number of workers for this special form of Evangelism.

3. The Council is taking an active part in the discussion of Christian Higher Education, in co-operation with the Madras Christian Council, and thoroughly exploring ways and means of making practical the findings of the Lindsay Commission.

4. A Mass Movement Survey Conference, the first of its kind to cover all the Protestant Churches in the area, was held at Guntur, and much use was made of the visit of Drs. Pickett and Wilson in this connection.

5. The Council employs a special Telugu Literature missionary, Rev. F. L. Marler, whose sole business is to watch over and improve the Christian Literature needed for our rapidly growing Churches.

6. The A.C.C. took a very real part in the Mission of Fellowship providing considerable support for the enterprise, and concentrating in prayer for its blessing.

7. The Council is watching with care the development of the work among Caste Hindus in the various parts of the field and doing what it can to make use of the lessons learned by those who are taking part in the same with a view to its wider spread into areas yet untouched.

8. The Council is striving every nerve to make the scheme of a Christian college at Bezwada successful. Unfortunately one or two of the societies represented find it difficult to join in the scheme and there is a danger that after long discussion it may fall through.

F. C. SACKETT,
Secretary.

II. Bengal and Assam Christian Council

REPORT FOR 1932

Since I reported, in 1930, the following are some of the pieces of work in which the Bengal and Assam Christian Council have been engaged in 1931 and 1932.—
1. Indian Literature

Mr. C. L. Mukerji has worked as the Council's Literary Worker and has completed the Bible Handbook. This has been published this year under the title, Bible Prokash. He has also written a book on Christianity and Vaishnavism with special reference to Vaishnavism in Bengal and Assam. This book has now been published. He is now engaged in writing a book on Theosophy and Christianity.

A Literature Board has been formed composed of three representatives of the Literature Committee, three representatives of the Christian Tract Society, and one representative of each Church and Mission offering a guarantee. This board will prepare a Five-year programme for the production of literature in Bengal and Assam.

2. Indian Church

Through its Indian Church Committee the Council has given a great deal of consideration to the vital problems of the Indian Church, reviewing its own previous reports, and placing the Jerusalem Conference Findings and the 1929 N.C.C. Findings in the forefront of its investigations. As a result of the committee's work the Church and Missions have been circularised and asked for opinions. The committee is continuing its investigations into the possibilities of Church Union and of the Indian Church controlling all the activities of the Missions.

3. Religious Education

Through its Committee on Religious Education the Council has arranged for the publication in Bengali of three valuable works viz., Mrs. G. B. Ayre's Syllabus of Religious Education Adapted for Primary Schools, The Child and His Religion, and the Sunday School of To-day.

4. Darjiling Language School

After Miss Rowlands had resigned, the Governing Body of the School found it very difficult to get a principal. In 1930 Miss Baker of the London Mission was in charge of the school, but in 1931 no school was held. In 1932 the Governing Body got the services of Rev. L. Kitchen of the American Baptist Mission in Midnapur district and the school was held with Mr. Kitchen as Principal.

5. Mission of Fellowship

The Council was asked by the N.C.C. to help with a contribution towards the expenses of the Mission of Fellowship. Bengal's share was Rs. 500. In 1931 the response from the Churches in Bengal and Assam was disappointing. In 1932 a fresh appeal was made and the result was more satisfactory. So far we have been able to raise Rs. 283-3-3.

6. Evangelism

The matter of Evangelism has been engaging the attention of the Council and its Executive for some time past. Mr. Hodge made a statement on the subject at the meeting of the Council early in 1932. An informal conference was held in Calcutta in the last week in June, 1932, when Mr. Hodge again spoke on this matter. The Executive at its meeting in July considered it and passed the following resolution: 'That the Executive holds it of vital importance that the Church in Bengal and Assam should prepare itself by prayer and other means for a great movement of living evangelism.' We are now waiting to hear the result of the discussion of this subject at the forthcoming meetings of the National Christian Council at Nagpur before we take any further action.

