

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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Correspondence with Bihar Christian Council and National Christian council

Volume:

Running from year: 1943 till year: 1949

Content:

- Letter from C.H.Herenz to Rev.Lincoln watts & Rev.G. Fair Service on 18 & 9 May. 1949.
- Extract from the Minutes of full C.C.Meeting on Jan 26-29,1949.
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- National Christian Council Famine Relief Committee on 10 Oct 1946.
- Letter to Rev. Lakra on 4 Nov.& 30 Oct 1946.
- Extract from the minutes of the full C.C.Meeting of G.E.L. on 6-10 Nov 1945.

1943-49

~~347~~

FLOWER BRAND

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FILE NO. 38

NAME *Correspondence with Bihar Christian Council*

FILE SUBJECT *and National Christian Council.*

SERIAL NOS. *1 of 1943* TO _____

FROM *January 1943* TO *1949*

813/49/F-38.

18th May, 9.

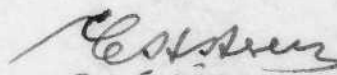
To

Rev. Lincoln Watts,
Farley.
Ootacamund, Nalgiris.

Dear Sir,

With reference to your three letters dated April 1, 25 and 27, 1949 regarding the Directory of Churches and Missions in India and Pakistan for 1950-52 edition, I am enclosing herewith the corrected sheets sent by you with several addition as required for your information and needful.

Yours sincerely,


Secretary,
G. E. L. Church.

CBBCM/2C.

F. 38

THE NATIONAL CHRISTIAN COUNCIL

Christian Council Lodge
Nagpur 1, C.P.
February 4, 1949

To
The Heads of all Churches and Missions

Dear Friends:

In 1946 the Rev. J.S.M. Hooper, the then chairman of the National Christian Council Central Adult Literacy Committee, addressed to you a letter with a view to securing the interest and full cooperation of your Church or Mission in the vitally important work of making the Christian Church a literate and a Bible-reading Church. The replies received from you were encouraging, and showed your awareness of the situation which the Church was facing. Although successful work has been done in certain areas by Churches, Missions and individuals to liquidate illiteracy from the Church, and some Churches and Missions have allocated special workers and funds, which under the guidance of God, have resulted in a definite advance, and have strengthened the Church on all sectors of life, yet at the same time, we feel greatly concerned over the existing state in many areas, where the problem of illiteracy among Christians has received scant attention. We feel most strongly that a Bible reading Church should be achieved as quickly as possible, and thus the witness of the Church should be made more effective. Might we point out also that this problem has assumed much greater weight and significance because of the attainment of freedom by India. In future the evangelization of India and Pakistan will increasingly become the responsibility of the indigenous Church, and if the indigenous Church is to discharge its responsibility adequately, it must become a Bible-reading Church. It is the study of the Word of God and the experience of Christ in personal lives, that would make the witness of the Church purposeful and effective. We therefore reiterate the resolution passed by the National Christian Council, at its triennial meeting in 1944.

"This Council, therefore, calls upon all Churches and Missions to give most serious and sustained attention to the problem of illiteracy within their own constituencies; to cooperate actively with the Provincial Christian Councils in a concerted effort to create a fully literate Church and in making available the resources necessary for a well-planned and resolute Adult Literacy Campaign in every language area."

In our judgement in order to achieve a literate Church in India and Pakistan the following steps should be taken:-

- a. that removal of illiteracy be made an integral part of the ministry of the Church
- b. that special funds be allocated for this work, that is, for the appointment of special workers, preparation and distribution of literature, and establishment of libraries in rural areas etc.

- c. that whole-hearted cooperation be given to Provincial Adult Literacy Committees in their effort to advance the campaign.

It may also be pointed out that the N.C.C. Central Adult Literacy Committee has funds with which it is aiding the campaign in Provincial areas. Some Provincial Christian Councils have full-time Organizers who are helping the Churches by training the workers, and by creating interest among the members of the Church in general. We feel that the success of this campaign depends very largely upon the interest and active cooperation of the pastors, and other rural Christian workers. This cooperation, essential as it is has not been forthcoming in adequate measure. We therefore, plead with our pastors and other Christian workers to view the present situation with concern, and extend their whole-hearted support to the campaign within their own congregations, and in the Church as a whole.

Another aspect of this problem of illiteracy is the education of Christian children. In some areas adequate provision for the education of Christian children does not exist, and so long as the education of the Christian children is not tackled in the manner in which it should be, the problem of illiteracy will continue. We urge, therefore, that simultaneously with the effort to remove illiteracy from among Christian adults, provision be made for the education of Christian children.

While making the Church a literate Church must remain our main and primary aim, it is also possible to continue giving Christian witness through service to the larger community in adult education.

In conclusion we wish to lay upon your heart the grave urgency, and vital importance of this most essential need of the Church, and trust that you would do your utmost to make your Church a Bible-reading Church.

Yours very sincerely
On behalf of the N.C.C. Central
Adult Literacy Committee

E. C. Bhatti

E. C. Bhatti
Secretary

730/49/P-38.

9th May,

9.

To

Rev. G. Fairservice, M.A.

The Manse,

Matelli P.O.

Jalpaiguri Dist. West Bengal.

Dear Rev. Fairservice,

Your letter dated April 18, 1949, addressed to President J. Lakra was placed before the Council of the G.E.L. Church Chotanagpur and Assam and I am directed to state as follows :-

1. Rev. S. Kula was deputed by the Church on the representation of the Lutheran Christian of Duars and Rev. Kula visited a good part of the area where the Lutheran Christians live in Duars and he submitted a report on the situation of the Lutheran Christians in those areas.
2. That the Lutheran Christians were looked after by the Scottish Mission as by courtesy when the emigrating Lutherans from Chotanagpur were small in number about more than 50 years ago.
3. That now the growth of the G.E.L. Church in Chotanagpur and Assam is resulting in the growing number of emigrants to Duars and other parts of North Bengal. At times it is found that several thousands of Lutheran Christians from Chotanagpur disappear into North and East Bengal.
4. That it is definitely a wish of the Lutheran Christians in Duars to have their direct connection with the mother Church and their numbers are by thousands.

P. T. P.

5. It is too much to depend upon any other Christian body indefinitely to look after the Lutheran Christians of Duars ~~xxxx~~ where numbers are by thousands.

6. That several thousands of Lutheran Christians have already been lost among the ~~xxxx~~ non-Christians and no other Christians body can take so much care to find them out and re-claim them for the Christian Church except the mother which gave them spiritual birth through the Holy Ghost.

7. It is impossible to keep trace of thousands of Christians emigrating throughout the year. It is only through diligent search made on the spot among the gardens, that will help them as we are doing now in Assam where over 14000 of our Christians have emigrated and we have a Church there affiliated to the G.E.L. Church, Ranchi.

8. Owing to the absence of proper organisations in North and East Bengal, several thousands Lutheran Christians have actually been lost to the Romans and even lapsed into heathenism which is a matter of great pain to the G.E.L. Church which after much labour and trouble makes converts in Chotanagpur only to be lost so easily.

9. It is a simple duty of the mother Church to follow up its members wherever they go for living and the G.E.L. Church must do its duty which is long over due by giving proper shepherding to her members who are in great numbers in North and East Bengal.

Considering the above facts the Mahasabha of the G.E.L. Church has passed the following resolutions which are forwarded to you for information.

The resolution of the Mahasabha of the G.E.L. Church :-

Resolved that :-


(a) The Independent United Lutheran Church of Duars and other districts of North Bengal be received as an Ilaka of the G.E.L. Church, Chotanagpur and Assam in accordance with section 2 of the article 4 of its constitution.

(b) The Scottish Mission be thanked heartily for working after our Christians for a long period of time.

(c) The information of the above resolution be given to the Bengal Christian Council, the Bihar Christian Council and the authorities of the Scottish Mission.

(d) A suitable arrangement be made by the Council for the spiritual, moral and material care of the new Ilaka.

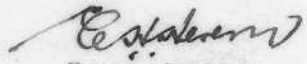
Yours sincerely,


Secretary,
G. E. L. Church.

Copy forwarded to :-

1. Rev. B. C. Mukherjee, Secretary, Bengal Christian Council, Students Hall, College Square, Calcutta.
2. Rev. V. Walters, Secretary, Bihar Christian Council, Collier Memorial Hostel, Bankipore.
3. Dr. R. B. Manim, Secretary, National Christian Council, National Christian Council Lodge, Nagpur, C.P.

The undermentioned document is forwarded to the Treasurer, G. E. L. Church, Ranchi for information and the needful.


Secretary,
G. E. L. Church.

Extract from the minutes of the full C.C. meeting held from January 26-29, 1949.

Item No. 7 (a).

" Invitation to join the Utkal Christian Council :-

(a) Read the letter of invitation dated 11th January 1949 to join the Utkal Christian Council from Rev. K. F. Weller, Baptist Mission, Balangir, Patna District, Orissa and resolved that the Autonomous Gossner Evangelical Lutheran Church accept the kind invitation of the Utkal Christian Council to be affiliated to them. Our membership in the Orissa Province being little over 16000 thousand communicants, we understand that we are entitled to send 5 representatives to the Utkal Christian Council, and Rs. 25/- affiliation fee for xx which Rev. Weller may correspond with Mr. Z. Horo, Treasurer of the G. E. L. Church, Ranchi.

Sd. J. Lakra.
4.2.49.
President.

Sd. C. H. Herenz.
29.1.49.
Secretary."

Copy to :-

Rev. K. F. Weller, Balangir.

CBBCM/3C.

208-10/49/P-38.

7th Febr.,

9.

The undermentioned document is forwarded to the Rev. Z. Khalkho, Rajgangpur and the Rev. P. D. S. Bage, Jharsuguda for information, guidance and compliance.

C. H. Merenz
Secretary,
G. E. L. Church.

Extract from the minutes of the full C.C. meeting held from January 26-29, 1949.

Item No. 7 (c).

" Invitation to join the Utkal Christian Council :

(a) xxx xxx xxx xxx

(c) Representation to Kitapad Utak Christian Council meeting :-

Resolved that Rev. Z. Khalkho, Chairman, G. E. L. Church Rajgangpur and Rev. P. D. Silas Bage, Chairman, G. E. L. Church, Jharsuguda, Sambalpur Dt. be asked to represent the G. E. L. Church's interest in the Utkal Christian Council meeting to be held at Kotapad on March 8-10, 1949.

Sd. J. Lakra.
 4.2.49.
 President.

Sd. C. H. Merenz.
 29.1.49.
 Secretary."

Copy to :-

Rev. K. F. Weller, Secy, U.C.C.,
Baptist Mission, Balangir.
Dist. Patna, Orissa.

CBECM/4C.

188/49/F-38.

2nd February, 8.

To


The Rev.K.F.Weller,
Baptist Mission.
Balangir. Patna Dist. Orissa.

Dear Rev.Weller,

This is to let you know that your letter dated 11th January 1949, inviting the Gossner Church to join the Utkal Christian Council was placed before the Council, held from January 26-29, 1949, and it was resolved that the Autonomous Gossner Church accepts the kind invitation of the Utkal Christian Council to be affiliated to them. Our membership in Orissa Province being little more than 16000; Gossner Church understands to send 5 representatives to the said Council and Rs. 25/- affiliation fee, for which a correspondence may be made with Mr.Z.Horo, Treasurer of the G.A.L.Church, Ranchi.

This time, only two representatives of the Gossner Church will attend the Kotapad meeting on March 8-10, 1949. The are :- Rev.Z.Khalkho, Ilaka Chairman, G.E.L.Church, Rajgangpur and Rev.P.D.Silas Bage, Ilaka Chairman, G.E.L.Church, Jharsuguda, Sambalpur District.

Yours sincerely,


Secretary,
G. E. L. Church.

CBBCM/2C.

14th January 9. .

To

Rev. Weller,
Baptist Mission, Balangir.
Balangir - Patna Dt.
Orissa.

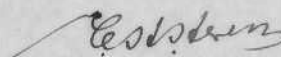
Dear Rev. Weller,

This is to acknowledge receipt with thanks of your invitation dated 11.1.49 to join the Utkal Christian Council. My personal feeling is that the time has come for the Gossner Church to join the Utkal Council.

The Council of the G. E. L. Church is going to meet on January 26-29, 1949, and your letter with the Constitution of the Utkal Christian Council will be placed and the action of the Council will be forwarded to you.

With best wishes,

Yours sincerely,


Secretary,
G. E. L. Church.

CBBCM/20.

Dear Mr. Herem. F-38

1. Mr S. F. Hahio of U.P.
writes to say he will come
and conduct a Training
class in October.

2 Provincial Secretary,
New Terrace Committee
also writes to say he would
be willing to come and
speak at the Training
Class in October.

Yours truly
B. Herem.

Benny

2.9.41.

POST CARD

4 SEP 17

ADDRESS ONLY



Mr. C. H. Heron

Secretary

G. D. Church
Ranchi

14
F-38
File
To

The Secretaries of all Bodies
affiliated to Bihar Christian Council.

Diocesan Office,
RANCHI.
8th August, 1947.

Dear Sir,

Plans are being made to hold the Biennial Meeting of the Council on November 19, 20, and 21., probably in Ranchi - the venue has not been finally fixed. Kindly keep the dates free so that you may be personally present as you are entitled to. It was expected that Secretaries of the International Missionary Council from London and New York would be visiting India in November and would be present at our meeting but word has been just received that their visit is postponed to February 1948.

You are requested to:-

(1) to nominate your delegates to the next meeting of the Council. (Nominations have been received from the Baptist Mission and Eastern Himalyan Mission Council).

(2) to send in your affiliation fees to me for whichever years of 1946 and 1947 they have not been paid. I am sorry to say that the Treasurer has gone to Europe, but he has left no instructions or books based on which I could make a definite demand, but you will be able to deal with this request at your end.

I was to have circulated to you certain memoranda in connection with the report of the Sub-Committee of the constituent assembly on Religious Liberty, as directed by the Executive Committee at their last meeting held at Gaya, but I am not doing so, because of a later letter from the N.C.C. I request you however to keep a close watch on this matter and take any independent action you consider desirable.

The Minutes of the last meeting of the Executive Committee in press now will be shortly circulated to you. Your earnest co-operation in the matter of Adult Literacy is solicited and your suggestions as to what may be done in connection with the problems of the Economic Life of the Church would be very much welcome.

Please note that September 12 is Leper Sunday, your prayers, personal and corporate are requested and special donations or church collections to any Leper Asylum.

I come last to ask your very special attention to the subject of making up the quota of Rs. 500/- to the cost of sending N.C.C. delegations abroad. We have only collected and paid about Rs. 200/- If the delegations are really ours, it is up to us, every Provincial Council to make up its quota. The question remains as important as it was before the delegations left.

Yours in the service of
the Master,

Sd/- S.K. Roy,
Secretary.

F-38

No. 3700-A-47 / S.P.G. Mission Bungalow,
Cathedral Compound,
Ranchi.
31.7.47.

To

The Secretary,
G.E.L. Church,
Ranchi.

Dear Sir,

in question

Will you please refer to your letter No. 1841/47/F-42 dated 29.7.47. Can you please let me know ~~that~~ if the quarters are released by the Army whether you will lease them to the Society. The Society requires very urgently two living quarters and one quarter consisting of two rooms which would be suitable for an office. I can assure you that if the Society is granted the lease of these quarters the work and privacy of the Mission will be respected as it has been.

Yours faithfully,

J. A. Sanyal
Hony. Secretary, S.P.C.A.
Bihar.

The Secretary C. E. Church Ranchi
for information & necessary action.

F-38
B. Klein, convener.

File
Adult Literacy Committee (B C C)

29th July, 1947, 1 p.m.

1. Present: Rev. Cable, Miss Stevens Guille, Miss K C Sokey & Rev. B. Minz
2. Prayer- Rev. Minz opened the meeting with a word of prayer.
3. Chairman- Rev. Cable was voted to the chair.
4. Bihar Christian Council

(a) Recommended that the Adult Literacy Committee be called the Adult Education Committee in future. Recommended that the Adult Education Committee be also the A.E. Continuation Committee and the A.E. Publication Committee. (b) Requested that the Bihar Christian Council please appoint an ORGANISER for whom full expenses have been provided by the NCC. This Committee regrets its inability to recommend one.

5. Missions and Churches:

(a) Under each mission or church there be an A E Committee which will be also its A.E. Continuation Committee and A.E. Publication Committee

(b) Recommended that the missions and churches should each appoint one SUPERVISOR. (c) Requested that some help be given to the denominational supervisors from the NCC grant if available.

6. Village Centres:

(a) That there be a village centre committee. (b) That the chairman of the village centre committee be called MANAGER who should first take a thorough training. (c) That all these managers (100) attend training class during October next 1947. (d) That the participating bodies please submit names of their would be managers to Rev. Minz, Convener, Lutheran Church, Lohardaga by 29th August 1947

7. Managers' Training Class, 20- 29 October, 1947

(a) Staff - Mr. S. F. Ilahi, Dr. Banerji-Shastri or representative and B C C representative. (b) Expenses : Mr. S. F. Ilahi's travel and board be paid. Board be paid to all. Managers' travel and equipments be met by sending bodies. Board be managed by Miss K C Sokey and Rev Minz. FINANCE- Rs. 270/- balance out of Rs. 300/- for 1946-47 plus Rs. 200/- for 1947-48. NOTES (1) Enquire from Mr. S. K Roy whether 1946-47 grant is available. (2) If both sums are available then the strength of the class will be 103 = 50 Anglicans & 50 Lutherans & 3 Churches of Christ Mission. If only one sum be available then it will be 33 = 15 Anglicans & 15 Lutherans & 3 CCMission. (3) If there be a balance it should be spent at the next Teachers' Conference, 29- 31 December, 1947. (c) Recommended that each manager should return to his centre with a copy of Dr. Laubach's handbook, price Rs. 3/- (?)

8. Teachers' Training Class 29-31 December, 1947

(a) On return from Managers' Training Class at Lohardaga, the mission and church authorities in consultation with their managers, should forthwith get up a list, for each proposed class, of would be teachers, from among the educated church members. Of course also teachers, catechists, pastors, panches, students, etc. are eligible. (b) Names of these would be teachers should be submitted to the Convener, Lohardaga definitely by end of November for definiteness and information. (c) For each school, beside the manager, there should be 5-20 teachers. (Because the METHOD should be to teach one by one. Untrained teacher to teach about 4 adult pupils at a time and a trained teacher can handle a roomful pupils). (d) These teacher training classes be held in many places simultaneously from 29-31 December 1947. (e) It is suggested that the authorities should group every four nearest schools together for this purpose and hold one combined class (Teachers') at a central place previously selected. (f) The four managers who attended the managers' class in October last should by agreement and pre-arrangement take the full three days' course between them. (g) Other attendants - pastors, catechists, teachers, village heads, all

village leaders, friends, wellwishers, should also attend this course, as far as possible. (h) All expenses, if any, be met by teachers and other attendants (or by missions & churches ?) (i) MISSIONS AND CHURCHES TO SUPERVISE AND MANAGE WHOLE.

9. Number of expected adult pupils :- By end of November 1947 kindly also send to the convener, Lohardaga, the number of expected adult learners in EACH SCHOOL. According to these figures charts, primers etc. will be procured

10. Outline Picture for January 1948 :

100 school rooms: 100 offices : 100 library rooms & 500 teachers

11. FOR THIS FIRST YEAR (a) The committee recommends that these 100 schools be located along Lohardaga-Ranchi line mainly. (b) Resolved that the Anglican Church, the Lutheran Church and the Churches of Christ Mission be requested each to give names of centres for proposed campaign. (c) Resolved that the BCCC be requested

requested either to assign field of campaign to each participating body or approve as selected by them

12. All supplies of charts, primers, etc., be provided to each school by 3.1.1948.
13. From 5.1.1948 a simultaneous start be made all over the selected centres.
14. Recommended that Sunday the 4th January 1948 be arranged as adult education prayer day.
15. Resolved that as all adult teaching during night ENTIRELY DEPENDS UPON SUPPLY OF KEROSENE OIL, the Bihar Christian Council kindly make special effort to secure supply of enough kerosene oil to the 100 schools from the government.
16. Copies of proceedings be sent to Churches of Christ Mission, Anglican Church, Lutheran Church & the Bihar Christian Council.
17. Resolved that replies by the above named bodies to all relevant matters be kindly sent to the convener, Lohardaga by 29th August 1947.
18. Resolved that the next meeting be held on 30.8.47 at Bishop's Lodge at 1 p.m. and the final plan be drawn up and 1000 copies of it be immediately printed - 400 for Anglican Church, 400 for Lutheran Church, 50 for Churches of Christ Mission and 150 for office to be widely distributed in the areas of the proposed 103 centres (schools) as advertisement and propaganda in the first week of September 1947.
19. Mr. C.B. Minz of Nawa Bhandaria be requested for help.
20. Enquiries be made from Y.M.C.A. Calcutta for A.E. slides.

The meeting was closed with benediction

B. Minz
 Convener
 Adult Education Committee
 Bihar Christian Council
 30.7.1947

F 38

Diocesan Office,
Post Box No. 1
RANCHI.

To

Members, Bihar Christian Council,
of its Executive Committee
and Conveners of Committees
Secretaries, affiliated Bodies to the Council.

Dear Sir,

I am enclosing herewith a copy of the minutes of the last meeting of the Executive Committee of the Council.

I draw your attention to the tentative dates of the meeting of the Council and request you to plan your future engagements accordingly.

I have received only the names of the delegates of the Council from the affiliated bodies mentioned at the close of this letter. Other bodies are requested to send in names of delegates as early as possible so that notices of the Council meeting with agenda etc may reach them in good time.

I draw your attention specially to the minute marked in red which specially affect you and request you to take the necessary action.

Yours sincerely,

Sd/- S.K. Roy
Secretary.

All Secretaries of churches and missions are requested to send donations for the N.C.C. delegation that went abroad vide Minute 4(b) of last Executive Committee meeting.

1. Baptist Missionary Society.
2. Eastern Himalayan Mission Council (name of one member received, the church affiliated to the Council may send another member)
3. Gossner Evangelical Church in Chota Nagpur. and Assam.
4. Church of India, Burma & Ceylon (Diocese of Chota Nagpur).

F-38

Bihar Christian Council.

Minutes of a Meeting of the Executive Committee held at Baptist Mission Ladies' Bungalow, Gaya on July 24, 1947.

1. The meeting was opened with prayer by the President.

2. **Roll Call.** The following were present: Rev. P. John (in the chair), Rev. J. T. Sidey, Mr. R. P. Pryce, Miss Sheldon and Mr S. K. Roy (the Secretary).

Apologies for absence were sent by Dr. R. M. Macphail, Rev. J. J. P. Tiga, Rev. F. L. Taylor, Mr. N. K. Roy, Misses K. C. Sockey and Stevens-Guille.

Bishop Hall and Rev. J. Lakra were out of India; intimation had been received that Rev. S. W. Law and M. C. Vogt were on furlough and Rev. J. J. P. Tiga was shortly going abroad for studies.

3. **Vacancies.** It was resolved that Rev. McCabe (Motihari) Rev. Jay Hostetler (Latehar) and Rev. B. Minz (G. E. L. Church) be co-opted to the Council elected to the Executive Committee in the vacancies of Messrs Law, Vogt & Tiga.

Mr. S. K. Roy, the Hon. Secretary, was authorized to collect affiliation fees in the absence of Rev. J. Lakra, the Treasurer.

4. **Business arising out of the minutes.**

(a) *Publicity leaflet:* Item 6 of last meeting: It was decided to ask Rev. B. Minz to undertake the next no of the leaflet.

(b) *Collection for N. C. C. delegation abroad:* Item 12 of last meeting. Resolved that information be obtained and efforts be made to complete the quota allotted to the Council.

(c) *Youth News and capture of youth for Church work:* Item 17 and 22 of the last meeting. No Report had been received. It was resolved that the Convener of the Youth Committee be asked to keep the matter in view.

(d) (i) *Christian Women Students' Hostel, Patna:* The President reported that a sum of 300 dollars had been received with which they intend to hire a building for the present to house the hostel.

(ii) *Christian Women Students' Hostel, Ranchi:* The Secretary reported that such a hostel had already been started with 3 students in St. Margaret's School compound.

(iii) *Women's Christian College, Calcutta:* The college has already been affiliated to the Calcutta University. A munificent single donation of Rs. 13,375/- was received which enabled it to have the minimum reserve fund necessary for the purpose.

5. Reports of Committees.

- (a) *Joint Educational Council*: The Secretary explained the circumstances under which neither the Council nor the Regional Committees had met. He was asked to urge the Convener to get the two Regional Committees to meet and consider among other subjects, those of (i) the use of the periods released by the abolition of English teaching below middle grade, (ii) the language in Hindusthani text books.
- (b) *Medical Missions*: The report for the last meeting which was delayed in the post was read. The report of the Conference re Women's Medical College at Ludhiana was also read.

Resolved that Dr. Anderson be asked to circulate the letter among affiliated associations and medical missions in Bihar (province) if that has not been done, obtain their opinion on the matter, and report at the next meeting.

- (c) *Hindi Literature*: The Convener had sent no report, but wrote that he is going away to America for further studies. It was decided to ask Rev. B. Minz to act as Convener till next meeting of the Council in November and to ask Rev. J. J. P. Tiga to make over all Mss and papers to Rev. B. Minz.

Rev. P. John reported that two Mss had been accepted (1) Ananth Jiwan by Rev. B. Minz. (2) Masihi dharm kiya hai by Rev. P. John.

- (d) *Adult Literacy*: Read the report of the Convener to the Adult Literacy Committee dated the Adult Literacy Committee dated the 10th Feb. 1947.

Read also the proceedings and report of the Convener of the informal meeting of the Adult Literacy Committee held at Lohardaga on a date unspecified.

- (a) The final arrangements for the promoters' classes to be held from October 20 to 29 were approved.

(b) It was noted that Rev. B. Minz could not accept the post of whole-time organizer for Adult Literacy and Adult Education that he was asked to do. The Secretary was requested to find some other organizer for both Adult Literacy and Adult Education.

- (c) The draft letter to the Provincial Secretary, Bihar Mass Literacy Committee was considered. It was decided to add the following to the second para of the letter. "Directed by the Council I may point out that this Council while it is undertaking this drive in co-operation with Government chiefly for the removal of illiteracy among their own people they do not intend that the class for promoters or that the

schools started in the villages should be confined to their own people only".

(e) *Economic Life of the Church.*

The letter of Mr. N. K. Roy dated 17-7-47 was read.

The minutes of the meeting of the Central Economic Life Committee were considered. It was resolved—

- (a) that Mr. R. P. Pryce act in consultation with Mr. N. K. Roy as Convener of the Committee on Economic Life.
- (b) that the following be elected as representatives of this Council on the North India Regional Conference on Economic Life—Mr. R. P. Pryce, Mr. Theophilus Tiga, Mr. S. G. Joseph, Prof. Dean of Allahabad Agricultural Institute, Mr. Noel De, Mr. Prodipto Roy, Mr. S. K. Roy.
- (c) that the next meeting in September of the Economic Life Committee of the Council be enlarged by the addition of those among the above elected representatives who are not already on it.
- (d) As regards Technical education, since the convener Rev. J. Lakra has not made any report regarding a scheme for a Technical Institute, the Secretary was asked to approach the member for Education and the Director of Industries re possibility of a Polytechnic in Ranchi.

6. (a) Famine Relief : The Secretary reported (i) that arising out of famine and scarcity conditions in various parts of India where famine did not occur, large quantities of vitamin tablets, milk powder and ralston cereal were made available by the non-official Famine Relief Committee of America. Requisitions for these were to be made through the Provincial Christian Councils to Mr. L. A. Blickenstaff, Director of Famine Relief, Bombay (ii) that arising out of the above he endorsed and forwarded 14 applications for the articles above mentioned. Except one which was too late for the second offer of milk and cereal, all were fully met.

(b) *Bihar Riots :* The Secretary reported that he was approached by the Friends' Service Unit for help in Canteen work for the distribution of cooked cereal and powdered milk. He circulated the appeal and called on the affiliated bodies for response. The President was asked to take special cognizance of the work. Appended herewith is the report of what was done (not printed.)

It was resolved to recommend to the next Council that a small Central Committee be appointed for relief work and voluntary organizations chiefly of young people be formed in local areas for taking up immediately any relief work that may be necessary.

7. New Business :

- (a) *Letter from Secretary, G. E. L. Church Council*, re proposed acquisition of G. E. L. Church land from the northern side of the compound by the Military in Ranchi: Read the letter, and heard the Secretary re the site.

Resolved that the Secretary of the Church be asked to send a copy of the letter from the Military authorities together with a copy of his reply thereto before action can be taken.

- (b) *Religious Liberty in Indian Union*—Read letter from the Secretary, National Christian Council, giving certain proposals of the Committee on Religious Liberties of the Indian Constituent Assembly and the memorandum prepared by the summer school of missionaries at Mussoorie.

Resolved that copies of both be circulated among affiliated and other Christian bodies in the province for directly taking up the matter.

- (c) *Tuberculosis Hospital*—The Secretary pointed out the desirability of having arrangements with some specialized Tuberculosis Hospital for the benefit of Bihar Christians.

He was asked to correspond with the Union Sanatorium at Pendra Road in order to find out whether there may be possibility of any arrangement with them.

- (d) *Comity*:—(a) DEHRI (Shahabad District) *Elim Church*. The authorities of the latter were asked to come to a definite agreement with the Methodist Church as soon as possible in whose area their station falls and report to the Council.

- (b) *Purnea*—The Secretary mentioned the matter of the Mission at Purnea (single missionary—single station) who has occupied that station without arriving at any arrangements with the Church or Mission occupying it for some time. No action.

- (c) *Gomoh*—The Secretary was requested to write to the Secretary of the Assemblies of God Mission suggesting a revision of their fields of occupation and leaving Gomoh to the Methodist Church which had been occupying it for some time.

8. (a) Vacancies : See Minute 1.

- (b) *Secretariship*: Mr. S. K. Roy gave the gist of the correspondence of the President with the N. C. C. and himself re a whole time Secretary. He offered to continue till the annual meeting.

Resolved to allow Mr. Roy travelling expenses up to Rs. 20/- p. m. from July and Rs. 10/- for a part time clerk.

9. Dates of Biennial Council Meeting.

The dates November 19, 20, and 21 were tentatively fixed and the location, Ranchi.

Sd/- S. K. Roy.

To the Secretary
B.R. Church
for information and
necessary action R. Meim

ADULT LITERACY COMMITTEE,
B. C. COUNCIL.

F-38

.....

Informal meeting :-

21.7.47

Present : (1) Miss Stevens Guille, (2) Miss K.C. Sokey,
and Rev. B. Minz (Later Rev. J.A. Cable gave assent
to proceedings).

(A) Convener's Report.

- I Bihar Government is planning to launch another Adult Education and Mass Literacy drive. It will be wide spread intensive and permanent. About 10 lakhs of people will be engaged from year to year. About 3000 village libraries will be opened at once. Societies will be asked to take up the work. M.E. and H.E. Schools will also be made centres.
- II N.C.C.
The N.C.C. is going to call a conference on 5th, 6th and 7th Nov. 47 of provincial conveners and organisers.
Subjects :- (1) A.E. centres and their programme.
(2) Training A.E. works.
(3) Methods of teaching adults.
(4) Production of Literature.
(5) Libraries.
(6) Mission & Church Co-operation.
From west Miss Weddell and Rev. Stanley Dixon are likely to attend. Therefore we must make this conference as helpful as possible.
- III Now it is definite, I cannot be a paid organiser under B.C.C. Another should be appointed.
- IV Naya Dehati :- Mr. Pryce sent me a copy of Naya Dehati to see whether it could be used for our adult learners by turning ^{out} and a purely Hindi edition of it - I have not circulated it.
- V Moga Primers & Charts { I have not circulated these. But I have
Jubbulpore ,, ,, { Ordered a dozen copies of each.
I have seen them.
- Personally I think Bihar Primer & Chart are better for us.

(B) Resolved that:-

- VI (1) Puja A.L. promoters' classes be held from 20th to 29th October 1947
(2) Place - Lohardaga Lutheran Church.
(3) Teacher - (1) Mr. S.F. Ilahi, the U.P. Christian Council Organiser. (He is informed to keep these dated free. We have to write again near the time to remind them.
(2) Dr. Benerjee Secretary, Bihar Govt: Mass - Literacy Committee be requested to give a talk on one of these days.
(3) B.C.C. be requested to depute Mr. S.K. Roy, Mr. Pryce, Miss S. Guille or any one else to give some talk, if necessary.
(4) Travel - (1) To Mr. S.F. Ilahi both ways be paid.
(2) To would ^{be} promoters attending class? The sending bodies should pay travel
(5) Mess - Mr. S.F. Ilahi, promoters and any others attending be given free meals, etc, with Rs. 270/- balance out of Rs. 300/- N.C.C. grant.
- VII Lutheran Church to send 15 promoters to this class.
S. P. G. ... ,, 15 ,, ,, ,,
Churches of Christ
Mission to ,, 3 ,, ,, ,,

Total ... 33 promoters.

And who else should send?

The Missions and Church to bear equipment charges of the promoters attending.

P. T. O.

VIII They return from Lohardaga course, and hold classes of their own local actual would be teachers for 6 days. Then from 1.1.1948 classes all over the selected areas to be started under the provincial organisations guidance.
Note:- Each participating body has to make this arrangement in full in advance, so that work be started without hitch & trouble.

IX The above final arrangements be approved at Gaya now and a meeting of the A.L. Committee will be held at Ranchi on 29.7.47.

X 1 100 schools be opened, 50 by S.P.C. Mission and 50 by Lutheran Church. On the average each class to have 20 adult learners.
2 A letter be sent (as drafted) to be Provincial Mass Literacy - Secretary showing our requirements and asking Government to kindly provide them.

3

Convener,
Adult Literacy Committee
Bihar Christian Council

Copy

From :-

Rev. B. Minz, Convener,
Adult Literacy Committee,
Bihar Christian Council,
Lutheran Church, Lohardaga.
Dist. Ranchi.

To

The Provincial Secretary,
Bihar Mass Literacy Committee, Patna.

Subject :- Mass Literacy Work in 1947-48.

Dated Lohardaga, the 21st July, 1947.

Sir,

We understand that the Government is about to work two schemes,
(a) liquidation of illiteracy and (b) adult education, throughout the
province.

has

The Bihar Christian Council recently appointed a sub-committee for
Adult Literacy. It is desired to take part in this campaign. It is
proposed that the S.P.G. Mission Diocese of Chota Nagpur and the Lutheran
Church each run 50 centres during January - June 1948. For this
there will be a promoters' class from 20th - 29th October 1947. Then
in November and December further full and detailed arrangements will be
made for the campaign by the committee and by the two undertaking bodies.

Your predecessor had promised us all possible help. May we hope
you will do the same kindly. Provisionally I beg to request that you
will kindly give, or arrange for us

100 Charts for 100 schools we want to run.
2000 Primers (100 schools x 20 students in each = 2000)
2000 slates, pencils.
Kerosene oil and lanterns, etc.
500 copies of Roshni.
100 librarians be paid @ Re 1/- p.m. each.
100 libraries be sanctioned for these schis.
10 People's libraries be sanctioned for these schools.
10 Supervising librarians be paid @ Rs. 4/- p.m. each.
10 People's library centres be approved and kind arrangements be
made for gramophone, magic lanterns, Cinema shows, Radio
Broadcasts etc. through the Govt. Publicity Board.

Revised definite requirements of the above figures will be ~~xxxxxx~~
furnished to you by 15th August ^{next} when we have finally decided them.

I have the honour to be,
Sir,
Your most obedient servant,

B. Minz
Convener.

CHRISTIAN MEDICAL COLLEGE, VELLORE.

Preliminary notice regarding the selection of students for the Medical Course beginning in June, 1948.

Requests for application forms should be sent to the Registrar, Medical College, Vellore in January 1948. Application form 'A' must be sent in so as to reach the Registrar's Office by April the first along with Rs.10/- which is not returnable. Form 'B' accompanied by University Certificate or copy thereof, Birth Certificate, Health Certificate, Vaccination Certificate, Character Certificate (along with a personal letter from the candidate) and other letters of recommendation preferably from a member of the Vellore Medical College Council or from a senior member of a mission board. Preliminary tests will be at the following centres:-

Lucknow Ludhiana Calcutta Bombay Nagpur Madras
Madura Trivandrum Jaffna Guntur (Probably)

Principles in the selection of candidates.

1. Religion. Bearing in mind the fact that the chief function of the college is to train Christian doctors, the Committee will ordinarily give precedence to Christian students. This does not mean that non-Christians will be denied admission.

2. General educational standard. Since the medical course is exacting and requires a good background of general knowledge and scholastic ability, candidates will be expected to have maintained a good record of achievement in their preliminary education.

3. Domicile. Care must be taken to avoid a preponderance of students from any one area, and every effort made to ensure that the College has an All India Character.

4. Recommendation. Recommendation by responsible members of Churches, Mission Councils etc. whether contributing or non-contributing, or by reliable individuals.

5. There is a capitation grant of Rs.600/- per student from Madras Area.

6. Results of Preliminary Tests.

Policy relating to the admission of Roman Catholic Students:

As this is a Christian College, it is expected that all Christian students will be willing to take part in the Christian teaching and worship which are an integral part of the College life and programme. Should there be any objection to this on the part of the candidate, her parents or her religious authorities, admission cannot be granted. A written statement of willingness to conform to this requirement shall be sent by the student with her application.

The above applies equally to any other Christian denomination which may object to united Christian life and activities.

N.B: In the case of Non-Christians, attendance at classes giving Bible teaching and the presentation of the Christian attitude to medical work will be expected, but attendance at Christian worship will, of course, not be obligatory. This will be made clear to the candidates and a written acceptance of this requirement asked for.

Recommendations by Churches, Missions and individuals.

All those who recommend candidates are earnestly asked to take a real responsibility for those they recommend. Contributing Churches and Missions are specially urged to exercise great care in this matter

and to send recommendations in the form of confidential reports by a Committee or by two responsible persons, one of whom should be their representative on the Council if possible. A questionnaire will be prepared and sent out to act as a guide as to information required. Applications of candidates from a Church or Mission area should, if possible, be sent through their local governing body which is asked to grade such applications in the order of their considered preference and judgment.

Number of students to be admitted.

Twenty five women and ten men will be admitted for this course. Five D.M.S. or licentiate women and probably three D.M.S. or licentiate men will be admitted for the shortened M.B.B.S. Course. Applications for the Shortened M.B.B.S. course should be in by the middle of January. It will not be known until January whether the College will be able to admit men for the shortened M.B.B.S. Course, as sanction from the University will not be given until after the number of beds in the Hospital has been increased. There is every possibility of the number of beds being increased to 480 early in January 1948.

F e e s .

*Pre-registration Course (6 months).

Students from Madras Presidency	...	...	Rs.144/-
Students from Outside	...	...	Rs.288/-
Students from outside, sponsored by contributing mission boards	...	...	Rs.144/-
For additional course in each subject after failure			Rs.48/-
Fees for each subject in the case of graduates and those who passed Physics, Chemistry or Botany and Zoology as main subject in B.A. or B.Sc. Examination	...	...	Rs.48/-
Medical Fee	...	...	Rs.3/-
Library	...	...	Rs.2/-

Medical Course (5 years)

Annual Fee.

Students from Madras Presidency	...	...	Rs.240/-
Students from outside	...	...	Rs.480/-
Students from outside, sponsored by contributing Churches or Missions Boards	...	...	Rs.240/-
For additional course and subject after failure	...	...	Rs.60/-
Annual Registration Fee	...	...	Rs.5/-
Annual Medical Fee	...	...	Rs.3/-
Annual Library Fee	...	...	Rs.2/-
Annual Microscope Rental	...	...	Rs.5/-
Annual Conveyance for each of the 3 final years	...	...	Rs.50/-

Hostel Fees.

Men	...	...	Rs.35/- p.m. | liable to
Women	...	...	Rs.25/- p.m. | increase.

*In view of the probability of Pre-Registration course being abandoned in the near future, preference will be given to those students who have taken the inter science medical group.

The undermentioned document is forwarded to Dr. J. Roy Strock, Mr. J. Barla, Rev. S. Kula and Rev. H. Minz Lohardaga for information and the needful.

C. H. Herenz
Secretary,
G. E. L. Church.

Extract from the minutes of the C.C. Executive Committee held on the 4th September, 1947.

Item No. 22.

" The B.C.C. Conference :- (a) In this connection, the letter dated 8.8.47 from Mr. S. K. Roy was read and resolved that the following be nominated for the B.C.C. Conference :-

(1) Dr. J. Roy Strock, (2) Mr. C. H. Herenz, Secretary,
(3) Mr. J. Barla, (4) Rev. S. Kula and (5) Rev. Benjamin Minz.

(b) Prayer for various Bodies :- Resolved that each Ilaka Chairman be informed to observe the following Sundays as N.M.S., Federation and Bible Society Sundays :-

(1) October 19 for the N.M.S.
(2) November 23 for the Federation.
(3) December 28 for Bible Society.

(c) Expenses for N.C.C. foreign Delegation :- Resolved that the B.C.C. be requested to send reminders to the parishes as they approached the parishes before.

Sd.

J. Lakra.
6.9.47.

Sd.

C. H. Herenz.
4.9.47."

Copy to Mr. S. K. Roy, Secy., B.C.C.

File

A Memorandum to the Christian Representatives in the Constituent Assembly from the Christian Members of the Summer School, Y.W.C.A. Mussoorie, coming from United Provinces, Bengal, Bihar, Central Provinces and Bombay.

We are gravely concerned to know of the proposed amendment to Clause 17, opposing the freedom of conscience in the section relating to Fundamental Rights of the proposed Constitution for a free, independent and sovereign India, namely, "any conversion from one religion to another brought about by fraud, coercion, or undue influence, or of a minor under the age of 18 shall not be recognised by law." This Christian group wishes to register its strong disapproval of the underlined clause of the amendment curtailing so drastically the peoples' right to freedom of conscience and religious liberty.

As pointed out in the Assembly by various Christian speakers, and also by Dr. Ambedkar such restriction on conversion of those 18 and under would create an impossible situation in families. It would, in fact, put an end to conversion of families where there are children under the age of 18. For what father or mother would be likely to agree to conversion to the Christian or any other faith if it meant being separated from their young children—even babes in arms. Such a procedure would be wholly *Unnatural* and the proposal to hand over such minor children to duly appointed guardians would not satisfy any father or mother with normal instincts. The result of such an amendment, would be disastrous.

While strongly protesting against the proposed amendment we urge Christian members in the Constituent Assembly vehemently to oppose the passing of such an amendment, which, in substance, is the complete negation of the liberty granted under Clause 16.

2. We further call upon the Christian members of the Constituent Assembly to press for the legal recognition of the conversion of the minor members of a family with their parents or guardians. In our opinion this can be accomplished by the insertion of the words: "unless accompanied by his parents or guardians", after the phrase: "the age of 18". In the event of this proposed amendment being not acceptable, the Christian members should strongly support the original clause for adoption, by moving the deletion of the phrase "or of a minor under the age of 18."

3. Should the majority party in the Constituent Assembly, despite protests, adopt the proposed amendment to Clause 17 by sheer force of numbers, we call upon the Christian representatives of the Assembly to register their resentment and disapproval against such a gross infringement of religious liberty of the individual in the state by resigning in a body from the Constituent Assembly.

4. This group further requests that at the time of reconsideration of Clause 16 concerning religious liberty, a Christian member of the Assembly should move an amendment to it, by proposing to add the following words. "..... including the right to change it voluntarily, without being subject to social, or legal disabilities either by his people or the State".

5. This group is of the opinion that the religious liberty mentioned under the clause: "all persons are equally entitled to freedom of conscience and the right freely to profess, practice, and propagate religion....." is liable to be further curtailed by the acceptance of the following statement in the Fundamental Rights shall not include any economic, financial, political, or other secular activities that may be associated with religious practice". While generally agreeing that political and secular activities should not be associated with the exercise of profession, practice and propagation of religion, we cannot agree that economic considerations and financial aid be excluded from it. It is recognised that the maintenance of the ecumenical character of the Church and its effectiveness as a witnessing body necessitates, inter alia, mutual economic and financial aid for its corporate existence. In order to give the individual unfettered freedom for the exercise of religious liberty this group is of opinion that a further amendment be proposed to this statement by deleting the words "economic and financial".

F. 38

TELEGRAMS: GARHWA.

BIHAR CHRISTIAN COUNCIL.

Post Box No.1.

~~XXXXXXXXXXXXXXXXXXXX~~

RANCHI. ~~XXXXXXXXXXXXXXXXXXXX~~

BIHAR

28th July, 1947.

E. 21.26.20 28/7/47
President : Rev. P. John, Baptist Mission, Patna.

Vice-Pres.: The Rt. Rev. T. Lenman, Bhagalpur.

Treasurer : Rev. J. Lakra, G. E. L. C., Ranchi.

Secretary : ~~XXXXXXXXXXXXXXXXXXXX~~
~~Mr. R. P. Dwyer, P. O. Nawa Bhandara, Patna.~~

Mr S.K. Roy, Diocesan Office, Ranchi.

Messrs Naaman Toppo & C.B. Herenz
G.E.L. Church Council
Ranchi.

Dear Sirs,

Will either of you let me know whether Mr Lakra (Rev. J. Lakra) has left any register of the Bihar Christian Council from which we could ascertain as to which of the affiliate bodies of that Council have paid their affiliation fees for 1946-1. If so will you kindly send it to me. As the Council's annual meeti is to be held in November, steps will have to be taken to collect funds at an early date.

Yours sincerely,

S. K. Roy

Encl
28/7/47

F.38

TELEGRAMS: GARHWA.

BIHAR CHRISTIAN COUNCIL.

President : Rev. P. John, Baptist Mission, Patna.
Vice-Pres.: The Rt. Rev. T. Lenman, Bhagalpur.
Treasurer : Rev. J. Lakra, G. E. L. C., Ranchi.
Secretary : ~~Mr. S.K. Roy, Diocesan Office, Ranchi.~~

Post Box No.1.

