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File

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(*Bharat Khristya Sevak Samaj*)
(ESTABLISHED 1905)

President:
THE RT. REV. JOHN S. C. BANERJEE, B.A., AMRITSAR.

Vice-Presidents:
THE RT. REV. ABRAHAM MAR THOMA, M.A., D.D., TIRUVALLA.
DR. H. S. HENSMAN, L.R.C.P., M.R.C.S., MADRAS.
MRS. P. N. DASS, M.A., LUCKNOW.

All official communications should be addressed to an officer's official designation and not to his personal name. Delays will thus be avoided. All sums intended for the Society should be remitted to the Treasurer.

By the grace of God the largest indigenous Missionary Society which seeks to unite the Church of Christ in India in effective Missionary service.

Expect great things from God;
Attempt great things for God.

Editor, N.M.I.
MR. A. N. SUDARISANAM, B.A., MADRAS.
General Secretary:
RAI BAHADUR A. C. MUKERJI, B.A., ALLAHABAD.
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MR. THOMAS DAVID, B.A., B.D. MADRAS.

Church Council
Received 14.9.36
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Reply No.
Date

N. M. S. Buildings,
Royapettah, Madras,
9th September, 1936.

To
The Editor,
"Gharbhandu",
Ranchi.

Dear Sir,

May we request you to kindly publish in the next issue of your Journal the following notice in the Vernacular:

N.M.I. SUNDAY, NOVEMBER 8, 1936.

All Pastors of Churches, heads of Christian Institutions and other friends and supporters of the National Missionary Society of India are requested, to kindly note that Sunday, the 8th November, is the Day of Prayer on behalf of the Society this year and, to join with us in our Annual Fellowship of Reunion and Prayer in upholding the work of the N.M.S. It is earnestly suggested that a Week of Self-denial be observed in Christian homes immediately prior to that Sunday with a view to help the Society. A special Call to Prayer will be issued early in October.

Yours sincerely,

Secretary.

File

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres: Rev. M. A. Pederson, Kaerabani, Santal Parganas.
Secretary: Mr. R. P. Pryce, Daltonganj, E. I. R., Palamau.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

Church Council
Received 8.9.36
Register No. 328
Date 4.9.36
File 38
Reply No.
Date

Sept. 4th 1936.

Dear Mr Kandulna

I am sending you under separate cover proceedings of the last Exec. Committee Meeting at which you were present.

As secretary of the Gossner Church Council your attention is drawn to Item. 16 - page 4. of the Minutes Resolutions X. A. & B.

I hope that your financial situation will improve to enable you to meet your obligations - go ahead with the work of winning Chota Nagpur for Christ.

With Christian greetings

Yours sincerely,

R. P. Pryce.

For Exec. Committee meeting.

File

National Christian Council,
Nelson Square, Nagpur, C.P.

September 1, 1936

To

The Secretary,

Gossner Evangelical LutheranChurch,

Ranchi. (Bihar)

Dear Mr. Kandulna,

A survey of Christian work in India, Burma and Ceylon for 1936 is now under preparation for publication in the January 1937 number of The National Christian Council Review.

I shall be very thankful if you can send me particulars of any notable developments or events in the work of your Church in Assam, Bihar, C.P. Orissa. during the year 1936.

Information not only about the encouraging features of your work but also about any set-backs or difficulties you are facing is asked for. If you have any special problems please mention them also as briefly as possible.

Any printed or typed material or report which you may be able to furnish bearing on your work will be greatly appreciated.

Any material you send will be of use in the preparation of this survey only if it reaches me as soon as possible. In any case, it should reach me before November 30, 1936.

Yours sincerely,

P O Philip (P.O.Philip)

Secretary.

Ch

Ch

Latehar, E.I.R.
Bihar.
Sept. 4 ; 1936.

To All Members of the B.&O. Christian Council.

Dear Friend,

I am sending this letter out to accompany the Minutes of the recent Executive Committee in order to explain and draw your attention to certain matters. All may not concern you but you are asked to take note of and implement those that do , so that these recommendations may be given effect to - by your co-operation in the Affiliated Churches and Mission.

(1). Page 2. Item 8. Regional Conference Findings. Kindly note the suggestion contained in resolution IV (C). The Executive Committee felt that it had no authority to take steps of itself to call together members of Churches and Missions in the different regional areas of the province to discuss the formation of Regional Councils. But it hopes that leaders will take the initiative in the matter as soon as possible so that we may know by the next meeting of the Council whether and how the suggestions of the Council will be taken up.

(2). Page 2. Item 9. The N.C.C. memorandum on Marriage and Divorce. Copies of this memo. have been sent out to all secretaries of Churches and Missions. But more are available on application to me. Some churches have already reported that they are taking the matter up. If you have not taken steps in this matter, kindly do so as this is a most important matter for the Christian community. You are asked to send your findings direct to the convener of the N.C.C. Committee whose name is given on the memo. But you are also requested to send a copy for the information of our Council to me. And then at the next meeting of the Council it is hoped that a further discussion together may produce some really useful observations.

(3). Page 3. Item 11. Date and place of the next Meeting of the Council. Kindly note these for your information.

(4). Page 4. Item 14. If you are in charge of a Middle or High School you will be glad to hear of the Young People's Institute or Camp that Rev. G.M. Massey , of Arrah, is arranging for Bihar. He will be writing to you giving details and particulars of the next camp. The Executive Committee recommends this for your consideration, and hopes that you may see your way to send some of your Christian students to the next camp.

(5). Item 18. Page 5. Forward Movement in Evangelism. Mr. Crowe will have written to some of you about the Pledge Cards. The cards in Hindi (two kinds) are obtainable from the Mission Press, Jubbulpore. C.P. at the rate of eight annas per hundred. Rev. F. Follows is arranging for the translation into Oriya and they will be available in Oriya if there is a sufficient demand for them. The rate will be Rs. 1.8.0. per 100. and if Mr. Crowe has not written to you kindly let him know your requirements so that he may notify Mr. Follows of the number required.

Lastly, you are requested to note my change of address from Daltonganj to Latehar. We shall be here for about one year and a half.

With best wishes for good success for your work during the coming cold weather,

Yours Sincerely,

R. R. Pryce

Secretary.

Full Council

NATIONAL CHRISTIAN COUNCIL

QUESTIONS RELATING TO DIVORCE

1. The National Christian Council has on various occasions given some consideration to questions concerning Divorce, and at the sixth meeting of the Council in Dec. 1934 — Jan. 1935 a valuable report was presented by a sub-committee on Christian Marriage and Divorce in Indian States. At the same meeting of the Council, the following instructions were given to the Committee on the Indian Christian Marriage Act and Divorce:—

"To prepare and to bring into action plans for the joint consideration by the Churches of questions relating to Divorce".

2. The Committee has accordingly prepared the attached Memorandum on issues with regard to nullity of marriage and divorce which it thinks ought to be considered by the Churches in India, and on which it hopes that the Churches may be able to reach joint or concordant decisions. It submits the Memorandum to the Churches, and requests that it may be considered by them with the help of the following procedure:—

(*a*) That it be referred by each Representative Christian Council (or its Executive Committee) to the Churches represented in that Council, with previous discussion in the Representative Council if this be thought desirable.

(*b*) That the Churches be requested to give consideration to the Memorandum and to express their views on the particular questions asked therein by such procedure as they may think fit, and to communicate with the Convener of this Committee. It is hoped that the Convener will be able to inform those who correspond with him on behalf of one Church what proposals or decisions have reached him from other Churches, and thereby some approach be made to concordant decisions.

The committee further suggests that it will be of special value if the Synod or other Governing Body of any Church can appoint a sub-committee to deal with the subject and to correspond with the Convener of this committee, and with conveners of Representative Council Committees on the subject, where such exist, preparatory to consideration by the Synod or Governing Body itself. It may be expected that this procedure will considerably help in the clearing of issues, and be a further means towards the formation of concordant decisions by the different Churches.

(*c*) The Committee hopes that it may also be found possible, and be of value, that at a future meeting of the National Christian Council special time be arranged for a full discussion of the subject, the National Christian Council for the occasion regarding itself simply as a group of representatives of the different Churches.

3. For convenience of reference, the particular questions on which the Churches are asked to express their views are here summarized:—

Mem. II. (3) Questions concerning nullity.

Mem. IV. (3) Questions of the amendment of the present British Indian law of Divorce.

Mem. IV. (4) Questions on cases where the relief afforded by the law is not in practice obtainable.

Mem. V. (2) Questions of the recognition by the Churches of divorce before conversion.

Mem. V. (3) Questions on the special case of conversion of Musalmans.

Mem. V. (4) Questions of the recognition by the Churches of dissolution of marriage in certain cases of apostasy from Christianity.

Bishopstowe,
Palamcottah,
15—1—1936.

For the Committee,
FREDERICK TINNEVELLY,
Convener.

MEMORANDUM

ON

ISSUES WITH REGARD TO THE NULLITY OF MARRIAGE AND DIVORCE WHICH SHOULD BE CONSIDERED BY THE CHURCHES IN INDIA.

I. General Considerations and Distinctions which should be borne in mind.

The Christian Church has always believed, and believes, that the permanent monogamous union of husband and wife is the only ordering of human society in the matter of marriage which is in accordance with the will of God. The following matters, however, must come under consideration :—

(1) *The distinction between nullity and divorce.*

(a) There are cases in which it ought to be held that the union of marriage described above had never in reality been formed, and a so-called marriage should be declared to be null and void.

(b) There are cases in which it may be held that a union which has truly existed can and may rightly be dissolved, and the parties be made free to enter into fresh unions with other persons. In the remainder of this memorandum, the terms 'divorce' and 'dissolution of marriage' are treated as synonymous.

(2) *State and Church.*

We must on another side consider the distinction, among authorities which control marriage, between the State and the Church. In British India, and in some Indian States, there are State laws of marriage, and of nullity and divorce; in other Indian States there is no law on these subjects which is applicable to Indian Christians. In the latter case, it is clear that the Church must frame and apply its own law, which will often be accepted by the State as binding the members of the Church. In the former case, the position is in general reversed, i. e., the Church is bound by the law which the State has laid down. But in this case, it must be noted that the Church retains its rights as a society distinct from, though its members are included in, the State; it may for its own members frame laws limiting freedom given by the State, e.g., to contract marriages within certain relationship, or to marry after obtaining a decree of divorce, and it may exercise ecclesiastical discipline on those who exercise a liberty given by the State but not by the Church.

On the other hand, a Church which for itself maintains a stricter law of divorce than the State, or even prohibits divorce to its members, may yet think it advisable that a State law of divorce should exist, and for the general good of the community may desire amendment of it, e.g., in the direction of equal rights for men and women, or even for wider possibilities of divorce than those which the law at present allows.

(3) *Church law and Church discipline.*

Within the sphere of Church action, the distinction must be remembered between law and the exercise of discipline on those who break it. A Church, for instance, may prohibit the remarriage of those who have been divorced, and if it does so, its ministers will certainly refuse to solemnize such a marriage. But it is a different question whether the Church will excommunicate or lay some lesser ecclesiastical penalty on one of its members who makes such a marriage before a Government Registrar.

(4) *The marriage law of the Church in relation to conversion and apostasy.*

In these special classes of cases, problems arise, and for their solution principles must be appealed to, which do not occur in cases where both parties to a marriage, or all the persons concerned in a divorce, are members of the Church. These special classes of cases must therefore be dealt with separately.

II. Nullity of Marriage.

(1) The present legal position as concerns Christians in British India is that a decree of nullity of marriage may be made by the Court on any of the following grounds :—

(i) That the respondent was impotent at the time of the marriage and at the time of the institution of the suit;

(ii) that the parties are within the prohibited degrees of consanguinity (whether natural or legal) or affinity;

(iii) that either party was a lunatic or idiot at the time of the marriage;

(iv) that the former husband or wife of either party was living at the time of the marriage, and the marriage with such former husband or wife was then in force;

(v) that the consent of either party was obtained by force or fraud.

An essential defect in the form of solemnization of a marriage will also render the marriage invalid and void, e.g., if the marriage be solemnized by a person who is not duly authorized under the Indian Christian Marriage Act, or if there be less than two witnesses to the marriage.

It is important to note that where there is an impediment technically known as diriment, which makes a marriage impossible, such as those mentioned above, the marriage, if it has been formally solemnized, does not automatically become void, but holds until a decree of nullity has been made by the competent authority.

(2) So far as the Committee is aware, the only Church in India which at present gives decrees of nullity in its own courts is the Roman Catholic Church. The Church of India, Burma and Ceylon is now considering the question whether it should not in certain cases exercise the right to give decree of ecclesiastical nullity.

(3) The Churches are asked—

(a) Do they desire any alteration of the present law in British India with regard to nullity?

(b) Are there cases in which they could profitably make use of the conception of nullity of marriage in ecclesiastical law?

III. Divorce — General Considerations.

(1) It must be clearly realised that the present differences between non-Roman Christian Churches in India with regard to divorce are very considerable.

Some Churches fully accept for themselves the grounds for divorce allowed in British India by the Divorce Act (IV of 1869); the chief of these are as follow:—

Grounds given by the wife— adultery.
Grounds given by the husband—
(i) apostasy and remarriage.
(ii) bigamy with adultery.
(iii) adultery coupled with cruelty.
(iv) adultery coupled with desertion for two years or upwards.
(v) rape, sodomy or bestiality.

Some Churches, accepting these grounds for divorce, add to them others, whether by giving equal right to men and women, and thus, in particular, allowing divorce to a wife on the ground of her husband's adultery simply, or by adding fresh grounds such as insanity or incompatibility.

(2) On a large question of principle, and excluding certain special cases, a deep division lies between

(i) those Churches which, following what they believe to be the teaching of our Lord, will accept dissolution of marriage, with the right to remarry, on the ground of adultery and on that ground only, and

(ii) those Churches which, interpreting the Gospel records otherwise, and following the strong and ancient tradition of the Western Church, will not permit the solemnization by their ministers of the marriage of any person whose spouse is still living, and will in general exercise ecclesiastical discipline on those who make such a marriage before a Government Registrar.

(3) The Committee suggests, therefore, that at the present time it is impossible to hope that the non-Roman Churches in India can come to any agreement as to grounds for which a dissolution of marriage, with the right to remarry, can be granted by the Church; and that joint discussion on the matter cannot be expected to produce practical results at any early date.

IV. The State Law of Divorce and Amendment therein.

(1) In accordance with what has been noted in section I (2) above, though the Churches may find it impossible to agree in an ecclesiastical law of divorce, they may yet be able to agree that certain amendments are desirable in the law of British India, and that efforts should be made to have sound laws of divorce passed in Indian States. The National Christian Council sub-committee on Christian Marriage and Divorce in Indian States believes that there is every reason to hope that when a new Marriage and Divorce Act is prepared as the collective opinion of the Churches, it will be favourably received and acknowledged by the Indian States; and the committee believes that the Government of India also would give considerable weight to the collective opinion of the Churches for amendment of the law of divorce.

(2) The Committee believes, in the first place, that all the Churches connected with the National Christian Council will agree that it is most desirable that the divorce laws of British India and of Indian States should be assimilated to the present law of England and of most of the civilized world in putting husband and wife on an equal footing in the matter of divorce, so that the wife can gain a divorce from her husband, as he can from her, on the ground of adultery, even if it be not accompanied by apostasy, bigamy, cruelty or desertion.

(3) *Grounds on which divorce may be obtained.*

With regard to further possible grounds on which either party to a marriage should be able to sue for dissolution of marriage, the committee suggests that the Churches in India should take as a basis of discussion the proposals of the Royal Commission of 1912 in England on Divorce and Matrimonial Causes. This Commission was a very powerful one, and considered with great thoroughness all the issues involved.

The Commission unanimously agreed that whatever grounds be permitted to a husband for obtaining a divorce from his wife, the same grounds should be available for a wife in a suit against her husband; as to other grounds than adultery, the Commission (except for a minority of three members) proposed the following:—

(i) Wilful desertion for three years and upwards.

(Note—in India, this would largely cover the case of apostasy.)

(ii) Cruelty, which the Commission would define as such conduct by a married person to the other party to the marriage as makes it unsafe, having regard to the risk of life, limb or health, bodily or mental, for the latter to continue to live with the former.

(iii) Incurable insanity, after five years' confinement.

(iv) Habitual drunkenness, found incurable after three years from first order of judicial separation.

(v) Imprisonment under commuted death sentence.

The committee asks that the Churches should give their views as to the desirability of the amendment of the law in British India and the framing of laws in the Indian States so as to admit (*a*) the above mentioned grounds for divorce and (*b*) any other grounds.

(4) *Cases of special practical difficulty.*

Particularly among converts or the descendants of converts from the 'exterior' castes of Hinduism, there are certain types of cases in which the relief which the law in theory affords is not practically obtainable. One important class of such cases is that in which one Christian partner to a marriage deserts the other, goes to some other part of the country, and there takes a new partner by either regular or irregular marriage. (The case in which he or she also apostatises is referred to in section V 4 (*b*) below).

In such cases, some Churches are prepared

(i) to accept as valid a second marriage made by the deserted partner before a Government Registrar, and after due consideration of each case to admit to communion those who make such second marriages; and

(ii) in cases where a Christian partner has been thus deserted for not less than four years, and an authoritative body or official of the Church holds that the conditions required by the law of the land for granting a divorce have in fact been fulfilled, but that it is impracticable to obtain a divorce through the Courts, to allow such body or official to give permission for the remarriage of the deserted partner in Church.

The Churches are asked whether they agree to adopt these two proposals.

(5) *Procedure and cost of divorce proceedings.*

The suggestion is often made that reform of the present law is needed in these matters. The Committee is ready to prepare proposals on these matters for the National Christian Council, but does not regard them as needing special consideration by the Churches as such, and therefore does not at the present time ask that the Churches should consider them. The convener will, however, be glad to receive opinions and information on the subject.

V. Divorce in relation to conversion and apostasy.

(1) *The legal position under the present law of British India.*

(a) Divorce among Musalmans is governed by the religious law of Islam; there is no divorce for caste Hindus, but tribal law or custom which permit divorce are recognised among the 'exterior' castes.

(b) Under Islamic law, the apostasy from Islam of either partner in a marriage dissolves the marriage *ipso facto.*

(c) A Hindu marriage is not affected by the conversion to Christianity of either party, but under the Native Converts Marriage Dissolution Act (XXI of 1866), if one party to a Hindu marriage becomes a Christian, and the other party in consequence thereof deserts or repudiates him (or her) the party so deserted can (after the Court has adjourned the case for a year, to ascertain whether the respondent persists in refusal to cohabit) be granted a decree of dissolution of the marriage.

(2) *Recognition by the Church of divorce before conversion.*

It is often the case that a convert (male or female) from a Hindu 'exterior' caste has been married and divorced, the latter often in connection with his or her change of religion, before baptism. Granting that this may be regarded as a legally valid dissolution of the previous marriage, will Christian Churches recognise it as such and allow remarriage to the convert?

The Roman Catholic Church, holding that the indissolubility of a valid and consummated marriage is of divine law, and therefore applicable to all men, will not accept such a divorce. But under the *privilegium Paulinum* (I Cor. 7:12-15), if a non-baptized spouse refuses to continue conjugal society, or does not live peaceably with the convert, or behaves in such a manner as to lead the convert into sin, the marriage may after baptism be dissolved by the Church (cf. the provisions of the Native Converts Marriage Dissolution Act, quoted above).

The non-Roman Churches are asked

(i) whether they regard such a divorce before conversion as a valid dissolution of the marriage and will therefore regard the convert as free to marry again; and

(ii) if not, whether they will in such cases apply the *privilegium Paulinum.*

(3) *Recognition by the Church of divorce by the act of conversion in the case of Musalmans.*

A somewhat different case arises with a married convert from Islam. As noted above, the conversion *ipso facto* legally dissolves the previous marriage. But some non-Roman Churches, equally with the Roman Catholic Church, will not admit that a valid marriage can thus be dissolved by the mere act of conversion, and therefore in such cases will not apply the *privilegium Paulinum* until, probably after some years, it has become clear that there is no hope of the unbaptized partner rejoining the one who has been baptized. There is also a practical point involved, that cases have been known of a Musalman woman seeking baptism simply in order to get divorce from her husband, and reverting to Islam after she has thus obtained her real end.

The Churches are asked whether they are prepared to adopt a rule such as is suggested in cases of conversion from Islam.

(4) Recognition by the Church of dissolution of marriage in certain cases of apostasy.

(a) Under the present divorce law of British India (see section III above) apostasy and remarriage by her husband is a ground on which a Christian wife can claim dissolution of her marriage, and it may be assumed that this would remain as a ground for divorce (though presumably extended to the husband also) in any amendment of the existing law.

(b) Among converts from the 'exterior' castes of Hinduism there are often cases in which, after a Christian marriage, one partner leaves the other (often enough on inadequate grounds from a Christian point of view), reverts to Hinduism, and proceeds to take up married life with a Hindu, with some simple 'tribal' ceremony, or with none. Relief to the deserted partner is in theory provided by the law, but in practice the law is rarely resorted to, partly on grounds of expense, and partly because it is well known that there is no danger of a case for bigamy being brought against the deserted partner if he (or she) remarries before a Government Registrar, if a Christian minister will not perform the marriage.

In such cases, some Churches are prepared

(i) to accept a second marriage made by the deserted partner before a Government Registrar as a valid marriage, and after due consideration of each case to admit those who made such a marriage to communion.

(ii) when children have been born of the second union made by the deserting partner or it has lasted for not less than four years, to allow the deserted partner to remarry in church, if an authoritative body or official of the Church, on considering all the circumstances, legal and otherwise, regards this as the course most fully in accordance with Christian equity.

The Churches are asked whether they agree to follow either or both of these courses.

Bishopstowe,
Palamcottah,
15—1—1936

For the Committee,
FREDERICK TINNEVELLY,
Convener.

Hilal Press, Tinnevelly.

Ch

Our Practice and Opinion with regard to the Nullity of Marriage and Divorce.

I. General.

Christians who belong to our congregations in Assam are ~~xxx~~ in most cases subjects of British India, and, therefore, to them the State Law or the Christian Marriage Act is applied. We have, however, a very small number of Christians who belong to the Assam Frontier Tracts and who reside outside British India. As far as I understand there is no Marriage Law existing for them as yet. We in Assam had no cases in those Tracts as far as the Nullity of Marriage and Divorce is concerened. Therefore I am unable to say what our attitude would be.

II. Nullity of Marriage.

With regard to Nullity of Marriage I have to say that we have adopted the views which are held by our congregations in Chota Nagpur. However, I may state, that our parishes in Assam would be glad if the present Law about Nullity of Marriages could be altered, and if the present Law could also be applied to such cases where one person leaves the other and becomes non-christian. I should like to mention in this connection one case from Tinsukia, though there are many more cases where similar conditions prevail. Our pastor Paulus Purti registered and solemnized a marriage between two members of the Oriya congregation. Soon after their marriage the wife left the house of her husband, and, going into the house of one Hindu, became the wife of this man. We tried hard to persuade that woman to return to her husband, but she refused to do so on the ground that she had no love towards him. That woman has been excommunicated from the Church, and it seems to be clear that she will never return again to her rightful husband.

The husband desires now that his marriage should be desolved as he would like to take another woman. After proper consideration and seing that there is no fault at all with the husband we see no

reason why we should not allow him to take a second wife. We are unable to register and to solemnize another marriage as this would be against the Christian Marriage Act, but we intend to give them a certificate stating that we shall recognize them as husband and wife.

We have tried to find a way out but we found that under the circumstances present only divorce could probably solve the problem. Divorce again is not possible if there is no money at hand.

II. Divorce.

I think our congregations in Assam would have no objection to divorce if there is reason to believe that no other way is possible. As yet we have had no cases where divorce was required, except the above mentioned case in Tinsukia. On the other hand we think that we shall never refuse to perform another marriage after divorce has been pronounced, or to deny recognition to a marriage which has been performed before a Government Registrar.

J.H. Schernat.

Telegrams and Cables:
"AIKYA, NAGPUR."

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

NELSON SQUARE,
NAGPUR,

October 9, 1936. 193

My dear Friend,

We invite your interest and help in the following two matters. -

1. Day of Prayer for India, Burma and Ceylon. This Day, appointed by the Council to be held annually on the first Sunday in December, falls this year on December 6. We enclose a copy of the Call, and shall be grateful for your influence in making the Day known and observed among the Churches. It is a happy coincidence that this is also the Day of Prayer for the Bible Society and its work.

We commend to your interest the suggestion that on the Day of Prayer voluntary offerings might be taken up for the work of the N.C.C. We know how difficult the times are and how every congregation is straitened to meet its own immediate financial needs, but it may be that in some cases the people would like to give and if an opportunity could be given them to do so we should be grateful and encouraged. The amount received in this way last year was Rs.499, given chiefly in small sums.

The Call has been translated into most of the main Indian languages. Copies of these and of the English version can be obtained from the Provincial Secretaries or this Office.

2. Second N.C.C. Bulletin on Evangelism. A copy of this Bulletin is sent to you under separate cover. The furtherance of Evangelism in every sphere of Christian work is the Council's chief concern. This Bulletin is a stimulating record of progress and we should like it to be widely read. We shall be glad to furnish you with further copies for distribution.

Yours sincerely,

J. Z. Hodge

P. O. Philip

Issued by the National Christian Council

A DAY OF PRAYER FOR INDIA, BURMA AND CEYLON

Sunday, 6th December, 1936

UNDER a deep sense of responsibility we issue this Call to the Churches to observe SUNDAY, 6 DECEMBER, as a DAY OF PRAYER for India, Burma and Ceylon. The duty to pray is always with us, for 'Men ought always to pray and not to faint'; but there are times when the call to united prayer comes with special urgency, and we feel that this is such a time.

This is the Day of the 'Open Door.' All over the country there is a spirit of inquiry, accompanied by a growing readiness to hear and read the Christian Message. In the words of St. Paul the Church in India might truthfully say—'A great door and effectual is opened unto me, and there are many adversaries,' (1 Cor. 16: 9). This door is not of our opening. It has been opened by the Holy Spirit, and it is incumbent upon us to wait humbly, penitently and expectantly upon Him for guidance. We will not wait in vain, for it is His office to guide us into all truth. Not only do we need a right spirit, the methods we employ must be in accord with the Gospel we proclaim.

This is the Day of Harvest. 'Lift up your eyes and look upon the fields; for they are white already to harvest' (John 4: 35). These words of the Saviour describe the spiritual condition of multitudes in India, Burma and Ceylon today. Inquirers from many classes, and particularly from what are called the exterior castes, are coming under Christian instruction and entering of their own accord into the fellowship of the Christian Church. This is an occasion for profound thankfulness to God and a call to all Christian congregations to welcome generously and nurture wisely these 'babes in Christ.' The harvest calls for labourers. Let this day of prayer be a day of self-examination on the part of all Christians. God still speaks to His people. May many hear His call—'Whom shall I send, and who will go for us?' and respond—'Here am I, send me' (Isaiah 6: 8). We read

also in this waiting harvest a solemn call to Christian Unity. There should be no unseemly competition among different Christian bodies: this is a time when the churches must get together and plan their work together, endeavouring, with new resolve, 'to keep the unity of the spirit in the bond of peace.'

This is a day of Hope. The new constitutions for India and Burma come into force in 1937 and, however widely we may differ as to their merits, we all agree that they mean the beginning of a new era in self-government. It is therefore a call to all good citizens to rally to the help of their country and serve her in every way possible. This is an occasion for Christians to show their love to their country and their regard for the interests of others. They will also bear in mind the solemn reminder—'Except the Lord build the house, they labour in vain that build it' (Psalm 127: 1). Within the Church there is a new spirit of expectancy. The Forward Movement in Evangelism has met with an encouraging response and kindled new hopes. The lessons of the Mass Movement Study have been taken to heart and fields long regarded as unfruitful are now beginning to bear fruit. That these great hopes within the nation and within the Church may be greatly fulfilled we need to give ourselves to united and continued prayer.

We do not forget that the adversaries are many and strong. Evil is alive and arrogant. Self-will in individuals and in groups opposes with growing determination the 'good and acceptable will of God.' The international situation is gloomy in the extreme: everywhere men's hearts are failing them because of fear, and in despair they are turning again to the implements of war. Within our own borders there is much to give cause for heart-searching. Communalism is rampant, the caste spirit is found within the courts of the Christian Church, sin and disunion within the camp keep the Church back in many places from a forward movement in evangelism. But where sin abounds grace abounds still more. All these things—the open door, the waiting harvest and the many adversaries—call us back to God. Who is sufficient for these things? There can be but one answer—'Our sufficiency is of God.' He is calling us back to Himself in order that 'He might do exceeding abundantly above all that we ask or think' (Ephesians 3: 20). In this confidence let us unite with our brethren up and down the land in an act of thanksgiving and intercession.

How to Observe the Day

1. Let the congregation be informed about it at least a week beforehand, and let the people be urged to prepare for it and to remember it in their personal and family prayers.

2. Let the principal services of the day be largely devoted to prayer. In so far as preaching has a place in any of the services, let it be suitable to the occasion, its aim being to lead the people to pray with intelligence, earnestness and faith.

3. Let the Call be adapted to the needs of the congregation. It is not necessary to take up all the topics on the list. An effort should be made to interest even the humblest of village Christians in a wide range of topics for intercession.

4. Let people be urged to make as much use of the day as possible, by spending time in family prayer and private devotion.

5. Lastly let us remind one another of the need of continuing in prayer, and of living more nearly as we pray—so acting in ordinary life that God may use us for the carrying out of His purpose.

THANKSGIVING

Let us give thanks:

For the evident working of the Holy Spirit in our midst and the spirit of enquiry manifest in many communities.

For all who have been received into the fellowship of the Christian Church during the past year.

For the way the churches have responded to the Call to a forward movement in evangelism and the many tokens of blessing that have already attended this effort.

For the large measure of religious liberty that India enjoys and the many opportunities given to Christians to bear witness by word, deed and example to the reality of the Gospel of Christ.

For the increasing usefulness of the National and Provincial Councils in promoting co-operation and strengthening the evangelistic purpose in all branches of the Christian enterprise.

CONFESSION

Let us confess, with contrite hearts:

Our blindness of heart and inability to discern the moving of the Holy Spirit.

Our lack of zeal in bearing witness to the power of the Gospel of Christ in our own lives.

Our readiness to impute unworthy motives to those who are seeking the aid of the Christian Church to secure a more abundant life.

Our neglect of family worship and failure to maintain the beauty of the Christian fellowship in our homes and congregations.

Our many sins of self-will which mar the unity of the Spirit and hinder His working.

Our failure to give loyal and generous support to the congregations of the Christian Church of which we are members.

INTERCESSION

Let us pray:

That God would deal bountifully with His Church in India, Burma and Ceylon; that He would bless the efforts being made to heal her divisions, and that He would make her wise in winning souls.

That the Church may give herself with new resolve to the great task of evangelization, and every Christian become a worker together with God.

That the Spirit of God may guide all outside the Christian fold who are seeking for a more abundant life and prepare the Church to receive them.

That the blessing of God may rest upon India and Burma at this important time in their history; that the spirit of wisdom and counsel may be given to the Viceroy, the Governors of Provinces and leaders of public opinion, and that the foundations of the new order may be laid in righteousness and peace.

That church councils and mission boards facing new opportunities with limited resources may receive the support they need and that a deepened sense of responsibility for the spread of the Gospel may be given to the lay forces of the Church.

That God would be pleased to bless all Christian activities—evangelistic, educational, medical and social—to the end that they may bring those who come under their influence to a knowledge of the truth as it is in Jesus Christ.

That the will of God regarding the proposal to establish a Christian Medical College in India may be revealed to His servants.

That special blessing may rest on the following important meetings.

(*a*) The Biennial Meeting of the National Christian Council, Nagpur—December 29–January 1.

(*b*) Y.M.C.A. World Conference—Mysore—January 2–10, 1937.

(*c*) World Missionary Conference, Hangchow, China—end of September, 1938, and that all the preparations may be carried out in the Fellowship of the Holy Spirit.

That Dr. John R. Mott's visit to India may be used of God to strengthen the Christian Fellowship, both national and international.

That the National and Provincial Christian Councils may receive adequate support and that the plans on foot to increase their usefulness by bringing them into closer touch with churches and missions may prosper.

Note.—As the work of the National Christian Council suffers from lack of adequate financial support the officers would be grateful if congregations which observe the Day of Prayer could make a special collection for the work of the Council on that day. The amount given in this way in 1935 was Rs. 499, and it is hoped that the response this year may be more generous.

On behalf of the NATIONAL CHRISTIAN COUNCIL of INDIA, BURMA and CEYLON.

V. S. AZARIAH (*Chairman*).
J. Z. HODGE } (*Secretaries*).
P. O. PHILIP }

Nelson Square
Nagpur, C.P.

THE WESLEY PRESS, MYSORE CITY.

26/8
File

Bethel. 15. Purulia Road.
Ranchi. Bihar.

Aug. 26/36.

Dear Mr. Kandulna.

I am enclosing a copy in English of a pledge card which has been prepared by the National Christian Council for use in connection with the Forward Movement in Evangelism . We feel that it should prove most useful.

An Oriya edition of this will be printed at the rate of Rs 1.8. per 100. if enough orders are received to make it worth while . I am therefore asking you to let me know if it is felt that this would be of use in your area and if so what approximately would be the number you would be prepared to order for use in your Mission . An early reply would greatly help.

Yours sincerely,

A.S. Crone

Forward Movement in Evangelism

1936—1940

India for Christ

To be detached and given to Pastor or other Church Worker.

Name .....

Address.....

.....

.....

Date.....

Service pledged :—

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....
7. .....
8. .....
9. .....
10. .....

MY PLEDGE for 193 .

1. I desire to associate myself in a vital way with the Forward Evangelistic Movement of my Church.
2. I pledge myself to pray daily for God's guidance and blessing upon this nation wide endeavour.
3. As His Spirit guides me, I desire to serve Him in ways indicated below :

Name.....

Date.....

Church.....

"O Lord, revive Thy Church, beginning with me".

(Indicate by check √ form of service you seek to enter.)

1. Personal Evangelism. .....
2. Witnessing in Public. .....
3. Sale or distribution of Bible portions or other Christian Literature. .....
4. Lyrical Evangelism. .....
5. House to House Visitation. .....
6. Visiting the sick. .....
7. Service in Sunday Schools. .....
8. Service in Christian Endeavour. .....
9. ....
10. ....

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

----------oOo----------

No: 685/36/F.-38.

Dated Ranchi, the 20th August, 1936.

Mr. S.K. Roy,
The Secretary,
Indian Christian Association,
B.& O.

Dear Mr. Roy,

As we wish to have a list of the members of the above Association may we request you to send us one copy of it ?

Thanking you in anticipation.

Yours sincerely,

P. Kandulna

B & O Christian Council

REV H. BRIDGES, B. D. (WARDEN) Treasurer

Ref. No. .....

Church Council
Received 23.7.36
Register No. 268
Date 17.7.36
File 38
Reply No.
Date

Baptist Mission.
"COLLIER MEMORIAL" HOSTEL
BANKIPORE.
BIHAR.

July 17th 1936

P.D.Kandulna Esq.

G.E.Lutheran Mission, Ranchi.

Dear Friend,

I thank you for your letter of the 15th inst requesting the B.&.O. C. C. to remit the affiliation fee of your Mission for the past two years, and am very sorry for the circumstances which compel you to make it. Your letter will be placed before the Executive of the Council at their meeting at Ranchi on the 29th inst.

With kindest regards,

I remain,

Yours sincerely,

H. Bridges

REV H. BRIDGES, B. D. (WARDEN)

Ref. No. .....