7. Bhatera School of Islamics

A very successful School of Islamics was held at Bhatera in June, 1931, under the auspices of the Committee on Work among Moslems. Seven Missions working in Bengal participated in the work and fourteen men joined the course.
8. Provincial Board of Christian Higher Education

This board was at first set up on the initiative of the Continuation Committee of the N.C.C. to follow up the work of the Lindsay Commission as an interim body on the 4th January, 1932. It has now become the Provincial Christian Council’s Committee for Higher Educational Work with a constitution of its own.

S. K. Chatterji,
Secretary.

III. Bihar and Orissa Christian Council

REPORT FOR 1931 AND 1932

1. Rural Work

Christian work in Bihar and Orissa is in large measure rural work. It was therefore with great pleasure that we welcomed to our midst Dr. Kenyon Butterfield. His illuminating and forceful presentation of his survey of rural conditions opened up a keen discussion which revealed the close relationship of the problem to the province. Results of his visit and work have been reflected in greater attention to the problem of rural primary education, special courses of study in elementary training schools in terms of the needs of rural teachers, and in renewed impetus given to co-operative societies.

2. The Kamias

A type of servitude bordering on slavery is in existence among the Kamias of the District of Palamau on the Chota Nagpur plateau. The condition of the Kamias has received considerable attention, and as a result an appeal has been forwarded by the B. and O.C.C. to Government requesting their serious consideration of the unsatisfactory system of tenure of land by the Kamias. The Council appealed for the appointment of a special protective officer for the Kamias and for a system of free primary education. The matter of providing special educational facilities is receiving the attention of the Ministry of Education. Children of Kamias are now being educated gratis. Thus far Government has not found it feasible to appoint a special protective officer, nor to amend the land tenure laws as provided by the Kamiauti Agreements Act of 1920. However, the Kamias are availing themselves of the protective features of this Act.

3. Mass Movement

It was the valued privilege of the B. and O.C.C. to welcome to Chota Nagpur members of the Commission for the Survey of Mass Movements in India both to the task of making a survey of the mass movements in Chota Nagpur and to a conference on mass movements held in Ranchi, in July, 1931. In Chota Nagpur we have experienced a great mass movement resulting in vast Anglican, Lutheran, and Roman Churches, numbering 250,000 Christians. We believe the findings of the Survey and Conference will be incorporated in Dr. Pickett’s report and need not be repeated here.

4. Temperance

The question of Temperance is, and will remain, a vital one in Bihar and Orissa, due to the large number of Aborigines in the province. Active work for the cause of Temperance is being carried on both under the auspices of the Council and the various Churches. A member of the W.C.T.U. toured the Province at the invitation of the Council. Certain difficulties were experienced in some sections of the province, in that our temperance work became confused with anti-liquor propaganda of a political nature.

5. Evangelism

Increased emphasis upon evangelism has been noted in the Province fostered by the efforts of the Council. The Council was represented at the
Retreat on Evangelism of the N.C.C. and the report of the work of this retreat has been circulated in the Province by the Council’s delegate, the Rev. Canon S. K. Taruafdar. Evangelism is being made a matter of first importance at the March meeting of the Council. Especially interesting has been the growth of the ‘Gate Dol’ movement among the Santals. This is a movement among the young people, which first sprang up among the Santals of the Church of Scotland and has since spread to the Lutheran and Methodist areas. It can best be described as a movement of ‘voluntary groups for evangelism,’ working in connection with the established congregation. Villagers, teachers and others devote every Sunday afternoon to evangelistic work. Their work has resulted in a number of baptisms. They have given a great stimulus to voluntary evangelistic work.

6. **Primary Education**

The B. & O.C.C. has been making strong efforts to influence Government to adopt a Four Years Primary Education Curriculum. Due to the present financial stringency, Government has postponed its final decision in the matter.