~~RANCHI. DISTRICT OFFICE, RANCHI.~~

RANCHI. DISTRICT OFFICE, RANCHI.

BIHAR.

Mr S.K. Roy, Diocesan Office, Ranchi.

28th July, 1947.

To
The Secretary,
G.E.L. Church, Ranchi.

Dear Sir,

Please refer to your letter No.1406-09/47/F-38 dated 16th June 1947. I have to request you to send me a true copy of the letter which was sent by the military department together with the copy of the letter sent by you in reply.

I may say that the executive committee considered this matter at the last meeting and was at a disadvantage that much of the land near the existing power house and opposite the power house are used not for religious purposes but shops and residential cottages.

Yours sincerely,

S.K. Roy

File

DIRECTORY OF CHURCHES AND MISSIONS, 1947-49

Though the production of the revised edition of this Directory has been delayed owing to difficulties arising in connection with the permit required from the Government of India to print, the work is now actually in the Press, and it is anticipated that the book will be ready for publication by July 1st of this year.

This book is being eagerly awaited by many as the previous edition is now exhausted and also hopelessly out of date. It will therefore be of mutual benefit both to those who wish to have the book at the earliest possible date, and to the publisher if *definite orders* may now be booked for the number of copies required.

The price of the Directory will be Rs. 5 exclusive of postage and packing. But so that orders may be booked for immediate execution as the sheets are bound up, they should be sent immediately on the attached form to the Secretary, National Christian Council, Nagpur, C.P.

THE SECRETARY, NATIONAL CHRISTIAN COUNCIL, NAGPUR, C.P. Please register my order for Cop of the *Directory of Churches and Missions, 1947-49 edition*, at a cost of Rs. 5 plus postage and packing and send the same to me per V.P.P. as soon as it is published.

Name

Address

.....

1846/47/F-38.

29th July, 7.

To

Mr. S.K. Roy,
Secy. B.C.C., Ranchi.

Dear Mr. Roy,

Thank very much for the letter dated 28.7.47 concerning the Power House area of the G.E.L. Church. I am sorry that the military department has not given me any notice or letter for the acquisition of the Power House. The letter had been shown to us in the office of the D.A.D. and Major Cross and other officers also told us verbally about it.

Now the situation appears to be changed, for the other day some officers from the D.A.D. office came to us and requested us to give that piece of land on lease for a period of 20 years. The officers of the Church Council have agreed ~~to consent~~ to the request of the D.A.D. office. If you consider the situation in a awkward position as you mention in your letter, please drop the matter and let me alone fight out this case.

Yours sincerely,

E. N. Verma
Secretary,
G. E. L. Church.

CBBCM/2C.

1845/47/F-38.

29th July,

7.

To

Mr. S. K. Roy,
Diocesan Office, Ranchi.

Dear Mr. Roy,

Received your notes of 28th July, 1947 concerning a register of the B.C.C. which is in charge of Mr. Lakra. I regret to inform you that he has not left any register to us.

Yours sincerely,

E. H. Hem
Secretary,
G. E. L. Church.

CBBCM/2C.

NATIONAL CHRISTIAN COUNCIL

Nelson Square, Nagpur, 30th June 1947.

Dear Mr. Herenz,

Thank you for your letter of 14th June regarding the status of Miss Amy Diller. I am glad that the matter is now entirely cleared and I am sure Dr. Manikam will be glad to learn of this.

Yours sincerely,

M. T. Titus
(M.T. Titus)
Secretary.

Copy to Miss
Diller
C.A. 24/4/47
27/4/47



Mr. C.H. Herenz,
Secy, G.E.L. Church,
Ranchi, Bihar.

No. 1406-09/47/F-38

16th June 1947.

To

The Secretary,

} Lutheran Federation Madras
} Bihar Christian Council, Ranchi
} National Christian Council, Nagpur

Dear Sir,

The military department is trying to acquire 1.91 acre of lands, out of plot no 794 Municipal Survey of the G.E.L. Church property consecrated for religious purpose near the Church road for the military centre power house. The military department has requisitioned two portions of the plot ^{for} for the Centre power house and another for the quarter of the Superintendent during the war period.

Last year instead of dismantling the power line and the Superintendent's quarters the military authorities proposed to acquire these pieces of land, but the Council put a strong objection on January 9, 1947 and we were informed verbally by Major Cross just after the Attlee declaration of quit India that the proposal was withdrawn.

Now for the 2nd time the military department is going to acquire the said pieces of land of the G.E.L. Church Compound.

It is said that the Government of India has already sanctioned money for it.

I therefore request that you will be kind enough to move the Government of India to withdraw the proposal of acquiring these portions of land within the G.E.L. Church Compound.

Yours sincerely,

C. H. Keer

Secretary,
G.E.L. Church, Ranchi.

Copy to

No. 1399/47/F-38

14th June, 1947.

To

The Rev. M. T. Titus,
Secretary, N.C.C.,
Nelson Square, Nagpur.

Dear Mr. Titus,

I have learnt that there is a doubt about Miss A. Diller's status in the G.E.L. Church. Our President, now on voyage to Lund, seems to have overlooked to report the matter to you. I, therefore wish to inform you that Miss Diller has been accepted by the G.E.L. Church just as Miss H. Schmidt has. The Lutheran Federation has been paying Miss Diller's allowances since February 15.

Yours sincerely,



Secretary,
G. E. L. Church.

CBBCM/20.

Loh and Agn
June 12, 1947

Dear Mr. Henry:

Thanks for yours of June 4 re Miss Diller's recognition. It appears that the President has overlooked the matter. I should advise you to write to the Secy of the NMC this way.

Dear Mr Titus

I have learnt that there is a doubt about Miss A. Diller's status in the G. E. L. Church. Our President, now on voyage to Lund, seems to have overlooked ^{to report} the matter ^{to you}. I therefore wish to inform you that Miss Diller has been accepted by the G. E. L. Church Lutheran Federation has been paying Miss Diller's allowances since February 15.

Yours

etc.

Please, find enclosed copy of letters which you sent me.

It would be well to send a copy of your letter to Mr Titus to the Secy of the Lutheran Federation.

P. t. o.

2, Would you be so kind^{as} to let me have a copy of the last Census (in full) before I go home? Our friends in Germany are anxious to have the recent figures.

3, Don't forget, please, Miss K C Sotkey. She should go to Ranchi for good as soon as possible

Yours sincerely

J S to sh

No. 27

No. 769/46

39

NATIONAL CHRISTIAN COUNCIL FAMINE RELIEF COMMITTEE

NELSON SQUARE, NAGPUR C. P.

Director:

L. A. BLICKENSTAFF
"RAJMAHAL", CHURCHGATE ST.
BOMBAY

File

In co-operation with

CHURCH WORLD SERVICE
37 E 36TH STREET, NEW YORK

F-38

TELEGRAMS & CABLES:
"BLICKENSTAFF, MECOSA, BOMBAY"
TELEPHONE: BOMBAY, 2 5 1 7 3

LAB/EJE

Rev. J. Lakra, M.A., B.D., S.T.M.,
President, The Gossner Evangelical
Lutheran Church in Chotanagpur & Assam,
G.E.L. Compound,
RANCHI.

10th October, 1946.

Wec

Dear Rev. Lakra:

In reply to your letter of the 7th inst., I appreciate the information you have sent concerning Bihar being no deficit area but, in the opinion of your Deputy Commissioner, Ranchi district should be considered "deficit".

From the quotation which you give from the Food Advisory Committee of the Ranchi Sadar Sub-Division and Chairman, there is indication that there is no actual acute shortage in food but for cloth there is great need.

The closing paragraph of your letter also indicates that the situation is not worse than last month and that you expect that the general condition and hope of a good crop relieves somewhat the anxiety concerning conditions in your area.

I shall present your letter to the next Meeting of the NCC Famine Relief Committee and be guided by their advice and decision.

I can understand the hesitancy on the part of your Deputy Commissioner for Ranchi district to not be willing to give in writing his opinion regarding it being actually a deficit area. If he should be willing to give his opinion I could assure him that the information he gives will be held in the confidence it deserves. I think the better plan, however, would be for him to try to get the Provincial Government to declare Ranchi district a deficit area and report the same to Central Government. This would certainly enable our Committee to extend help to you without subjecting ourselves to severe criticism and setting a precedent which would be anything but helpful to our administration.

With kind regards,

Yours very truly,

L. A. Blickenstaff
L.A. Blickenstaff,
Director.

File

Adult Literacy (Second circular) 16.12.1946.

The number of Churches and Missions affiliated to B.C.C. is 16. I issued the last urgent circular to all these. Response has come from the following — (1) D.U. Mission Hazaribagh — are in sympathy with the scheme for Adult Literacy, but do not feel that they are called upon to co-operate in it. The greater number of their members are literate and the mission is working for the education of the children in illiterate village congregations. (2) S.P.G. Mission Ranchi — The Bishop was in favour of summoning a meeting of representatives of different Churches and missions in November last to consider what could be done to promote Adult Literacy. (3) The British Churches of Christ Mission — have resolved to support the B.C.C. in any action it decides to take in the matter of Adult Literacy. The remaining 13 bodies have not responded.

II

N.C.C. has sent to B.C.C. Treasurer Rs. 300/- for this work. B.C.C. Secretary writes "We hope that you (convenor) will have some concrete proposals to put before the committee on Jan. 6th + 7th 1947." B.C.C. Treasurer writes "You (convenor) have Rs. 300/- with me from the N.C.C. for Mass Literacy. Please make a scheme and submit the same to the B.C.C. Executive for approval to spend this money."

III

To 'make a scheme' or to 'have some concrete proposals' for the B.C.C. frightens me. I know the B.C.C. but yet I am a stranger to it. Only by chance my name has got under this head. I dare not prepare a scheme of Adult Literacy for B.C.C.

For me the hardest nut is this. Besides the three missions named above, the remaining 13 missions and churches seem to be in different in this matter. The A.L. Literacy (or Mass Literacy) has been the persistent cry in the provincial governments and in churches and missions. However, we seem to have been and probably still are indifferent to these many calls, no doubt in most cases due to just causes. Suppose now I present a programme of call, I, a stranger to B.C.C. consider such a step odd for me.

Therefore I had been aiming at preparing a favourable opinion among the churches and missions in B.C.C. area. And finally if most of them were in favour, I wished the B.C.C. to have convened by the B.C.C. a meeting of representatives to determine definite lines of action for an A.L. Drive under the auspices of B.C.C. This has failed. To do anything for and among unwilling people is just to throw one's all to the winds.

Now one course is left for me. I shall place this matter before the next B.C.C. Executive meeting on 6th and 7th Jan, 1947.

(Rev) B. Minn (Convenor A.L., B.C.C.)

Lutheran Church, Lohardaga
Dist. Ranchi,

F-38
The National Christian Council Review 2-12-46

DEAR

file
Sir,

WESLEY PRESS AND PUBLISHING HOUSE
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File

F. 38

प्रार्थना निमन्त्रणा

भारत की राष्ट्रीय मिशनरी संस्था के लिए ।

एन० एम० एस० के वास्ते प्रार्थना का सप्ताह

अक्टूबर ७ से १३, १९४६ ।

एन० एम० एस० के प्रार्थना का दिन

रविवार १३ अक्टूबर, १९४६ ।

बिशप ए० एन० मुकर्जी— निमन्त्रण ।

सब कलीसियाओं के संरक्षकों, पदाधिकारियों, नवयुवक संस्थाओं अर्थात् एन० सी० एम० व सी० ई० आई० एस० एस० यू० माताओं की सभाओं एन० एम० एस० की शाखाओं और कमेटियों के मन्त्रियों तथा उन सब को जो ईश्वर को प्यार करते हैं और अपनी मातृ-भूमि के यश को बढ़ाने के इच्छुक हैं ।

प्रिय मित्रो,

हम पुनः एन० एम० एस० का इतवार और सुसाइटी की वर्ष गांठ मनाने को हैं हमें ईश्वर का धन्यवाद देने का अवसर है कि उसने इस सभा को अपना राज्य हिन्द में विस्तार करने में उपयोग किया यह सोसायटी हमारी सहायता और दुआओं की अधिकारिणी है और यह उस उत्तरदायित्व के लिये अभिलाषित है जो वह जागृति शिक्षा और रोग निराकरण के लिये तरह तरह की सेवा कर रही है । अपने साधारण जीवन संघर्ष में हम को स्पष्ट देखना चाहिये कि ईश्वर हम से क्या सेवा चाहता है । सच है कि हम प्रार्थना करते हैं परन्तु क्या ऐसा करते समय हम अनुभव करते हैं कि कुछ वास्तव में कर रहे हैं ? हम अपनी नौका गहरे में ले चलें और वास्तविकता के सागर में मछलियां पकड़ने के लिये अपने जाल डाल दें जिससे प्रार्थना हमारा धार्मिक अनुभव हो जावे । हम अपनी प्रार्थनाओं को जीवित और वास्तविक बनायें ।

पिता को यह पसन्द आया कि अपने बेटे को रक्त के धब्बों से जो सूली पर बहाया था मनुष्य मात्र से एकता करें । इसी के द्वारा उसने हमें सब से मेल करने की सेवा दी है । बस प्रार्थना के समय हम उससे

यह मांगें कि वह अपनी कलीसिया और हम एकता और मिलाप के सेवकों को काम में लावें ताकि इस चिन्तित और व्यग्र-संसार में वह ऊंचा होकर राज्य करे और उसके प्रेम को संसार की सब जातियां पहिचानें ।

ईश्वर की बताई हुई प्रार्थनाओं में जिनका हम प्रतिदिन उपयोग करते हैं हम प्रतिदिन की रोटी मांगते हैं और अपने अपराधों के लिये क्षमा मांगते हैं तथा यह कि वह हमें बुराई व परीक्षा से बचावे । हम ये चीज़ें एक मुख्य स्वार्थ के लिये मांगते हैं अर्थात् उसके द्वारा हम उसके नाम को पवित्र मानें उसके राज्य को दृढ़ें और उसकी इच्छा पूर्ण करें । अतः जब हम सोसायटी के लिये प्रार्थना करें हम ईश्वर से यह याचना करें कि सोसायटी अपनी भिन्न भिन्न सेवाओं और उद्देश्यों में अपनी इच्छा तथा स्वार्थ न रक्खे उसके नाम को पवित्र मानें और उसके राज्य को कायम करके उसकी आज्ञा का पालन करें ।

मसीही कलीसिया को चाहिये कि अपने लिये प्रार्थना में शिक्षित करती रहे जिससे तमाम मनुष्यों को ईश्वर के प्रेम के भंवर में खींच लावे जब तक हम सब के सब ईश्वर के बेटे के ईमान और पहिचान में एक न हो जावें और पूरे पुरुष न बन जायें अर्थात् मसीह के पूरे पद पर न पहुँच जावे ।

कृतज्ञता— धन्यवादार्थ प्रार्थना ।

ऐ भगवान हम कृतज्ञता प्रगट करते हैं कि तू ने अपने सेवकों के दिल में यह विचार डाला कि सन् १८०५ में जन्म-दिवस को इस सोसायटी की आधार शिला रखी गई ।

उनके प्रयत्न के लिये भारत को जागृत करके उसे अपने मल्लाह मसीह के चरणों में लाने के लिये विजय कर ले ।

हमारे आश्रमों और मिशन के क्षेत्रों में तेरे सेवकों की निःस्वार्थ सेवा के लिये ।

स्वास्थ्य और मद्य प्रदर्शन के लिये जो हमारे मिशनरियों और कार्य-कर्त्ताओं को दी गई ।

ऐसे बहुत से मनुष्यों स्त्रियों को खड़ा करने के लिये जो सहायक होकर प्रार्थना और स्वार्थ-त्याग के आदर्शों से सोसायटी की सहायता करते रहें ।

उन मनुष्यों तथा स्त्रियों के लिये जिन्होंने वर्त्तमान में अपने तई खेतों में सेवा करने के लिये प्रस्तुत किया है ।

स्वीकारार्थे प्रार्थना ।

हमें ईश्वर ज्ञाता करे—

हम स्वीकार करते हैं कि गत वर्षों में हम ने तेरी आवाज सुनने के लिये कान न खोले ।

हमें स्वीकार है कि हम साधारण बातों में फंसे रहे हैं और तेरे राज्य को उन्नत करने के अतिरिक्त अपने आराम प्रतिष्ठा और नाम पैदा करने की चिन्ता में लगे रहे हैं ।

हम को स्वीकार है कि यद्यपि हम ने तेरी आवाज को सुना परन्तु प्रातः हम उसके प्रति सुस्त तथा असावधान रहे हैं ।

हम स्वीकार करते हैं कि उन बड़ी शक्तियों के मानने में जिनका हमारे मल्लाह ने हम से प्रतिज्ञा किई थी हम विवश रहे हैं ।

नम्रता और सच्चे हृदय से समर्पित करें और प्रार्थना करें ।

हमारी सुन हम तेरी विनय करते हैं ऐ दयालु ईश्वर हम पापी तेरी विनय करते हैं हमारी सुन और अपनी पवित्र कलीसिया को आशीर्वाद दे मुख्यतया हमारी सोसायटी को जिसे तू ने अपने अमूल्य खून से खरीदा है ।

कृपा करके उसे अपने प्रेम का सन्देशवाहक इस देश के सब लोगों के लिये बना ।

तू हमारे देश में कलीसिया को प्रार्थना और बलिदान की आत्मा से पूरित कर दे जिससे हमने जा चोड़ा बिना मूल्य प्राप्त की है उसको वैसे ही हम दूसरों को दे, अपने मिशनरियों और कार्य-कर्त्ताओं के लिये जो मिशन के खेतों और कलीसियाओं में तेरी सेवा करते हैं उनके द्वारा तेरा पवित्र नाम प्रकाशित हो और तेरा पवित्र राज्य फैले ।

अपनी कृपा से और अपनी दया से उन सब नये शिष्यों और उनको जो बपतिस्मा लेने को तैयार हैं और किसी को कष्ट नहीं देते हैं दृढ़ कर और अन्त तक दृढ़ बनाये रख ।

कृपा करके हमारे मिशन के क्षेत्रों में कलीसिया बना और उसे प्रयत्नशील तथा स्वामि-भक्त सेवकों के द्वारा दृढ़ कर ।

कृपा करके हमारी सोसायटी के रोग निवारण तथा शिक्षा कार्य में बरकत दे और उसके द्वारा बहुतों को अपनी सच्चाई और प्रेम की पहिचान दे ।

कृपा करके तमाम कलीसियाओं के मिशनरी के कामों में वृद्धि करे, खासकर दक्षिण-भारत की संयुक्त-चर्च मिशनरी सोसायटी पर कि उन्होंने अपने मिशनरियों (पादरी और मिसेज सीता जोजफ) को भोपा भेजा ।

कृपा करके हमारी सोसायटी के प्रयत्नों में समृद्धि करे जो उन्होंने जावा, मलाया, ब्रह्मा, चीन और दूसरे देशों के गॉस्पिल टोम भेजने में की ।

कृपा करके हमारी सोसायटी के काम पर जो जवानों में है वृद्धि करें खासकर रुरल क्रिश्चियन फैलोशिप पर जो गर्मियों के अवकाश में कार्यान्वित होती है ।

कृपा करके सोसायटी को उसकी दस वर्ष की जागृति के कार्यों में सफल बना और इसके लिये मनुष्य और साधन एकत्रित कर ।

कृपा करके आवश्यक धन प्रदान करें ताकि प्रतिदिन की आवश्यकताओं के अतिरिक्त भ्रूण चुकाने में भी सहायता हो ।

कृपा करके सोसायटी और उसके कार्य-कर्त्ताओं को उनके कार्य आदेश कर खासकर आगामी अखिल भारतीय उत्सव के लिये जो दिसम्बर में होगा ।

कृपा करके सोसायटी के प्रयत्नों में वृद्धि करें जो उसने तिब्बत और समीप के अन्य देशों के भेजने में की है ।

हम सब चिनयों का संक्षेप ईश्वर की प्रार्थना से प्रस्तुत करें ।

बिशप एस० के० मंडल,
बिशप हैदराबाद निवासी
एस० जे० दुरे प्रधान
मुख्य मन्त्री

एच० आई० हेन्समन,
कार्य-कारिणी के सदस्य ।
पी० के० राज गोपालन
अवैतनिक कोषाध्यक्ष ।

आवश्यक बातें—

(१) १३ अक्टूबर रविवार से पहिले का सप्ताह एन० एम० एस० का सप्ताह प्रार्थना सेवा और सोसायटी के काम के लिये बलिदान के भेंट के वास्ते समझा जावे । सब भेंटें अवैतनिक कोषाध्यक्ष, एन० एम० एस० हाउस, रोयापट्टा, पी० ओ० मद्रास को भेजिये ।

(२) विशेष परिचय और छुपे पत्रादि मुख्य मन्त्री एन० एम० एस०, रोयापट्टा, मद्रास, से मिल सकते हैं ।

DIRECTORY OF CHURCHES AND MISSIONS, 1947-49

Though the production of the revised edition of this Directory has been delayed owing to difficulties arising in connection with the permit required from the Government of India to print, the work is now actually in the Press, and it is anticipated that the book will be ready for publication by July 1st of this year.

This book is being eagerly awaited by many as the previous edition is now exhausted and also hopelessly out of date. It will therefore be of mutual benefit both to those who wish to have the book at the earliest possible date, and to the publisher if *definite orders* may now be booked for the number of copies required.

The price of the Directory will be Rs. 5 exclusive of postage and packing. But so that orders may be booked for immediate execution as the sheets are bound up, they should be sent immediately on the attached form to the Secretary, National Christian Council, Nagpur, C.P.

Order sent for
2 copies only
B. B. M. S.
26/4/49

F-38 1

Bihar Christian Council

SUBJECT : Adult Literacy ~~ELM~~ Promoters Class
during next Puja vacation at Lohardaga

It has been decided to hold a training class for A.L.Promoters during Puja next in the Lutheran M.E.School premises at Lohardaga. For this school the listed Puja holidays are from 18th - 29th October 1947. During this vacation the training class has to be held. Little alterations may be possible, not much. The bodies participating named hereunder will please note these dates and plan and act accordingly.

Proceedings of the A.L.Committee meeting held on 17.1.47 enclosed for fuller information on the subject.

Correspondence please be made with the undersigned as desirable.

B. Meier
Convener 28.1.47
A.L.Committee,
Bihar Christian Coun.

To

1. Mr. R. P. Pryce,
British Churches of Christ Mission, Nawa Bhandaria
2. The Bishop of Chotanagpur, Ranchi
3. The Rev. F. R. Willis, D. U. Mission, Hazaribagh
- 4. The Secretary, G. E. L. Church, Ranchi
5. The Rev. J. Lewis, Assembly of God Mission,
251, Napiertown Rd, Jubbulpore, C.P.

Adult Literacy Committee, B C C : First Meeting 17.1.47

The Committee met at Lohardaga on 17.1.47 at 11 a.m.

The meeting was opened with a word of prayer.

Present: Miss Stevens Guille, Miss K.C. Sokey, Mr. R.P. Pryce, and Rev. B. Minz.

Chairman: Mr. R.P. Pryce was voted to the chair.

BUSINESS : Adult Literacy under B C C

Mr. R.P. Pryce read out relevant matters from the proceedings of the last Executive (BCC) Committee meeting held on the 6th & 7th Jan. '47 at Bishop's Lodge, Ranchi.

On looking at the agenda circulated by the convener, it was considered necessary to take up the fifth item only. Mr. R.P. Pryce stated that the class needed is one for the promoters of Adult Literacy under BCC. These should be trained in A.L. technique and then they should return to their respective places where each of them will have to get and train a group of assistants i.e. actual teachers of prospective adult illiterate learners, in his or her field. And then the Adult class should be started at a given time in each centre with all necessary materials previously procured for use and application from the very beginning without any waiting, loss of time or disappointment.

I. The following resolutions were adopted -

1. That a class for A.L. Promoters be held at Lohardaga during the Puja vacation.
2. That in preparation, all information be collected by the convener from all possible sources regarding the teaching staff, what to teach, the follow up materials, etc.

In particular Rai Bahadur B.B. Mukherjee, Mr. S.K. Roy and Mr. E.C. Bhatta should be approached for these informations and help.

3. That the missions and churches sending trainees for this course, should take care in nominating such persons who are able to impress upon the sending authorities that on return from the course they will make a very good use of this training in their own fields.
4. That the following bodies be invited to nominate trainees for this course during the next Puja vacation - S P G Mission, G E L Church, British Churches of Christ Mission, D U Mission & Assembly of God Mission
5. That the Committee meet again about the end of June or beginning of July next.

II. The following A.L. budget was passed -

administration....	Rs. 100
committees	120
conference	260

Promoter at Rs.60 p.m. for one year. " 720

his T.A. " 200

Total Rs.1400

III. Adult Education

Mr. R.P. Pryce stated that the Indian government and along with that the N C Council are keen now on Adult Education. This is a different department from the Adult Literacy. In this, the aim is to disseminate and spread among the public a general information on various useful and burning matters of the day so that the public may intelligently follow the up-to-date lead given. (Executive Committee minute No.15)

Under this head the following budget was passed -

Promoter's salary	Rs.1200
Travelling	360
Office	120
Equipment	70

Total Rs1750

It was resolved that the Rev. B. Minz be invited to be the promoter of this department.

The meeting was closed with benediction.

Sd. B. Minz, Convener

Adult Literacy

(By convener Adult Literacy Committee B.C.C.)

Movement - Adult Literacy is also called Mass Literacy.

Both expressions mean the same thing, that is, everybody must be taught to read and write.

Some Americans have started a movement to make every individual of every race or nation on earth literate.

Some countries, e.g. Russia, Philippines, Brazil, Turkey, Japan, Mexico - have in recent years, made strong endeavours to make their countries fully literate and have got startling successes.

"(Mexico) In one year every one of Soledad O Elta's 470 illiterates had learned to read and write"

"(Philippines) Ten years ago the literacy percentage of the Philippine Islands was 10; now owing to the introduction of the Adult Literacy methods, the figure has risen up to no less than 75."

There is the Sargent scheme for making India fully literate in 5 years. Then there is the Wardha Scheme for the same purpose within a limited period. The Education Department has issued a circular directing all H.F. and M.F. schools each to start an adult literacy class where students will teach by ~~rotation~~ rotation.

To-day Mass Literacy is so much stressed in the world and in India that a missionary dares think that within the next 20^{to} 30 years India shall be fully literate. Dr Lankach himself declared that India shall be literate.

2. N.C.C. - Missions and churches are urged to earnestly take up A.L. work in their own denominations. The N.C.C. expects that the B.C.C. has an A.L. Committee. N.C.C. hopes Mr. B. Thing (convent) will be able to get something going in Bihar.

3. B.C.C. - The B.C.C. has appointed me convener and I ^{believe} ~~believe~~ it sincerely meant me to do real work in the line. The Mission of Rev. R. P. Pryce has taken up A.L. work. The S.P.G. Mission also has resolved to take up A.L. work. The Andhra Lutheran Church is having five ~~period~~ ^{paid} secretaries for this work ever since 1939. And so on

4. B.C.C.'s present move. - Its executive on 16-4-46 decided to run a training course for A.L. workers, teachers, promoters, Supervisors and directors, with Rs 300/- sanctioned by the N.C.C. of to B.C.C. for the current year.

5. Question A -

In the opinion of the G.F.L. Church Council.

- (1) Should B.C.C. hold an interdenominational class for A.L. workers teachers, promoters, organisers, supervisors and directors?
- (2) Will the G.F.L.C. join such an enterprise by sending men + woman for training?
- (3) Will it contribute any due and fair sum of money in support of the plan?
- (4) Who will conduct this training class?
- (5) Will the place of training be at Ranchi as suggested by Rev R. P. Pryce?
- (6) Will the training be held after rice harvest?
- (7) Should A.L. classes be started from January 1947 by each participating mission and church?
- (8) Who will be the officers (persons) in charge of this work, (a) over the entire field, and (b) over each denominational area and (c) over each Diocese or Glaka section of work?

6. Question B -

If this aim to organise an interdenominational A.L. work under B.C.C. fails,

- (1) Will the G.F.L. Church alone undertake this work for its members?
- (2) Will it hold a training class for its men and women workers after the rice harvest?
- (3) Will it start adult literacy classes from January?
- (4) Who will be the officers (persons) in charge of the work, (a) over the entire G.F.L. Church, and (b) over different areas of the church?

7. Question C -

Should an interdenominational meeting be called very early, say in November, of the constituent missions, churches and societies, of the B.C.C. to arrive at a joint decision and programme of the A.L. work?

Submitted to the Secretary - G.F.L.C. for necessary action and kind report at a very early date



(Convener A.L. Committee B.C.C.)
Lutheran Church, Kohardaga.

Kadru.

H. 10. 46

No 34

44

To The Secretary
B.R.C. Omaha.

Dear Sir,

In the item 'other competent matters',
please include 'Adult Literacy Campaign in the
Church.' I request the Church Council to
take up this matter at this session -

Yours sincerely

B. Prim (Convener B.C.C. Adult
Literacy Committee)

25.9.46.

To the Conveners,
Hdd. Adult Literacy Committees,
Provincial Christian Councils,
Dear Colleagues,

The triennial meeting of the National Christian Council is to be held this year at Nagpur, on November 26-27, 1946. I am required to present a report of the work done in provincial areas in connection with adult education. I have in my office your reports for 1943-45, and 1944-45, and I would appreciate if you could send a report for 1945-46. I realize that you have not fully carried out your year's programme. You have planned institutes and conferences for Oct. Nov. & Dec. please send me a report on what you have already done, and what you are planning to do during the next three months.

I want information on the following points:-

1. No. of Adults in literacy classes in 1945-46.
2. No. made literate in 1945-46.
3. No. of institutes (1) held (2) planned
4. No. of Conferences (1) held (2) planned
5. No. of Missions and Churches having full time workers.
6. No. of Missions who have received special appropriations for adult education work from their Home Boards.
7. Special inter-denominational projects started to promote literacy. please write a short paragraph about the
8. What steps have Missions and Churches taken to make adult education an integral part of the Christian Ministry ^{work}.
9. The No. of Adult education centres, started in your area.
10. What kind of response have you had from the illiterates
11. What has been done by churches and missions to promote Primary education
12. Any other interesting information

To The Secretary G.R. Church Ranch.

The above is the kind of Adult Literacy Work the missions & churches in India are urged to undertake. If the G.R. Church like this idea of undertaking such a work, it will be kind as to put to inform me accordingly.

Yr Mins. (Convenor, P.C.C. Adult
Literacy Committee)

Lutheran Church
Sohandaga

Dist. Ranch:

P.S. I shall be thankful if you could send me this information by September 30, 1946.
you have not drawn your current year's grant.
Yours sincerely,
Sd. D. C. Ghally

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM.

Founded in 1845 ----- Autonomy declared in 10th July 1919

----- X X X -----

The activities of the G.E.L. Church Chota Nagpur and Assam, are confined in five provinces, namely - Behar, Orissa, Central Province, Bengal and Assam.

The Gossner Church is using 9 different languages in disseminating the word of God. We have got the Bible in Mundari, Bengali, Oria and Hindi. In most of our ~~Hindi~~ congregation Hindi is used for Church services. The ~~new~~ Testament has been translated into Oraon language but it has not yet been sent to the Bible Society. The Old Testament is being translated. Similarly the four Gospels have been translated into Kharria language. By these attempts, the G.E.L. Church in Chota Nagpur and Assam hopes to bring the word of God into the hearth and home of every Adibasi.

The activities of the Gossner Church have been severally attenuated by the two great world wars. In the 1st great world war, the ~~missionaries~~ missionaries were interned and later on sent home. During the 1st world war, the Bishop of Chota Nagpur financed and supervised the activities of the Gossner Church for a period of 4 years and spent 1½ lakh of rupees.

The Gossner Church under adverse circumstances declared herself autonomous, although she was not prepared to do so. She had then to undergo exceptional poverty and misery and then help came from American Lutheran, both in men and money. Under the guidance of these missionaries, the autonomous Church pushed on and on. Now she is fully aware of its responsibility, but, owing to the poverty of the people, she is not yet fully self-supported.

In the 2nd world war, the Church as a whole did not suffer much. But its central institution suffered untold misery. The whole Church compound at Ranchi was requisitioned by the military authority and the officers had to leave the Headquarters. The Church administration suffered very badly. In the moffusil also, many of our Christian maujas had been requisitioned and the people had to leave outside their homes for several days, nay even months.

But during these dark days, the autonomous Church developed its activities. In Ilakas, people started new institutions and in most cases, they have been successful in financing these newly started institutions and set their hands in evangelistic work.

Every individual unit (called parish or Ilaka) is doing its evangelistic work among the non-Christian and every year they bring new converts. The Church as a whole has the following missionary fields:- (1) Jashpur, (2) Chhechhari, (3) Bamra, (4) Hazaribagh, (5) Assam and (6) in Chaibassa District.

There are fruitful fields in Orissa where there are vast number of Adibasi known as tribes, who are ready to accept the word of God, but owing to the shortage of fund, the Gossner Church is unable to do as much work as it is needed by her.

It is Submitted in continuation of
memo. no. of this office
E. H. Shree
Secretary.
G. E. L. Church
Ranchi.

DIRECTORY OF CHURCHES AND MISSIONS

INDIA, BURMA AND CEYLON.

(EDITED AND COMPILED FOR THE NATIONAL CHRISTIAN COUNCIL, NAGPUR,
BY THE WORLD DOMINION PRESS).

Compilers :

REV. ALEXANDER MCLEISH,

NASIRABAD, RAJPUTANA.

REV. LINCOLN WATTS,

OOTACAMUND.

Office :

FARLEY,

OOTACAMUND.

NILGIRIS.

March 1947.

Dear Friend,

May I ask your kind attention to the enclosed request for statistical returns. Their posting by an early date to my address in England will greatly assist the compilation of correct figures for study and research in the World Handbook.

Yours sincerely,
LINCOLN WATTS.

WORLD DOMINION PRESS

TELEPHONE: CLISSOLD 9696

TELEGRAMS:

"WORLDOMINI NORDO," LONDON

CABLES: "WORLDOMINI," LONDON

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CONFERENCE CENTRE
MILDMAY PARK
LONDON
N.1

PUBLICATIONS
WORLD DOMINION
SURVEY SERIES
INDIGENOUS CHURCH SERIES

Please reply to:

E.J. Bingle, M.A.

November 1946.

Dear Friend,

I am writing to you to remind you that in the past we were accustomed to receive annual reports, etc., from your Society. Unfortunately the war interrupted the publication and despatch of reports and similar material and the last report which we received from your Society was dated (None previously received). We are most anxious to maintain the continuity of our collection of reports and we would therefore be greatly obliged if you could see your way to filling in the gaps for the war years, if that is possible, and if you could put us on your mailing list once more. Our collection of reports from societies working in every part of the world is, we believe, unique and we are constantly called upon to supply information contained in them to societies and individuals concerned with the progress of Christian missionary work throughout the world.

One new consideration urges us to make this request. The W.D.P. is now engaged in compiling, in co-operation with the International Missionary Council and the World Council of Churches, a World Christian Handbook which will include (a) statistics of churches and missionary work throughout the world (b) a directory which will cover Christian churches and international Christian organizations all over the world (c) a survey of Christian forces in every country throughout the world. For these purposes we need up-to-date and reliable statistical and survey material, some of which can only be obtained in reports such as those issued by your Society.

We realise the difficulties which arise in the publication and dissemination of accurate information of this kind but we would make an earnest appeal that our request for information should not go unheeded, since there never was a time when the Christian forces throughout the world needed more urgently to plan their work on the basis of accurate survey work. This has been the consistent object of the World Dominion Movement and its latest project of a World Christian Handbook is designed to carry this purpose one stage further. We therefore request that you will co-operate with us by helping to fill the gaps caused by the war and by resuming the supply of accurate and up-to-date information.

Yours sincerely,

Gossner Evangelical Lutheran Church.

E. J. Bingle

E. J. Bingle
10/1

1845

Refused membership

Mc. Parker

No Durburks

no conversion etc yet

no. of same thing, only, Wt & Lane

Bra of affection

Rec of Ten Durburks

No. 987-88/47/F- 38

2nd April, 1947.

8th

The undermentioned document is forwarded to the
Headsupervisor Lutheran Schools and the Rev. B. Minz
Convener Adult Literacy for information and the needful.

C. H. Merenz
Secretary,
G. E. L. Church.

Extract from the minutes of the C.C. Executive
Committee held on the 28th March, 1947.

Item No. 18.

" Adult Literacy :- The Headsupervisor be
authorised to select candidates for the training class
for A.L. promoters and submit the names to Rev. B. Minz,
Convener, Lohardaga.

Sd. J. Lakra.
29.3.47.

Sd. C. H. Merenz.
Secretary. 28.3.47."

CBRCM/3C.

Office Copy.

633-35/47.

27th Febr., 7.

The undermentioned document is forwarded to the Rev.J.Klimkeit, Rev.H.Borutta and Miss H.Schmidt for information and the needful.

C. H. Berenz
Secretary,
G. E. L. Church.

Extract from the minutes of the full C.C. meeting held on the 26.2.1947.

Item No. 15.

" Invitation to German Missionaries to attend the Mahasabha :- Resolved that Revds Klimkeit and Borutta and Miss Schmidt should be invited to attend the coming Mahasabha as visitors and let it be recorded that they have no voting power.

Sd. J. Lakra.
27.2.47.

Sd. C.H. Berenz.
Secretary, 26.2.47."

CBBCM/4C.

631-32/47.

27th Febr., 7.

The undermentioned document is forwarded to the Rev.J.Klimkeit and the Rev.H.Borutta for information and the needful.

E. H. H. H.
Secretary,
G. E. L. Church.

Extract from the minutes of the full C.C. meeting held on the 26.2.1947.

Item No. 14.

" Rev.Klimkeit and Rev.Borutta :- (a)
Resolved that item 11 (a) ~~was~~ dated of the Church Council minutes morning session 28.9.1946 be rescinded.

(b) Further resolved that the invitation to Messrs. Klimkeit and Borutta to work in the G.E.L. Church was given under the understanding that they should work in the Church under the same conditions as Rev.J.Stech but with the one exception that they should not be accorded the right to sit in the C.C. and its Executive.

Sd. J.Lakra.
27.2.47.

Sd. C.H.Herenz.
Secretary. 26.2.47."

CBBCM/3C.

THE NATIONAL CHRISTIAN COUNCIL

Nelson Square,
Nagpur,
21st November 1946.

To
The Members of the War Emergency
Committee.

I have had a letter from the Government of India this morning informing me that -

1. The Commandant at Dehra Dun was being instructed by telegram to remove Mr. Roever's name from the list of those due for repatriation.

2. That the Government has decided to repatriate the Rev. W. Radsick. I am sorry Mr. Radsick did not take up the question of his release earlier. Otherwise it may have been possible for us to have secured the release of Mr. Radsick. However we must be thankful for the large number of missionaries that the Government has been willing to release at our request.

R.B. Manikam.
Secretary.

F.38

12/10/46

Copy to - Rev. J. Stosch, G.E.L. Church, Chota-Nagpur and Assam, under the same conditions as the Rev. J. Stosch with the exception that only one of you should be accorded the right to sit in the Church Council and its Executive. It had further resolved that one of you will be given work as a teacher in the Seminary and the other will be given work in the Church (to be defined hereafter). The conditions of service which the Rev. J. Stosch has accepted and under which he is working in the Gossner Church are as follows: -

Ref: M/R. 568. W/15.

9th October '46.

Messrs. J. Klinkeit and H. Borutta,
Internment Camp and Parole Centre,
Satara.

Dear Friends,

The full Church Council of the Gossner Evangelical Lutheran Church in Chota-Nagpur and Assam at its meeting of the 28th September 1946 have unanimously resolved to invite you both to work in the G.E.L. Church, Chota-Nagpur and Assam, under the same conditions as the Rev. J. Stosch with the exception that only one of you should be accorded the right to sit in the Church Council and its Executive. It had further resolved that one of you will be given work as a teacher in the Seminary and the other will be given work in the Church (to be defined hereafter). The conditions of service which the Rev. J. Stosch has accepted and under which he is working in the Gossner Church are as follows: -

- "(1) He is called the Visiting Missionary of the Federation of Lutheran Churches and Missions in India to the G.E.L. Church.
- (2) He has been assigned work in the Theological Seminary as teacher and is to engage himself in producing religious literature and conducting Refresher Courses for pastors and teachers, and divine service.
- (3) He will not be in charge of any department or institution nor will he have any executive power.
- (4) He will sit in the Mahasabha, Church Council and in the Executive of the Church Council with full power to speak, but he will not vote."

Similar conditions are to apply to you both with the exception mentioned above.

I am indeed happy that the Church Council of the G.E.L. Church has invited you to work in the Church, though it has laid down certain conditions of service. Will you please let me know by return of post or by telegram whether you will accept these conditions of service. The Federation of Lutheran Churches has guaranteed your financial support. If you will now agree to the conditions of service stipulated by the G.E.L. Church, I shall take immediate steps for your release and advise the Central Government to ask you to take the oath and give the undertaking in the presence of your Officer Commandant and forward the form to me for my signature and guarantee. Kindly attend to this matter immediately.

Yours sincerely,

R.B. Manikam
(R.B. Manikam)
Secretary.

P.T.O.

838

W. J. Lakra

Copy to - Rao Sahib Rev. J.D. Asirvadam
The Rev. C.W. Oberdorfer.
Dr. E.G. Wood
Mr. C.H. Herenz
The Rev. J. Lakra.

Ref: W/R. 268. W/12.

25th October '46.

Messrs. J. Klinckoff and H. Bortolotto,
Internment Camp and Parole Centre,
Salerno.

Dear Friends,

The Full Church Council of the German Evangelical Lutheran Church in Gota-Nagpur and Assam at its meeting of the 28th September 1946 have unanimously resolved to invite you both to work in the G.E.L. Church, Gota-Nagpur and Assam, under the same conditions as the Rev. J. Storch with the exception that only one of you should be accorded the right to sit in the Church Council and its Executive. It had further resolved that one of you ^{will} be given work as a teacher in the Seminary and the other will be given work in the Church (to be defined hereafter). The conditions of service which the Rev. J. Storch has accepted and under which he is working in the German Church are as follows:-

- (1) He is called the Visiting Missionary of the Federation of Lutheran Churches and Missions in India to the G.E.L. Church.
 - (2) He has been assigned work in the Theological Seminary as teacher and is to engage himself in producing religious literature and conducting Refresher Courses for pastors and teachers, and divine service.
 - (3) He will not be in charge of any department or institution nor will he have any executive power.
 - (4) He will sit in the Synodical Church Council and in the Executive of the Church Council with full power to speak, but he will not vote.
- Similar conditions are to apply to you both with the exception mentioned above.

I am indeed happy that the Church Council of the G.E.L. Church has invited you to work in the Church, though it has laid down certain conditions of service. Will you please let me know by return of post or by telegram whether you will accept these conditions of service. The Federation of Lutheran Churches has guaranteed your financial support. If you will now agree to the conditions of service stipulated by the G.E.L. Church, I shall take immediate steps for your release and advise the Central Government to ask you to take the oath and give the undertaking in the presence of your Officer Commandant and forward the form to me for my signature and guarantee. Kindly attend to this matter immediately.

Yours sincerely,

W. J. Lakra
(W. J. Lakra)
Secretary.
P.T.O.

Telegrams and Cables: "AIKYA, NAGPUR."

F 38

**NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON**

Secretaries:

R. B. Manikam, M.A., B.D., Ph.D. (Exe. Secy.)

The Rev. M. T. Titus, Ph.D., D.D.

Mr. E. C. Bhatta, M.A.

Mrs. G. W. Bryce, M.A. Ph.D. (Part-time)

NELSON SQUARE,

CHHINDWARA ROAD,

NAGPUR, C. P.

Ref: M/R. 753. W/15A.

4th Nov. '46.

The Rev. J. Lakra,
G.E.L. Compound,
Ranchi, Bihar.

To write tomorrow

Dear Mr. Lakra,

The Deputy Secretary to the Government of India desire to know the place of posting of Messrs. Klimkeit and Borutta. This is necessary for the purpose of issuing travel permits to the released missionaries. So kindly let us know the exact place of posting so that we may inform the Government of the same.

Thanks for your letter of the 21st. I have noted the contents.

I have received a letter from Mr. Radsick about his wanting to come to you. He has sent me a copy of his letter of the 7th October. What is the exact situation? German missionaries are likely to be repatriated on the 10th November. Asirvadam does not seem to favour the retention of Radsick. What is your view? Please get in touch with Asirvadam and give me a definite reply as early as possible.

With all good wishes.

Yours sincerely,

E. Rodrigues.

for (R.B. Manikam)
Secretary.

Dictated but not signed.

F 38.

NATIONAL CHRISTIAN COUNCIL FAMINE RELIEF COMMITTEE

NELSON SQUARE, NAGPUR C. P.

Director:

L. A. BLICKENSTAFF
"RAJMAHAL", CHURCHGATE ST.
BOMBAY

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TELEGRAMS & CABLES:
"BLICKENSTAFF, MECOSA, BOMBAY"
TELEPHONE: BOMBAY, 2 6 1 7 3

No 852/46

LAB/EJE

Rev. J. Lakra, M.A., B.D., S.T.M.,
President, The Gossner Evangelical
Lutheran Church in Chotanagpur & Assam,
G.E.L. Compound,
RANCHI.

30th October, 1946.

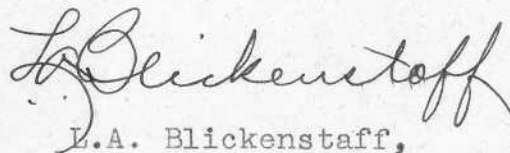
Dear Rev. Lakra:

Following up my letter of the 10th inst., the NCC Famine Relief Committee met at Nagpur, the 23rd inst. It had so many applications from designated "deficit areas", and our supplies are getting so low, that it is more than ever necessary that we confine our distribution of supplies and cash to strictly designated deficit areas. Also, we are more and more coming to the position that we cannot in any degree of fairness distribute cash to other than designated deficit areas and in that case very little cash is going to be distributed by us. We are more and more committed to the policy of distributing supplies. We are hoping to receive supplies from USA and, until we do, we will have to very much limit our distribution of Vitamin tablets and skimmed milk powder.