7/5/36

File

8.5.36
156
6.5.36
38

Baptist Mission.
COLLIER MEMORIAL HOSTEL
BANKIPORE
BIHAR.

May 6th 1936.

P.D.Kandulna Esq.
Lutheran Mission. Ranchi.

Dear Mr Kandulna,

The funds of the Bihar and Orissa Christian Council are very low and we should be greatly obliged if you could let us have either a part or the whole of the affiliation fee from your Mission for last year and this. The total amount due is Rs 150/-

With all good wishes and kindest regards,

I remain,

Yours sincerely.

H. Bridges

Hon Treas. B.&.O.C.C.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

----------oOo----------

No: 495/36/F.-38.

Dated Ranchi, the 17th July, 1936.

Rev: R.P. Pryce,
Mission House,
Daltonganj.

Dear Rev: Pryce,

In continuation of this office letter no. 478/36 I should like to inform you that during our last Executive meeting of the Church Council, the findings of the Regional Conference groups were read discussed and endorsed. As there no counter suggestions and amendments were put forward I am not mentioning them here.

Yours sincerely,

R. Kerketta

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

----------oOo----------

No. 491/36/F.-38.

Dated Ranchi, the 15th July, 1936.

To,
The Rev: R. Bridges
Treasurer,
Bihar and Orissa Christian Council.

Dear Sir,

We regret that though your letter regarding affiliation fee of the Gossner Church, for 1935 and 1936 was received a long time back, it could not be complied with as yet.

The Gossner Church, at present is experiencing a stringent financial difficulties and is finding it very hard to keep her hand above water. She has now come to a time when it is contemplated to suspend some of her activities due to lack of fund. She has not been able to keep any standard of salaries to the workers who are very poorly paid.

Under these circumstances the Church Council in its meeting has resolved to request the Bihar and Orissa Christian Council to kindly remit the two years' affiliation fee of the Gossner Church, if possible. I am herewith sending you a copy of the resolution in Hindi.

Yours sincerely,

P. L. Kandulna

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

----------oOo----------

4. REV: R. BRIDGE KI CHITTHI TA: 6 MAY 1936.

Chitthi parhi gai, jis men 1935 aur 1936 ke liye B.O. ~~Missionary~~ Christian Council men hamari mandali ki affiliation fee ke den ke bare arji hai.

SANKALP: B.O. ~~Missionary~~ Christian Council se arji ki jay ki hamari mandali ki kathin arthik awastha ke karan do barason ka hamara affiliation fee maph kiya jay.

P. Kandulna

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AN D ASSAM

----------oOo----------

No: 478/36/F.-38.

Dated Ranchi, the 13th. July, 1936.

Rev: R.P. Pryce,
Mission House,
Daltonganj.

Dear Rev: Pryce,

The Agenda of the Executive meeting of the Bihar and Orissa Christian Council reached me in due time. I thank you for it very much.

I intend to be present in the meeting.

As regards findings of the last meeting I regret to inform you that the Church Council have not been able to discuss them though they were put in almost every meeting. We however wish to discuss them in the next meeting and send our opinion by the 20th instant.

Yours sincerely,

F. Kandulna

7/7

BIHAR & ORISSA CHRISTIAN COUNCIL

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres: Rev. M. A. Pederson, Kaerabani, Santal Parganas.
Secretary: Mr. R. P. Pryce, Daltonganj, E. I. R. Palamau.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

July 6. 6
193

MEETING OF THE EXECUTIVE COMMITTEE.

To be held at Claytons Hotel, Ranchi, July 29. 1936.

First session 10-30 A.M. ; Afternoon session at 2-o'c.

AGENDA.

1. Devotions.
2. To confirm the minutes of the meeting of date January 21.
3. Vote of sympathy with our President - Bishop Kennedy.
4. Appointment of his successor.
5. Election of delegate to the All India Sunday School Union Annual Meeting.
6. To consider the Regional Conference proposals.
7. To consider the N.C.C. memorandum on the India Christian Marriage Act. Copies circulated ;please bring yours with you.
8. To consider letter from Dr. Morris of W.E.C. (Worlds Evangelisation Crusade) to the N.C.C. re- field of work, referred to us by Mr. Hodge.
9. To arrange for the Annual Meeting.
10. Any other business.

N.B. 1. Please bring with you your report of the last Annual Meeting.
2. The time of starting has been put back to 10-30 to enable members to be present in time.
3. Kindly inform Mrs D'Silva what meals you will need and whether you will be staying a night.
4. Kindly let me know whether you intend to be present or not.
5. It is hoped that business will be completed by tea time.

R.P. Pryce
8/2

B.A.O.C.C. EXECUTIVE COMMITTEE. ADDITIONAL SUBJECTS.

10. (a). To appoint rep. to the N.C.C. in place of Bishop Kennedy.

(b). To consider letter from the N.C.C. re- Depressed Class situation.

(c). To consider application for affilaition from the Bihar Church Council. (Baptist.).

(d). To consider request of the Lutheran Ch. Council for remission of Affiliation fees.

(e). Enquiry from the secretary re- rules for halting allowance for members of the Council on duty.

23/6

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj, E.I.Ry,
Palamau. Bihar.
June 22. 1936.

To Secretaries of Churches and Missions.

Dear Friend,

Please refer to the last Annual Report of the Council and see Res. VIII. I have not yet received any communication from you on this matter. As the Executive Committee does not meet until July 29.. there is still time for a reply. Kindly let me have an expression of your opinion by July 20. . . .

Page. 18

With greetings,

Yours sincerely,

R G Pyne

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj, E.I.Ry,
Palamau, Bihar.

To Members of the Executive Committee.

June 22. 1936.

Dear Friend,

Please take note that the Executive Committee will not take place at Patna on July 15, as previously intimated, but on July 29, at Claytons Hotel, Ranchi.

The agenda and details of time of committee will be sent to you in a few days.

Yours sincerely,

R.P. Ryde
Sec.

Please read. Keep the enclosed memo. It will come up for discussion in the Exec. Com. tee.

G.

Daltonganj,

The 12th May, 1936.

To

All members of the Executive Committee.

File

Dear friend,

Please note that the next meeting of the Executive Committee of the B. & O. C. C. will take place at the Baptist Mission, Patna, on July the 15th. Kindly keep this open. Any items of business you may have for the committee should be sent to me by the end of this month.

I remain,

With greetings,

Yours sincerely,

M. R. D. Kandulna

R. R. Peter

BIHAR AND ORISSA CHRISTIAN COUNCIL.

SECRETARY: R. P. PRYCE.

DALTONGANJ, E. I. R.,
BIHAR.

To

All Secretaries of Affiliated
Missions and Churches.

Feb. 1; 1936.

For Full Council

My dear Mr. Kandulna

You are requested to get the opinion of your colleagues or church on the proposals contained in the attached Findings of the Regional Conference Groups that were adopted as recommendations by the Council at Ranchi last month. Please discuss these in conjunction with the Regional Conference memorandum a copy of which I sent you towards the end of December last.

Kindly get up a full discussion of the proposals and send your criticisms with any counter suggestions and amendments that you wish to put forward to me by the end of April. As you yourself or one of your colleagues at least was present at Ranchi and took part in the Regional Conference further elucidation of the matter under consideration is unnecessary.

With greetings,

Yours cordially,

R. P. Pryce

REGIONAL CONFERENCE.

Findings of Group I. The Organisation of the Councils.

I). We endorse the statement of the aim and purpose of the N.C.C. as already accepted viz;-

> "The present functions are consultative and advisery; not legislative or mandatory, and they are based on the understanding that the only bodies that can determine policy are the Missions and Churches themselves.
>
> These functions are;- To stimulate thinking and investigation on Missionary Questions and to make the results available to all concerned; to co-operate with the Provincial C.Ce. and help to co-ordinate their activities; to be in communication and consultation with the International Missionary Council on matters revelant to India to promote common thought and where possible common action on questions affecting the entire Christian Movement in India.

2). We agree that in order to carry out these functions more effectively the following changes in its constitution might made.

(a). That the N.C.C. might be more representative of Christian organisations working in India--in particular All-India organisations such as the National Missionary Society, the Church of India, Burma, and Ceylon, and the Y.M.C.A. - by allowing these to have direct representation on the N.C.C.

(b). That representation from the Provincial Christian Councils might be reduced from four to two, and at least one of these might be an indegenous member.

(c). That the full Council might beincreased to -- not more than 75 members.

(d). That in making co-options due regard might be paid to preserving or increasing indigenous membership.

(e). That the Council might meet tri-ennially and the Executive more frequently than at present.

(f). That the membership of the Executive might be increased to 24 members and as far as possible responsible Christian interests be represented.

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj,

The I4th May, I936.

To

All members of the Executive Committee.

Dear friend,

According to resolution No. 9 page I8 of the last Annual report, the next Executive Committee which will have to deal with the regional conference proposals must be enlarged by co-opting members of affiliated bodies not represented on the Executive Committee.

The following affiliated bodies are not represented and I am putting forward for your approval the following names of such bodies who may be invited to sit with the Executive Committee:--

I. American Baptist Mission, Orissa.
   (a) Mr. Gilson or Mr. Frost.
2. Brethren in Christ Mission.
   (a) Mr. Dick.
3. Church of England Zennana Missionary Society.
   (a) Miss Myres, Bhagalpur.
4. Dublin University Society.
   (a) The Rev. G.C.P. Stevenson or the Rev. F.R. Willis.
5. United Missionary Society.
   (a) Miss R.E. Matheson.
6. Zennana Bible Medical Society,
   (a) Dr. Stilwell.
7, The Santal Christian Society.
   (a) I think the Rev. G.M. Girtze may represent this body as he is one of its members.

Kindly let me have your reply as soon as convenient.

It is suggested that owing to the increased number the Executive Meeting ought to be held in Ranchi and the date for it given viz; July I5th may have to be changed. I will let you know as soon as possible about this.

With greetings,

Yours sincerely,

R. C. Pryce

Group I. Findings. (contd.).

3). The following suggestions are made for the re-organisation of the B.&.O.C.C. to make its work more effective.

(a). That Regional Councils be formed for Orissa, Chhota Nagpur, and Bihar, on the analogy of the Santal C.C.

(b). That the Council might meet bi-ennially Missions and Churches being indirectly represented through the Regional Councils.

(c). That the Executive should be stengthened.

(d). That greater use might be made of the vernacular in the Regional Councils.

(e). That attempts should be made to bring in Missions and Churches at present unaffiliated.

(f). That affiliated bodies be asked to elect their representatives for at least two consecutive meetings.

It was resolved:-

(2). That these findings be printed in the report of this meeting, the findings of Group I. in thebody of the report and the findings of Group II, and III. at the end as appendix.

(3). That Affiliated Bodies be asked to express an opinion on these findings, replies to be sent in to the Secretary by April 30th latest and that in enlarged Executive Committee will frame resolutions embodying these recommendations in the light of suggestions received.

(4). That the Enlarged Executive be made by co-opting members of Affiliated Bodies not represented on the Executive Committee.

(1). The Council puts forward these recommendations regarding the re-organisation of the National Christian Council and the Provincial Christian Councils in the hope and belief that they will help Churches and Missions to have those Auxiliaries and Institutions connected with the building up of the Church in India which it is difficult and often impossible for them to have out of their own individual resources of men and money.

Note of Motion.

that at the next Council Meeting a resolution will be put forward to amend the Constitution so as to allow of such changes as the Council approves of coming into effect.

Group2. "The Building up of the Church".

Findings.

The definite resolutions were ~~an~~ framed but in the course of discussion the following points emerged which may suggest action to be taken either by the Council or by its Constituent bodies.

(I). The use of the term "missions and churches" is a misuse of the word church. The Church is the body of Christ embracing people of all races and kindreds and tongues.

(2). Dr. Pickett's evidence that contrary to his previous convictions, he had found that churcheswith a set form of whrship and a strong ritual had more Christian culture and training than others, calls for consideration.

(3). We should do something more in the way of training or spiritually assisting village leaders i.e. the men on whom we rely to give a lead in village congregations in an honorary capacity and who are not mission workers.

(4). Further information should be obtained and circulated about the building up of the Church in the diocese of Dornakal, not only about its organisation but also about the development of its power to transform the character of converts.

(5). Various people spoke of the value of lectionaries or worship programs. Can the use of these be extended? Is co-operation in their production possible or desirable?

(6). How many Christians have family prayers?

(7). Annual refresher courses for teachers.

(8). Training in evangelisation as a part of teacher training. Other topics mentioned but not discussed were:-- Church Union, the importance of a strong Christian witness on Social matters, active Social improvement, education, the right election of Missionary Agencies to the church and the connection between building up the church and evangelisation.

Group 3. "Evangelisation in the Province".

Findings.

We acknowledge with gratitude the stimulus given by N.C.C. to Evangelism.

Evangelism and Revival must go hand in hand.

Evangelism gives a great opportunity for co-operation and may be a means to promote ultimate union.

As Paton said "What will last is what is integrated in the Church itself" therefore evangelism by the indigenous Church based on a genuine Christian life is the object to aim at. And this demands that we should look on the paid evangelist as merely a support to the immaturity of the Church -- but very necessary at present.

No revival should be regarded as a complete which does not produce Evangelism. The best form of evangelism is individual witness.

A very necessary preliminary to advance in evangelism is to give instruction and practice to theological students fitting them to lead in in evangelism.

We have too often ceased to expect great things from God.

Importance of following up Evangelistic weeks and efforts.

Formation of Gospel Teams during the time of preparation for a week of witness, who will pledge themselves to go out at regular intervals to preach and witness.

Greater colportage o literature, use of handbills.

Night Schools to teach reading.

M. Kerschis, Esq.

Chairman, Gossner High School
Managing Committee,

Ranchi.

Gossner Evangelical Lutheran Church.

The Gossner Mission was established in Chotanagpur in 1845 and celebrated its 90th anniversary in the month of November 1935. Of these 90 years 70 years (1845-1915) was a period of missionary regime, 4 years (1915-1919) a period of transition and severe struggle for self existence and the rest a period of self administration with all the dangers incidental to the life of an infant autonomous church. Nothing but the spirit of Father Gossner's prayerfulness and reliance upon God could keep the Church and her activities alive.

The Gossner Mission Society in Germany is still maintaining a living relationship with this Church though it is autonomous in charac and sends out missionaries according to the need of the Church and its Director once in every ten years. Accordingly Director J. Stosch had come to Chotanagpur on his decennial visitation and stayed here for about 3 months.

Financially the year 1935 was the worst that has been experienced by the Church. The Gossner Mission Curatorium by reasons of State restrictions could not render the needed help. The Church is indebted to the efforts of the International Missionary Council, the World Lutheran Convention and the Lutheran Federation of India as some relief could be found by special arrangements made in Great Britain by the S.P.G. and the World Lutheran Convention in America. Recently there has been some dissension and the Church is thankful to the Federation of the Lutheran Churches in India which sent a Commission to restore peace and order in the Church.

The relationship of the missionaries with the Church has been one of real fellowship and the people still look upon them as their guide. They are working under the Agreement made between the Gossner Mission Society and the Church. The foreign missionaries have agreed to become members of the Autonomous Church and to work in and for the Church. At present the German Missionaries are 7 in number of whom 2 are lady missionaries besides missionaries' woves who also take much interest in women's work.

Of the 7 missionaries 2 are stationed at Ranchi, one in the Ranchi District, one in Gangpur State and 2 in Assam. One of them Rev: A. John due to his old age has retired from active service. Of the two

two lady missionaries one has been placed at Takarma, in charge of the Medical and women's work there and the other, placed in charge of the women's work at Govindpur. The Church is working in Assam also specially among the people who have migrated there from Chota Nagpur. Rev: Radsick who was in charge of the work there has rendered very good services in Assam; he has now taken the place of the Rev: M. Prehn who was the Senior Missionary and who has returned to Germany in the beginning of April. It was through the influence and personality of the Rev: Radsick that the Church has acquired a very valuable property in Tezpur. The work in Assam is in charge of Revds J.H. Schernat and W. Kumbartzki. The Church is carrying on missionary work in some of the neighbouring native States such as Jashpur, Banai, Bamra Chhechhari, Surguja, Gangpur etc.

There was a steady growth of Christians during the last years.

Mention may be made of the institutions of the Church and said that the Church is proud of her High School at Ranchi. The Principal is at present Mr. J. Lakra, M.A., B.D. who is going to the Deccan afte sometime. There is also a Seminary under the charge of the Rev: M. Kerschis. There are 7 Boys' and one Girls' M.E. Schools also. The Bethesda Girls' M.E. School is in charge of Miss K.C. Sokey.

The Church possesses a Press which publishes the religious books used in the Church.

Work among the young people is done mainly through the Luther League which is being orgainised through the Church under the guidance of Rev: J.J.P. Tiga.

The Church is administered by a Church Council consisting of 13 members, of which, by Agreement, not more than ¼ may be foreign missionaries. The present Officers of the Church Council are

President Rev: D. Kujur
Treasurer Rev: W. Radsick.
Secretary Mr. P.D. Kandulna.

The Church field is divided into 56 Parishes. The number of ordained missionaries is 71. The total members in the Church are 1,34,055 (according to the Church Census of 1934). The income within the Church in 1935 was Rs64,186.

Telegrams and Cables : "AIKYA," NAGPUR.

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Secretaries :
REV. J. Z. HODGE
P. O. PHILIP, B.A.
MISS A. B. VAN DOREN, M.A.

NELSON SQUARE
NAGPUR, C.P.

Church Council
Received 15.4.36
Register No 88
Date 28.3.36
File 38

March, 28 1936

P.D.Kandulna Esq. B.A.,
Ranchi .

Dear Mr. Kandulna,

In the coming edition of the DIRECTORY OF CHRISTIAN MISSIONS the MS of which is getting ready for the press , there is a section on Church Bodies in which I am giving particulars about Churches like Anglican Church etc. There will be a sub-heading Lutheran Church Bodies under which I want to give particulars about your Church . May I request you to be so good as to send the following information about the Gossner Evng. Luth. Church , as soon as possible

(a) The present Office -bearers
(b) The total membership & the number of parishes or congregations .
(c) The number of ordained ministers.
(d) The amount of money raised in India for the work of the Church Etc.
(e) Any other particulars which you think will be of interest.

Thanking you ,

Yours sincerely,

P. O. Philip

Secretary ,

Action taken
File

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj, E.I.R.

Dec; 14 1 1935.

To the Convenors of all
STANDING COMMITTEES of the CHRISTIAN COUNCIL.

The next Meeting of the Council will be held in Ranchi from January 21 to 24. 1936. The time set apart for the meeting of Standing committees is 10-30 A.M. on Tuesday the 21st. Kindly call your committee at that or any other free time for any business you may have and at least to adopt a report for presentation to the Council with any resolutions that you may have for the consideration of the Council. Kindly have your report written out ready.

R.P. Pryce
Secretary.

To Mr. P. Atwood, the convener of the Chota Nagpur Convention Temperance Central Committee Committee for information.

7

25/12/35

You are requested to give very careful consideration to this learlet -"The Regional Conference." The subject of the learlet will be the main topic under discussion at the forth coming meeting of the B.&.O.Christian Council on Wednesday, Jan. 22nd. In view of this you are invited to state your opinion on the matters raised in the leaflet as fully as you can. Your statement should reach me not later than Jan. 11.

R.P.Pryce. (Secretar y)

Daltonganj. E.I.R. 21 12.35.

"THE REGIONAL CONFERENCE"

The Conference is being called in accordance with the following Resolutions passed by the Executive Committee of the National Christian Council at its meeting held on April 23, 1935:-

> "That the Secretaries be further instructed to call, in consultation with Provincial Councils, small regional conferences, representative of responsible Mission and Church interests in the area, to consider the situation in the light of the issues raised and make recommendations to the National and Provincial Councils.
>
> "That since the Rev.W. Paton, Secretary of the International Missionary Council, will be visiting India at the beginning of 1936, the regional conferences should be held then in order that his presence and counsel might be available."

The purpose is twofold:- (1) to review the situation as it affects the whole Christian enterprise in the Province having special regard to the present evangelistic opportunity, and consider how the resources now available can be best employed in the furtherance of the common objective; and (2) to consider and advise what steps, if any, might be taken to strengthen the National and Provincial Christian Councils in view of the increasing and responsible duties they are being called upon to undertake.

I. The Present Opportunity.

The Christian forces are entering a new era in co-operation. It is well therefore that we should take counsel together and make sure where we are going, what our resources are, and what is required of us. There can be no going back; we must go forward to fuller co-operation. To quote Dr. Oldham:- "The limitation of funds and personnel, in face of needs and opportunities which no words can adequately describe, makes the question inescapable whether the time has come when the boards must pass beyond the stage of supplementing their existing activities by jointly conducted undertakings by surveys and by providing machinery for carrying out common purposes, and begin to look together at the total needs of a given area and to make all their work contributory to a common objective approved by all".

It is impressive that in these days when most churches and missions are straitened in material resources the opportunities for Christian service, and particularly in the province of evangelistic effort, should be expanding and extending. Never did the church face so many open doors. In facing the situation it might be well to keep in mind these considerations:-

1. We are in the presence of an unprecedented evangelistic opportunity in India. This is borne out by the response coming in from many parts to the Call issued by the N.C.C. to a Forward Movement in Evangelism, by the Mass Movement Study conducted by Dr. Pickett and now by the historic declaration of Dr. Ambedkar.

2. The permanent factor in evangelization is the indigenous church. The Mission of Fellowship was a striking evidence of the spiritual vitality of the church in India. It also indicated that the right relationship between church and mission would be found in fellowship. In this respect much happy progress has been made; and there is general agreement that every effort must be made to strengthen the church in India for her supreme duty of evangelization.

If we accept these guiding principles two questions naturally arise:- (1) Is it possible to lay down some sort of criterion as to what are the main and urgent things that need to be done by the Christian forces in the Province? In line with the Herrnhut Meeting of the Committee of the International Missionary Council we might agree that those activities which bear immediately and directly on the life and development of the indigenous church should take precedence. For example, Herrnhut emphasised the primary importance of Theological Education. In any case, there is a clear call to the fullest possible co-operation between church and mission in promoting the cause of Evangelism. (2) Might we not then enquire how far these necessary and urgent things are being done with the present disposition of resources in the province, whether any readjustment is called for and if so how it can be secured? There are many who think that a greater measure of mobility among the Christian forces is both desirable and possible.

These are difficult questions which neither the N.C.C. nor the P.C.C. can adequately answer; but it is felt that if a group of representative people can come together for three days and consider them in an atmosphere of prayer real progress will be made. It is a happy circumstance that Mr. Paton will be with us. Not only will he be able to give counsel from his own wide experience; he will be in a position to reflect the mind of the Mission Boards in the West.

While progress varies in different provinces, India as a whole, has a good record in Christian co-operation. In all branches of education, in training for the Christian Ministry, in the production, publication and distribution of Christian Literature, in the provision of medical relief and training for medical service, in teacher training, in rural reconstruction, in temperance work, in the promotion of Church Union, in fostering a closer fellowship between mission and church, in furthering the evangelistic purpose in all provinces of the Christian enterprise and in other important matters much progress has been made; but what has been achieved reveals the much more that needs to be done and enters a powerful plea for a more resolute acceptance of the co-operative principle and practice in the common task. It will be the duty of each Provincial Council to review the situation as a whole in its area and see what further progress can be made. But co-operation to be effective must be whole hearted. The obligations must be well weighed and the cost carefully counted. Under the stress of financial and other stringencies co-operative institutions have sometimes been seriously weakened by the withdrawal of support, in whole or in part, by a co-operating body.

While it is important that wherever possible the Christian enterprize in particular provinces of activity should acquire a co-operative basis and direction, of still greater importance is the cultivation of the co-operative spirit which would inspire churches and missions on the basis of a careful survey of the situation as a whole, to plan their work in the light of a common objective and under the constraint of a common fellowship. This would make an interchange of resources among the various Christian bodies an agreeable practical proposition. We must pass from negative comity to positive co-operation in spirit and in action, bearing in mind that co-operation is not an end in itself.

II. The Functions of the N.C.C. and P.C.C.

The conditions that call for a reconsideration of Christian policies and methods call also for a re-examination of the functions of the National and Provincial Christian Councils. As instruments of co-operation these bodies have an increasingly responsible part to play in the future of the Christian enterprize. Under their present constitutions their functions are consultative and advisory, and in no sense legislative or mandatory; but new conditions are tending to lay upon them functions of a more authoritative and responsible character. Missions and churches are looking to

the N.C.C. for informed and authoritative guidance on matters of general policy. The Lindsay Commission by its call to concentration and the prosecution of a new objective in Christian Higher Education has laid upon the Council the responsibility of appraisal and direction. The crisis in German Missions created by the World War necessitated executive action by the Council, and there is always the likelihood of similar emergencies arising in the future. In response to influential representations the Council has carried through some important projects affecting the well-being of the Christian enterprize as a whole in such provinces as education in all its branches, rural development, the mass movement, Christian literature, industrial problems, the relation between mission and church, medical work (in co-operation with the Christian Medical Association of India) and in all these matters it can offer informed advice and suggest policies; but the question arises - is the Council, as at present constituted, so representative of important mission and church interests as to invest its recommendations with the necessary authority?

There is the further consideration that when questions arise and situations emerge that call for an expression of the Christian attitude the N.C.C. is expected to give a lead. While the quality of its work must be its best vindication, that quality would be enhanced if the representative character of the Council were beyond question. It is urged that a way should be found whereby important church and mission bodies might be officially represented on the Council. Thus strengthened, it would be better able to carry through to fruition projects that affect the Christian enterprize, both in its general and particular bearings, and give that authoritative guidance on questions of policy that is so often called for. The Council should be so constituted as to command confidence, and particularly of the bodies that are mainly responsible for its support. As now constituted the Council represents an influential body of Christian opinion; but its members are not empowered to speak on behalf of their missions and churches. The 40 delegates sent up by the 10 Provincial Councils may or may not fairly represent the Christian forces as a whole. While the Council has the right to co-opt 20 additional members it has been found in practice that this is not sufficient to ensure that all interests will be adequately represented on the Council.

There is a growing feeling that the Council has not entered as fully into the life of the Indian Church as it was hoped it would do. Initiative and direction, it is pointed out, still lie largely with the missionary body. The fact that the Council depends to a very great extent for its financial support on the Mission Boards may largely account for this. Towards an annual budget of Rs.30,000 less than Rs.3000 comes from Indian sources. The use of the English

language may be another factor. In any case it seems clear that the Churches as such should have effective representation on the Council. An increase in membership might help to ensure this.

In the case of the N.C.C. the following suggestions are offered for consideration:-

1. The membership might be increased to 75 or 100. It is 60 at present, of whom 40 are sent up by the Provinces and 20 are co-opted by the Council.

2. Important church and mission interests might be officially represented, either by co-option on the part of the Council, or by empowering the bodies themselves to nominate representatives direct to the Council.

3. The Indian representation might be increased from 50 to 75 per cent. of the total membership. It is laid down in the constitution that at least one half of the membership shall be Indian.

4. The Council might meet triennially instead of biennially. This would enable the Executive to meet more frequently.

5. The membership of the Executive Committee should be increased to secure wider representation. It consists of 15 members now: it might be raised to 24.

6. As far as possible important church and mission interests should be represented on the Executive Committee.

7. The Council should take steps to convene a General Missionary Conference open to all missions and churches. It is thought that this would bring in the smaller bodies who meanwhile stand aloof from the Council and at the same time provide a better forum for the airing of the larger questions of Christian policy than the Council Meeting affords.

8. As an alternative to these suggestions it is felt by some that the better way would be to reduce the membership of the Council and make it more of an executive body responsible for carrying out special commissions, entrusted to it by missions and churches, and duties laid upon it by occasional general conferences.

All these considerations make the regional conference timely and whatever counsel the delegates may give will be of very great help to the National Christian Council. It is the servant of all the Christian forces and it is well that it should know their mind.

The P.C.C.

Concerning the Provincial Councils these questions have been raised:-

1. How can a more adequate church representation be secured?

2. Is official representation of important interests desirable and practicable? It has been suggested that missions and churches sending delegates should send as a first choice their chairman or secretary.

3. Should not more use be made of the vernacular in discussion?

4. Is a part or full time secretary desirable and feasible?

5. Should the Council meet biennially and the Executive Committee be strengthened? The Andhra Council meets biennially.

N.B. It is understood that all this is tentative. The widest discretion must be given to the delegates whose findings will be considered later by the N.C.C. and the P.C.C.

J. Z. Hodge

December, 1935.

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj. E.I.R.
Bihar.

Dec. 7th ;1935.

To/ Mr. P. Hurd
Ranchi

Dear Mr. Hurd

Owing to the exceptional nature of the forthcoming Annual Meeting of the Council the Executive Committee have decided that affiliated Missions and Churches be invited to send up to two special representatives to the meetings to be held in Ranchi from January 21 to 24, 1936. The special business to be taken up concerns the present Missionary situation in the Province ; how it has been affected by retrenchment and the shrinkage of funds ; to plan for closer co-operation between Churches and Missions ; to consider the place hd functions of the National and Provincial Christian Councils in this situation , and to make recommendations for the greater usefulness of these bodies to the Churches and Missions.

Kindly send me the names of all your representatives i.e. your normal delegation and the two special representatives as soon as possible. I shall issue to each one a programme of the meetings and details of accomodation &c.

The Executive Committee regrets that the Council is not in a position to assist in meeting the expenses of your special representatives . We trust, however, that you will be able to arrange for this ; we need to have the presence of all experienced Missionaries and Church leaders to contribute to the discussions.

With Christian greetings,
Yours Cordailly,

R. P. Price

Secretary.

BIHAR AND ORISSA
CHRISTIAN COUNCIL.

Daltonganj, E.I.R.
Bihar.

Nov; 4 ; 1935.

Dear Friend,

There are a few matters about which I have to write to some of you. Kindly attend to what does concern you and neglect the rest.

You are asked to pay particular attention to the change of arrangement for the Annual Meeting of the Council. This will be held in Ranchi from January 21 to 24 ,1936. It will be a very imprtant meeting of the Council and Missions and Churches are requested to send their full delegation . Rev. W. Paton , secretary of the International Missionary Council, will be present, and the chief topic for discussion will be ;- The Functions of the National and Provincial Christian Councils. Full details will be sent when the programme is ready. In the meantime secretaries of Missions and Churches are requested to send me the names and addresses of their delegates .

The National Christian Council Day of Prayer Appeal is again commended to the Missions and Churches of the Province. The day fixed is the first Sunday of December. An Appeal in English and Hindi is send herewith and larger supplies are being sent to secretaries of Missions and Churches.

Another appeal for Prayer has come through the N.C.C. from the World's Evangelical Alliance. Their Call to Prayer will be available in Hindi and Oriya. Copies of the Hindi Appeal should be ordered from me and the Oriya from the Methodist mission Press.,Cuttack . The date fixed for the observance of Prayer for the W.E.A. is the first week of the New Year.

Please note that the Leaflets for the Guidance of Pastors are being ~~xxx~~ got out in Hindi . They will not be available for a week or two but you are requested to send your orders to me without delay.

I have sent out to many people copies of the Hindi summary of Miss Copeland's report on the Outstill System of Bihar It should be sold at half an anna. Money may be paid in at the time o of the Annual eeting in January. Other copies of this and the reprint of the English edition which is priced at two annas may be had from me .

Organisers of Miss Copeland's meetings are requested to send a report of Temperance Societies est ablished to Mrs H. Bridges, The Baptist Mission, Patna, the President of the Bihar Division of the W.C.T.U. and a copy to me for the information of the Council.

The N.C.C. has requested information about the Forward Movement in Evangelism in this province. Kindly let me know without delay what is going on in your Mission or Church ? How is the ~~iii~~ fifty days of preparation being observed ? What plans have you made for following this up ? When are you proposing to observe the Evangelistic Campaign Week ? What other methods have you decided to adopt to enable your church to witness before men for its Lord and Saviour ? If you require help and advice write to Rev. A.S.Crowe, 15, Purulia Road, Ranchi , who is the Evangelistic Secretary of the Council.

One other matter and I have finished. The expenses of printing and distributing leaflets relating to the Forward Movement in Evangelism have been heavy. The N.C.C. is bearing the expense of having the leaflets for the Guidance of Pastors done into Hindi, though they have no funds to meet this. It is suggested that Missions and Churches ordering these leaflets pay for them . The amount will not be much and it can be paid at the time of the Annual Meeting. I have already given a rough estimate of the numbers we require for Bihar to the N.C.C. viz;- 400 of each kind . I trust that there will be a big demand for them so that I shall not have any left on my hands.

Finally ,brethren, pray for the activities and interests of the Council that God may bless our work to His Glory.

Your fellow labourer in the furtherance of the Gospel,

R. P. Pryce
Secretary.

PROGRAMME

OF THE

THIRTEENTH ANNUAL MEETING

OF THE

BIHAR AND ORISSA CHRISTIAN COUNCIL

TO BE HELD IN

RANCHI

JANUARY 21—24,

1936.

President:— The Rt. Rev. Bishop S. K. Tarafdar.

(*Asst. Bishop of Calcutta.*)

Tuesday—January 21.

10-30 A. M. Meeting of the Executive Committee.
Meetings of other Council Committees by arrangement of conveners.

2-00 P. M. Council Session.
Worship.
Preliminaries.
President's Address.
Secretary's Report.
Report of Executive Committee.
Report of Council Committees.

6-00 P. M. Public Meeting in St. Margaret's School Hall.
Address by Mr. S. C. Mukherji, Calcutta.
"Traffic in Women and Children."

Wednesday—January 22.

Enlarged Meeting of the Council to consider the general Missionary situation and the functions of the N. C. C. and the B. & O. C. C.

8-00 A. M. Statement on the General Situation by Rev. W. Paton.
The Functions of the N.C.C. and the B. & O.C.C.
(a) Introductory Statement by Rev. J.Z. Hodge.
(b) Report by member of the B. & O. C. C. on result of Questionaire.
General Discussion.

2-00 P. M. Group discussion on special aspects of the subject.
Presentation of Findings.

6-00 P. M. Public Meeting in St. Margaret's School Hall.
Address by Rev. W. Paton.

3.30 General meeting

Thursday—January 23.

Quiet Day— Services to be held in the Cathedral.

7-00 A. M. Celebration of Holy Communion conducted by the Rt. Rev. the Bishop of Chota Nagpur.

(all attending the Council Meetings are invited to this Service).

10-00 A. M. } Devotional Sessions to be led by Rev. W. Paton.
2-30 P. M. }

6-00 P. M. Public Meeting in St. Margaret's School Hall.

Report on Evangelism in the Province by Rev. A. S. Crowe.

Address by Rev. J. Z. Hodge.

"Evangelism—the Need of the Hour."

Friday—January 24.

8-00 A. M. Council Session.

Worship.

Approval of findings of the Enlarged Meeting of the Council.

Report of the Nominations Committee.

Treasurer's Report.

Other Business.

Vote of Thanks.

Information for delegates and others attending the Council Meetings:

1. Hospitality arrangements for those requiring Indian food are in the hands of Mr. S.K. Roy, St. Paul's School, Ranchi.
2. Accommodation is being arranged at Clayton's Hotel, Ranchi, at the special rate of Rs. 4|- per day.
3. All meetings except where otherwise indicated will be held at Clayton's Hotel.
4. Delegates are requested to bring this programme and the report of last Annual Meeting with them to Ranchi.

Further information required may be had from the Secretary,

R. P. PRYCE,
Daltonganj, E. I. R.
Bihar.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

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No: 698/36 T.-38.

Dated Ranchi, the 3rd. February, 1936.

Dear Rev: I. Ekka,

It has been decided that the 9 February, 1936 will be observed in our Church, as Hospital Sunday on which day there will be a special Service in the Churches. I am herewith sending you also the leaflet for information and guidance.