7. **Devolution**

The recent decision of the C.M.S. to withdraw gradually its financial help from the Bihar area during the next ten years has brought the question of devolution to the forefront in Bihar. It has been made a matter of first importance on the agenda of the forthcoming meeting of the Provincial Council.

8. **Mentally Deficient Children**

A survey of the conditions in the Province with regard to mentally deficient children has been conducted during the past year.

9. **Christian Higher Education Board**

In response to the request of the N.C.C. that the B. & O.C.C. appoint a Board of Christian Higher Education, the Council came to the decision after some consideration that the present Education Committee be reconstituted and that its membership be reduced to a more effective number. As there is only one Christian College in B. & O. the Council welcomes the suggestion that the B. & O.C.C. appoint two members to serve on the Bengal and Assam Board of Christian Higher Education. The matter of reconstituting the Provincial Christian Education Committee so that problems appertaining to Secondary Education, Primary Education, Religious Education and other differentiated forms may be dealt with more efficiently, is an item on the agenda of our March meeting.

In conclusion we wish to express our thanks for the privileges of the fellowship enjoyed in and through the National Christian Council.

B. A. HELLAND,

Secretary.

**IV. Bombay Christian Council**

**REPORT FOR 1931 AND 1932**

The regular Annual Meetings of the Council were held in Bombay in the month of September. The Churches and Missions in the area were well represented. The continued unifying influence of the Council is manifested in many directions. The devotional periods at the annual meetings were spiritually refreshing. In 1931, at the public meeting, Bishop J. R. Chitambar spoke on the subject, ‘A Church Adequate for the Demands of a New India.’ At the public meeting, in 1932, the Bishop of Nasik spoke on ‘The South India Union Scheme.’ There were representatives from the National Christian Council secretarial group at each of the annual meetings, and they were able to render valuable service.

This brief statement can convey but a slight idea of the full work of the
Council. The routine work of organization follows, I presume, much the same line as that of other Provincial Councils and naturally reflects and extends the work of the N.C.C.

Considerable interest has been taken in the Mission of Fellowship and the amount of Rs. 400 contributed towards the expense of the same. Much prayer has been offered by groups and individuals for God’s blessings upon them.

It was proposed that in the larger centres union meetings be held from time to time with a view to promoting understanding and fellowship among the Churches.

A favourable attitude was taken to the proposal to set apart a man for the Presidency to work among the Churches with the purpose of deepening the spiritual life, encouraging evangelism and self support and to help Christians in their social problems.

Recommendation was made to the various Churches and Missions to make provision, either by a Provident Fund or Insurance, for their workers on retirement or for their families in case of death, wherever this is not now being attended to.

Owing to the lessening of available funds and possible consequent retrenchments which may become necessary, Missions contemplating such retrenchment were urged to communicate their plans to the other bodies engaged in Christian work in their areas and also to the B.R.C.C. with a view to securing, where possible, common action and conservation.

Considerable attention was given to the organization of the Educational Board, covering both the Christian Higher Education and also Primary and Industrial Education. The Rev. T. W. Gardiner, Secretary of the Central Board of Christian Higher Education very kindly in person presented the matter to the Council.

The matter of Theological Education is receiving attention. In this, the two main languages—Marathi and Gujarati—represented in the Council, are working on separate lines. The uniting of the programme in the Marathi area is much more advanced. In Gujarat there are yet five separate institutions. However, they are facing the proposal of a united effort.

As regards a concerted effort in the production and distribution of Vernacular Literature, in Gujarati they are running ahead of the Marathi section. However, we are hopeful that the present efforts of the B.R.C.C. will succeed in achieving a united programme.

The benefits of a co-operative effort are well illustrated in the work of the Marathi Language School and Examination Committee. The results of the past two years have been most satisfactory.

Special committees are dealing with such subjects as Social Hygiene, Evangelism, Work Among Moslems, Indian Music, Industrial Questions, Indian Divorce Act, etc.