Since I did not hear from you in reply to my letter of the 10th inst., I presume that your Deputy Commissioner for Ranchi district is still unwilling to give in writing his opinion regarding your territory being a deficit area. I think that some of your Provincial Officers will have to make some such statement before the Central Government will be induced to consider your territory as a "deficit area".

I hope that conditions will continue to improve in your district.

Yours very truly,


L.A. Blickenstaff,
Director.

Recd
17/8 F38

BEHAR CHRISTIAN COUNCIL

SENDS ITS HEARTY

GREETINGS

To
YOU

(ALL AFFILIATED BODIES & ALL CHRISTIANS)

Do you know that two DEPUTATIONS from the Indian Church to the Church in the West are leaving shortly ?

This has been sponsored

by

**The National Christian Council
of India**

—

The question "Why this deputation ?" is answered inside. Please read the folder with prayerful attitude.

—

DEAR CHRISTIAN FRIENDS,

We are living in an age of tremendous changes. The whole fabric of the social, economic and political life of humanity is undergoing unprecedented drastic changes. These changes are infinitely more drastic in this sub-continent of India and are bound to have serious repercussions on the organization and life of the Christian Church in this country. When one thinks of the oecumenical nature of the Church on one hand and the existence of the Christian Church in a free India on the other, one is driven to the conclusion that in order to secure and preserve the steady growth and integrity of the Church in India, it is absolutely essential that the spiritual link which binds the different branches of the Church universal should be increasingly strengthened and the living current of Christian life which runs through them bringing virility effectiveness and purity should have free and constant flow.

In order to secure the above end the first and the foremost step is to establish a living contact between the Church in free India and the Church in the West. This could only be done by receiving and sending out deputations and Missions of fellowship and good will. We have had representatives of the Western Church to visit us in the past and it is only fair that a deputation representing the Church in India should be sent out to the West. The plans for two deputations have now taken final shape, one to Britain and one to America. The membership of the deputation consists of Dr R. B. Manikam, Bishop J. A. Subhan, Mr. B. L. Rallia Ram and Miss Maugat Rai. Others who are likely to be in the West during the deputation period including Raja Sir Maharaj Singh, Mrs. P. N. Das, Dr. Eddy Asirwardham and Mr. R. M. Chetsingh, will also be asked to serve on the deputation if possible.

It is the sacred duty and privilege of the Churches and individual Christians in India to meet the cost of these deputations. The I. M. C. has taken upon itself the responsibility of meeting a fair share of the cost. Provincial Councils are trying to raise funds for this purpose. Let not this province of Behar be behind in this noble attempt. If individual members of the Council pay Rs. 5/- each and each Church in its area contributes one Sunday's special collection and approach is made to such Christians who are financially favourably placed in Society, the required amount will be forthcoming in no time. Our aim is to raise an amount between Rs. 1500/- to Rs. 2000/-.

Kindly send your Contributions and donations either in Cash or Cheque to our Council Treasurer the REV. JOEL LAKRA, M. A., B. D., G. E. L. CHURCH, RANCHI. All money should be sent in by 20th Sept.

Your servants in Christ

A. S. G. TIRKEY.

P. JOHN.

Telegrams and Cables: "AIKYA, NAGPUR."

**NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON**

Secretaries:

R. B. Manikam, M.A., B.D., Ph.D. (Exe. Secy.)

The Rev. M. T. Titus, Ph.D., D.D.

Mr. E. C. Bhatta, M.A.

Mrs. G. W. Bryce, M.A. Ph.D. (Part-time)

NELSON SQUARE,

CHHINDWARA ROAD,

NAGPUR, C. P.

Ref: M/R. 549.

7th Oct. '46.

To

The Secretary,
G.E.L. Church,
G.E.L. Compound, Ranchi.

Dear Mr. Herenz,

Thank you for your letter of October 3rd. I am immediately getting in touch with Rao Sahib Asirvadam as to whether the financial guarantee will be forthcoming for Messrs. Klimkeit and Borutta from the Federation. Meanwhile will you please let me know the conditions of service under which Mr. Stosch is serving your Church? I need a copy of these conditions in order to consult with Messrs. Klimkeit and Borutta whether they would accept them. Therefore please send me a reply by return of post.

Yours sincerely,

R. B. Manikam

(R.B. Manikam)
Secretary.

2106/46/F-38.

10th October 6.

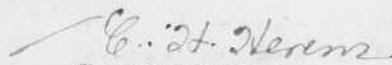
To

Dr.R.B.Manikam,MA.BD.PH.D.
Secretary, N.C.C.
Nelson Square, Nagpur.
C. P.

Dear Dr.Manikam,

I received your letter Ref. no. M/R 549 dated the 7th October 1946 with thanks. I am enclosing a copy of terms of reference under which Rev.J.Stosch is serving the G.E.L.Church, Ranchi.

Yours sincerely,


Secretary,
G. E. L. Church.

CBBCM/2C.

file - minutes & 20-3-46

Terms of Reference under which Revd. Lic. J. Stosch comes to the G.E.L.Church, Ranchi *(vide c.c minutes & 20-3-46)*

1. The terms of reference given to the Revd. Dr. Strock as approved at Burju Mahasabha on 19.5.45 and amended on 20.3.46 applies also to the Revd. J. Stosch with the substitution of 'Federation of Lutheran Churches and Missions in India' in the place of 'U.L.C. Mission'.
2. The Revd. J. Stosch will be called the Visiting Missionary of the Federation of the Lutheran Churches and Missions in India, to the G.E.L. Church.
3. The Revd. J. Stosch will work in the Theological Seminary as teacher and also will engage himself in producing religious literature. He will also take part in Refresher Courses of Pastors and teachers and will conduct divine services.
4. Revd. J. Stosch will not be in charge of any Department or institution nor will he have any executive power.
5. He will sit in the Mahasabha, Church Council and in the Executive of the Church Council with full power to speak but he will not vote.

E. A. Neam
Secretary,
G. E. L. Church.

1949/46/F-38.

3rd October,

6.

To

Dr. R. B. Manikam, MA, BD, PH.D.
Secretary, N.C.C.,
Nelson Square, Nagpur.

Dear Dr. Manikam,

Please find below the resolution of the full Church Council of the G.E.L. Church Chotanagpur and Assam concerning Revs Klinkeit and Borrutta. I hope that you will kindly expedite the arrangement of their release.

My best regards to you,

Yours sincerely,

C. H. Herenz
Secretary,
G. E. L. Church.

Copy to

Prof. J. D. Asirvadam.
Rev. C. W. Oberdorfer.

Extract from the minutes of the full C.C. meeting held on the 28th September, 1946.

Item No. 11.

" German Missionaries now in parole Camps, Satara :-

The return of the German Missionaries now in the parole camp Satara, ~~was~~ to the G.E.L. Church Ranchi was very carefully discussed and unanimously (a) Resolved that Revs Klinkeit and Borrutta be invited to work in the G.E.L. Church, Chotanagpur and Assam.

(b) Resolved that they should work under the same conditions as the Rev. J. Stosch with the exception that only one of them should be accorded the right to sit in the C.C. and its Executive.

(c) Resolved that one of them will be given work as a teacher in the Seminary and the other will be given mission work to be defined hereafter.

Sd. J. Lakra.
1.10.46.

Sd. C. H. Herenz.
Secretary. 28.9.46."

1522/46/F-38.

3rd August,

6.

To

The Secretary,
N.C.C.

Through

The Secretary,
B.C.C., Nawabhandaria.
Palamau Dist.

Dear Sir,

I beg to enclose herewith a resolution of the Executive Committee of the Council of the G. E. L. Church Ranchi praying for a Famine Relief Grant of Rs. 20,000/- (twenty thousand) for the Gossner Church for 4 months.

The situation is becoming now acute as the bare months of the year are advancing. Till June rice could be had at the rate of 2 seers to the rupee and the poor somehow could make the two ends meet. From July, rice began to be sold at the rate of 1½ seers to the rupee. It is feared the rate will be 1 seer or even less to the rupee by September. Other commodities are equally dear as is known throughout the country.

The G.E.L.Church has not been able to give any increase to the pay of its workers. The salaries still stand at the pre-war rate. Even dearness allowance cannot be paid as in other Mission and organisations.

Our Christians are spread over Bihar, Orissa, Central Province, Bengal and Assam, a total baptised membership of over 160,000 Christians. But in our prayer we are excluding Bengal and Assam.

P. T. O.

- 2 -

Thus considering the number and the period of about 4 months, the amount prayed for may not be considered too high.

In the circumstances, I on behalf of the Church respectfully pray that you will be pleased to sanction the Famine Relief Grant of Rs. 20,000/- for the Gossner Church and for this act of kindness, the Church will be ever grateful and pray.

Yours sincerely,

Secretary,
G.E.L. Church, Ranchi.

Copy to

Rev. F. John, President B.C.C.

GBBCTM/3C.

1522/46/F-38.

3rd August,

6.

The undermentioned document is forwarded to the Secretary B.C.C. for information with the request to do the needful.

C. H. Herenz
Secretary,
G. B. L. Church.

Extract from the minutes of the C.C. Executive Committee held on the 2nd August, 1946.

Item No. 5. (a)

" Dearness Allowance :- (a) There has been a cry among the Church workers for help all over the field spread over Bihar, Orissa and C.P. This adversity is not only among the Church workers but among the Christians in general, there being unprecedented and extraordinary scarcity particularly in the months of July, August, September and possibly in October 1946. Unless some help is given to these famine stricken Christians, there is fear of starvation, therefore it is resolved that the N.C.C. be requested through B.C.C. to give a famine relief grant to the extent of Rs. 20,000/- if possible at a very early date to the Gossner Church.

(b)

XX

XX

XX

XX

Sd. J. Lakra.
President. 3.8.46.

Sd. C. H. Herenz.
Secretary. 2.8.46."

Copy to Rev. P. John, President, B.C.C.

F. 38
Edinburgh House,
2 Eaton Gate,
London, S.W.1
May 2, 1946

Dear Mr. Lakra,

I have known your name so long that I cannot be sure whether or not I have really met you. I am almost sure, however, that I did meet you in Ranchi in 1921 or 1922 and again at Tambaram in 1938.

I am writing now to ask if you could let me have a note of the latest resolutions of the Gossner Lutheran Church on the subject of the future relations with the "Curatorium" - or whatever is the correct name of the Board in Berlin. Mr. Goodall and I hope to go to Germany on May 20th to meet with the missionary leaders there. I hope that we shall see Mr. Lokies and some of the other people, and it would be a useful opportunity to discuss with them the present situation. I hope that Mr. Lokies does realise the situation, but I have not met him personally and I do not know for certain where his sympathies lie. I have always understood however, that he has more understanding than some of the others.

You know, I suppose, that the mission house (where he lived himself) was burned down in the last days of the fighting in the streets of Berlin. The Russians thought - mistakenly - that a shot had come from that house and they therefore burned it to the ground as punishment and poor Mr. Lokies had to look on while all his worldly goods were destroyed and dared not move a finger to salvage anything. He and his family were safe, however, which was the most important thing.

I have Mr. Ranson's notes and various resolutions, but nothing quite recent, and if you can have the essential recent points copied on to an air letter so that we can transmit them to Mr. Lokies, I should be most grateful. We shall certainly do our best to make the situation clear. As we are leaving on May 20th there is not much time but I hope that air letters may accomplish it.

With good wishes

Yours sincerely,

J. D. Ranson

BY AIR MAIL

AIR LETTER

IF ANYTHING IS ENCLOSED
THIS LETTER WILL BE SENT
BY ORDINARY MAIL



The Rev. Joel Lakra,
President,
Gossner Lutheran Church
Ranchi, Bihar,
INDIA

Sender's name and address:-

Miss Gibson,
Edinburgh House,
2 Eaton Gate
London S.W. 1



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Second fold here

NATIONAL CHRISTIAN COUNCIL
of India, Burma and Ceylon.

F3/B
Nelson Square,
Nagpur, C.P.

8th April 1946.

To

The Chief Secretary,
Govt. of Bihar, Patna.

Sir,

I have the honour to let you know that Govt. of India as per their letter No. 24/28/1/45 - Poll(W), Home Dept, dated 9th Feb. 1946 have decided to release the Rev. J. Stosch a former German Missionary (at present kept in the Satara Concentration and Parole Camp) for Christian work in India and that the Gossner Evangelical Lutheran Autonomous Church of Chotanagpur and Assam, Ranchi, whose President is Rev. J. Lakra, M.A., B.D. S.T.M., Ranchi, is going to employ the Rev. J. Stosch for purely religious work, particularly for teaching in the Theological Seminary at present located at Lohardaga, District Ranchi, Bihar and for producing religious literature. The Rev. J. Stosch has been considered eminently fit by the Government of India for release. He has been a faithful and loyal worker of the said Gossner Church of Ranchi, for several years before the World War I and even sometime during World War II. He is accepted by the Church with a definite Agreement according to which the Rev. J. Stosch is going to be a friend and helper of the Church in religious work purely as an employee of the Autonomous Church, and not occupy any executive position. The said Gossner Evangelical Lutheran Church is an independent and Autonomous registered body, and it is the owner and proprietor of the Property formerly belonging to the German Evangelical Lutheran Mission of Chotanagpur and Assam, which by the order of the Govt. of India was transferred to the said Church by a Registered Deed from a Board of Trustees originally created by the Govt. of India.

The Rev. J. Lakra M.A., B.D., S.T.M. the President of the said Gossner Evangelical Lutheran Church of Chotanagpur and Assam will be immediately responsible for the good behaviour of Rev. J. Stosch, and Dr. Rajah B. Manikam M.A., Ph.D., B.D. the Secretary of the National Christian Council of India, Burma and Ceylon, Nagpur finally responsible before the Govt. of India.

I have the honour to be,

Sir,

Your most obedient servant,

R.B. Manikam

(R.B. Manikam)
Executive Secretary, N.C.C. Nagpur.

Copy to:-

1. The Private Secretary to His Excellency the Governor of Bihar for His Excellency's information.
2. Commissioner of Chotanagpur, Ranchi.
3. Deputy Commissioner of Ranchi, Ranchi.
4. Officer Commanding Army Headquarters, 101 L of C. Area, Ranchi.
5. Secretary, G.E.L. Ch...

To

The Chief Secretary,
Govt. of Bihar, Patna.

F. 38

Sir,

I have the honour to let you know that Govt. of India as per their letter No. dated are going to release Rev. J. Stosch a former German Missionary, at present kept in the Satara Concentration and Parole Camp, for Christian work in India and that the Gossner Evangelical Lutheran Autonomous Church of Chotanagpur and Assam, Ranchi whose President is Rev. J. Lakra M.A., B.D., S.T.M., Ranchi, is going to employ Rev. J. Stosch for purely religious work, particularly for teaching in the Theological Seminary at present located at Lohardaga, District Ranchi and for producing religious literature. Rev. J. Stosch has been considered eminently fit by the India Government for the proposed release and he has been a faithful and loyal worker of the said Gossner Church of Ranchi, for several years before and even sometime during the last World War. He is accepted by the Church with a definite Agreement according to which Rev. Stosch is going to be a friend and helper of the Church in religious work purely as an employee of the Autonomous Church not to occupy any executive position. The said Gossner Evangelical Lutheran Church is an independent and Autonomous registered body owner and proprietor of the Property formerly belonging to the German Evangelical Lutheran Mission of Chotanagpur and Assam by order of the Govt. of India transferred to the said Church by a Registered Deed dated from a Board of Trustees originally created by the Govt. of India in 19

Rev. J. Lakra M.A., B.D., S.T.M. the President of the said Gossner Evangelical Lutheran Church of Chotanagpur and Assam will be immediately responsible for the good behaviour of Rev. J. Stosch and Dr. Rajah B. Manikam M.A., Ph.D., B.D. the Secretary of the National Christian Council of India, Burma and Cylone, Nagpur will stand finally responsible before the Govt. of India.

I have the honour to be,
Sir,
Your most obedient servant,

Sd. R. B. Manikam.

Secretary N.C.C. Nagpur.

Copy to :-

1. The Private Secretary to His Excellency the Governor of Bihar for His Excellency's information.
2. Commissioner of Chotanagpur, Ranchi.
3. Deputy Commissioner of Ranchi, Ranchi.
4. Officer Commanding Army Headquarters 101 L of C Area, Ranchi.
5. Secretary G.E.L. Church, Ranchi.

F-38

No. 615

20th March, 6
The under mentioned document is forwarded to the
Rev. J. Stosch for information and for favour of
guidance. *doing the needful.*

C. H. Herenz
Secretary,
G.E.L. Church, Ranchi.

Document forwarded:-

Extract from the minutes of the C.C. Executive
meeting held on the 20th March, 1946.

Item no. 3.

Rev. J. Stosch:- Read a copy of letter dated 6-3-1946
from Dr. R.B. Manikam addressed to Rev. J. Stosch for-
warded to the President, J. Lakra and it was also reported
that no telegram has yet been received from Rev. J.
Stosch.

Resolved that before taking any further step expression
of the reaction of Rev. J. Stosch to the above mentioned
letter be awaited. In the mean time the terms of refe-
rence and 'Functions' be communicated to Rev. J. Stosch
as amended up to date, a copy of which is attached here-
with.

Sd/- J. Lakra.
President.

C. H. Herenz,
Secretary.

*E. J. Stosch
2/23*

NATIONAL CHRISTIAN COUNCIL

F 38
Nelson Square,
Nagpur, C.P.,
6th March 1946.

Rev. J. Stosch,
Internment Camp and Parole Centre,
Satara.

Copy for information.

Dear Mr. Stosch,

Thank you for your letter of the 28th instant. You would have heard by now that the question of your assignment to Ranchi District is under consideration and that I have retained the undertaking to be signed by me on your behalf. A meeting of the War Emergency Committee of the Lutheran Federation took place at Bezwada on February 26th and then I wired to Mr. Lakra to meet me at Nagpur. He came here yesterday evening and we had a long talk together. I spoke to him of your letter of the 28th. I quite appreciate your point of view that you do not desire to go to the Luthergiri Seminary but would like to be posted to the Ranchi District. Mr. Lakra spoke to me of certain practical difficulties at Ranchi and he consulted with me as to how to clear them all without any prejudice to the interest of the Church or any inconvenience to you. I have agreed to write a letter to the Provincial Government of Bihar that your return to Ranchi District will be as a member of the Gossner Lutheran Church and not as a member of any separate German mission. We shall do everything we can to avoid misunderstanding. Mr. Lakra thinks that you could be posted to the Seminary at Lohardaga. He is now going back to Ranchi and will meet with his Church Council on or about the 12th instant.

Meanwhile he has asked me to write you this letter and to give you a copy of the resolution of the Mahasabha of 1943 which runs as follows:-
"If by the Providence of God Rev. J. Stosch returns to Chotanagpur, he will work on a similar terms of reference as offered to Dr. and Mrs. J. Roy Stroock."
I understand that these terms of reference specify that the Strocks will be accepted by the G.E.L. Church as friends and helpers in the development of the G.E.L. Church. Dr. Stroock would be a member of all the Boards and Committees of the Gossner Church. His advice will be sought on all educational problems but he will not be the head supervisor of all schools. He will be financial adviser in the financial department although he will not be a treasurer. He will be in close touch with medical work. In short he will be friend and adviser in all departments and work of the Church though he will have no executive function or voting power. I believed in the same way you would be welcomed by the G.E.L. Church to work in and under that Church as its friend and adviser. You will be a member of all Committees and Boards and you will attend all their meetings, express your point of view but you will not exercise any executive function or vote.. So you will be really the great friend and adviser along with the Strocks on all matters of the Church's work. This is the gist of what I have gathered from my conversation with Mr. Lakra and I have also looked up the records in my office. If you agree to these terms of reference you may kindly send Mr. Lakra a wire expressing your consent. This may hasten matters and enable the Church Council to take definite action to request me to give the undertaking required by the Government. If however you want to see the exact terms of reference before you commit yourself, then you had better wire to Mr. Lakra and ask him to send you a statement. I am rather anxious to secure your release as early as possible and anything you can do to facilitate it, will be greatly appreciated.

Mr. Lakra as the President of Church would assure the N.C.C. that it need not have any misgivings as to your observance of the oath and urge the N.C.C. to give the undertaking required. On the basis of that I shall be glad to sign the form and return it to the Commandant of your camp. The War Emergency Committee at its last meeting on February 26th 1946 at Bezwada resolved that it would be responsible for your maintenance and repatriation expenses in case the G.E.L. Church should terminate your service at a later date. It was of the opinion that you would come under a special arrangement with the G.E.L. Church as a

member of that Church and not as a member of any separate mission, and that the agreement with you by the Church will not in any way restrict the freedom of the Church to enter into any contract with the Berlin Board at a later stage as to the return of German missionaries to that field.

I have tried to state the whole situation as fully and clearly as I could. There is no doubt in my mind that you will be greatly welcomed by the Gossner Church. The difficulties that have risen recently are mainly practical difficulties and I think ways are now being found to solve them all. So if you agree to the resolution of the Mahasabha of 1943, then you should signify your consent to accept that resolution and the terms implied therein by telegram to Mr. Lakra. Kindly let me know what steps you are taking and keep me posted with developments. May I on behalf of the N.C.C. assure ^{you} that we shall do our level best to secure your release for the services of the G.E.L. Church that you have so long and faithfully and so nobly served.

With all good wishes,

Yours sincerely,

R.B. Maankam.

OATH AND UNDERTAKING FOR PROTESTANT MISSIONARIES

O A T H

I,
swear in the presence of God that I will faithfully observe the promise
which I made to the British Government through the International
Missionary Society, London, before coming to India to do nothing
contrary to the Government established by law in India, and I
include in this promise exact obedience to any rules laid down by
His Majesty's representatives, and also an undertaking to refrain
from doing, saying or writing anything, either publicly or privately,
to the prejudice of the British Government in India.

Signature *Sd. J. Stagh*

Date *14-2-46*

Before me

Signed, H. C. 48

COMMANDANT,

Interment Camp and Parole Centre,
Satara.

U N D E R T A K I N G

I, *Rajesh Bhushan Kumar*
~~the Head of the Mission of~~
~~the Secretary, National Christian Council in India,~~
faithfully promise to be responsible for the exact observance
of the undertaking given by any member of *Rev. J. Stagh*
~~my Mission~~
~~the Mission of~~
whilst residing at *Ranchi*

I undertake further to report to the Civil Authorities
concerned any serious infringement of the undertaking by any
member of my Mission
~~the Mission of~~ *Rev. J. Stagh*

Signature *Sd. R. B. Bhushan Kumar*

Date

OATH AND UNDERTAKING FOR PROTESTANT MISSIONARIES

O A T H

I,
swear in the presence of God that I will faithfully observe the
promise which I made to the British Government through the
International Missionary Society, London, before coming to India
to do nothing contrary to the Government established by law in
India, and I include in this promise exact obedience to any rules
laid down by His Majesty's representatives, and also an under-
taking to refrain from doing, saying or writing anything, either
publicly or privately, to the prejudice of the British Government
in India.

Before me.	Signature	Sd.	J.Stosch.-
Signed.	Date		14.2.46
14.2.46.			
COMMANDANT,			
Interment Camp and Parole Centre,			
Satara.			

U N D E R T A K I N G

I, Rajah Bhūhamam Manikam, the Secretary, National
Christian Council in India, faithfully promise to be responsible
for the exact observance of the undertaking given by Rev.J.Stosch
my Mission
the Mission of
whilst residing at Ranchi District
I undertake further to report to the Civil Authorities
concerned any serious infringement of the undertaking by
Rev.J.Stosch.

Signature.	Sd.	R.B.Manikam.
Date	.....

650/46/F-38.

1st April,

6.

To

Dr.R.B.Manikam,
Secretary, N.C.C.
Nelson Square, Nagpur.

Dear Dr.Manikam,

In connection with Rev.J.Stosch I beg to send herewith the following extract from the minutes of the C.C.Executive Committee held on the 1st April, 1946 for ~~your~~ needful :-

" Rev.J.Stosch :- Read the letters dated 30.3.46 from Rev.J.Stosch to President, 26.3.46 from Rev.E.G. Wood and a telegram dated 28.3.46 to the Secretary and resolved

(i) that Rev.J.Stosch be invited to work in the Theological Seminary according to the agreement between him and the Church as submitted to him on the 20th of March 1946 and accepted by him in his telegram abovementioned which he had already expressed in his letter mentioned above.

(ii) That Dr.R.B.Manikam be requested to sign the undertaking for good behaviour, and the Local responsibility will rest with Rev.President J.Lakra.

(iii) Further Dr.R.B.Manikam be requested to write to the Bihar Government informing them of the coming of Rev.J.Stosch to the G.E.L.Church, Ranchi mentioning his status, function and his relation with the Church, Copies of which be sent to the Private Secretary to His Excellency, the Governor of Bihar for His Excellency's personal information, the Commission of Chotanagpur Ranchi, the Deputy Commissioner of Ranchi, Ranchi, the officer commanding Army Headquarters, 101

- 2 -


101 L of C Area Ranchi, and to the Secretary
G.E.L.Church, Ranchi.

(iv) That Rev.J.Stosch be stationed at
Lohardaga where the Seminary is located at
present, occupying for the present the
Smaller Bungalow on one side according to his
convenience.

Sd. J.Lakra.
1.4.46.

Sd. C.H. Herenz.
Secretary.
1.4.46."

Yours sincerely,


Secretary,
G. E. L. Church.

CBBCM/2C.

A SUMMARY

of

the Findings of Four Conferences held at Bombay, Calcutta, Madras and Lahore in January and February, 1945, on the occasion of the visit to India of the Rev. Dr. J. W. Decker, Secretary of International Missionary Council

N.B.—The Conferences arranged for the purpose of consultation with Dr. Decker, though attended by representatives of a large number of Churches and Missions, were informal and unofficial in character. Their findings should not be read as representing the views of the Provincial Christian Councils; still less should they be regarded as the judgment of the National Christian Council on any of the issues discussed, for the N.C.C. has had no opportunity of expressing an opinion upon them. The findings have been grouped under a number of general headings. No comment whatever has been added and the language employed is almost exclusively that of the original, as is made clear by the liberal use of quotation marks.

OUTLINE OF SUBJECTS

I. THE LIFE OF THE CHURCH

(a) *The Worship and Witness of the Church*

- | | | |
|------------|--|----------------|
| i. Worship | \| | ii. Evangelism |
|------------|--|----------------|

(b) *The Polity of the Church in relation to Supporting Missions*

- | | | |
|--------------------------------|--|---------------------|
| i. Emphasis | \| | iii. Finance |
| ii. Integration | \| | iv. Self-government |
| v. The Place of the Missionary | | |

(c) *The Needs of the Church*

- | | | |
|--|--|---------------------------------|
| i. Training and support
of leadership | | iv. Women's Work |
| ii. Education | \| | v. Youth Work |
| iii. Literature | \| | vi. Economic Problems |
|  | \| | vii. The Demobilized Serviceman |

II. CO-OPERATION IN THE CHRISTIAN ENTERPRISE

(a) *General*

(b) *The Future of the N.C.C. and P.C.C.'s.*

- | | | |
|--------------|--|---------------|
| i. Functions | \| | iii. Finance |
| ii. Staff | \| | iv. Publicity |

III. RELIGIOUS LIBERTY

I. The Life of the Church

(a) THE WORSHIP AND WITNESS OF THE CHURCH

'Every effort must be made to create a deeper spiritual life in the Church. It is a matter for concern that the

Church is not sufficiently alive and growing in the things of the Spirit. The opportunities which face the Church are as great as they have ever been, and the need of the day is that the Church become adequate to take full advantage of the demands of the

present as well as to be equipped for post-war conditions' (Calcutta).

'The Church needs to continue its efforts to express its life and worship in ways that will readily appeal to the people of the country while conserving the heritage of the Church through the ages and avoiding any compromise of the Christian Faith' (Bombay).

i. *Worship*

The Calcutta and Madras findings lay primary emphasis upon the need for a deeper spiritual life, nourished by the word of God in private devotion, family prayer and corporate worship.

ii. *Evangelism*

All the Conferences agree that a deepened inner life must be accompanied by an effective outward witness. Madras lays emphasis on the necessity of surveys of needs and opportunities in order that evangelism may be more effectively planned.

(b) THE POLITY OF THE CHURCH

IN RELATION TO SUPPORTING MISSIONS

i. *Emphasis*

There is general agreement that the emphasis in all Christian work in India should be on the Church and not on the Mission. 'The inner life and outward witness of the Indian Church cannot reach their full vigour so long as the Indian Church is made to feel that it is only a junior partner' (Madras).

ii. *Integration*

The integration of Church and Mission is regarded as 'essential' (Madras) and as 'the recognized goal' (Calcutta) of Christian endeavour. 'For some this has been effectively achieved, for others partially, while others recognize that for some time yet it may be necessary to distinguish between Church and Mission activities' (Calcutta). In many places, national representation on 'Church governing bodies has been not merely substantial but predominant' (Calcutta).

iii. *Finance*

Financial help from Foreign Mission Boards to the Church in India should be:

- (a) given in such a way as to 'ensure that the Church in India is not hindered in its growth towards full autonomy and self-support' (Bombay);
- (b) 'given and received in a way in keeping with the collegueship of the givers and the self-respect of the recipients. One experiment that might be tried is the capitalization of a proportion of the annual grant for some object, the Indian Church undertaking to find the balance still needed annually' (Madras);
- (c) 'sent to the Church in India to be expended according as it might feel most advisable' (Lahore);
- (d) see also section on 'Support of the Ministry,' page 78.

iv. *Self-government*

It is necessary that the Church in India should 'make clear to the non-Christian public its freedom from foreign control' and yet 'remain in the fellowship of the world-wide Church' (Bombay). The danger of the Indian Church being thought 'a foreign institution' and of feeling itself 'dependent on those outside' may be avoided 'by allowing proper self-government and freedom to the Indian Church' (Lahore).

v. *The Place of the Missionary*

'The Church in India should have a considerable say in the invitation of staff from the sending churches' (Lahore). 'The Church in India still needs the service of consecrated missionaries with the true spirit of collegueship, especially those who possess the heart and gifts for pastoral work' (Madras).

'Mission Boards should be asked to confer with Churches on the field regarding the need for missionaries with specialized training'—also regarding the further training of missionaries on furlough (Bombay).

'The training of new missionaries should be such as will prepare them adequately to fit into the new situation as servants of the Indian Church' (Calcutta).

'It would be an inestimable advantage if at least one year of their training could be taken in India, possibly at some institution or ashram where they could receive helpful Indian fellowship' (Madras).

(c) THE NEEDS OF THE CHURCH

i. *Training and Support of Leadership*

There is general agreement that the effectiveness of the Church will depend very largely on its leadership, and that theological education is of primary importance. 'One of the needs of the Church in the next decade will be to prepare for the time which will arise when all responsibility must be in the hands of Indians' (Bombay).

Training for the Ministry

'A higher standard of training and support for the ministry' is regarded as the most urgent need of the Church (Bombay).

'Theological training in the provincial languages for the ministry of the Church takes precedence of all projects' (Calcutta).

'It is essential' that leaders 'should have adequate Biblical and theological training' (Madras).

'The present ministry is inadequately trained and often underpaid'; this is 'one of the causes of the shortage of educated young men offering for the ministry of the Church' (Lahore).

'The first essential is to strengthen the institutions for the training of all grades of the ministry of the Church and to make them financially stable' (Bombay).

Support of the Ministry

The maintenance of the ministry after training is 'a major problem' (Calcutta).

'It may be necessary' for Mission Boards 'to assist for a period in the support of the ministry' (Bombay).

It is 'urgent that a legitimate use of money from abroad shall be the subsidizing, through the Church organization in India, of an adequate ministry' (Calcutta).

One result of the integration of Church and Mission should be that 'money given by Mission Boards in the West would eventually be sent to the Indian Church and allocated by responsible and representative bodies of that Church for the purposes for which it would be most useful' (Madras).

Other Types of Training—Pastoral

Training is needed for forms of service (other than the ordained ministry) 'such as that of teacher-preacher and voluntary workers in city and in village' (Bombay). 'The Churches . . . are likely to be increasingly dependent on the voluntary services of lay workers and special attention should be given to their care and training' (Madras).

—Professional

The Church should 'make it financially possible for persons of real Christian character and ability to be trained for whatever work they may wish to do and so enable them to bear a wider and more effective Christian witness in various walks of life' (Bombay). 'Training of teachers, not only for work in schools associated with the Churches, but outside, must be undertaken if the Christian impact is to be felt in the new educational programme' (Calcutta). 'Promising young men and women must . . . be given all possible opportunities of higher education whether they desire to enter Church service or not. The help of the Churches of the West will be needed for the training of such potential leaders both in Church and State' (Madras).

For economic uplift 'we need more men and money, especially money, since India can now provide the men. The present situation should be a challenge to the sending churches' (Lahore).

ii. *General Education*

'The Church cannot reach its full strength so long as it allows so many of its members to remain illiterate' (Madras). 'Christian higher education has a permanent place in India' (Lahore).

'There is too little connection between the Church and the Colleges' (Lahore). 'We need more Christians on our staffs. Colleges should be evangelistic agencies. Indianization should be speeded up and the heads should be Indians' (Lahore).

'The aims of Boards of Higher Education need to be clearly defined' (Lahore). The whole question of the rising cost of education in Christian colleges and its effect upon the primary purpose of these institutions is raised in the Lahore findings.

iii. Literature

'Literature presenting a modern apologetic' and 'propaganda material of all kinds is an urgent necessity'. 'Full-time workers need to be set apart for literary work'; 'proper sale and distribution agents' must also be employed (Calcutta).

'Literature is needed not only at the early stages of literacy'. There will be 'an increasing demand' for literature for the educated. 'Advanced theological books in the vernacular' are urgently needed (Madras).

'Every effort should be made to strengthen the literary work of the Church' (Madras). 'For this work, which can best be undertaken co-operatively, the help of the Christian Literature Societies and Mission Boards of the West will be needed' (Madras).

iv. Women's Work

'All churches are urged to make provision immediately for the care of Christian girls and women employed in the large towns and cities' (Bombay).

In the Madras findings the recommendations regarding training for educational, lay pastoral and voluntary service in the Church imply that there should be parallel training for men and women.

v. Youth Work

'There is an urgent need—that the fundamental principles of the Christian faith' should be taught to all the young people in the Church' and that 'better

provision for religious education' should be made (Bombay).

'Devout and intelligent study of the Bible' is essential, 'especially by the young' (Madras).

'Parents should give more thoughtful attention to the practice of family prayer' (Madras).

'Teachers should seek to equip themselves to teach the Scriptures with knowledge and authority in the schools' (Madras).

'Pastors should see that adequate Sunday school facilities are made available' (Madras).

'Christians should be encouraged to take part in various forms of service through voluntary associations which already exist or which may be formed for ameliorative cultural or recreational purposes' (Bombay).

vi. Economic Problems

'The economic position of the (Christian) community is bound up with that of the whole nation' (Madras).

'The economic condition of the Christian community should not be thought of as a separate entity' (Lahore), i.e. should be regarded as part of the wider problem of the country as a whole.

'The Church will need help from the West in schemes connected with the post-war economic and industrial development of the country' (Madras).

'The Church will need to give more attention to the care and uplift of its urban communities—particularly to immigrants from the villages' (Madras).

'We need to organize and improve the traditional craftsmanship of rural communities which have become Christian, e.g. Chamars as Christians tend to give up leather work. They should be encouraged to become better tanners, shoe-makers, etc., (Lahore).

'It is essential' that the economic programme of the Church 'should be co-operative.' 'No single church can carry it out; nor can churches do so in isolation' (Lahore). Men and money are needed. 'India can now provide the men' (Lahore).

vii. *The Demobilized Serviceman*

'The Church should be preparing now for the return of its members who are on war service' (Bombay). It should 'plan to make use of the discipline and training which the soldiers have acquired' (Bombay). 'Those on war service should be encouraged now to save for the future' (Bombay).

The necessity for liaison officers to maintain contact between Churches and Missions on the one side and soldiers, the Army authorities and the Civil Government on the other 'should be carefully examined' (Lahore).

'Well-thought-out schemes for small scale and cottage industries' related to local traditions and available raw materials in each area should be prepared (Lahore).

In addition to training in craftsmanship, 'developing co-operative agencies of production and marketing is imperative' (Lahore).

II. *Co-operation in the Christian Enterprise*

(a) GENERAL

'Progress should be made towards the goals indicated in the Paton memorandum' (Bombay).

'Projects which can serve the whole province should be considered primarily from the angle of co-operation rather than of denominational development' (Calcutta).

'The possibility of pooling resources, whether nationally, denominationally or geographically, in an ecumenical spirit' should receive immediate consideration. 'The situation created by the war has necessitated joint planning in the care of Orphaned Missions and in plans for the reopening of work in occupied countries. Investigations should be made as to whether the procedure adopted so successfully in an emergency should not be more generally applied' (Madras).

'The work in India has now reached a stage where joint planning is imperative; and such joint planning should have as its ultimate aim joint control by

executive boards representative of the Indian Church' (Madras).

Calcutta, on the other hand, suggests that co-operative projects 'should be carried on under the aegis of the Provincial Council rather than under independent governing bodies which only formally report to the Council as at present.'

'Before any new projects, such as institutions for higher education, affecting the interests of other Mission and Church bodies, are undertaken, the Provincial Christian Council of the area should be consulted' (Bombay).

'The medical witness of the Church requires that there be a pooling of all resources, staff and material' (Calcutta).

'Joint planning may well begin in the sphere of elementary education' (Madras).

'It is essential that union institutions should find safe anchorage in the Indian Church and measures should be taken to avert the danger of withdrawal of interest by participating bodies'. The Indian Church should be 'adequately represented' on managing boards (Madras).

'Churches and Mission bodies should familiarize themselves with the proposed organization and objects of the World Council of Churches' (Bombay).

(b) THE FUTURE OF THE N.C.C. AND P.C.C.'S.

i. *Functions*

The Bombay and Lahore Conferences suggested that functions other than advisory might be given to the Councils.

There should be in the constitutions of the N.C.C. and P.C.C.s 'an additional clause stating that these bodies are authorized to undertake any work entrusted to them by any of the constituent bodies' (Bombay).

Madras, on the other hand, expressed the view that 'until closer unity is achieved the National and Provincial Councils will have to continue as advisory bodies, but as closer co-operation grows they may in certain cases exercise execu-

tive power either by themselves or through joint executive boards of control for different branches of work' (Madras).

ii. Staff

Calcutta, Madras and Lahore suggested the need for whole-time staff in the provincial areas: secretaries might be appointed to serve either a single Provincial Council or a region covering more than one Council area.

iii. Finance

'It is essential that the Indian Church should take greater responsibility for the N.C.C. and for the P.C.C's.' (Madras).

'The aim should be to make the N.C.C. self-supporting.' 'It is realized that this is not immediately practicable, and that for some years help may have to be sought from . . . West, particularly for special projects beyond the ordinary work of the Council' (Madras).

'Each church should be urged to contribute at least one Sunday's collection towards the work of the N.C.C.' (Madras). 'Each Mission Board should earmark a portion of its annual grant specially for co-operation' (Madras).

iv. Publicity

Madras suggests 'a popular and well-illustrated family magazine under the auspices of the P.C.C. and carrying news of all the churches in the area'.

III. Religious Liberty

The Bombay Conference emphasized 'the necessity of distinguishing between essential liberties and mere privileges.'

'We affirm, with due regard to the liberties of others, the essential liberty of the Church to proclaim the Gospel freely and to teach the Faith we hold' (Bombay).

'Religious Freedom should be strongly affirmed as an essential part of the constitution and government of the country. This liberty means liberty to preach, teach and propagate a religious faith by all peaceful means with freedom of conscience for the individual both in the choice of his religious persuasion and in his worship' (Calcutta).

'The Indian Church must claim the liberty of serving India, in the spirit of Christ, in every way that is possible. It must support the grant of religious liberty for all citizens of the country. It must claim, as its own inalienable right, the freedom to profess, practise, and preach the Christian religion, while repudiating all motives and methods unworthy of its Lord.' 'The Church should also carefully examine all its methods of evangelism so as to remove any ground on which discrimination could legitimately be made against it' (Madras).

'The Church of India should always seek to cherish its place as a supra-national society in which members of all classes and races in India and fellow Christians from other lands will find a home of freedom and a happy sphere of service together and thus proclaim, in a world challenged by rampant nationalism, the communion of the Kingdom of Heaven and the liberty of the children of God' (Madras).

Handwritten: 1947
Telegrams & Cables:

"AIKYA NAGPUR"

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nelson Square, Nagpur, 15th February 1946.

In reply to your post card of the 12th inst. we have to inform you that the latest edition of our Directory is for 1940-41. We have very few copies of this edition left in stock now. Please let us know if we could send you the 1940-41 edition *which is still mostly up to date.*

R.B. Manikam

(R.B. Manikam)
Secretary

SUY NATIONAL
SAVINGS CERTIFICATES
DELIVERY
19 FEB. 46
8 30 A.M.
RANCHI



Mr. C. H. Herenz,
G. E. L. Church,
Ranchi,
Bihar.

BIHAR CHRISTIAN COUNCIL

F-38

11-7-45
To *Dr. Theodore Sussli*
Member, Executive Committee
Bihar Christian Council

9th July, 1945.

Dear Sir,

I am enclosing herewith copy of Minutes of meeting of Executive Committee N.C.C. dated Feb 15-17, 1945. *(with the enc. copy for N.C.C. pag)*

I have to request your sanction to the Bihar Christian Council standing security for a loan of Rs.500/- to the G.E.L.Press Book dept for help towards increased distribution of Christian Literature. Mr D.M.Panna, Superintendent of the Press, a retired Deputy magistrate, has furnished a security bond in favour of the Council, in case of failure of the Press to repay the loan by monthly instalments of Rs.100/-. The N.C.C.Literature Committee is willing to give the loan on the above terms.

Please let me know whether you would like to have a copy of "The Christian Minister in India his vocation and his training" by C.W.Ranson published by the C.L.S. Madras. Rs.3/- per copy post free* The book is really the Report of the N.C.C. Theological Education Committee. As this report ought to be considered by the Executive Committee it would be desirable for as many members as are interested to have a copy. I am asking the Bishop of Chota Nagpur and Rev.J.J.P.Tiga to give their considered opinion on the Report.

* for myself

TOOFAN KONE (तूफान कोण)
P. O. Kanke, Ranchi.

Yours sincerely,

Sue C. Ray

Circular No 5 of 4-45

90

Feb. 24-9-45

To Secretary, ~~Some Evangelical Lutheran Church~~
Secretaries, Constituent Bodies
Members, Executive Committee

Bihar Christian Council

P-38

Dear Sir,

A sudden difficulty has cropped up with regard to hospitality arrangements at Patna on the dates fixed tentatively for the next biennial Council meeting at Patna (Oct 30th - Nov. 2nd). Please let me know at once whether the dates Nov. 20th - 23rd will suit you.

To Constituent bodies only: Kindly fill up the form given below and return with your reply. Several of the bodies have not sent me the names of their delegates.

Yours sincerely,

Toofar Kone
Kanke, RANCHI.

Sd/- S.K. Roy,
Secretary, B.C.C.

20/12/45

Biennial Return from Constituent bodies

1. Name (Church or Mission)
2. No. of foreign workers
3. No. of indigenous workers
4. Total amount of budget (annual) *in the area of this Council*
5. Area occupied by the Constituent body
6. Names of delegates to next Biennial meeting

Secretary.

BIHAR CHRISTIAN COUNCIL

F 38

20

Executive Committee

The Rt. Rev. G. N. L. Hall
Dr. M. W. Anderson
Miss Tarafdar
Miss Tirsgaard
L. C. Burdett
The Rev. Jay Hostetler

The Rev. S. W. Law
The Rev. G. M. Massey
The Rev. D. N. C. Piper
Mr. N. K. Roy
Mr. Theodore Surin
The Rev. J. J. P. Tige

Officers

President : The Rev. P. John, Baptist Mission, Patna
Vice-President : The Rev. J. Lakra, M.A., B.D.,
Gossner Evangelical Lutheran Church, Ranchi
Treasurer : The Rev. V. S. Walters, Collier Memorial Hostel
Patna
Secretary : Mr. S. K. Roy, Toofan Kone, Kanke P.O., Ranchi

Circular No: 6 of '44-45-

The 29th October, 1945.

To

The Secretaries,
Constituent Bodies,
Bihar Christian Council.

Dear Sir,

At the next meeting of the Council the electoral roll for the Indian Christian Constituency - that portion for which this Council is responsible will have to be prepared. In order that this work may be facilitated you are requested to send me immediately not more than one name for every 5000 adherents of your Church. Full addresses of your nominees should be given so that the voting paper may reach them by post safely. The reply to this should reach me by the 16th November.

Yours sincerely,

Sd/- S.K. Roy.