As regards special offerings it has been decided that our Church is not, at present, in a position to make special collections for the purpose. So we shall have only special Service and prayer offering on that Sunday.

You please read the leaflet and return it when done with.

Yours very sincerely,

P. Kandulna
5/2/36

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA.

The Commission which was sent by the F.E.L.C., to Ranchi to investigate certain difficulties and to try to find a solution has successfully concluded the major part of its task. We are grateful to God for the remarkable change which was manifested in the Maha - Sabha of the Gossner Church after the reading of the recommendations of the Commission.

Among the points that still have to be settled are the recommendations that two prominent leaders in the Church should give up their present work and be employed otherwise. This is not intended to mean that they are unfit or unworthy for their posts but it seemed desirable in view of the radical changes proposed by the Commission and accepted by the Mahasabha.

One of the two persons is Mr. Peter Hurad, hitherto Secretary of the Church Council. There is a particular work for which he seems specially fitted, namely the task to explore the possibilities to open a centre for the Lutheran Christians who flock to Calcutta from various parts of India. He himself originated the idea and brought it before a meeting of the F.E.L.C., where it was approved some years ago. He was also appointed to undertake the investigation. But he found neither time nor money to undertake the task which the F.E.L.C., had allotted to him. Now the situation has completely changed as it seems that Mr. Hurad will be available to carry out the work. It may be possible later to interest the National Lutheran Council in America in the enterprise if a good case can be made out for it. For the time being however there seems to be no other possibility but to ask various Lutheran bodies in India to give a grant for one year in order to make possible the investigation.

Therefore the F.E.L.C., at its recent conference in Rajahmundry resolved as follows:

(3) The Commission very strongly urged the Federation Conference to take immediate steps to explore the possibilities of opening a Lutheran Centre in Calcutta to care for the numerous Lutheran emigrants who come to this metropolis from various parts of India. The estimated cost for a one year period would be about Rs 1300, and the

the Commission suggest that this amount might be found by approaching certain of the Lutheran bodies in India, asking them to make definite allotments for this work for 1936.

Resolved, therefore, that the Federation approve of the plan for taking immediate steps to explore the possibilities of opening a Lutheran Centre in Calcutta, as outlined by the Commission; and, that they ask the Gossner Church to release a suitable man to undertake this work for a period of not less than one year; and that the constituent Churches of the Federation, and the affiliated missions, be asked to make a definite allotment for this work as follows, for 1936:

Santal E.L.C., and Mission	Rs	300
Andhra E.L.C., and U.L.C.M.	Rs	300
C.P.E.L. Church and Mission	Rs	200
American E.L.C., and Mission	Rs	100
Gossner E.L. Church	Rs	100
Danish Missionary Society	Rs	100
Church of Sweden Mission	Rs	100
Jeypore E.L.C., and S.H.E.L.M.	Rs	50
Leipzig E.L. Mission	Rs	50

All the bodies which have been asked to make a contribution for one year towards the plan were represented at the conference by people who will be able to give further detailed information and who will also be able, I hope, to convince their respective bodies of the reasonableness of the plan. The resolution of the F.E.L.C., is herewith forwarded to all the bodies concerned with the prayer that in spite of the great financial difficulties which are felt by every one of them the plan may obtain the approval of all, so that can be the work of the Ranchi Commission also in this respect brought to a happy end.

Sd. J. Sandegren,
President.

Memo No: 591/36/F.-51.
Dated Ranchi, the 15th. January, 1936.

Copy of the above mentioned letter from the Bishop J. Sandegren, President, Federation of Ev: Lutheran Churches in India, forwarded to Mr. P. Hurad, Lutheran compound, Ranchi, for information & guidance.

S. Khandulna
Secretary,
G.E.L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

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No: 597/36/F.-38.

Dated Ranchi, the 17th. January, 1936

To,

The Secretary,
National Christian Council,
Nagpur.

Dear Sir,

We greatly regret that there has been undue delay in supplying you informations of the G.E.L. Church, required for the Directory of Missions. The delay was owing to circumstances, over which we had no control. The extraordinary General Meeting of the Church was held from the 18th. to the 20th of December, 1935 in which there was constituted a new Council of the Church and as a result of this, changes, in the Church continued till 11th January, 1936 when this new Church Council had its first regular Session.

We tender our apologies to you for the inconveniences that have been caused in the publication of the Directory, by this delay.

Yours sincerely,

P. Kandulna
17/1

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

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No. 580/36/F.-38.

Dated Ranchi, the 14th. January, 1936.

To,
Mr. R.P. Pryce,
Secretary, B.& O.C.C.,
Daltonganj.

Dear Sir,

The names of the representatives of this Church, to the B.& O.C.C. could not be sent to you earlier than this in view of the fact that the Special General meeting of the Church was held in December 1935 in which there was constituted a new Church Council which could not meet before the 8th of January 1936.

The names of the delegates elected on the 8th January, 1936 are sent herewith.

It is understood that the delegates will have their own arrangements for their meals and accomodation.

Yours sincerely,

L. Bhaneskha

Secretary,
G.E.L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM

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Memo No:572-78/36/F.-38.

Dated Ranchi, the 14th. January, 1936.

To,
all the delegates
of the G. Church
to the B & O.C.C.

I am herewith sending a copy of the Programme of the Bihar and Orissa Christian Council to be held in Ranchi from 21-24 January, 1936.

P. Kandulna
Secretary,
G.E.L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

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Nos: 572-78/36/F.-38.

Dated Ranchi, the 14th. January, 1936.

To,

I am herewith sending a copy of the Progr amme of the Bihar and Orissa Christian Council to be held in Ranchi from 21 - 24 January, 1936, for information and guidance.

P. Chandra
Secretary,
G.E.L. Church.

BIHAR AND ORISSA CHRISTIAN COUNCIL.

SECRETARY: R. P. PRYCE.

DALTONGANJ, E. I. R.,
BIHAR.

25/12/35

File

Dec; 22; 1935.

Dear Mr. Hurad,

I think that it will be your work, as secretary of the Central Temperance Committee of the Council to give a report of the Temperance Activities of the Council during the last year. I do not know what the committees have done but hope that they have done something. I shall be ab le to supplement your report from letters th that have come to me from the districts especially in connection with Miss Copeland's tour. Also I understand that Miss Sokey will be giving a report of the W.C.T.U. Hence Temperance will be well to the front.

With the season's greetings,

Yours Sincerely,

R P Pryce

Give a copy of this to Miss Sokey together with a copy of my letter to Mr. Pryce.

2/1/36.

Jeremiah File

CHOTA NAGPUR

TEMPERANCE ASSOCIATION

RANCHI.

CONSTITUTION & BY - LAWS.

1. NAME. - The name of this Association shall be " The Chota Nagpur Temperance Association."
2. Location. - The Association shall have its headquarters at RANCHI.
3. Objects. - The objects of the Association shall be: To foster the growth of Total Abstinence from all intoxicants and to promote Social Welfare.
4. General Body.-(a) Membership: The General Body of the Association shall consist of the following two classes of members :-
   (i) Those who desire to promote the work of the Association and who pay an a annual subscription of Rupee One, and
   (ii) Those who are members of an affiliated Association which send a representation member and pay an annual subscription of Rupees two to the Central Chota Nagpur Association.

   (b) Annual Meeting: An Annual Meeting of the General Body shall be held ordinarily in the month of August, when the report of the work done and the audited statement of accounts for the previous year, and also the budget and programme of work for coming year as prepared by the Managing Committee shall be submitted for adoption.

   The General Body shall at its annual meeting also elect the following office-bearers :-

   A President.
   Three Vice-Presidents, one whom shall be a lady,
   A Treasurer, and Joint Secretary,
   One Secretary.

   The office bearers elected shall hold office till the next election and shall be eligible for re-election.

   The General Body shall also elect three other members to the Managing Committee from among those of Class (i).

   (c) Special Meetings:- Special Meetings of the ~~Association~~ General Body shall be called by the President at his own instance or on a requisition signed by not less than six members of the General Body.

   The quorum for meetings of the General Body shall be ten.
5. Managing Committee.- The entire management and control of the Association shall vest in a Managing Committee which shall consist of the following members :-
   (a) The seven office-bearers of the Association.
   (b) The three members elected by the General Body, and
   (c) The member-representatives of the organisations affiliated to the Association.

   The Managing Committee shall meet ordinarily once every month to transact the work of the Association. The President and Secretary may, at their own instance, convene a special meeting of the Committee to dispose of urgent business. The President shall also convene special meetings on a requisition made to him to that effect signed by at least four members of the Committee, specifying the business to be transacted at the meeting.

   Notice of meetings of the Committee shall be sent to the members at least a week before the date of the meeting.

   Five members shall constitute the quorum for meetings of the Committee. Business shall be transacted by a majority of votes of those present. Any vacancy occurring among the office-bearers or other members of the Managing Committee shall be filled by the remaining members of the Association, the office-bearers or members so elected holding office till the next annual election by the General Body.
6. By-Laws. - The Managing Committee shall have power to frame by-laws on all matters falling within the objects of the Association regarding which its constitution is silent.
7. Additions and Alterations.- Amendments to the constitution may be proposed by the Managing Committee or by a signed requisition to the President by any six members of the General Body; the amendments so proposed shall be submitted to a specially convened meeting or the usual annual meeting of the General Body, after a month's notice has been given to all members of the General Body. Such amendments shall be deemed to have been passed only if approved by a majority vote of two-thirds of the members present at the meeting of the General Body.

556/35/F.-38.

2nd. January 35.

Dear Mr. Pryce,

Your two letters, the one regarding the "Regional Conference" and the visit of Rev: W. Paton and the other with regard to Temperance Committee's Report duly received. I wish just to inform you that our Church Council has resigned and I have also resigned. A new Church Council has been formed and I am making over charge to my successor Mr. P.D. Kandulna with whom you will please have your correspondence in future.

With the season's greetings,

Yours sincerely,

B Hanu

358/35/F.-38.

12th. October, 35.

Dear Bishop,

Miss Copeland is coming to Ranchi on the 16th. and Miss Sokey the Convener of the Temperence Committee has drawn up a tour programme for her. She will be visiting 3 Lutheran and 3 Anglican outstations. I am sending you copies of Programmes which may kindly be forwarded to your outstations.

It would be well if hospitality could be arranged in those stations and I shall thank you if you will kindly write to your missionaries incharge for same.

Will it also be possible for you to arrange to send one from amongst your Padres (Rev: J. Dayal or some one else) to go along with Miss Copeland to those stations ?

Thanking you in advance,

Yours sincerely,

The Bishop of Chotanagpur
Ranchi.

1.9.35
171
6.9.35
38

BIHAR AND ORISSA CHRISTIAN COUNCIL.

To Mission & and Church Secretaries and Others.

PLEASE NOTE :-

(1). If I sent you last month literature, a questionaire, and a covering letter relating to Traffic in Women and Girls", kindly bear in mind that it is essential that the information you have been asked to supply on the basis of the questionaire must reach me here by the 25th inst at latest. If it arrives later than that it will be of no use and your labour in collecting the facts will be wasted. I am sorry to have to hustle you but instructions have been received from the N.C.C. Nagpur which makes it necessary for me to have your replies by the 25th inst. Thank you

(2). Your prayerful interest in the deputation to H.E. the Governor on the subject of the Outstill Policy of the Excise Dept. which will take place in Ranchi on the 10th inst is requested. The deputation will provide the Christian Council with a great opportunity to state its objections to the present policy and to urge its abolition. Kindly pray and request prayer for the success of the deputation that the Government may be led to recognise the evils attendant on the present system.

Daltonganj, E.I.R. Bihar.
Sept. 6th 1935.

R P Pryce

BIHAR & ORISSA CHRISTIAN COUNCIL.

President : Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres : Dr. R. M. Macphail, C. S. M. Bamdah, Via Simultala. E. I. R.
Secretary: Rev. K. F. Weller B. M. S. Balangir, Via Sambalpur. B. N. R.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

Baptist Mission
Bankipore. B & O
June 27th 1935.

H. Bridges.

P. Hurad Esq.
Ranchi.

Dear Mr Hurad,

If you have not already handed the 1934 + 1935 affiliation fees of the G.E.L. Church to the B & O C.C. to Mr Lakra , I shall be glad to receive it at your convenience. The amount I suppose is Rs 75/ for each year.

With kindest regards,

I remain,

Yours sincerely

H. Bridges

Hon Treas B & O C.C.

Reply to wait.

THE ROLE OF THE BROTHEL IN INTERNATIONAL TRAFFIC IN THE EAST.

Reproduced from the Report, presented to the Council of the League of Nations, in 1933, by the Commission of Enquiry into Traffic in Women and Children in the East.
(Document No. C. 849. M. 393-1932. IV C.T.F.E. Ortent 39-1.)

Traffickers' Hold on Victim Unshakable.

With few exceptions, the Oriental traffickers have so complete a control over their victims that the latter regard them, sometimes in the best of faith, as guardians invested with parental authority over them. Under such circumstances, efforts to combat traffic by influencing the mentality which causes this hold of the exploiter on the victim, indispensable as they are, can only make themselves felt gradually.

Remove his Market.

More immediate results can be achieved by striking at the traffickers' business organisation. Such efforts should be directed in the first place to removing conditions which tend to ensure a market for the trafficker. His surest market is the licensed or recognised brothel.

Brothel determines Destination of Traffic.

While it is realised that, in general, the existence of licensed brothels is a matter of internal social conditions which does not come within the competence of the Enquiry, at the same time it is the Commission's duty to consider the bearing of this system on international traffic in the East. The observation of the Commission has shown that the existence of licensed or recognised brothels in an Eastern country is a determining factor in making that country a place of destination for international traffic, and that immediately recognition is withdrawn from brothels, the amount of incoming traffiic shows a marked decrease.

Study of conditions in the places of destination for traffic in girls from China provides eloquent proof of this fact. While there are hundreds and thousands of Chinese prostitutes in Hong-Kong, Macao, Siam and British Malaya, territories which have or had until recently systems of licensed or recognised brothels, the numbers of Chinese prostitutes in the Dutch East Indies, where licensed prostitution was abolished a considerable time ago, are, notwithstanding a demand for these women, potentially as great, estimated to be merely a few. The contrast between the volume of incoming traffic in Chinese girls to the Straits Settlements, before and after the withdrawal of recognition of brothels, in 1930, as related under the heading "Chinese Victims of International Traffic" is a further striking proof of the direct influence of the brothel on international traffic. According to the Ceylon authorities, the abolition of the system of recognised brothels, in 1912, had the immediate effect of completely stopping traffic in foreign women to that island. The same result has been experienced in Rangoon.

Recognised brothels in an Eastern country naturally tend to facilitate also outgoing traffic, but even then such traffic can only be important in extent and capable of development if licensed houses are equally available in the *country of destination.* The latter are undoubtedly much more essential to a trafficker than brothels in the place of recruitment. In spite of the absence of brothels in the Dutch East Indies, there did exist a not quite negligble traffic in Malaya girls from Java to British Malaya at the time when brothels were recognised by the authorities in that territory. This traffic had begun to decline only since the abolition of brothels in the Straits Settlements. Notwithstanding the existence of brothels throughout China, traffic in girls from China has virtually ceased to those countries of the South Seas *which have abolished brothels*, while it flourishes where they still exist in the country of destination. It is therefore safe to say that international traffic in Chinese girls in the East is promoted by the brothels in several countries of the South Seas much more than by the brothels in China itself.

Brothels as Depots at Intermediate Points.

Besides facilitating trafficker's supply in the country of origin of his merchandise, and providing him with an assured market in the proposed country of destination, the Oriental brothel ensures, in a country of transit for international traffic, a depot where the

victim can be housed, without cost, and even earn a profit, pending a decision as to her ultimate disposal.

Hong-Kong and Macao are typical of such places of transit for traffic in Chinese girls from ports in China to South Seas. The existence of licensed brothels in the two colonies, especially in Hong-Kong, where practically all ships from Chinese ports to the South Seas have to pass, allows traffickers to separate the business of procuring girls in China from the business of distributing them to the different places of destination, using Hong-Kong and the near Portuguese colony as clearing houses and distributing centres for their wares. Without licensed brothels, these geographically convenient points could not be used in this manner, as the employment of a clandestine brothel for such purpose would be unsafe, and to keep the girl idle would be unprofitable.

Brothel stimulates and perpetuates Traffic.

From the striking comparison between the amount of traffic in Chinese girls to those places in the South Seas which have recognised brothels, and those which have not, it may further be inferred that the brothel not only provides satisfaction for an existing demand for foreign prostitutes, but is very much instrumental also in stimulating that demand.

By itself, the absence of an assured market could hardly explain the difference in the number of Chinese prostitutes for instance between Siam, where, for a Chinese population estimated at not more than a million, there are 600 licensed Chinese brothel inmates, and the Dutch East Indies, where, for a million and a half Chinese, there are only a few Chinese women practising prostitution.

Chinese ex-prostitutes in the South Seas often become servants in brothels and occasionally keepers, both of whom derive their income from participation in traffic. Their chief interest in life is centred on the procuration and the training of girls for brothel life, girls who, in their turn, when they have finished with prostitution, will do the same, thus perpetuating the vicious circle of procuration and traffic.

The licensed brothel, therefore, in addition to being the business establishment of persons who exploit prostitutes legally, in accordance with the terms of their licences, is a depot in which victims of international traffic may be held until ready for exportation, and a centre of business for traffickers, who move girls from one place to another.

The pernicious role of the brothel in international traffic in the East has been demonstrated by the example of traffic in Chinese women. Next in importance to the Chinese in point of numbers comes traffic in women of Japanese nationality. The bulk of it, traffic from the Japanese Empire to China, especially Manchuria, equally has its basis on the existence of licensed brothels both in Japan and in the places of destination.

International traffic in women of other Asiatic races is, as the particular chapters show, small in extent, but, where it occurs, the brothel is equally the responsible factor.

Occidental prostitutes in the East also are chiefly found in places where brothels operate freely, be they licensed or recognised or simply left free from interference.

The recognised brothel in the East, moreover, is a definite obstacle to the success of efforts to protect women and girls in danger of being victims of international traffic. This is well illustrated by the remark of an official in British Malaya who, in comparing the efficiency of such effort in respect of girls coming from abroad, before and after the abolition of brothels, said: "Every girl we examine now is a potential victim and if there is any doubt we make them put up a bond. We are not hindered in any way now by the mere fact that, if a girl said she wanted to be a prostitute, it had to be allowed. Previously our own moral sense about them was blunted, because we had to allow some."

Remedy for International Traffic: Abolition of Brothels.

Taking all considerations into account, the Commission holds that the principal factor in promotion of international traffic in women in the East is the brothel, and in the chain of brothels which are at the disposal of the trafficker, particularly the brothels in the place of destination of the victim. The most effective remedy against the evil, therefore, is, in the Commission's opinion, the Abolition of licensed or recognised brothels in the countries concerned.

Issued by the Association for Moral & Social Hygiene (India)
27 Barakhamba Road, New Delhi, India.

NOTES AND COMMENTS

ON

Major-General Sir JOHN MEGAW'S MEDICAL ENQUIRY

INTO

CERTAIN ASPECTS OF VILLAGE LIFE IN INDIA, 1933.

COMPILED BY

MISS MELISCENT SHEPHARD,

Representative in India of The Association for Moral and Social Hygiene.

In a small brochure, published by The Government of India Press, in which he expresses his personal views upon the questions discussed, Sir John Megaw reports:—

> "The word 'survey' is hardly appropriate; some of the conditions "which are dealt with are constantly changing, and some are so elusive "that it is only possible to obtain vague impressions of their real nature. "Provided that these limitations are fully recognised, I think the data "which have been collected are of considerable value in defining the "problem which has to be tackled by medical and public health workers "in India."

The tables submitted by questionnaire-replies, sent by doctors, include such 'elusive' factors as 'well or poorly nourished appearance', and with this aspect these Notes do not deal.

The replies with inherent evidence of unreliability were rejected, and the 571 replies collated and summarised in tabular form by Sir John Megaw and his Departmental assistants came from a large number of doctors whose dispensaries were situated in typical agricultural villages scattered throughout British India. Of these selected replies, Sir John Megaw says—

> "It will be possible to form a general idea of what is happening in "the villages..."

Comment 1.—To those who are trying to make a challenge against the prevalence of unsatisfactory social habits of life, especially those concerned with the relationship between the traffic in women and disease, the following may be studied with interest:—

Whole Population of India:—1933 Census Figures, Round Numbers:

353,000,000.

Number of People estimated to be suffering from:—

Rickets	2,329,800
Night Blindness	3,671,200
T. B. of Lungs	1,553,200
Other Forms of Tuberculosis	635,400
Leprosy	741,300
Carried over ...	8,930,900

	Brought Forward ...	8,930,900
Blindness	...	1,941,500
Insanity	...	282,400
Congenital Mental Defects	...	317,700
	Total ...	11,472,500 estimated cases.
Syphilis	...	5,506,800
Gonorrhœa	...	7,589,500
	Total ...	13,096,300 estimated cases.

In other words, the total for the *two* venereal infections exceeds the total of *eight* other diseases by *1,723,800* estimated cases; (or nearly two millions).

Comment 2.—It is possible also that certain of the other diseases listed in the smaller total above can be attributed to one of the venereal infections as a causal factor—especially blindness, insanity, and congenital mental defects. Therefore the disease-causing venereal infections are probably higher in ratio than the above figures indicate.

Comment 3.—As the doctors taking part in this enquiry were all men, it is at least probable that a considerable number of women suffering from one or other or both venereal diseases were not included in the calculation, as the male doctor would be unable to make the necessary examinations.

This is particularly so in Muslim areas, such as the Punjab, where the venereal ratio from 83 investigated villages is given as:—

Syphilis: 2·56 per mille. *Gonorrhœa*: 3·06 per mille.

(The towns were not included in these enquiries, which would raise the rate still higher).

Comment 4.—In conversation, Sir John Megaw admitted that most of the doctors employed in the enquiry were men trained in hospitals in India. When making enquiries into these matters in *Bengal* in 1929, I found that, out of eleven training hospitals, only one included the teaching of diagnosis and treatment of venereal diseases as a *compulsory* subject in the curriculum. This defect has been rectified since that date, but it is probable that the same subject is also a 'voluntary' course in other hospitals in the Provinces outside Bengal. It is possible therefore that the doctors making this enquiry may not have been sufficiently skilled in the technique of diagnosis to secure that every case was detected, even where they were able to make the examination.

Comment 5.—Sir John Megaw makes a detailed survey of eight Provinces, taking a certain number of villages in each, and showing the per mille ratio suffering from—syphilis, gonorrhœa, blindness, congenital mental defects, rickets, tuberculosis (of lungs and other forms), night-blindness, insanity, and leprosy.

For the purposes of these comments, the following have been extracted as of relevance:—

Provinces.	Number of Villages investigated.	Total Population.	Syphilis.	Gonorrhœa.	Blindness.	Con. Mental Defects.
			(Percentage per mille suffering.....)			
Assam ...	48	22,552	3·06	12·15	3·54	1·68
United Provonces	88	52,055	7·79	17·98	12·79	·63
Central Provances	82	85,351	10·85	13·50	2·82	·19
Madras ...	95	278,377	30·53	35·09	·39	1·72
Bengal ...	69	93,921	28·18	38·29	5·43	2·17
Bihar & Orissa...	37	35,748	8·05	14·08	4·50	·81
Punjab ...	83	108,813	2·56	3·06	5·12	·63
Bombay ...	69	68,700	6·50	4·89	2·08	·27

It will thus be seen, from the above table, that for the populations in the villages of the eight Provinces concerned, the average number suffering from the venereal diseases was computed to be:—

Syphilis	...	...	...	15·6 per mille.
Gonorrhœa	...	...	...	21·5 „ „

For the other diseases noted in Sir John Megaw's tables, the following for the above eight provinces are the total averages:—

Rickets	...	...	...	6·6 per mille.
T. B. Lungs	..	...	...	4·4 „ „
Night Blindness		...	...	10·4 „ „
T. B. Other Forms		...	...	1·8 „ „
Insanity	...	...	...	0·8 „ „
Leprosy	...	...	...	2·1 „ „
Con. Mental Defects		...	...	0·9 „ „
Blindness	...	...	...	5·5 „ „

In other words, in the eight provinces noted above, the *two venereal infections* account for 37·1 per mille diseased persons: whereas the *eight other diseases* noted only account for 32·5 per mille diseased persons.

It would be interesting to see whether the low Blindness rate in certain Provinces, (Madras for instance) is due to specially careful antenatal and infant welfare work, and the training of *dais* and maternity nurses in the care of babies' eyes soon after birth.

Comment 6.—When comparing the above disease tables, it is also interesting to compare the Indian Red Cross Membership figures, shown in the Report of that Society, (Year 1931.)

Provinces.	*Membership.*
Assam	12
United Provinces	1,071
Central Provinces and Berar	446
Madras	196
Bengal	96
Bihar & Orissa	177
Punjab	9,464
Bombay	903

Whilst it is true to say that the membership of such a body as the Indian Red Cross Society is more likely to be large in the Provinces with a more educated population, and also that the membership is more likely to be confined to the towns and larger villages, yet the knowledge gained and interesting work done in pursuit of health by the Senior and Junior Red Cross Societies, may well be responsible for the better health shown by these statistics in areas where the membership of the Society is growing.

The work of the Maternity and Child Welfare Bureau, with the Health Schools partly administered by the Bureau, will also be responsible for much preventive and curative work amongst mothers and babies in the welfare centres.

Comment 7.—It is well-known that the venereal infections are responsible for a large number of still-births, maternal mortality, and infant mortality. In the Provinces above noted, the following table (of village population only) is indicative of the need for further investigation :—

Provinces. Year 1933.	Birth-rate per 1,000 of population.	Infant Mortality per 1,000 Children born.	Maternal Mortality per 1,000 births.
Assam	41·99	250·3	26·40
United Provinces	35·75	303·06	18·00
Central Provinces	44·39	295·59	8·18
Madras	33·00	198·06	13·24
Bengal	32·18	189·15	49·16
Bihar & Orissa	33·96	252·52	26·57
Punjab	41·70	206·26	18·73
Bombay	39·11	214·28	20·09
8 Provinces Average Totals	35·9	232·6	24·5

Various sources of error may account for certain discrepancies in the above figures. For instance, in the villages, infants above the age of one year may have been counted in the figures for those dying under the age of one year, as the birth registration system is not very accurate, especially in villages with the

custom of purdah. Again, political feeling sometimes neutralises accurate returns, even in villages where the doctor making the enquiry is trusted. The death of babies can also be the cause of police investigation, and relatives with uneasy consciences may hide the age of the child, even if the death comes to be known.

But, it is fair comment to say that the infant mortality rate is high, and the high incidence of syphilis and gonorrhœa may possibly be the cause of some, at least, of the infant mortality.

Sir John Megaw, commenting on the Maternal Mortality rate, remarks that these figures are "extremely high". When we remember the alarm with which the incidence of 4·00 per 1,000 births was viewed in England some time ago, we can agree with Sir John's comment, in spite of the very different conditions in India.

Let us take one Province, BENGAL, and compare the maternal and infant mortality rates with the incidence of the two venereal infections:—

Bengal—

Maternal Mortality per 1,000 births.	Infant Mortality per 1,000 children born.	Sixty-nine villages only. Syphilis. Incidence per mille.	Gonorrhœa.
49·16	189·15	28·18	38·29

Bengal Census 1921.—The Unproductive tables give the following figures for *Prostitutes and Procurers*:—

Hindus	... 31,214	*Beggars*—	Hindus	...	184,865
Muslim	... 11,936		Muslims	...	208,196
Others	... 183		Others	...	2,330

It may be safely assumed that some of the beggars were also connected with the procurers and traffickers in women and children.

Bengal Census, 1931.—Calcutta Alone.

Procurers and Prostitutes	... 9,518.	(Females) ...	... 7,507
Beggars and Vagrants	... 6,264.	(Females) ...	... 1,094

It is probable that the decrease of nearly 2,000 in the number of females engaged in prostitution and procuration, (between the years 1921 and 1931), is due to the greater publicity given to the whole matter by those responsible for promoting adequate legislation and education. Two Bills were passed, 1923, and 1932. The decrease in female beggars and vagrants may also be due to the same reason, and to the increased interest taken by the Women's Organisations throughout Calcutta and Bengal in social reform work.

The existence of large vice areas in cities like Calcutta tend to spread disease throughout the villages, to which men return when work in the City fails. That is the reason for giving these city figures in a summary of village statistics.

The statement made by Dr. Margaret Balfour in 1924, at the Imperial Social Hygiene Congress in England, after over 30 years' work in India, that the venereal diseases are prevalent amongst all classes of the community in India, would seem to be justified by these facts, ascertained by Sir John Megaw.

These figures, from the 1931 Census, are *for the eight provinces* dealt with by Sir John Megaw. They may be compared with his figures for the incidence of Venereal Diseases for the same areas, (in a certain number of Villages only).

1931 CENSUS INDIA.

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD. (Pages 398-399 Report)

GROUP: 194:—PROCURERS AND PROSTITUTES.

PROVINCES.	COLUMN A. Earners' Principal Occupation. Total.		COLUMN B. Working Dependants. Total.		COLUMN C. Total following Occupation 194 as subsidiary to others.	
	MALE.	FEMALE.	MALE.	FEMALE.	MALE.	FEMALE.
Assam	...	539	...	1	...	3
United Province ...	111	3,793	5	324	...	411
Central Province ...	75	1,396	2	30	2	54
Madras	98	7,792	15	294	43	501
Bengal	...	23,829	...	21	...	430
Bihar & Orissa ...	82	1,785	...	9	35	202
Punjab	195	919	3	11	2	2
Bombay & Aden ...	2,253	6,336	554	605	23	313
(Aden only)... ...	(6)	(85)	...	(1)	(4)	...
Total 8 Provinces ...	2,814	46,389	579	1,295	105	1,916

The figures for Procurers & Prostitutes of provinces other than those selected above are as follows:—

	COLUMN A.		COLUMN B.		COLUMN C.	
Hyderabad State ...	1,214	4,796	685	4,599	81	737
Mysore State ...	24	1,588	1	70	32	240
Delhi Province ...	13	312	0	1	...	...
N. W. Frontier Prov.	46	128	1	3	8	...
India	4,491	57,001	1,320	6,228	246	3,250
Provinces	2,905	47,143	580	1,299	113	1,936

The above tables given a Total for the Whole of Census—India of:—

6,057 Males and *66,479 Females* in the Occupation Group 194, known as *Procurers and Prostitutes.*

(This Group does not include Beggars and Vagrants, nor Unsufficiently described occupations, nor sweet sellers, opium sellers, etc., who may also be connected with the Traffic).

Comment 8.—A study of the foregoing figures should convince any reader that active challenge—based on constructive educational, medical, and social measures, is needed. The following *Statement on Continence*, sent out by the British Social Hygiene Council, shows that scientific men and women hold that continence before marriage is compatible with health.

GENERAL STATEMENT RE CONTINENCE.

We are of opinion—

1. In the interest of the race and of the individual, it is essential that the stability of the family in marriage should be preserved, and social habits and customs should be adjusted to this end.

2. There is overwhelming evidence that irregular sex relations, whether married or unmarried, lead to physical, mental, and social harm.

3. There is no evidence either from physiology or from experience, that for the unmarried, sexual intercourse is a necessity for the maintenance of physical health.

4. There is no evidence either from psychology or from experience, that for the unmarried, sexual intercourse is a necessity for the maintenance of mental health.

(Signed by) William Brown, M.A., M.D., Wilde Reader in Mental Philosophy, University of Oxford.
Cyril Burt, M.A., D.Sc., Psychologist to the London County Council and Professor of Education in the University of London.
Winnifred Cullis, O.B.E., D.Sc., Professor of Physiology, University of London.
Israel Feldman, M.R.C.S., Late Senior Lecturer in Physiology at the London Hospital.
T. A. Hadfield, M.A., M.B., Lecturer in Psychology, King's College, London.
Charless W. Kimmins, D.Sc., M.A., Chief Inspector of Education Department of the London County Council.
H. Chrichton Miller., M.A., M.D., Hon. Director, Tavistock Clinic for Functional Nerve Cases.
Maurice W. Keetings, D.Sc., M.A., Reader in Education to the University of London.
Sir Arthur Newsholme, K.C.B., M.D., Late Principal Medical Officer of the Local Government Board.
Dame Mary Scharlieb, M.D., M.S.
J. Arthur Thomson, M.A., LL.D., Regius Professor of Natural History, Aberdeen University.
E. B. Turner, F.R.C.S., Vice-President of the British Social Hygiene Council.

Summarised, the future needs in this matter in India can be indicated under three heads:—medical, educational, social. In view of the extreme urgency of the matter, it may be safely insisted that the medical programme is the first line of defence. Educational and recreational improvements, and the help of social workers, can be but little use, if the lead is not given by medical authorities.

MELISCENT SHEPHARD.

Delhi Printing Works, Delhi.

THE CHALLENGE AGAINST THE TRAFFIC IN WOMEN AND CHILDREN

NOTES AND SUGGESTED QUESTIONNAIRE

ISSUED BY

THE ASSOCIATION FOR MORAL & SOCIAL HYGIENE (INDIA)

(Founded in England by Mrs. Josephine Butler, 1869.)

INDIAN HEADQUARTERS :— 27, Barakhamba Road, New Delhi, India.

What do we mean by moral and social hygiene ?

Moral and social hygiene is concerned with questions arising from the possession of the creative instinct, and its right use, whether in the spiritual, mental, or physical spheres. The ultimate goal of moral and social hygiene is the preservation of a wholesome personal and family life. In India, many agencies, under different names, are serving in this field, and this paper is an attempt to summarize the various ways in which a general survey of the present position can be obtained.

The Association for Moral and Social Hygiene has been at work in India; (a) by correspondence since 1870. (b) by Indian membership of the Central Council since 1875 (Keshab Chander Sen was the first Indian member). (c) by the support of workers for specific purposes, such as: Mrs. Human, in Ceylon; Mrs. Andrews; Dr. Kate Bushnell; Rev. T. and Mrs. Dixon; and Miss Meliscent Shephard.

The principles of the Association are :—

1. An equal and high moral standard for men and women.
2. Liberty with responsibility.
3. Respect for human personality.

Its objects are :—

1. To secure condemnation of all aspects of State Regulation of commercialised prostitution.
2. To raise the standard of character and conduct in sexual relations, and to uphold the highest family traditions.
3. To secure recognition of an equal high standard of morality for men and women.
4. To eradicate prostitution and kindred evils.

The Association's first task, under the guidance of Mrs. Josephine Butler and her colleagues, was to challenge the system of State or Military licensing of prostitution; and that is still its main task. The Association seeks to provide the material with which a sound public opinion can be built; to attack the wrong idea before it gains currency, and to provide un-assailable facts and arguments, as well as constructive advice, research and criticism.

At first, *opposed* by legal, medical, clerical, Parliamentary, Military and social workers, the principles for which the Association for Moral and Social Hygiene has always stood, are now accepted in civilised countries.

In India, the changed attitude in Military circles, from the early days of 1854, (when segregated and medically examined women were secured for the troops) is shown by this recent statement from the Military Department of the India Office, to the General Secretary of the Association for Moral and Social Hygiene, (dated 26 July 1932)

> "I am to add, for the information of your Association, that the issue, by any responsible officer of H. M's Forces to any section of the Army in India of any official advertisement or recommendation of any brothel, whether for the use of the Army or otherwise, is contrary to the policy of the Government of India, as also is the periodical inspection or control of the inmates of any such brothel by any Medical Officer of H. M's Forces ."