A. N. Warner,
Secretary.

V. Burma Christian Council

REPORT FOR 1931 AND 1932

These lines are being written only about an hour after the close of the Community Christmas Pageant, presented by the united efforts of the Christian Churches of Rangoon, this evening, 26th of December, in the city’s most beautiful public park. Weeks of earnest and prayerful work on the part of a large number of people have been done to make the achievement a success. The results have been even greater than could have been anticipated. More than ten thousand people thronged the beautiful natural amphitheatre in the park and witnessed reverently the presentation of the pageant, ‘THE GIFT OF LOVE,’ in
which over three hundred people took part. The story of the pageant begins with the dramatization of the need of the world, chained in sin and misery, for a Saviour, followed by the coming of the promised Saviour in the birth of Jesus and in His redeeming life, and culminating in the final redemption of the world through the Cross of Christ. The spirit of earnest and joyous witnessing for Christ moved all who took part, and inspired in the vast throng of people present a deep and appreciative response.

Mrs. D. C. Baldwin, the director as well as the writer of the pageant, deserves great credit for the very efficient way she has done her work; but she is the first to insist that the success of the project has been due to the hearty co-operation of many people from the different Christian communions. It is not only the first time that such a project has been undertaken in Burma, but possibly the first time that this has been done on such a large scale in the whole Indian Empire.

This project has been placed first in this brief report not only because of itself it has been a great achievement, but because it has been a very effective witness to the increasing measure of co-operation and spiritual unity that has been manifest in the different Christian bodies in the past few years. The past two years in particular have witnessed to this growing consciousness of oneness in Christ, revealed in the united efforts of the Kingdom of God Movement (first named Burma for Christ Movement) of which the presentation of this pageant was one concrete achievement.

Under the auspices of the Kingdom of God Movement, studies, inquiries and surveys have been undertaken along several lines. A committee is investigating and listing the agencies through which Christian helpfulness can best be applied to alleviate social suffering. Another committee is making an economic survey of the Christian community and of possible ways in which the Christians can improve their own status, and be of greater service to others. A beginning has been made in welfare work for Burmese dock labourers, who were brought into Rangoon about two years ago by the thousands, torn away from their rural surroundings and thrust into the maelstrom of a large city. Along with these efforts, which provide a broader basis for co-operative Christian activity, there has been no lessening of emphasis on the work of direct evangelism. A deeper spiritual concern is reported from many quarters and special efforts have been put forth in many places to promote the work of evangelism. The Gospel Teams have been very active the past two years and many have reported about the special benefit which these teams have rendered wherever they have been active, not only in Burma, but also in India and Siam.

In line with the recommendations of the Lindsay Commission the Burma Christian Council organized a commission on Extension and Research. While scarcely appointed to its task the Commission has already done a good piece of work under the heading of ‘extension,’ in arranging for a very successful Teachers’ Vacation School, during October of this year, with lectures by specialists in the various subjects. The school lasted eight days. Under the term ‘research’ the Commission has taken some steps to make a study of Buddhism as it exists in Burma to-day, and to publish such results of the study as will be of service to Christian teachers, in making Christianity intelligible to the Buddhist people.

In the field of production and distribution of literature the work has gone steadily forward and very encouraging results have been achieved. During the past two years about 40,000 volumes of literature have been issued from the press, most of which was new literature, with some reprints of former publications. Over 20,000 volumes have been sold during the same period. The literature produced has been for all ages and of great variety, from The Three Bears to Dr. Fleming’s Helping People Grow, translated and issued in Burmese. In addition to the volumes of books the Burma Teachers’ Magazine and the Treasure Chest have been issued regularly in Burmese. Much has been accomplished in this field of literature—and very much more could be done if we had the funds—under the splendid leadership of Mr. Jones, to whose efforts the success of this work is so largely due.
The figures of the 1932 Census reveal that there are 331,000 Christians in Burma, as over against 257,000 in 1921, or nearly 29 per cent. increase in the ten years. This is cause for rejoicing. But even greater reasons for thanksgiving are the increased consciousness among our Christian people for the need of a larger interpretation of the meaning of the Christian life, to take in the whole of life and make it more abundant; the deeper earnestness for a vital experience in Christ; and the growing spirit of Christian unity, as is increasingly manifest in various forms of co-operative effort. As we look forward to the future of the Christian Church in Burma we see many hopeful signs for the growing spirituality and power of the Church in the life of this nation and we pray God for His guidance and leadership, that we may be true to our great opportunities.