सर्व जगत प्रार्थना समाज की ओर से
सन् १९४६ के लिये

✽ प्रार्थना सप्ताह के लिये विषय ✽

जो

इतवार जनवरी ६ से इतवार जनवरी १३ सन् १९४६ तक होगा ।

भूमिका

सारे जगत के मसीही लोगों से विनती है कि वे प्रार्थना सप्ताह में मिल कर प्रार्थना करने के लिये इकट्ठा हों और नीचे दिये हुए प्रोग्राम को काम में लाएं । प्रचारकों से विनती है कि वे जनवरी ६ और जनवरी १३ तारीखों के लिये उन विषयों पर जो प्रोग्राम में दिये गये हैं प्रचार करें । फिर कुल मसीही लोगों से विनती है कि दिये हुये प्रार्थना के विषयों को अपनी घरेलू प्रार्थना में काम में लाएं और अपनी निजी प्रार्थना में उनका उचित उपयोग करें और यह भी प्रार्थना है कि इस प्रार्थना-सप्ताह में भिन्न स्थानों में प्रार्थना सभाएं चलाएं ।

कृपया अपनी मीटिंगों को एक छोटी रिपोर्ट जिसमें यदि कोई बात बताने योग्य हो बताई जाए और वह उस बड़ी प्रार्थना सभा के जनरल सेक्रेटरी के पास भेजी जाए जिसका सदर दफ्तर ३० वेडफोर्ड प्रेस, लन्दन में है ।

उन सब मसीही लोगों के नाम जो इस पृथिवी पर बसते हैं और हमारे प्रभु यीशु के नाम जपते हैं यह सन्देश भेजा जाता है :—

इस प्रार्थना सभा के ९९ वर्षों के भीतर हमें प्रार्थना करने की ऐसी आवश्यकता न हुई जैसी आज इस नये वर्ष के आरम्भ में हो रही है । प्रभु यीशु को मंडली इस पृथिवी पर जिस में अधिक संख्या उन लोगों की है जो मसीही नहीं हैं इस पृथिवी के गूढ़ प्रश्नों के उत्तर देने का भार है ।

आज इस पृथिवी पर काल रोग और अनमेल की भरमार है । लोग एक दूसरे को

सन्देह और भय से देख रहे हैं । सब लोग शांति चाहते हैं परन्तु शांति हमारी आंखों से बहुत दूर दिखाई दे रही है । हमारे हृदय आत्मीय प्रेम को ढूँढ़ रहे हैं परन्तु वह हमें मिलता नहीं है ।

वर्तमान समय में मसीही प्रदेशों में संसारिक विषयों की चिन्ता में लगा रहना तथा ईश्वरीय भक्ति से मुँह मोड़ना एक साधारण बात हो रही है । सन् १९३८ में मदरास के निकट ताम्बरम में ७० देश के मसीहियों की महासभा ने इस बात को मान लिया था कि संसार की वर्तमान दशा को सुधारने का भार उन्हीं के ऊपर है ।

धार्मिक विषयों में स्वाधीनता प्राप्त करने से भी कुछ कम हानि नहीं हुई है । लोग कहने लगे हैं कि लोगों को अपनी २ इच्छानुसार आराधना करने का अधिकार देना तो उचित है पर किसी को सुसमाचार सुना कर अपने मत में लाना उचित नहीं है । परन्तु अब भी ३/४ जगत ने इस बात को जाना भी नहीं है कि सुसमाचार क्या है । अफ्रीका, भारत और पूर्वी समुद्र के टापुओं में मसीहियों की संख्या की बढ़ती—जिनमें से अधिकतर ऐसे लोगों की संख्या है जो अपढ़ थी—हम पर यह बात और भी जोर से प्रकट कर रही है कि हमारा मसीही जीवन क्यों कर उत्तम प्रकार को होना चाहिये । सुसमाचार का प्रचार कर देना ही बस नहीं है जब तक सुसमाचार का फल हमारे प्रति दिन के जीवन द्वारा प्रकट न किया जाए और जिसे देख कर लोग उसके अनुसार चाल चलने की इच्छा न कर लें ।

संसार की वर्तमान उन्नति के आगे पर-
मेश्वर के राज्य के सुसमाचार का अर्थ कुछ
न कुछ लोप हो चला है और लोग प्रभु यीशु के
स्वर्गीय राज्य के मूल तत्व को भूलने लगे हैं।
मसीही मंडली संसार के लोगों तथा जातियों
के बीच एक्य बनाये रखने में असमर्थ हो गई है
और इस बात की आवश्यकता को दिखा रही है
कि कोई आकर उसे मेल करवाने की शिक्षा
फिर से दे।

देश-प्रेम की शिक्षा ने हमारे युवकों को
अन्धा कर रखा है और वे समझने लगे हैं कि हम
देश के हैं और देश के हित के लिये मर-मिट-
ना हमारे जीवन का उद्देश्य है। इस आन्दोलन
को दबा देने से भी यह समस्या हल होने वाली
नहीं है। मसीही युवक इस बात की आशा कर
रहे हैं कि मंडली उनके आगे प्रभु यीशु की सेवा
तथा भक्ति का ऐसा प्रोग्राम रखे कि जिस में पूर्ण
त्याग और सेवा की पुकार दो जाए।

जब तक पूर्ण त्याग तथा सेवा की पुकार
न दी जाएगी तब तक मंडली आगे बढ़ नहीं
सकती और यदि वर्तमान मंडली यह न कर
सके तो मंडली के बाहर यह आन्दोलन उठ खड़ा
होगा और उसको रोकना कठिन होगा। इस
समस्या को देखते हुए उचित जान पड़ता है कि
हम अधिक उत्साह तथा उद्योग से प्रार्थना करने
में लग जाएं कि हमारे प्रभु यीशु का सुसमाचार
उसकी मंडली के द्वारा इस रीति से प्रचार किया
जाए कि संसार की त्रुटि पूर्ण हो सके।

प्रार्थना सप्ताह के लिये प्रार्थना विषय

जनवरी ६—१३, १९४६

इतवार, जनवरी ६, १९४६—

प्रचार विषय

प्रभु यीशु का सुसमाचार। मत्ती. २४:१४। २८:
१९-२० संसार का राज्य। प्रकाश० ११:१५

सोमवार, जनवरी ७, १९४६

गैर मसीही जगत

संसार की वर्तमान दशा के द्वारा अशांति।
संसार प्रेम तथा संसार की वस्तुओं को प्राप्त
करने की धुन का तोड़ा जाना। भोग विषय में
जीवन व्यतीत करने की लालसा का लोप
होना। सामाजिक भोग विनाश की उन्नति को
घटाना। धार्मिक विषयों पर झगड़ा उठाना।
वर्ण तथा रंग का भेद। यहूदियों की वर्तमान
दशा के कारण असन्तोष तथा उनका चिन्ता-
पूर्ण भविष्य। संसार के राजाओं तथा अधिका-
रियों के मन में मसीही धर्म के विषय में ठंडा-
पन पाया जाना ऐसे विषय हैं जिन पर ध्यान
करना उचित है।

हम प्रार्थना करें : कि—

लोग अपने पाप को मान कर परमेश्वर के
आगे पश्चात्ताप करें।

जो २ उपाय मनुष्यों को भ्रातृव्य संघ में
लाने के लिये किये जाते हैं वे जोर पकड़ें।

संसार के राजा तथा अधिकारी लोग इस
बात को मानें कि उनको अपने कामों के लिये
परमेश्वर को उत्तर देना पड़ेगा।

संसार की जातियों का विचार मन में
रखते हुए उचित है कि हम अपने मन से सन्देह
और स्वार्थ को निकाल दें।

परमेश्वर करे कि हमारे हृदयों से रंगद्वेष,
धार्मिक अहंकार, धन दौलत की चाह में दूसरों
की आवश्यकताओं पर ध्यान न देना, यहूदियों
के लिये अपने मन में संकीर्ण विचार रखना
तथा सब ऐसी बातें जो अनमेल तथा द्वेष
उत्पन्न करने वाली बातें हैं दूर को जाएं।

धर्मशास्त्र का पाठ। १ यूह० ४:१-६। यूह०
१६:२५-३३। यूह० ३:१६-२१। मज्ज १४।

मंगलवार, जनवरी ८, १९४६—

सुसमाचार प्रचार के विषय में।

आज संसार के दो अरब बीस करोड़ लोगों
के मध्य में एक सौ वर्ष के भीतर मसीहियों की
अपेक्षा गैर-मसीहियों की संख्या अधिक है।
संसार के ३/४ लोग तो जानते भी नहीं हैं कि

मसीही मत की शिक्षा क्या है। इसलाम, बौद्ध-मत और हिन्दूमत आज भी मसीही मत के आगे सिर उठाए हुए हैं। यहूदियों के बीच मसीही मत के प्रचार का काम अधूरा पड़ा है।

हम प्रार्थना करें : कि—

मसीही सारे जगत के आगे उस अनुग्रह का जा परमेश्वर ने प्रभु यीशु के द्वारा किया है प्रचार करे।

उन लोगों के लिये करें जिनको हर एक जाति के लोगों के बीच सुसमाचार प्रचार करने की सेवा दी गई है।

इस बात के लिये कि हर एक मसीही जो प्रभु-यीशु को अपना प्राणकृता मानता है गवाही देने का आत्मा मिले।

उनके बीच सुसमाचार प्रचार जाए उन के मन से हर प्रकार का पक्षपात तथा अल्प विश्वास दूर किया जाए।

धर्मशास्त्र का पाठ। प्रेरित १:१-६। यूह० १७: १३-२१। प्रकाश: २१:१-७।

बुधवार, जनवरी ९, १९४६—

शुद्ध मसीही जीवन

सुसमाचार का प्रचार करना ही बस नहीं है हमें शुद्ध मसीही जीवन दिखाना है। लोगों की संख्या बढ़ाने की अपेक्षा शुद्ध मसीही जीवन दिखाना बड़ी बात है। सब देशों में अशिक्षित तथा अपढ़ मसीहियों की संख्या अधिकता में पाई जाती है। इस बात की आवश्यकता है कि लोग फिर से अपने आप को प्रभु यीशु की सेवा के लिये अर्पण करें और पवित्रात्मा का दान प्राप्त करें।

हम प्रार्थना करें —

मसीही लोग अपने मुँह के और अपने जीवन के द्वारा मसीह की गवाही दें।

सब मसीही शिक्षक अपने माल तथा अपनी कुल योग्यताओं के द्वारा प्रकट करें कि वे परमेश्वर के भंडारी हैं।

पवित्र जीवन के सम्बन्ध में और धामिकता

के विषय में मसीही विचार पूर्ण रूप में प्रकट-शित किये जाएं।

मसीही लोगों की वस्तियां पृथिवी भर में जहां कहीं भी हों यह प्रकट करें कि वे स्वर्गीय लोगों की वस्तियां हैं।

धर्म शास्त्र का पाठ—गल० ४:१-६। २ तिम १: ८-१३। इफि० ४:२३-३२। १ पतरस १: १३-२२।

बृहस्पतिवार, जनवरी १०, १९४६—

युवकों की पुकार

छः वर्ष के युद्ध के पीछे हमारे समय के युवक नहीं जानते कि अब उन्हें क्या करना है। हमारे घरों, स्कूलों और मंडलियों के आगे कठिन समस्या आ गई है जिसे उन्होंने ने हल करना है। भविष्य के लिये हमें शक्ति भर प्रयत्न करना है कि युवक संघ एक मसीही संघ हो जाए। युवक के मोक्ष तथा सेवा के लिये फिर से जगाए जाने की कठिनाई को प्रभु यीशु के सिवा और कोई दूसरा नहीं कर सकता है। संसार को नाश हो जाने से बचाने और संसार में प्रभु यीशु के सुसमाचार के प्रचार के लिये हमें युवकों की आवश्यकता है।

धन्यवाद—

पिछले छः वर्षों में हमारे युवकों ने हियाव और स्वार्थत्याग से सेवा करने में जो गुण प्रकट किये हैं हम उनके लिये परमेश्वर का धन्यवाद करें।

प्रार्थना—

कि हमारे युवक इस जगत के छल कपट से बचाये जाएं जो यह सिखाता है कि यह पृथिवी सुन्दर होती जा रही है।

कि घर और स्कूल और मंडली तथा सब और सभाओं और समितियों के द्वारा जिनका सम्बन्ध युवकों से है परमेश्वर के द्वारा इस प्रकार कार्य किया जाए कि वे मसीह प्रभु की गवाही देने के उत्तरदायित्व को समझें।

कि युवक अपने उत्साह और हियाव

और सुन्दर संसार के स्वप्न को प्रभु यीशु की सेवा द्वारा पूर्ण होता हुआ देखें।

धर्मशास्त्र का पाठ। यूह० २:१४-२२।

१ तिम० ४:१२-१६। भजन १०३:२-११।

शुक्रवार, जनवरी, ११, १९४६

मंडली जो भिन्न प्रकार से बट गई है। यद्यपि मसीहो मंडली भिन्न भिन्न प्रकार से बटी हुई है तथापि वह प्रभु यीशु में एक ही है। मंडलियों और प्रचार कार्य के कामों में एक्य बढ़ता जाता है। नाना प्रकार के मसीही कार्यों के द्वारा संसार पर मसीहो विरादरी का विचार उन्नति पा रहा है।

धन्यवाद—

मसीही मंडली के फैलाव और मसीहियों के बीच एक्य में उन्नति के लिये परमेश्वर का धन्यवाद करें।

अंगीकार—

अपने स'कीर्ण विचारों और मसीही जीवन को पूर्ण रूप में प्रकट करने में असमर्थ होने के लिये हम परमेश्वर के आगे अपनी भूल चूक मान लें।

प्रार्थना—

कि मसीही मंडली फिर से जगाई जाए, कि वह अपनी सेवा को जिसके लिये वह इस जगत में है पूरी कर सके।

संसार की आवश्यकताओं को देखते हुये वह उन उपायों को निकाल सके जिनके द्वारा एक्य बढ़ता जाए।

कि एक्य स्थापित करने में जो २ रुकावटें देखने में आ रही हैं वे हटाई जाएं।

कि वे मंडलियां जो वनवन्त कही जा सकती हैं निबल मंडलियों की शक्ति भर सहायता कर।

कि यूरोप को फिर से बनाने और उठाने के सम्बन्ध में जो २ उपाय निकाल जाएँ उनके द्वारा सचमुच यह कार्य सफल हो जाए।

धर्मशास्त्र का पाठ। यूह० १७:१८-२६।

१ कुर० १:१२-२४। यूह० ४:१५-२४।

शनिवार, जनवरी १२, १९४६—

अपने सम्बन्ध में

परमेश्वर इस जगत को सारी समस्या को हल करने के लिये एक एक जन को ओर देखता है। क्या हम चाहते हैं कि परमेश्वर की इच्छा हम में से एक २ जन के जीवन में पूरी हो। जहां लोग इस बात को पूर्णतः ग्रहण कर लेते हैं वहां अद्भुत बातें देखने में आती हैं। प्रत्येक मसीही जन क द्वारा बड़े २ काम किये जा सकते हैं तिस पर भी हम में से अधिकतर लोग इन बातों के विषय में अन्धे रहते हैं और अपने आप को कथा कहानियों के जाल में फंसा देते हैं।

धन्यवाद—

उस अनुग्रह के लिये जिससे हम बचाये गये और उस प्रेम के लिये जो हमें नहीं छोड़ता।

अंगीकार—

हम मानें कि जैसा चाहिये हम मसीही जीवन में आगे नहीं बढ़े और उन आशिषों को जो हमें पानी चाहिये थी पीछे रहे।

विनित्यां—

कि हम अपने प्रभु और मुक्तिदाता यीशु मसीह की सेवा के लिये अपने आप को फिर से अर्पण करें।

कि हम पवित्रात्मा के कार्य में किसी प्रकार की बाधा न डालें।

कि हम इस बात का ज्ञान और दर्शन पाएँ कि हमारा प्रभु हमारे जीवन को नया बना सकता है।

धर्मशास्त्र का पाठ। १ तिम० ६:११-१६। भजन १५। मत्ती, ५:३-१२।

नोट—जनवरी १३ को सारे जगत में धर्म प्रचारक मसीही एक्य पर उपदेश करेंगे और आशा है कि मंडलियां अपनी २ रीति अनुसार उसी समय प्रभु यीशु की आराधना में भी भाग लेंगे।

2050/45/F-38.

12th Nove., 5.

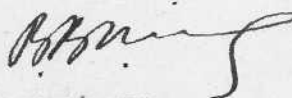
To

S.K.Roy Esqr., M.A.,
Secy. B.C.C.
Toofan Kone.
Kanke P.O., Dist. Ranchi.

Dear Sir,

With reference to your letter dated the 29th October, 1945 regarding the electoral roll for the Indian Christian Constituency, I beg to enclose herewith the resolution of the Church Council of the G.E.L. Church in Chotanagpur and Assam held from November 6-10, 1945 at Ranchi for your information and needful

Yours sincerely,

for. 
Secretary,
G. E. L. Church.

CBBCM/2C.

10.

2050/45/F-38

12th Nove.

2051/45/F-38.

12th November, 5.

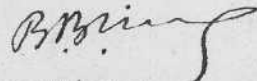
To

The Secretary,
Bihar Christian Council.
Toofan Kone, Kanke P.O., Dist. Ranchi.

Dear Sir,

With reference to your letter dated the 29th Oct., 1945, I beg to give below, an extract of the minutes of the Gossner Church Council held from November 6-10, 1945 for your information and needful, *reg: Gossner delegates to B. C. C.*

Yours sincerely,

for 
Secretary,
G. E. L. Church.

Extract from the minutes of the full C.C. meetings held from November 6-10, 1945.

Item 22.

" Delegation to the B.C.C. meeting at Patna :-
Read letter dated 29.10.45 from Mr. S.K. Roy, Secretary B.C.C. and resolved that the President and the Secretary be deputed for the B.C.C. meeting at Patna to be held on the 20th Nov. and subsequent dates.

Sd. J. Lakra.
10.11.45.

Sd. C.H. Herenz.
10.11.45."

CBBCM/2C.

Extract from the minutes of the the full C.C. meetings of the G.E.L.Church, Chotanagpur and Assam held from November 6-10, 1945 at Ranchi.

Item No. 18.

" Representation for the Christian Constituency of Bihar Legislative Assembly :-

Read letter dated 29.10.45 from Mr.S.K.Roy, the Secretary of the Bihar Christian Council requesting our Council to send nominees for the Electoral roll for the Indian Christian Constituency at the rate of one name for every 5000 adherents. The G.E.L.Church has 125,000 adherents withing the Province of Bihar, therefore our Church is entitled to send 25 names according to that ruling.

The following persons from the G.E.L.Church Ranchi are being nominated for the electoral roll.

1. President J.Lakra, G.E.L.Church, Ranchi.
2. Secretary C.H.Herenz, G.E.L.Church, Ranchi.
3. Treasurer Z.Horo, G.E.L.Church, Ranchi.
4. Mr.J.Barla, Principal, Gossner High School, Ranchi.
5. Mr.N.Soy, Siromtoli, Ranchi.
6. Mr.D.M.Panna, Deputoly, Ranchi.
7. Rev.U.E.Kujur, Lutheran Compound, Ranchi.
8. Rev.B.Minz, Headmaster, H.E.School, Takarma, P.O.Lassia, P.S.Basia, Dist. Ranchi.
9. Rev.S.Kula, Church Supervisor, Takarma, P.O.Lassia, P.S.Basia, Dist. Ranchi.
10. Rev.Santosh Surin, Chairman, Takarma, P.O.Lassia, P.S.Basia, Dist. Ranchi.
11. Rev.Lucas Topno, Ranchi, G.E.L.Church, Ranchi.
12. Rev.J.J.P.Tiga, Lohardaga G.E.L.Church, P.O & P.S.Lohardaga, Dist. Ranchi.
13. Mr.Daud Tirkey, Tigawal, P.O. & P.S.Chainpur, Dist. Ranchi.
14. Mr.P.S.Vengra, Lutheran Compound, Ranchi, P.O.& P.S. Ranchi. Dist. Ranchi.
15. Prof.P.C.Horo, St.Columba's College, P.O.&P.S. & Dist.Hazaribagh.
16. Rev.S.Bage, G.E.L.Church, Jatatoli, P.O. & P.S.Kurdeg, Dist.Ranchi.
17. Rev.C.K.Vengra, G.E.L.Church Lohardaga, P.O. & P.S.Lohardaga, Dist. Ranchi.
18. Rev.Luther Jojowar, Lutheran Compound, P.O. & P.S.Gumla, Dt.Ranchi.
19. Rev.Luther Ekka
20. Miss K.C.Poy, Lutheran Compound, Lohardaga, P.O. & P.S.Lohardaga. Dist. Ranchi.
21. Miss Santoshi Horo, Burju. P.S.Khunti, P.O.Murhu, Dist.Ranchi.
22. Mrs.C.M.Barla, Siromtoli, P.S. & P.O. Ranchi, Dist. Ranchi.
23. Mr.Immanuel Toppo, Siromtoli
24. Mr.M.C.Ekka, Kathartoli, P.S. & P.O. Ranchi,
25. Mr.P.D.Kandulna, 27 Hume Pipe Road, P.O.Sakchi, Tata, Dist. Singhbhum.

Sd. J.Lakra.
10.11.45.

Sd. C.H.Herenz.
10.11.45."

F-38

1362/43.

26th June 3.

To,

Rev. J. Gausdall,
Dumka. Santal Parganas.

Dear Mr. Gausdall,

and in continuation of my p.c. 816 4/43

Your letter of April 2, 1943, Must apologise for a delayed reply.

Ever since I received your communication, we have been talking informally, on your informal proposal of starting a 'Theological College' at Ranchi, in which the three Hindi areas of the Lutheran Church might cooperate. We have not yet gone very deep into the matter, but at its face value, we have all been attracted by the idea. I also mentioned it to Dr. Pickett at our discussion during his recent visit to Ranchi for his survey of theological education in Bihar. He did not seem to be against the proposal.

At Ranchi we have already a Seminary where we admit Matrics but failing to get the standard students, we have admitted under-Matrics. The medium of instruction is Hindi but we also use English, for certain subjects. We teach New Testament Greek and students learn ~~enough~~ Greek to understand Exegesis. The course extends ~~to~~ four years and the graduates are well grounded in the Christian faith strong enough to make stand any where in India or elsewhere.

We may be ready to unite this Institution with the 'Theological College' of your proposal.

As to the location, certainly Ranchi is the best with a large Lutheran population, and with certain rural bias. The military department has erected several nice buildings within the Compound and after the war these buildings will be either removed or given to the Church on payment of certain price. If we agree now to start the new Institution we shall get ourselves ready to buy up these buildings for our purpose and some of these days you may visit Ranchi just to make a survey of the location.

I believe the Federation will be glad to receive our proposal, for this Institution will bring together the whole of North India Lutherans together. The problem of Madras and Rajahmundry is different, being a problem of post-graduate study of theology. Of course for such study we shall be willing to send our graduate students either to Rajahmundry or Madras wherever the Federation agrees to have it.

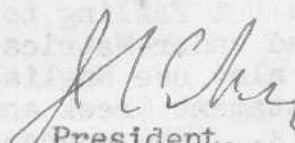
P. T. O.

Now I would like to know what would be our next move. If you so wish, I am prepared to place your proposal before the Council of the G.E.L. Church. Then I would suggest that we inform the Federation officially and pray for a representative on the Governing Body. After hearing from the Federation, we proceed to form the Governing Body with proper constitution approved by the constituent bodies. The Constitution must confer on the Governing Body all the powers needed in order to give full effect to the proposal. I would suggest that you at once start to draw up the Constitution and when you are personally satisfied with it you may send the same to individuals as you did with your proposal, for private criticism. Then the formal procedure will follow.

The Church life is quite normal here and I wish the same for the Northern Church.

With kind regards,

Yours very sincerely,


President,
G. E. L. Church.

BBMINZ/2C.

1721/45/F-38.

12th September, 5.

To

The Secretary,
N.C.C., Nelson Square.
Nagpur., C. P.

Dear Sir,

I am herewith enclosing a copy of the resolution of the C.C.Executive held from 5-10 September 1945 with a request that you will kindly write to the Central Government Delhi to grant Rev.W.Redsick leave for October and November 1945.

Yours sincerely,

cc to Rev.W.Redsick.
Rev.H.Minz, Tezpur.

C. H. Herenz
Secretary,
G. E. L. Church.

Extract from the minutes of the C.C.Executive Committ
held from 5-10 September, 1945.

Item No. 39.

" 39. Rev.W.Redsick :- Considered the request of Rev.W.Redsick and resolved that Rev.W.Redsick be recommended to the Government of India through the N.C.C. that he may be allowed, provided that there will be no special objection to visit the Assam Lutheran Christians and impart Bible Instruction to the Church ~~workers~~ workers there during October and November 1945.

Sd. J. Akra.
12.9.45.

Sd. C.H. Herenz.
Secretary.
10.9.45."

CBBCM/40.

16/9/43
P.C. sent - do this
will follow.
U: 16/11/43



Dumka,
Santal Parganas,
2nd April, 1943

To

The Rev. Joel Lakra,

President, Gossner E. L. Church, Govindpur, Ranchi.

and to

The Rev. R. Asplund, Swedish Mission, Chhindwara, C. P.

Dear Friends,

During recent months it has been necessary from time to time to concentrate thought on the further building up of the Lord's work in our area as seen in relation to the work in other areas and done by other organisations. The so-called 'Paton Memorandum' has been in circulation and has reached us through three different Provincial Christian Councils: The Santal C. C., the Bengal C. C., and the Assam C. C. In the meeting of our Mission Executive in October we formulated our reply to one such council, and that reply has been quoted to the others also. But after that a circular was sent out from the National C. C. asking for information regarding the training of congregational workers, and then especially regarding the training of Pastors. One such circular was sent to heads of institutions, and thus in our case was replied to by Rev. A. E. Stronstad, and another was sent to heads of Churches and Missions, and was replied to by me. But as the questions were nearly the same, we worked together and tried to find out what we reasonably could say.

This much only to show that in recent months this question about the "further building up" has been one that had to be faced, though it is war time and everything appears to be in the throes of strain and transition. And as I have been trying to look at the living organism which we at times call the Church and at other times the Mission, how the small section of it which is in function in our area has come into existence and has grown to this day, I have come to formulate thoughts which I desire to share with you in order to see whether fruitful response is found.

Our Divinity School in the Santali language must remain. The door which has been opened for the Church through the medium of this language appears to me to be standing open

and demanding that we in faithful continuity do carry on this institution. Whether the Mission at any time will be able to open such Divinity Schools in the Boro and the Bengali languages, is better not to discuss now. The future is with the Lord. But we can state that the Boro branch of our community has already been benefited by sending students to the Santal Divinity School, and it appears quite possible that this institution can be of considerable help to both the Boro and the Bengali branches for some time at least.

But while feeling convinced about the need of continuing the Santal Divinity School, it becomes a reality to look for higher training also. Sons of our present day Church are passing through our own High School and other high schools both in Behar, Bengal and Assam, and the best intellect of our community will constantly be drawn away from the Church to Government and Commercial appointments, unless there also is a training for Church leaders based on Matric.

Our Lutheran brothers in South India have for years been considering this problem, and have agreed that there is a great need for a Theological College. They have also made definite plans, conducted courses to try the plans, and thus ~~made~~ done much to pave the way for the future; but they have not so far been able to agree on the location of the College, Madras or Rajahmundry. There are good arguments for both places.

And the first thought for us here in the North would then naturally be: The question of the higher theological training is thereby solved for us also. For Bishop's College in Calcutta and the Serampore College draw students from all over India, and the same is the case with Bangalore and with the Roman Catholic institutions of this nature. And yet - it is just on this point that I over and over again have felt myself in doubt.

It belongs to us Lutherans as a heritage to pay attention to the racial and national qualities, and we think that every language is to be a sanctified language and a channel for building up the Church.

I write this letter to you two, leaders of the Churches in Chota Nagpur and Central Provinces, and I know for certain that we are all of us aware of many differences between South and North

in this vast country, and one can actually retain the idea of sending students to a Theological College in South India ^{only} on the presumption that the English language retains its imperialistic position in the educational institutions and the administration of the country in the future also. This is to the best of my understanding to stake the future training of our Church leaders on a hope which is really un-Lutheran, and I doubt if it were to lead ~~out~~ on to the further development of the Lutheran Church here in the North which the Lord desires.

Having found myself unable to get rid of this doubt and hesitation in respect of higher theological training of our future Church leaders in South India, I have come to think that a much brighter outlook would be in store for the Lutheran Church in the North if the Swedes in C. P., the Gossner Church in Chota Nagpur and Assam, and we in the Santal area joined hands in a Theological College. Whether the national Indian ^{idea} of Hindi or Hindustani as Lingua Franca for the whole of India carries the day or not, it is likely to be the main language here in the North and would therefore in all probability be the main language of instruction in such an institution. And Ranchi - 2000 feet above sea level - would probably be the best place for the College.

The Hindi of C. P. is naturally somewhat different from the Hindi of Chota Nagpur, and still more different from the Hindustani used along the railways across Bengal and in the tea gardens of Assam. We carry on mission work in the Bengali language also, and in Assam the real educational language is Assamese. Yet all these languages are so much related that a joint Theological College within this area would become a tower of unity and strength for the further development of our Lutheran Church here in the North, whether we look at the individual branches separately or we look at the whole area as a unit.

In this connection it might be right also to mention that the spiritual background which has borne the new churches in C. P., Gossner, and Santal, is very much ~~the same~~ of the same type, a fact which might be of great importance if the future should still hold opportunities in store for mission organisations to stand by the young churches.

The Serampore College is an old and established

interdenominational Theological College, and one might consider the question, if we Lutherans in the North were not best served by sharing with other Protestants in getting our most advanced leaders trained there. But Serampore is more than a theological institution, it is also Arts College, and the academic atmosphere is under pressure from so many quarters that our students might be lost. It can not easily be passed by that our Lutheran Church is mainly rooted in the Adibasi population, and Serampore is in the thickest of the Bengali world where the new urbanity prevails. And at Serampore they would not be closely related to Lutheran Church life during their time of study, but in the bosom of the Baptists.

I am fully aware that Dr. Paton would be dissatisfied with my reasoning, and the N. C. C. would be equally displeased to see that I would look for a new institution at a time when they very much stand for amalgamating and drawing together. But this also is drawing together, only along a different line, a real Lutheran line.

If response were forthcoming from the three bodies mentioned above, how should we proceed in order to find out whether it is possible or utopian? The three bodies might notify each other that they were willing to appoint representatives to form a preliminary committee to draw up plans based on some such ideas:

a) That a Governing Body or Theological Academy was to be in charge of the joint College, was to appoint the staff of the same, was to enter into contract with the Gossner Church about the lend of some buildings for this purpose etc.

b) That the teaching staff was to have members from all three Churches, and that together they were to form the Faculty, arrange the work between them etc.

Such planning could very well be started even now before the war has come to a close. But it is not reasonable to think that the College could start its work until some time after the war is over. In the Santal Mission we would like to place such a proposal before our annual Conference and also before our Home Boards for sanction.

We are also all of us members of the Lutheran Federation and it is natural to think that the Federation would be interested in a question of such an importance for the future development of

the Lutheran Church here in the North. Probably the Federation from the very beginning would like to have its own representative even in a preliminary committee.

I am not asked to write this letter by my own Mission or Church. We have not discussed this subject at all. But to start with I explained why the matter has come up in my mind, and now I have tried to share it ~~would~~ with you, and find a kind of satisfaction in having unburdened myself.

Hoping this letter finds you in good health, and firm in faith and service,

I am,

Yours sincerely

J. Hansdal

*Copy for
The Rev. J. Lakra,
Gosner E.L. Church.*

CLOSER CO-OPERATION

The draft Memorandum on this subject as approved by the N.C.C. Executive Committee is as follows:

It has been suggested that the proposals for Closer Co-operation should be viewed, not as simply envisaging more co-operation in the different spheres of Church and Mission activity, but as seeking a way whereby the total resources of men and money, now available, might be used rightly, to the best possible advantage, to replan for the work of God in the light of the situation in any given area. Such united planning involves an appraisal of the work already being done by the Churches and Missions separately and an agreement regarding the relative order of importance of each department of work; it should constitute an attempt to plan and act together in order that the most essential aspects of the Church's work may be advanced in the most effective way that can be discovered.

The following paragraphs are intended as a summary of the position reached in the discussions on the subject by various Mission and Church bodies in India as a basis for further thinking and planning. An attempt has been made to indicate the difficulties as well as the possibilities to be considered by those who are willing to think and work together in a radically new way on the basis of joint executive responsibility.

1. The Work of the Church (and Affiliated Missions) in India, with a Suggested Order of Priority

The following is a list of the work of the Church in a suggested order

of importance, showing first what work must go on at all costs, and, later in the list, what work might have to be curtailed if resources are restricted. Retrenchment could not proceed entirely in compartments, but it should not be carried out by means of a cut on all departments of work at the same flat rate:

1. Pastoral care, the training of the ministry and growth of existing congregations.
2. Evangelism through the existing Church.
3. Education of Christians—extended to non-Christians as opportunity and resources allow.
4. Christian literature for 1, 2 and 3.
5. Medical work according to need and opportunity.
6. Economic developments for the welfare of the Church.
7. Special types of evangelistic and social work for non-Christians.

2. Joint Control and Action in relation to above

1. Pastoral Work. This most essential part of the Church's work is perhaps the most difficult and least tried sphere of united action. Differences of theological emphasis and Church polity loom largest here. Interchange of membership and ministry, is rarely possible except within certain groupings, e.g. (a) Churches of the Anglican tradition; (b) Congregational, Presbyterian, Methodist, some Baptists and similar Churches; (c) Strict Baptists, Mennonites, etc.; (d) Lutherans.

Some Provincial Councils have suggested mutual recognition of membership, but this is not acceptable to all constituent bodies. United training of pastoral workers, ordained and unordained, has so far proved practicable chiefly within the different groups of Churches, though Serampore has had students from most groups and there are union discussions taking place between different Church-groups.

It seems likely that without organic union it will be difficult to arrange for 'pooling' of resources in pastoral workers, or for interchange of members or exchange of congregations to effect realignment of boundaries, except within the broad groupings referred to above. Even in these limits transfers of membership are often difficult to effect because of local sentiment and other considerations. A Joint Advisory Council would be useful to explore possibilities and to secure united planning and action where possible. There is still an urgent need for an agreed solution of the problems created by overlapping.

2. **Evangelism:** It is more possible to arrange for united action in evangelism up to the point where successful results are obtained. It is then that the difficulties arise described under pastoral work. A joint Evangelistic Council could probably develop into a Joint Council for Pastoral Work also.

3. **Education of Christians** (and such non-Christians as wish to take advantage of the provision made). This may be divided into adult literacy, primary, secondary and col-

lege education. There is less difficulty in applying the principle of joint action in these spheres and more hope of an agreed syllabus of religious instruction (though some Churches would wish for opportunity to give their own distinctive teaching and emphasis). The difficulty in a full application of joint control would be felt where it is necessary to transfer staff to places outside the boundaries of their own Church-group area. Then the question of recognition of membership would emerge.

4. **Christian Literature.** There seems to be every hope of a broad-based united scheme for the production, publication and distribution of literature for pastoral and evangelistic and other work of all Churches—with room for purely denominational publications by different Churches.

5. **Medical Work.** On the purely professional side of this work there is little difficulty in the way of complete joint policy and administration. The difficulty is likely to emerge in staffing hospitals (as in the case of schools) by workers whose Church affiliation is not that of the Church-group in the area of their work. The evangelistic and pastoral work of the hospital would also probably have to conform to the limitations of the Church grouping.

6. **Economic Developments.** What has been said about medical work would probably also apply in the sphere of economics, though the services of specialists could be made available to most, if not all, the Churches.

3. Order of Application of United Action with regard to Church and Mission Organization

There are difficulties arising out of the differences in types of Church and Mission organization, e.g., those with centralized authority and control and those based on the Congregational principle; or again those with separate Church and Mission organizations and those where Church and Mission are merged in one organization. From the point of view of machinery, it would probably be easier for Missions, and those Churches in which the 'Mission' is merged with the Church, to co-operate in higher educational, medical and social service than for purely Church organizations. There is a foundation of experience in the past gained in the establishment and conduct of many union institutions. Those Churches organized apart from Missions have had little experience in institutional work, and changes in organization would be more difficult to achieve or might be regarded as opposed to Church principles.

On the other hand, if co-operation is to be based on Church organizations, it would probably be easier to plan united direction and control in such activities as evangelism, pastoral work and theological training (within the Church groupings) and adult literacy, elementary education and literature, since these are less affected by denominational principles and are already, in many places, under the purview of the 'Church', where this is distinct from the 'Mission'.

The departments of work most

easily brought under united boards of control would therefore be

- (a) *in the case of 'Mission' organizations*: middle and high schools, colleges, training schools and colleges, medical work.
- (b) *in the case of 'Church' organizations*: adult literacy, elementary education, evangelism and pastoral work.

Machinery Suggested for United Action and Control

(i) United Boards of Control would need to be appointed consisting chiefly of official representatives (whether Church or Mission) with full authority to act on behalf of the constituent bodies. These would also contribute to a budget sufficient for carrying on the work entrusted to the united board. The contributing organizations (whether Church or Mission) would be the ones to appoint the majority of representatives to the United Boards, though it would be advisable to add a number of 'non-official' members also (from Provincial Christian Councils, etc.).

(ii) Each department of work would need a united board of control; but as the number of such boards increased, representing the same Churches and Missions, a united co-ordinating committee, with executive authority, would also be needed.

(iii) Within the same Provincial Council area there might be different united boards representing not only different departments of work but also different Church groupings. It is advisable that, in the first instance, united boards should not attempt to control the work in too large an area.

(iv) For all these different united boards the Provincial and National Christian Councils could act in their present advisory capacity and provide

a ground for consultation. The Christian Councils could also arrange, if requested, for the services of non-official members of united boards.

F-38 38

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nagpur, C.P.
5th October, 1943.

Ref.No.R/1107.

To The Officers of Churches and Missions in India.

Dear Friend,

DAY OF PRAYER FOR INDIA, BURMA AND CEYLON

I am writing this preliminary letter to inform you of the plans which are being made for the Annual Day of Prayer for India, Burma and Ceylon and to ask for your co-operation and support in securing its general observance.

As in former years, the Churches are being invited to join in special intercession for India on the First Sunday in Advent (November 28th, 1943).

The Bishop of Dornakal, as President of the National Christian Council, has this year written the Call to Prayer. Copies will be made available in English and in the various Indian languages, and it is our hope that the 'Call' will reach every church and if possible, every literate Christian in the country. We cannot achieve this end without your help and it is my privilege to invite your active co-operation in this endeavour to encourage concerted and widespread prayer for India. We shall be most grateful if you can help us to enlist the support of the ministers and their congregations in your area in the observance of the Day of Prayer on November 28th.

We shall be very pleased to supply you with as many copies of the Call to Prayer as you can use. English copies will be available at the N.C.C. Office, Nagpur, C.P. Vernacular translations will be distributed through the Provincial Christian Council Secretaries.

I shall be greatly obliged if you can let me know, at an early date, how many copies of the English version of the Call to Prayer you would like to have. For vernacular copies please apply to the Secretary of your Provincial Christian Council.

Yours sincerely,

Ch. Ranson
SECRETARY.

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nagpur, C.P.
5th October, 1943.

Ref.No.R/1108.

To The Officers of Churches and Missions in India.

CLOSER CO-OPERATION IN INDIA

I am sending herewith a copy of a Draft Memorandum on "Closer Co-operation" which received the approval of the N.C.C. Executive Committee at its last meeting.

As you are doubtless aware, this subject has now been under discussion in India since 1941, when the document now known as the "Paton Memorandum" was placed before Churches and Missions for their consideration.

The enclosed Memorandum is an attempted summary of the position reached in these discussions on "Closer Co-operation". In sending it out I have been asked by the N.C.C. Executive to draw the particular attention of Churches and Missions to the final paragraph in the Memorandum (on "Machinery suggested for united action and control") and to enquire how far they are prepared to act on the basis of these suggestions.

I shall be very grateful to receive the considered judgment on the Memorandum of the Church or Mission which you represent and, in particular, to have some indication of its attitude to the suggestion that specific departments of work might be committed to the charge of "United Boards of Control".

Ch. Ranson
SECRETARY.

P.S. I shall be greatly obliged if you can send a copy of your reply regarding Closer Co-operation to the Secretary of your Provincial Christian Council.

F-38

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nelson Square,

Nagpur, C.P.

3rd March, 1944.

Ref.No.R/249:T/5.

To

The Officers of Churches and Missions in India.

THEOLOGICAL EDUCATION IN INDIA

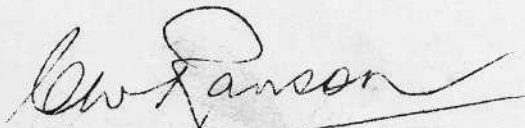
I am sending herewith a copy of the findings and Recommendations of an important meeting of the Theological Education Committee of the N.C.C. This Report was placed before the recent meeting of the National Christian Council and received the general approval of the Council.

(1) The Council solemnly reaffirmed the resolutions on co-operation which are found on page 6 of the Report and has directed that the particular attention of Churches and Missions in India be drawn to the declaration contained in 2 (b) on page 6.

(2) The Council also commended to all Churches and Missions and to the Governing Bodies of Theological Institutions the adoption of the Tambaram Conference nomenclature in respect of Theological Institutions, as indicated in Resolution 2 (c), page 6.

(3) We hope that the entire Report will receive very serious consideration from all Churches and Missions which are affiliated to the National and Provincial Christian Councils. The recommendations regarding Regional Theological Schools (pages 8 to 14) are of special importance. It will help greatly if each Church and Mission can give careful attention to the proposals relating to their particular regions, and enter into direct consultations with other Churches and Missions concerned.

The National Christian Council is planning the publication of a more detailed Report on Theological Education in India, and this brief Report is only ad interim. Its recommendations, however, represent the considered judgment of the N.C.C. Theological Education Committee, and we hope that they will receive careful study throughout the whole Church.



Secretary,
National Christian Council.

CWR:K

Acknowledged
K-27/8/43

P.t. "Ahava"
Kalimpong, 31-7-43

F-38

Dear friends,

A month ago Rev. Lakra wrote a letter to me in which he suggested "that you at once start to draw up the Constitution (for a Lutheran Theological College at Ramchi) and when you are personally satisfied with it you may send the same to individuals as you did with your proposal, for private criticism. Then the formal procedure will follow."

I must confess that I do not find it possible to follow this. My own ideas are not fixed in this matter, and I am therefore unable to come to anything like a final draft. But thinking that there may be some help in seeing the suggestions I have here in the quiet of Kalimpong put them down on paper.

At present I am not clear in my mind whether this Lutheran Theological College should be instituted as a Trust under the Trust law of India, or as a Company under the Companies Act. The legal form of the Constitution will, I think, slightly differ, and for making the final draft we need the help of a lawyer. His work, however, will mainly be related to the framework, and the content will be left for us to consider and agree on.

Please now remember that in putting down some suggestions I am not out to impose my ideas, but to draw out our joint consideration so that in the hand of our Lord the College - if it is to become a reality - might be of the best possible service for building up the Church He has founded in days passed and brought forward to this day when we are "walking in His holy temple." With this small explanation you will read them without danger.

Yours sincerely

J. Hansdal

Dear Lakra,

I send you hereby two copies, so that you can give the other to someone of your people for consideration. Mr. Panna would probably be able to give us good help.

(Some suggestions for drawing up a)

C O N S T I T U T I O N
of the
LUTHERAN THEOLOGICAL COLLEGE
at
RANCHI.

Preamble:

Whereas through the services of the Gossner Evangelical Lutheran Mission, the Santal Mission of the Northern Churches, and the Evangelical Lutheran Missionary Society of Stockholm, Evangelical Lutheran Churches have been founded and are known as the Gossner Evangelical Lutheran Church of Chota Nagpur and Assam, the Northern Lutheran Church, and the Evangelical Lutheran Church of the Central Provinces, and

Whereas it has been deemed beneficial for the further growth and development of these churches that ministers should be given as solid knowledge and good training as possible, these bodies have agreed jointly to found a Lutheran Theological College ~~an~~ at Ranchi, and for the functioning and proper management of the same, have drawn up, accepted and executed this constitution to which we the undersigned N. N. of

, N. N. of , and N. N. of , as heads of these Evangelical Lutheran Mission and Church bodies have set our names and seals on this the day of in the year of our Lord nineteen hundred and forty .

1. Name:

The name and title of this Institution shall be the Lutheran Theological College.

2. Location:

This Lutheran Theological College shall be located at

the Gossner Evangelical Lutheran Church Compound at Ranchi in buildings which might be hired, bought or erected for this Institution by the Governing Body on such ground and on such terms which may be agreed on with the Trust Body of the Gossner Evangelical Lutheran Church of Chota Nagpur and Assam.

3. Doctrinal Basis:

The Doctrinal Basis for the teaching in the Lutheran Theological College at Ranchi shall be as follows:

(a) We receive and hold the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

(b) We accept as important testimonies drawn from the Holy Scriptures the three ecumenical Creeds, namely, the Apostles, the Nicene, and the Athanasian.

(c) We receive and hold the Unaltered Augsburg Confession together with the Small Catechism of Luther as a correct exhibition of the faith and the doctrine of the Evangelical Lutheran Church, founded upon the Word of God.

4. Governing Body:

(a) The Governing Body of the College shall consist of one representative appointed by the Federation of Evangelical Lutheran Churches in India, and two representatives from each of the three bodies joining in this Institution, and the Dean of the Faculty, who ex officio shall be the Secretary to the Governing Body.

The Governing Body elects its own Chairman and two Vice Chairmen.

Four members constitute quorum.

(b) The Governing Body stands in sole possession of this College, and governs it according to the rules of this Constitution, it collects funds for its administration, and appoints its Professors on recommendation by the different Mission and Church bodies.

(c) The Governing Body shall hold one regular annual

meeting, and meet at other times whenever required.

(d) The Dean shall place before the Governing Body the Budget proposal for sanction, and when the year is completed the audited accounts shall likewise be placed before this Body for discharge.

(e) The Dean shall place before the Governing Body the curriculae for sanction.

5. Faculty:

(a) The appointed Professors of the College constitutes themselves into a ~~Faculty~~ Theological Faculty by electing one of its members as Dean for a period of five years, one as Registrar and one as Bursar, and by allotting subjects and reading hours.

(b) The Faculty shall hold one regular monthly meeting, and meet at other times whenever called by the Dean.

(c) The Professors draw pay from the bodies to which they belong, and according to the rules of those bodies. On being appointed Professors they shall in writing signify their acceptance of this Constitution.

(d) Pundits and Tutors who may be required for special subjects are appointed by the Faculty.

6. Students:

(a) Students belonging to the three above named Evangelical Lutheran Churches, having passed matric and being recommended by their churches, have preference to be admitted to the College.

(b) The three Churches shall as far as possible follow the same principles in giving stipends to their students.

(c) Students from other church bodies may be admitted when accomodation is available and the Faculty agrees in accepting them. Such students shall pay the full cost of their living, and also a tuition fee to be fixed by the Governing Body.