INTERNATIONAL WORK.

The study of the relevant facts will show, that under the leadership of Mrs. Josephine Butler, and her successors, the Association has worked steadily in England, the Continent, the Crown Colonies, Arabia, Egypt, Syria, Africa Palestine, France, Shanghai, Singapore, and throughout India, Burma and Ceylon. The League of Nations, in its first report in 1927, acknowledged the work undertaken by Mrs. Josephine Butler and her associated groups, and has based all its international efforts on the principles which the founders of the Association laid down.

INDIA

The work in India has been divided into five main sections.

1. Investigation and research.
2. Legislation.
3. Education and propaganda.
4. Medical and public health work.
5. Rescue work, and revival of interest in wholesome recreations.

I. Where the responsibilty rests:

1. The responsibility for *investigation and research* rests with agencies, both official and voluntary, who have access to facts, and can spend time in gathering information in a sympathetic way.

2. The responsibility for *legislation* rests with barristers, magistrates, police, the Legal Remembrancer, and the Legislative Department, and voluntary protective societies.

3. The responsibility for *education* and measures for the benefit of the family, rests upon the parents and home circle, the college and school teachers, and religious sects; and such groups as the Seva Sadan, Seva Samitis, Guides, Scouts, and other organizations serving young people.

4. The responsibility for *medical measures* rests upon the Health Department, private physicians, hospitals, and other health organizations of a voluntary welfare type.

5. The responsibility for *rescue work* and the revival of interest in wholesome recreations, rests upon social agencies, censorship boards, Municipal Committees, and especially upon the women's organisations.

II. INVESTIGATION.

In a country where so many factors increase the difficulties inherent in investigating the facts of the traffic in women and children, and its associated evils, investigation and research must necessarily proceed slowly. It is only by quiet and persevering study of the local conditions, taking into consideration all the relevant facts, with regard to the Marriage, Customs, Joint Family System, Child Widowhood, Child Marriage, excess of male over female population, methods of engaging industrial labour, red light tents at melas; the presence in towns of large bodies of troops or of university students, separated from normal family life; the existence of port or pilgrim or mela traffic or railway junction crowds; the introduction of modern recreations, including films, dancing halls and night clubs, into a culture which is unprepared by tradition for these innovations; the lack of education; economic distress and the consequent desire to make money quickly and easily—all these factors have to be taken into consideration in making a survey of the local situation. But most important of all, the surveyors should investigate the tolerated brothel areas, bringing in the help of women social workers, ministers and officials, so that a true picture of the conditions may be obtained by the local group interested in moral and social hygiene. A decision should be made as to :—

(a) What constructive reforms are necessary (b) whether they are being adequately carried out (c) whether it is only possible to meet the needs partially, until further legal provision is made, and (d) whether certain reforms are, as yet, wholly unmet.

A woman organiser and Committee of women having sufficient experience and trained knowledge, should be appointed to develop these social surveys, in connection with Provincial social questions. This proposal is being considered in some Provinces, and any comments on the subject will be gratefully welcomed.

III. EDUCATION.

The group would need to learn, from the educational point of view :—

1. What the schools and colleges are doing to prepare young people for parenthood and family life ?
2. Is there any real attempt to introduce wholesome instruction in sex hygiene?
3. Is Child Marriage prevalent ? How is it being challenged ?
4. Is non-marriage of widows a local custom ?
5. Would it be possible to secure a discussion amongst educationalists on such subjects as " the place of biology in education " or the social hygiene syllabus issued by the National Christian Council, Nagpur ?
6. Would it be possible to get groups of parents together to study a very simple syllabus of child training and psychology ?
7. Is there any special educational provision for (a) mentally deficient and (b) mentally and morally backward children in your area ?
8. Is there any provision for education and treatment of venereally infected children ?
9. In the teacher's Training Colleges, is the subject of preparation for parenthood and moral and social hygiene, introduced into the curriculum ?

10. Is there adequate hostel accomodation for college students ?

11. Are there social oportunities provided in which boys and girls can meet together under wholesome conditions? (The modern tendency for greater social freedom between the sexes should be carefully considered as part of the whole investigation)

IV. PUBLIC HEALTH AND MEDICAL TREATMENT.

This survey should be entrusted to those engaged in public health or medical work:

1. Are there organized facilities for the free and careful treatment of venereal diseases on modern lines ? Are there sufficient clinics in rural areas? Is provision made for treatment of sailors and mercantile marines in ports of call ? Is free transport provided for patients?

2. Do you consider the number of out-clinics and inpatient beds sufficient to meet the need ?

3. If possible, give figures, from 1930, of the number of cases taking advantage of these facilities, including those definitely engaged in prostitution.

4. What measures are being adopted to explain the dangers of Venereal Diseases, and the need for early treatment, specially for the illiterate and in rural areas?

5. Has the Public Health Department promoted its own films and lecturers or is advantage being taken of the films provided by the Indian Red Cross Society and other Health groups ?

6 Is the emphasis in the lectures based upon personal responsibility for racial health, rather than upon fear of individual disaster and disease ? Public health is largely founded on personal conduct.

7. In your area, is there a tendency to rely upon quacks for tretment in V.D ?

8. Is any action being taken against spurious advertisements and the influence of these quacks, especially in connection with outlying villages ?

9. In the medical training centres, is the diagnosis and treatment of V. D. an integral part of the curriculum ?

10. Would it be possible to give scholarships for students wishing to undertake further studies in V. D ?

11 Are the hours of attendance at out-patient clinics sufficiently adaptable, so that those engaged in night-time labour can yet get to the clinics for free treatment without losing working hours ?

12 Is there any system of examining contacts in the families of diseased persons?

13. Is there a dhais training scheme, and do health visitors persuade infected families to attend perseveringly for continuous treatment ?

14 Is there an effective suppression of illicit drugs and narcotics ?

V. LEGISLATION

1. Is there an Act for Suppression of Traffic in women and children in effective operation in the whole Province ? If not, can the group promote legislation on Abolitionist lines ? (Information can be obtained from the Association for Moral and Social Hygiene, 27 Barakhamba Road, New Delhi, as to the main lines on which a Bill should be drafted.)

2. If there is an Act, what is the result on commercialised prostitution ?

3. Are the punishments adequate and deterrent ?

4. Is there any offence omitted from the Act which in your opinion should have been included ?

5. What method was adopted (a) in closing the brothels? (b) in offering help to the women? (c) in following up those women who make their own arrangements for furtheir clandestine prostitution or who return to their own country ?

6. In your opinion, is it necessary to take further steps to teach the general public, so that those who administer the Act can be supported by sound public opinion ?

7. Does the Government give any grant towards (a) probation officers (men and women), (b) provincial woman organisers (c) rescue homes ? If not, is it true that the absence of such assistance prevents the rescue sections of the Act being strictly enforced ?

8. Summarize briefly the offences for which the local legislation provides penalty (i. e. brothel keeping, procuration, living on immoral earnings, forcible detention) ?

9. Would it be possible to form a permanent Standing Committee, consisting of representatives of the police, magistrates, probation officers. heads of reformative homes, ministers, lawyers and social workers, especially women, so that this question of rehabilitation can be constantly reviewed, and fresh steps be taken as the needs are revealed ?

10. Kindly supply a list of the addresses of rescue homes and missionary agencies receiving girls from the segregated vice areas, or from other similar conditions.

VI. PROPAGANDA, RECREATIONS.

Since it is in leisure that so many sexual lapses occur, and since "prevention is better than cure," it is essential that a comprehensive survey of the Youth movements, Scouts Guides, etc., and of the recreations provided, should be undertaken. A real attempt to make leisure re-creative in its fullest sense would do much to decrease the attractive-, ness of the false ways of life. The development of the power of choice in young people the encouragement of out-door life of hobbies, with a study of nature in the open air and not merely in books, would encourage self-culture, and discourage aimless drifting. The group should, therefore, survey this subject from the widest possible view-point.

The development, amongst young people in India, of the spirit of social service, would give them an outlet for the emtional and instinctive life. Such work as attendance at minor accident clinics, or as helpers in organising games or hobbies or clubs for under-privileged children, gives wholesome opportunities for initiative and for creative expression to those who undertake such voluntary service.

It is not suggested that much press publicity should be given to the investigations or to the Conferences. The challenge against traffic in women and children is one which goes deep into the roots of human relationships. Though the help of restrained articles in the newspapers can be considerable, and is most welcome in its place, yet any attempt to create a "stunt" out of the situations revealed by investigation is deprecated. In these matters it has been found wiser to plan first, carry out the plan quietly. and then to make a short announcement in the press afterwards.

Encouragement should be given to essays and artistic exhibits of all kinds, but erude literature and films should be combated, and the enforcement of the All-India Act against obscene posters and advertisements should be put into effective operation. Visits of town children to villages, and village children to towns might be organised. A general statement of your suggestions on this subject will be most useful.

VII. RESCUE WORK. SUGGESTIONS FOR TRAINING.

In India, there is now a group at work on these subjects, under different names, in the following Provinces:

Bombay	Vigilance Association. Seva Sadan. Children's Aid Society.
Punjab	Association for Moral and Social Hygiene.
Bengal	The Bengal Women's Union (affiliated to the Association for Moral and Social Hygiene.) Vigilance Association. Children's Aid Society.
Madras	Vigilance Association. Children's Aid Society.
Mysore State ...	Association for Moral and Social Hygiene.
United Provinces ...	Association for Moral and Social Hygiene.
Hyderabad (Deccan) ...	Social Questions Committee affiliated to the Association for Moral and Social Hygiene.
All-India Groups.	Salvation Army All-India Women's Conference. The Women's Indian Association.

The National Councils of Women in India are also taking an active share in the challenge against traffic in women and children, and in the promotion of rescue homes. The All-India Medical Association and All-India Educational Association have also discussed these questions in their Conferences.

The great need is for a *Training Centre in India*, where quiet study and research can be carried on, so that Indian women can prepare themselves for effective leadership in this many-sided service.

VI. PRESS AND PROPAGANDA.

The following leading article from "*The Statesman*" sums up the situation in India very well : dated 25th March, 1935.

"In assessing the value or otherwise of the League of Nations as an organization instituted to make the world a happier place to live in, the public is apt to consider only its failures and to overlook its successes. Because the League has so far failed to establish a reign of peace, and because on certain occasions on which it has intervened to prevent armed hostility, it has failed miserably, there is outcry against it. This verdict overlooks the unostentatious but none the less invaluable work which the League has achieved in other spheres, notably the regulation of conditions of labour, the control of the drug traffic, and not least, the suppression of the immoral traffic in women and children. About the League's activites in combating the latter evils, too little is

known, and this perhaps is inevitable, not only because of the veil which is still drawn over such matters. but because in countering the activities of those engaged in the trade. it is not always desirable to broadcast plans or results.

Prostitution has existed since ancient times and by many people is accepted, if not as the natural order of things, at any rate as an inevitable evil so long as men remain what they are. Among the contributory causes of its persistence are the uneven distribution of the sexes, the separation of men from their women folk by exigencies of employment, the inferior status of women in some countries and the survival of customs like Mui Tsai (little sister) system in China. An evil so widespread, and which has the sanction of tradition behind it, can never be wholly eradicated any more than war can be abolished. But with the growing recognition of the evil as an evil, much may be done to minimize the suffering it causes, to succour its unhapy victims and to check its commercial exploitation. These are the objects of the world movement under the auspices of the League of Nations, which last year held its fifth Conference in Geneva and another Conference in London.

India was well represented at the London Conference, and her special difficulties were given due prominence, as also the pioneer work that has been done in this field by the Indian Branch of the Association for Moral and Social Hygiene. Under the auspices of this body a series of Regional Conferences are shortly to be held in India to consider how to lessen the evil. The work of the conferences will be to enlist official and non-official support in furtherance of the movement; to ascertain the extent of the traffic in women in various localities, also the traffic in drugs and obscene literature with which it is closely related; to consider means of educating children in sex-hygiene, and to press for protective legislation for women and children. In India. there are special difficulties not found in other countries, notably in the enlistment of women to do welfare work and in the after care of prostitutes. Owing to the "purdah" system, women of the better classes are not available in sufficient numbers for this work; and in this country, as elsewhere, many women, it is said, condone prostitution as an inevitable evil. So long as their womenfolk adopt this attitude, it is not surprising that the men should be inclined to see no moral wrong in the vice. Nor is it be wondered that there is a tendency to lay down a different standard of morality for boys and girls. Indian women, with their undisputed authority in the home, have it in their power to revolutionize public opinion in this matter. So far as the after care of prostitutes is concerned Rescue work is handicapped by the difficulty in India of finding work for girls. In the West, honest employment or work can usually be found without difficulty for girls who are rescued, but social conditions in India at present bar the way. Industrialization has brought another special problem in the checking of vice, and, it may be added, the spread of disaese in India. Owing to the system of engaging labour that has been prevalent in many places up till now, large numbers of labourers are separated from their wives and families for months in the year, and on their return to their villages take with them disease, which is spread with disastrous results. This is an aspect of the problem that needs urgent attention from employers of labour, and all concerned with the public welfare.

There is a vast field to be worked over, and there can be no doubt that welfare work and protective legislation will not suffice by themselves to better the lot of women. Perhaps the requisite change of outlook can be brought about only [by approaching the problem from the religious and cultural standpoints. In other words, the most promising field for reform would seem to lie in the schools and homes, where better moral standards can be implanted in the minds of the risin g generation ."

1. Are there any authoritative books and pamphlets on Moral and Social Hygiene in your club-or public library?
2. Would a small lending library be used if circulated ?
3. Would study circle suggestions of certain standard books be helpful?
4. Are there interpreters in your group who can write or translate the spirit of some of the books in the vernacular ?

N. B. National Christian Council, Nagpur; The Associated Press, Calcutta; The Association for Moral and Social Hygiene, Bangalore; and the Christian Literature Society, Madras, all have English and vernacular books and papers on those subjects. Books can also be suggested through the Association for Moral and Social Hygiene, 27 Barakhamba Road, New Delhi.

IX. CONCLUSION.

The foregoing suggestions are not intended to be exhaustive, but as a basis on which Provincial Groups can begin their discussions.

It is suggested that a *Preliminary Committee* should consider these suggestions, and make plans for the various legal, medical, educational and rescue questions to be investigated. *Copies of this questionnaire are available* from the Association for Moral and Social Hygiene, (India) 27 Barakhamba Road, New Delhi, on payment of postage, 6 annas for 50 copies. The replies to the questionnaire might be collected by the Preliminary Committee, and studied, and then further plans for the first year's work should be made, as a result of the replies received, and study made.

Branches of the Association for Moral and Social Hygiene have already been formed in certain Provinces and States in India. The affiliation fee is Rs. 10 a year payable to the honorary Treasurer of the Association, and groups desiring to affiliate should communicate with the Representative in India, at Headquarters, 27 Barakhamba Road, New Delhi. Copies of the final reports and decisions for future work would be welcomed at the Headquaters for the Association (where pamphlets and other statistical materials can be obtained). Visitors to the Headquaters are welcomed for consultation or conference.

In view of the League of Nations Report on Far Eastern conditions, including India, and of the proposed League Conference in the Far East, it is hoped that the existing interest in these matters will be strengthened by the suggested provincial conferences. It is not proposed that Reports on internal and domestic conditions should be sent overseas, except in so far as the reports are concerned with *International Traffic.* The problem now in India is chiefly Inter-Provincial and Inter-Racial and it has been thought wiser to try to stimulate Provincial interest, so that reforms may be set on foot in India, by Indian groups.

MELISCENT SHEPHARD.

Representative of

The Association for Moral and Social Hygiene (India)

BA, 10/8/38

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj, B.&.R
Bihar.
August 5; 1935.

To Secretaries of Missions and
Churches in the Province.

Dear Mr. Howard . . . . . .

"There was held in London in July of last year an important Conference, summoned jointly by the Conference of British Missionary Societies and the British Hygiene (Social) Council, to consider matters relating to the supp ression of the Traffic in Women and Children and in Commercial ised Vice in the countries of the Far East. You are probably aware that important work has been done by the League of Nations Committee on this matter. A deputation visited most of the Far Eastern countries, and efforts are now being made to unite Governments and p rivate bodies in achieving some of the needed reforms which the work already done has revealed as both necessary and possible." Quotation from letter to the secretary of this Council by Rev; W.Paton.

Alater letter from the secretary of the British Social Hygiene Council after quoting a resolution of the Assembly of the League of Nations in which the desirability of a Conference under its auspices to be held in the East is stated, goes on to suggest how preparation for such a conference may best be made. It makes ~~four~~ 2 points ; (1) That a conference of official and non-official agencies concerned with this branch of Social Welfare might be convened.

(2) That the collection of information from all available sources, official and non-official might be undertaken bearing on the social, medical, and educational implications of Traffic in Women and Children and of commercially organised p rostitution, and of existing exp erience of constructive and ameliorative measures dealing with victims of the ~~xxxx~~ Traffic.

From the National Christian Council has come the request that the Provincial Councils should take part in collecting the required information and to this end Miss Meliscent Shep hard, the secretary of the India Branch of the Social Hygiene Council, has drawn up a questionaire, one of which I enclose, to guide those who will take part in getting the facts together.

The letter from the National Christian Council has this p aragraphg which I quote ;- " A formal invitation to send delegates to the p rop osed regional conferences will be coming to the National Christian Council and the Provincial Councils, in due course ; but it is imp ortant that the delegates whom we appoint, should be able to present some facts about the evil in the areas they rep resent. It is, for this purpose, suggested that this preliminary work of enquiry and investigation should be undertaken. I do hope that it will be possible for you to send the questionaire to a select number of people in your area and gather information which our delegates could present before the coming regional conferences. This will greatly help in stirring up public opinion and atimulating action to combat this evil. . . . . The coming regional conferences are being arranged in prep aration for a bigger International Conference on the subject, which the League of Nations is proposing to convene."

In addition to this explanatory letter and the questionaire I am sending to you ~~under sep arate cover~~ three p amp hlets which deal with various aspects of the Traffic in Women and its attendant evils and are designed to give the person(s) who takes up the enquiry in your locality some preliminary knowledge for guidance and instruction.

I trust that you will co-op erate with the different agencies that are working on this subject. The selection of a suitable p ersons to undertake the enquiry and supply the information that the questionaire asked for we leave to you. Kindly send your replies to me at your earliest convenience so that I may send all the replies from our p rovince on to the National Christian Council without delay.

Yours Sincerely, R P Ryce

MORAL AND SOCIAL HYGIENE

Name of District Church or Mission

Full Address of Missionary
or Minister.

In connection with the challenge against the traffic in women and children, we should be grateful if the following questions could be briefly answered:-

1. Approximate Number (in above District) of Christians?
Muslims?
Hindus?
Other Denominations?

2. Number and type of schools for boys?
girls?

3. Is Child marriage prevalent? If possible, give approximate numbers so married before the Child Marriage Restraint Act was passed.

4. Is non-marriage of widows the local custom?

5. Are there segregated brothels or tolerated vice areas in the District?

6. In connection with non-Christian religious worship, is the practice of temple Devadassees or Naik dancing girls common in your area?

7. Have you heard of any instances of abduction or kidnapping? If so, how many, and during what period?

8. Kindly give a short summary of any special local instances which seem, in your opinion, to favour the traffic in women and children.

9. Is there any constructive plan in educational institutions to train young people for parenthood?

10. Have you put into practice any of the Social Hygiene Syllabuses issued by the National Christian Council for use in schools and colleges? If not, kindly explain whether parents object, or whether teachers are unable to adapt themselves to the standards required? Or give any other reason for the omission of social hygiene from the educational programme.

11. In the classes for Confirmation or admission to Church Membership, is discussion of marriage and parenthood included?

12. In your opinion what would be the best way to challenge the traffic in women and children, including such questions as cleaner films, books, social opportunity; abolition of purdah, adequate hostel accommodation for students, hospital and clinic accommodation?

The above questions may not apply in their entirety to your District, but it is impossible in a general questionaire to summarize every possibility. The Association for Moral and Social Hygiene would be profoundly grateful if those in whose hands this questionaire falls, would do their best to reply, and to give their constructive suggestions.

File

21. Aug 1935

Members of the Executive.

I am circularising the enclosed letter and pamphlets on traffic on Women & Children for your perusal & suggestion in our next meeting.

Please pass on the papers in the order given below & the last named will please return this to the undersigned.

[illegible]
Hony Secy

1. Pres. M. Kerschis. Seen M. Kerschis.
2. Revd. M. Prehn M Prehn
3. Mr. N. Say N Say
4. Mr S. Purti. 24/8

File B80

Model Rules and Bye-Laws for Divisional Indian Christian Associations Bihar and Orissa.

(To be altered to suit local conditions)

Name and Object. 1. The Association shall be called the Indian Christian Association, ... Division, Bihar and Orissa.

2. The aim and object of the Association shall be to watch over and promote the interests of the Indian Christian Community by every legitimate and constitutional means. This object shall be achieved by fostering public spirit and by promoting co-operation and unity in the community.

Basis. 3. The Association shall either organize ~~or organize meetings at such places~~ local leagues at suitable district and Sub-divisional centres or organize meetings at such places for the election of delegates to the Central Meetings of the Associations to be held periodically as may be necessary.

4. At such a meeting the delegates shall elect a Central Committee of not more than 12 members, including a Chairman and Secretary, which body shall undertake all correspondence with Government and other public bodies on behalf of the Association.

Membership. 5. Membership shall be open to all Indian Christians of eighteen years and over on equal terms for men and women. Students below the university stage shall not ordinarily be eligible for membership.

6. Application for membership shall be made to the Secretary, who will submit it to the Association at its next meeting. On election and after payment of the first Annual subscription the applicant shall become a member.

7. All members shall pay an annual subscription. The minimum subscription shall be annas four only. No one who has failed to pay his dues for the current year, or is in arrears for previous years, shall be entitled to vote or hold office or be elected as a delegate to any of the meetings of the Provincial Association. All arrears shall be paid before the commencement of the annual meeting of the Association, and not at the meeting itself.

MEETING

8. A meeting of the Association shall be shall be held ordinarily once a quarter. Special meetings may be called under the signature of the President and Secretary or at the written request of any seven members handed in at least two days prior to the meeting. The agenda for all meetings shall be circulated along with the notice. No subject not on the agenda can be dealt with except with the unanimous consent of all present.

9. An annual meeting shall be held for the election of office bearers and for the presentation of the report (together with a financial statement) for the year under review. Notice of the annual meeting shall be given at least seven days before the meeting, and for all other meetings at least three days before.

10. Business of the Association and its meetings shall be conducted in the manner and according to the procedure recognized by all public Associations and the President at a meeting of the Association, shall be the sole judge + regulator of such procedure

11.

Office-bearers.

The office-bearers of the Association shall be at least (1) a President; (2) a Secretary and Treasurer. A Vice-President may be appointed if necessary

Executive Committee.

12. The Executive Committee shall consist of the office-bearers and at least five ~~membe~~ additional members elected at the annual meeting.

13. The Executive Committee shall conduct the business of the Association.

14. Three members of the Executive Committee shall constitute a quorum.

Election of Office-bearers.

15. The office-bearers and members of the Executive Committee shall be elected annually at the annual meeting from among the members. Vacancies occurring during the year may be filled up at the next meeting of the Association.

16. The election of office-bearers and of members of the Executive Committee shall be by ballot. Balloting may be dispensed with if the House so desires.

17. At ~~all meeting~~ all meetings, in the case of an equality of votes, the President shall have a casting vote.

Custody of Funds.

18. All moneys collected for the Association shall be deposited in a bank approved by the Executive Committee; not more than Rs.10/- being kept in hand for current expenses.

19. The Association shall pay the travelling expenses of the delegates that attend the Central Meeting of the Association and Rupee one per delegate in addition for the expenses of the Central Meeting and the Central Committee.

Quorum. 20. One-fifth of the total number of bona fide members of the Association shall constitute a quorum for all meetings of the Association.

Amendment. 21. Changes of the rules not effecting the relation of the Association to the Central Meeting or Committee shall be made only at the annual meeting by a two-thirds' vote of the members present and voting. Notice of the proposed change shall be given to the Secretary, in writing, at least two weeks in advance. Changes affecting the relation of the Association to the Central meeting or Committee shall be altered only if approved at a Central meeting.

File

22/7/35

National Christian Council,
Nelson Square, Nagpur, C.P.

July 18, 1935.

To
Mission Secretaries.

Dear Friend,

FORWARD MOVEMENT IN EVANGELISM

The promotion of Evangelism is the most important project sponsored by the National Christian Council. At its Biennial Meeting in December last, a Fellowship of Counsel, under the Bishop of Dornakal, was set up to advise the Executive as to the best way in which it might inspire and encourage the Churches in this task. A Programme of Advance was presented by the Bishop to the Executive at its Meeting on April 23 - 25 last and approved by it. A copy of this Programme and of the Report on Evangelism presented at the Biennial Meeting is enclosed herewith.

We earnestly hope that all Churches and Missions will co-operate with the National and the Provincial Councils in this important work, and we shall greatly value your help and influence in bringing the matter before the Missionaries and Church Workers of your Society in your area.

The names of the Provincial Council Secretaries in your area are:

Bihar & Orissa:
R.P. Pryce, Esq., Daltonganj, Bihar.
Mid-India: Dr.F.H. Russell, U.C.C.Mission, Rutlam, C.I.
Bengal & Assam: Rev.S.K.Chatterji, Siksha-Sangha, Bishnupur, 24 Pargs., Bengal.

They will, we are sure, co-operate with you in every possible way.

If necessary we can send you extra copies of the Programme.

Yours sincerely,

J. Z. Hodge

Encl.

N. Sheep

Reprinted from 'The National Christian Council Review,' June, 1935.

FORWARD MOVEMENT IN EVANGELISM

Programme of Work Suggested by the National Christian Council

The Executive Committee of the National Christian Council at its meeting of April 23rd gave careful consideration to the memorandum, presented by the Fellowship of Counsel on Evangelism, and made various suggestions for the inauguration of the Movement.

I. It has been resolved to place before the churches throughout India the call to take part in a forward movement in Evangelism, by having a definite aim for the next five years.

II. It has been decided to inaugurate this by the observance of simultaneous work of preparation of churches for a definite period of seven weeks. The topics for the seven weeks are suggested as follows:

(1) The Primary Duty of the Church to witness.
(2) Personal Evangelism.
(3) Corporate Witness-bearing.
(4) Witness of the Christian Home.
(5) Literature and its Place in Evangelism.
(6) Our Educational Institutions and Evangelism.
(7) The Witness of Christian Social Service.

III. It is proposed to prepare leaflets for the guidance of pastors who are required to preach sermons on these subjects.

IV. An annual 'Week of Witness' is recommended to all missions and churches. Colleges and high schools may observe the opening week of the school year. The week need not be a simultaneous week throughout India. It will certainly be advantageous if one ecclesiastical unit, or neighbouring units can observe the same week.

V. It has been decided to approach the Provincial Christian Councils to set apart two workers—one Indian and the other a Westerner—to be the medium of communication with the Counsellors on Evangelism, and who will cultivate the churches in each area to follow the programme of evangelism suggested. They will also see to the preparation and distribution of the circulars, leaflets, etc., in the vernaculars of each area.

VI. While it was considered that Gospel meetings by well-known Evangelists would be useful, it was decided that the main emphasis in this advance movement should be on the witness of individuals and churches to what Christ has done for

them. The Secretaries of the N.C.C. have been authorized to see if Dr. Kagawa can visit India in the year 1936. Spectacular evangelism often kills individual witness and ought therefore to be discouraged.

VII. The Executive Committee suggests to all Provincial Councils the holding of Retreats and Retreat-Conferences for ministers and theological students of all Churches in each area, to inspire them to co-operate in such a Forward Movement.

From the above programme it will be noticed that this Forward Movement in Evangelism is meant to centre in the Church in each locality, and not in the mission; it aims at enlisting all Christians—men and women, students and officials, boys and girls—in one great army of evangelistic volunteers each bringing his or her own special gift and grace into the task of witness-bearing.

We aim at reaching the churches through the Provincial organizations, through church officials, through mission authorities, and through the printed page.

At the very outset we are conscious that the churches in all areas are not equally prepared to launch this Forward Movement. We do not however desire for that reason to postpone the placing of the evangelistic duty upon each Christian and each church at once. It is true that revival of religion advances evangelism; and it is equally true that the undertaking of the evangelistic task results in revival of religion. We desire therefore to promote evangelism so that our need of revival may be brought home to all Christians. We desire also to promote a revival so that evangelism may go forward.

This is why at the very forefront of our programme we have placed the observance of fifty days (seven weeks) of preparation. We urge upon all churches and missions to plan this at an early date. The actual seven weeks may begin on Sunday, October 19th and close on Sunday, November 30th which will be close to the Day of Prayer for India.

Following this may be launched an intensive enlistment of volunteers in each congregation. A small pledge card may be given to each member on which each Christian man and woman can indicate what he or she promises to do in the ensuing twelve months. Avenues of service are many and varied: e.g. a few may be able to give evangelistic addresses to educated Hindus, some may have gifts to present the Gospel message to

vernacular audiences, some may be able to undertake lyrical evangelism. A group together may organize themselves to stage an evangelistic play, some may be willing to write articles for English or vernacular papers, all may give personal witness to their fellows; many can offer a Gospel portion to those who can read: all can sell Gospel portions. It has been suggested that one of the objectives of this movement may well be the placing of a Gospel portion (price, 3 pies) in the hands of *every literate person in the area* for which the local church is responsible. And undoubtedly all can engage in Intercession for India.

Apart from this, the Committee wish to emphasize the importance of the observance of one definite week as 'the Week of Witness.' Many are already doing this. We wish to see to it that there is no local congregation or ecclesiastical group that will not organize the observance of its annual week of witness.

The object of this effort may be summarized in a few words. We desire to call the churches of Christ to this primary duty of the Church, to witness for Christ. We wish to appeal to every Christian man and woman in India that he is lightened to lighten, saved to save, reconciled to God to reconcile men to God. Indifference to this duty indicates deadness of spiritual life. Moreover, when India is rising to a new national life, how can Christians remain quiet, who know fully well that Christ is indispensable in this time of renaissance and all the problems of this great continent can find solution only in and through Jesus Christ. He is as ever, and as everywhere, the great regenerating and reconstructing Factor for the individual and the society. One part that Christians must play in the rebuilding of India is to bring Christ to bear on all India's dire needs.

It then goes without saying that our objective is not the adding to our numbers, with an eye to urging larger claims to political or communal rights. If we honestly enable men and women to face Christ and give Him a chance to enter into their lives, a time will come when everyone who surrenders himself to Christ will want to join the body of fellow-believers who are organized for the purpose of establishing Christ's kingdom on earth. Such obedience is bound to increase the number of those who are classified as 'Christians.' It is unfortunate that such a religious classification for political purposes is imposed upon us under existing circumstances. We are not for such

privileges and we wish our fellow-Christians would never advance their claims upon religious census figures.

We only seek the glory of Christ, and the service of India.

We appeal to all Presidents, Moderators and Chairmen of Churches, Synods, and Conferences, to all Secretaries of all Societies, Missions, Boards in India, to all Provincial Councils and to all Bishops, Ministers and Pastors to co-operate with us in this Forward Movement of Evangelism. Union is strength.

In the name of our LORD on behalf of the
EXECUTIVE COMMITTEE of the N.C.C.
V. S. DORNAKAL, *Chairman*

PRINTED AT THE WESLEY PRESS AND PUBLISHING HOUSE, MYSORE

No. 450.

St. Paul's High School,

RANCHI.

1st. August, 1935.

To

Mr.P.Hurad,

Member of Committee on Indian

Christian Representation, Behar

and Orissa Christian Council.

Dear Sir,

I have to ask you kindly to refer to my letter No. nil dated 6-4-35 . A panel of 40 names was made up after consultation with you and several other friends. The names of the delegates from Ranchi were made up at a meeting of Indian Christians residents at Ranchi and included in the above panel. The panel of names was then sent according to instruction of the B & O. Christian Council, to the Secretary of the said Council, who has, I believe, obtained the approval of the names of the members of the Executive Committee by circulation.

In further correspondence with Government I have received the letter enclosed herewith. There is no alternative but for us to reduce the number of names on the panel to the number required by Government.

I suggest, on population basis that the reduction be made in the following manner :-

Palamau -- --	1 name be omitted.
Ranchi Town & District	1 name be omitted out of 16.
Shahabad -- --	1 name be omitted out of 2.
Chaibasa -- --	1 name be omitted out of 4.
Sonthal Perganas --	1 name be omitted out of 6.
Manbhum -- --	1 name be omitted out of 3.

Yours faithfully,

Enclosure:- 1.

Convenor of Committee on Indian
Christian Representation, Behar and Oriss
Christian Council.

No.2396 R.

GOVERNMENT OF BIHAR & ORISSA,
REFORMS DEPARTMENT.

From

Babu N. L. Sinha, M. A., B. L.

Assistant Secretary to Government.

To

Professor S.K.Roy,

St. Paul's School,

Ranchi.

Dated, P.O.Hinoo, Ranchi, the 27th June 1935.

Subject:- Representation of Indian Christian in the Legislature under the New Constitution.

Sir,

With reference to your letter No.333 dated the 30th May, 1935, I am directed to invite a reference to the decision of the local Government communicated to you in letter No.556 dated the 21st.February 1935 and to say that it is not possible to disturb the accepted arrangement now.

2. Under this arrabgement the Bihar and Orissa Christian Council will on the basis of population be entitled to 34 delegates against 33 of the Roman Catholics.

3. The electoral rolls for the general constituencies of the Bihar Legislative Assembly under the new constitution are not under preparation now but when the work is taken up general notices will be issued to the public.

4. As regards paragraph 3 of your letter I am to say that the election of candidates will be held at Ranchi in a joint meeting of the delegates of the Bihar and Orissa Christian Council and the Roman Catholic Sabha.

I have the honour to be,

Sir,

Your most obedient servant,

Sd. N.L.Sinha.

Assistant Secretary to Government.

File

THE LUTHERAN NATIONAL MISSIONARY SOCIETY OF INDIA.

*****

The friends and supporters of the work in the Lutheran fields will be rather surprised to know that the intended visit of Rev.S.Gnanabaranam to the South has had to be postponed - I fear it might even have to be cancelled - on account of the doctor's advice that Mrs.Gnanabaranam should undergo an immediate operation for a tumour. The Gnanabaranams had quite an anxious time and also those who gets know about it, but just yesterday came the news that the operation was over and the doctor at the Disciples Mission Hospital at Bilaspore, C.P., is perfectly satisfied at the state of health of the patient. If you feel like sending a letter to the Gnanabaranams at Bilaspore to the above address, I am sure it will be a great cheer to them. In this situation also our Gracious Lord has shown himself to be greater than the difficulties in which our dear friends found themselves.

Rev.Gnanabaranam has been approached to take over a school at a place called Siuni. This will be a door leading to another section of Rewah. Rev.Gnanabaranam and Rai Bahadur Mukerjee, the General Secretary of the Society, are making careful enquiries regarding this proposal. When things are quite clear the matter will go officially before the Committee, but in the meanwhile your earnest prayers and your advice are requested in this matter.

The offer of the school at Siuni is the more welcome because, owing to opposition from the State, the school at Malga had to be closed immediately after Rev.Gnanabaranam returned from Madras to Murwahi last January. The setback to our work has caused great distress to our Missionary and his helpers in the field, but the friendliness of the villagers has deepened on that account and our school and hostel at Barer are now stronger than ever they were.

In his recent tour round the villages in Rewah, Rev.Gnanabaranam received further evidence of the strong love that is cherished by the people for our workers. Wherever Rev.Gnanabaranam goes, he is received cordially in the houses of the leading villagers and wherever he chooses to stay, the head of the house becomes responsible to call all the villagers to a meeting to which the Missionary gives his Gospel message.