Geo. D. Josif,
Secretary.

VI. Ceylon Christian Council

REPORT FOR 1931-32

The main activities of the Christian Council in Ceylon may be divided under the following heads: Literature, Education, Temperance and Social Welfare, Evangelism, and Church Union.

Literature

The Literature Scheme, started in 1926, has continued to do very important work in supplying Christian literature in Sinhalese for our Christian people. Two literary workers have been engaged in this activity and I am able to report that a very important and pressing need of the Christian people continues to be met by the literature that has been regularly issued. The cost of the scheme is met partly by contributions from the various constituent bodies and partly by a grant from the National Christian Council. During the period under review a Commentary on Fifty Psalms, An Outline of the Principal Christian Doctrines, and pamphlets on general subjects such as The Essentials of True Religion, The Dignity of Labour, The Duty and Advantages of Thrift, The Danger of Debt and The Duty of Kindness, have been published. A commentary on Amos and Hosea has been undertaken, as also an abridged edition of Oxford Helps. The sales of publications have improved very satisfactorily and during August last a book week was organised to push forward the sale of Christian literature among non-Christians. During this week no less than 9,483 books were sold, realising Rs. 1197·54.

Education

The Committee on Education deals with the various educational questions of the day, where they particularly affect the various Christian bodies. The proposed Education Ordinance is just now being awaited by this committee, as it is said to abound in far-reaching proposals which will have to be carefully considered.

The Council has under its direction and control two hostels, one for men and the other for women students of the University College. They are distinctly run as Christian institutions, although a good proportion of the hostelers are non-Christians. The women's hostel was started in July last while the men's hostel has existed for many years.

Temperance and Social Welfare

The committee under this head keeps itself wide awake in connection with problems dealing with Temperance, Gambling, etc. It organises the Temperance Week each year in co-operation with the Women's Christian Temperance Union. In November last year the Temperance Workers' Conference was held in Colombo and was attended by men of all faiths. A Temperance mass meeting was held where an appeal was made to the people for personal
abstinence. Other subjects dealt with were 'Drink and Poverty,' 'Drink and Crime,' 'Drink and National Progress,' and 'Drink and Health."

Evangelism

The subject of Evangelism has engaged the attention of the Council for some time and a committee and study groups have been considering its various aspects. Now, definite arrangements have been made for a United Evangelistic Campaign to be held in Colombo City from February 11th to 22nd next. This is an undertaking by all sections of the Christian Church. Special tracts and literature are being prepared in English, Sinhalese and Tamil for use in this campaign.

At the end of last year the Christian Council and the Y.M.C.A. jointly arranged for the visit of Dr. Stanley Jones who addressed large audiences in Colombo and Moratuwa.

Church Union

The old Reunion Committee has changed its name and the question of Church Union is engaging the serious attention of the representatives of the various Churches in the Island. Although no definite scheme has yet been put forward discussions have been held lately towards this end with the South India United Church Scheme as a guidance. I expect that something more definite will be reported next time.

J. Vincent Mendis,
Secretary.

VII. Madras Christian Council

REPORT FOR 1931 AND 1932

Since the last meeting of the National Christian Council, this Provincial Council had two well attended annual meetings for three days each year in the middle of August. The Rev. J. Z. Hodge represented the N.C.C. at both the meetings and led the devotions this year.