(d) All students shall confirm with the rules of

the College as passed and published by the Faculty. The Dean is to report to the respective churches on the progress and conduct of their students.

(e) Having completed their study at the College, the students receive a diploma signed by the Dean of the Faculty, and they are then expected to return to their respective churches for service. By mutual agreement between the parties a student may be allowed to serve in another church.

7. Languages of Instruction:

(a) Both Hindi and English shall be regarded as common languages of instruction, and the Faculty decides what subjects are to be given in the one, and what in the other.

(b) Other Indian languages familiar only to one or some of the ~~xx~~ students shall also be cultivated. Every student shall have one such language, and shall regularly have to prepare written papers, which are to be sent for correction to qualified persons knowing that language. This subject shall also have its due weight at the final examination.

8. Alterations:

The Governing Body may enact amendments, alterations, deletions and additions to this Constitution when all the constituent bodies and the Faculty have agreed to the same.

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38

To
Secretaries of Constituent Bodies of
Bihar Christian Council.

Dear Sir,

At the last meeting of Bihar Christian Council the following resolution was passed on consideration of the Report of the Correspondence on medical matters:-

Resolved that all constituent bodies of this Council be recommended to send Hospital Sunday Collection - Second Sunday in (February 13) to Vellore Medical College.

Hospital Sunday is being specially observed this year as a day of Sunday, prayer and offering in connection with the Higher Grade Christian medical College for men and women being established at Vellore. It will be the first M.B. grade Christian College in India. The Missions in the west are showing their interest by financial contributions and releasing members to serve on the staff. Both Western and Indian members are serving and more are required. The Churches are therefore requested to give generously in the upbuilding, maintenance and later on in staffing and service.

Rs.600 a year will support a student, Rs.250 a year maintain a bed.

You may get any or all of the following pamphlets - as many as you actually require from Dr.B.C.Oliver, C.M.A.I. Nelson Square, Nagpur (to whom the offerings may be sent) or from Dr.Anderson, Duchess of Jack Hospital, Gulzarbagh, Patna. Contributions may also be sent to the Treasurer of this Council - Rev.V. Walters, Baptist Mission, Bankipore, Patna.

Yours Fraternally,

Toofan Kone
Kanke, Ranchi.

S. K. Roy,
Secretary,
Bihar Christian Council.

To the Secretary, G.E.L. Church Council

Please get your churches to contribute
S.K. Roy

This indenture witnesseth an agreement between Mr. V. M. Mammen, son of the Very Rev. V. P. Mammen, now resident of Nawatoli, Ranchi, and Mr. S. K. Roy, son of the late Mr. I. P. Roy, now resident at village Arsanda, Thana and District Ranchi, both sole partners of the Firm of Chotanagpur Engineering and Construction Company of Ranchi, their heirs, executors and assigns on the one side called hereinafter Estate Agents and Mr.

now resident at on the other side his heir, Executors or assigns called hereinafter the seller, the agreement being for sale of that plot of land, house or tenement described in the Schedule attached hereto. The seller agrees to commit and entrust the sale of the said land or house to the Estate agents for the minimum price of Rupees

or any other sum to which he may subsequently agree and to pay the Estate agents a commission of per cent on the total value at which it is sold namely the minimum price or lower price at which the sale is effected exclusive of expenses of conveyance and registration of the deed of conveyance. The seller further agrees that if the said land or house is sold at a price higher than the minimum fixed by him then he shall pay to the Estate agents a further sum as commission which is to be half the difference between the minimum price fixed by him and the price at which it is sold. The Estate agents agree on their part to do all in their power and on their part to effect a sale namely by advertisements, correspondence and personal canvassing. The parties to the agreement also hereby agree that it shall remain effective for six months from the date of its execution and any sale effected during that period shall be deemed to be a sale effected through and by the Estate agents; and the commission at the rate hereintobefore fixed shall be payable; further, that it may be renewed for a further period of six months by a simple endorsement by the parties, the said six months to commence from the date of endorsement. Further the seller agrees that if a sale is effected and the said land or house is conveyed to a party introduced to the seller during the effective period of the agreement by the Estate agents the commission at the rates fixed hereintobefore shall be payable to the Estate agents, even if the actual sale or conveyance is effected afterwards. Whereunto the parties to this indenture have set their hands this the of in the year of our Lord One thousand nine hundred and

Signature of Seller

Signature of Estate Agents

Witness

Witness

BIHAR CHRISTIAN COUNCIL.

F-38

To *Mr. Theodore Surin,*
Ranchi

Collier Memorial Hostel,
Bankipore,
Patna, Bihar.

9/ 3/ 44

Dear Sir,

I would be extremely grateful to you if again this year you will be kind enough to send to me to the above mentioned address your society's affiliation fee of Rs. 75/- to the Bihar Christian Council for the year 1944.

Thanking you,

I am,

Yours sincerely,

Jaughan Waltes

Treasurer,

Bihar Christian Council.

1
Res. Secy. 11/10/45
Telegram and Cables: "AIKYA, NAGPUR."

**NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON**

Act. Recd.
18.9.45

F. 38

Secretaries.

DR. R. B. MANIKAM, M.A., B. D.
THE REV. C. W. RANSON, B. LITT.
MR. E. C. BHATTY, M.A.
MR. C. DEVANESEN M.A.

NELSON SQUARE,
CHHINDWARA ROAD
NAGPUR C. P.

Ref: -M/D.505

15th September 1945,

Mr. C. H. Herenz,
G. E. L. Church,
Ranchi, Bihar.

File

Dear Mr. Herenz,

Thank you for your letter of the 12th. I have recently heard from the Government when I wrote to them regarding the release of another German missionary internee, that the Government had not yet worked out a policy regarding the disposal of interned missionaries, and whatever their decision is on that subject will govern the case of that missionary about whom I wrote to the Government. I therefore doubt ^{whether} very much can be done in my writing to the Government regarding the Rev. W. Radsick. However I am this day forwarding a copy of the extract from the minutes of your executive committee, which you so kindly sent me, to the Government of India, along with my recommendation regarding Mr. Radsick. Whether I will succeed or not I cannot say.

Yours sincerely,

R. B. Manikam
(R. B. Manikam.)
Secretary.

F-38

FINDINGS AND RECOMMENDATIONS
OF THE MEETING OF THE
NATIONAL CHRISTIAN COUNCIL COMMITTEE
ON THEOLOGICAL EDUCATION
HELD AT NAGPUR ON NOVEMBER 10-12, 1943

Introduction

The Tambaram Conference Report on 'The Indigenous Ministry of the Church' expressed the conviction that *the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise, and that no great improvement can be expected until Churches and Mission boards pay far greater attention to this work, particularly to the need for co-operative and united effort, and contribute more largely in funds and in personnel in order that it may be effectively carried out.*

The Committee of the International Missionary Council was instructed by the Tambaram meeting to 'take action in this matter' and appoint a Commission as soon as possible, 'to arrange for the preparation of detailed studies of the situation, where these have not already been made, to visit the main centres of theological education, and to work out a policy and programme for the training of the ministry in the younger Churches'.

Within nine months of the Tambaram meeting Europe was at war, and this instruction could not be carried out on an international scale. In December 1939 the National Christian Council of India decided to make its own detailed study of the situation in this country, and instructed its Committee on Theological Education to make the necessary plans for such an investigation.

In 1942 this Committee made plans for a survey of the whole field of theological education in India. There have been three main stages in the investigation:

(i) Preliminary questionnaires were prepared and sent to all institutions, churches and missions concerned in the work of theological training. By this means, a great deal of essential information was assembled.

(ii) The next stage provided for the visitation of all institutions by commissions specially appointed by the N.C.C. For this purpose the country was divided into eight regions, in each of which a separate commission functioned. Chairmen of commissions were, as far as

possible, drawn from outside the areas which they were asked to survey, but they were assisted by commissioners with knowledge and experience of local conditions.

The regional areas, and the chairmen of regional commissions were as follows:

1. **Andhra (Telugu):** The Rt. Rev. J. Sandegren, Bishop of Tranquebar.
2. **Bombay (Marathi and Gujarati):** Dr. P. D. Devanandan, United Theological College, Bangalore.
3. **Central India and C.P. (Hindi):** The Rev. R. W. Scott, Methodist Church in Southern Asia, Nagpur.
4. **Kanarese:** The Rt. Rev. Stephen Neill, Bishop of Tinnevely.
5. **Kerala (Malayalam):** The Rt. Rev. Stephen Neill, Bishop of Tinnevely.
6. **N. E. India (Bengal, Chota Nagpur, Orissa, Santalia):** The Rt. Rev. J. W. Pickett, Bishop, Bombay Area, Methodist Church in Southern Asia.
7. **Punjab and United Provinces (Urdu):** The Rev. C. W. Ranson, Secretary of the National Christian Council.
8. **Tamil:** The Rev. S. N. Talib-Ud-Din, Principal, United Theological College, Saharanpur, U.P.

Assam was not visited by a commission, but a Regional Conference was held and a report submitted on conditions in that province.

Burma: The Burma Committee held a special meeting to consider the subject of theological education and submitted a report embodying the 'suggestions' of the committee.

Ceylon circulated the questionnaires, and a statement, based on the answers received, was prepared by the President and Secretary of the Ceylon Christian Council.

In every region in India but one a Conference on Theological Education was convened at the conclusion of the visit of the regional commission, in order that the commissioners might have the benefit of the advice of representative leaders of Churches and Missions and of a joint meeting between them and the heads of institutions.

On the conclusion of each regional survey, the commission submitted a detailed report for presentation to the N.C.C. Committee on Theological Education.

(iii) The N.C.C. Committee met at Nagpur on November 10, 11 and 12, 1943. In view of the importance of this meeting, the N.C.C. Executive Committee authorised the enlargement of the Committee to a number not exceeding twenty-five.

The following were invited to attend:

(a) *N.C.C. Committee on Theological Education*

1. The Bishop of Tinnevely (*Convener*)
2. The Rev. Dr. G. H. C. Angus
3. Dr. P. D. Devanandan
4. The Bishop of Dornakal
5. The Rev. Dr. E. Neudoerffer
6. Bishop J. W. Pickett
7. The Rev. J. R. Peacey
8. The Rev. Paul Ramaseshan
9. The Rev. S. N. Talib-Ud-Din
10. Dr. R. B. Manikam
11. The Rev. C. W. Ranson

(b) *Additional members*

12. The Rev. G. Appleton
13. The Rev. A. Barakat Ullah
14. The Rev. A. Thakur Das
15. The Rev. O. L. Davis
16. The Rev. Dr. D. M. Donaldson
17. Miss S. Ebersole
18. The Rev. Dr. M. H. Harrison
19. The Rev. Dr. J. M. Lyle
20. Principal D. G. Moses
21. The Rt. Rev. J. Sandegren, Bishop of Tranquebar
22. The Rev. S. W. Savarimuthu
23. The Rev. R. W. Scott
24. Rajah Sir Maharaj Singh
25. Mr. A. N. Sudarisanam
26. The Rev. F. Whittaker

The following were unable to attend:

The Bishop of Dornakal
The Rev. A. Thakur Das
Rajah Sir Maharaj Singh
Mr. A. N. Sudarisanam

The Rev. W. Stewart sat with the Committee as a visitor, and the Bishop of Nagpur attended one session.

The Committee received the reports of the regional surveys and, on the basis of these reports, proceeded to a review of the main problems of theological education. The Committee was obliged to adjourn without covering all the subjects on the agenda. The results of the work done are embodied in these findings and recommendations. There was general agreement among those who shared in this three-day conference as to the great value of the survey and the subsequent discussions which it has inspired; but there was equal unanimity of conviction that what has been done represents but the

preliminary stage of an immense and supremely important task, which must, at all costs, be carried through to completion. No recommendations received more cordial assent from the Committee than those which deal with plans for the further prosecution of these enquiries and consultations.

FINDINGS AND RECOMMENDATIONS

1. Higher Theological Education: Research and Post-Graduate Study

The inadequacy of national representation on the staffs of theological institutions is largely the result of our past neglect of higher theological education, and of our failure to provide sufficient opportunities for post-graduate study and for training in research. There is an urgent need for more provision both for sending selected students abroad for advanced study, and for the development in India of facilities for higher theological training.

(1) Training in the West

The Committee is agreed:

(a) That training in the West in certain branches of higher theological study is of great value for selected students.

(b) That such students should be chosen, where possible, by *church* rather than by *mission* bodies, and that the International Missionary Council and its constituent organisations be asked to deal, in this matter, with the appropriate church organisations.

(c) That theological colleges and foundations in the West should be asked normally to accept only those who have been nominated and recommended by a recognised church body, and to correspond regarding such students with church authorities in India, either directly or through the International Missionary Council.

(d) That candidates selected for training in the West should be willing to take up service in the Church in India under the conditions which the Church can offer.

(e) That the National Christian Council should institute enquiries regarding the facilities at present available to Indian students for advanced theological study in the West (e.g. scholarships and endowments accessible to such students) and, in consultation with the International Missionary Council and with church and mission authorities, should explore the possibilities of securing the financial provision necessary for increasing such facilities.

(f) That these resolutions should be communicated directly to church and mission bodies in India, to mission boards and to university and theological college authorities in the West.

(2) Post-graduate study and research in India:

The Committee records its conviction that the development of the Church is being seriously retarded by the lack of adequate facilities

in India for advanced theological study and research. There is an urgent need of provision for the following types of work:

(a) Post-graduate courses for those who are likely to become teachers of theology in theological schools and colleges;

(b) The development of the study of Indian religions, with a view to the more adequate interpretation of the Christian faith to the non-Christian peoples of this country;

(c) Facilities for training in methods of research;

(d) The production of Christian literature.

As first steps towards the development of full provision for these needs the Committee recommends:

(a) That an immediate effort be made to provide in the existing theological colleges facilities for post-graduate study in the following subjects:

Old Testament	...	Church History
New Testament	...	Christian Theology

(b) That the National Christian Council, in consultation with the Senate of Serampore University and with the International Missionary Council, seek to secure at once the services of four experts, chosen either from amongst those who are now in service in India or specially recruited for this purpose from the West, who will be available for post-graduate teaching in these subjects. It is important that the persons selected for this work should have had or should acquire practical experience of Christian work and a knowledge of Indian conditions, though the possibility of securing theological specialists from the West for short periods of service in India should not thereby be excluded.

(c) That the services of these experts be placed at the disposal of the Senate of Serampore University which shall allocate them to the colleges in such manner as shall ensure the best use of their services.

(d) That churches and missions be urged to select suitable candidates for post-graduate study and to make provision for their maintenance during training.

(e) That as an initial step towards the development of fuller facilities for the study of Indian religions a School of Hinduism be organised, on lines similar to the Henry Martyn School of Islamics.

(f) That an effort be made to secure for its inception a staff of at least two full-time teachers.

(g) That the National Christian Council take early steps to establish a Council for the purpose of organising such a School and enlist the help of the International Missionary Council to secure:

One missionary member of staff;

The support of one Indian member of staff;

Suitable housing accommodation for both.

(h) That the School of Hinduism be developed in close association with an existing Christian institution (e.g., a theological or arts college).

(i) That the staff of the Henry Martyn School of Islamics should be adequate to enable it to continue extension work in the theological colleges, and to arrange for one member of the staff to do at least part-time residential work in Bangalore.

2. Co-operation in Theological Education

The following general resolutions were passed:

(a) In our planning of theological education we should do nothing which will hinder the fullest possible realisation and manifestation of the unity of believers and the ideal of one flock under one shepherd, whenever we are ready to receive that gift from God.

(b) The Committee recognises the great gifts which have come to the Church through the different denominations of Christendom, and yet wishes to place on record its conviction that, in view of the exceedingly urgent need of the churches for an adequately trained and equipped ministry, and with a view to the ultimate union of the Church in India, the time has come when theological training in theological colleges and schools should be planned as a joint enterprise of the whole Church, and should be carried out by the fullest possible co-operation of the churches in each area. Where churches of widely differing traditions in doctrine, discipline and worship are working together, it may be necessary, through the system of the halls or of federated colleges or in some other way, to provide adequately for the training of the students of those churches in the doctrines and traditions of their churches. Until a much greater measure of union than at present is attained, it may be desirable that students trained in union institutions should have also a period of training in the field of their own church, in confessional theology and worship, in the local language and forms of religion and in practical theology.

(c) As confusion sometimes arises, and co-operation is thereby hampered, through the lack of a generally accepted nomenclature for theological institutions of various grades, the Committee requests the N.C.C. to commend to all churches and missions and to the governing bodies of institutions the adoption of the Tambaram Conference nomenclature in respect of their theological institutions:

Bible Schools: for the training in the vernacular of full-time unordained workers in the Church.

Theological Schools: for the training of the ordinary pastoral ministry.

Theological Colleges: for more advanced training.

The Committee requests the N.C.C. to give further consideration to the questions regarding the nomenclature of workers raised in the Andhra Regional Report.

3. Theological Education in English

(a) The Committee recognises that for a long period theological training of the college grade, in English, will be needed in India.

(b) At present the following colleges are preparing students for the B.D. or for its equivalent:

Serampore
Bishop's College
Leonard

Bangalore
Luthergiri

(c) The Committee reaffirms its opinion that theological work of this grade should be on a union or co-operative basis.

(d) The governing body of such colleges should be in India and not in the West and should have full powers.

(e) Co-operating churches and missions should be requested to make their contributions in cash, the choice of members of staff being made by the college council and not by the churches and missions.

(f) In order to maintain a high standard of work the minimum qualification in English for admission to these colleges should be the Intermediate Examination of a University or its equivalent.

(g) *Serampore*: It is desirable that Serampore should become a fully Union institution and that churches which do not at present support it should feel the responsibility of doing so.

The churches should regard it as a primary task to ensure to Serampore a really adequate measure of financial support. Until this is done it is not possible for the Council of Serampore to be transferred to India.

The Committee desires to pass on to the Serampore Council, Senate and Faculty, the report of the Bengal Survey Commission and the recommendations of the Bengal Regional Conference on Theological Education as deserving of their careful consideration.

(h) *Bangalore*: The Committee commends to the College Council and to the co-operating churches the report of the Kanarese Survey Commission and the recommendations of the Kanarese Regional Conference on Theological Education, which in its opinion are calculated to increase the usefulness of the college to the whole Church in South India.

(i) *Leonard College*: The Committee recommends that this institution should advance, as early as possible, to full union status, and forwards the recommendations of the Mid-India Survey Commission and the Regional Conference as deserving of the careful consideration of the college authorities.

(j) *Bishop's College*: The Committee recognises that, for some time, Bishop's College will continue to work as the all-India college of the Church of India, Burma and Ceylon; but recommends that steps be taken to enter into co-operative relations of a federal type

with Serampore, if Bishop's College remains in Calcutta, or with the nearest theological college, if it moves to another part of India.

The Committee forwards the recommendations of the Bengal Survey Commission and Regional Conference for the consideration of the college authorities.

(k) *Luthergiri*: The Committee desires to recommend to the All-India Lutheran Federation and to the Lutheran Churches, that, in the interests of the Lutheran churches and of the churches in India as a whole, Luthergiri should enter into co-operation with Bangalore United Theological College at Bangalore on a federal basis, as far as college work only is concerned.

(l) The Committee regards it as desirable that, if possible, the Church of India, Burma and Ceylon should also enter into co-operation with the Bangalore College on a federal basis.

(m) The Committee is not in favour of increasing at present, the number of theological colleges of this type in India, but, with the re-opening of Burma, it is likely that need will be felt for the opening of a college on these lines in that country.

These recommendations received the unanimous approval of the Committee, with the exception of (k), which relates to Luthergiri. The voting on this particular recommendation was recorded as follows: For—13; Against—1; Refrained from voting—7.

A. Regional Theological Schools

The following statement was made by the Chairman (the Bishop of Tinnevely), and is reproduced *verbatim*, not as a 'finding', but as a lucid introduction which carried the general assent of the Committee:

INTRODUCTORY STATEMENT ON THEOLOGICAL SCHOOLS

By The Bishop of Tinnevely

The Theological School, in the Tambaram sense, is the crux of our problem. By this term Tambaram meant an institution taking students of at least matriculation standard and teaching up to a high level of theological attainment, but with emphasis on the vernacular as the main medium of instruction and on practical training for the pastoral ministry. We have seen that the number of Theological Colleges in India and of students able to profit by them is not large; we recognise that the number of students should slowly grow, but we are not recommending that the number of colleges should be increased. With the Theological School the situation is very different. Let us consider the question simply from the point of view of numbers. The churches in connection with the N.C.C. now have a constituency of not less than 40,00,000. It is the ideal that there should be at least one ordained pastor for every 1,000 Christians and that all these should be at least of the matriculate standard. Some, though not many, will be of the College standard. We have also to reckon with a number of highly qualified evangelists of this grade who will not be ordained, and with some women students. It is no exaggeration to say that at least 4,000 qualified men and women of this grade are needed by the churches. The average length of service is not more than 25 years. This means that about 160 students have to be taken every year.

With the three-year course of training, we should have at any one time 480 students of this grade in training, enough adequately to fill at least 12 good Theological Schools of this standard in the different language areas.

There are many such schools in India, but it is better to say frankly at once that the standard of work in them is very much below what we can regard as adequate. This is no criticism of the devotion of the men who have given their lives to working in these institutions. They have worked heroically under impossible conditions, and much excellent work has been done. But the churches have been content with far too low a standard and have been unwilling to make the provision in staff and material equipment, without which satisfactory achievement is impossible. Most of these theological institutions are housed in buildings which were not planned for that purpose. Accommodation for students is in many of them unsuitable. Almost all the institutions are seriously under-staffed. One or two overworked men are trying to provide a full theological course, with the inevitable result that work is superficial and sketchy. In some language areas, the same courses are being given in different institutions, in each place to a handful of six or seven students, a most expensive method of procedure. The time has more than come when these imperfections should be remedied.

At the outset we have to face one psychological difficulty. In this country it has come to be taken for granted that training in English is superior and training in the vernacular is inferior. We must get rid of this prejudice. When we say that these theological schools should work mainly in the vernacular, we mean that they should be different from, but not necessarily that they should be inferior to the colleges. There are certain primitive languages in India which are ill-adapted for the expression of Christian truth. But those who work in the great languages of India are not at any disadvantage. The means are there for the expression of the full range of Christian truth; the limitations are not in the languages, but in the knowledge of those languages possessed by teachers and students. One of our tasks is to harness these languages to the fuller expression of Christian truth. Again we must not let it be supposed that the material to be trained in these schools is inferior. It does happen that men of inferior intelligence are sent for theological training. But under the conditions of Indian education, it is a pure chance whether a man is able to go forward to the Arts or Science College or not, and my own experience as a theological teacher has always been that the able matriculate is able fully to hold his own with the less able graduate and not infrequently to surpass him in theological studies. There are among our matriculates men and women of very great ability, who are quite capable of rising to a high level of competence in theological knowledge and understanding. Their difficulty is not in learning, but in expression. If expression work is mainly in the vernacular, this difficulty is removed, and such men are able to reach a level of theological equipment which should make them fully competent for all the demands of the ordinary village and city ministry of the Indian churches.

The ideal as set before this Committee is that there should be one good united theological school for each main language area in India. My own conviction is that the work of such schools in the past has been hindered by their trying to do too many things. Except in certain areas, where, in Tambaram phraseology, Bible School work has to be combined with Theological School work, it is much better that Theological Schools should attempt to do one work and one only, and to do it thoroughly well. It is much better that the doing of this work should not be complicated by the addition of tasks which are better fulfilled by the Theological Colleges.

The primary problem is that of staffing. The work cannot be done at the level needed and demanded by the churches to-day unless all churches are willing to regard theological training as of vital importance in their work, and resolve to set free for this work the men and women best qualified to do it. Adequate work cannot be done unless a staff of at least four full-time workers is provided for a school in which students are admitted only once in three

years, the staff being proportionately strengthened if students are taken twice in three years or every year.

As far as can be seen at present, for many years yet the majority of the text-books for men of this grade must be in English. It is therefore essential that the students should have a competent knowledge of English as a reading language, and only those should be chosen for training whose English knowledge is sufficient to enable them to read with profit the ordinary standard theological text-book. Expression work will normally be in the vernacular, but the training will be very narrow unless it results in the student's having in his hands the key to the riches of Western theological literature. It is desirable that the men who are chosen for this training should not be too young and inexperienced; they should have had some experience of Christian work before joining the school, in order that they may know something of the demands of the work to which they are going and of the deficiencies in themselves which are to be made good by their course of training.

My own opinion, which I think will be accepted by the Committee, is that such training as this can best be given on a co-operative basis. Very few churches in India are strong enough to provide by themselves an adequate staff of sufficiently varied experience for the carrying out of such work. But it is important that co-operative work should not result in a minimum presentation of Christianity and elimination of the distinctive features of the different churches. In my own church, it has been decided that a minimum of four years is necessary for adequate theological training of men in this grade. If a Union Theological School is started in the Tamil country, we shall most gladly send our students for three years' training in it. But, as Bishop, I should certainly wish to insist that after that training our men should return to receive a further year's training in our own field, in Anglican theology and worship, in the discipline of their own church and in certain practical subjects which are better taught in the field. I believe that if this system is adopted by all churches, we can overcome the difficulties involved in co-operation between churches of rather markedly different types, which naturally do not wish to lose their own individuality and will demand that their ministers should be able to minister effectively in line with the traditions of the church which has called them to the ministry.'

General Resolutions in regard to Theological Schools

In the judgment of this Committee the minimum staff for a theological school, teaching only one class, should be four. Where, however, new admissions are made oftener than once in three years, a minimum staff of six will be necessary.

This Committee strongly urges upon the churches the need to emphasise the character and vocation necessary for wives of ministers. This should be impressed upon students during their training and also fostered through special care for the wives of married students.

We recommend that where there are married students at least one full-time woman teacher specially qualified for the training of students' wives, should be added to the minimum staff.

(a) Main Language Areas

Tamil Area

The Committee strongly supports the recommendation of the Tamil Regional Conference on Theological Education that there be *one* Theological School of this type serving the whole Tamil area, and asks the Madras Representative Christian Council to set up a

strong committee to study the question in detail and devise ways and means of giving early effect to this recommendation.

Malayalam Area

The Committee warmly commends the experiment in union theological training begun in Trivandrum in July 1943, in which the London Missionary Society, the Basel Mission, the Mar Thoma Syrian Church and the Church of India, Burma and Ceylon co-operate. It desires, however, to draw the attention of the school authorities to the following points:

The school is more likely to become permanently established if more adequate provision is made for the training of Anglican and Mar Thoma students in their own traditions of worship and theology.

It is strongly recommended that only *one* level of training be attempted in the school, the present 'diploma course' being transferred to another centre.

We suggest that the door be kept open for the possible future co-operation of the Jacobite Syrian Church, and that with this in view the Council of the Seminary be asked to consider the reconstitution of the Seminary on the miniature university plan.

We refer the question raised in the Kerala Survey Report regarding the final location of the School to the careful consideration of the School authorities and the Kerala Regional Conference.

Telugu Area

This Committee strongly supports the proposal of the Andhra Regional Commission that there should be one Theological School near Bezwada in which all the churches in the Telugu country co-operate on the lines suggested.

We urge that this proposal be considered afresh by all churches. We recognise the urgent need for immediately developing theological education on this level but urge that no steps be taken now by any church which would in any way prejudice or hinder the establishment of a fully united theological school.

We ask that the South India United Church and the Methodist Churches should first investigate the possibility of establishing a union institution situated near Bezwada and associated, on a federal basis, with the proposed Baptist institution. We ask the Church of India, Burma and Ceylon and the Lutheran Church to consider the possibility of taking similar steps at an early date.

Kanarese Area

The Committee warmly approves the recommendation of the Kanarese Survey Commission and of the Regional Conference that the Tumkur Union Kanarese Seminary be raised from Bible School to Theological School level and be developed as the Union Theological School for the Kanarese area. While the Committee is of opinion that the best work is done when a theological college or

school gives training at one level only, it is recognised that for a long period Tumkur will have to give training of both the Theological School and the Bible School type.

The Committee requests the N.C.C. to assist in bringing this recommendation into effect, and expresses the hope that the Basel Mission will give favourable consideration to the question of co-operation in Tumkur.

Marathi Area

The Committee shares the opinion of the Survey Commission that there should be a single, strong theological school to train ordinands for the whole area, and is inclined to regard Nasik as a more desirable centre than Poona for such a school, if adequate provision can be made there for non-Anglican as well as for Anglican types of worship.

It commends this recommendation to the earnest consideration of the churches, missions and theological institutions in the Marathi area.

Gujarati Area

The Committee supports the view that Baroda be recognised as the Central School for the Gujarati area, and recommends that this institution be raised to full theological school status, (admitting only those who have reached matriculation or an equivalent standard) and that early efforts be made to secure the co-operation of the Church of India, Burma and Ceylon in providing a member of staff, as well as students, in order that Baroda may become more fully a union institution.

Hindi Area

The Committee gave serious consideration to the question as to whether the widely scattered Hindi-speaking areas should not have two schools rather than one; but decided to recommend (a) that special provision be made for the areas where problem of tribal dialects arises; and (b) that Indore be recognised as the central theological school for the Hindi-speaking area. The Committee is of opinion that Indore should confine itself to theological school work only and recommends that provision be made elsewhere for the Bible School work at present carried on in Indore.

Urdu Area

The Committee is of opinion that the ideal for the Urdu-speaking areas is *one* theological school, on a wide basis of co-operation, situated in a central position.

It is recognised that there are obstacles to the immediate realisation of this ideal, and the Committee therefore recommends:

(a) That the institutions at Bareilly, Khatauli, Saharanpur and Gujranwala be strengthened in order that they may provide in increas-

ing numbers well-equipped ministers such as are urgently needed by the churches in the Punjab and the U.P.

(b) That the authorities of the Daska Divinity School give serious consideration to the possibility of co-operation with Gujranwala or Saharanpur.

(c) That the ideal of co-operation in one high-grade theological school be kept constantly before the churches and institutions in the Urdu-speaking areas, and that strenuous efforts be made to bring it into effect as soon as its realisation is practicable.

Bengali Area

The Committee cordially commends to the Bengal Christian Council the recommendations of the Bengal Survey Commission and the Regional Theological Conference, and in order that an early beginning may be made in co-operative theological training, suggests that other churches may, at least temporarily, accept Ranaghat (already chosen by the Church of India, Burma and Ceylon as the centre for the training of its students) as the centre for training. The Committee requests the Diocese of Calcutta to agree to such arrangements as are necessary for the starting of theological work from 1944 on a co-operative basis, probably of the federal type.

Oriya Area

The Committee commends to the earnest consideration of the Utkal Christian Council the recommendations of the Orissa Survey Report and the Regional Theological Conference; it supports the proposal that Cuttack become the recognised centre for the regional theological school and suggests that the Lutheran Church be invited to co-operate on a federal basis, retaining Kotapad as a Bible School.

(b) Minor Language Areas

Santali Area

The Committee is of opinion that steps should be taken at once to strengthen general education among the Santals by making more scholarships available in Christian high schools and colleges for promising Santali boys; until this is done the development of an educated Santal ministry will be impossible.

The Committee passes on to the Santal Christian Council the report of the Theological Survey and wishes to place special emphasis upon recommendations 1 and 3.

The Committee recognises the dangers of isolation from the larger life of the Church in India and recommends that as better educated Santali candidates for the ministry become available, they should be sent for training to one of the theological colleges.

Oraon, Mundari, etc. (Bihar)

The Committee commends the report on theological education in Chota Nagpur to the careful attention of the churches concerned and of the Bihar Christian Council; it is of opinion that co-operation in theological training should be attempted by the Lutheran and Anglican churches on a federal basis, Hindi being used as the common language, but languages in use among the people being given due recognition.

(c) Special Areas

Assam

The Committee commends to the careful attention of the Assam Christian Council, the recommendations of the Regional Theological Conference; it desires to draw special attention to recommendation number 5, regarding the possibility of co-operation between Jorhat and Cherrapunji, and cordially commends this suggestion to the churches concerned. Though the use of English as the medium of instruction is not recommended at this level of theological teaching, it is recognised that, in the special circumstances of Assam, English is the only possible common language, and that, in a union theological school in this area, instruction will have to be in English.

Burma

The Committee draws the attention of the Burma Committee to the general principles laid down in these findings and requests that Committee to explore how best these principles may be applied to possible conditions in post-war Burma.

5. Future Plans

(a) Date of next meeting of the Theological Education Committee

It was resolved that the unfinished items on the agenda should be considered by a meeting of the Committee to be held immediately before the meeting of the N.C.C. in January 1944, and that a report on these subjects be presented to the N.C.C., together with these findings.

The unfinished items include the following important subjects:

Bible Schools: Training of unordained workers.

Training of women.

The Relation between Theological and General Education.

After-care of Theological Students.

Finance.

Recruitment.

(b) Suggestion regarding a Day of Prayer

This Committee asks the N.C.C. to consider the possibility of arranging for the observance by the Church of a Sunday every year, when

(i) prayer shall be made for students and their teachers in all institutions training for the Christian ministry;

(ii) gifts shall be made towards the maintenance of such institutions;

(iii) a call shall be sounded to young men and women to offer themselves for this highest of all ministries.

It was pointed out that the Third Sunday in Advent has been traditionally observed in some churches as an occasion of special prayer for the ministry of the Church.

(c) Plans for the continuation of the Survey of Theological Education

The Committee, recognising the very great importance of this survey and the value of what has already been achieved, and in the strong conviction that the continuance of these enquiries is of vital importance to the future of the Church in India, earnestly recommends:

(i) That the National Christian Council take immediate steps to secure the services of a suitable person, who shall be able to give undivided attention for a limited period to the completion of this survey of theological education;

(ii) That the N.C.C. be asked to make available the funds necessary for the completion of the survey and the publication of an authoritative report on Theological Education in India.

6. Publication of these Findings

The Committee resolved:

(a) That these findings be published, as an *ad interim* report on the survey, and presented to the next meeting of the National Christian Council;

(b) That a number of copies of the findings be bound together with the REGIONAL SURVEY REPORTS, and supplied, in this form, to:

(i) The members of the enlarged N.C.C. Committee on Theological Education;

(ii) The members of the N.C.C. Executive Committee;

(iii) The delegates to the next meeting of the National Christian Council;

(c) That the Regional Reports be widely circulated in the areas to which they apply, through the Secretaries of Provincial Christian Councils.

C. W. RANSON,
Secretary.

Report of the Secretary, Bihar Christian Council, to the National Christian Council.

1. *Dismemberment of the Council.* Since the last meeting of the National Christian Council, this Council has had two of its limbs cut off—the Utkal Christian Council first and then the Santal Christian Council were formed out of its former body.

2. *Subjects of correspondence and co-operation with the National Christian Council* had been on the Self Support Conference, Dr. Laubach's visit, the Tambaram Meeting, the Survey of Evangelistic opportunities in the province. Dr. Hodge read a paper on the Economic Basis of the Church at its 1939 session and presented seven points for the Council to consider from the Tambaram Meeting. Dr. Laubach visited the province and held demonstrations and classes on Adult Literacy. With the financial help of the N.C.C. and with the co-operation of the Secretary, Bihar Mass Literacy Committee, a course spreading over a fortnight was held in which Miss Ure took an active part. Several Government School teachers were deputed to conduct the class and Mr. V. M. Koshy, Secretary of the I. S. S. U. also took classes, gave demonstrations and lectures and organised the course. A Survey of Evangelistic opportunities has taken place of four districts of the Province with the help of Mr. Whittaker, those of Patna, Shahabad, Gaya and Monghyr. Survey of North Bihar and Bhagalpur is planned. The Council took a share in the Hindi (and Urdu) Literature Conference in Allahabad and in the Theological Education Conferences held by Dr. Pickett, under the auspices of the National Christian Council.

3. *The Constitution of the Council* was revised and its Byelaws of business and Rules procedure amended. A want was supplied.

4. *Correspondence with Government* concerned drink reform, representation of the Council on the Education Reorganisation Committee and the disabilities under the Criminal Tribes Act of the Maghaiya domes. The Council, through its representatives took an active part in the determination of the areas in which Prohibition should take effect—areas in which its constituent bodies had a heavy stake. It tried to minimise as much as possible by suggestions of the possible evil effects of the *free brewing of pāchwai*. The Council took an active part in Temperance and Social questions. Public lectures were organized on subjects like "Lessons from a year's Prohibition in India" and

"Modern methods of Temperance instruction." At its initiative a book in Hindi on Temperance Education was published. Dozens of Maghaiya domes were released from registration under the Criminal Tribes Act.

5. *Distribution of All India Literature.* The Council distributed a good deal of literature—the prayer leaflets of the National Christian Council and of the World Evangelical Alliance, the questionnaire on Theological Education, the Statement on Mission Property, the draft bill on Indian Christian, Marriage of the All India Conference of Indian Christian and the booklet on the Economic Basis of the Church in Chota Nagpur by Mr. S. K. Roy.

6. *Christian Education:* The Council has been very much concerned with the training of Christian teachers in Religious Education and has explored the possibilities of such training of Christian teachers of all grades—the graduate, the matriculate and the pre-matriculate vernacular teacher. It has not yet been able to devise means of solving the acute problem as regards the graduate and the matriculate. Even with regard to the pre-matriculate though some constituent bodies of the Council have Training Schools under their direct control it is not easy to get included or adequate attention paid to "Religious Education", owing to the crowded nature of the curriculum. A representative of the Council has regularly attended the Provincial Board of Christian Higher Education, Bengal.

7. *Meetings of the Executive Committee* have been held regularly twice a year, since 1939, as from that year onwards the Council decided to meet once in two years. Meetings of the Council were held in March 1941 and October 1943. The Council could not meet at the end of February 1943, almost at the last moment, owing to political tension due to Gandhiji's fast. It has been very difficult for other Committees of the Council to carry on work by meeting owing to financial reasons. Until this problem is solved and some of its Committees could function properly by meeting together, for example, those of Education, Evangelism, Literature—the three most fruitful fields of co-operation,—it is not likely that the Council will be able to carry on work adequately.

S. K. ROY,
Secretary,

Bihar Christian Council.

16th July, 1944.

To

The Secretaries of Constituent Bodies
of Bihar Christian Council.

Secy: Game Evangelical Lutheran Church.

Dear Sir,

I beg to call your attention to the following numbered paragraphs of my circular No.1 of 1944 dated 31st March last, and to request you to let me have your replies as soon as possible. I need not point out that the subject matters are urgent.

Para No.1. Census of 1941.

" 4. List of those who are entrusted with pastoral care of workers in industrial areas belonging to your mission or church.

" 5. Questions connected with Theological Education.

" 6. Political sub-divisions that are now occupied in the Districts where your mission or church is working in this province

Para on Closer Co-operation - reply to the questions asked by the N.C.C.

May I refer you to Minute 8A Resolution II of the minute of the Executive Committee (sent to you separately ~~or enclosed~~ herewith)? Names of Pastors who have gone on military service are required.

Yours sincerely,

Sd/- S.K. Roy.

*Secretary
Bihar Christian Council*

TOOFAN KONE (तुफान कने)
P. O. Kanke, Ranchi.

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F 38
NATIONAL CHRISTIAN COUNCIL.

Nelson Square,
Nagpur, C.P.
March 18th, 1944.

To
The Heads of Mission and Church Presses
and Publishing Agencies.

Dear Friends,

We take pleasure in submitting herewith copies of the report on the Survey of Mission Presses and Publishing Agencies, carried out during the last year by Rev. L.A. Crain. In the booklet you will find his summary of factual material regarding the several institutions surveyed, together with recommendations looking toward the greater effectiveness of these several institutions.

May we take the liberty of calling your especial attention to several of the more important points in the factual report:-

Concerning the Presses, we would direct your attention especially to the section, 'The Place of the Mission Presses in the Christian Enterprise,' which is really the heart of the report. Of great importance also, we feel are the observations on the difficult problems of finance and of management in the Presses. Not least would we ask that you consider the section on co-operation, particularly with reference to ways in which your own institution may be of service to others.

In the Statistical Charts, the position of your press is indicated on each chart in the marked copy herewith sent for your own private information. We hope that this will be useful to you, in helping you to see how your institution compares with others in various respects.

Concerning the Publishing Agencies (which classification of course includes several of the Mission Presses) we regard as particularly important the emphasis on the need for co-operation both in the problems connected with the Christian Literature enterprise, none is perhaps more baffling than that of distribution. It is our hope that some of the suggestions on distribution schemes contained in this report and the recommendations may prove fruitful in enabling further experimentation in other areas.

The Recommendations were drafted by the Secretariat of the N.C.C. and discussed at considerable length by the Executive Committee of the Indian Literature Fund. They are submitted to you with the full approval and sanction of that Committee.

It is our earnest hope and desire that this Report and these Recommendations may enable those in charge of publishing and printing work to plan effectively and carry out fruitfully this most important task of the production and distribution of Christian literature.

The staff of the National Christian Council is at your service at any time, and we shall be only too glad to help in any possible way. On particular problems which you may have, aid may very possibly be secured from one or another of the presses or publishing agencies, and we shall be happy to put you in touch with agencies where such help may be found. Mr. Crain has also expressed his willingness to be of any assistance which he can, to any of our mission institutions.

In the interests of the most effective Christian literature for all the peoples of India.

I am,

Yours very sincerely,

Sd/- R. B. Manikam
For the Indian Literature Fund
Executive.

(Further copies of this report may be secured from the N.C.C. Office, Nagpur, at 8 annas per copy plus postage).

*No. 306/44
Copy to Mr. T. L. Swin - vide item no. 12 of the minutes
of the Ex. Prop. Board at its 13th meeting.
13.7.44*

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

From :- Mr.C.H.Herenz.
Secretary, G.E.L.Church, Ranchi.

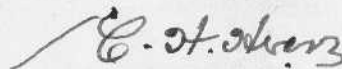
Memo No. 1379/45/F-38. Dated, the 31st July, 1945.

To
Dr.R.B.Manikam, M.A., B.D., Ph.D.
Secretary, N.C.C.
Nelson Square, Nagpur.

Dear Sir,

This is to acknowledge with thank your letter dated 14th July 1945 concerning Mr.J.J.P.Tiga and I have to inform you/ that matter will be placed before the full C.C. to be held on 1st and 2nd August 1945.

Yours sincerely,


Secretary,
G. E. L. Church.

CBBCM/2C.

Telegrams and cables: "AIKYA, NAGPUR."

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Secretaries:

DR. R. B. MANIKAM, M. A., B. D.
THE REV. C. W. RANSON, B. LITT.
THE REV. T. W. GARDINER, M. A., O. B. E.
MR. E. C. BHATTY, M. A.

M/D.85.

F-38
NELSON SQUARE,
CHHINDWARA ROAD,
NAGPUR, C. P.

Mr. Th. Surin,
G. E. L. C.,
Ranchi.

Feb. 5th 1945.

Dear Mr. Surin,

Thank you for your letter of the 1st instant. I cannot say anything definitely about the release of German Missionaries. The matter is under correspondence with the Government.

The findings of Dr. Decker's Conference will have to be edited later on and issued. If and when so done, I shall be glad to send you two copies of the same. May I suggest that you drop me a line regarding this matter, say, a fortnight from now. Mr. Lakra has a mimeograph copy of the findings of the Decker Conference. The report on Theological studies has just now been completed and has gone to the press. Probably it will take about two to three months before the printed copies will be available for distribution. These will be for sale.

Yours sincerely,

R. B. Manikam
(R. B. Manikam)
Secretary.

G.E.L. Church

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23-1-45

F-38

To

The Secretaries of Constituent Bodies
of Bihar Christian Council.

TOCFAN KCNE,
P.O. KANYE,
Ranchi, 12th, Dec. '44.

Dear Sir,

I have received a communication from the National Christian Council of the visit of the Secretaries of the International missionary Council - Dr. John Decker of New York and Rev. Norman Goodall of London - and of their desire to hold regional Conferences of representatives of Christian Councils. The one that concerns our Council will be held at Calcutta on January 29th and 30th.

The arrangements for these Conferences will be in the hands of the Executive Committee of the Council in whose area the Conference will be held - in our case - that of Bengal Christian Council. The N.C.C. letter says as regards delegates to the Conference that the Presidents and Secretaries of the Christian Councils concerned should be delegate. "In addition to these each constituent mission and church should be invited to elect a representative to the Conference. It may be that one church or mission is on all of the Councils concerned. In such a case one representative from that body will be enough. Since the Conference will deal with very important issues facing the Christian enterprise, it is hoped that the delegates to the Conference will be as far as possible, official representatives of churches and missions who can speak authoritatively for their organizations."

I may mention here that the N.C.C. are having to work somewhat in the dark owing to (1) Exigencies of postal delays, (2) The I.M.C. Secretaries having been on the move for some time. They do not know at present how the Conferences will be financed. They have asked the local Christian Council to make the hospitality arrangements. I am therefore working on the supposition that the travelling expenses of our delegates will have to be met by the Council.

I propose therefore that only three members of our Council, besides the President and Secretary be nominated to the Conference - they are all representatives of the three most important bodies who would not be otherwise represented - namely Rev. J. Lakra of G.E.L. Church, Mr. J. C. Christie of British churches of Christ Mission and Rev. S. W. Law Regions Beyond Missionary. The President and myself will represent two churches that have considerable work in the Council area and they are bound ~~xxxxxx~~ like the Methodist Church to be strongly represented in Calcutta.

Please let me know if, you - Secretaries of Churches and Missions, ~~delegates that I have suggested~~ and members of Executive Committee - agree to

delegates that I have suggested.

*As member of the Executive Committee
Please inform at once if you
approve.*

Sincerely Yours,

Sle. Ray

Secretary, Bihar Christian
Council.