Dr.Mallathambi has come to the South and will soon return to the field leaving the family at Ambur. During his absence Miss Schichi, our Hony.Missionary, is in charge of the general work in the field. It is a matter for great satisfaction that Miss Schichi and her assistant Sarah Behera have begun zenana work among the Oriya speaking people. Dr.Mallathambi is very anxious that, as soon as funds are available, our small work at Jharsaguda should be revived. Our workers and the Christians in Jharsaguda as well as our workers in Murwahi need your prayerful support and the work that they do is a continual challenge to us that we too in our own places should seek in all ways possible to carry out the missionary task that the Lord has entrusted to His Church and to each believer. May the work of the N.M.S.deepen in us our sense of missionary responsibility, and may we also find grace to be effective evangelists wherever we are.

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Circular to members of Committee
and N.M.S. Prayer Circular.

BIHAR & ORISSA CHRISTIAN COUNCIL.

25/4/35

April. 18th. 1935.

Dear Mr Hunad

At the Annual Meeting of the Bihar & Orissa Christian Council held last month it was decided that a copy of the Proceedings of the Sixth Meeting of the National Christian Council should be sent to the Missions and Churches affiliated to the B & O. C. C. commending the findings and recommendations of that meeting to the careful consideration of the Churches and Missions in this Province. In accordance with this decision I am sending you a copy.

I would draw your attention to the report on Evangelism given on page 8 and ask that steps be taken to bring this report to the notice of your Churches. The Officers of the N. C. C. will appreciate the cooperation of the Churches in this forward movement in Evangelism. In fact without this cooperation it is impossible.

The B. & O. C. C. following the lead given by the N. C.C. have elected the Rev. A. S. Crowe as Secreatry for Evangelism in this Province. He will be pleased to conduct special meetings for the deepening of the spiritual life of the Churches. The Churches and Missions inviting him will have to meet all expenses incurred. Any enquiries concerning this or any reports on Evangelism should be sent direct to the Rev. A. S. Crowe, 15. Purulia Road, Ranchi.

With best wishes and thanks,

Yours sincerely,

Kenneth. J. Weller

Secretary.

File

24 Rajpur Road,
Delhi, 21.2.35.

Dear Mr. Harrad,

Were you able to get your pastors to make some enquiries about the amount spent on drink etc in the villages and if so could you forward to me any results, please? I must begin now, in the course of a day or so, to make up my report for the Bihar-Orissa Christian Council.

With very kind regards to all in your large compound whom I met,

Yours sincerely,

J.E. Copeland.

file N-ce

Impressions of the N.C.C. Meetings Nagpur, 1935.

---------oOo---------

By the time I reached Nagpur in the morning of Saturday the 29th of December, the biennial session of the N.C.C. had already begun and the preliminary business had already been transacted the previous evening.

Those who were privileged to attend these meetings can not but realise the importance of subjects of a nature which concern all mission and church bodies of all denominations. No one there could complain of any distinction being made between one Society and another as the advise and guidance given in the discussions were of a character which appealed to one and all. One is delighted to watch the different shades of opinion which came out of addresses and the discussions and even a superficial observer would have learnt a good deal out of these meetings which were themselves educative from every point of view.

I would not say anything on the papers or printed reports that were presented by the conveners of the different Committees as these can well be studied by us all who would care to read them but I would like to touch in a much briefer way the addresses which were of a very high order by men of God who have devoted themselves to the study of these subjects on which they spoke.

It was a real joy to hear Dr. Stanly Jones who spoke on Evangelism. I could know that evangelism was the key to unify the evangelical forces of the country and in all our activities the church should be central and which should be stirred up and inspired to give witness in terms of evangelism.

Dr. W. Pickett also addressed the Council on Mass Movement in his usual forceful and convincing way. To me he appeared to stress on the result of his research that as in the past so in the future the mass movement or group approach method would play the most important part to bring the people of India to Christ.

It was also very opportune to have Prebendary Dr. Wilson Cash in the Council meetings. Dr. Cash spoke from his experience on the working of the international missionary Council. He took us in spirit beginning from the Edinburgh Conference of 1910 and through the years of the Great War to the Jerusalem Conference of 1928 and to the International Council meetings at Herruhutt in 1932. He graphically

graphically outlined the noble and timely work of the I.M.C. during War Years in aiding the different distressed German missions which were totally cut off from their home bases. Every body must have been I think stirred and even thrilled when he spoke with telling effect that God in these days of financial stringency wishes us to learn His will. We should not think, he said, that there ~~was~~ has been no dearth of funds in the West. He asked us to consider seriously the economic crisis in England and America. But at the same time he expressed that we should not forget that there are also resources available right here in India. All what was needed most was that both East and West should join hands in cooperation and meet the needs of the self-expanding and growing work in India. He emphasied more on the spiritual aspect of this depression and urged upon his hearers to adhere to strictest economy.

We also heard Rev: Siberbaur speak on Group movement and also the Metropolitan on the same subject. The Metropolitan took several texts from the Bible and from step to step he led us to realise in a fuller measure the Divine Sonship of our Lord Jesus Christ.

On the last day being the New Year's Day 1935, the members of the Council and visitors were all invited to come to the Nagpur Cathedral where the Lord's Supper was celebrated by the Metropolitan and the Bishop of Nagpur. It was a fitting celebration for all those who wanted to enter the New Year being strengthened in the grace of God. Here was real fellowship and unity at the Lord's table from which no sectarian motive kept us away - all humbly kneeling before the altar and receiving His body and blood for the forgiveness of our sins.

The meetings of the N.C.C. were really an unqualified success and one can with confidence say that the N.C.C. is going to be an institution which forgetting its own existence is perhaps living for those ~~others~~ who seek the wiser counsel and guidance of a greater friend and well-wisher.

B Tamil

13. 3. 35

No:940/35/F.-38.

Dated Ranchi, the 7th. March. 35

Dear Mr. Das,

Your letter of the 4th. duly to hand for which thanks. From your letter I find that you are on diet and the kind of food you require, I am afraid, it will not be possible to supply. Please note that our Indian delegates wishing Indian food will be entertained in the School Boys' hostels. The number of our Indian delegates is so small that it is very very difficult to make separate arrangement for them with Re. 1/- only per head. Personally I would advise that you take up your residence in the Clayton Hotel where you will be given plain food. I understand European dishes are plainer than the Indian ones. Moreover you will have all kinds of conveniences there. I do not wish that you be put to inconvenience of any kind. The charge in that Hotel is also not very high. It will be about Rs 2/8/- or Rs 3/- at most per head per diem.

Looking forward to meeting you,

I remain,

With kindest regards,

Yours sincerely,

P.K. Das, Esq.,
Kanika Road,
Cuttack.

No: 939/35/F.-38.

6th. March 1935

Dear Miss Copeland,

Received your letter of the 27th. ultimo. Thanks ! I am only sorry to say that so far I have been able to get only a few statements showing figures or informations needed by you. I am sending you the enclosed which will give you an idea of how much even the poorer people spend here on drink.

I think, the informations which you were able to collect while here are good material for your survey of the drink traffic in the district of Ranchi and will form the basis of your report. I find that such materials are not easily understood and collected by persons whose interest in such questions in very limited and for whom it looks dry.

I am sorry our pastors did not or rather could not comply with my request to furnish us with the informations needed, partly because just about this time they have to be busy with so many other annual statements.

Any way I think you will be able to present a well drawn up report to the Bihar & Orissa Christian Council.

Looking forward to meeting you again ,

I remain,
With kindest regards,
yours sincerely,

[signature]

922/35/F.-38.

25th.February 35.

Rev: K.F. Weller,
Balangir,
Via.Sambalpur B.N.R.

Dear Mr. Weller,

Received your letter of the 20th. I am sorry for not being able to reply to your letter of the former date. I am very busy these days owing to our Church Council meetings which are in full swing.

As you have already notified to the Indian delegates to communicate with me for hospitality, I think, I should say I am now prepared to undertake this to avoid any further delay in this matter. I understand some 10 to 12 delegates desiring Indian food will come forward if not I shall find it a bit difficult to run the mess. Any way I shall try. Please notify them to communicate with me earlier.

As for Convention Reports I wish to say that I am convener of Chota Nagpur only and so far I have not had any report from any of the districts. In Ranchi we have decided to hold it in the beginning of April, so no report can be given during the Council's sessions.

I shall also write my impressions on N.C.C. and present it to the meetings.

I have distributed the Programme you sent me.

Now I close .With best and kindest regards,

I remain,
Yours sincerely,

Boburcal
7.

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres: Dr. R. M. Macphail, C. S. M. Bamdah, Via Simultala. E. I. R.
Secretary: Rev. K. F. Weller B. M. S. Balangir, Via Sambalpur. B. N. R.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

February 20th 1935.

Dear Mr Hurad,

I do not know whether you received my letter asking you to undertake to arrange hospitality for the Indian delegates at the rate of Rs 1 per day.

As I had not heard from you and as it was urgent that I should send the notice out for the meetings now - I have assumed your willingness and have asked the delegates making hospitality at this lower rate to communicate with you immediately. Please forgive me if I have assumed too much but the matter was urgent.

I shall be glad if you will be prepared to give a report on the work of the Chota Nagpur Convention Committee.

Also will you be prepared to give a brief report of your impressions of the N.C.C. meeting. I will confine myself to the Resolutions and Recommendations from the N.C.C. meeting.

I have sent under separate cover 25 copies of the Programme for distribution. I do hope you will try and get a good attendance for the Public meeting on Tuesday evening March 12th.

I shall arrive in Ranchi on March 11th and will see you before the meetings commence.

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres.: Dr. R. M. Macphail, C. S. M. Baughab, Via Simultala, E. I. R.
Secretary: Rev. K. F. Weller R. M. S. Balangir, Via Sambalpur, B. N. R.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

Ranchi 20th 1937.

With best wishes and thanks

Yours sincerely

Kenneth. F. Weller

Dear Mr Evans,

I do not remember receiving any letter asking for it understudy to represent the Church Council for the Student Delegate at the rate of Rs. per day.

So I did not hear from you and so it was urgent that I should send the notice out in the meeting last - I have assumed you willingness and hope under the delegate meeting liability at this here under of communication with you immediately. Please inform me if I have assumed too much but the matter was urgent.

I shall be glad if you will be prepared to give a report on the work of the Student Movement Committee

Also will you be prepared to give a brief report of your impressions of the N.C.C. meeting. I will continue myself to the resolutions and recommendations from the N.C.C. meeting.

I have sent note separately over 25 copies of the programme in distribution. I do hope you will try and get a good attendance in the public meeting on Thursday morning week 18th.

Schools must be closed on Monday 22th and will be for the meeting commence.

920/35/F.-38.

25th. February 35.

Rev: A.S. Crowe,
Purulia Road,
Ranchi.

Dear Mr. Crowe,

Our Church Council is in session these days since the middle of last week and we have not been able to get through our Agenda. I am sorry that Mr. Prehn and I myself and Mr. S. Purti will not be able to come to the Preparatory devotional service in the Bishop's chapel this evening. We have certain very important subjects to dispose of and for this we have extended our meetings to evenings This also is necessary to be free for the business of the Sakshi Saptah for the coming weeks.

Please also announce after the service that the business Committee or the Executive of the Evangelistic Committee will meet not to-morrow morning but on Thursday morning 8.a.m. in my office.

I am sorry for this deviation,

Yours sincerely,

B Hoffmann

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
CHURCH COUNCIL KI KARYYAKARÃK SABHA KI BAITHKI
Ta:8 February, 1935.

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5. DELEGATES TO THE B.& O.C.C. 1935- Niche likhe mahashay Bihar and Orissa Christian Council men jane ke liye delegate chune jany.

(1) Rev: A. John (alternative Rev: M. Prehn) (2) Miss Sokey (3) Rev: M. Kerschis (4) Rev: J. Topono (5) Mr. P. Hurad.

Memo nos: 912-16/35/E.-38.

Dated Ranchi, the 15th. February, 1935.

Extract copy from the Minutes of the Church Council Executive of 8th. February, 1935 forwarded to the Revds: A. John, M. Prehn, M. Kerschis, J. Topono and and Miss K.C. Sokey for information and guidance.

Secretary,
G.E.L. Church.

893/35/F.-38. 13th. February 35.

Rev: Abdul Haq,
United Theological Seminary,
Saharanpur (Panjab).

Dear Padri Sahab,

While at Nagpur last December in connection with the N.C.C. meetings I happened to meet some of our Indian brethren from the Panjab. I spoke to them regarding our Evangelistic Week and of what we did here at Ranchi last year. In the course of conversation my Panjab friends recommended you very strongly for public town open air preachings. It was a real joy to me to learn of you and since we have a good population of Mohamedans in the town we feel your addresses will be very effective in witnessing for Christ. Our Committee would consider it a great Christian service rendered if you would kindly respond to this call.

The Evangelistic week begins 1st of April and will continue till the 8th. The morning Conventional meetings will be held specially for the large local Christians in the mission compound while the afternoon meetings will be for the town-people more in the shape of witnessing for Christ precededby speakers like yourself.

We shall be prepared to give you 3rd Class Railway fare both ways and if funds permit we shall be glad to give you inter class fare. Being an Indian myself I very much wish that another Indian brother from a remote Province of this land help us to give out the living message to those who still do not know Him who is our salvation.

I feel confident that you will not disappoint us and give us the privilege of hearing you. You will be glad to know that Rev: D. W. Tewari of Katra Church Allahabad visited us last year and addressed our meetings several days and we trust he will again help us this year. I am writing to him as well.

Hoping to hear soon from you,

I remain,
Yours in Master's service

Convener,
RanchiEvangelistic Week Comm

891/35/F.-38.

12th.February, 35.

Rev: D.W. Tewari,
Katra Church,
Allahabad.

Dear Brother Tewari,

The Lord has again called us this year to witness His son who is our message to the world. The brothers and sisters of Ranchi who heard your inspiring addresses last year express the desire that you favour us again this year with His message I trust you wont decline us this privilege of hearing you again. This time the Ewangelistic Week will be held from Monday the 1st of April to Monday the 8th., and we shall be prepared to give you 3rd Class Railway fare both ways as on last occassion.

You know us well now and I need not write more. The Lord will surely give you health and strength to enable you to preach us His precious living word.

Hoping to hear soon from you,

I remain,
With hearty Christian Greetings,
Yours sincerely,

Bdwin

10/1/35

C. M. S. High School,

Bhagalpur, 18th January 1935.

Principal
REV. CANON S. K. TARAFDAR

My dear Mr. Hunt,

All best wishes for the New Year for you & yours & the Lutheran Church.

Enclosed please Pay Reqst for 1500 copies of the Call for the Universal Week of Prayer. They have come from the C.P. and again at the last moment like the M.B.C. appeal. However I trust you will be able to distribute them in your Churches. These for you I have sent another parcel to the Bishop.

With kindest regards,
Yours Sincerely
Sheerafter

10/1/35

The Members of the Lutheran N.M.S.Council.

A meeting of the Council will be held at SantiSadan (1,Vasu St, Kilpauk) at 4-30 p.m. on Thursday the 3rd of January 1935. Members are welcome to stay at Santi Sadan during that day and the next day. It may be necessary for us to continue the meeting even after dinner.

All members are cordially invited to be present. Rev. S.Gnanabaranam has arrived today and he will present the Budget ~~xxxxx~~ for the Murwahi field. Please bring the Budget papers I have already sent to you.

Kilpauk, Madras,
30th December 1934.

J. D. Asirvadam
Secretary,L.N.M.S.

No:873/35/F.-38.
Dated Ranchi, the 8th. February, 1935.

Dear Mr. Weller,

I am giving below the names and addresses of the representatives of the G.E.L. Church for the B. & O.C.C. 1935.

1. President J. Topono
2. Rev: M. Kerschis
3. Miss K.C. Sokey
4. Mr. P. Hurad

G.E.L. Compound, Ranchi.

5. Rev: A. John, P.O. Chainpur, Dist. Ranchi.
(alternative - Rev: M. Prehn)

With due regards,

Yours sincerely,

Bihar and Orissa Christian Council

15/1/34

Dear Friend,

I shall be glad if you will send to me at your earliest convenience the names and addresses of the delegates from your Mission or Church to the Annual Meeting of the Bihar & Orissa Christian Council which will be held in Ranchi from March 12th to 15th.

Please send your reply to :-

Rev. K. F. Weller
Baptist Mission
Balangir, via Sambalpur B.N.R.

I should be glad to receive your reply before Jan. 31st.

With thanks,

Yours sincerely

Kenneth F. Weller
Secretary.

815/34/F.-38.

20 December, 34.

The Rev: J.Z. Hodge,
Secretary,
National Christian Council,
Nagpur C.P.

Dear Mr. Hodge,

I was just going to write you when your letter with P.Card came in for which many thanks! If nothing unforeseen happens I will surely attend the National Christian Council meetings. Messrs. Prehn, Lakra, Kerschis, Purti and myself will be arriving Nagpur on the 27th by mail and wish to proceed to Chhindeara for the Lutheran Federation.

I will stay there for only a day and come back to Nagpur. We shall feel much obliged if you will kindly let me know by return of mail if there is a Bus-service from Nagpur to Chhindwara. Thanking you in advance and looking forward to meeting you,

I remain,
Yours sincerely,

National Christian Council,
Nelson Square, Nagpur, C.P.

December 17, 1934.

Dear Mr. Hurad,

Biennial Meeting of the Council
December 28 - January 1, 1935

Reports.
Reports and other papers will be sent you to-morrow by book post.

Bedding, etc.
Delegates should bring with them the following -

Bedding and towels
Light travelling mattress or resai to put over straw mattress
Mosquito net.

We have not yet had a reply to our letter of the 4th instant as to whether you are coming to the Meeting, and shall be grateful if you will let us know, by return, on enclosed card, whether you can come, and if so, by what train.

Yours sincerely,

J. J. Hodge

File

NATIONAL CHRISTIAN COUNCIL,
Nelson Square, Nagpur, C.P.,

July 2, 1934.

Dear Mr. Hurad,

May I seek your valuable help in a matter in which I believe we both are interested - namely a study of the Harijan movement as organised and carried on today by the Harijan Sevak Sangh in its relation to the Christian movement ? You know there is difference of opinion among Christian workers about the Harijan movement. Some think that it is really, though not outwardly, directed to prevent the Harijans from coming under the inflence of Christianity. Some others welcome the movement because they think it is helping the Harijans to have their social and other disabilities removed.

I shall be grateful if you can send me a statement based on your experience in your district or area. I would request you to deal particularly with the following points in your statement:-

(a) An estimate of the activities carried on in the rural areas of your district by the workers of the Harijan Sevak Sangh. Are these activities systematic and well-organised or are they kept up only by the stimulus received from leaders like Mr.Gandhi and others ?

(b) Do you think the interest created and the activities started in your area are able to withstand the opposition organised by the Sanatanists ?

(c) Have you come across efforts in connection with this movement to reconvert to Hinduism depressed classes who became Christians in recent years ? If so with what success ?

(d) What do you think is the driving force behind the movement, as you see it in your district ?

Please feel free to write also on any other points not mentioned above.

Thanking you,

I remain,
yours sincerely,

N O Shelp

675/34/F.-38.

30th. November, 1934.

The Bishop of Chotanagpur,
Bishop's Lodge,
Ranchi.

Dear Bishop,

Thank you for the N.C.C. papers sent to me. I was looking for these as I had got an intimation from Rev: Canon Tarafdar. We too think of fixing some other Sunday as it is too late to send out these literature now.

Our Church Council is in session and I am sorry I would not be able to call at yours this evening. Any day next week will suit me all right.

Yours sincerely,

[signature]

30/11/34

30 XI 34

Dear Mr Hurad

These papers about the N.C.C. only arrived by yesterday's train. I am afraid it will be impossible to circulate them now before Sunday, but I will try to fix a later date so far as our congregations are concerned. I shall be at home all this morning if that suits you for us to consult re Sakshi Vafta

Yours sincerely
Kenneth Cholatragar

527/34/F.38.

20 September 34.

Dear Mr. McGavran,

Very glad to receive yours of the 14th. instant. We should all thank God that after all the Uraons of Kotmi territory have come to know something of our Lord Jesus Christ and have shown their willingness to come into His fold. If the missions and churches could win these people to Christ , I have not the least doubt that in some future there will be a national Uraon Church in Mid-India !

Since receiving yours I had been looking for the latter of your missionary at Kotmi and hence the delay in acknowledging yours. No letter from him so far.

I wish just to say that before I give you any definite answer as to our future plans or single and joint efforts, I should like to consult our Church Council Executive . I trust the Executive will consider your suggestions with Christian sympathy and help you to move forward in the evangelistic missionary work you have in view.

I hope to be able to write you before long. I think Mr.Christie is at Daltongunj in place of Mr. Pryce and when the rains are over he can easily come and meet me here at Ranchi, and, I shall be very happy to give him such advice as will be helpful to you in Kotmi. If you so wish , I think, I might be able to come over to yours with Mr. Christie--but after the rains.

Let us make this plan of Kotmi a matter of earnest prayer, and, I am sure ,He will help us all to realise His holy will.

With due regards,

Sincerely yours,

[signature]

9/5/34

Indispensable for Missionaries as a Book of Reference.

The 1934-35 Edition of
The Directory of Christian Missions

is now in the press and will be ready for sale by the end of May or early in June 1934.

Some new features of the present edition are:-

(a) A Decennial Survey based on returns from Missions and on census reports.

(b) Statistics bearing on the progress of Christianity in India.

The usual information about various other matters like distribution of missionary work, names and stations of missionaries, lists of Christian institutions &c. has been brought up-to-date.

If you have not already ordered your copy, please do so immediately on the enclosed form. Price Rs.2/8/- per copy. Postage 8 as. per copy extra.

Send orders to:-

The Office of the National Christian Council,
Nelson Square, Nagpur.

Encl.1.

BA 27/8/34

Gossner High School
Ranchi.
24-8-34.

File
N.C.C.

Dear Sir,

I beg to remind you of the G. E. L. Church afflin fee of Rs 75/- (Rupees Seventy five) to B to C.C for the year 1934. Kindly remit the same by the end of this month and oblige.

Yours sincerely

Treasurer. B to C.C.

INDIA

POST CARD

WRITING SPACE

ADDRESS ONLY

Church Council
Received 27.8.34
Register No. 278
Date 24.8.34
File 38
Reply No.
Date

Mr. P. Hurad.
G. E. L. Church Compound
Ranchi.

Report of the Gossner Church
read before the Behar and Orissa Christian Council
by Secretary P. Hurad on 9th. March, 1934.

---------oOo---------

When the Gossner Church in 1919 declared autonomy your Council constituted an Advisory Board to help the Church in its administration. The Advisory Board presented its Report annually upto January 1928 and your Secretary in his report of 1929 stated that "We shall miss from these sessions the annual report of the Advisory Board of the Gossner Evangelical Lutheran Church". True it is that no mission or church affiliated to the Council are expected to give their annual reports and whether the submission of such report is desirable is more than I can say. But as an indigenous Church encircled by foreign missions it occupies an unique position, I wish that this Council should know something of the state of affairs within its administration and at the same time we all may know the relationship which the church maintains with the neighbouring missions.

Briefly speaking I may mention that our field of operation extends over whole of Chotanagpur and 4 districts of Assam not excluding the Feudatory States of Gangpur, Jashpur, Bonai and Bamra in our Province but mostly we have work in the district of Ranchi. According to our own census figures of last year the total number of baptised Christians in Chotanagpur and Assam comes to 126978 excluding 3663 inquirers who are under catechetical training. The members in full standing or the number of communing members comes to 58372. This vast number of souls is shepherded by 70 pastors a few elders assisted by some 480 catechists. It includes 8 German men-missionaries and 4 lady missionaries excluding the wives of missionaries who are working within the Constitution of the Autonomous Church.

The Church Council consisting of 3 office-bearers and 10 ordinary members form the Executive or the Controlling body of the affairs of the

the Church under the directions of the General Conference which is its legislative body.

For Chotanagpur area only which includes 5 Feudatory States as I have already mentioned we have 18 church districts each under the leadership of an able pastor called the Ilaka Chairman under whom several other pastors work as in charge of Parishes of which there are 74 and there are nearly 500 Pracharakpans or charges of Catechists.

With regard to Autonomy I wish to say that the spirit of freedom is to be found every where. I can say this spirit has sometimes gone very far in excess of what is desirable, as very often freedom is abused and used as a license to do evil rather than good. But it must not be forgotten that self-administration has its darker as well as brighter side too. Any way, freedom gives scope for mental initiation. Our autonomy is based on very democratic principles-called popular representative control though it is doubtful whether such a control is the means to efficient management by a people who are still in infancy with regard to civilisation. Autonomy with all its abuses has come to stay and will in the long run become a source of strenght and blessing. Our Church Council has to see that remedies are found to remove such abuses.

While such has been the case, there are people who cry for more missionaries to come and work with them. People yet think that larger the number of missionaries greater the foreign help and lesser the burden of self-help. They still think that a missionary means money, because in their way of thinking all missionaries are moneyed men, and I don't say they are wholly wrong as missionary has with him the money collected by the Missionary Society.

But the Church Council by experience gained during these past years feel that while recognising the need of more missionaries in the present time the leaders of older congregations should be allowed to run their own shaw without the help and guidance of any missionary and at the

the sametime the people should be made to learn to respect and obey their own Indian leaders. It has very often been said that it is a well known fact that the natural tendency of the western mind is to dominate and this must not in the least be encouraged. Also the Indian mind still has greater respect for foreigners than for his own and in case of missionaries he has always that mentality.

I personally believe that in course of time with a view to give the Church and its Indian leaders greater scope for acquiring capabilities in self-administration, the Berlin Board and the Church Council should come to an understanding restricting the number of missionaries for the whole field. Any way, the relationship of the church leaders with the missionaries is one which can be called satisfactory and the cooperation and fellowship between them is increasing by more personal contacts

Self-support It is but natural that people should think that a self-administering church should also become a fully-self-supporting church. But this can hardly be so in every case. This was not so in the early churches during the time of the apostles when the mother church in Jerusalem had to look for its support to the younger churches. And this is more so in the case of this Autonomous Church of poor Chotanagpur. The mission and missionaries used to get lacs of rupees from different sources of Europe and America and were building up stations with church buildings, residential houses, educational and medical institutions Now one can not expect the people of Chotanagpur with their slender resources to raise so much money to maintain and conserve the work of such a mission in its entirety, not at least for a few more generations to come. I have no authenticated recordeds with me to show what amount of money the Gossner Mission spent during the decade preceding the Great War but from the well preserved records of the Advisory Board we know that that body spent some Rs 80000 to 125000 a year excluding the ex-

excluding the expenses of the American missionaries on the "Salary" head We can hardly expect the Gossner Autonomous Church to raise such a vast amount within its own field.

Now your Secretary sent out a Circular asking different missions and churches working in one area to cooperate with each other in the task of Retrenchment. May I mention for your information that in the case of the Gossner Autonomous Church, the question of Retrenchment does not at all arise. Our question is not retrenchment but how to distribute our own income and support our activities. The Autonomous Church is just like a household which earns its daily wages and distributes a proportionate share amongst its members - and this I would call Church Financial Policy as distinct from mission Financial Policy by which money is collected in various ways from outside and spent on the mission field in the shape of salaries and grants and so on. Our very limited financial resources now set us a thinking to revolutionise the present system of salaries. Salaries are given to servants but we in an autonomous church are all fellow workers and we have to labour not for wages but because of our responsibility and duty to our Church, and we have to share our income proportionately. The Church Policy has been to introduce the measure of self-support to its utmost rigour. We have to do it as the situation demands it. According to our plan of Church financing - all the incomes in Pracharakpans and Parishes are centralised in the Ilaka or Church District, where the Ilaka Panch has the fullest control over funds as they are given the definite responsibility of supporting their workers - Pastors, Pracharaks and other menials engaged in church activities. These Ilakas or Church districts are also expected to contribute a certain amount towards the support of their station schools and also to give a certain percentage of their income to the Fund of the Church Council which undertakes to conserve the work of central and common institutions and tries to meet the deficit of Ilaka Funds if necessary

necessary and also finances the church's missionary work Bible Women's and Zenana Work and so forth.

During 1933 the Berlin Board contributed Rs 5917/ and contributions from other sources on appeal amounted to Rs 1290/- both when totalled come to Rs 7207. The Church contributions on a average come to Rs 35000/- and the total income from different sources with schools Grants from Government come to about Rs 85000/- while the expenditures exceed Rs 140000.

Now with the object of raising increased income the church has to adopt and introduce various measures besides the existing one. We have recently introduced in our schools seat rents of -/2/- to -/4/- per capita per month and also a little extra school and hostel fees. We had to do these with great reluctance. But in this also we are very much handicapped by the missions working in our area not excluding the Roman Catholic Mission. There are missions whose school and hostel and other fess are lower than those of ours. They can keep them low as they are in a better position to help their people by being able to meet the deficits of their institutional budgets, while we are out for fuller self-support. There have been instances in which from some quarters our people have been telling us that if they go over to the other missions they will be better cared for and will not have to pay church contributions and taxes to the extent demanded by the Autonomous Church. These are the contentions specially of those of our people who are more for temporal gain and who do not look upon and love the church as their own. In such cases we really deplore the existence of more than one missionary body. If there were only one mission or church, the situation would certainly have been different. I do not wish to express any plainer and stronger term but I am led to say that the existence of missions in the area of an indigenous church is a source of real handicap towards its goal of self-support, self-administration and self-propagation.

I have dwelt at some length on the subject of church financing and our difficulties in the way of selfsupport and I would again and again think that to solve these problems it seems highly desirable that we should have only one church and I ask is there a way out of this or is there any remedy ?

Church Union It has been said by your Council in 1919 "that an indigenous church is the true end of missionary effort" and as such "the formation of anautonomous Lutheran church in Chotanagpur is the best means to promote this end and we desire to do what lies in our power to help it on its way". Now after a lapse of 15 years we come to you and appeal to you to help us to our goal. One might say at this stage that Church Union is perhaps the only and best solution. I would not deny that. I just remember what Dr. Pickett said the other evening that for the spread of the Kingdom of God in India he had come to the conclusion that there ought to be ultimately a complete church union. His remarks left a deep mark in my mind.

I again go back to the subject of "an indigenous church as the true end of missionary effort". Here is the indigenous Lutheran Church" and let this be our nucleus to promote this end in having union in a real sense. The prospect of Church Union of the two larger Protestant Churches in Chotanagpur is brighter and more hopeful than anywhere else I know of. We don't differ very much fundamentally in our teachings. The only prominent point where we differ is the form of Church Government. The Lutheran Church in Chotanagpur is not Episcopal in its historical sense while it is so in its evangelical sense. If one will compare the 39 articles of the Church of England with those of the Augsburg Confession he will find a striking similarity in forms, expressions and doctrine etc. Nowhere in the 39 articles, Episcopacy has been set forth as a part of the doctrine necessary for faith or salvation. Most of the Lutheran Churches are Episcopal rather than Consistorial and one can not deny

deny that the Episcopal form is one of the most efficient of Church Governments. Our brethren of the S.P.G. lay great stress on the adoption of episcopacy and I feel if our Lutheran Church could have a Bishop, they would have no strong ground against an organic union with us. I wish to lay this whole question of church union before our next Church Council and thence to the Conference.

We individually can not say here what attitude the Conference will take and the Church Council would not dare enforcing any measure against their wishes rather we shall have to respect their sentiments. It will take time to enducate the mass to a new thing such as Episcopacy etc. which is still foreign to them.

But I wish to make one thing clear and it is this that our Union will not be an union in the sense of compromise, rather this union is to be enriched by sharing each others' distinctive gifts of faith and practice. Again not an Union with the Church of India, Burma and Ceylon but the establishment of <u>one Church in Chotanagpur</u> in fellowship with the other regional historical churches of India.

I don't think we should have in view one large organically united church of India on the hierarchical system of the Roam Catholics and thus become a worldly church, rather we constitute Provincial and regional churches on national and linguistic bases and yet be in fellowship with the other evangelical historical churches of the land. I disclaim the idea and conception of one church for the whole of India leading to hierarchical system and Popedom against which our forefathers of the Reformation fought so hard.

I said that the prospect of union is more hopeful and why ? because our relationship with our brethren of the S.P.G. has improved. There was a time when the S.P.G. was looked upon as an intruding body into the field and the feeling of this tradition has not yet died down but by creating better atmosphere and by much closer relationship and fellow-

fellowship this can be kept down to its minimum making our way open to the union so desired and looked for.

I would advise that the S.P.G. had better give up the idea of receiving Lutherans into their mission, though there may be good grounds and there be hundreds of such applications coming to them. Such an action will create unfriendly spirit and put off the day of union.

Now before closing this Report I wish to say explicitly that an union here in Chotanagpur is all that can be desired for the sake of peace for spiritual and temporal welfare of the Christian community, for acquiring true strength in spreading the Kingdom of God amongst the non-Christians and to make a united front against our erring Roman Catholic brethren who do not seem to spare any pains to alienate our people from their faith.

I wish now to be pardoned for what I have said here if there is anything unpleasant as some one would feel that I had better used my expressions in a more guarded way, but I felt I could not do other wise.

N-CC

21/5/34

National Christian Council,
Nelson Square, Nagpur, C.P.
May 17, 1934.

Kindly note that the next Biennial Meeting of the Council will be held in Nagpur from the evening of December 28, 1934, to the evening of January 1, 1935, and keep these dates inviolate.

J. Z. Hodge

BIHAR & ORISSA CHRISTIAN COUNCIL.

File 1/4/4

Rev. K. F. Weller
Balangir
via Sambalpur B.N.R.

April 11th. 1934.

Dear Mr. Hurad

At the Annual Meeting of the Bihar & Orissa Christian Council you were elected to serve upon the following Committees:-

1. Convener of Committee on Christian Conventions (Bhota Nagpur)
2. Committee on Temperance (Bhota Nagpur)
   (Convener: Mr. A.D. Miller)
3. Committee on Industrial Problem (Convener Prof. S.K. Roy)
4. until close 1934 Rep. of Council on N.C.C.

I should be grateful if you will let me know whether you are willing to render this service to the Council.

With best wishes and thanks

Yours sincerely,

Kenneth. F. Weller

24/34/F.-38.

27th. April, 34.

Dr. J.W. Pickett,
37 Cantonment Road,
Lucknow.

Dear Dr. Pickett,

Your letter regarding Bishop of Chota Nagpur's objection received. I am sending you an extract copy from our Mission Report which is very clear. We have also a short history in Hindi published by the mission about the time when the War broke out It also says that in all probability some 600 to 700 people must have gone over to the S.P.G. It is also recorded that some school students who had gone over returned to the Lutheran fold. Also one of the missionaries (out of six) Pohlenz returned to the mission.

The mission report further shows that in 1867 there were 10000 Christians, 3000 school children in villages and 80 students in the Ranchi School and 19 students in Ranchi Theological Seminary.

If the Bishop could produce old registers and records to contest we would produce our own too. I wish he could do this.

Below I give you the names of the German missionaries who remained in the mission and of those who joined the Church of England:

Remained in the Mission : Onnasch, Uffmann, Jellinghaus, Didlaukies Haeberlin, Nottrott, Voss, and Hahn.

Joined Church of England :- Friedrich Batsch, Heinrich Batsch, Herzog, Pohlenz (who afterwards returned), Krueger and Bohn.