Evangelism

The subject 'Evangelism' received special attention at the 1931 sessions. The Rev. J. G. Bennet addressed the Council on 'An Evangelising Church,' Mr. D. Samuel on 'Personal Evangelism' and the Rev. W. E. H. Organe on 'Evangelism through the Scriptures and Other Literature.' The subject in its various aspects was discussed at length. The Council in its conclusions laid special stress on 'Kalakshetram' or lyrical evangelism and judicious circulation of Christian literature on a wider scale in the vernaculars as valuable means of proclaiming the Gospel.

Theological Education

One of the topics for special study at the 1932 sessions was Theological Education based on the findings of the Lindsay Commission. The Rev. Dr. J. J. Banninga initiated discussion on the subject with special reference to theological teaching in the Tamil country. The Council approved of the recommendations of the Commission to establish Union Theological Seminaries of the Secondary Grade in each language area. It resolved that Tamil should be the medium of instruction in the Tamil area and that Greek ought not to be a compulsory subject in the syllabus.

Secondary Education

The group that studied the subject, 'Secondary Education,' with reference to the findings of the Commission, expressed the opinion that there is still scope for evangelistic schools and urged the necessity of opening residential schools with smaller classes than at present. Emphasis was laid on teachers having more leisure to establish personal contact with pupils. The recommen-
dations of the group of the Council are referred to the South India Board for Christian Higher Education for further investigation, action where necessary, and report at the next meeting.

Work of Committees

The Council carries on its several activities through its Executive, Standing and Special Committees as has been recorded in detail in its Annual Bulletin. Some of the important developments in the work of its committees deserve special mention in this report.

Employment Bureau

Unemployment is acute in this Province, as we believe it is in every other part of this land. With a view to help the increasing number of unemployed Indian Christians to find work, the Council has started an Employment Bureau as an experimental measure with a part-time worker as its secretary. It is gratifying to record that in spite of prevailing adverse forces the bureau has been able to secure work for a number of Christian young men.

A Hospital for Nervous and Mental Diseases

The need for a Union Mission Hospital for Nervous Diseases has long been felt in this Province. The statement presented by the special committee has been endorsed by the Council and is now before the Churches and Missions constituting the M.R.C.C for their moral support of the scheme. We look forward to the practical realisation of the scheme in the near future.

Language School and Examinations

The Tamil Language School foreshadowed in the previous report has become an accomplished fact and is serving a useful purpose under the auspices of the Council in training new missionaries in one of the chief vernaculars of the area.

The Board of Examinations reported that 167 candidates in 1931 and 164 in 1932 appeared for the various Vernacular examinations and about 80 per cent. passed creditably.

A Tamil Commentary on the Bible

The Committee on Christian Literature has appointed a Board of Editors under the leadership of the Rev. A. C. Clayton to prepare an up-to-date Tamil Commentary on the Bible. Arrangements have been made for its publication by the C.L.S., Madras.

Pictorial Education and Gospel Tracts

The Committee on Christian Literature laid stress on the need of producing tracts of an evangelistic character in the vernaculars on a wider scale and of pictorial education to tackle the problem of teaching the illiterate masses. The C.L.S. is trying to meet this latter need by preparing a series of picture booklets.

N.C.C. Day of Prayer

The Call to Prayer issued by the N.C.C. was translated into Tamil and Malayalam and distributed widely among the Churches in this area and arrangements were made for observance of the Day of Prayer.

Literature on the Universal Week of Prayer issued by the World Evangelical Alliance has also been translated into the vernaculars of this Council area and arrangements made for observing the Week of Prayer from January 1 to 8, 1933.

Mission of Fellowship

The Council cheerfully contributed its allotted share of Rs. 700 towards the support of the Mission of Fellowship. It is very gratifying to note that our spiritual embassy from the East has proved a very effective force in strengthen-
ing the bond of fellowship and unity between the truly Christian people of India and Britain.

The Madras Christian Council has become an indispensable factor in the Church and Mission life of this Province as a co-ordinating and spiritually uplifting force in the work of Christ’s Kingdom.