Extract from a letter of the N.C.C. re starting new Colleges or extending old ones circulated to all Secretaries of Constituent bodies according to direction:-

"In view of the fact that in the matter of establishing new colleges or raising existing colleges to a higher grade, Churches and Missions do not invariably seek the advice of the Central Board or the Provincial Boards of Christian Higher Education, the Board would venture to urge up on them the advisability of doing so when they contemplate any new developments in collegiate and university education. The N.C.C. has brought these Boards into existence as its organization to guide the whole enterprise of Christian Higher Education as a co-operative undertaking in accordance with the principles laid down in the Lindsay Report. The most important of these principles are that Christian colleges should have an adequate Christian Staff, that there should be a demand from the Christian community of the area for college education under Christian auspices for their young peoples, and that there should be a vital connection between Christian Colleges and the Church of the area. It is particularly desirable that account should be taken of these principles when new colleges are contemplated. Further, the Board believes that the experience it has gained during the eleven years of its existence qualifies it to give advice to those who are planning developments such as would result in stable and effective institutions. It would therefore express the hope that all plans for new colleges or for developments in existing colleges should be submitted to one of the bodies of the organization that has been set up to ensure that there is no waste of effort in the system of Christian Higher Education, and that Christian colleges are established and conducted on lines that contribute effectively to the total Christian enterprise."

349/44/F-38.

1st March, 1945.

To

Dr. R. B. Manikam.
Secretary, N.C.C.
Nelson Square, Nagpur.

Dear Dr. Manikam,

I am in receipt of your message for the Mahasabha 1945 of this Church. Thanks for the same. It will be read out in the Mahasabha on 16-4-1945 and I hope through this God will bless this Church.

By the way may I know as to whether there is any chance of the German Missionaries being released? If so whether they can be allowed to return to their respective Churches.

I hope the report or findings of Dr. Decker will be published, if so I shall be much thankful if two copies will be supplied to me.

The report on Theological studies in India has also not been received by this office. Two copies of this are also needed for my office. I shall be glad if you kindly send me the same.

Yours sincerely,

T. J. S. M.
Hony. Secretary,
G. E. L. Church.

CEBCM/2C.

REPORT OF A SURVEY

ON

CLOSER CO-OPERATION IN THE

ANDHRA CHRISTIAN COUNCIL AREA

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**REPORT OF A SURVEY
ON CLOSER CO-OPERATION
IN THE ANDHRA CHRISTIAN COUNCIL AREA**

I. INTRODUCTORY : THE ORIGIN AND PROCEDURE OF THE SURVEY

1. At the tenth biennial meeting of the Andhra Christian Council, held at Guntur in December 1941, two papers on "Closer Co-operation" were read, one by the President of the Council, the Revd. A. Gordon, and the other by the Bishop of Dornakal. The discussion on the issues raised in these papers led to the appointment of a Committee "to explore possibilities and make suggestions for closer co-operation among the Churches and Missions". The report of this committee was later presented by the Bishop of Dornakal, who moved a resolution requesting the N. C. C. to "appoint one or more of its Secretaries to survey the A. C. C. field to find out possible lines of closer co-operation in Evangelisation, Occupation and Education and in Medical Work". This resolution was adopted by the Andhra Council, which nominated its own representatives "to be associated with the N. C. C. Secretaries".

2. It proved impossible for the N. C. C. to take immediate action and it was not until February 1944 that the Survey Commission actually visited the Andhra area. The following persons served on the commission :

The Revd. A. Gordon (representing the A. C. C.)

Dr. B. C. Oliver (representing the Christian Medical Association of India)

The Revd. C. W. Ranson (representing the N. C. C.)

Dr. R. B. Manikam and the Revd. F. Whittaker joined the Commission in its final session and assisted in the discussion of its "findings". Mr. C. J. Lucas, a nominee of the Andhra Christian Council to the Commission was unable to take part in its work, owing to another engagement.

3. The preliminary work of the survey was undertaken by the Revd. F. Whittaker, who prepared detailed questionnaires on occupation, evangelisation, education, medical work, together with general questions on the possibility of further co-ordination and united planning in order to achieve the more effective use of resources. (See Appendix I).

These questionnaires were sent to all Churches and Missions affiliated to the A. C. C. The replies were collected by the Revd. A. Gordon, who undertook the laborious task of classifying the data which they contained and of preparing a comprehensive statement for the whole Andhra area.

This preparatory work was of very great value and the Commission is greatly indebted to Messrs. Whittaker and Gordon for undertaking it.

4. The Andhra Christian Council at its Eleventh Biennial Meeting, held in December 1943, made final arrangements for the visit of the Commission and decided to convene a series of regional conferences and one final central conference in order that representatives of the Churches and Missions might confer with one another and with the Commission on the whole question of closer co-operation.

These Conferences were held in the following places on the dates indicated :

February 15th—16th : Gooty.

„ 18th : Guntur.

„ 21st : Bezwada (Regional Conference)

„ 22nd : Bezwada (Central Conference)

(a) The Gooty Conference was concerned with the Anantapur, Cuddapah and Kurnool Districts and was attended by representatives of the following Churches and Missions :

The American Baptist Telugu Mission

The Andhra Evangelical Lutheran Church (U. L. C. M.)

The Church of India, Burma and Ceylon (S. P. G.)

The South India United Church (L. M. S.)

(b) The Guntur Conference dealt with the problems of the Guntur and Nellore Districts and was attended by representatives of :

The American Baptist Telugu Mission

The Andhra Evangelical Lutheran Church (U. L. C. M.)

The Church of India, Burma and Ceylon (C. M. S.)

(c) The Bezwada Regional Conference covered a wider geographical area than the other regional conferences—viz., The Vizagapatam, East Godavari, West Godavari and Kistna Districts of Madras Presidency together with Warangal District (Nizam's Dominions). It was attended by representatives of the following Churches and Missions :

The American Baptist Telugu Mission

The Andhra Evangelical Lutheran Church (U. L. C. M.)

The Canadian Baptist Mission

The Church of India, Burma and Ceylon (C.M.S. & C.E.Z.M.)

(d) The Central Conference (held at Bezwada) was composed of representatives appointed from each of the Regional Conferences. The findings of the three Regional Conferences were presented, and the commission expounded its own tentative findings and recommendations and submitted them to the conference for comment and criticism. A list of the delegates who attended the Regional Conferences and the Central Conference will be found in Appendix II, of this Report.

5. These conferences were characterised by frank discussion and a readiness to face the practical difficulties of "closer co-operation". There was perhaps less general readiness to admit that these difficulties could be overcome.

It was evident from the beginning of the enquiry that there is as yet no basic agreement as to the *desirability* of closer co-operation on the lines of the Paton Memorandum, and indeed no widespread knowledge as to what that memorandum is about. Some Churches and Missions had given the whole subject most thorough attention and they were in a position to give detailed and considered answers to the survey questionnaires. Their representatives could speak with authority on behalf of their constituencies and were ready to consider specific proposals for joint planning and action. Other Churches and Missions had apparently not given any detailed consideration to the Paton Memorandum or to the implications of further co-operation or of joint action. Their representatives were, in consequence, less well prepared for discussion and less ready to commit either themselves or their constituencies. The conference discussions were nevertheless of the greatest value to the members of the commission, and we trust they were not without profit to the delegates who shared their intimate knowledge of the Andhra area so generously with the visiting members of the team.

6. This report is based very largely upon the findings of the various conferences which have not been published separately. The Gooty Conference, which was the first in the series, largely determined the lines of procedure which were followed in the other conferences, and gave a valuable and constructive lead to the whole survey. There was inevitably a good deal of overlapping in the findings of these regional meetings, as the problems faced by each of them were not dissimilar. The value of the Central Conference lay mainly in the opportunity which it provided for a broad survey of the whole Andhra *desa* and the formulation of principles applicable to the problems of closer co-operation throughout the whole A. C. C. area.

II. PRINCIPLES OF CLOSER CO-OPERATION.

1. *As set forth in the Paton Memorandum.*

The Paton Memorandum is a document which was prepared by the late Dr. William Paton on behalf of the India Committee of the Conference of Missionary Societies in Great Britain and Ireland. It was first issued in the autumn of 1940; it reached India early in 1941, and has since been the subject of much correspondence and discussion both in India and in the West.

The Memorandum dealt with the subject of "Closer Co-operation".

It drew attention to certain facts "of great importance for the direction of Christian missionary policy at the present time".

These facts are :

- i. The extent of the opportunity in India for Christian work, the possibility in certain areas of remarkable advance and the growing sense of responsibility for evangelistic work in the Indian Church.
- ii. The steadily increasing desire in India for closer co-operation and, beyond co-operation, for fuller unity.
- iii. The inescapable fact of economic pressure, which must in future bear more and more heavily upon all voluntary work which depends for its support on the alms of the faithful. "It seems to us clear that we shall have to carry on our work with smaller financial resources than it now employs."

The conclusion drawn from these facts is that we must find "ways of acting more completely together so that the basal needs may be met as completely as resources make possible".

The Memorandum proceeds to a discussion of the limitations which inevitably attend co-operation between separate bodies, each remaining administratively distinct, and asserts that something more is now demanded by the situation which confronts the Church in India. "We have asked ourselves whether there may not be another method of approach, both more radical and also simpler. It is, in brief, the approach from the point of view of a united church, rather than that of the co-operation of separated bodies, that we have come to consider."

The churches in India are not, in fact, united, but many of them are engaged in negotiations which look towards organic union, and a very large measure of agreement, particularly in matters of faith, has actually been achieved.

The Memorandum, therefore, suggests that "it is possible in view of the ascertained large measure of agreement between the churches, to proceed at this time of urgency to act in virtue of that agreement as far as it extends. It should be possible, while taking no action which would foreclose discussion upon disputed matters of order, nor transgress the fundamental principles of the churches, still to act unitedly on a large range of subjects".

Illustrations of the possible application of this principle in the fields of evangelism, education, medical work and theological training are given, and the memorandum concludes with the challenge to the Church in India that it should, at this time, proceed beyond that method of common advisory consultation by which we have made advance in co-operation in the past and "consider the possibility of acting in all possible matters in the same way as we should if there were a united Church in being".

The tentative nature of this proposal is made clear in the memorandum. It is "offered as a basis for united thought" between those "who are concerned in these great matters". That we are not merely dealing with an organisation but with a living work of God is also clearly recognised. "We do not forget that in all such matters we need, not merely intellectual clarity and adaptableness, but spiritual wisdom; and the concluding sentence of the memorandum is a confident assertion of faith "that the times in which we live, grave and terrible as they are, may yet be the scene of a fresh outbreking of God's power and grace".

2. As Expounded in the N. C. C. Statement on Closer Co-operation.

The receipt of the Paton Memorandum in India was followed by considerable discussion by various mission and church bodies and the results of this consultation were embodied in a statement, issued with the approval of the N. C. C. Executive Committee, in October 1943, which is an attempt at an objective summary of the reactions of Churches and Missions in India to the proposals for closer co-operation.

This statement suggested that the proposals for closer co-operation should be viewed "not simply as envisaging more co-operation in the various spheres of Church and Mission activity, but as seeking a way whereby the total resources of men and money, now available, might be used rightly, to the best possible advantage, to replan for the work of God in the light of the situation in any given area".

The statement recognised frankly the limitations of Joint Control or Action in a disunited church—particularly in the field of pastoral work. "It seems likely that without organic union it will be difficult to arrange for pooling of resources in pastoral workers, or for inter-change of members or exchange of congregations to effect realignment of boundaries," except within certain broad groupings in which there is a similarity in theological emphasis and ecclesiastical polity.

The possibilities of united planning and action in evangelism, education, Christian literature, medical work and economic development appear to be much more hopeful, and the statement outlined suggested machinery for united action and control in these fields, where such a development proves possible.

United Boards of Control are suggested, "consisting chiefly of official representatives with full authority to act on behalf of the constituent bodies". The supporting bodies would contribute to a budget to carry on the work entrusted to the united board.

It was further suggested that separate boards should be established for different types of work, possibly linked together by a united co-ordinating Committee, with executive authority. "Within the same Provincial Council area there might be different united boards representing not only different departments of work, but different Church groupings."

There is no suggestion that these *ad hoc* boards should be under the direction of the Provincial or National Christian Councils. These bodies should retain their present advisory and consultative character, but should be ready to act in a purely advisory capacity on behalf of such united boards as may be established. They might also, if requested, arrange for the services of non-official members on such boards.

It will be obvious to those who are familiar with the functioning of existing union institutions (schools, colleges, hospitals, sanatoria, theological colleges, etc.) that what is suggested is an extension over a larger area of Christian work of the type of machinery for united action which at present functions smoothly and efficiently in the control and direction of union institutions and certain specialised types of Christian work.

3. *As Applied by the Andhra Survey Commission.*

This lengthy summary of these two documents is necessary in order to indicate clearly the background of ideas against which the Commission was called to do its work. The task assigned to

the Commission was an exploration of the possibilities of the practical application of the principles outlined above to the work of the Christian Church in the Andhra Christian Council area.

Its first business was to ascertain the facts. In this it was greatly assisted by the written answers to the questionnaires, as well as by the conference discussions. Its second object was to discover how far the Churches and Missions in the Andhra *desa* are prepared to act together on the lines indicated in the Paton Memorandum. It is quite clear that any successful advance in co-operation must be based upon principles, clearly understood, mutually accepted and loyally supported by all the co-operating bodies. Any plans for proposals which do not rest firmly upon such a basis of understanding and agreement are not likely to be of great value. Upon this assumption the proposals of the Commission are made.

III. THE CHRISTIAN CHURCH IN THE ANDHRA DESA :

1. *Historical Notes.*

The growth of the Church in the Telugu country during the past one hundred years is one of the most impressive developments in the history of modern missions. Roman Catholic missions were at work in the Southern part of the Telugu country by the first half of the 18th century, but by the beginning of the 19th century only a few small Roman congregations survived. The London Mission, which was the first non-Roman mission in the field, started work in Vizagapatam in 1805 and in Cuddapah in 1822, but in the early years saw little response to the preaching of the Gospel. In 1911 the work in Vizagapatam was handed over to the Canadian Baptist Mission. In recent years the L.M.S. has concentrated upon the Ceded Districts, relinquishing a number of widely scattered areas to other missions, which have reaped the fruit of the pioneer work of the London Mission. A Church of over 45,000 baptized Christians has grown out of the work of the L.M.S. in the Western Districts of the Telugu country. The majority of these are of Mala origin, though in some areas Madigas have been won, and in recent years there have been incipient movements among Sudras.

The American Baptist Mission to the Telugus began on the South Eastern side of the Andhra *desa* in the year 1835-6. By 1840, the American Baptist Telugu Mission was functioning as an organised entity in Nellore. After twenty years' work they had won only forty converts, but this slow beginning was the prelude

to a great mass movement among the Madigas, which, beginning at Ongole, spread outwards through Kanigiri and Cumbum and Markapur and ultimately covered a very wide area. In the centenary year of the mission, a communicant church membership of approximately 112,000 was reported. This great church has been drawn largely, though not by any means exclusively, from those of Madiga origin. During the past ten years there have been encouraging signs of a movement among the Sudras in the Northern Section of the A.B.M. field.

The Canadian Baptists began work in the Telugu field in close association with the American Baptist Mission but later developed a separate organisation. They established a station at Cocanada in 1874 and have extended their work along the coastal areas North of the Kistna river. They have to-day a well-established church of approximately 50,000 communicants in the Kistna, West and East Godavari and Vizagapatam Districts, also in Ganjam District, now in Orissa.

The first missionaries of the Anglican Church arrived in the Telugu country in 1841, though godly laymen of that Church had preached the gospel there earlier and been instrumental in persuading the Church Missionary Society to send workers. When they arrived (1841) there were no non-Roman Indian Christians in the whole of the Kistna Region. In 1835 there were 170,000 of whom nearly half were the fruits of the C. M. S. Mission. The work of the C. M. S. was developed farther North in 1862, when a missionary was appointed in the Godavari region. The Society for the Propagation of the Gospel began its activities in the Cuddapah-Kurnool region of the Andhra country in 1854. The work of both these Anglican missions has been merged in the great Diocese of Dornakal, which was founded in 1912, and is now responsible for shepherding a Church of approximately two and a quarter lakhs of baptised Christians.

Lutheran work among the Telugus was begun in 1842 a year after the first beginnings of the C. M. S. Telugu Mission. Its two main centres of activity have been the Godavari delta region and the districts around Guntur. The successful work of the Lutheran Missions in these areas has found its fruition in the Andhra Evangelical Lutheran Church a strong, vigorous, well-organised and growing Christian community of approximately 200,000.

The remarkable growth of the Christian Church which is here recorded in the briefest outline has, in almost every part of

the Telugu country followed a similar line of development. The report of the Dornakal Diocese for 1935 describes this growth in terms which are generally applicable.

"In almost every mission the line of progress has been much the same. The early missionaries have devoted their energies to the higher castes and the natural leaders of the people, and in the course of years a few of them have believed, men generally of sterling character. Then, without any special desire on the part of the missionary, often against the desire of the missionary, a great stirring has taken place among the outcastes, and they have crowded into the Church by tens, then by hundreds, then by thousands, in what is generally known as a 'mass movement'. Then after many years the mass movement has begun to spread upwards through the lower and middle classes of Hindu Society, up towards the top again. As a rule those who were next above the outcaste Christians in the social scale, and then those above them again, have seen the good lives of the Christians, and desired to be like them. In several, but not yet in all, of the missions there has been, during the last ten years or so, a distinct movement of this kind, and there are now about 50,000 Christians of caste origin all told in the Telugu country."

We see in the Andhra *desa* to-day a great Church which has been born "not of flesh nor of the will of man, but of God."

2. Occupation :—

The Churches and Missions whose history has here been briefly recorded are all affiliated to the Andhra Christian Council and have achieved a great measure of co-operation and understanding through inter-denominational consultation and a common acceptance of the rules of inter-denominational comity. There is still, however, a good deal of overlapping and duplication of Christian effort in many parts of the Andhra Christian Council area. Much of this had its origin in the pre-comity period of missions ; and in many cases it is the direct result of the fact that responsiveness to the Christian message has generally developed along lines of family and caste relationships, so that a Church or Mission in seeking to follow-up and shepherd a movement among a particular community has sometimes been carried forward into territory already "occupied" by another denomination.

There has already been some readjustment and transfer of congregations from one denomination to another at points where such overlapping has occurred in the past. But there are still

many Taluks in which two or more denominations are at work and a considerable number of villages in which two Christian congregations belonging to separate denominations are to be found. Such a situation results not only in a divided witness to the non-Christian community, but in the duplication of work and in the expenditure of effort and of money which might, as a result of readjustment, be released for more fruitful use elsewhere.

The most serious aspect of the problem of overlapping, as it is found in the Andhra area, arises from the fact that, in a number of cases, where two denominations work side by side, they work among different caste groups. The result is that there are areas where all the Christians of one denomination are of Mala origin, while those of another denomination are exclusively of Madiga origin. Thus does denominationalism help to perpetuate caste within the Christian Church by providing the conditions in which it is easy for the Christian convert, who desires to do so, to preserve caste exclusiveness. The gravity of this problem and its menace to the spiritual growth and development of the Church are widely recognised. The evident concern of the responsible leaders of the Church, both Indian and non-Indian, is one of the most hopeful features of a very complex and difficult situation. At each of the regional conferences this issue was raised and the Commission was asked for advice.

The Commission, therefore, makes the following recommendations on the subject of occupation and overlapping :

- i. *Realignment of boundaries and transfer of congregations by negotiation.*

In every area where there is at present overlapping the most serious consideration should be given by the Churches and Missions concerned to the possibility of effecting, by mutual agreement, a realignment of church boundaries. Such realignment will in each case involve the withdrawal of one Church and the handing over of its work to the continuing Church. It is obvious that readjustments of this kind can only be successfully effected where there is real understanding and genuine mutual respect. We believe that these conditions exist among the leaders of the Church in the Andhra *desa*, but the success of any plans for the transfer of congregations will depend very largely upon the extent to which the local congregations have themselves been enabled to see the spiritual issues involved.

Where congregations are transferred from one denomination to another the following conditions should, in our opinion, be accepted as governing the transfer :

(a) There should be recognition by the continuing Church of the standing (communicant or non-communicant) in the withdrawing church of all persons whose membership is transferred.

(b) The rights of franchise and eligibility for participation in the government of the Church should be granted to all those who conform to the rules governing these matters in the Church to which they are transferred.

(c) Those who have not received the status of communicant members in the withdrawing church should, if they wish to receive such status in the continuing church, conform to the rules and regulations, in respect of full membership, of the church which receives them: e. g., confirmation or baptism by immersion.

(d) The good of the Church as a whole and the call to fulfil our Lord's Commission, to preach the gospel to every creature, should be the governing consideration. The question of transfer should be presented to the congregations directly concerned as a spiritual issue.

(e) It is hoped that the transfer and reception of congregations, where effected, will be complete and final, and that the congregations will, in each case, accept the ordinances of the receiving Church. Where, however, there are groups belonging to a withdrawing church which make a request for the continuation of occasional spiritual ministrations, according to the traditions of the church to which they formerly belonged, provision should be made for such ministrations, on the following conditions:

(i) That they be provided a visiting minister of the withdrawing Church, at intervals (e. g., of one month) to be settled in consultation between the responsible authorities of the churches concerned.

(ii) That these arrangements be of a temporary character, and that efforts be made by both churches to achieve a full and complete transfer in a spirit of goodwill.

ii. Joint Pastorates.

An alternative proposal to direct transfer was made to the Commission in the form of a scheme for Joint Pastorates in overlapping areas. This scheme envisages the combination of the village congregations of two (or more) churches in one large pastorate in organic relation with one of the churches. A Deanery Chairman or Superintending Minister placed in charge of the pastorate would be assisted by an ordained minister of one of the other churches. This assistant minister would serve throughout the whole pastorate and would be available to administer the sacraments to those members of the withdrawing Church(es) who may desire it. Provision might be made for groups from the withdrawing Church(es) to maintain fellowship with their former Church(es) by the appointment of fraternal delegates to Church Councils or other central church gatherings.

This proposal is, in our opinion, less satisfactory than that of direct transfer, but it may merit consideration as an alternative in certain cases ; as, for example, where the Churches concerned are already engaged in negotiations for organic union or where two Churches in a given area are of approximately equal numerical strength.

iii. *Places in the A.C.C. area to which these principles might be applied.*

The following is a list of the places which were considered in the regional conferences as possible fields for the application of the principles outlined above. The list should not be regarded as complete and exhaustive, and may well be amended or added to by those whose knowledge of the A.C.C. area is more intimate and detailed than that of the members of the Commission.

GOOTY REGIONAL CONFERENCE SUGGESTIONS :

1. The London Mission villages adjacent to Nandyal.
2. The S.P.G. villages around Proddatur.
3. The Lutheran and Baptist villages in parts of Guntur, Nellore and Kurnool Districts.
4. The A.B.T.M. and S.P.G. villages in Kurnool District.

GUNTUR REGIONAL CONFERENCE :

1. The Lutheran and Baptist villages in parts of Nellore and Guntur Districts, beginning with the congregations in Markapur and adjoining taluks.

BEZWADA REGIONAL CONFERENCE :

1. *Vizagapatam District.*
In one place only where the work of the C.B.M. and the S.I.U.C. overlaps.
2. *East Godavari Agency.*
The C.I.B.C. and the A.E.L.C. (Home Missions Board) overlap at certain points.
3. *West Godavari District.*
 - (a) Kovvur Taluk : C.I.B.C. and A.E.L.C.
 - (b) Tadepalligudem Taluk : C.B.M. and A.E.L.C.
 - (c) Bhimavaram Taluk : C.I.B.C. and A.E.L.C.
 - (d) Ellore Taluk : C.I.B.C. and C.B.M.
4. *Kistna District.*
 - (a) Tiruvur Taluk : C.I.B.C. and A.B.T.M. are in joint occupation in many villages.
 - (b) Nandigama „ : C.I.B.C. and A.B.T.M.
 - (c) Bezwada „ : C.I.B.C., A.B.T.M. and C.B.M.

N. B. — The C.B.M. and A.B.T.M. do not overlap, but two villages in the taluk are jointly occupied by the C.B.M. and C.I.B.C.

- (d) Gannavaram Taluk : C.I.B.C. and C.B.M.
 (e) Gudivada " : " " "
 (f) Kaikalur " : " " "
 (g) Bandar " : " " "
 (h) Divi " : " " "

5. *Nizam's Dominions.*

The following areas in the Nizam's Dominions were mentioned as providing cases of overlapping. They fall properly within the province of the Hyderabad State Christian Council and are referred to that body for consideration.

Warangal District (Madira Taluk) : C.I.B.C. and A.B.T.M.

(Khammamet Taluk) : C.I.B.C and A.B.T.M.

Nalgonda District : A certain amount of overlapping, involving the C.I.B.C., the A.B.T.M. and the M.M.S.

iv. *Standing Committee on Comity.*

1. The Commission recommends that the A.C.C. Executive Committee take immediate steps to arrange for the formation of a Standing Committee on Comity, by inviting affiliated Churches and Missions to nominate their own representatives to such a Committee. This Comity Committee should initiate negotiations between the Churches directly concerned in the areas to which proposals for realignment of boundaries and transfer of congregations are to be applied.

2. The Commission further recommends that the A.C.C. invite each affiliated Church to prepare an official statement of its rules regarding spiritual hospitality offered to members of other Churches residing temporarily or permanently in their respective Church areas. These official statements should be printed and made available to all Churches and Missions affiliated to the A.C.C.

v. *Non-Co-operating Agencies.*

There are several missionary agencies at work in the Andhra Christian Council area which are not affiliated to the Council and do not regard themselves as bound by any rules of comity. In some cases they have established themselves in areas where Christian work is already being done by other Churches and Missions. Their presence and activities result not only in duplication of effort, but in the creation of difficulties regarding Church discipline. Some of these non-co-operating Agencies appear to work mainly amongst groups that are already Christian and are apparently willing to receive members of other Churches who are under discipline. The question of the readjustment of boundaries as between co-operating Churches in some areas is complicated by the activities of non-co-operating bodies.

THE COMMISSION RECOMMENDS :

1. That the A.C.C Executive Committee reconsider the question of inviting such non-co-operating Missions as fulfil the conditions laid down by the A.C.C. and to whom such an approach is deemed advisable, to seek affiliation to the A.C.C.

2. That the A.C.C. Executive invite the attention of non-co-operating missions to the rules of comity and ask for their adhesion to them in their work. The A.C.C. should inform these Missions that it is ready to help any Mission which is willing to accept and conform to these rules to make such adjustments in its present work as will help to bring it into conformity with the rules and/or to find a new field of evangelistic work which is not occupied by another Church or Mission.

3. That the N.C.C. consider the question including in future editions of the Directory of Churches and Missions only those bodies which are affiliated to the recognised Christian Councils, or are, at least, prepared to adhere to the rules of Comity. We suggest that the revision of lists should be undertaken in consultation with the Provincial Christian Councils and their Regional Conferences.

IV. EVANGELISM.

A brief reference has already been made to the rapid growth of the Church in the Andhra *desa*. The Church continues to grow, and the Commission received convincing evidence that in many parts of the Andhra country there are evangelistic possibilities which are limited only by the ability of the Churches and Missions to find workers to meet them. The great opportunity which is here offered to the Church cannot be adequately met by scattered and unrelated efforts, which in many cases result in duplication of work. There is a patent need for careful and far-sighted co-operative planning, which will give to the whole Church a clearly outlined plan of campaign for the evangelisation of the Andhra *desa* and will ensure the most effective use of the total available resources of the Church in the execution of this plan.

The discussions on evangelism in the regional conferences disclosed a conscious need for closer consultation and planning than is provided by existing machinery. The Andhra Christian Council is a large and heterogeneous body which meets biennially to deal with a wide range of subjects and cannot give detailed attention to the task of evangelistic planning. The Fellowship

of Counsel on Evangelism has done most valuable work in helping to organise the Week of Witness and in providing an organ of consultation on all matters concerning evangelism throughout the whole Andhra area. We believe that the Fellowship of Counsel should continue its task of co-ordination which has already proved so valuable. But there is, at the present time, a clear need for organs of joint consultation on a regional basis. There are several relatively small homogeneous regions, within the area of the A.C.C., in which Churches and Missions face the same situation and share the same problems in evangelism. In such areas, there would be much to be gained by closer co-operation through Joint Advisory Boards of Evangelism, in which Churches and Missions can come together on a voluntary basis for joint consultation and planning.

The Commission, therefore, recommends the formation, on a regional basis, of Joint Advisory Boards of Evangelism on the lines indicated hereafter.

(i) *The Functions of the Boards should be :*

(a) To survey periodically the total evangelistic needs of the areas for which they are responsible.

(b) To make recommendations to the churches and missions concerned on the means by which these needs may be met.

(c) To provide a medium for the exchange of experience in the problems and practical methods of evangelism and the exchange of useful literature.

(d) To seek to mobilise the churches for evangelistic work and especially for the task of carrying the gospel to areas and communities as yet unevangelised.

(e) To encourage experiment in new methods of evangelism, e.g., the use of gramophone records, the cinema, etc.

(f) To arrange for concerted evangelistic efforts and to encourage fuller participation in weeks of witness and other similar joint plans.

(ii) *Constitution :*

The Commission recommends :

(a) That Joint Advisory Boards of Evangelism should be related to the Andhra Christian Council through its Fellowship of Counsel on Evangelism, but should be encouraged to exercise a large measure of local autonomy.

(b) That representation on the Boards should be direct—each co-operating church and mission in the area concerned should be asked to appoint its own representatives to the Boards.

(c) That the Andhra Christian Council should take the initiative in constituting the Boards.

(iii) *Areas for which Boards Might be Created :*

(a) The Commission is of opinion that the Boards are likely to function more effectively if they do not attempt to cover very large areas, but are so organised that each Board is responsible for a fairly compact and homogeneous area in which a group of churches is facing the same situation and conscious of the need of consultation on problems common to all. In a relatively small area it should be easy to bring members of the Board together.

(b) The following suggestions regarding areas for which Boards might be created were made in the Regional Conferences at Gooty, Guntur and Bezawada, and reviewed by the Central Conference. The Commission passes them on to the Andhra Christian Council Executive Committee for consideration :

1. Anantapur, Cuddapah, and Kurnool Districts
2. Guntur and Nellore Districts
3. East Godavari District
4. West Godavari District
5. Kistna District
6. Vizagapatam District

(iv) *Finance :*

The Commission recommends :

(a) That the Boards be financed directly by co-operating Churches and Missions and not by the A. C. C.

(b) That Churches and Missions which desire to share in the work of the Boards should be asked to appoint representatives on the understanding that they will finance their attendance at meetings of the Boards.

(c) That the future financial basis of each Board be decided by the Board itself.

(v) *Possible Future Development :*

The Commission learned with great interest that one missionary society working in the Andhra area (the London Missionary Society) has expressed its readiness to co-operate immediately in a Joint Board of Evangelism exercising executive and administrative functions, and to make a large annual financial grant to such a Board if other co-operating Missions and Churches are prepared similarly to pool resources. On the basis of this offer the Gooty Regional Conference has recommended that a Joint Board, exercising executive powers and functions and with a budget subscribed by the co-operating churches and missions should be considered as an alternative to the proposal for a purely Advisory Board.

The Commission is of opinion that this far-reaching proposal should receive the most serious consideration by churches and missions in the western area of the Andhra *desa*.

The Commission, after careful thought, records its judgment that a beginning should be made with Advisory Boards. As these Boards function they may find specific pieces of work which can be jointly undertaken and financed, and thus by a process of natural development and in response to actual needs, gradually assume executive functions. It is the hope of the Commission that, where conditions are favourable, Advisory Boards may develop into Joint Boards of Control for Evangelistic and Pastoral work in the areas in which they function. But this development can only be achieved effectively with the full and cordial consent and co-operation of the constituent Churches and Missions.

V. EDUCATION :

1. Collegiate :

The Andhra Christian College at Guntur serves the needs of the whole Christian Community in the Andhra country. Two missions at present co-operate in the maintenance of the College—the United Lutheran Church Mission, which bears the major burden of maintenance and the Church Missionary Society, which provides a missionary member of staff and helps to maintain a residential hostel. The College has a legitimate claim on the support of the Churches and Missions in the Andhra *desa*, for the most valuable service which it renders to the whole Church. The value of that service would be further increased and the life of the College enriched and strengthened by a fuller measure of co-operation in its work.

The Commission, therefore, recommends :

(a) That the following Churches and Missions be invited to give immediate consideration to the possibility of active co-operation in the work of the college by the provision of an annual financial grant and by the appointment of a representative on the staff (in consultation with the college authorities) :

The American Baptist Telugu Mission,
The Canadian Baptist Mission,
The Telugu Church Council of the S. I. U. C.,
The Methodist Church (British) Hyderabad District,
The Methodist Church (American) South India and
Hyderabad Conferences,
The Society for the Propagation of the Gospel,
The American Lutheran Church Mission.

(b) That the College Board make a formal approach to these Churches and Missions, both directly and through the Andhra Christian Council, inviting their participation in the maintenance and work of the College.

2. *Secondary.*

The problems of secondary education are likely to become increasingly complicated in the near future. A recasting of the entire system of secondary education in India on lines similar to those adumbrated in the Sargent Report is probable. Changes in the methods by which Government has hitherto financed secondary education are not unlikely. With developments of this kind, and with the emergence of new policies, such as that of the Nizam's Dominions for the Urduization of education, Christian educationists will be faced with the necessity for new and complex adjustments.

There is a need for closer consultation on the problems of secondary education in the Andhra area, and for some organisation which will enable Christian Schools to keep abreast of changing conditions and to confront such changes with a common policy.

The Commission recommends :

(a) That an Advisory Board for High Schools in the Andhra area be established, as a medium of common counsel and of planning for the present and future needs of Christian Secondary Education in the whole area.

(b) The functions of the Board should include the following :

1. To investigate the growing need for provision of facilities for secondary education for the Christian Community, in the light of public educational developments, and to seek to formulate agreed policies to meet the changing needs and opportunities (e. g., expansion ; specialisation in vocational or academic work; Christian hostels attached to secular institutions or concentration of resources in a limited number of *Christian* schools ; possible changes in Government's attitude re : aided institutions ; problems of finance).
2. To plan, in close consultation with constituent bodies, for the development of Christian secular education on the basis of such agreed policies.
3. To promote regional conferences of high school headmasters and representatives of the Church for common counsel and the maintenance of close links between churches and institutions.

(c) The Andhra Christian Council Executive is requested to take the initiative in the establishment of the Advisory Board.

Suggested Administrative Board for Ceded Districts.

(1) The Commission commends the following proposal of the Gooty Conference to the serious consideration of the churches and missions concerned in the Ceded Districts.

Resolution of the Gooty Conference :

" With a view to ensuring that the knowledge and experience of Christian Educationalists from all Churches is made available for all our High Schools, and that a more effective use may be made of the present resources in men and money, it is suggested that a Secondary Education Board be established for the management of the four High Schools in the Ceded Districts.

Wardlaw High School, Bellary,
Coles Memorial High School, Kurnool,
S. P. G. High School, Nandyal,
L. M. High School, Gooty ;

That such a Board if established shall consist of the Heads of the High Schools, together with two members from each of the co-operating churches ; that it shall be responsible for framing the policy of the schools ; that it shall receive grants from the co-operating churches and shall make an annual allotment to each school ; that it shall confirm the appointment and the termination of appointment of all teachers.

It is further suggested that, for the day to day administration of each of the schools, Local High School Committees, if not already existing, shall be set up.

These local committees shall be responsible for the preparation of the annual estimates of income and expenditure, and for the preparation of business to be submitted to the Board. Further they will consider any business referred to them by the Board.

It is proposed that the working of such a Board should be reviewed by the co-operating churches and missions at the end of a five-year period.

Mr. F. M. Smith of the London Mission will convene a meeting of Managers and Headmasters concerned so that the implications of this suggestion may be examined. The suggestion, modified and amplified, if necessary, will then be forwarded to the Missions and Churches concerned for their consideration".

(2) We suggest that all Churches and Missions in the Andhra area and the proposed Advisory Board for High Schools should consider whether the time has come when the needs of the Christian community as a whole for secondary education might be more efficiently met by the establishment of regional administrative boards with pooled resources on the lines of the Gooty proposal.

(3) Where the need for regional consultation is felt, but the co-operating bodies are not satisfied that the pooling of resources is at present advisable or practicable, the alternative of a Regional Board, with limited administrative functions, but without the merging of financial resources should be considered. Such a board might deal with such matters as the exchange of staff, by mutual arrangement between schools, and the questions of specialisation and providing different curricula in schools serving the same region.

3. *Primary.*

A great deal has been achieved in the amalgamation of denominational schools in areas where there is overlapping.

The Commission recommends :

(a) That wherever there are rival Christian schools in one village they should be amalgamated with the least possible delay.

(b) That where two separate congregations exist in a village where there is only one school, efforts should be made to make the school a real focus of unity. The management of such schools should consider the possibility of providing for the representation of both denominations on the school staff.

(c) That where Christian Higher Elementary Schools exist in fairly close proximity (say in the same or adjoining districts), efforts should be made to co-ordinate their work in the matter of "specialization", e. g., on vocational or academic lines. The Girls H. E. Schools at Nandyal and Jammalmadugu, for example, would benefit by some mutual understanding on this point.

(d) That Regional Advisory Boards on Elementary Education be established in areas where there is overlapping (i) to provide a recognised medium for consultation on all matters relating to redundant schools and for the planning of such readjustments as may be mutually agreed upon between the bodies concerned; and (ii) to review the problems and needs of primary education in the light of changing conditions and (iii) to correspond with the Christian Educational Council of South India on these matters.

4. *Teacher Training.*

Collegiate :

The Commission recommends that Meston and St. Christopher's Training Colleges should have the support and co-operation of Churches and Missions in the Andhra area.

Secondary and Higher Elementary :

The Commission recommends that the whole question of Secondary and H. E Teacher Training be remitted to the proposed Board for Secondary Education for consideration, and suggests that special attention should be given to the following questions : (i) Possible need for expansion of facilities, (ii) stipends, (iii) the need for a Union Secondary Training School for men and women.

VI. MEDICAL WORK.

Introductory Statement.

In presenting specific recommendations on co-operation in medical work, certain accepted basic principles need to be kept in mind.

1. That the ministry to the sick is an integral part of the Church's work and witness.

The findings in the report of the International Missionary Conference at Madras 1938 should be consulted. "The ministry of health and healing belongs to the essence of the gospel and is, therefore, an integral part of the Mission to which Christ has called and is calling His Church".

2. That the work of Missions from abroad will eventually be superseded by the service of the indigenous Church, and that therefore Missions should prepare for devolution.

3. That the work of training Christian medical personnel is a very important function of medical missions, and is a field in which there ought to be increasing co-operation. At present in India there is a very great need for more nurses and doctors. In the nursing profession the door is wide open. About 80% of the nursing profession in India is Christian.

4. That to ensure that the Christian medical work of every institution should be carried on by Christian doctors and nurses, plans for the future must include provision for the training of younger men and women of the community, including provision of scholarships and opportunities for post-graduate training.

5. That encouragement should be given to the steps taken by the Student Christian Movement toward a commitment to Christian service for life, and the development of a "missionary spirit".

6. That the health of Christians is a special responsibility of the Christian Church. It is true that as a community, Christians have a lower death rate than other communities, but they are still far behind that of most other countries.

7. That the Christian hospitals should be integrated with the other Christian services in the place where they are established, and should also relate themselves to the local community by giving the community some representation on their committees of management.

Recommendations :

The Commission recommends the formation of an Advisory Board on Medical Work*, under the A. C. C., with a membership representing the various departments of medical activities, and in addition representatives of other departments of Christian service.

Broadly the Board should concern itself with the development of co-operation in medical service within its own sphere, with other departments of the work of the Church and with the general medical needs of the area at large. It should be prepared also to give advice on problems of Christian medical service submitted to it from the area.

The Board should be provided with a financial budget to enable it to pay the expenses of the office and meetings of the Committee.

The Commission submits for consideration the following subjects regarding which they think co-operative action might be taken.

(i) Nurses' Training :

- a. The preliminary training of student nurses, before they begin their practical work might be undertaken by one well-staffed and well-equipped hospital in a group of hospitals to which the nurses are to go for practical training.
- b. The training of nurses in the care of patients suffering from Tuberculosis and leprosy might be considered.
- c. Post-graduate or Refresher courses for nurses to enable them to take tutorial and administrative posts should be arranged in some hospital in the Telugu area.
- d. An employment bureau for nurses and other hospital workers for the area and consideration of standard grades of pay.

(ii) Medical Education :

- a. Mobilising further the forces of the area for co-operation in medical education at Vellore.
- b. Possible provision of Church or Mission scholarships for selected students.

*The relation of the proposed Board to the present A.C.C. Medical Committee is a matter for consideration by the A. C. C.

(iii) Specialized Hospitals :

- a. Co-operation in the Tuberculosis Sanatorium at Visrantipuram, Rajahmundry.
- b. The establishment of a clinic and wards for treatment of Tuberculous conditions at Jammalamadugu, pending admission of such cases to a sanatorium.
- c. Further co-operation with the Madras Representative Christian Council in the establishment of a Hospital for nervous diseases at Vellore.
- d. Recognising the special obligation for the promotion of the health of the Christian community, we suggest : The combining of Health Visitors' Training with training in evangelism for workers who visit the Christian homes. The production and distribution of suitable educational health literature in the language of the area. Co-operation with educational institutions in promoting health in the schools, and in the preparation of health material for schools.

The possibility of Health Insurance for individuals and families.

The production of literature and teaching of social hygiene.

(iv) The formation of local committees for hospitals.

(v) Co-operative Purchasing : The possibility of opening for South India a branch of the Hospital Supply Agency of the Christian Medical Association.

(vi) Possible interchange of staff.

(vii) The consideration of the possibility of more unified administration of a group of hospitals in a favourable area, to conserve and develop the resources of the medical work in relation to the total need of the areas.

VII. THEOLOGICAL EDUCATION.

This subject has been dealt with in detail by the Theological Education Commission, and need not be treated at length in this report.

- (i) This Commission strongly commends the recommendations of the N. C. C. Commission and the Findings of the N. C. C. Committee on Theological Education to the earnest and immediate consideration of all the Churches and Missions in the Telugu country.
- (ii) The Commission desires specially to underline the following recommendation of the Theological Education Committee, to which the N.C.C. at its Ninth session gave general approval:

"This Committee strongly supports the proposal of the Andhra Regional Commission that there should be one Theological School near Bezwada in which all the Churches in the Telugu country co-operate on the lines suggested.

"We urge that this proposal be considered afresh by all churches. We recognise the urgent need for immediately developing theological education on this level but urge that no steps be taken now by any Church which would in any way prejudice or hinder the establishment of a fully united theological school.

"We ask that the South India United Church and the Methodist Churches should first investigate the possibility of establishing a union institution situated near Bezwada and associated, on a federal basis, with the proposed Baptist institution. We ask the Church of India, Burma and Ceylon and the Lutheran Church to consider the possibility of taking similar steps at an early date."

- (iii) As the question of a suitable site becomes of general interest, if these proposals are accepted and carried out, we recommend that a small committee be appointed to investigate at once all questions relating to the acquisition of a suitable site near Bezwada for a Telugu Theological School, organised on a Federal basis. We further recommend that the A. C. C. Executive, without delay, invite all the Churches concerned to nominate representatives to such a Committee and authorise the Rev. A. Gordon of the Canadian Baptist Mission to convene an early meeting of such representatives when they are appointed.

VIII. CONCLUSION.

The members of the Commission are conscious of the inadequacy with which they have discharged the important task committed to them by the Andhra Christian Council. They desire to express their gratitude for the assistance which was so readily and generously given, by representatives of the various Churches and Missions, to their effort to understand the problems and needs of the Church.

They are well aware that the recommendations offered in this report fall short, at almost every point, of the far-reaching proposition of the Paton Memorandum—that the Churches should act *now* in all possible matters in the same way as if "there were a united Church in being". Rightly or wrongly, the Commission formed the opinion that the Churches and Missions in the Andhra area are not yet ready so to act. Nor is there evidence that the Churches are, in general, convinced that it is possible or desirable for a disunited Church to act, in practical matters as if it were united. One important Mission declared its readiness to pool resources and commit certain branches of its work to the

administration of united Boards of Control; but it was clear to the Commission that, for the most part, Churches and Missions are not, at present, prepared to go beyond the stage of common consultation.

The sense of urgency which informed the Paton proposals, and which was felt in India in a marked degree in the spring and summer of 1942, has tended to subside with the increase in security and the remarkable rise in the financial prosperity of Missionary Societies in Britain and the U.S.A. There is at the moment an increased feeling of stability which may breed dangerous illusions. Great and far-reaching changes are bound to come in the political and social life of India. It is highly improbable that the present level of financial support for Missionary societies in the West will be sustained for long after the war. Financial stringency will again be felt, perhaps more acutely than before the war.

It is essential that the Church in India should take account of these possibilities and so plan for the future that, whatever external changes may come, she may be able to fulfil the task to which God has called her—the winning of India for Christ. It is of first importance that the Church should learn to think, plan, pray and act in terms of the wholeness and oneness of that task. Much has already been achieved in this direction by the Andhra Christian Council. Much more remains to be done. We believe that the first step towards closer co-operation in the Andhra *desa* should be closer and more frequent consultation. If it is suggested that the acceptance of the recommendations made in this report will mean an elaboration of the machinery of the Andhra Christian Council, we can only reply that the necessity for a decentralised system of consultation was pressed strongly upon us by each of the regional conferences. We are averse from the development of any machinery which does not meet a real need; but we believe that the proposals which we have made offer in outline a means whereby interdenominational understanding may be deepened and extended to the point at which common planning and action will become a reality.

We submit this report as a modest attempt to indicate the lines along which, in our opinion, the Church in the Andhra *desa* should now move forward towards closer co-operation and the nearer realisation of the high-priestly prayer of our common Lord that His followers may be one.

B. C. Oliver, A. Gordon,
F. Whittaker, C. W. Ranson. R. B. Manikam.

APPENDIX--I

NATIONAL CHRISTIAN COUNCIL

Survey of Andhra Christian Council Area,
concerning possibilities of Closer Co-operation
with regard to Occupation, Evangelisation,
Education and Medical Work.