Yours sincerely,

B. Peiris

Kotaugar
28-8-26

(૧) બાબુ - પીતા - બહુત બાપ - જો પીતુસ્થાન
બાબો - સમાચાર - દેખા - હૈ - કિ - મૈં રેવાગઢ
કા - ઝમીન - કિસી મૈં દુન - સાલ - રેવતી - નહીં - કા -
રેગા - બાગાન - કિ - તેલી - લોગ - મૌજા - લોગ
મૈં - ડંગ - વન્દો - કિકા - ઉન - સબ - સમુચા - લોક
કા - મમ્મીદસ - જો - દરબાર કાને - માંગતે - હૈં
સુના - જાતા - હૈં - કિ - રેવાગઢ - કે - માલિક - સબ
મૈં - દરબાર - જમાઈંગે / મૈં - બારવે - નાગદાન - કાબલે
કે રેવ - કા - જો - રેવતે - બાગ - કુકા - હંસીલ
હો - જો - બાર - હોંગે - તો - વડી - મુસકીલ - હૈ
બાગાર - બાપ - ઉસકા - હાર્ગો - રેવા - દોજિયેગા
તો - મૈં - બાપ - કા - ઝમીન - હૈ બાપ - કે - બાર
સમઝા - હું

(૨) - રઈબાબ - યાદ - તો - બાપ - કા - બહુત
હૈ - કિસી - મૈં - ઉસકો - મંજુર - નહીં - કિકા
હૈ - મૈં - તો - બાપકો - રઈ - બાબ - કો - જાયેગા
નહીં - દેખતા - હું - બાગાર - બાપ - રઈબાબ
મંજુર - કરતે - હૈં - વો - પુ) સ્થૈકા - મગર
રેવાર - દેતે - હૈં - તો - ચીઠી - કો - પાઠ - સમા
હો - જાયેગા - ચિઠી - દેજિયેગા - તારિખ - રઈ
બાબ - મૈં - ખત - મૈં - ચિઠી - પા - જાઉંગા કિકિ
(૧) બોર - ૪ (૨) - તો - બાત - ચિઠી - મૈં

POST CARD

ADDRESS ONLY

P. G. Kandulna

Lutheran church

Ranchi

MASS MOVEMENT STUDY
OF THE
NATIONAL CHRISTIAN COUNCIL
J. WASKOM PICKETT, DIRECTOR
37, CANTONMENT ROAD
LUCKNOW.

Fern Oaks,
Mussoorie,
April 23, 1934.

Dear Mr Hurad -

Will you please consider this letter confidential. The Bishop of Chota Nagpur has strongly objected to the statements on p. 46 of my book Christian Mass Movements in India about the numbers of the Lutherans who went with ~~the~~ some of the missionaries into the Church of England. He says that ~~the~~ a majority of the baptized Christians when the split came went into the Ch. of England.

Speaking without access to my library I think I recall that you said in an article in some paper that the number that went into the Church of England was over 600. Please send me any information you can on the subject. If you can quote early statistical reports I'll be grateful. Can you send me a copy of your article.

Yours sincerely,

J. W. Pickett

No: 958/34/F.-38. Dated, the 28th. March, 1934.

Rev: K.F. Weller,
Secretary, B & O.C.C.,
Balangir.

Dear Mr. Weller,

Your 2nd. letter of March 24th. to hand for which thanks. The report on Evangelism of which you write I gave a copy to Mr. Pryce. Mr. Hodge has also been sent one copy. I am sorry I have none to spare just at present.

The Resolution of the Council on the request of the Lutheran Church to reduce the amount of delegation fee I shall place before our Church Council.

If you get the Proceedings of the Council please let me have a copy soon as some of its items will be considered in our General Conference.

With kind regards,

Yours sincerely,

Kondua.
15. II. 34.

Manyawar Sacerdoty Sahebko
mera bahut 2 yiskusahay. Kushal
mangal achha hai aur ap logonka
bhi yahi asha hai —

Age chithi likhne ka kishes karan
yah hai ki S.P.G. mission ke taraph
se Saxi hapta ke meeting + Prayer ke
liye Kindel se bahut jor Kondra men
ho rahe hai aur hoti hain ki ap
logon ko karna hoga.

main iske kishay bahut hi
anjan hun aur ap logonki agya
biya sandeh men par gaya hun aur
isi bat ke liye Ilaka Panch men 14 2/34
pesh kiye par kisi ka rayna nahin
milraha hai ki unke sath milke
yaha par Kondra jangal men meeting
karen. Sale Ilaka Panchke log iomen
sandeh men par gaye kyonki isse
Karte 2. S.P.G. meh 2-3. ganto ke liye
chole gaye.

So mera kinay pubeak
araj yah hai ki isi kam ko karne ke
liye mujhko ap logonki agya honi
chahiye. Phir C.C. ka ek member ka
bhi darkar hai jisten log dhokha men
na pare — kyonki ap log mere aur.

INDIA POSTAGE

NINE PIES

POST CARD

ADDRESS ONLY

WRITING SPACE

Church Council

Received 19.3.34

File

Reply No.

To,

The Secretary. C.C.
Lutheran Compound
Ranchi
Ranchi Dt.

mantlike malik hain.
jaisa aplog anek jitrahon
aur juloi kadilke liye Notice
dete waisa hi isi kam ko
ham log kondra men nahin
karenge jabtak aplogonki
agya na ho, aur yadi karenge
tho to ham log akela saxi
hoke sare Ilakake log
milke karenge. main isi
ratka jalsa Shaurar Thurti
Dank se chapta hon jisse
Golmal na hoye. Ilaqaplogon
ki agya ek-1 ek-memberki
tarah zaruri hai.

Rev. X. Xaver
Auth. Church Council Secy
P.O. Ranchi
Dt. Ranchi.

BIHAR AND ORISSA CHRISTIAN COUNCIL.

Daltonganj, E.I.R.

Bihar.

Feb. 16th 1934.

To All Members of the Council.

Dear Friend,

Kindly bear in mind the following matters which are stated for your guidance.

1. Make a note of the dates of the Council Meetings and endeavour to be present. If you cannot, then kindly see that a substitute be sent in your place.

2. If you are a member of any committee, please see whether your committee will meet or not, and at what time. If your convener does not write to you, then write to him (her) for details and an agenda. Secretaries of committees are expected to submit a report of the year's work to the Council. If you are a secretary, kindly have yours ready.

3. Reports of Evangelistic Campaigns are to be sent to :- Rev. K.L.Weller, Balangir, Dist. Sambalpur. for the Oriya areas, and to me for the Hindi areas. If you have had a campaign in your station kindly send in a report at once to enable those responsible to prepare their reports for the Council.

4. Accomodation for members attending the Council Meetings will be provided at the Silver Oaks Hotel, Ranchi (Rate Rs. 3/- per day). Please write to the Manager or to me to book a room, and stating day and time of arrival in Ranchi and duration of stay if not for the whole time.

5. Please bring along with you if not already paid the affiliation fee of your Church or Mission to the Council.
Your fee of Rs. 7/5/- for 1933 has not been paid.

6. Indian food will be provided at the hotel for any who prefer it, but notive must be given before hand either to the Manager or to me. The rate for this will be slightly reduced.

7. There will be a bookstall at the hotel. Copies of the "Christian Mass Movements in India" by Dr. J.W.Pickett, may be obtained from the Methodist Publishing House, Lucknow, price R. 2. 10. 0. including postage. Some copies will also be on sale at the Meetings.

If you require any further information, write to me.

Yours sincerely,

R.P.Pryce.

(secretary).

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres.: Rev. M. A. Pederson, Kaerabani, Santal Parganas.
Secretary: Mr. R. P. Pryce, Daltonganj, E. I. R., Palamau.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

19/2/ 1934.

Dear Mr Anand

Your letter to hand. programme of your Evangelistic Campaign. Please announce in your community the Public Meeting arranged for March 6th 5.30 p.m. See programme.

I will put your request before the Executive on the 6th - to give a report of your church.

Please remember as next week we shall be baptising about 150 Oraons in the areas where Bishram Minze is working.

With best wishes

Yours sincerely

R P Pryce

AH 26/3/34

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres: Rev. M. A. Pederson, Kaerabani, Santal Parganas.
~~*Secretary:* Mr. R. P. Pryce, Daltonganj, B. I. R., Palamau.~~
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.
Secretary: Rev. K.F. Weller
Balangir, via Sambalpur B.N.Rly.

March 24th 1934.

Mr. P. Hurad
Lutheran Mission
Ranchi.

Dear Mr Hurad,

I received a letter from Mr Hodge asking for any reports on Evangelism. I believe you were thinking of preparing one on the Week of Witness that was held in Ranchi before the Council Meeting. If you could let me have a report I should be most grateful.

I forgot to mention in my last letter the Council's decision in regard to the request from the Lutheran Church. The resolution passed by the Council reads as follows:-

It was resolved "that the Lutheran Church be requested to reduce its representation to three members and to pay for three only, viz Rs 45.

I hope to be able to give you a list, a little later of of the Committees upon which you have been asked to serve.

With best wishes,

Yours sincerely,

Kenneth. F. Weller

For George McGovern campaign

Still [illegible]

Refers to [illegible] Rebecca [illegible] for [illegible]
[illegible]

17 [illegible]

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI. (Behar) India.

Secretary: **P. HURAD,**

No.....

Dated the 15 March 1934/9.....

Dear Mr. Lakra,

Herewith I am sending you 2 Press Bills in connection with our Evangelistic Capaign Week literature and handbills etc. These bills come to Rs 13/14/- The other day I had told the Bishop that the Bills would in all probability come to about Rs 10/-. In your absence, in the Executive they sanctioned Rs 10 only. But later on I found out that the Bills are for more than Rs 10/- The B&O CC sanctioned that amount on the verbal report. Now I do not know what to do. Our collections came to about Rs 50 and we have ourselves spent about Rs 58/- already including, what is given to the beaters of drum or Doogdoogiwalas.

If you can pay please let me have Rs 13/14/- as in the next Executive we should move for another Rs 3/14/- to cover the whole amount.

I hope you will see your way to pay me this amount.

Yours sincerely,

P. Hurad

Rev. J. Lakra.
Treasurer, B. & O. C. C.
Ranchi.

Dear Mr Hurad
Yes I will report the bills to the notice of them and I shall write the payment - you will
Lakra
4/3

Telegrams and Cables: "AIKYA," NAGPUR.

24/3/34

NATIONAL CHRISTIAN COUNCIL

OF INDIA, BURMA AND CEYLON

Secretaries:
REV. J. Z. HODGE
P. O. PHILIP, B.A.
MISS A. B. VAN DOREN, M.A.

Church Council
Received 21. 3. 34
Register No. 791
Date 17. 3. 34
File 38
Reply No.
Date

NELSON SQUARE
NAGPUR, C.P.

March 17 1934.

Dear Mr. Hurad,

I enclose a receipt for nine rupees, the contribution of the Gossner Lutheran Church for Mr. Hodge's special appeal for the N.C.C. We are most grateful for this help.

Mr. Hodge was very pleased to get your Report on the Week of Witness, which will be included in the April number of the N.C.C. Review. We have also received the Statement on the Gossner Church. Many thanks for sending both of these.

With kind regards.

Yours sincerely,

Mary Reed

RH 21/3/34

NATIONAL CHRISTIAN COUNCIL

40 NAGPUR, C.P.

March 17 1934

Received from the Passur Lutheran Church per Mr P. Harau

the sum of Rupees nine

for Special Appeal

Rs. 9

E. Z. Hodge

W.M. PRESS, MYSORE CITY.

900/34/F.-38.

14th. March, 34.

Rev: J.Z. Hodge,
Secretary,
National Christian Council.

My dear Mr. Hodge,

Thank you for your appreciative letter of the 11th. I have already sent you the Statement on the Gossner Church. I am sending you to-day my report on the Evangelistic Week. If you think these will be worth while publishing, you are at liberty to do so in the N.C.C. Review. I wish you kindly to make corrections in language before sending to the Press if you think necessary.

Please send me the Receipt for Rs 9/- our small contribution to your appeal for N.C.C Fund. This will be all right.

Mr. Prehn has also asked me to send these 2 statements to Director Stosch to Berlin as he should also know what we feel about and think of, of our Church problems.

I wish I could be released to write the history of the Gossner Mission and the Autonomous Church for which I have materials which will run to 400 pages and would make a valuable contribution to the history of missions in Chotanagpur and Germany and America. But who will do my present work and who will give financial aid for the period I will be engaged in writing these. This will surely be in English as the part we all have played in the formation of the Autonomous Church will come in. I have already written (closely typed) foolscap 60pp.

I have also undertaken to write Dr. Nottrott's life for which I have materials at hand. I have just finished translating into Hindi Dr. A.T. Pierson's "The Key Words of the Bible". I will send this to Allahabd for publication.

I wish my people could learn to appreciate my labours and encourage me to do literary work, but I find the time has not come for them for appreciation and I will be left alone to do these things as best as I can.

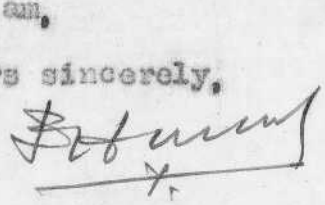
Thank you for keeping mrs. Hurad and my family in mind. I

I am sure we shall meet again. Please remember us to Mrs. Hodge

With kindest regards and Christian greetings.

I am,

Yours sincerely,



899/34/F.-38.

14th. March, 34.

Director J. Stosch,
Gossner Mission Board,
Berlin.

My dear Director Stosch,

Herewith I am sending you two Statements one a Report of our Church which I presented to the B & O. Christian Council, this month and the other an account of what we jointly did with the S.P.G. for the Evangelistic Week. Mr. Prehn thinks these will be of interest to you and to others if published there. Surely you will decide this for yourself.

These statements were very much appreciated by Rev. J.Z. Hodge now Secretary of the National Christian Council and asked for copies which I am sending him to-day. He was present in the Bihar and Orissa Christian Council meetings and heard these reports.

I will be writing more in my next. I am just getting ready to go to Burju for their Ilaka meeting.

With hearty Yishusahays to you and to all,

Yours very sincerely,

Bahuwal

Telegrams and Cables: "AIKYA," NAGPUR.

NATIONAL CHRISTIAN COUNCIL

OF INDIA, BURMA AND CEYLON

Secretaries:
REV. J. Z. HODGE
P. O. PHILIP, B.A.
MISS A. B. VAN DOREN, M.A.

NELSON SQUARE
NAGPUR, C.P.

March 11 1934.

Peter Hurad, Esq.,
Lutheran Compound,
Ranchi.

My dear Mr. Hurad,

I was very sorry I could not get round to your house before I left, but I was busy right up to the last moment. That was a most interesting statement you read on the work of the Gossner Church, and I hope you will be able to let me have a copy of it. I should also like a copy of the report on the Week of Witness which you submitted to the Secretary of the Council if you had one to spare.

I was greatly moved by your donation of Rs. 9 towards the N.C.C. special appeal. Kindly let me know to whom the receipt should be made out and I will send it accordingly. I thought the Council meetings were very successful and it was a great delight to me to meet so many old friends again.

With kindest regards.

Yours sincerely,

J. Z. Hodge

895/34/F.-38.

5th. March, 34.

The Secretary,
B & O.Christian Council,
Silver Oaks Hotel,
Ranchi.

Dear Sir,

The days are hard and our Church Council is hard hit by the world depression. We find it extremely difficult to finance our vast work. Our resources are slender and there is but little hope for improvement in our financial situation. I would therefore request that a difference should be made ~~as to~~ to the delegation fee realisable from those connected with missions and those connected with indigenous churches. The financial status of missions is very different from that of self-supporting churches. I would request that you will kindly move the Executive or the Council either to exempt the Gossner Church from heavy fees or to realise only $\frac{1}{3}$ the usual fee. I might mention that the All-India Lutheran Federation has been kind enough to exempt the Gossner Church from such fees till the conditions improve.

I trust you will also see your way to help us here.

Yours sincerely,

814/34/F.-38.

12th. February 34.

The Rev: R.P. Pryce,
Mission House,
Daltonganj, E.I.Ry.

Dear Mr. Pryce,

You know, I am sure that in the former years the Council always had a place in their Agenda for the Report of the Advisory Board of the Gossner Church. Now the Board is dissolved and since 1928 the B & O.C.C. knows very little of the developments in the Lutheran Church. If you wish I shall be reading a short paper giving an outline of the developments and its present financial situation and other things relating to it. If you wish to put down such an item in the Agenda I shall be glad to prepare a paper on the subject.

Thanking you, with due regards,

Yours sincerely,

B Brown

TELEGRAMS: "INMISCO, SLOANE, LONDON"
CABLEGRAMS: "INMISCO, LONDON"

CODES:—
MISSIONS
CHINA INLAND MISSION

TELEPHONE: SLOANE 1425

16/10/33

INTERNATIONAL MISSIONARY COUNCIL

Composed of Representatives appointed by

NATIONAL MISSIONARY COUNCIL OF AUSTRALIA
SOCIÉTÉ BELGE DE MISSIONS PROTESTANTES AU CONGO
NATIONAL CHRISTIAN COUNCIL OF CHINA
CONSEIL PROTESTANT DU CONGO
DANSK MISSIONSRAAD
DEUTSCHER EVANGELISCHER MISSIONSBUND
SOCIÉTÉ DES MISSIONS EVANGÉLIQUES DE PARIS
CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND
NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON
NATIONAL CHRISTIAN COUNCIL OF JAPAN
KOREAN NATIONAL CHRISTIAN COUNCIL
COMMITTEE ON CO-OPERATION IN LATIN AMERICA
NEAR EAST CHRISTIAN COUNCIL
NEDERLANDSCHE ZENDINGS-RAAD
NETHERLANDS INDIA
NATIONAL MISSIONARY COUNCIL OF NEW ZEALAND
NORSK MISSIONSRAAD
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA (UNITED STATES AND CANADA)
NATIONAL CHRISTIAN COUNCIL OF THE PHILIPPINE ISLANDS
NATIONAL CHRISTIAN COUNCIL OF SIAM
MISSIONARY SOCIETIES OF SOUTH AFRICA
SUOMEN LÄHETYSNEUVOSTO
SVENSKA MISSIONSRADET
ASSOCIATION OF MISSIONARY SOCIETIES IN SWITZERLAND

Secretaries
J. H. OLDHAM
WILLIAM PATON
A. L. WARNSHUIS

Chairman
JOHN R. MOTT

Church Council
Received 16.10.33
Register No. 382
Date 21.9.33
File 38.
Reply No.
Date

EDINBURGH HOUSE
2 EATON GATE, LONDON, S.W.1

21st September 1933

Dear Sir,

Directory of Protestant Missions

The new Directory, about which Dr. Warnshuis of our New York Office has already issued preliminary information, has now been published and supplies have reached London to meet orders from overseas.

The Directory is an impressive volume of evidence of the world-wide extent of the missionary work of the Church. Over 1000 Societies are tabulated, each with full postal address, list of secretaries, details as to income, the periodicals published by the Society, the countries and districts where work is carried on and other useful data brought up to January 1933.

The published prices are:-

Bound in cloth	10/-	(postage 6d)
Bound in stout paper covers	7/6	(postage 6d)

Orders from your Society will be supplied at a generous discount as follows:-

Cloth edition	@	7/4d	post free
Paper edition	@	5/6d	post free

If 25 copies are ordered a special discount will be offered.

Yours faithfully,

W.A. BENNETT.

Literature Department

OFFICE OF THE COUNCIL OF THE G.E.L.CHURCH IN CHOTANAGPUR AND ASSAM.
CHURCH COUNCIL KE KARYYAKARAK SABHA KI BAITHKI KA MANTABYA.
Ta: 14 December 1933.

---------oOo----------

6. B. & O. RETRENCHMENT.

Secretary ne Bihar - Orissa Christian Council ke Secretary ki chitthi parh sunai jismen mission aur mandaliyon ke ~~kikhxxxxxxxxx~~ Secretariyon ko likha gaya ki yadi unke mission sansthaon men retrenchment karne ki byawastha kii jati hai to we aisi baton ko Pradeshik aur National Christian Council ko janawen jisten we is bishay par uchit ho to upyukt pramarsh de saken.

Karyyakarak Sabha ne kahi ki hamari mandali men retrenchment ka to prashan hi nahin hai parantu yahan Ilakon men amdani bantne ki bat hai arthat jo amdani hoti hai use kaiek darje ke karmmchariyon ke bich men darje ke bhaw se anupat par bantte hain.

(Tippani - Secretary ko kaha gaya ki is bishay par ek chhota statement Pradeshik Council ke jankari ke liye likhen.

Memo no. 649/34/F.-38.
Dated Ranchi, the 10th. January, 1934.

Extract copy from the Minutes of the Church Council Executive of 14th December, 1933 forwarded to Mr. P. Hurad, Secretary, C.C. for information.

Secretary,
G.E.L. Church.

File N.C.C. 25/11

Minutes of an Informal Conference on Mass Movement Work with Dr. Cochrane and Mr. and Mrs. Ervine of World Dominion, held in Nagpur, November 9, 1933.

I Present - Bishop J.W.Robinson (Chairman)
Rev. J.G. Campbell (American United Presbyterian)
Rev. Cyril Chambers (Church Missionary Society)
Dr. T.Cochrane, Mr. and Mrs.Mrs.Ervine (World Dominion)
Rev. A.T.Fishman, American Baptist Foreign Mission (Telugu)
Rev. J.S.M. Hooper (British & Foreign Bible Society)
Rev. E. Graham Parker (American Presbyterian Mission)
Rev. J.Z.Hodge and Mr.P.O.Philip (National Christian Council)

II After a period of worship, led by the Rev.J.G. Campbell, Mr. Hodge stated the purpose of the meeting. It had been called to discuss informally with Dr.Cochrane and Mr. and Mrs. Ervine of the World Dominion Movement, London, who were now on a visit to India, the plans the Council had in view for the follow up of the Mass Movement Study, to take stock of the Mass Movement situation and to invite suggestions from those present. In extending a cordial welcome to Dr.Cochrane and his colleagues who were meeting the expenses of the Conference, Mr.Hodge explained that they were interested in the project for the extension of the Mass Movement Study and prepared to co-operate with the National Christian Council in carrying it out, provided the main objectives were in keeping with the principles for which the World Dominion Movement stood.

He reported that the first stage of the Study had been completed. Dr. Pickett's report was now in the press and it was expected that it would be on sale in India early in December. He was able to quote from the final draft of the concluding chapter, and give a summary of the general conclusions and recommendations. He then referred to the Minute of the Executive Committee, passed at its meeting on the 21st March, 1932, which he proposed should form the basis of discussion:-

> "That, in order to complete the Mass Movement Study and promote plans for giving effect to its recommendations, Dr. Pickett be invited to give his services to the Council for a further period of three years".

In this connection Mr. Hodge pointed out that while the Methodist Episcopal Church was prepared to release Dr. Pickett for the period stated, the Institute of Social and Religious Research was not in a position to provide the necessary finance. It looked, therefore, as if the project would have to be given up for lack of funds, when a door of hope opened in London and Dr.Cochrane and his colleagues of World Dominion come forward with a generous offer of co-operation. He then called attention to the resolution passed by

the Executive at its special meeting on August 31 and September 1, 1933, authorising the Officers to take the necessary action for the continuance of the Mass Movement Study, in view of the negotiations proceeding with World Dominion.

III Dr. Cochrane made a statement in which, after explaining how the World Dominion Movement came into being, he narrated how the interest of himself and his friends in the Mass Movement Study and the plans for its follow up had been aroused by an address given by Mr. George Ingram at a Conference held at Mildmay, London, last June. He thought that the project the National Christian Council had in view was in keeping with the general policy of World Dominion and he welcomed the opportunity it offered for friendly co-operation. He felt that there would be no difficulty in arriving at a working understanding. He and his colleagues were anxious to have first hand knowledge of the Mass Movement situation in India and for that purpose they welcomed the opportunity the conference afforded to meet those who were directly associated with it.

IV The matter of procedure was first taken up and the following suggestions were offered:-

(1) An early study of the movement among caste people in the Andhra country should be made.

(2) The study should be extended to Western India, Bengal and Assam, and Burma. The following local situations were mentioned as worthy of attention - South Gujarat, Aurangabad, North Travancore, Manmad and Jalna, Bhatwal in Pathankot, Moradabad, Jhansi (among the weavers). It was also mentioned that further study would be welcomed in the United Provinces.

(3) As special subjects for study the following were referred to - The Namasudras in Bengal.
The Gonds - an aboriginal tribe in Central India.
The position of Moslems.
The movement for the removal of untouchability.

(4) Simultaneously with the carrying on of the field work steps should be taken (a) to get the Report widely circulated, and (b) discussed in Provincial Christian Councils, Church and Mission Councils, Conferences and Retreats, and in the press, with a view to preparing the way for the National Council to take action on the Report and its recommendations at the next Biennial Meeting.

V The meeting then discussed the main objectives that should be kept in view. It was agreed that no hard and fast programmes should be laid down: the lines to be followed would naturally

arise out of the Report itself, and a wide discretion would be given to Dr. Pickett. Dr. Cochrane intimated that he and his friends would be perfectly satisfied if the following points were kept specially in mind:-

(1) The training of potential indigenous leaders. He emphasised the value of short course graded Bible classes, and called attention to the primary importance of spiritual qualifications. Quality in Christian life must be aimed at.
(2) The planting of indigenous churches, taught from the beginning to demand in educational, agricultural, public health and other Government institutions the rights to which Christians as citizens are entitled. The self respect of the converts should be early encouraged and more expected from them than now seems to be the case.
(3) Missionary methods need further study, and the importance of the movement among caste people should receive special attention.
(4) An endeavour should be made to relate the lessons of the mass movement study to the problem of work among Moslems. This might be done in association with the Henry Martyn School, Lahore.
(5) The promotion of special world wide prayer for mass movement work.
(6) Arrangements should be made for adequate publicity.
(7) The question of the production of suitable literature should be taken up and advice given.

After a frank interchange of opinion the meeting was unanimous that the points mentioned might very well be incorporated in the programme the National Christian Council had in mind and the Chairman assured Dr.Cochrane that this would be done.

The meeting agreed that a period of three years would be required to carry out the project thoroughly and the opinion was expressed that when completed the Study might well serve as a basis and a standard for similar surveys in other countries.

At the close, Dr.Cochrane stated that he and his friends had been greatly encouraged by the Conference. They would be very glad to co-operate with the National Christian Council in this important enterprize and in token of their good will they would give immediate instructions for the sum of £700 to be paid over to the Council as a grant towards the expenses of the first year's work. He also expressed the hope that they would be able to continue their help beyond that period.

The Chairman in reply thanked Dr.Cochrane and Mr. and Mrs. Ervine for their generosity in making the Conference possible and for the helpful suggestions they had made. He assured them that the work they were doing would have a sure place in their prayers and in the name of the delegates present he wished them God-speed.

After a season of prayer the meeting closed.

674/34/F.-38.

12th. January, 34.

Bishop G.J. Lapp,
Mennonite Mission,
Dhamtari C.P.

Dear Bishop Lapp,

Yours of the 8th to hand for which thanks! I am really very sorry for not replying to your previous letter. I am sorry our Programme is not yet ready. Some of our Committee members think that it is yet early to make a Programme. But now we are at it and as soon as we have it ready I shall send you a copy. I wish to let you know that we have not made any radical change in dates. The Compaign will open on Sunday the 25th Februar and continue up to the 4th of March i.e. the Sunday following. We have thought it best and profitable to begin on a Sunday the Lord's Day when all Christians should unite together for this great task of witnessing to Christ.

I trust you will not give your time intended for us to other parties. Thanking you for your interest in our compaign.

I remain,
With Christian Greetings,
Fraternally yours,

Rotum

673/34/F.-38.

12th. January, 34.

The Rev: R.P. Pryce,
Mission House,
Daltonganj, E.I.Ry.

Dear Mr. Pryce,

Your letter asking me to give you the names of our Church delegates to the Bihar and Orissa Christian Council reached me during the Christmas holidays. I was away and hence the delay.

The delegates from the Gossner Church for the ensuing meeting of the Bihar and Orissa Christian Council are as follows :-

(1) President- Rev: J. Topono.
(2) Rev: M. Prehn.
(3) Miss K.C. Sokey.
(4) Mr. N. Soy.
(5) Mr. P. Hurad - all of the G.E.L. Compound, Ranchi.

Yours sincerely,

Bahuni
Y.

Yes I agree. The five delegates named above may be sent if the other members of the C.C. agree.

J Lepsons

I agree

Dear Mr. Pryce,

Your letter asking me to give you the names of our Church delegates to the BOOCC. reached me during the Xmas holidays. I was away & hence the delay.

The delegates from the Lossner Church for the ensuing meeting of the BOOCC. are as follows:—

(1) President—Rev: J. Lepsons.
(2) Rev: M. Prehn.
(3) Miss. K.C. Sokey.
(4) Mr. N. Soy
(5) Mr. P. Hurad — all of the G.E.L. Compound, Ranchi.

Yours sincerely

Executive Members.

The Bihar & Orissa Christian Council is going to meet this year at Ranchi beginning from 6th of March. We have to send in the names of our representatives to that body. I suggest the following names:-

1. Rev: John Dyson — President.
2. Rev: M. Oraon.
3. Miss K.C. Sakey
4. Mr. N. Soy.
5. Mr. P. Horad. Secy.

It may be noted that Mr. J Lakra being one of the office-bearers is already there, so is also Miss Steintze who has been co-opted. We are just entitled to send only 5 delegates.

As this is very urgent, your approval is needed. You can also alter & suggest other names & if most members approve of that, such names securing larger votes will be sent in.

Visitors we can send in more members which we shall do later.

[illegible]
12.1.34

Approved [illegible] 12/1/34

Dhamtari, C.P., 8-1-33.

Dear Mr. Hurad.

Since I am scheduled for some travel in addition to that necessary for coming to Ranchi and since I must definitely fix my dates I am again asking you if there has been any change in the time set for the February Convention. The date you have given me is February 26th. I must decide whether the other dates are to come before or after the convention. Since one of them will come before and the others after I shall be very grateful to you if you will kindly, by return post, give me the exact dates of the Convention from 26th Feb. to --- in order to enable me to inform t the parties concerned with the other dates I shall fix. Awaiting your immediate reply, I am,

Yours sincerely,

B. J. Lapp.

INDIA

POST CARD

WRITING SPACE

ADDRESS ONLY

Church Council
Received 12.1.34
Register No. 611
Date 2.1.34
File 38
Reply To
Date

Rev. P. Hurad,

G.E.L.Compound,

Ranchi, Bihar.

Greetings many & warm.
I trust you are all well
and the Church prospering.
Am looking forward to seeing
you all in March. S.Z.H.

9.12.33
459
4.12.33

38 National Christian Council,
Nelson Square, Nagpur, C.P.,
India.
4th December, 1933.

Dear Mr Herrad,

I send you these "Impressions" in the hope that they may interest you. There is gladness in remembrance, and we do well to count our blessings. It is Barrie, I think, who says - "God gave us memory that we might have roses in December". These are some of my December roses. We do well also to re-inforce our mutual faith in the Council and its work, for the barrel of meal is reduced to a very small handful and the question of finance invades all our sanctities. Dr. John R. Mott, wisest of counsellors, urges that the finances of the Council should be domiciled - his own comforting word - in the budgets of the supporting missions and churches; but that happy end is not yet, and the present task of making ends meet is no lightsome one. We are in an embarrassing position: with economy reduced to a dangerous margin, the calls on the services of the Council grow more insistent.

I know how difficult are the financial times through which the bodies affiliated to the Council are passing, and knowing also that what is true of the community is usually true of the individual, I welcome with some reluctance the suggestion that an endeavour might be made to raise Rs.3000 from private sources. It may be that you are in the happy position of having enough and a little over: in that case a small contribution to the Council's funds would not be greatly missed, and you and I would spend a happier Christmas.

There is another concern: we are trying to increase the circulation of the N.C.C. Review, and the response is encouraging. It was gladsome, while on furlough, to hear the Review often quoted, and always with appreciation. You are doubtless a subscriber, but there may be among your friends those who are not, and a word from you - the annual subscription of Rs.3 - would be a word in season.

You will have discovered already that my text is "Bear ye one another's burdens", and a very good text it is. If we here at the clachan of Nelson Square can be of service, other than financial, to you we are at your call. I wish you a merry Christmas, and a year full of as joyous service and happy memory as 1933 has been to me.

Yours sincerely,

S. Z. Hodge

SOME FURLOUGH IMPRESSIONS

BY J. Z. HODGE

BY request, I give this brief account of our furlough stewardship. We had one chief end in view—to establish and maintain personal contact with the mission boards and other interested bodies in the west, and take counsel with them regarding the promotion of the tasks they, and we, have in common. In this respect I am happy to report progress: the mission boards although, Martha-wise, extremely busy with many and increasing things, were pleased to acknowledge a better understanding of our problems and to promise further cordial co-operation. This end happily served we enjoyed a few lovely holiday blinks, repaired some old friendships and incidentally imparted a 'rural bias' to our younger son by installing him in an agricultural college. The time was too short to accomplish much; we arrived in England on March 25 and left again on September 20. These impressions abide:

1. Things Rural

My first pleasant surprise was the discovery that the 'rural reconstruction unit' was already domiciled in the urban British mind. High Leigh and Edinburgh Easter Schools are illustrations. Three days after our arrival I forgathered with the Indian Village Welfare Association in their Easter School at High Leigh and shared with them my views on 'The Education of the Villager.' It was an interesting and interested group, made up of young civilians, retired but active officials, missionaries, secretaries and others. To match their keenness I would have to summon the N.C.C. Committee on Rural Work. The association, although seriously handicapped by lack of funds, is doing excellent propaganda work in the interests of village welfare as advocated by Mr. Brayne, Dr. Butterfield and others. Their latest enterprise is to propound a scheme for broadcasting in Indian villages. After High Leigh came Edinburgh—I saw the old castle in the splendour of flood-light one night and discovered I was still an unrepentant nationalist—where the vacation course arranged annually by the Church of Scotland was in progress. In a wonderfully varied programme, that ranged

from scientific humanism to amateur photography, a central place was given to rural problems, and the afternoon session each day, over which I was privileged to preside, was devoted to this subject. Speakers from Africa, China and India spoke from personal experience, and the result was a distinct strengthening of the rural bias. To this vacation course came many distinguished leaders of the church. That perfect Christian knight, the late Dr. Donald Fraser, was there; and the Communion Service which he held at the close was to me a Sacrament indeed. There also we met Dr. Macnicol and warmed our hearts at the hearth of an old friendship. His interest in India is as deep and affectionate as ever. Missionaries on furlough—I met many familiar faces from India—and candidates in training made up the greater part of the audiences. These Easter schools are in keeping with our Indian ways and they are well worth a visit.

II. Things Financial

Things financial dimmed but did not extinguish our rural enthusiasm. Accustomed to hard times in India it is still difficult for us to appreciate how desperate the financial depression in the west has been and how hard the task of balancing mission budgets has proved. To work under the shadow of an approaching deficit, to listen to insistent appeals for help that cannot be met, to hold impatient rural reconstructors in leash, to maintain an adequate propaganda, to keep on thinking and rethinking, as required by many commissions, to summon an exhausted church to increase its benevolence—these are no lightsome tasks, and these are the tasks the average mission secretary in the west is wrestling with today. He can probably dispense with our sympathy, but we owe to him an understanding of his limitations. Out of this financial tangle these decisive conclusions are emerging: the resiliency of finance is a broken reed; giving for missionary purposes has reached its summit; expenditure, notwithstanding its rising tendencies, must be held in check and retrenchment unitedly faced. At any rate, this rule must hold until by the grace of God new springs of giving are released. These conclusions are no concession to defeatism, rather they are interpreted as God's call to renewed endeavour, and nothing impressed me more than the spirit of faith and hope in which the

mission boards and their secretaries face these new conditions. Retrenchment is being made a sacrament of co-operation, a covenant to conserve the essential values in mission work, a retreat that has ever an advance in view, an occasion for more intimate fellowship with the indigenous church. While it is true that income has not kept pace with increasing expenditure there is cheer in the gladdening fact that during these very difficult years—how difficult they were only those on the spot really knew—the work of the British societies has been maintained, often at the cost of sacrifice known only to God, without serious curtailment. It is a matter for thankfulness that notwithstanding their own financial difficulties the British societies have supported the N.C.C. and its work so generously, and are prepared to continue to do so. Everywhere, I found the Council well spoken of, and the kindly deference shown to its point of view was very pleasing.