THOMAS DAVID,
Secretary.

VIII. Mid-India Christian Council

REPORT FOR 1931 AND 1932

The Mid-India Council has suffered the loss of its secretary, the Rev. Dr. Cock, whose ill-health compelled him to leave India for Canada a week before the meeting of the National Christian Council. Dr. Cock’s earnest and effective labours on behalf of the Council were greatly appreciated, and his absence will be keenly felt. In the brief time available it has been difficult for his successor to gather up all the various details of the work, and to prepare a report as comprehensive as might have been presented by one more closely associated with the work of the past two years.

During the period under review the work of Evangelism has made steady progress. The Indian Church has taken a forward step along various lines. The Methodist Church made the Rev. J. R. Chitambar its first Indian Bishop, with headquarters at Jubulpore. The United Week of Evangelism has been observed by many Churches with very helpful results. There has been distinct progress in self-support. Institutes for women evangelists have been held in various centres, and the experience of these has been very encouraging. Preacher-training institutes and refresher courses have been held in various localities, and have achieved definite results.

At its recent meeting the Council devoted considerable time to discussion of a proposal for a forward movement in evangelism. It was felt that the present situation demanded the appointment of some one specially gifted of God for the task of awakening the Church in Mid-India and of guiding it to greater and more effective effort for the salvation of souls. The Council was greatly impressed with this need, and felt drawn to ask for the release of Dr. Yohan Masih from other work, if he could see his way to undertaking this great service. The Council unanimously decided that the United Church of Canada Mission be asked to release him for a year for this work. Dr. Masih later felt that the time had not come for him to assume this duty, but the hope is entertained that he will be able to find it possible to assist in this work by meeting with conferences in various parts of the area.

In view of the difficulty of providing for a Provincial Board of Christian Higher Education for the Mid-India area, the Central Board proposed that Hislop College should come under the purview of the Bombay Board, and the Indore Christian College under that of the U.P. Board. After some debate it was decided that four representatives from Mid-India be chosen to sit on the Bombay Board, one of these, the principal of Hislop College, ex-officio, the other three representing, one the college staff, and two the general interests of the Church; while the U.P. Board should be asked to permit four representatives of the Mid-India Council to sit on it, two of them the principals of Indore College and Leonard Theological College, the other two representing the Church and general interests.

A Special Committee on Secondary Education for Mid-India was appointed, to hold one meeting a year, the expenses of this to be secured from school budgets, and, in the case of Church representatives, from the Council funds.

The report on Rural Reconstruction, which was commended by the chairman as one of the finest that had ever been presented to the Council, showed that the rural problem was being dealt with in a very practical and effective
way, and that some notable results were being achieved. An advance in this work was made by the Council in appointing a committee in connection with it, representative not only of the Chattisgarh district, as hitherto, but of the whole Mid-India area.

The celebration of the fiftieth anniversary of the establishment of its work in the Central Provinces by the India Mission of the Disciples of Christ was the occasion of a special resolution by the Council, congratulating the Mission on its past achievements in the service of the Kingdom, and invoking the still richer blessing of God on its future work.

In view of the fact that there is such a considerable aboriginal population in the area of the Council, it was decided that an enquiry be made into the social and religious customs of the aboriginals, in order, among other things, to determine whether missionary effort among them is adequate and follows a wise policy, and that the Bishop of Nagpur be asked kindly to conduct the enquiry.

A committee was appointed by the Council to investigate the possibilities of publishing a hymnbook for the entire Hindi area, and, if it thought advisable, to proceed with the work of preparing a book for publication; and it was decided to ask the National Christian Council to aid this committee in obtaining the co-operation of those portions of the Hindi area which lie beyond Mid-India.

In view of the request from Rajputana to be received into the Mid-India Council it was decided to ask that the National Christian Council consider the bounds of the Mid-India and adjoining Provincial Councils to see if further adjustments might be advisable.