I. OCCUPATION.

1. List of taluks in which other Churches or Missions (besides your own) are at work.
2. List of places with Christian congregations of more than one denomination
Please mention: (i) Denominations.
(ii) Caste origin of each Christian Group.
(iii) Approximate Number of Christians in each Group.
3. List of places in which Joint services of worship are held.
4. List of places in which resident workers of your Church or Mission are stationed.
5. Suggestions regarding places where transfer of congregations or realignment of workers would result in more effective disposition of Christian forces.

II. EVANGELISATION.

1. How many places in your area are :
 - (i) Unvisited by Christian Evangelists ?
 - (ii) Visited, but without Christians ?
 - (iii) Containing Christians but with no resident worker ?
2. Among what other communities is evangelistic work being done with prospects of baptisms ?
3. From what Communities have converts been won?
4. What is the number of Christians (Men, Women and Children) from each Community?
5. How many more workers are needed for the adequate evangelisation of your area?
6. What prospects of additional resources from :
 - (i) Your Mission Boards.
 - (ii) The existing Church (in Towns and Villages).
 - (iii) By co-operation with other Missions and Churches.
7. Would you favour :
 - (i) A Joint Council of Evangelism to plan for the work in any part of your area?
 - (ii) A United Board of Evangelism to direct the work of two or more Churches and Missions and to supervise the use of their pooled resources of men and money?
 - (iii) Union Training for Evangelistic and Pastoral Workers.

III. EDUCATION.

1. List of places where you have Educational Work.
 - (i) Primary Schools (Boys and Girls).
 - (ii) Secondary Schools (Boys and Girls).
 - (iii) College (Men and Women).
 - (iv) Teacher Training Work (Men and Women)
 - (v) Other types.

Please mention : Approximate number of Christian and non-Christian pupils.

2. List of places in which there is more than one Christian School.

Please mention : (i) Denomination.

(ii) Approximate number of Christian children in each School.

3. List of places in which Christian Schools are serving Christian pupils of more than one denomination.

4. List of places where Christian Schools are needed :

(i) What type of School is needed?

(ii) What other educational facilities are already available?

5. Suggestions regarding places where total needs of Christian Community would be better provided for by :

(i) Union Schools (ii) Arrangements for reception of Christian children of other denominations.

6. Prospects of additional resources from :

(i) Mission (ii) Church (iii) By co-operation with other Missions and Churches.

7. Would you favour :

(i) A United Advisory Board of Education for the whole or any part of your area?

(ii) A United Board of Control for administering the combined resources of all Churches and Missions in your area for

(a) Primary (b) Secondary (c) Other types of Education?

IV. MEDICAL WORK.

1. List of places where you have Medical Work :

(i) Hospitals (ii) Dispensaries (iii) Training (iv) Specialised Work (Leprosy, Tuberculosis, Preventive Work, etc.)

2. List of places where overlapping (areas served by more than one Christian Medical Agency).

Please mention : (i) Denomination.

(ii) Number of Christians and others served by these agencies.

3. List of places where Christian Medical Agencies are serving Christians of more than one denomination.

4. List of places or areas where more medical help needed.

What type of help (e. g., hospital—for men or women or both, training of medical workers, preventive work, etc.)

What other medical provision in these areas?

5. Suggestions regarding places or areas where total needs of Christian Community would be more adequately met by :

(i) Amalgamation of hospitals or dispensaries (of different denominations or types).

(ii) Interchange of Staff.

(iii) United Planning or Control.

6. Prospects of better Christian Medical Service through :

(i) Increased grants from Mission.

(ii) Increase in local support and co-operation by

(a) Church (b) General Public.

(iii) Additional Staff or Interchange of staff from other denominations

(a) Within the area (b) Outside the area.

- (iv) Increased facilities (e. g., such as reception of in-patients, major surgery, tuberculosis, etc., training, laboratory work, etc.) offered by other missions (a) in your area (b) outside your area.
 - (v) Union institutions or other forms of medical co-operation with other missions (e. g., specialised treatment, nervous diseases, training, staffing, purchase of drugs, literature, etc.)
7. Would you favour :
- (i) A United Advisory Board for Medical Work in the whole or part of your area?
 - (ii) A United Board of Medical Control for administering the combined resources of Missions in your area?

V. FURTHER CO-ORDINATION AND CO-OPERATION.

1. Is it possible to achieve more effective use of resources by united planning and action, by pooling experience and resources in several departments of Christian activity : e. g., Evangelism and Education; Evangelism and Medical Work?
2. Is it possible to co-operate in determining the wisest proportionate expenditure in different departments of Christian service : e. g., Education, Medical Work, etc.?
3. Is it possible to achieve a greater measure of local support by united planning and action?

APPENDIX—II

List of Delegates who attended the Regional Conferences and the Central Conference held in connection with the Survey on Closer Co-operation.

I. GOOTY CONFERENCE.

(February 15th—16th, 1944).

DISTRICTS REPRESENTED :

Delegates : A. B. T. M.

A. E. L. C.

C. I. B. C.

S. I. U. C.

A.C.C. Representative :

N.C.C. Representatives :

Co-opted Members :

Anantapur, Cuddapah, Kurnool.

The Rev. A. M. Boggs, D.D.
Pastor Lingiah.

The Rev. G. Anantha Rao.
The Rev. R. S. Oberly.
The Rev. B. Samuel.

The Ven. P. B. Emmet.
Canon G. Daniel.
Mr. G. G. James.

The Rev. K. John.
The Rev. B. Samuel.
The Rev T. C. Lloyd Anthony.

The Rev. A. Gordon.

Dr. B. C. Oliver and the Rev. C. W. Ranson.

Mr. & Mrs. F. Maltus Smith.
The Rev. H. S. Wightman.

The Rev. J. D. Muyskens (S.I.U.C., Chittoor Dist.) was present for the first session of the Conference.

The Rev. W. Scopes was Chairman of the Conference.

II. GUNTUR CONFERENCE (February 18th, 1944).

DISTRICTS REPRESENTED :

- | | | |
|--|-------------|---|
| <i>Delegates :</i> | A. B. T. M. | The Rev. T. Wathne. |
| | | The Rev. W. D. Varney. |
| | | Miss S. Johnson. |
| | A. E. L. C. | The Rev. Dr. J. Russell Fink. |
| | | The Rev. Dr. V. McCauley. |
| | | The Rev. T. Matthew. |
| | C. I. B. C. | The Rev. A. Bagshaw. |
| <i>A.C.C. Representative :</i> | | The Rev. A. Gordon. |
| <i>N.C.C. Representatives :</i> | | Dr. B. C. Oliver and the Rev. C. W. Ranson. |
| Mrs. I. Cannaday attended as a visitor. | | |
| Dr. DeRemer was present for the discussion on Medical Work. | | |
| The Rev. Dr. J. Russell Fink was Chairman of the Conference. | | |

III. BEZWADA REGIONAL CONFERENCE (February 21st, 1944)

DISTRICTS REPRESENTED :

- | | | |
|---|-------------|--|
| | | Vizagapatam, E. Godavari, W. Godavari
Kistna, Warangal. |
| <i>Delegates :</i> | A. B. T. M. | The Rev. J. P. Klahsen. |
| | A. E. L. C. | The Rev. R. S. Das. |
| | | The Rev. Dr. E. Neudoerffer. |
| | | The Rev. G. Samuel. |
| | C. B. M. | The Rev. G. D. Barss. |
| | | The Rev. D. R. Isaac. |
| | | The Rev. P. Isaac. |
| | C. I. B. C. | The Rt. Rev. A. B. Elliott |
| | | Canon G. Muthyalu. |
| | | Miss M. Bretherton. |
| <i>A.C.C. Representative :</i> | | The Rev. A. Gordon. |
| <i>N.C.C. Representatives :</i> | | Dr. B. C. Oliver, Dr. R. B. Manikam, |
| | | The Rev. F. Whittaker and the Rev. C. W. Ranson. |
| <i>Visitor :</i> | | The Rev. R. B. Budgett. |
| The Rev. F. Whittaker was Chairman of the Conference. | | |

IV. CENTRAL CONFERENCE HELD AT BEZWADA (February 22nd, 1944).

THE FOLLOWING DELEGATES ATTENDED :

- | | |
|---|-----------------------|
| The Rev. A. Bagshaw | Canon Muthyalu |
| The Rev. G. P. Barss | Dr. B. C. Oliver |
| Miss Bretherton | The Rev. P. Paradesi |
| The Rt. Rev. A. B. Elliott | The Rev. C. W. Ranson |
| The Rev. A. Gordon | The Rev. B. Samuel |
| Dr. R. B. Manikam | The Rev. G. Samuel |
| The Rev. F. Whittaker (<i>Chairman</i>) | |

APPENDIX A.

EXPERIENCE IN EDUCATIONAL WORK.

- 1899-1902. Professor and Natt Fellow, Bishop's College.
1902-1905. Head Master, C. M. S. High School, Garden Reach, Calcutta.
1905-1909. Professor, St. Columba's College, Hazaribagh.
1909-1920. Professor first and then Senior Professor of History, Scottish Churches College, Calcutta.
1920-1927. Principal, Gossner High School, Ranchi.
January 1928 to December 1935. Principal, St. Paul's High School, Ranchi.

APPENDIX B.

HONORARY SERVICE FOR SOCIETY IN GENERAL AND COUNTRY.

1. Honorary Secretary of the Central Christian Co-operative Bank Ltd. 1925-1927.
2. Honorary Secretary of the Weavers' Co-operative Society Ltd. Ranchi, 1924-1928. Chairman, 1932-1936.
3. Honorary Secretary of the Divisional Co-operative Federation Board, 1927-1931. Chairman, 1932-1936.
4. Chairman of the Silli Co-operative Farm Ltd. 1928-1931. Secretary 1932-1934.
5. Deputy Chairman Ranchi Central Co-operative Bank 1936.

APPENDIX C.

HONORARY SERVICE FOR CHURCH AND COMMUNITY.

1. (a) Member of the Calcutta Diocesan Council, of the Diocesan Board of Education and Missions 1909-1920.
(b) Member of the Chota Nagpur Diocesan Council and of its Standing Committee 1923-1936.
2. Chairman of the Educational Council of Missions 1918-1920.
3. Member of the General Council i. e. for All India, of the Church of India, Burma and Ceylon and of its Standing Committee 1924-1936.
4. Member of the Board of Directors, Y. M. C. A. Calcutta, and the College Branch, Y. M. C. A., 1911-1920, Vice President of Ripon Branch Y. M. C. A. 1916-1920.
5. Honorary Secretary, Indian Christian Association, Bengal 1918-1920.
Honorary Secretary, Bengal Christian Conference 1916-1918.
6. Honorary General Secretary, All India Conference of Indian Christians 1919-1921.
7. Member, Bihar & Orissa Christian Council 1922-1936.
Treasurer, Bihar and Orissa Christian Council 1924-1929.
President 1930-1931.
8. Co-opted Member of the Village Education Commission appointed by the International Council of Missions, London to co-operate with it on the Report 1918.
9. Secretary, Primary Education Conference of Bihar and Orissa held in 1923.
10. Member of the National Christian Council (the former National Missionary Conference) since 1922 and member of its Executive Committee its General, Rural and Industrial (Technical) Education Committees since 1926.
11. Member for High Schools Survey (Christian Schools) for All India and Editor for Statistics for the whole Survey.
12. President, of the Bihar and Orissa Secondary Schools Teachers' Association 1923-1931., Secretary 1932-1936.
13. Editor of the Bihar and Orissa Teachers' Journal—the only Educational Journal in the Province 1927-1936.
14. Member of the Central Board of Christian Higher Education of India ever since its formation after the Lindsay Commission and of its Committee on High Schools. This is the Body under whose auspices the present drives for Christian Colleges are being made in England and America.
15. Member of the Board of Studies in History of the University of Patna 1928-1931, 1933-1934.
16. Member of the Central Text Books Committee of Bihar and Orissa 1929-1932.
17. Member of the Executive Committee and of the General Council of the All India Federation of Teachers' Associations and of Several Committees of the same from the time of its formation up to date.

P.T.O.

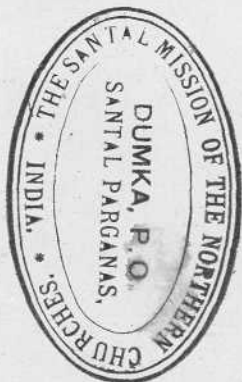
1.1. "Ahava"; Kalimpong

11. Aug. 1944.

Dear Mr. Surin,

This to acknowledge
the receipt of your letter
of the 5th inst. re dates &
place of Luth. Theol. Coll.
Comm. meeting, and to
say that I have today sent
p.c. to the C. P. and
our delegates.

Yours sincerely
J. H. Ansdal



POST CARD

ADDRESS ONLY



R. Surin, Esqr.

G. E. L. Church

Ranchi

F-38

Refuge

Resapnam

Marras

12/5/44

Thanks for your letter of the 6.th
regarding progress on efforts to send
Yanpimen to America. As far as I know,
there has been no recent developments.

R.B. Manckam

To Sirin
15/5/44

POST CARD

ADDRESS ONLY



Mr. Th. Surin B.A.B.
Secy, Gasner Luth. Church
Rancho
Bihar

Notice

F38

A ~~an~~ meeting of the executive XCommittee of Bihar Christian Council will be held) at Bishop's Lodge Ranchi commencing on Tues day September 26 at 2-30- ~~PM~~ P.M. and continued if necessary the next morning. Agenda will follow. Members who will attend are requested to inform the undersigned by the 19th instant so that arrangements for hospitality may be made which will be either in Bishop's Lodge or residences missionaries near by.

TOOFAN KONE (তুফান কোণ)
P. O. Kanke, Ranchi.

Sh. P. K.
4/9/44



Mr. Theodore

G.E. Lutheran Church

Ranchi

Name of Pastor	Cost of living p. m.			Sharm- Kojakun Ka Baptis- ma 1943.	Christian Baptis- ma 1943.	Kist na Dishikait Sankhya 1943.	Baptis- ma Bage mare logun Ki Kist Sankhya.	Kist na Sharmkoj- ak ham.
	1941	1942	1943					
Rev. C. R. Topno Lomhoi	-	-	40/-	2	245	3355 156	6551	2
Rev. K. D. Soy, Churdag	-	-	28/-	4	68	1023	1908	17
Rev. P. Purty, Tinsukia	-	-	55/-	30	101	1245	2937	133
Rev. J. Topno, Runga	-	-	12/-	6	93	1318	3126	52
Rev. J. A. Kujur, Kondra.	12/-	-	22/-	6	218	2180	4610	23
Rev. S. Bage, Tatatoly	10/-	-	-	6	290	4046	8600	30
Rev. L. Ekka, Jurdag.	-	-	-	16	33	880	1601	6
Rev. L. Lakra, Lohardaga	40/-	50/-	60/-	15	178	2903	5693	38
Rev. J. Maraiia, Rajabakar	-	-	75/-	40	26	521	1109	40
Rev. H. Minz, Terpur.	-	-	75/-	35	47	727	1804	100
Rev. P. Purty, Tinsukia	-	-	55/-	30	101	1245	2937	133
Rev. M. Hemrom, Raidang	-	-	-	-	28	468	1025	35
Rev. M. D. Lakra, Birkera.	22/8/-	-	-	27	99	1141	2347	30
Rev. M. Sanga, Chakradharpur.	32/-	36/-	60/-	5	31	511	1009	15
Rev. S. M. Bage, Jharungda.	32/-	40/-	48/-	-	-	536	1157	17
Rev. P. Beak, Kinkel.	-	-	45/-	22	165	1360	3485	51
Rev. N. Tiskay, Karkupani.	-	-	-	13	162	2305	4967	54
Rev. D. Hoo, Karimath.	8/-	12/-	16/-	57	275	5050	10230	153
Rev. A. Bara, Ranikhetaga	3/-	3/-	7/-	1	64	946	1709	1
Rev. C. C. Topno, Baridunga.	10/-	20/-	20/-	17	178	2604	5188	45

SURVEY OF ONE CHRISTIAN VILLAGE OF NOT LESS THAN
10 FAMILIES.

Name of village		No. of Christian in the village		How many families in the village.	
1.	Marain	---	66	---	11
2.	Buruna Lowadih	---	49	---	11
3.	Hinco	---	60	---	13
4.	Jatatoiy	---	321	---	52
5.	Kuralor	---	44	---	10
6.	Kummur	---	78	---	10
7.	Lohardaga	---	116	---	23
8.	Dimnish	---	158	---	28

Hony. Secretary,
G. E. L. Church.

Name of village	How many persons in the family.	Source of livelihood	No. of earning members in the family	Quantity of land owned by the family.	Yearly out come of paddy	Income of the family from any other sources.	After defraying the expenses on account of rent, chowkidari, tax and cultivation costs, how much remain for maintenance.	Average giving of the family to the Church.
	1	2	3	4	5	5	7	8
		Culti- vation		acres.	mds.	Rs.	mds.	Rs. as. p.
1. Marain	66		35	57.09	3325	---	220	2-8-0
2. Buruma								
Lowadih	49	"	30	50.77	42	---	37	5-10-0
3. Hino	69	"	17	27.00	179	---		
4. Jatatoly	102	"	73	249.49	1300	---	985	8- 8-0
5. Kuralor	44	"	10	12.60	144	---	74	2-8-0
6. Kummur	78	"	32	28.75	397	---	253	15-12-0
7. Lohardaga	66	"	45	67.00	722	Rs 1940/-	595	---
8. Dimniah	78	"	42	----	193	---	137	---
8 villages	552		284	492.	3202	Rs 1940	2301	34-14-0

Name of village.	How many persons in the family.	Source of livelihood.	No. of earning members in the family.	Quantity of land owned by the family	Yearly income out - come of the paddy.	Income of the family from any other sources.	After defraying the expenses on account of rent, Chaudh-dari, tax and cultivation costs, how much remains for maintenance.	Average giving to the family to the Church.
1	2	3	4	5	6	7	8	9
1. Marain	66	Cultiv.	35	57.09	325 ^{ms.}	-	220 ^{ms.}	2-8-0
2. Burma Lowadih }	49	"	30	50.77	42	-	37	5-10-0
3. Hinoo	69	"	17	27.00.	179	-	-	-
4. Jalatoly	102	"	73	249.49	1300	-	985	8-8-0
5. Kuralor	44	"	10	12.60	144	-	74	2-8-0
6. Kunmur	78	"	32	28.75	297	-	253	15-12-0
7. Lokadaga.	66	"	45	67.00.	722	Rs. 1940/-	595	---
8. Dimmiah	78	"	42	-	193	-	137	---
8 villages	552	"	284	492.70	3202	Rs. 1940/-	2301	304-14-0

DAY OF PRAYER
FOR
INDIA, BURMA AND CEYLON

Advent Sunday, 3rd December, 1944

A CALL TO PRAYER

For many years the National Christian Council has issued this *Call to Prayer* to Churches in India, Burma and Ceylon. This is an appeal to all Christians to use the power of prayer for the healing of the wounds inflicted by man upon man and for the creation of a world order in which truth, justice and righteousness shall prevail, and the Kingdom of Christ come in power. India is in special need of prayer today. Communal conflicts, political wranglings, lack of mutual trust are the despair of statesmen and politicians. When frustration and hopelessness stare us in the face, the Christian remedy for recovering an upward look and spiritual balance is prayer. Our Churches are greatly in need of a spiritual revival, the kind of revival that swept over England in the days of John Wesley. The first requisite of a spiritual rebirth and awakening is fervent necessary prayer.

This *Call to Prayer* in its printed form will not reach our brothers and sisters in Burma. Physical and political barriers separate them from us today. But they are ever present with us in spirit, and our hearts go out to them in their sorrow and suffering. The very fact that political conditions have cut off all outward communication necessitates the forging of those deeper

spiritual links which transcend all physical boundary-lines and help us to realize our oneness with them in Christ. The doors and windows of the house of prayer not made by human hands are ever open God-ward. We can meet all God's children anywhere in the world on our knees beneath the Mercy Seat. What a sure anchor and glorious faith that is in these difficult days! To give ourselves to prayer is our high and holy privilege on this special day. Let us give of our very best on this day and demonstrate the effectiveness of Christian Prayer by making this day a spiritual landmark in the life of the Church in India, Burma and Ceylon.

If the observance of this day is a mere form because we have been asked to do so by the N.C.C., it will not accomplish much. Formalism is an ever-present danger in our Church life. We need to be ever on our guard against this subtle temptation. Much will depend on the preparation for this day taken by pastors, district superintendents, missionaries and others in positions of responsibility in the Church.

The response to the *Call to Prayer* in past years, however, has shown that throughout India there is a growing desire to make this day a day of great spiritual blessing and uplift, and to

realize our oneness in Christ—'One Lord, one faith, one baptism, one God and Father of all'. Nothing helps us so much to realize the unity of our purpose and spirit as prayer in the name of our Lord Jesus Christ.

A bird's-eye view of the work of the Churches and Missions in India shows that in spite of the tragedy and horrors of war, we have carried on our work in peace and security. True it is that in certain parts of India, especially in Bengal, there has been and still is a great deal of suffering and distress. In many places the high cost of living and scarcity of food have caused much hardship, especially to the poor. The Churches and Missions in India have had their share in the Christ like task of relieving want.

Then again there are wide open doors of evangelistic opportunity before us. The Macedonian Call, 'Come over and help us', has been heard in many Mass Movement areas. Those who have heard the call have been staggered by the challenge presented to them. How much we need to humble ourselves before the throne of God and listen to His voice for strength and guidance!

There are anxieties too about the future of Christians and Christian work in India. The Church will face them in the same spirit of Christian humility and strength in which other Christians have faced them in other ages and other lands. But such humility and strength can only come to those who humble themselves before God and in prayer learn His Will.

Surely the Church in India is not at the end of its usefulness! It is just on the threshold of an era of great spiritual awakening and achievement. But this new era needs new men, men animated

by the power and spirit of the Living Christ. It is only in and through prayer that this power can come into the life of the Church.

The words of the great scientist Dr. Alexis Carrell on the subject of prayer are very significant and penetrating. 'Prayer', he says, 'is a force as real as terrestrial gravity. As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the one power in the world that seems to overcome the laws of nature.'

Our sin-sick world is sorely in need of the healing that comes from waiting upon God in prayer. Enough praying people can turn the world upside down. Roland Hayes, the great Negro singer, says: 'Years ago I had certain hours of prayer, but now every breath I draw and every moment of the day is communion with God.' When the Church gets filled with men and women with this kind of prayer life, our hope for a new India and a better world will become a reality.

Praise and Thanksgiving

1. *Let us thank God* for His unfailing mercy and love. In the midst of danger and change one fact has remained constant: 'His mercy endureth for ever.'

2. *Let us thank God* for the growing indigenous leadership in Churches and Missions; for the growing sense of responsibility on the part of the younger Churches for the evangelization of their motherland.

3. *Let us praise God* for the souls who have been won to Christ during the past year. 'The harvest truly is plenteous but the labourers are few.'

4. *Let us thank God* for the Christian witness of many of our young men in the armed forces.

5. *Let us thank God* that in spite of the wastefulness of war, He has provided us with the means to carry on so much of our evangelistic, educational and medical work in this land.

6. *Let us thank God* for the faithfulness of the members of the older churches who at great personal sacrifice have continued their support of the work of the Churches and Missions.

Confession and Penitence

1. *Let us confess* our personal sins that mar our Christian witness and cripple our usefulness; hasty temper, jealousy, fault finding, denominational rivalry, self-righteousness, self-centredness and pride.

2. *Let us ask God's forgiveness* for our failure to lay hold on His promises 'exceeding great and precious' given to us in the Holy Scriptures.

3. *Let us repent* of our disobedience of the laws of God and of our share in the secularism and unbelief of our day which have brought such misery to the world.

4. *Let us confess* our sins of coldness and indifference towards the work of the Church.

5. *Let us acknowledge* in penitence our failure to support with our offerings the Church and its work in the world.

6. *Let us seek God's pardon* for our failure to love our neighbours as ourselves and our unwillingness to bear and share the burdens of others.

Remembrance and Intercessory Prayer

1. *Let us remember* all who suffer by reason of the war, those who face danger,

hardship and death for our defence, our soldiers, sailors and airmen, that they be strengthened; the wounded, that they may be given patience in pain and be restored to health; the anxious and those who mourn, that God in His mercy may give them peace and wipe away their tears.

2. *Let us remember* all Christians who have joined the armed forces, all in war work who are far from home and are faced with new temptations, that they may be faithful to Christ and bear witness to Him.

3. *Let us pray* for peace, just, lasting and righteous, that God may give to all rulers of the nations a knowledge of His perfect will, that strife may give place to reconciliation; let us pray for communal concord, for goodwill and understanding between races and peoples.

4. *Let us pray* for India and Britain that the present political deadlock may soon be solved and that goodwill and mutual trust may bind the two countries together.

5. *Let us remember* all Churches and Missions in distress and our brethren in China and in the occupied countries of the East, that whatever may be their suffering they may be strong in their faith in Christ and through them the Church may be victorious in its trials.

6. *Let us remember* the refugees and evacuees in our country, all prisoners of war, all in prisons and internment camps, all the lonely and forsaken, that they may be upheld in their dark hour.

7. *Let us pray* for the Church, for all ministers, pastors, evangelists and chaplains who preach the good news and care for the souls of men and women, that God may bless their efforts.

8. *Let us pray* for all who are being trained for the ministry of the Church, for all engaged in theological education and for all efforts now being made to improve the training given in theological colleges and schools, that blessing may come in the whole Church through what is being done.

9. *Let us pray* for all who are working on schemes of post-war reconstruction, that they may be nobly planned; for all who shall study them, that they may discover what is good and correct what is wanting; for all who shall execute them, that in the spirit of Christ they may seek first 'an abundant life' for all.

10. *Let us pray* for the National Christian Council, Provincial Christian Councils, their officers, committees and all their members, that they may promote unity and wisely guide all whom they are called to serve.

The Use of this Leaflet

It is suggested that the topics here outlined under Penitence, Thanksgiving and Prayer, and any other topics of both local and of all-India interest, which the leader of the Intercession Service may add, be presented in the manner most suitable to the congregation concerned. They may be used as suffrages of a Litany with suitable responses, or bid-dings followed by silence, or as subjects to be embodied in collects or *extempore* prayers.

How to Observe the Day of Prayer

1. Let the congregation be informed 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, 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.

Concerning the Collection

It is suggested that, where possible, the offerings of the day be dedicated to the evangelistic work of the National Christian Council. The N.C.C. represents nearly all the non-Roman Missions and Churches at work in India. It seeks through careful study, common consultation and Christian co-operation to help the Church to fulfil more effectively its divinely appointed task of winning India for Christ. Any offerings may be forwarded by cheque or money order to the Secretary of the Provincial Christian Council of the area or to the Treasurer, National Christian Council, Nelson Square, Nagpur, C.P.

In the name of THE NATIONAL CHRISTIAN COUNCIL

V. S. DORNAKAL, *President*

प्रार्थना दिवस

हिन्दुस्तान, बरमा और लंका के लिये प्रार्थना करने का दिन
एडवेन्ट सन्डे, दिसम्बर ३-१९४४

प्रार्थना की पुकार

कुई वर्षों से नैशनल क्रिश्चियन कौन्सिल की ओर से प्रार्थना की पुकार हिन्दुस्तान, बरमा और लंका की मंडलियों के आगे रखी गई है। यह पुकार इस विचार से रखी जाती है कि मसीही लोग प्रार्थना के द्वारा उस संकट को उठाने में सहायक बनें जो मनुष्यों ने आपस में एक दूसरे को पहुँचाया है और यों इस जगत पर सत्य और न्याय और धर्म के राज्य को स्थापित करने से मसीह प्रभु के राज्य की स्थापना करें। आज भारत को हमारी प्रार्थना की बड़ी आवश्यकता है। आज भारत में जाति भेद, मत भेद इत्यादि बातें बड़े जोर से फैली हुई हैं और यों कोई किसी पर विश्वास नहीं कर सकता है। ऐसे समय में जब हमारे आगे हार और निराशा के चिन्ह प्रकट हैं तो मसीही जन प्रार्थना के द्वारा ही बल प्राप्त कर सकता है। इस बात की बड़ी आवश्यकता है कि हमारी मंडलियों में आत्म-जाग्रति आ जाए और लोग उसी प्रकार धार्मिक बातों के लिये जगाए जाएँ जैसे जान वैसली के समय में इंग्लैन्ड देश में जगाए गए थे। सो इस प्रकार की आत्मिक जाग्रति के लिये पहली बात यही है कि मसीही लोग एक मन और एक चित्त हो कर प्रार्थना करने में लग जाएँ।

यह छपा हुआ परचा बरमा देश के मसीहियों के पास न पहुँच सकेगा ! आज लड़ाई के कारण वे लोग हमसे कुछ काल के लिये कट गए हैं। वे आत्मा में हमारे संग एक हैं और हम उनके दुख और संकट में उनके संग सहानुभूति करते हैं। यद्यपि संसारिक रुकावटों के कारण बरमा देश के मसीही हमसे अलग किये गए हैं तथापि आत्मिक रीति से हम उनसे अलग नहीं हैं बल्कि मसीह प्रभु में उनके और हमारे बीच

में आत्मिक रूप में अब और भी घनिष्ठ सम्बन्ध हो गया है। प्रार्थना का द्वार जो न तो मनुष्य खोलता और न बन्द कर सकता है हमारे आगे खोला गया है। हम अपने प्रभु के चरण के पास परमेश्वर की सन्तान होकर झुक सकते हैं। इस विकट समय में यही हमारी आशा और विश्वास का लंगर है। इस प्रार्थना दिवस को अपने तर्ह प्रार्थना करने के लिये चढ़ा देना मानो हमारा सौभाग्य है। उचित है कि हम इस दिन को विशेष रूप से प्रार्थना का दिन बना कर भारत और बरमा और लंका की मंडली का विजय दिवस बना दें।

यदि हम इस दिन को केवल इसलिये प्रार्थना का दिन बनाएँ कि हमारी महासभा ने हमें आज्ञा दी है तो हम से कुछ न बनेगा। हमारी मंडली को दिखावे की बातों के कारण बहुत हानि पहुँच चुकी है। चाहिये कि हम इस परीक्षा पर विजय प्राप्त करें। वे लोग जो मसीही मंडली में पास्टर, सुपरिन्टेन्डेन्ट तथा मिशनरी हो कर सेवा कर रहे हैं उनके हाथ में इस दिन को उचित रीति से काम में लाने का भार है।

बीते वर्षों के अनुभव से हमें मालूम हुआ है कि भारत की मंडलियों में ऐसे दिवस को प्रार्थना का दिन बनाने को इच्छा पाई जाती है और वे चाहते हैं कि जब हमारा एक प्रभु है, एक विश्वास है, एक बपतिसमा है और हमारा परमेश्वर और पिता एक ही है तो फिर उसके आगे एक हो कर क्यों न जाएँ कि हमको आत्मिक आशिर्ष प्राप्त हों। प्रभु यीशु के नाम में प्रार्थना करने से ही हम इस आत्मिक एक्क को और भी अधिक मालूम कर सकेंगे।

जब हम उस सेवा पर दृष्टि डालते हैं जो

नाना प्रकार के संकटों और जोखिमों के बीच की गई तो हमें ज्ञान होता है कि हम परमेश्वर की कृपा से शांतिपूर्वक अपनी सेवा करते रहे। हम मानते हैं कि बंगाल देश में लोगों का दुख हमारे दुख से बहुत बड़ा था। और प्रान्तों में महंगाई के कारण गरीबों को बहुत कष्ट मिला। मसीही लोगों और मंडलियों और मिशनो के द्वारा सहायता की गई।

हम यह भी देखते हैं कि हमारे आगे प्रचार करने के बड़े अवसर आए। बहुत प्रान्तों से मकदूनिया के जन की पुकार के समान पुकार आई कि आकर हमारी सहायता करो। जिन लोगों ने पुकार को सुना उनको बड़े कठिनाइयों का सामना करना पड़ा। इसलिये कितना अधिक चाहिये कि हम दीनताई के साथ अपने तई परमेश्वर के आगे मुका दें और उससे अगुआई और बल के लिये प्रार्थना करें।

भविष्य पर दृष्टि डालते हुए हम देख रहे हैं कि भारत को मसीही मंडली और मसीही मत के प्रचार कार्य को चलाने के लिये हमें क्या कुछ सहन करना है। जिस प्रकार और समयों और देशों में मसीही लोगों ने अपनी कठिनाइयों का सामना किया वही हमें भी करना है। और हमें भूलना न चाहिये कि वे लोग ही समयानुसार ज्ञान और बल प्राप्त कर सकते हैं जो प्रार्थना के मार्ग पर चलते हैं।

हम बड़े विश्वास से कहते हैं कि भारत की मंडली की बढ़ती के समय का अन्त नहीं हुआ है बल्कि उसकी आत्मिक जाग्रति का समय अब आया है। यह नया युग है और उसके लिये नये लोगों की आवश्यकता है अर्थात् उन लोगों को जो आत्मिक बल से भरपूर हैं और जीवित मसीह को जानते हैं। केवल प्रार्थना के द्वारा ही ऐसे सामर्थी लोग मंडली में उत्पन्न हो सकते हैं।

एक विद्वान मसीही जन अर्थात् डाक्टर गारेल् साहिब प्रार्थना के विषय में कहते हैं :— प्रार्थना में खींचने की शक्ति है। वैद्य हो कर मैं कह सकता हूँ कि जो रोग मनुष्य अपनी

बुद्धि के बल से चंगा नहीं कर सकता वह प्रार्थना के द्वारा चंगा हो सकता है। प्रार्थना की शक्ति प्रकृति की सब शक्तियों के ऊपर है।

हमारे संसार को जो पाप करने के कारण रोगी हो गया है उस चंगाई की आवश्यकता है जो प्रार्थना के द्वारा प्राप्त होती है। यदि प्रार्थना करने वालों की संख्या अधिक हो तो वे उसे उलट सकेंगे। रोलैन्ड हेज नामक प्रसिद्ध हवशी गायक का कथन है: कुछ वर्ष बीते कि मैं प्रति दिन कुछ घंटे प्रार्थना किया करता था परन्तु अब मैं यह देखता हूँ कि जितनी बार मैं सांस लेता हूँ मैं उतनी बार प्रार्थना कर रहा हूँ। जब मंडली में इस प्रकार के प्रार्थना करने वालों की संख्या अधिक हो जाएगी तो हमारा विश्वास है कि हमारा देश एक नया देश हो जाएगा।

प्रार्थना और धन्यवाद

- हम परमेश्वर का धन्यवाद करें उसकी अपार दया और प्रेम के लिये। वर्तमान काल के जोखियों और तबदीलियों के बीच यह बात बनी रही कि “उस की दया सदा तक रहती है।”
- हम परमेश्वर का धन्यवाद करें कि मंडली और मिशन के काम के चलाने के लिये देशी लोगों की संख्या बढ़ती जाती है और कि हमारी मंडलियां अपने देश में मसीही मत के प्रचार करने उत्तरदायित्व को जानते जाते हैं।
- हम उन लोगों के लिये परमेश्वर से प्रार्थना करें जो बीते वर्ष हमारे प्रभु मसीह के लिये जोत लिये गए क्योंकि फसल तो बड़ी है परन्तु सेवक थोड़े हैं।
- हम उन मसीही युवकों को गवाही के लिये परमेश्वर का धन्यवाद करें जो फौज में भर्ती हैं।
- हम परमेश्वर का धन्यवाद करें कि युद्ध में रुपया उड़ा देने पर भी उसने हमें इस योग्य किया कि हमारे देश में धर्म प्रचार और शिक्षा और हस्पताल की सेवा होती रही।

एकान्त में पड़े हुए हैं कि उनको उनके दुखों के बीच शांति प्राप्त हो ।

७. हम प्रार्थना करें सब मंडलियों के लिये, पादरियों के लिये, पास्ट्रों और प्रचारकों के लिये और कौजी पादरियों के लिये कि उनके प्रचार और सेवा के द्वारा परमेश्वर की बड़ाई हो ।
८. हम उनके लिये प्रार्थना करें जो मंडलियों की सेवा करने के लिये तैयार पा रहे हैं, जो उनको तैयार करने में लगे हैं और जो इस काम को अच्छी रीति से चलाने का यत्न कर रहे हैं कि इस सेवा के द्वारा मंडली को बहुत बड़ी आशिष मिले ।
९. हम उन लोगों के लिये प्रार्थना करें जो लड़ाई के बाद के कामों को करने की बात सोच रहे हैं, कि उनके सोच विचार उत्तम हों कि वे ऐसेर काम करने का विचार करें जिन से मनुष्य का भला हो और कि वे सब काम एक मसीही हो कर करें, कि वे सब से आगे इस बात का विचार करें कि मनुष्यों का अधिकाई का जीवन प्राप्त हो ।
१०. हम मसीही महासभा (N. C. C.) के लिये, अपने प्रान्तों की मसीही सभाओं के लिये, उनके अफसरों और कमेटी के सदस्यों के लिये प्रार्थना करें कि उनके द्वारा एक्य स्थापित हो और कि वे उनकी जो उनकी ओर अगुआई के लिये देख रहे हैं, उचित रीति से अगुआई कर सकें ।

सूचना

प्रार्थना के सम्बन्ध में जो विषय दिये गए हैं अर्थात् धन्यवाद और पश्चात्ताप इत्यादि के लिये उनमें यदि अगुआ उचित जाने तो और बातें भी मिला ले जो भारत की कुल मंडलियों से सम्बन्ध रखती हैं । ये प्रार्थनाएँ लिटानिया के रूप में काम में लाई जा सकती हैं और चुपचाप प्रार्थना करने से भी की जा सकती हैं । अगुआ जो उचित समझे वैसा करे ।

प्रार्थना दिवस कैसे मनाया जाए

१. चाहिये की मंडली को कम से कम एक

सप्ताह आगे सूचना दो जाए कि यह दिन कब होगा और कहा जाए कि वे इस दिन के लिये अपने घरों की प्रार्थनाओं में प्रार्थना करें ।

२. इस दिन की कुल आराधनाओं में प्रार्थना को मुख्य स्थान दिया जाय, बल्कि उपदेशक अपने उपदेश में प्रार्थना करने के सम्बन्ध में ही उपदेश करे जिससे लोग समझ और जोश और विश्वास के संग प्रार्थना करें ।
३. इस पुकार को इस रीति से काम में लाएँ कि हमारी सभा उसको अपना सके । यह नहीं कि हम इस पर्व को विज्ञापन के रूप में पढ़ कर सुना दें बल्कि विचार यह है कि देहात के मसीही भी इसे अपने लाभ के लिये काम में ला सकें ।
४. जहाँ तक हो सके यह दिन सभा में, घरों में और एकान्त में प्रार्थना का दिन जान कर मनाया जाए ।
५. अन्त में यह कहना है कि हम इस दिन के बाद भी प्रार्थना में लगे रहें और हमारी चाल आचार व व्यवहार से हमारी प्रार्थना का जीवन प्रकट होता जाए कि परमेश्वर हमारे प्रति दिन के जीवन के द्वारा अपनी इच्छा पूरी कर सके ।

धन्यवादी भेंट को चढ़ाना

प्रार्थना है कि इस दिन की भेंट मसीही महासभा (N. C. C.) के प्रचार कार्य के लिये ठहराई जाए । इस महासभा में रोमी मंडली को छोड़ कुछ प्रोटेस्टेन्ट मंडलियाँ शामिल हैं जो इस देश के मसीही मत के प्रचार और मंडलीकी उन्नति के लिये परिश्रम करती हैं । वो जो धन प्राप्त हो वह अपनेर प्रान्त की महासभा के खजानची के पास भेजा जाए और उसे कहा जाए कि वह ट्रेजरर नेशनल क्रिश्चियन कौन्सिल, नेशनल स्कैर नागपूर, सी.पी. को रवाना कर दें ।

मसीही महासभा की ओर से भेजनेवाला

टारनकल के विशप ।

सभापति ।

Dumka 5th Sept. 44

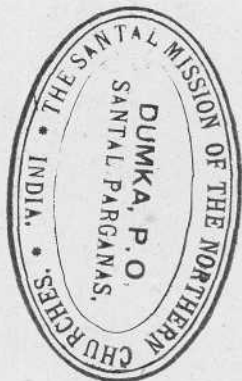
Dear Sir,

This to acknowledge the receipt of your letter of the 31st inst. re the Lohardaga meeting, and that I have today informed the persons about the parts you have allotted to them in the Sunday's programme.

I note what you say about ~~about~~ programme for the Committee work, and it may be possible that I shall try to make up and circulate a tentative suggestion.

Yours sincerely

J. Hausdal



BUY NATIONAL SAVINGS
POST CARD
DELIVERED
8 SEP 1944
RANCHI

ADDRESS ONLY



Mr. Th. Surin, B.A., B.L.

Hon. Secretary,
Gossner E. L. Church,

RANCHI

2058/44/F-38.

22nd Sept., 1944.

To

The Rev. J. Gausdal.
Dumka, Santal Parganas.

Dear Rev. J. Gausdal,

Many thanks for your letter of the 18th Sept., 1944.

The news is very sad indeed at least for the present but I am hopeful that in future the plan of having a joint Theological Degree College here at Ranchi or elsewhere for North India will surely be accomplished and all the Northern Churches and Missions will be blessed by it if the Lord so desires.

We should not be disappointed but with greater ~~earnestness~~ earnestness we should look forward for His holy will and pay incessantly for showing us a lead to follow with regard to this matter. May God bless us.

You have put no one of us in any inconvenience, but rather we should thank you for so much labouring for the subject in the interest of all.

Yours sincerely,

T. L. L. Church

Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

**The Gossner Evangelical Lutheran Church
in Chotanagpur & Assam.**

Mission Estd. 1845—Autonomous 1919
Registered under Societies Registration Act XXI of
1860 on July 30, 1921.

Officers and members of the Executive.

1. *President* : Rev. J. Lakra, M. A., B. D., S. T. M.
2. *Hony. Secretary* : Mr. Th. Surin, B. A., B. L.
3. *Treasurer* : Rev. L. Jojowar.
4. Mr. N. Soy.
5. Rev. B. Minz, B. A., L. TH.

Other members of the Church Council.

6. Rev. J. J. P. Tiga, B. D.
7. Rev. S. Bage.
8. Rev. L. Topno.
9. Rev. S. Kula.
10. Mr. J. Barla, M. A., B. D., Dip-in-Ed.
11. Mr. P. S. Bengra, B. A.
12. Mr. C. D. Ekka.
13. Mr. D. Tirkey.

G. E. L. COMPOUND,
RANCHI, (BIHAR) INDIA.

No. 1864/44/P-38.

Dated the 31st August 1944.

To

The Rev. J. Gausdal.
Duska.
Santal Parganas.

Dear Rev. J. Gausdal,

In continuation of my letter No. 1788/44/P-38 dated the 5th August, 1944, I am herewith forwarding to you the programme of Sunday the 8th October 1944. There will be Lord Supper and also ordination of six gentlemen to the Holy ministry on that day at Lohardaga.

The Executive of the Church Council of the Gossner Church requests the gentlemen to kindly accept the works allotted to them in the programme and also to come with their gowns.

PROGRAMME.

Morning service.

Liturgv | Rev. L. Jojowar.
 | Rev. L. Lakra.

Sermon --- Rev. G. Bjork.

Ordination.

Rev. J. Lakra.
Asst. Rev. J. Gausdal.
Asst. Rev. B. Raman.

Afternoon service.

Lord Supper.

Rev. J. J. P. Tiga.
Rev. Kalu Kisku.

The Executive C.C. thinks it better that the programme be prepared by you as you have thus far studied the subject more than any of us.

Yours sincerely,

Th. Surin

Hony. Secretary,
G. E. L. Church.

Copy to

BBM17/8c.

31st August 44.

To

The Rev. J. Gausdal.
Dumka.
Santal Parganas.

Dear Rev. J. Gausdal,

In continuation of my letter No. 1788/44/F-38 dated the 5th August, 1944, I am herewith forwarding to you the programme of Sunday the 8th October 1944. There will be Lordsupper and also ordination of six gentlemen to the Holy ministry on that day at Lohardaga.

The Executive of the Church Council of the Gossner Church requests the gentlemen to kindly accept the works allotted to them in the programme and also to come with their gowns.

PROGRAMME.

Morning service.

Liturgy -- ॥ Rev.L.Jojowar.
॥ Rev.L.Lakra.

Sermon ---- Rev. G. Bjork.

Ordination.

Rev. J. Lakra.
Asst. Rev. J. Gausdal.
Asst. Rev. E. Ramman.

Afternoon Service

Lordsupper.

Rev. J.J.P.Tiga.
Rev. Kalu Kisku.

The Executive C.C. thinks it better that the programme be prepared by you as you have thus far studied the subject more than any of us.

Yours sincerely,

The Secret
Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

17th August, 1944.

1815/44/F-38.

To

The Rt. Rev. the Bishop of Dornakal.
Kothagudium P.O.
Deccan. India.

Dear Lord Bishop Dornakal,

Thanks for the kind letter of the 9th August.

To-day I saw the Lord Bishop of Chotanagpur and we both agreed that your Lordship would kindly give an address to the Gossner people in the Christ Church, Ranchi at 6.30 p.m. on the 29th August 1944. Of course this arrangement is subject to your approval and after a talk with your Lordship, the Bishop will confirm it in writing and will inform me accordingly from Manoharpur on the 22nd August 1944.

Yours sincerely,

The Secretary

Hony. Secretary,
G. E. L. Church.

Copy to

President J. Lakra.

BE MINZ/3C.

5th August, 1944.

To

The Rev. J. Gausdal,
Dumka.
Santal Pargana.

Dear Rev. J. Gausdal,

Thanks for your letter of the 1st July, 1944. The meeting of the Theological Committee will be held on the 6th to 7th October 1944 and on the 8th October Holy Communion will be arranged at Lohardaga.

All the Church buildings at Ranchi are requisitioned by the Government, and are at present under the military occupation. The meeting therefore cannot be possible at Ranchi. I am sorry to inform you that at Ranchi we are unable to arrange any accommodation even for a short time for the delegates; however at Lohardaga, the Rev. J. J. P. Tiga has been requested to arrange board and lodging for all the delegates in the Missionary Bungalow there, but meeting will be held in the local Church.