One day I had audience with the Finance Committee of the Conference of British Missionary Societies. The details of our income and expenditure were carefully scrutinised, and the sleughs of economy were active; but at the close the committee were unanimous that the N.C.C. finances were well and economically handled, a very comforting certificate. In this meeting the old question emerged as to whether the Council might not reap a larger financial harvest in India, in which connection I pointed out that the churches in India make a substantial contribution to the work of the National Council by the generous support they give to the Provincial Councils. This was good news to the Finance Committee, who were evidently not familiar with the ways and activities of the Provincial Christian Councils. I also recalled for their benefit the fact that the churches in India while responsive to calls for special objects, like the Mission of Fellowship, are not so susceptible to the claims of the general fund of the Council. It was cheering to hear that the incidence of giving on the part of the churches in India compared very favourably with similar giving in China; but here also much more might be attempted. The possibility of individual giving to the Council funds was also mentioned. This may be a word in season to some of our friends, and I therefore pass it on. This morning with the Finance Committee fortified me with the impression that the British societies meant

to stand by the N.C.C. at all hazards, and in anticipation of your sanction I thanked them accordingly.

III. Things in Conference

It was our privilege to attend the Annual Conference of British Missionary Societies at High Leigh from June 14 to 18. The exigencies of finance restricted the number of delegates; but I judged that most of the elect were present. The conference has already been well reported and a brief note on the main discussions will suffice.

(*a*) *The New Interest in Jewry.*—The conference accepted the scriptural order, 'To the Jew first,' and at the opening session tribute was paid to the work of Dr. Conrad Hoffmann whose visit to England had aroused great interest. Jewry is now to be reckoned as one of the most fruitful of mission fields—surely a matter for thanksgiving.

(*b*) *The New Era in Missionary Work.*—This gave rise to much helpful and hopeful talk. The new era is to be one of fellowship, of partnership between the churches in the west and the churches in the east, of co-operative thinking on common problems, of co-operative planning whereby missionary societies working together shall achieve maximum results with the resources available, of an ampler evangelism wherein the manifold activities of the Christian enterprise shall cohere to serve the same great end. This is to be the era of the indigenous church. It was agreed that Bengal offered a fair field for the employment of these crystallizing principles. The discussion throughout was informed by a substantial understanding of the facts and upheld by a fine courage.

(*c*) *The Situation in India with reference to the Missionary Enterprise.*—This engaged an afternoon session. We came immediately into action with an exposition of the more important projects the Council has in hand: the plans for the promotion of evangelism, the carrying forward of the work so happily begun by the Mission of Fellowship, the strengthening of the ministry of Christian literature, the fruitful activities of the Central Board for Christian higher education, the development of a more adequate Christian rural service—the rural reconstruction unit proved a popular mouthful—the ever present task of fostering co-operation among the Christian forces and kindred

occupations. The statement was well received and it was evident that the N.C.C. had many friends in the conference. The Bishop of Tinnevelly had some wise and reassuring words to say on the Christian outlook in India in view of the coming political changes, and said them to good purpose. His tribute to the reality of the Church in India was all the more impressive because of its restraint. Dr. Hogg followed with a finely conceived and finely phrased statement on the function of the Christian college, which he interpreted as an endeavour to express the Christian way of life in a glowing fellowship. An illuminating bit of spiritual autobiography, this address made a profound impression. Altogether, it was a good day for India.

(*d*) *The Situation in the Far East with reference to the Missionary Enterprise.*—China occupied the evening session and four interesting speakers, one of them a Chinese Christian leader, expounded a situation more tangled than ours. Two impressions remain: China needs an authentic dictator, and the times are auspicious for the Gospel. The Chinese definition of CRISIS—'a danger and an opportunity'—was a word from heaven to us all.

(*e*) *Re-thinking Missions.*—This was the alluring subject set for the morning of the third day; but it was a case of Hamlet without the Prince, for Dr. Hocking, who had been expected to open the discussion, could not arrive in time. However, splendid reserves were found in Miss Ruth Seabury, of the American Board of Foreign Missions, and Professor Basil Mathews, who put up a good case, so much so that one astounded succeeding speaker said of the former's speech that 'it would have saved Jack Shepard from the gallows.' The resultant discussion revealed no enthusiasm. The best that can be said for *Re-thinking Missions* is that it has vindicated its title—by the way this same title was foreshadowed in the original resolution of the Central Board of Christian Higher Education in acclaiming the Lindsay Report—and given rise to a good deal of hard thinking; but I did not gather that those who determine missionary policy in Great Britain, and are now thinking hard, were disposed to make *Re-thinking Missions* their textbook. The discussion left untouched the one arresting recommendation of the Laymen—the unification of mission administration.

(*f*) *Rural Reconstruction.*—The afternoon of the closing day took on a rural flavour as we listened to a fine interpretation from Dr. J. H. Reisner, than whom there can be few better qualified to speak on this alluring subject. He spoke to a converted audience. Time was when the apostle of rural reconstruction was greeted with the reflection, 'Behold this dreamer cometh'; but the process of adult education has been at work and better informed board secretaries now say, 'Tell us how the thing can be done.' The boards are not now interested in the 'why' of rural reconstruction; they are concerned with the 'how'—and the expense! They want to know what is being done and how more can be done—which means I had better burn most of my rural sermons.

(*g*) *The Situation in the Mining Areas in Africa.*—Here was a striking illustration of the catholicity of the conference. Mr. Merle Davis, who is attached to the Department of Social and Industrial Research and Counsel of the International Missionary Council at Geneva, was present and gave an illuminating report of the work of the Commission that had been recently appointed to study the effect of the copper mining industry on native life in Northern Rhodesia and to throw light on the Christian obligations thereto. Mr. Davis sounded a note I heard often, but not too often—the Christian duty to society. This makes Africa at the present moment a challenging and decisive Christian opportunity. To this opportunity the fine spiritual and mental ardours of Dr. Oldham now turn.

(*h*) *Church History in the Mission Field.*—This apt to be forgotten subject occupied the closing session. It was introduced by the Rev. E. R. Morgan, who was a member of the Church History Deputation that visited the Far East last year. Unfortunately he did not get to India; but we had the pleasure of welcoming his colleagues, Professors Case and Schermerhorn. It was a pity longer time could not be given to Mr. Morgan's theme—as important as any discussed in the conference—but enough was said to bring home to all present the necessity of relating the lessons of the past to the tasks of the present. Whatever else the Church in India may discard it cannot discard church history, except at great peril.

The conference ended with a Devotional Service led by Dr. Oldham. It became a Sacrament in which we recognised afresh

that our sufficiency is of God and dedicated ourselves anew to the service of His Gospel.

Some Conference Reflections

1. The programme betrayed careful preparation. Here was economy in excelsis—economy in time, speech, pleasantry and, in a lesser degree, ideas. The range of interest was wide, but discussion never travelled far from the base of relevancy.

2. The climate was friendly—it was the season of strawberries—and the stranger within the gates was immediately at home. The new era of fellowship had begun.

3. The mood was one of confidence. These delegates had proved God in more than one crisis and in the darkest financial night of the mission board soul they had seen the lights of the Divine purpose. Compelled to retrench and re-arrange their forces they strengthened each other's hands in God and renewed courage. The spirit of defeatism was abroad on some of the roads we travelled; but it was notably absent from High Leigh.

4. The conference made for co-operation. It revealed a resolve to pull together in thinking and doing both at home and overseas that was very refreshing. In the multitude of 'May meetings' the disquieting thought arose within me that the progress of the Christian cause throughout the world is still presented in denominational departments. A united presentation of the needs of the world and the steps being taken to meet them would be more convincing than the present piecemeal presentation. At High Leigh we were led to think of the Christian cause as a whole and as a common task.

5. The conference showed no disposition to re-think its theology. It readily recognised the need for a fresh study of method, for closer co-operation with a view to the better employment of resources, and for a Christlier spirit in presenting the Christian message, but the heart of the message must continue to be the redemptive work of the Lord Jesus Christ. Hence the central place that was given throughout to evangelism.

6. The conference left one regret. Many of the delegates had to leave before the close and this seemed to me to rob the conference of some of its radiance. One readily grants that missionary leaders are men and women of many interests, the committee room is largely their native air, anxious enquirers assail them at every turn and their time is heavily mortgaged;

but this annual conference is of vital importance and it is likely to miss some greater good if the members do not stay to the end. This is a lesson to all conferences and not least to the Biennial Meeting of the N.C.C.

IV. Things at Edinburgh House

For the peace of our soul we made the mistake of anchoring too near Edinburgh House. Not only did committees and interviews call me often there: post and telephone led the same way. The big and kindly three—Paton, Maclennan and Oldham—readily gave audience and I soon discovered that India is domiciled at No. 2 Eaton Gate. Fact-finders, appraisers and others are liable to conclude that since Edinburgh House, like our own N.C.C., is an advisory and not an executive body it must therefore fail to achieve great ends; but here they blunder, in the innocence of their hearts. One could not turn round in British missionary circles without being reminded of the influential place Edinburgh House holds in the focussing of missionary interest, the dissemination of ideas and the consequent shaping of policy. It exercises this influence by the quality of its thinking, the industry and ability it brings to its task and the sheer merit of the work it accomplishes. Its range of service is wide, as these illustrations will indicate:

1. One day I joined the Advisory Committee set up in connection with the Lindsay Commission and shared their approach to two gigantic problems: The financial appeal to be launched in the early spring in the interests of Christian Higher Education in India—they are setting about this in a very business-like way—and the transfer of control of Christian colleges from the boards in the west to responsible bodies in India. In both instances some hard thinking was cheerfully done—Dr. Lindsay, Canon Davis and Dr. Macnicol were all in action—and I came away with the feeling that the financial appeal so carefully planned held a reasonable prospect of success, and that in the matter of college control a happy understanding could be reached that would conserve the claims of autonomy and at the same time maintain a vital link with the original bases in the west. This will be the way of fellowship. My contribution was severely financial. I pressed for the inclusion of Serampore and the Central Board in the spring appeal. It was gratifying

to find how early and sure a place the Central Board had won in the high places of the British missionary world.

2. A second day I colleagued with Dr. Oldham and his Africa group—happy Africa thus to appropriate Dr. Oldham—and shared with them my Indian rural experience. This was a most interesting meeting. The rural conditions of Africa differ widely from ours; but the task of building a rural order that will conform to Christian standards is as urgent there as here. We agreed that the way of the rural reconstruction unit now finding favour in India offered a hopeful approach to the situation in Africa. This touch with these blythe rural spirits from Africa was very stimulating.

3. Yet another day I found myself attached to a special committee charged with the preparation of retrenchment proposals, keeping Bengal mainly in view. I liked the way this committee faced its task. The present emergency was interpreted as a call from God to review policy in the light of an emerging indigenous church, a changing situation abroad and a static income at home. Finance was the exciting, not the real, cause of the new attitude towards missionary policy. In this meeting I entered a plea for the provision of an adequate Indian ministry.

4. A fourth day I was privileged to attend a meeting of the ad interim committee of the International Missionary Council and see Dr. Mott at work. He was in excellent form, and the summary he gave of his visit to the Near East and the Continent of Europe was in his best style. Among other matters, we discussed the results of the Mission of Fellowship and agreed that every effort should be made to extend this ministry. It was hoped, for example, that South Africa and the Near East, as well as China, Persia and the United States might come within its range.

Edinburgh House is certainly near the heart of missionary things.

V. Things Miscellaneous

1. *Mass Movement Study.*—Our friends will remember that the Council's plans for the extension of the study had been held up through lack of funds, and it was therefore with great delight we lighted on a door of hope in London. Thrilled by an address from Mr. George Ingram at a Mildmay Con-

ference, the leaders associated with the World Dominion Movement were stirred to action and came forward with a promise of co-operation. A short spell of negotiation ended with a tentative guarantee of £700 towards the expenses of the first year's work. It was anticipated that further support would be given in the event of Dr. Cochrane, who was visiting India this cold weather, being satisfied that the plans for the follow-up work were in consonance with World Dominion principles. We welcome this friendly financial co-operation which makes it possible for Dr. Pickett to complete the work he has so well begun. The new phase of the study will open on January 1, 1934.

2. *Christian Literature.*—It was my good fortune to address the annual meeting of the Christian Literature Society and the 134th Breakfast of the Religious Tract Society. Great interest was evinced in the Indian Literature Fund and the importance of Christian literature in any forward movement in evangelism was readily recognised. We obtained a promise from the Christian Literature Society of increased support, and the Religious Tract Society agreed to finance a small beginning in newspaper evangelism which we are contemplating. Christian literature is the poor relation of our Christian family. Mission boards, like missionaries, avow their affection for it; but somehow it misses the budget. All honour to the Church Missionary Society who since the inauguration of the Indian Literature Fund have made an annual contribution of £100 to its funds. Other societies are doing much in various ways; but if a balance were struck I fear Christian literature would be found subsisting on the financial crumbs that remain after the other Christian activities have had their share.

3. *Training for the Ministry.*—The centrality of the indigenous church is proclaimed on every housetop now and this gave me a chance, long coveted, to emphasise the importance of developing and maintaining an adequate Indian ministry. Here, in my judgment, is the one province in which the churches in the west can make their most acceptable contribution to the Church in India. In no quarter is co-operation more needed and yet so difficult to secure as in the training for the ministry. I put in as strong a word as I could for Serampore, Bangalore, Jubbulpore, Bishop's College, Pasumalai, and the other theological seminaries that are serving this end. Within their walls the

future of the Church in India is largely being determined.

4. *The Mission of Fellowship.*—I crossed the track of our brethren often, and every crossing was an occasion for thanksgiving. The impression made was even deeper than I had imagined. The churches in Britain heard for the first time the authentic voice of the churches in India, and they heard it not only in their own tongue, but in the familiar accents of a spiritual vernacular that is the heritage of the Church Universal. Among other things I was told (1) at the final Thanksgiving Service in St. Paul's when Bishop Bannerji preached, for the first time in its history every member of the Chapter—Dean Inge was in the procession—attended; (2) one of their meetings in Edinburgh is recalled as the most impressive missionary meeting within living memory; (3) in Glasgow, an address by Principal Varki sent some 500 Presbyterian ministers back to their studies—and self-examination.

The Mission of Fellowship has not only demonstrated the reality of the Church in India and given a new glimpse of the Church Universal; it has provided the key to the unfolding of future missionary policy—the Christian enterprise throughout the world conceived as a fellowship of service shared by the churches of the west with the churches of the East.

5. *The 'Groups.'*—I had no access to a house party and cannot therefore speak from the inside; but I had much discourse with some who were 'far ben.' They were not altogether convincing in their testimony. This much is clear, that lives are being changed—surely a tremendous achievement—and religion is becoming the supreme reality to many who had hitherto contrived to ignore it. Faithful friends are already reminding the leaders of dangers in the movement. I see two—the Group doctrine of guidance and the obscurity of its finance; but I believe, in the Groups as elsewhere, the Spirit of God is on the march. In Britain, as in India, I found widespread expectation of a coming spiritual awakening.

VI. Some Other Things

I saw Scotland beat England at Association Football and was glad. Harry Lauder led the community singing and the crowd of 135,000 was reminiscent of an India *mela*. A glorious motor run through the Highlands completely obscured my international

vision. I saw the 'wild flowers spring' and heard the 'wee birdies sing' on Loch Lomond side and watched more than once the sun set on the hills of Skye; I followed the fortunes of Prince Charlie from dark Loch Shiel to darker Culloden and drank again from the clear spring of Highland chivalry. I saw the Highland crofter at work and thought kindlier of the Indian ryat. From the bridge that spans the Tay at Perth—my own fair city—I stood, where John Ruskin had often stood, and looked again on one of the finest views in the British Isles; with an old friend I watched a still finer view—the smoke rising from the chimney-stalks in and around Glasgow telling us that the wheels of industry were beginning to turn again.

I found much ignorance concerning India—due mainly to an inadequate press and the multiplicity of other and nearer interests—but never a lack of friendliness, and always a desire for first-hand knowledge. I spent one great night with London Baptists and enlarged on 'What the Baptist Missionary Society means to the Christian Cause in India,' forgathered one happy morning with the Foreign Missions Committee of the Church of Scotland and had many conferences with mission secretaries—notably those of the London Missionary Society and Church Missionary Society—all of whom were exceeding kind. Time and space rule out Rotary clubs, Bible Society meetings, Conciliation groups, a month's experience as an officiating parish minister, re-unions with old friends, hours spent in reading Mass Movement manuscripts and answering queries from Dr. Mott, Edinburgh House secretaries and others; but I must make room to acknowledge the invariable kindness we received wherever we journeyed and the very deep interest we found distributed throughout the churches in the National Christian Council and its work.

It was our happy responsibility on the return voyage to accept the guardianship of a little maid five months old—the adopted child of an Indian missionary home—and bring her safe to Bombay. Thus it is still true, as Mr. Maclennan has reminded us, 'A little child shall lead them.'

NATIONAL CHRISTIAN COUNCIL
16-11-33 NELSON SQUARE, NAGPUR

PRINTED AT THE WESLEY PRESS AND PUBLISHING HOUSE, MYSORE CITY.

605/33F.-38.

22nd. December 33.

Dear Mr. Hodge,

Your "Impressions" and the letter accompanying it reached me all right. It makes a delightful reading and I enjoyed its contents. The whole of the matter in the "Impressions" is treated so nicely in words well chosen that they are sure to appeal to the hearts of those who care to read them.

A few weeks ago, in our Evangelistic Compaign Committee meeting of which I am privileged to be the Convener, Bishop Kennedy told us that you have very kindly consented to join us and give us your services. The announcement was received with gladness and satisfaction and we all are looking forward to meeting you at that time.

It is gratifying to note that your furlough has proved to be one of real service and I trust that Mrs. Hodge and yourself have returned to India with renewed energy and vitality to carry on the onerous task of the National Christian Council.

Dr. John Mott, so well known all the world over for his verdicts based on experience, is right when he says that the finances of the Council should be domiciled. Let us follow his advice. I feel sure our endeavours along this line will not fail us. I shall be sending a small contribution next week which I am able to collect here for the N.C.C. which may kindly be accepted. The N.C.C Review will have a place in my office and I shall see that a few more people in our parts take interest in it.

Many warm and hearty Greetings for the Christmas and New Year to Mrs. Hodge & yourself.

I am,

Yours sincerely,

- [illegible]

BIHAR & ORISSA CHRISTIAN COUNCIL.

File

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres: Rev. M. A. Pederson, Kaerabani, Santal Parganas.
Secretary: Mr. R. P. Pryce, Daltonganj, E. I. R., Palamau.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

Oct. 17th 1933.

To. Rev. P. Atwal.
Ranchi

Dear Mr Atwal,

Please see Item of Business No. 14. page 4. of the Minutes of the Executive Committee which was held last month. It reads;- "A resolution on this subject)COMMUNITY SCHOOLS-(was received from the Rural Reconstruction Committee which arose out of suggestions made by Mr. N.K.Roy for the desirability of establishing at least one Community School on an experimental basis and his offer to train teachers on Community School Lines. It was resolved that the larger Missions of the Province (Viz;- the C.M.S.. the S.P.G., Lutheran , and the S.M.N.C.) be acquainted with Mr. Roy's suggestion for establishing a Community School and they be requested to consider the proposition with a view to starting such a school or schools"

If you wish to get any further information in the matter please write to Mr. Roy, Deputy Registrar of Co-operative Societies, Cuttack, Orissa.

Yours sincerely,

R.P. Pryce

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.
[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI. (Behar) India.

Secretary: P. HURAD,

No. 582/33/E-38'

Dated the 8th. December *19.33.*

Dear Bishop Lapp,

I read out your last Post Card to the Committee and they appreciate very much the way in which you take interest in our forthcoming Evangelistic Campaign week. You services will be utilised for Ranchi centre only . During the week morning time will be specially devoted to Convention type of meetings and in these you will be one of the speakers. Specailly during these morning hours you will be called upon to address the audience. Our audiences will chiefly consist of the local aboriginal Christians (and aboriginal non-Christians) who form the bulk of the Christian community here. Of course there will be a fairly good srinkle of Hindus and Mohamedans. We have a very strong community of Indian Christians here and 2 to 3 thousand people are expected to take part in the gatherings.

As to subjects nothing special was mentioned but may I suggest a few? In these days very few people realise that they are really sinful and we need a Savior. Will you kindly take up such subjects as "Consciousness of Sin", "Jesus the only Saviour", "Surrender to God" and "New Life" etc. These are only my suggestions. You can take up other kindred subjects suitable.

I trust these subjects will be very suggestive and helpful for the uplifting of the religious life of the people here.

The afternoon meetings will be devoted to witnessing for Christ.

I hope I have given you some idea of the things you wanted to know. If you need further information please drop me a line or two and greatly oblige.

With sincere hearty greetings and kind regards,

Yours sincerely,

571/33/E.-20. 38

13th. November 33.

Rev: W. Radsick,
Baithabhnnga,
Assam.

Dear Mr. Radsick,

I trust Rev: Johan Tiru must have by now reached his destination and has reported himself to you on duty, and has also begun his work in right earnest with a prayerful heart. May God bless him and make him a good pastor.

From recent letters from Koronjo I find that the Rev: Mansidh Hemrom is still here and has not been able to leave for Assam. I understand he is waiting for funds to enable him to go.

In this letter I specially wish that you will please send me by return of mail the names of all our pastors in Assam with their proper addresses, post office, district etc. This is required for the next Mission Directory to be issued in January next. Please treat this as urgent.

Now the cold has set in here. We are all doing well and hope this messanger will also find you hale and hearty.

With sincere Yishusahay from my family and myself.

I remain,
Yours very sincerely

Roberts

560/33/F.-38.

8th. November, 33.

Bishop G.J.Lapp,
Mennonite Mission,
Dhamtari C.P.

Dear Bishop Lapp,

I must thank you for your letter of the 17th. ultimo for your kindly promise to come to Ranchi for the Evangelistic compaign week. Our Committee again met and they have changed the dates from January 23rd. to February 26th. It is said that during January it sometimes becomes very chilly and people will suffer in open air meetings. I trust these dates will suit you as well.

Our Committee meets on the 16th and I shall then be in a position to give you a general idea of the subjects on which the Committee wishes you to address the meetings.

May K our Lord and Saviour help you and give you a leading in the work which lies before us.

Yours very sincerely,

[illegible]

487/33/F.-38.

23rd. October, 33.

Dear Mr. Crow,

I believe you are going out to fetch Mr. Jackson. But I should like to know if I should send out a notice to the prominent members of both the churches to meet Mr. Jackson on the 26th., 3 p.m. Could you tell me where we meet, at the Bishop's or in my Office.

With regards,

Yours sincerely,

Rev: A. S. Crowe,
15, Purulia Road,
Ranchi.

495/33/F.-38.

24th. October 33.

Dear Bishop,

Mr. Crowe suggested that this time we should have our meeting at your Lodge. Mr. Jackson of Benares will be with us. Mr. Crowe I trust has already told you about this. I am Sending you just a dozen notices which please distribute amongst those of your mission leaders. If you need more please let me know to-morrow.

Yours sincerely,

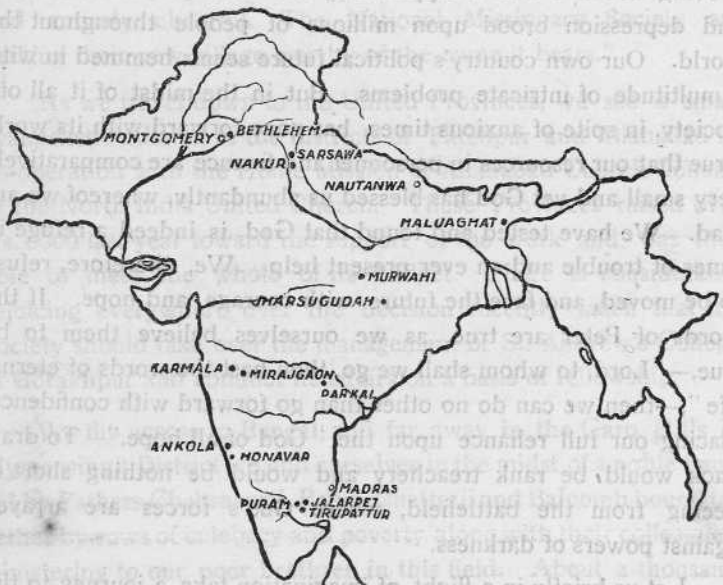
The Bishop of
Chota Nagpur,
Ranchi.

THE

NATIONAL MISSIONARY SOCIETY OF INDIA

N.M.S. Sunday, Nov. 12, 1933.

A CALL TO PRAYER AND SACRIFICIAL GIVING



"Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." Lk. 12:32.

N.M.S. SUNDAY—THE 12TH NOVEMBER, 1933.

To

ALL CHRISTIAN CONGREGATIONS, FRIENDS AND SUPPORTERS OF THE NATIONAL MISSIONARY SOCIETY OF INDIA.

Dear Friends,

After another year of toil and prayer we approach once again the N.M.S. Sunday, and this Call to Prayer is sent forth in order to help in preparing for the Annual N.M.S. Festival. We continue to live in the midst of hard and anxious times. So many of the Conferences called to deal with international difficulties are proving abortive and disappointing, and unemployment, poverty and depression brood upon millions of people throughout the world. Our own country's political future seems hemmed in with a multitude of intricate problems. But in the midst of it all our Society, in spite of anxious times, has gone forward with its work. True that our resources in personnel and finance are comparatively very small and yet God has blessed us abundantly, whereof we are glad. We have tested and found that God is indeed a refuge in times of trouble and an ever present help. We, therefore, refuse to be moved, and face the future with courage and hope. If the words of Peter are true, as we ourselves believe them to be true,—"Lord, to whom shall we go, thou hast the words of eternal life",—then we can do no other than go forward with confidence, placing our full reliance upon the "God of all hope." To draw back would be rank treachery and would be nothing short of fleeing from the battlefield, where God's forces are arrayed against powers of darkness.

Let us briefly in a flight of imagination take a journey to the various fields of our Society. Let us begin with the north. The very first field of our Society, Montgomery, started in the Punjab in 1906 has seen developments that bring us hope and cheer. Our friend, Prem Chander, carries on evangelistic work with unabated zeal. Dr. Hari Ram, with his colleagues at Okara is very busy in his Christian medical service in the area round about this centre. The new Church building, the foundation stone of which was laid by Sadhu Sunder Singh, continues to attract worshippers at

the weekly Sunday Services. The village Bethlehem has found its "guide, philosopher and friend" in Miss Komolini Sircar. The simple village schools, the dispensary and attempts at the uplift of this rural tract have elicited commendation from no less a personage than Mr. F. L. Brayne, I.C.S., Commissioner of Multan Division and author of many books on rural uplift at his recent visit to the village. The Right Reverend the Lord Bishop of Lahore also paid a visit to this field and recorded his impressions in the Lahore Diocesan Magazine. He says: "What Miss Sircar has accomplished shows what can be done by a woman of culture and education harnessed to a deep love for the people and an outlook which is so completely Christian because she is optimistic and entirely cheerful. The National Missionary Society are making their new village worthy of the name it bears."

As we travel down to the United Provinces, we see a small evangelistic mission in the districts of Fatehpur and Allahabad in co-operation with the Home Mission of Allahabad Church Council of the North India United Church. These Provinces raised over Rs. 6000 last year toward the support of the work and was thus able to meet the whole of its budget. There is considerable rejoicing everywhere over the decision recently taken that the Society should take over the management of St. Andrew's College at Gorakhpur and conduct its affairs on a basis of fellowship.

We flit across to Bengal, and far away in the Garo Hills in Mymensingh District we find ourselves in the midst of a noble band led by Fathers Chakravarti, Panja, Chatterji and Balcomb bound together by vows of celebacy and poverty along with their colleagues, ministering to our poor brethren in this field. About a thousand Christian believers form the Christian Church in these hills. A small sisterhood also carries on its work under the same vows as their brothers. The Metropolitan Bishop of Calcutta visits this field periodically and speaks very enthusiastically of the work that is being done. When we come down to Calcutta to ask how this work is supported, we are informed that faithful brethren and sisters in Calcutta have cheerfully assumed this responsibility in full.

We shall now go toward Western India, but on the way shall stop for a while in our imagination in Orissa and the Central Provinces. The great Lutheran Church in our country, which mainly exists in South India, has rallied its forces together to support two missions far away from its own borders and through the N.M.S. as its missionary expression has made itself responsible for maintaining a field in Orissa at Jharsugudah where Dr. Nallathambi and Rev. Amos Bara with their colleagues carry on evangelistic and medical work. Its other field is at Murwahi in the Central Provinces, on the border lands of the Rewah State, which refuses to welcome Christian Missionaries. Rev. S. Gnanabaranam and Mr. Benny carry on faithfully in loneliness their evangelistic and medical work.

We are now ready to enter Western India. In the midst of peculiar difficulties the work has been carried on in Karmala in Sholapur District, and Mirajgaon in Ahmednagar District. We also carry our activities into certain parts of the Nizam's Dominions. About two hundred Christian believers are found in these fields, and an evangelistic staff of eight persons was engaged in service all last year.

In addition to these fields a visit to Honavar is also most worth while. Let us take a coastal steamer from Bombay and after a voyage of 24 hours we find it calling at Honavar. The ancient Syrian Church carries on, through our Society, its Christian educational and evangelistic work. In this place Achan (Father) Philipose is the Principal of a most efficiently managed High School, who has made the school entirely self-supporting. Three other small schools are also maintained for little children in smaller places. The evangelistic work in Karwar, Aligaddi and other places is under the care of Mr. P. S. Mathai.

We shall now travel across to the Dominions of Hyderabad, and shall stop for a while at Parkal. Evangelistic work in this district is entirely supported by the Anglican Church of the Diocese of Travancore and Cochin. As a result of a small medical

and evangelistic work, over two hundred believers have been gathered into the Christian fold either as members or adherents.

We end our journey in the South by sojourning in the Tirupattur Field. The two well-known Brother Doctors are ever busy along with their colleagues in their faithful ministry. "The Mother in Israel", Mrs. Shreenivassa, I.E.S. (Retired), is also at the Ashram attending to the needs of women. The Christian temple has already been completed which is the joy of all worshippers that enter its precincts with bare feet.

Nearby is the Jalarpet Station, where our brother Gopalasamy carries on his evangelistic work in company of his colleagues. Travelling by bullock cart we reach our last southern outpost and remain for a while with our sisters Miss Jeyamoni Taylor and Mrs. Chellasamy. The work was started by the former in 1924 and today about 60 souls have found in Christ their Saviour and Lord. A Church is in sight now, the Foundation stone of which was laid by the Right Reverend Bishop Abraham Mar Thoma, President of our Society, on 15th June this year. Rs. 2,000 have already been raised for the Church and an equal amount remains to be collected. The edifice has been designed after the Dravidian style of architecture, and will accommodate some 400 worshippers. Nine faithful workers minister in this field, one of whom is Mr. Immanuel Das, a graduate in Divinity. Mrs. Das, a trained nurse, who has resigned a lucrative appointment under the Government is in charge of the Maternity and Child Welfare Centre. Weaving industry, Village school work, Welfare Centre and ministry to lepers are the different features of the ministry of faithful hands in this field.

It is this rapid survey of the work of the Society that is brought before Christian people throughout the country on this day of prayer for their thanksgiving and intercession.

The Society on this day renews some of the requests which it has made from time to time :—

1. That all of us take pains to secure information concerning the work of the Society. No better medium for communicating

news can be recommended than the N.M.I. (N.M.S. Intelligencer) in English, the Deepikai in Tamil and the "Qasid" in Persian Urdu. These periodically suggest topics of prayer.

2. That daily intercessions for the work of the Society be offered at the Throne of Grace.

3. That in each place a band of faithful friends should form itself into a "Branch" raising regular support for the work of the Society. It is this faithful and regular support that is the need of the hour. The Society incurred a debt of about Rs. 3,000 on its last year's working and our total indebtedness has reached the appalling figure of Rs. 27500. Our efforts need to be redoubled.

4. That on the "Day of Prayer", in addition to Church Services, a special United Service be held at a suitable centre and addresses be given for which material is found in this Call to Prayer, and united thanksgiving and intercession be made before God. We hope that offerings will be sacrificial and abundant on this day and *we beg that they be transmitted to the N.M.S. Office, Vepery, Madras, in the week following without fail.*
Let us thank God for :—

(1) Upholding our faith in a year of difficulties,

(2) For His all sufficient grace in the midst of financial depression, and for the assurance that He can never fail us.

(3) Let us thank Him for the faithful ministry of all our friends in the various fields upheld by Him in their loneliness, giving them the cheer of His constant presence.

(4) Let us thank God for the Christian rural service in the village of Bethlehem, under the care of Miss Komolini Sircar ; for the ministry of Fathers Chakravarti, Panja, Chatterji and Balcomb in the Garo Hills; for the work of doctors and workers in Jharsugudah and Murwahi ; for Achan Phillipose and Deacon Mathai in their ministry for the small communities and workers in Western India ; for Brothers Eapen and Thomas at Parkal in the Nizam's Dominions; for the faithful work at the Tirupattur Ashram, and for our doctors and colleagues, for our sisters Mrs. Shreenivassa, Miss Jeyamoni Taylor and Mrs. Chellasamy in their work

among women ; and for our friends Mr. and Mrs. Das who have recently gone to the Puram field. Let us also thank God for all those whose names have remained unmentioned, but who in humble walks of life have shared with others the beauty of the Christian message.

(5) Let us thank God for all the progress made in the cause of Church Union.

(6) Let us thank God for the work of the Mission of Fellowship in Britain during the last year, and for the new visions that have come to the Church as a result.

(7) Let us thank God for opening the way for the Society to take over the management of St. Andrew's College at Gorakhpur. Let us pray :—

(1) That now when we are on the eve of political changes in the Government of the country, God may give grace to those who name the name of Christ to realise their Christian civic and rural responsibility to their neighbours in the India to be.

(2) That in these days of financial depression and unemployment, when myriads suffer untold hardships, that nations may turn in a new way to God and to the re-discovery of His will, which is the only abiding solvent of all our problems. That days of relief and prosperity may speedily be restored.

(3) That the Missionary Societies at work in India at the present stage of their work, when through commissions all their work is being re-examined, may be given wisdom from God in so centering their work in the Church on the field that a new era in fellowship in service may be ushered.

(4) That all " Branches " of the Society may abound unto all good works, and that greater financial support in these days of difficulties may be forthcoming, and that all of us secure information concerning the work of the Society from time to time, and make it a matter of our daily intercession.

(5) That each Province may place before itself the ideal of self-support.

(6) That the Committee in charge of St. Andrew's College may be given wisdom and help from on high.

(7) That the challenge of East Africa to "go over and help" may be answered as God would have it answered.

(8) That the tour of Bishop Abraham and Dr. Forrester Paton on behalf of the N.M.S. and the Y.M.C.As. in North India be abundantly blessed of God to the furtherance of His Kingdom.