F. H. Russell,
Secretary.

IX. United Provinces Christian Council

REPORT FOR 1931-32

During 1931–32 the following matters have engaged the attention of the U.P. Christian Council:

1. A school for Blind Boys is being run in Allahabad, under the auspices of the American Presbyterian Mission. Efforts are being made to secure the co-operation of other bodies with a view of converting it into a union institution.

2. The Women’s Work Committee has been interested in the social uplift of the Indian women and in various other forms of Christian service. Study groups have been formed. Students have studied the stories of Christian and non-Christian women who have been pioneers in this and in other lands in striving to bring in a better life for women less fortunate than themselves. An intensive course of study for Bible teachers is held annually which is proving most helpful. This committee has also helped in the preparation of some literature for women. Difficulties are being experienced in securing qualified dispensers for Mission hospitals as Government offer bigger salaries than Missions are able to give. This problem must be solved somehow.

3. A committee headed by Dr. M. T. Titus made an evangelistic survey in some important centres. They have issued a statement showing the names of Missions at work and the number of missionaries and Indian ministers, catechists, colporteurs, Bible women who are helping. This will help when the question as to how far these centres can claim to be fully occupied is considered.

4. We have been considering the problem of the mentally defective, but regret that though the need is appreciated we have not been able to suggest any method by which it could be met. We shall be glad if the N.C.C. will take an interest in the matter.

5. In view of the complaints which had been made with regard to the
1921 Census the Rev. Canon B. H. P. Fisher, at the request of the U.P.C.C., prepared, in consultation with the Census Superintendent, an instruction slip, for the use of village Christians in particular, which was supplied to members of various Missions and Churches. In spite of the precaution taken the Indian Christian community in United Provinces shows an increase of only 10,000—this works out at 2\(\frac{1}{2}\) per cent, as against the general increase of 10 per cent. This makes one suspect that the instructions issued were not carefully followed.

6. At the request of the U.P.C.C. the North India Christian Tract and Book Society issued a Directory for U.P. containing the names of not only missionaries but also Indian ministers, heads of institutions, etc. This was found most useful for keeping in touch with the Indian Christian leaders all over the United Provinces.

7. The U.P.C.C. Education Committee has now been merged in the Board of Christian Higher Education which deals with the university, colleges, and high schools education. Considerable attention has been given to the recommendations of the Lindsay Commission on Higher Education.

8. The Council's opinion has been asked on the problem created by the marriage of Christians and non-Christians. A special committee has been at work. The problem is assuming a serious aspect and it is time that a body like the N.C.C. were to consider what guidance should be given.

9. A special School of Indian Music is conducted once a year for popularizing the use of Indian music.

10. The Council is interested in the Almora Sanatorium and it tries to secure financial help for it.

11. The Depressed Classes Committee continues to deal with the ever-growing problems of the mass-movement work.

An Evangelistic Week is observed in the spring every year which is participated in by a number of Missions and Churches.

12. The N.I.C. Tract and Book Society acts as the Literature Committee of the U.P. Christian Council and continues to publish books for Christians and non-Christians. A Hindi version of Arthur Mee's Children's Bible has been published with the financial help raised by Miss M. Gray of Kotah. It has several coloured illustrations. We have also published a book by Dr. Yohan Masih—The Teachings of Jesus Christ. The preparation of a Bible Dictionary in Hindi is continuing to receive our earnest attention. It is expected that the manuscript will be ready for the press this year.

13. The Council is interested in the efforts which the N.M.S. is making to send Indian missionaries to British East Africa.

14. The Council has a Committee on Youth in the Church which is trying to look after matters concerning the young people of our community.

15. Attention is invited to the special course for village Christians which is held at the Allahabad Agricultural Institute. It is hoped that Missions will take advantage of it and will be benefited by it.

16. The Council has represented to the U.P. Government and the Excise Commissioner the dangers involved in the policy of increased liquor licences and opening of new drink shops on the plea of increased urban population and illicit distillation.

N. K. Mukerji,
Secretary.