(9) That God may strengthen the Secretaries of the Society, its President, and the Council and the Executive Committee in all their undertakings.

(10) That the meeting of the Triennial Council to be held at the end of the year may be a time of great inspiration, and that new visions and strength to fulfil them be vouchsafed to the Society.

Yours on behalf of the Society,

(BISHOP) ABRAHAM MAR THOMA, *President.*

N.M.S. OFFICE,
Vepery, Madras.
15th Septr., 1933.

A. C. MUKERJI, *General Secretary.*
P. V. KURUVILA, *Hony. Treasurer.*

Memo No: 439-58/33/F-44
Dated Ranchi, the 18th October 1933.

Chairman,

Kindly arrange to observe the N. M. S. Sunday on the 12th of Nov'r & also to take special collections for which make an announcement ere we earl[illegible]

Send in the collections to the Treasurer of the Council at your earliest convenience.

Yours sn
[illegible]

No 393/F-38/33.

13th. October 33.

Bishop G.J. Lapp.
Mennonite Mission.
Dhamtari. C.P.

Dear Bishop,

Ranchi churches both Anglican and Lutheran have decided upon having an Evangelistic week campaign towards the end of January next beginning from the 23rd.

You have very kindly shown your willingness to help us on such occasions. I made mention of your name in our special committee appointed for the work and of which I have been privileged to be the convener. I shall be much grateful if you could come over here and stay with us for a week & address our audiences in Hindi.

We are prepared to give you 3rd. class raliway fare both ways, which you said you would accept, when we met at Nagpur last December. I hope the dates will suit you. The campaign will surely be made a success if we all cooperate in this noble task.

Hoping to hear soon and thanking you in advance,

I remain,
Yours very truly,

[illegible]

First Principles
OF
"THE WAY OF ESCAPE"
FROM
The Present Economic Depression.

In these days it may safely be assumed that Public Opinion recognises the right of every man, woman, and child, not to speak of animal, to a just share in the "wealth" of the nation, in the shape of food, clothing, housing, services and amenities.

But it does not appear to be admitted by all that everyone should contribute equally towards the production of that *wealth* by *equal distribution of work*, though the evils of enforced idleness may be recognised. "Work" is not necessarily Manual Labour (I *Sam. XXX 22-25*).

The following ideas seem to be prevalent, or are forcing themselves on the Public Conscience :—

1. That *speculation* is one of the causes, if not the primary cause, of booms, slumps, and their accentuation; apart from placing greater financial burdens on industry.

   We are told—"The love of money is the root of all evil." *Money* is therefore an article of *the market places* only so long as people desire or worship it.

   We are also told "Little children, keep yourselves from idols."

   "If we say we have no sin we deceive ourselves and the truth is not in us."

   "What but Thy Grace can foil the Tempter's power ?"

2. That no practical method has yet been found of reconciling *limited* consumption with *unlimited* production. But why "*limited*" or "*unlimited*"? Are they not the effect of "*the love of money*"?

3. That the rapid advance of invention and technique very rapidly renders machinery obsolete ; (a) often putting further debt on the shoulders of industry—*top-heaviness of the market ;* (b) throwing more men out of work, which reduces purchasing power ; (c) forcing the discard of weak producers and distributors by bankruptcies and liquidations, thereby still further increasing unemployment—*waste.*

True that no practical solution of any one of these problems has been found, because they are interdependent.

We are told that "*experts disagree*" on these subjects, as they generally do in others. Is this not because each takes up the whole question in a frame of mind filled with preconceived ideas, those he has painfully acquired, or which are the result of environment? The Expert seems to examine each *grain* or "*corn in the ear*," separately, and writes of them as they are, forgetting that—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In other words a vital change in attitude of mind and heart must be followed by an equally vital change in structure and appearance of each single one of these "*corns of wheat*," before we can hope for "*much fruit*."

This change of heart and mind can only be brought about by claiming the benefits of the Self-sacrifice of Him who, being God, became man and suffered that we might Live in Him, and He in us.

So far, every suggestion for change, reform, has been made on the lines of *patchwork*, and without that basis of self-surrender, forgetting the proverb about patching old garments with new cloth, or putting new wine into old skins, and the warning that the heavens and the earth would be changed as an old vesture (*Ps. CII. 26. Heb. XII. 26*). Every suggestion which retains the *old garment* of the *Profit* system must be discarded.

What then are we aiming at in all our discussions of the "Economic Depression?"

Is it not a fair division of the *wealth* of the nation? President Roosevelt's book "Looking Forward," seems to recognise that, if the brief telegraphic summary be correct.

Then, to attain our object the following steps must be taken as a preliminary:—

1. All speculation must cease.
2. Production must be controlled or *planned*, as it was in the last "Great War" on the physical plane; for this is a *war* in the spiritual plane — an "Economic War" it has been called by Experts.
3. A new form (basis) of *money* must be brought into use, based on a fair *ration* of *wealth* for each individual. Perhaps our present form of internal currency is so based, consciously or unconsciously.

There must be also sufficient to provide *rations* for animals and machines.

A well-known banker has said that his circle now recognises the danger, or impossibility, of issuing loans for longer periods than ten years, owing to the afore-mentioned rapid increase of technical knowledge, and he was even better satisfied with the limit imposed by Leviticus XXV. This would entail amortisation within that period (seven years), or *writing off* (down) at the beginning of the "Sabbatical Year"—a general *clean up*.

How much preferable to the waste and misery of bankruptcies, etc.

4. A method of getting all men to work, *Equal Distribution* of *work* must be found. Something is being tried in the Coal Fields (Blaenavon ?). There is another method of making a start in that direction even under present conditions.

Now the Consumer's Co-operative Movement, as expressed in the Retail Societies, The Co-operative Wholesale Societies, and the various dependent Producing Societies, and the Building Societies, meets the requirements of items 1 and 2, above. For in this Movement :—

(a) Shares are always issued at par.

(b) Production and purchases are only undertaken to supply a genuine need, and a genuine demand expressed democratically by the Consumers (members) themselves ; it is undertaken in the genuine spirit of service, and not on a demand artificially created and stimulated by skilful advertising, which is not always strictly truthful. Hence there is no excess of Demand or Consumption over Production.

(c) Co-operative Societies alone trade without the "profit" motive ; "Surplus" being returned to purchasing members as discount in cash or benefits.

Closely examined it will be found that this Movement renders the remaining items easier of attainment, even if it does not actually meet their requirements.

This may entail the surrender of a certain amount of so-called individual freedom, but the recompense is to be found in the fulfilment of duty to our neighbour, as part of the social body, thereby fulfilling the Law of Love.

"Insomuch as ye have done it to one of the least of these My brethen, ye have done it unto Me."

The Communist is amongst those of whom it was said—"The Kingdom of Heaven suffereth violence, and the violent take it by force." *But*, let them note the commencement of that quotation "And from the days of John the Baptist until *now*." It is not possible *now*, though attempts may cause untold misery; for "Thine is the Kingdom, and the Power, and the Glory for ever and Ever, *Amen!*"

The Consumer's Co-operative Movement could not have grown as it has without the display of the Spiritual virtues of Self-sacrifice, Loyalty and Neighbourliness, which is Love.

EACH FOR ALL AND ALL FOR EACH;

EACH AND ALL FOR GOD!

Published by The Rural Reconstruction League of India, 17, Montpellier Terrace, Cheltenham.

G. Hooper, Printer, Suffolk Parade, Cheltenham.

File

MID-INDIA REPRESENTATIVE CHRISTIAN COUNCIL

14/8/33

THE REV. F. H. RUSSELL, M. A., D. D.
SECRETARY-TREASURER.

RATLAM, C. I.

No. 617-1989

August 10, 1933.

Mr. P. Hurad,
Ranchi.

Dear Mr. Hurad:- "Call to Evangelism" in Hindi.

Many thanks for your letter of the 5th. August, just to hand. I shall be very glad if the translation we have prepared of the "Call" will save you trouble, and serve your purpose. I am asking the Manager of the Mission Press, Jubbulpore, to send you a copy of the Hindi translation, which is to appear in this week's issue of the Sahayak Patrika. I am also arranging with the Press to print the required number of copies of the "Call" in Hindi as soon as I have heard from all interested.

With kind regards,

Yours faithfully,

F H Russell

File

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
Vice-Pres: Rev. M. A. Pederson, Kaerabani, Santal Parganas.
Secretary: Mr. R. P. Pryce, Daltonganj, E. I. R. Palamau.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

Aug. 7th 1933

My dear Hurad,

I am in receipt of yours of the 5th with enclosures., and have to-day written to Rev. Russell of the Mid-India C. Council expressing ~~yo~~ our pleasure in being able to co-operate with them in the Hindi translation of the "Call to Evangelism" and ordering one thousand copies of the same. It would have been quite hopeless sending around to the different Missions and Churches first of all asking for their orders. So I felt I had to take it upon myself to order directly what I thought we could conveniently use here in Bihar.

It appears that our President is unwell. I have had no reply from him to quite a few letters I have sent and to-day have written to Rev. Perfect enquiring about him.

With thanks and greetings,
Yours sincerely,

R P Pryce.

File

BIHAR & ORISSA CHRISTIAN COUNCIL.

President: Rev. Canon S. K. Tarafdar, C. M. S. High School, Bhagalpur.
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Secretary: Mr. R. P. Pryce, Daltonganj, E. I. R. Palamau.
Treasurer: Rev. J. Lakra, Gossner High School, Ranchi.

Daltonganj.

August 1st. 1933.

Rev. P. Hurad,

The Gossner Church. Ranchi.

Dear Mr. Hurad,

I am most grateful for your help in the matter of getting the "Call to Evangelism" translated into Hindi and having it printed for general distribution. Yes, go ahead and insert it in the August number of your "Gharbandhu; kindly send me a few copies. Then in addition kindly get 1,000 copies of the article printed off in pamphlet form in Hindi. It will be a six page pamphlet and a thousand will cost not more than Rs 15. Kindly get your press Manager to send me an estimate so that I may inform the Exec. Committee of the probable expense.

I shall be glad to know also whether the press Manager will be willing to send it out by post if I supply him with a list of names and addresses to whom it should go and the ~~nu~~ number to be send to each. Kindly send me a ~~few sample~~ proof copies of the pamphlet in Hindi as soon as it is ready.

With thanks,

yours sincerely,

R. P. Pryce.

BRITISH
CHURCHES of CHRIST
MISSION.

File

Church Council
Received 25.7.33
Register No. 126
Date 21.7.33
File 38
Reply No.
Date

CHRISTIAN MISSION,
DALTONGANJ, E. I. R., BIHAR.

25/7/33.

July 21, 1933.

Rev. P. Hurad,
Ranchi.

My dear Mr. Hurad,

Mr. Philip, of the N.C.C. has asked me to have this English leaflet translated into Hindi and published in Christian Vernacular newspapers. I shall be glad if you would undertake to have it translated into Hindi and printed in your "Gharbandhu". Kindly let me know whether you can get this done so that if the B. and O. Exec. Committee may decide to have it in leaflet form in Hindi it can be printed when the type is set for it for the Gharbandhu.

The Rural Reconstruction committee has not met at all so I am unable to reply to your query as to whether we may be able to help you and in what way.

With Christian Greetings,
yours sincerely,

R. A. Pyle
Sec

Reprint from 'The National Christian Council Review.'—August, 1933.

A CALL TO EVANGELISM

THE call to evangelism which is always before the Christian Church comes to us with a special urgency during these days. The economic and political conditions in the world today are causing distress and anxiety to people in almost all countries. These are helping the spread of unbelief and the breaking away from religion. But at the same time there are many evidences that the human heart is seeking for God. In India the times are specially momentous. Amidst many things that appear as resistance offered to the Christian message, there are unmistakable signs that the Gospel is winning its way. The new interest in rural reconstruction and in the removal of untouchability with its discovery of the desperate need of an adequate spiritual driving force; the remarkable movement in the Andhra country where caste people impressed by the changed lives of outcastes are coming to Christ; willingness everywhere to listen to the Christian message; and readiness to read Christian literature—these are but some of the factors that call the Christian Church to a forward movement in evangelism.

With considerations such as those mentioned above in mind, the National Christian Council has been urged by Christian groups and Church bodies to inaugurate a Forward Movement in Evangelism. As the result of conferences held with representative leaders from all parts of the country and after careful consideration of the whole matter, the Council adopted the following resolutions at its last meeting in January, 1933:

'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.

'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.

'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.'

It is not without significance that this call to a forward movement in evangelism comes at a time when Christian Churches and Missions are facing acute financial stringency. May we not believe that in these circumstances God is visiting His Church with the purpose of enriching its life and work? Is He not disciplining us, through these difficulties, to place reliance on divine rather than on human resources? And this is the message that comes to us also from that memorable gathering last year of representatives of the Christian Church from all over the world held at Herrnhut, the headquarters of the Moravian community. The Christian Church throughout the world has once again been recalled to the vision of a triumphant Gospel in the midst of a modern world. The remarkable missionary achievement of the small Moravian Church reminds us that great things can be achieved by loyalty to the Crucified Saviour and absolute trust in God's resources. 'Moravian Missions were conceived in the midst of most baffling and discouraging conditions. Through all the years they seem to have specialised on the impossible. They have entered the most difficult, most isolated, most uncongenial, most unhealthful, and most dangerous fields. They have sought to minister to some of the most debased, stolid, and enslaved peoples, such as the slaves of the West Indies, the Hottentots of South Africa, savage tribes of North American Indians, the Bushmen of Australia, and lepers of the Near East. Their history constitutes an unbroken record of miracles—a convincing evidence of the reality and conquering power of the Christian faith.' The Moravian Missions which have done so much in all the continents for the spread of the Gospel 'were the creature of the Spirit of God working at a time of widespread depression and in hearts

prepared by sore adversity.' We therefore may well believe that times of depression such as we are passing through now are designed by our Lord to be times of elevation that should prepare us for manifestations of divine creative energy.

We dare not, however, face the evangelistic opportunity of today without an examination of our own position. We have to remind ourselves that the Gospel of Jesus Christ is far from being embodied in the life of the Church. With the denominational divisions and also the divisions derived from the social cleavages of the country the unity of the Church is sadly broken. We have to acknowledge with deep humility that the Christian community has not always exhibited within its own borders the spirit of brotherhood. We have also to admit that the Christian community has not manifested a wholesome spirit of revolt against all things contrary to the spirit of Christ in our present social order or in our national and political life. We have not been in earnest quest of the spiritual power and resources available to us in Jesus Christ and His Holy Spirit for our own renewal and for the transformation of those around us. All this we have to admit with an overwhelming sense of failure and unworthiness.

These failures, however, should not deter us from going forward in God's strength in our evangelistic task. By the very attempts we make to fulfil this supreme duty of ours, may we not hope that we shall be compelled to examine ourselves to see if we are fit channels of God's grace and redeeming love to others? In the economy of God's kingdom what really counts is the sincere and earnest effort continuously made to attain the great objective rather than the actual achievement itself. We find this illustrated in the history of the Church again and again. The Churches established by St. Paul were by no means perfect; and yet for the completion of the divine work begun in them as well as for the spread of Christ's Gospel in the world around them, their witnessing, with all their imperfections, proved to be fruitful.

And have we not cause for thanking God for making use of the life and witness of the Christian Church in India, weak and full of blemishes as she is, for the fulfilment of His purpose? If the people of our land are stirred today, as never before, over the evils of untouchability and if they are now doing things for

its abolition which would have been impossible to think of two or three generations ago, is it not in a real measure due to the witness of those pioneers who, actuated by the spirit of Christ, went to these despised people and served them in lowliness and love? If in India there is emerging a new sense of the worth of the individual apart from considerations of the caste or community to which one belongs, is it not again due to what Christian people have been doing to exemplify in their lives, however imperfectly, the great teaching of Jesus Christ about the value of human personality?

Facts like these should at once humble us and encourage us. We have to humble ourselves before God and ask His forgiveness for our share in the evils of the present day. We have also to take courage in the thought that God is making use of our Christian witness, feeble and halting as it is, for the fulfilment of His eternal purpose. When we who profess to be followers of Christ through repentance and renewed consecration to God's purpose, prepare ourselves for the task of evangelism to which He is calling us, who can set any limit to what God may accomplish in us and through us? Any special or forward movement in evangelism should therefore begin with repentance and be carried on in abounding faith in God's resources.

For the task before us we are wholly insufficient. Let this ancient prayer of the Church be our prayer also in these days:

> 'Come, Holy Ghost, our souls inspire
> And lighten with celestial fire.'

On behalf of THE NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON,

V. S. DORNAKAL, *Chairman.*
P. O. PHILIP } *Secretaries.*
A. B. VAN DOREN }

SOME PRACTICAL SUGGESTIONS

Prayer

Prayer groups may be formed in each congregation or existing prayer groups may be asked to pray regularly for special evangelistic efforts.

More and better devotional literature may be circulated.

Prayer groups may be kept in touch with the work of evangelism in other centres and other countries with a view to help them in intercession for the whole movement.

Preparation

Retreats for pastors, Christian workers and lay members of the Church may be occasionally held.

United conventions or special missions for the deepening of spiritual life of the members of the Church may be arranged.

Vacation courses for systematic Bible study for voluntary workers.

Courses for the study of methods of evangelism, with special reference to local conditions.

Summer schools for giving training in methods of lyrical evangelism.

Intensive work among those of the Christian community still outside the full membership of the Church.

Methods

Organising evangelistic weeks and special weeks or periods for the sale of Christian literature.

Gospel teams of voluntary workers for preaching the Christian Message and for service among the needy.

Enlisting voluntary workers from churches, schools and colleges for village work.

Note.—A section of THE NATIONAL CHRISTIAN COUNCIL REVIEWS is devoted to Evangelism. In this section reports of work done in different areas and information about helpful methods are given every month. Editors of vernacular Christian papers, pastors and other leaders are requested to give publicity to the information given in this section.

PRINTED AT THE WESLEY PRESS AND PUBLISHING HOUSE, MYSORE CITY.

42/33/F.-38.

26th. June, 33.

Rev: R. P. Pryce,
Mission House,
Daltonganj, E. I. Ry.

Dear Mr. Pryce,

Your Circular letter of 15th. ultimo, regarding Rural Reconstruction I wish to say that so far the Gossner Church has no such work, but we are contemplating such work in the near future and shall be very happy to know what the other missions and Churches in our Province have been doing along that line. I would also like to know what kind of help our Provincial ~~Bank~~ Council would be in a position to give to such bodies who think of opening such work.

An early reply will oblige.

With regards,

Yours sincerely,

[signature]

31/5

DALTONGANJ, E.I.Ry,

Bihar.

May 15th 1933.

Dear Friend,

At the last Annual Meetings of the B. & O. Christian Council, held in Ranchi in the month of March, a new committee was appointed to deal with matters that arise in the departmentof Rural Reconstruction. I was appointed secretary and convener to that committee, and as this is a new venture some preliminary investigations must be made so that we might acquaint ourselves with the present situation in the Missions and Churche with regard to Rural Reconstruction.

I shall therefore be much obliged if you will give me the following information with as much detail as you think necessary so that I may circulate the same among members of the committee.

1. What work along the lines of Rural Reconstruction is going on in your Mission or in connection with any of your Churches. If the complete unit is not working as suggested in the Poona Rural Reconstruc Report, state what parts of the scheme are in action.

2. If so far you have no work in progress, state whether you have Churches in connection with which Rural Reconstruction work is possible. i.e. you have the staff and the community.

3. If your answer to (1) is in the affirmative kindly state briefly what difficulties you have encountered, and how you have solved them.

4. Write if you require any information about any branch of Rural Reconstruction work. We will try to help you.

I shall be glad to have your reply to this at your earliest convenience.

With greetings,

Yours sincerely,

R.P. Pryce

P.S. Kindly help by sending this to the person who can supply the information if you are not in a position to do so. P.

File

Bethel. 15. Purulia Road.

Ranchi. Apr. 28 / 33.

Dear Mr Hurad,

Thanks for your note,. I see that you wish me to speak on Sunday morning and not the evening as I had understood. That will be alright . Thank you for the printed notices.

I will be at the station to meet the mid-day train .

Yours sincerely.

A.S. Bower -

BRITISH
CHURCHES of CHRIST
MISSION.

CHRISTIAN MISSION,

DALTONGANJ, E. I. R., BIHAR.

File

April 27th 1933.

Rev. P. Hurad.

Dear Friend,

In reply to your letter of the 19th inst I regret to inform you that it will be quite impossible for me or any of our staff here to be present at your Convention. This is very unfortunate but I am rushing to get certain necessary tasks completed before I leave for the hills next month.

I sincerely hope that the Cobvention will be a success and we will certainly remember you in our parayers.

With greetings and thanks,

Yours sincerely,

R. G. Pryce

Bethel. 15. Puruliya Road.
Ranchi.
April. 27 / 33.

File

Dear Mr Hurad.

Thank you for your note . Yes, I have been waiting upon the Lord for His message for the three evening services of the Convention and do believe that He has been speaking to me and will speak through me, as well as through our brother Wynd.

Do you know when Mr Wynd is expecting to arrive in Ranchi? The Bishop has arranged for him to stay with us, and if I knew when he was coming I would meet him at the station, otherwise he may have difficulty in finding us out.

Yours in His Bonds,

A.S. Tome.

Memorandum.

From,

P. Hurad, Secretary
G. E. L. Church,
Chota Nagpur & Assam.
RANCHI.

No. 1516/33/F. 38.

LUTHERAN COMPOUND.

Ranchi the 26th. April, *19* 33.

To The ~~Press~~ Manager,
G. E. L. Press,
Ranchi.

Very Urgent

Please print 500 copies of the Notice which accompanies this letter and submit your bill which will be paid in due course of time.

Secretary,
G. E. L. Church.

20th. April 33.

Dear Mr. Crow,

It gives me pleasure to let you know that the Committee on Conventions met on the ~~18th~~ 18th. and as I had told you your name was suggested as one of the speakers. The Committee has accepted the suggestion . May I, therefore, as the convener of the Committee request that you will please get ready with your message on God's saving power in Jesus Christ ? I trust you will not decline to respond to the call but will be delighted to speak as you told me the other day. I wanted to call on you personally and communicate this news but sorry I am very busy these days with our Church Council meetings.

Will it be possible for you to make time and come round this evening say about 6 o'clock when I will be a little free ?

Let us wait upon the Lord for the success of the Convention and for power and grace for the speakers.

With kindest regards,

Yours sincerely,

No: 1511/33/38

29th. April 33.

Dear Mrs. D'Silva,

You will be interested to know that there will be joint Convention of Anglicans and Lutherans at Ranchi on 29th.& 30th. of April and 1st. of May, 1933. During these weeks in both the missions, the mission bungalows and houses are crodwed owing to church meetings. One of the speakers, the Rev. P.O. Wynd of Bagaha from Bihar is coming to address the Convention. We want him to live near our compound. Will it be possible for you to arrange for his board and lodging in your Boarding House on the Church Road ? He will be arriving on the 28th. by mid-day train and will be leaving 2nd. of May I believe. The Bishop has very kindly undertaken to pay for him.

I shall thank you if you will let me know about this sometimes to-day and oblige.

Yours sincerely,

[illegible]

Lutheran Compound,
Ranchi.

No: 1509/33/F.-38.

19 April, 1933.

Dear Mr. Pryce,

I have pleasure to let you know that now it is definitely settled that we have a Convention at Ranchi. The dates fixed for the Convention are 29th. & 30th. of April and 1st. of May. Mr. P.O. Wynd of Bagaha in Behar will be one of the speakers. He has consented to come. 2 more speakers are also expected. One of them being Mr. Crow of Ranchi.

You are not very far from Ranchi and as convener of the Committee on Conventions may I extend our invitation to your mission ? I am sure you will welcome this move and give your whole-hearted support and bring your men along with you. Please pray for the success of the meetings and greatly oblige.

I am very busy these days, as we are just having our Church Council meetings this week and next week we have our Annual General Conference.

Hoping to hear soon from you.

I remain,

Yours sincerely,

Bosung

~~Nos: 1504/33/E-36~~

Nos: 1504-1507/33/E-38

G. E. L. Church Compound,
Ranchi.
April 18, 1933.

The members of the
Committee on Convention,
Chotanagpur.

Dear Brethren,

You will be glad to know that we are going to have a Convention at Ranchi on the 29th and 30th. of April and 1st. of May next. The Bishop of Chota Nagpur has very kindly taken great interest in this matter and has been very helpful.

There are certain matters to be decided in connection with this Convention, so let us meet at the Bishop's Lodge at 5 P.M. I trust the time will suit you.

Revds: M. Prekua, J. Ekka,
J. Dayal & A. C. Chatterjee.

Yours sincerely,

Convener.

1502/33/F.-38.

18th. April, 33.

Dear Bishop,

I think the meeting of the Committee on Convention should meet at once. 5 o'clock evening will be most convenient, I think. I also feel that your presence will be very helpful and I therefore propose that we have it at yours. Will you kindly make room for us there at that time ? If not we can meet here in my office room. On hearing from you I wish to notify the members.

Yours sincerely,

Edward

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: **P. HURAD,**

No. 1497/33/F.-38.

Dated the 11th. April *19* 33.

Dear Mr. Atkins,

After years this letter from me ! You will be glad to know that Ranchi is soon going to have a Convention-a joint Convention for Anglicans & the Lutherans whom you know very well. We have been looking for some speakers with good knowledge of Hindi and who can impress the large audiences in deepening of spiritual life. You will also be glad to note that Mr. Wynd of your former Mission has very kindly consented to come. So he will also be here with us. I was looking through the Directory and found out your name against Narsingjpur. I wrote to some other friends but they are all scheduled and can not come. May I on behalf of the Committee on Conventions, as its convener knowing you as a great friend of Chota Nagpur approach you to give us your message from the Word of God ? The Convention will be held from 29th. to 1st. of May next. The time is short but I trust you will not disappoint us. We shall be prepared to meet your Inter Class railway journey expenses.

Will you kindly drop me a line or two intimating your decision by return of mail mail and greatly oblige ?

Thanking you in advance, I remain,
With kindest regards,
Yours truly,

P Hurad

8 April 1933.

No: 1487/33/F-42 or 38.

Dear Mr. Wynd,

Please accept my heartfelt thanks for your kindly consenting to speak in the Convention. I wish to say that the Convention Committee is prepared to pay inter class railway fare owing to financial stringency these days. Hope you will accept this offer of ours and greatly oblige.

Looking forward to meeting you,

I remain,

With kindest regards,

Yours sincerely,

B Hand

File

B to file

Bishop's Lodge
Ranchi,
B. N. R.

5 IV-33

Mr Hurad

I shall be in this room at 6.30 if you could manage to come then. I asked Rev J. Dyal some days ago, when down in Ranchi, to call & see you & find out: But his absence & sudden prevents his seeing you

Yours sincerely
W. Christa Maghan

1440/33/F-38.

25th. March 33.

The Rev. S.J.Edwin.
C.M.S.
Benares.

Dear Mr. Edwin,

I trust you will be interested to know that the Christians of Ranchi in Chota Nagpur have now definitely settled to have a Convention on April 28th., 29th. and 1st. of May next and are looking for men who can inspire such - Conventions by their impressive addresses. Here at Ranchi only Hindi is spoken and we need speakers who can give us out of their religious experiences in that language.

May I on behalf of the Committee on Conventions, under the auspieces of the Christian Council of Bihar & Orissa, make a request that we would be much delighted and grateful if you could make time to come to Ranchi during those days and give us the message from the Word of God. Hope you will not disappoint us.

Shall thank you if you can drop me a line or two at your earliest convenience and greatly oblige.

Yours sincerely,

[signature]

Tentative Program for the Council Meeting at Ranchi.

Meetings will be held at Clayton's Hotel

Tuesday March 7th.---

10 A.M. Meeting of Education Committee
2 P.M. " " Executive "
5:30 P.M. Public Meeting at St. Margaret's School Hall
" The Mission of Fellowship to Great Britain and Impressions of the British People "
Rev. A. Ralla Ram.

Wednesday March 8th.---

8-11 A.M. Council Session
Preliminaries
President's Address
Secretary's Report
Appointment of Nominations Committee
Reports of Council Committees
Report from National Christian Council

2-4 P.M. Council Session
" Objectives of the Mission of Fellowship, and Its Message for India " Rev. R. Ralla Ram.
(45 min.) (45 min.) Discussion.

"Devolution" (with reference to Bihar)
(30 min.) Rev. Canon S.K.Tarafdar.

5-6:30 P.M. Council Session
"Evangelism" Rev. Canon S.K.Tarafdar.
Discussion.

Thursday March 9th Quiet Day Sessions. (At the Cathedral)

7 A.M. Communion Service at the Cathedral
Conducted by the Bishop of Chota Nagpur
9 A.M. Quiet Day Session Rev. J.L.Gray.
2 P.M. " " "
5 P.M. " " "

Friday March 10th Council Session Report of Nominations Com.
8-11 A.M. Report of Education Committee
Discussuon Concerning Religious Education, High School Education,etc., introduced by Miss A.B. VanDoren.
Treasurer's Report.
Any other matters.

7/3/33

PROGRAMME

file

TUESDAY, MARCH 7TH.

10 A. M. Meeting of Education Committee
2 P. M. Meeting of the Executive Committee

5: 30 P. M. Public Meeting at St. Margaret's School Hall
"The Mission of Fellowship to Great Britain and Impressions of the British People" REV. A. RALLA RAM.

WEDNESDAY, MARCH 8TH.

8-11 A. M. Council Session
Perliminaries
President's Address
Secretary's Report
Appointment of Nominations Committee
Reports of Council Committees
Reports from the National Christian Council

2 - 4 P. M. Council Session
"Objectives of the Mission of Fellowship and Its Message for India"
REV. A. RALLA RAM.
"Lindsay Commission Report" PROF. S. K. ROY
"Change in Government Excise Policy Licensed Out Stills" MR. A. D. MILLER.

5 - 6: 30 P. M. Council Session
"Evangelism" REV. CANON S. K. TARAFDAR.

THURSDAY, MARCH 9TH.

Quiet Day

7 A. M. Celebration of Holy Communion (to which all who desire to come will be welcome)
Conducted by the Rt. Rev. the Bishop of Chota Nagpur. ..... At the Cathedral.

9:30 A. M. Quiet Day Session .... "The Peril of Doubt"

2 P. M. Quiet Day Session ..... "The Peril of Ineffectiveness"

5: 30 P. M. Quiet Day Session ..... "The Peril of Discouragement"
THE REV. JAS. L. GRAY, of Ambala, will be the speaker at all sessions.

FRIDAY, MARCH 10TH.

Council Session
Report of Nominations Committee
Report of Education Committee
Discussion on Education, led by MISS A. B. VAN DOREN.
"Devolution" (with reference to Bihar)
REV. CANON S. K. TARAFDAR
Treasurer's Report.

TENTH ANNUAL MEETING

OF THE

Christian Council of the Province

OF

Bihar and Orissa

HELD AT

CLAYTON'S HOTEL

RANCHI.

March 7th—10th, 1933.

Chairman—**Rev. S. K. Tarafdar.**

1417/33/F.38

17th. March 33.

Dear Mr. Jackson,

You will be, I trust, interested to know that there is a very strong concentration of Christianity in Chota Nagpur with Ranchi as the head - quarter of both the Anglicans and the Lutherans. With a view to deepen the spiritual life in the people we are planning to hold a Convention to be conducted wholly in HINDI and not in Urdu or Hindusthani, and we are looking for good Hindi speakers to address the Convention to be held at Ranchi from 29th April to 1st. of May next.

I shall thank you if you will kindly suggest names of persons, European and Indian, persons consecrated for such work and who could give us inspiring and impressive addresses on these 3 days, in the morning or evening meetings, as the case may be. May I also enquire, if you can undertake to do this labour of love of giving us a message from the Word of God, if you are used to addressing big audiences. We shall be prepared to give Inter Class railway fare to such who will come to us for this work.

I shall be grateful if you will drop me a line or two on this at your earliest convenience and greatly oblige.

Thanking you in advance, I remain,

Yours sincerely,

B. Furnell

1379/F-38.

15 March 33.

Rev. P.O. Wynd.
Harnatar.
Champaran.

Dear Mr. Wynd,

We in Ranchi are planning to have a Convention towards the end of April, i.e. 29th. & 30th. April and 1st. of May next.

I remember when we met at Ranchi sometimes last year or before that we talked about Conventions and I had the pleasure of knowing that you will help us in such Conventions if invited to give addresses. May I now know if you can come and spare these days for us and favour us with your addresses in Hindi? This will be a joint Convention of the Anglicans and the Lutherans. The Bishop of Chota Nagpur has given this his whole-hearted support. I am sending you this request as the Convener of the Committee on Conventions in C.N.Pur. The addresses should be in Hindi only.

I trust you will, with your long experience in the language, give the audience a lasting inspiration from the Word of God.

Hoping to hear favourably soon from you, I remain,

With kindest regards,

Yours sincerely,

B Fuzay

OFFICE OF THE SECRETARY G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABIBRAN.
Ta: 19 January, 1933.

----------oOo----------

18. PRADESHIK CHRISTIAN COUNCIL 1933.

Secretary ne Council ko bataya ki is baras phir Bihar Christian Council ki baithki Ranchi men 7 - 9 March tak hogi so is ke liye hamen 5 angon ko pratinidhi chunna hai. So nimn likhe mahasay chune jate hain arthat - Padri A. John, President Johan Topno Padri M. Prehn, Mr. Pitar Hurad aur Miss Sokey.

Memo No: 1315-1319/33.
F.-38.
Dated Ranchi, the 23rd. January, 1933.

Extract copy from the Minutes of the full Church Council of 19th. January, 1933, forwarded to the Revds: A. John, M. Prehn, J. Topno, Mr. P. Hurad and Miss K. C. Sokey for information.

Secretary,
G. E. L. Church.

1250/33.
F.-38.

1st. February, 33.

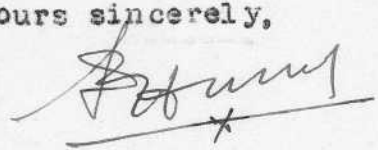
The Rev: B.H.Helland,
Kaerabani,
Santal Perganas.

Dear Mr. Helland,

The following will represent the G.E.L. Church as delegates in the B.& O.C.C. to be held from March 7th. to 10th. 1933 at Ranchi.

1. Rev: Johan Topono, G.E.L. Compound, Ranchi.
2. Rev: M. Prehn, G.E.L. Compound, Ranchi.
3. Rev: A. John, Chainpur, P.O. Chainpur, District Ranchi.
4. Miss K.C. Sokey } G.E.L. Compound, Ranchi.
5. Mr. P. Murad }

Yours sincerely,



President
REV. CANON S. K. TARAFDAR,
C. M. S. HIGH SCHOOL, BHAGALPUR.
Vice-President
MR. R. P. PRYCE,
DALTONGANJ, PALAMAU.

THE CHRISTIAN COUNCIL
OF THE
PROVINCE OF BIHAR AND ORISSA.

B.and O. 5-33

Secretary
REV. BERNHARD A. HELLAND,
KAERABANI, SANTAL PARGANAS.
Treasurer
REV. J. LAKRA,
GOSSNER HIGH SCHOOL, RANCHI.

13/1/33

II/I/33.

Mr.P.Hurad,
Evangelical Lutheran Church
Ranchi

Dear sir,

The next meeting of the Bihar and Orissa Christian Council will be held at Ranchi, March 7th to 10th, 1933. We are planning a timely and interesting program, and it is our hope that all churches and missions will be represented. A member of the Mission of Fellowship to Great Britain will address the meeting.

Kindly let me know the names and addresses of your delegates, so that I may notify them concerning the date and place of meeting.

With kindest regards.

Yours sincerely,

B A Helland