Now, I am also a member of the Theological Committee. Tentative Agenda will be drawn up and it will be sent to you for information.

Kindly inform all the members of this Committee excepting those from the Gossner Church.

Yours sincerely,

Th. Furi
Hony. Secretary,
G. E. L. Church.

Copy to

The Rev. J. J. P. Tiga, Lohardaga.
The Rev. L. Lakra, Lohardaga.

The President G. E. L. Church.

BEMINZ/SC.

The Rev. L. Lakra is requested to arrange Holy Communion on the 8th Oct. 1944 at Lohardaga.

Th. Furi
5-8-1944
Hony Secy

— X —

3rd August, 1944.

1760/44/F-38.

To

The Rt. Rev. The Bishop of Dornakal.
Dornakal (Singareni Collieries),
Deccan.

Dear Lord Bishop,

I have been told by the Rev. J. Lakra, the President of our Church that your Lordship is coming to Ranchi during this month and on enquiry I have been informed by the Rt. Rev. Bishop Hall of your Lordship's coming.

This Church will be much graced if your Lordship as Chairman of the W.C.C. will pay an official visits to it also. I am fully convinced that your Lordship's programme is a very busy one, but even then may I request your Lordship to give us at least a short time on the 24th inst at 11 a.m. or at any time or on any other date and time convenient to your Lordship.

For easy reference I am sending the copy of your Lordship's programme sent to me by the Lord Bishop Hall.

Yours sincerely,

Th. Supin

Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

1754-57/44/F-38.

2nd August, 1944.

The undermentioned document is forwarded to the President G.E.L. Church, the Treasurer G.E.L. Church, the Rev. J.J.P. Tiga and Mr. J. Barla for information and guidance.

Th. Surin
Hony. Secretary,
G. E. L. Church.

Extract from the Minutes of the C.C. Executive Committee held on the 24th July, 1944.

Item No. 19.

" The Rev. J. Gausdal's letter dated 1-7-1944 regarding the meeting of the Joint Lutheran Theological Committee :-

The letter says that the meeting be held on the 6th and 7th of October and on the 8th October, 1944 there should be, if possible communion and that the meeting be held either at Ranchi or Lohardaga.

Resolved that the meeting of the Joint Lutheran Theological Committee be held at Lohardaga and the guests be given accomodation in the Chota Bungalow and the Rev. J.J.P. Tiga be in charge of the arrangements.

Resolved that all the expenses be borne by the Church Council but at Ranchi they may remain in the station.

Resolved that Mr. Th. Surin be a member of the Committee.

Sd/- Th. Surin.
26-7-44.
Hony. Secretary."

Memo No. 1758/44. Dated Ranchi, the 2nd August, 1944.

Copy forwarded to the Rev. J. Gausdal with reference to his letter dated the 1st July, 1944 for information.

Hony. Secretary,
G. E. L. Church.

BBMINZ/6C.

1st August, 1944.

1715/44/F-38.

To

The Rt.Rev.G.N.L.Hall.
Bishop of Chotanagpur.
S.P.G.Mission, Ranchi.

Dear Lord Bishop,

I have been informed that the Rt.Rev.V.S.Azariah, Bishop of Dornakal is coming to Ranchi during this month. May I therefore be informed as to the date and time of his Lordship's arrival here at Ranchi. I shall be much thankful to your Lordship, if I be given the Programme of the Bishop.

As Chairman of the N.C.C., His Lordship has expressed the desire to pay an official visit to this Gossner Church also, but no official information has been thus far received by me along this line.

Yours sincerely,

T. E. L.
Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

1st Aug., 1944.

1712/44/F-38.

To

The Rev.V.Walters.
Treasurer, B.C.C.
Collier Memorial Hostel.
Patna.

Dear Sir,

I have received your letter of the 24th July, 1944 regarding affiliation fee of the Gossner Evangelical Lutheran Church. Thanks for the same.

I hope my Church will be able to pay the affiliation fee. However I shall place the matter before the Executive of the Church Council and give you reply.

Yours sincerely,

Th. K. Sin

Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

Telegram: Cables:
"AIKYA" "SPUR"

F-38
Flnd.
NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nelson Square, Nagpur, 25th April, 1944.

Dear Mr. Stirling,

I have received a copy of your letter dated 22nd April to Mr. Panna regarding certain plots of ground. I am not able to understand the particulars regarding these plots, and how you had come to know that these belong to the G.E.L. Church. However, I trust that Mr. Panna would look into the matter and do the needful.

Yours sincerely,

R.B. Manikam

(R.B. Manikam)
SECRETARY.

949



Mr. Th. Surin, B.A., B.L.,
Hony. Secretary, G.E.L. Church,
G.E.L. Compound,
Ranchi, Bihar.

Ind 18/4/44 *F 38*
THE BURDWAN BIRBHUM REGIONAL COUNCIL.

Chairman.

Rev. L. M. De, Burdwan.

THE MANSE.

RANIGANJ.

Secretary.

E.I.R.

Rev. L.E.Pocklington.

17th April 1944.

Dear Mr. Surin,

Thank you for yours of the 13th. of April. It was not possible to have a meeting on the 16th of April but it is hoped a meeting will be held at some future date convenient to all parties.

I will inform you later when this meeting is due to take place.

We shall be very glad if one of your member could attend, if not I shall keep you informed of any proposals that are made.

Yours sincerely,

W. B. Orbell

EF.

Ind.
11/4/44

8

BURDWAN AND BIRBHUM REGIONAL COUNCIL.

Chairman,
Rev. L.M.DE, Burdwan.

THE MANSE.
RANIGANJ.
E.I.R.

Secretary,
Rev. L.E. POCKLINGTON.

5th April, 1944.

Sir,
Dear ~~xxxxxxx~~,

During a recent meeting of the Burdwan and Birbhum Regional Council in lieu of the request made by the Bengal Christian Council that steps should be taken towards closer co-operation we discussed the situation at Kulti and Burnpur ~~where~~ two other missions besides our own are working. With a view to form a united church the Regional Council suggested that a request be sent to you and the bishop or heads of the other churches to kindly consent to meet with the local priests and ^{the} pastors (i.e. including pastor you send from time to time.)

The Metropolitan of Calcutta will be in Asansol about 16th April. If a meeting can be arranged at that date could you attend, or if not personally could you send some one who could represent you with authority.

Hoping you will be able to co-operate feeling assured the object in view will be in accord with your own.

Yours sincerely,

L.E. Pocklington

EF

128.
11/4/44

F38

8

THE RANIGANJ CIRCUIT
OF THE
METHODIST CHURCH.

Phone Raniganj 49.

FROM THE SUPERINTENDENT,
Rev. L.E. Pocklington.

THE MANSE,
RANIGANJ
E. I. R.
5/4/44.

The Chairman,
Lutheran Mission,
Ranchi,

Dear Sir,

You will forgive me for not knowing
your name or designation.

I think the contents of the
enclosed letter will be clear to you. I have
been informed that a pastor comes from Ranchi
periodically for the visiting of your people.

It has been suggested that an
arrangement be made so that they can have regular
pastoral oversight along with the other
Christians in the places mentioned.

I therefore hope that the proposals
will meet your approval, at least this far,
that when discussions take place, you or
someone representing you will be able to come
and take part.

With all kind thoughts,

Yours sincerely,

L. E. Pocklington

Thad
10/4/44

7

F-38

To
Rev. G. A. Bjork, Chhindwara.
" R. Asplund, Chhindwara.
" E. Raman, Saugar.
The Secretary, G. E. L. Church, Ranchi.

Dumka,
Santal Parganas,
4th April, 1944

Dear friends,

We undersigned met at Dumka on the 4th of April, and on meeting felt very sorry that it was impossible for Rev. Bjork to attend this meeting. And he writes further that "there is very little hope for me to attend any conference this year."

Without any representative from C. P. we felt that we should not enter upon any discussion of the subject, but leave that until such time when all three bodies can sit together.

We like, however, to state that the Gossner Church Council has been discussing the matter, and is expecting to see results from joint discussion.

The Santal Mission Conference had it for discussion in December, and the subject is on the Agenda for the Synod meeting in April this year, and opinion here also is expecting to see results from joint discussion.

We feel therefore that we should invite representatives from the three bodies to meet at Lohardagga in the month of October next, the exact dates to be fixed by correspondence.

We suggest at least two delegates from each body at this time. Correspondence may be sent to Rev. Gausdal at Dumka.

With best wishes and brotherly greetings

we remain,

Yours sincerely

A. E. Stronstad J. C. K. K.
Gausdal

24/1/44
F.38
Telegrams and Cables: "AIKYA," NAGPUR.

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Secretaries:

NELSON SQUARE

R. B. MANIKAM, M.A., B.D., PH.D.

REV. F. WHITTAKER, M.A.

MISS R. URE B.A., S.T.B.

MISS A. WOOLLEY (Asst.)

Ref. M/M.230

NAGPUR, C.P.

January 2st, 1944.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

Th. Surin, Esq.,
G.E.L. Compound,
Ranchi, Bihar.

Dear Mr. Surin,

Thank you for your letter of the 12th inst.
and all the information you have given therein.

I have been sending to Mr. Tiga and Mr. Lakra papers in connection with the ensuing meeting of the N.C.C. which begins on the 28th January and lasts till February 1. I think one set went to Govindpur and one set to Lohardaga. But to this date, I have not received any reply from these gentlemen. I am getting somewhat worried, and I am writing to request you to inform these gentlemen at their present addresses of their membership in the N.C.C., and the dates of the meeting, and ask them to send me a telegram as to their time of arrival at Nagpur. Kindly give this matter ~~to~~ your immediate attention and oblige.

Yours sincerely,

R.B. Manikam

(R.B. Manikam)

SECRETARY.

F-38

Nelson Square,
Nagpur, C.P.
December 30, 1943.

Dear Friend,

We are writing to ask for the support of your prayers for the meeting of the N.C.C., which will be held at Nagpur from January 28th, to February 1st, 1944.

About one hundred delegates from all parts of the country will meet to discuss:

THE TASK OF THE CHURCH IN POST-WAR INDIA,

and at the moment we are engrossed in detailed preparations for the meeting. As we have made our plans during recent weeks, we have been constantly reminded of the essentially spiritual character of the problems confronting the Council and have become increasingly conscious of the need of prayer for an outpouring of the Holy Spirit of God.

We know that you share our conviction that it is only thus that the Church can be "new lit with heavenly desires and with the power to fulfil them".

We have, therefore, decided to send this letter to a number of friends inviting their co-operation with us in a special ministry of private intercession during the next few weeks - on behalf of the whole Church in India.

Will you share with us in this fellowship of prayer that, through the coming meeting of the National Christian Council, the Church in India may hear an authentic word from God, and receive a clear and decisive vision of her task?

Yours very sincerely,

W. Ranson

R. B. Manikam

Secretaries
National Christian Council

973/44/F-38.

3rd May , 1944.

6th

To

Dr.R.B.Manikam,M.A.,B.D.,Ph.D.
Secy. N.C.C.
Nelson Square, Nagpur.

Dear Dr.R.B.Manikam,

On my letter No. 2290-92/43/F-38, dated the 20th September, 1943 regarding sending young persons of this Church abroad preferably to America for higher studies in Theology, we had a long talk while at Bhagalpur. The Rev.C.W. Ranson had also openly declared on this point and fully supported me.

May I know whether there has been any development along this line ?

An early reply will be much appreciable.

Yours sincerely,



Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

T.S.
29/4/44

Dumka.
Santal Parganas.

24th April, 1944.

The Rev. J. Lakra,
President, G.E.L. Church,
Ranchi.

My dear Lakra,

This to inform you that the Synod in its meeting on the 19th inst. recorded as follows :

" Resolved that these two delegates, i.e. Pastor Bosontu K. Dutta and Pastor Kalu Kisku, be sent from the Synod to the meeting at Lohardaga in October to consider a proposal for a joint Lutheran Theological College at Ranchi."

Thus from our side we will be four delegates in all, two from the Church and two from the Mission.

Since you were here and we jointly sent out that letter, I have heard nothing from any of those to whom we sent it.

You are, I hope, discussing the matter of the October meeting with your people at Lohardaga to find out what time they would prefer to have the meeting.

Hope you are keeping well, and that the Lord's work is prospering. With kind regards from us both,

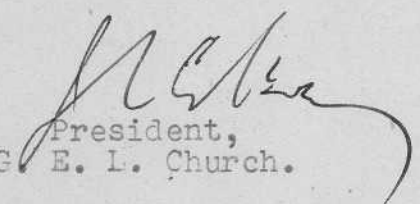
I am,

Yours sincerely,

Sd/- J. Gausdal.

Memo. No. 911/44. Dated, the 28th April, 1944.

Copy forwarded to the Hony. Secretary, G.E.L. Church for information and guidance.


President,
G. E. L. Church.

BBMINZ/1C.

934/44/P-38.

1st May, 1944.

To

The Rev.J.Gausdal.
Dumka. Santal Parganas.

Dear Rev.Gausdal,

With reference to the letter dated 4-4-1944, issued by the Rev.J.Lakra. Rev.A.E.Stronstad and yourself, I am herewith informing you that since your letter of 2-4-1943 was received by this office, the Church Council has taken up the matter, and the idea of opening a Theological Degree College at Ranchi has been approved by the Church Council in its sessions held from 18th to 25th October, 1943. The minutes on the matter is being enclosed herewith.

Again on receiving the above mentioned letter of 4-4-1944, Messrs. J.Lakra, J.J.P.Tiga and Mr.J.Barla have been reconfirmed to be the members of the Lohardaga meeting on the subject. The C.C. resolution on this subject is also attached herewith. These three gentlemen will attend Lohardaga Conference in October, 1944.

Yours sincerely,

T. S. Srin

Hony. Secretary,
G. E. L. Church.

Copy to

1. Rev.J.Lakra, President.
2. Rev.J.J.P.Tiga.
3. Mr.J.Barla.

BBMINZ/SC.

N. B. While I was returning in November from Rajamudri Conference of the Federation, I brought a parcel (probably a book) for you and I left the parcel in Calcutta with our Pastor Rev.P.Khalkho to be sent to you. The Parcel was from the Rt.Rev.Bishop Sandegren, and it was handed over to me by the Rev.Anderson at Rajamundri.

Please let me know whether that parcel has reached you or not.

Extract from the Minutes of the full C.C. meeting held from 19-25 October, 1943.

Item No. 37.

"Rev. J. Gausdla's letter dated 2-4-1943 for starting the Lutheran Theological College for the Swedish Mission, Santhal Mission and the G.E.L. Church at Ranchi :-

Resolved that the idea of starting a Lutheran Theological College at Ranchi be approved.

Resolved further that a Committee consisting of the Revs. J. Lakra as Convener and the Rev. J. J. P. Tiga and Mr. J. Barla as members be formed to take all necessary steps for the fulfilment of this idea.

Sd/- J. Lakra.
23-10-43.

Sd/- Th. Surin.
22-10-43.
Hony. Secretary."

Extract from the Minutes of the full C.C. Executive Committee held on the 12th April, 1944.

Item No. 7.

"Dumka Conference of the 4th April, 1944 regarding opening a Theological Degree College at Ranchi :-

Read the letter on the subject, signed by the Rev. A. E. Stronstad, the Rev. J. Lakra and the Rev. J. Gausdal of the 4th April, 1944.

The letter was noted. The delegates of this Church may be supplied with copies of this letter and they be requested to attend the next meeting to be held in October, 1944 at Lohardaga.

Sd/- J. Lakra.
13-4-44.

Sd/- Th. Surin.
12-4-44.
Hony. Secretary.

To

Rev. G. A. Bjork, Chhindwara.
Rev. R. Asplund, Chhindwara.
Rev. E. Raman, Saugar.
The Secretary, G. E. L. Church, Ranchi.

Dumka.
Santal Parganas,
4th April, 1944.

Dear friends,

We undersigned met at Dumka on the 4th of April, and on meeting felt very sorry that it was impossible for Rev. Bjork to attend this meeting. And he writes further that "there is very little hope for me to attend any conference this year."

Without any representative from C.P. we felt that we should not enter upon any discussion of the subject, but leave that until such time when all three bodies can sit together.

We like, however, to state that the Gossner Church Council has been discussing the matter, and is expecting to see results from joint discussion.

The Santal Mission Conference had it for discussion in December and the subject is on the Agenda for the Synod meeting in April this year, and opinion here also is expecting to see results from

P. T. O.

from joint discussion.

~~The first discussion was held at Lohardaga in the month of~~

We feel therefore that we should invite representatives of
from the three bodies to meet at Lohardaga in the month of
October next, the exact dates to be fixed by correspondence.

We suggest at least two delegates from each body at
this time. Correspondence may be sent to Rev. Gausdal
at Dumka.

With best wishes and brotherly greetings

we remain,

Yours sincerely,

Sd/- J. Lakra.

Sd/- A. E. Stronstad.

Sd/- J. Gausdal.

BBMINZ/5C.

727/44/F-38.

13th April, 4.

The undermentioned document is forwarded to the Rev.L.E. Poklington in reply to his letter dated the 5th April, 1944 for information and kind compliance.

Th. Surin
Hony. Secretary,
G. E. L. Church.

Extract from the Minutes of the ~~69x~~ Church Council Executive meeting held on the 12th April, 1944 at Ranchi.

Item No. 8.

" The Rev.L.E.Poklington's letter dated the 5th April, 1944 regarding the meeting at Assansol on the 16th April, 1944 for the establishment of a United Church at Raniganj, Kulti etc.

The letter was read.

RESOLVED that the Church Council is unable to send a representative for the forthcoming meeting of the representatives or heads of various Missions and Churches which are working at Raniganj, Kulti etc. but requests the organisers of the said meeting to send the minutes of the said meeting, with a definite scheme of the proposed United Church for consideration."

Sd/- J.Lakra.
13-4-44.

Sd/- Th.Surin.
12-4-44.
Hony. Secretary.

BEMINZ/2C.

641/44/F-38.

1st April, 1944.

To

Dr. R. B. Manikam, MA. BD. PH. D.
Secretary, N. C. C.
Nelson Square, Nagpur.

Dear Dr. R. B. Manikam,

I had received your message in due time thanks for the same.

The Mahasabha had successfully ended. We are very glad to see Rev. C. W. Ranson amidst us. He had very nicely placed all the things before the laity and the clergy separately and he also had addressed the Mahasabha on the 23rd inst.

Most of his points were given to the Mahasabha by Dr. I. Cannaday in his message. Much emphasis has been given on Indian leadership, for training of the Indians abroad and specially in America in higher studies in Theology. On this point I had already written you on the 20th September 1943, and copies to Dr. I. Cannaday and to the Rev. Bishop Sandegren. On the co-ordination and consolidation of the Church also I had written to you and Dr. I. Cannaday long ago and Dr. I. Cannaday has very kindly taken up this matter and given to the Mahasabha his message.

On the finance of the Church also I had written you and to Dr. I. Cannaday, and Dr. I. Cannaday has noted this point also in his message.

You are the first man outside the G. E. L. Autonomous Church, who had given out several times the need of economic survey of this Church. This Church is and will be much indebted to you in sending Rev. C. W. Ranson to this Church for the same through the N. C. C.

The statistics of 1943 shows that the strength of the Church is 154225 baptised, 75728 communicants and 2000 Catechumen. In 1942 the strength of the Church was 149711 baptised of whom 74075 were communicants and 2723 Catechumen. The increase is by the baptism of 540 Catechumen and by the baptism of 3878 children of Christian parents.

In 1942, the income of the Church was Rs. 75000/- but in 1943 it has risen to over Rs. 125000/-. This is of course abnormal rise of prices all round.

By the visit of Rev. C. W. Ranson, I hope the Church will be much benefited in every way.

P. T. O.

The Mahasabha had urged upon the Property Board to straighten matters regarding all the properties now not in safe position and to report the same in Mahasabha 1945, to prepare and print a Schedule of properties on the basis of the Revision Settlement and Survey and the copy of the same be supplied to each Ilaka Chairman.

The Minutes of the Property Board are not approved by the Mahasabha and as such its actions are also not approved. The Mahasabha has also expressed its opinion that in future Secretary-ship and Treasurership of the Property Board be separate, and they should not be united in one person as ~~they~~ ^{they} are now. For the better administration of properties, the Mahasabha has ~~given~~ gone so far as to say that these two posts be posts with pay.

We have yet another year to think over these things and if found better to adopt them in action.

Yours sincerely,

G. E. L. Church

Hony. Secretary,
G. E. L. Church.

BEVINZ/2C.

No. 486/44

6th March, 44.

To

Mr. C. W. Ranson.
Secretary, N.C.C.
Nelson Square, Nagpur.

Dear Mr. Ranson,

Many thanks for your P.C. dated 25-2-1944.

We shall expect you at Lohardaga on the 23rd. From Ranchi you can travel either by train which starts at 5 p.m. or by bus which starts one at 11.30 a.m. then at 1 p.m. and again at 4 p.m. ~~Three~~ bus brings you to the Compound and the train station is about $1\frac{1}{2}$ miles from the Compound. I would advise you to come by train and I shall see that you are brought from the station to the Compound. There are two trains to bring you to Ranchi, one starting from Purulia at 4 a.m. and the other leaving Purulia at 11 a.m. If you reach Ranchi by the earlier train, you may spend few hours with the Bishop of Chotanagpur with whom I had a talk this morning. Perhaps the Bishop would like to have a meeting in connection with the Theological Education.

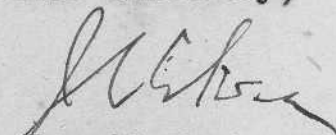
As regards papers the Secretary tells me that few papers were sent last time. Now statistics and financial statements are getting ready. They will be available only at Lohardaga, as I learn.

You remember our talk at Nagpur. We want financial control of the whole area from the centre. We also would like to help poor districts. If possible new resources of income should be tapped. Finance is centralised now at the Ilakas consisting of one or more parishes. Council has no control over this finance. Pastors and catechists are paid by Ilakas, but the Council has the power to transfer Pastors.

Your first visit may be one of study and survey. You shall need another visit for introducing new systems etc.

Kind regards,

Yours sincerely,


President,
G. E. L. Church.

BBMINZ/2C.

382/44/F-38

19th Feb.,

4.

To

Dr. R. B. Manikam,
Secy. N. C. C.
Nelson Square, Nagpur. C. P.

Dear Dr. Manikam,

Your letter dated 13th January 1944 regarding Mr. Coventry's complaint.

After a thorough enquiry I find that Chandwa area called Tori Pargana in the District of Palamau has been worked and occupied by the Gossner Mission, now the Gossner Church, long before the arrival of the Australian Churches of Christ Mission. At village Manatu of that Pargana we have Gossner Christians of four generations. At village Dhoti of that area, our Baptismal Register shows converts to the Gossner Church from 1890.

Moreover, at present, we have so many Gossner Christians ~~now~~ settled down in that area permanently.

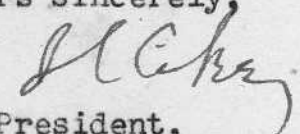
The Lutheran Chapel at Chandwa was built in 1929 as the number of Lutheran Christian grew in that area. Long after this chapel was built report says that "Dubki Mission" as the Australian Mission is known in that area, built at Chandwa a catechists house and its veranda is used for service.

Mr. Pryce the Secretary of that Mission met the Council of the G. E. L. Church and the matter has been amicably settled. Mr. Coventry, perhaps is not aware of these facts and you may kindly inform him.

The G. E. L. Church is certainly in distress financially and looks to the N. C. C. for help, but this distress itself has become the cause of the ~~xxx~~ spiritual growth of the Church and because of this spiritual life we *crave* the fellowship of the Australian Mission and all our fellow Christians.

With kind regards to Mr. Coventry and to self.

Yours sincerely,


President,
G. E. L. Church.

38

'The National Christian Council Review'

WESLEY PRESS AND PUBLISHING HOUSE,
MYSORE CITY, S. INDIA.

DEAR Sir.

20:12:43

Your annual subscription for the N.C.C. REVIEW expires with the ~~December~~,
1943.....issue. As you will doubtless wish to continue to subscribe for this
Magazine will you kindly send us a **Money Order** for Rs....2-8-2.....before
the 15th of the mentioned month, or else, unless you instruct us otherwise, we will send
the next copy of the Magazine per V.P.P.

Yours faithfully,

F. McD. TOMKINSON,

Manager.

Cheques drawn on the Bank of Mysore and also cheques payable in the
cities of Bombay, Calcutta and Madras can be cleared without commission
charges. Other Indian cheques should include charges for cashing at $\frac{1}{4}$ per
cent., with a minimum fee of 6 annas.

Remittances should be drawn in favour of *The Manager, The Wesley
Press and Publishing House, Mysore*, and not made payable to any particular
person by name.

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ADDRESS ONLY



196
The Secretary,
G.E.L. Church,
Ranchi, Bihar

Office Copy - 38

Statement of the Executive of Church Council of the
G.E.L. Church, Ranchi

On

Miss B.D. Gibson's letter dated October 7, 1943 to
Dr. R.B. Manikam, Secretary N.C.C. Nagpur.

1. The Gossner Mission :- The Gossner Church of Chota Nagpur and Assam rejoices at the continued interest of the leaders of the Gossner Mission in the Gossner Evangelical Lutheran Churches in Chota Nagpur and Assam. The intimate relationship of mother and daughter between these two institutions will last as long as they exist by the grace of God.

2. Gossner Evangelical Lutheran Church in Chota Nagpur and Assam :- The German Evangelical Lutheran Mission in Chota Nagpur and Assam has become an Autonomous Church and styled itself as the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam on the 19th July 1919 and was registered by the Government on the 30th July 1921. The Church in Assam is an integral part of this Gossner Church.

This fact is known and recognised by the National Christian Council of India, Burma and Ceylon, and by the Federation of Evangelical Lutheran Churches in India. The Church Council which is the Executive of this indigenous Church desires the mother Church to know this fact and to rejoice with the daughter Church in this that the Lord Jesus Christ has kept her and preserved her amidst troubles, trials and hardships. The Church Council will be glad to report on any matter of interest or give a general report as it may be desired.

3. A Neutral Missionary :- The Church Council respectfully submits that the need for such missionary is not felt at present.

4. Turning over responsibility :- The Church Council respectfully states further that the Church has become an Autonomous body 25 years ago and it shall remain so in future, therefore the question of turning over responsibility to any body does not arise.

The Church feels that in future no missionary will be needed for administrative purpose, but if the Church needs the services of any missionary, for other than administrative purposes, he may come only at the invitation of the Church and to work under the constitution of the Church and any finance coming for his maintenance or so, must come through the Gossner Evangelical Lutheran Church.

M. L. Choudhary
13/11/43
Pres. Secy.

Th. H. H. H.
13/11/1943.
Hon'y Secy.
G. E. L. Church

38
14/10
Ref.No.R/1021.

11th October, 1943.

The Rev. J. Lakra, M.A., B.D.,
G.E.L.Church,
Govindpur, Ranchi, Bihar.

Dear Mr. Lakra,

I am troubled to find that my first wire to you informing you of my illness does not seem to have reached you, and that you were put to so much inconvenience as a result. It was a very great disappointment to me that my plans to visit Ranchi at the end of last month had to be cancelled. It was however, quite inevitable, as I was down with fever and influenza and unable to travel. As soon as this became clear, I sent a wire to you on Monday the 27th of September, informing you of my illness. Later I received a reply-paid wire from Mr. Tiga and sent a reply to that. Please accept my most sincere apologies for my failure to keep my appointment. I had been looking forward to it with the greatest interest and pleasure and I sincerely hope that it will be possible for me to fulfil my engagement later. I am particularly sorry, however, that I missed the opportunity of meeting all the pastors at their Retreat at Govindpur. Please convey to them and to all those who were inconvenienced, my very sincere regrets and apologies.

I am glad to say that I am now better and am able to be about my work as usual. I am afraid that there is not much possibility of my being able to go up to Bihar before the month of March, as I am very heavily engaged in the preparations for the All-India Theological Conference which is to be held in November and in the preparation for the meeting of the National Christian Council at the end of January. Would March be a suitable month for a visit to your area? If so, I should be glad to know whether you think that you could make arrangements for me to go then. And I will try not to let you down a second time.

With kindest regards and every good wish,

Yours very sincerely,



Copies to

Mr. Th. Surin, B.A., B.L., G.E.L.Compound, Ranchi
and The Rev. J. J. P. Tiga, Govindpur.

28
13/10
Telegrams and Cables: "AIKYA," NAGPUR.

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Secretaries:

R. B. MANIKAM, M.A., B.D., PH.D.
REV. F. WHITTAKER, M.A.
MISS R. URE B.A., S.T.B.
MISS A. WOOLLEY (Asst.)

NELSON SQUARE

NAGPUR, C.P.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

9th October, 1943.

Mr. Th. Surin, B.A., B.L.,
Secretary, G.E.L. Church,
Ranchi, Bihar.

Ref: M/G 780: W/10

Dear Mr. Surin,

Thank you for your letters of the 4th inst.

1. Mr. Ranson was ill and he sent Mr. Tiga a reply-paid telegram regarding his illness on the 4th instant. Unfortunately he had addressed it to the Gossner Compound, Ranchi, not knowing that Mr. Tiga was in Govindpur. I am indeed very sorry for all the inconvenience and trouble that you have had in view of the wrong address of the telegram.

2. I note what you have said regarding the lack of co-operation between pastors and teachers. The more educated men we get into the ministry the better it would be for the Church. Of this I am fully convinced, and I shall do what I can to help the cause in my own way.

3. Thank you for sending me a copy of your letter dated 4th October to Dr. Cannaday. It is indeed good news that the High School problems are getting solved, and I hope that you will have peace in the days to come.

With all good wishes,

Yours sincerely,

R. B. Manikam
(R. B. Manikam)
SECRETARY.

28

Telegrams and Cables: "AIKYA," NAGPUR.

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Secretaries:

R. B. MANIKAM, M.A., B.D., PH.D.
REV. F. WHITTAKER, M.A.
MISS R. URE B.A., S.T.B.
MISS A. WOOLLEY (Asst.)

NELSON SQUARE

NAGPUR, C.P.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

1st October, 1943.

Dear Mr. Surin,

Thank you for sending me a copy of your letter to Dr. Cannaday. I am indeed rather anxious to get the meeting of the Board of Management held at Ranchi itself. It would be almost impossible for me to attend the meeting at Purulia and then come to Ranchi as a member of the Commission. Is it so very difficult for you to make arrangements for the meeting to be held at Ranchi? Mr. S. K. Roy of Kanke P.O. is a very influential man, and may be able to help you out. Why not seek the help of the Anglican Church? I am sure the Bishop of Chota Nagpur will be quite willing to offer hospitality to the outside members of the Board of Management. It is rather important that the Gossner Church Commission should get fully acquainted with the situation as it exists in Ranchi. I have an All-India Theological Conference to attend at Nagpur on the 10th November. Hence I have to be here at Nagpur at the latest on the 8th evening. So you see how difficult it is going to be for me to go to Purulia and then to Ranchi. Please I beg of you to move Heaven and earth to get the meeting arranged for at Ranchi itself. Kindly send Mr. Lakra, the President of your Church, and to the members of the Church Council, a copy of this letter, and see what you can do in this matter. Dr. Cannaday and I will be most grateful to you if you can receive us at Ranchi itself.

With all good wishes,

Sincerely,

RBM/KEG.
712:W/10

R.B. Manikam
(R.B. Manikam)
SECRETARY.

Co. Nawa Bhandaria: Palamou 38

Dear Mr. Swin

Your letter of the 1st inst
with note by Mr. St. Roy dated the 14th.
The Mission Press Jubbulpore were
to send you 150 copies of the N.C.C.
Day of Prayer Appeal - Hindi edition
and I hope that you have received
them. Former years 200 copies only
have been supplied for all your
churches & for the sake of economy

POST CARD

ADDRESS ONLY

V

21 NOV

3 PM

RANCHI

Mr. J. H. Rubin

Hon. Sec: S. S. Church

Ranchi

B. N. R.



150 are being sent
this year. of 200
have not received
them. We Mission
have 3000 at
once. Greeting
17/11/43 R. S. Church

THE SANTAL MISSION OF THE NORTHERN CHURCHES

Trustees :

REV. COUNT V. MOLTKE.
H. HOEG, ESQ.
REV. A. HELLAND.REV. R. ROSENLUND.
REV. J. GAUSDAL.
REV. E. A. HELLAND.

P. O. DUMKA.

SANTAL PARGANAS, INDIA.

15th Oct., 1943

Secretary : REV. J. GAUSDAL

Th. Surin, Esqr., B.A., B.D.,
Secretary, Gossner E.L. Church,
Ranchi.

Dear Mr. Surin,

It was kind of you to send me your letter of the 8th inst. telling me that your Church Council will be in session from the 19th inst., and that you then will discuss the new idea about a Luth. Theol. College at Ranchi. I will be with you in thought and prayer.

Your second letter of the same date giving the good news that the Gossner High School conflict now is something of the past, is really great news. Praise the Lord! May your Church be spared from such bitter strifes in the future.

With best wishes to you all and greetings to Revs. Lakra and Tiga and others who know me.

Yours sincerely

J. Gausdal

28/10/43

Mr. The Board will meet on the 2nd of
 November at 13:45 for Chakradalpur.
 Dr. Cannaday will
 be with me on my way to the
 station. Kindly make all the
 arrangements for our stay at Ranchi.

October 25th, 1943.

The Rt. Rev. Bishop of Chota Nagpur,
 Bishop's House, Ranchi, Bihar.

My dear Bishop,

I am writing to inform you that Dr. Cannaday and I will be arriving at Ranchi via Purulia on November 4th afternoon at 1:25 p.m. We shall leave Ranchi on the afternoon of Saturday, November 6th. On the 5th and 6th, the Board of Management of the Gossner Church will meet.

Both Dr. Cannaday and I are very grateful to you for your kindness in inviting us to be your guests and to be in your home. We thank you very much.

With all good wishes,

Yours sincerely,

R. B. Manikam

(R.B. Manikam)
 SECRETARY.

Copy to
 Mr. G.H. Surin.

Dear Mr. Surin, Dr. Cannaday will be travelling with me from Nagpur. We shall come to Ranchi via Chakradalpur & Purulia. Please meet us at the Station. On the 4th afternoon, we shall meet the members of the Church Council.

etc. The Board will meet on the 5th H^h.
 I must leave Ranchi ^{on the 6th} at 13:45 for Chakradar-
 pore via Purnia. Dr. Cammaroy may
 return with me or may go via Calcutta
 as he desires. kindly make all the
 arrangements for our stay here. Please
 see the Bishop of Chota Nagpur re:
 arrangements.

Yours sincerely
 R. B. Manikam

I am writing to inform you that Dr. Cammaroy
 and I will be arriving at Ranchi via Purnia on
 November 4th afternoon at 1:25 p.m. We shall
 leave Ranchi on the afternoon of Saturday, Novem-
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 Management of the Goswami Church will meet.

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 you very much.

With all good wishes,

Yours sincerely,

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 us at the station. On the 4th afternoon, we
 shall meet the members of the Church Council.

38
Telegrams & Cables:
"AIKYA NAGPUR"

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nelson Square, Nagpur, 4th October, 1943.

Dear Mr. Surin,

Thank you for sending me a copy of your letter to Dr. Cannaday (dated 29th September). Kindly do keep me posted with developments. I feel more and more that the only place, where we should meet as a Commission and as a Board, is Ranchi. So please do everything that you possibly can to get the meetings held at Ranchi. Try all the hotels and also our Anglican brethren without fail. I hope you will succeed.

Sincerely,

R. B. Manikam
(R. B. Manikam)
SECRETARY.

721



Mr. Th. Surin, B.A., B.L.,
Secretary, G.E.L. Church,
G.E.L. Compound,
Ranchi, Bihar.

DAY OF PRAYER FOR INDIA, BURMA AND CEYLON

Advent Sunday, 28th November, 1943

A CALL TO PRAYER

Forty-four years ago the first call was issued to observe Advent Sunday, December 3rd, 1899, as a Day of Prayer for 'the Awakening of India'.

The call, written by the late Rev. T. Walker of Tinnevely, spoke of the India of that day as the giant of the fable in the grip of age-long sleep, and likened the Christian Church to the Israel of Ahab's days that had to be shaken out of its lethargy by the challenge and prayer of the prophet Elijah. The response to that first Prayer Call was deep and widespread. In the hills, in towns and in villages earnest groups of missionaries, Indian workers and humble Christians gave themselves to prayer, often with fasting. Showers of blessings did come. Mountains were removed. India and the Church did burst into new

communal antagonism; an India sorely in need of peace and understanding. The Church needs a spiritual awakening in order that it may play its part in the reconstruction of the new India, and neither falter nor faint at this time in its witness to the crucified and risen Lord.

Our Lord's remedy for every such situation is Prayer. The obstacles of the midnight hour and the shut door, He says, may be resolved by importunate prayer (Luke 11). A widow may find help and justice if she cries night and day (Luke 18). Unclean spirits that grievously tear men and communities can come out by nothing save prayer (Mark 9). Mountain-high obstacles may be removed and cast into the sea by the prayer of faith (Mark 11).

'There are two kinds of prayer', says A. Monod:

'One kind is based on devotional habits,

The other on victorious faith;

One asks and hopes for an answer,

The other receives all it asks, and every time;

One seeks God, and finds Him;

The other wrestles with God and prevails.

The Need of Today

Today we face an India that is awakened, and a Church that is throbbing with new life and action. And yet, who dare say that the need for prayer is less urgent today? We are in an India that is full of suspicion and racial and

Today we ask all Christians and Churches to give themselves to the prayer of victorious faith, to the prayer that asks and receives, to the prayer that wrestles and prevails. We need the prayer of the friend who asks and receives as much as he needeth even at midnight. We need the cry to God day and night which is speedily answered and through which the Church is avenged to become a praise in the earth. We need the prayer of faith for the casting out of unclean spirits and for the removal of mountains.

Penitence

Such prayer cannot but be accompanied by penitence and sorrow.

LET US SEEK GOD'S FORGIVENESS:

For our prayerlessness and consequent powerlessness;

For our trust in our organizations, in our numbers and in our past achievements;

For our pride and prejudice which keep us apart;

For our rivalries, quarrels and parties which often make understanding and co-operation well-nigh impossible;

For our sins as individuals, as families, and as congregations, which mar our Christian witness;

For our apathy and indifference to the spiritual and material needs of those around us;

That we have achieved so little to further the advance of the Kingdom of Christ in this land.

Thanksgiving

This prayer will be accompanied by humble acknowledgment of what God has done in the past, leading to thanksgiving for the signs of God's gracious work among us.

LET US GIVE THANKS TO GOD:

For our preservation in peace and safety during these terrible years of world war;

For the response the war has called forth from our youth;

For the many evidences of faithfulness and loyalty to religion exhibited by Indian Christians in the Defence Services;

For the growth of the Christian community;

For new converts, caste and outcaste, in towns and villages;

For all signs of devotion, sacrifice and faithful witness-bearing;

For the renewed spirit of evangelism and Christian giving in many Churches;

For the generous gifts of many for the sustenance of the Missions affected by the war;

For the unflinching support from the older Churches to Missions and Churches in these days of distress;

For the blessing that has rested on new Union projects and enterprises to meet fresh calls for service;

For the faithful lives and ministries of numerous missionaries and pastors and lay-workers in the work of the Kingdom of God;
and

For those who have finished their course and entered into glory during the past year.

Prayer and Intercession

Thanksgiving for the past will encourage us to give ourselves to prayer.

LET US PRAY:

For world peace;
For understanding between the races and peoples of India;

For the Government of India and the new Viceroy, that they may have a sympathetic understanding of the country's legitimate aspirations, wisdom to know what they ought to do and strength and courage to do it;
For all political and communal leaders that they may be guided by a single eye to the good of India, and ever seek peace and goodwill among men;

For the Churches, ministers, lay-workers, missionaries and all Christian Institutions that they may be enabled to present to India the gospel of the redeeming love of God;

For all organizations that labour for union and co-operation—the National Christian Council, the Provincial Councils and all Union Institutions—that they may be effective messengers of unity and peace.

IN PARTICULAR LET US PRAY:

1. *For the meeting of the National Christian Council at Nagpur, January 28th to February 1st, 1944;*
2. *For the Rev. C. E. Abraham of Serampore who is proceeding to Chengtu in China as visiting professor in the Nanking Theological Seminary and will represent India at the meeting of the N.C.C. of China;*
3. *For all Indian soldiers overseas and in India;*
4. *For all chaplains, padres, Y.M.C.A. workers and others who are entrusted with the spiritual care of Indian Christian troops;*
5. *For the British and American soldiers that sojourn in India and for their chaplains; for T.O.C. H., Soldiers' Homes and other institutions which work for their welfare;*
6. *For the Churches in Burma and Malaya and their indigenous ministers who are nobly keeping alive the witness of the Gospel in these lands under alien occupation; for all refugees from these countries who are now in India;*
7. *For all captives of war and for civilian internees, especially for interned missionaries; and for all who are suffering as a result of war;*
8. *For all consultations and preparations for post-war reconstruction in India in Church and State.*

The Use of This Leaflet

It is suggested that the topics here outlined under Penitence, Thanksgiving and Prayer, and any other topics of both local and of all-India interest, which the leader of the Intercession Service may add, be presented in the manner most suitable to the congregation concerned. They may be used as suffrages of a Litany with suitable responses, or Biddings followed by silence, or as subjects to be embodied in Collects or *extempore* prayers.

How to Observe the Day of Prayer

1. Let the congregation be informed 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, 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.

Concerning the Collection

It is suggested that, where possible, the offerings of the Day be dedicated to the evangelistic work of the National Christian Council. The N.C.C. represents nearly all the non-Roman Missions and Churches at work in India. It seeks, through careful study, common consultation and Christian co-operation to help the Church to fulfil more effectively its divinely appointed task of winning India for Christ. Any offerings may be forwarded by cheque or money order to the Secretary of the Provincial Christian Council of the area or to the Treasurer, National Christian Council, Nelson Square, Nagpur, C.P.

In the name of THE NATIONAL CHRISTIAN COUNCIL

V. S. DORNAKAL, *President.*

COPY.

Edinburgh House,
2, Eaton Gate,
London, S.W.1.

October 7th, 1943.

Dear Dr. Manikam,

A letter from Dr 't Hooft contains some points with which I hope you can deal.

(1) The leaders of the Gossner Mission consider that for his own sake it is better for Mr. Radsick to stay where he is than to be repatriated. I understand that he is in camp near Bombay, and you may be able to impress this point upon him.

(2) These same people would like very much to have a full report from Dr. Sandegren, as Trustee of the Mission, about the position of their Mission churches. For example, what has happened to the church in Assam? How far has the movement towards independence gone? Is it considered that this movement has gone so far that no missionaries can go back there after the war?

(3) They also ask whether it would be possible to send a neutral missionary to the Gossner Mission area.

(4) They raise the question whether those who have paid for this Mission will be ready to turn over responsibility to them when the situation becomes normal again.

Dr. 't Hooft had recently been visited by a member of the Mission who raised these points. Will you let me know what you can do about them. For the present I shall be dealing with the Orphaned Mission Fund and related matters at this end, and I shall be grateful if you will keep me in touch with any developments in that sphere.

With kind regards,

I am,

Yours sincerely,

(Sd.) B.D. Gibson.

62

Statement of the Executive of Church Council of the
G.E.L. Church, Ranchi

On

Miss B.D. Gibson's letter dated October 7, 1943 to
Dr. R.B. Manikam, Secretary N.C.C. Nagpur.

1. The Gossner Mission :- The Gossner Church of Chota Nagpur and Assam rejoices at the continued interest of the leaders of the Gossner Mission in the Gossner Evangelical Lutheran Churches in Chota Nagpur and Assam. The intimate relationship of mother and daughter between these two institutions will last as long as they exist by the grace of God.

2. Gossner Evangelical Lutheran Church in Chota Nagpur and Assam :- The German Evangelical Lutheran Mission in Chota Nagpur and Assam has become an Autonomous Church and styled itself as the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam on the 19th July 1919 and was registered by the Government on the 30th July 1921. The Church in Assam is an integral part of this Gossner Church.

This fact is known and recognised by the National Christian Council of India, Burma and Ceylon, and by the Federation of Evangelical Lutheran Churches in India. The Church Council which is the Executive of this indigenous Church desires the mother Church to know this fact and to rejoice with the daughter Church in this that the Lord Jesus Christ has kept her and preserved her amidst troubles, trials and hardships. The Church Council will be glad to report on any matter of interest or give a general report as it may be desired.

3. A Neutral Missionary :- The Church Council respectfully submits that the need for such missionary is not felt at present.

4. Turning over responsibility :- The Church Council respectfully states further that the Church has become an Autonomous body 23 years ago and it shall remain so in future, therefore the question of turning over responsibility to any body does not arise.

The Church feels that in future no missionary will be needed for administrative purpose, but if the Church needs the services of any missionary, for other than administrative purposes, he may come only at the invitation of the Church and to work under the constitution of the Church and any finance coming for his maintenance or so, must come through the Gossner Evangelical Lutheran Church.

M. C. Chak

13/11/43

Prisil

The Secy

13/11/1943.

Hony Secy

G.E.L. Church

No. 2586
5/- 2-11-43

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Special Instructions
(See Class 375, Post and Telegraph
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Surin.

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FROM

Mr. Th. Surin,
G.C. Hony. Secretary, (To be telegraphed),
Ranchi.

Should any reference become necessary the production of this receipt will enable the telegram to be traced by the office of origin within seven days of the date of its dispatch—thereafter Complaints respecting this telegram and applications for Refund involving complaints against the Service should be made to the Postmaster-General of the Circle concerned, within two months from the date of the telegram. Applications for refund which do not involve complaints against the Service should be made to the Officer-in-Charge, Telegraph Check Office, Calcutta.

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Signature
and

Address of Sender

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T. K. S. Ramani
G. R. S. Ramani, C. C. Office Guntur
Ramani (M-26-2/41)

2558/43/F-38.

1st November, '43.

To

The Rev.R.P.Pryce,
Nawa Bhandaria, Palamau.

Dear Rev.Pryce,

entitled "Call to prayer for Federation day"
I have got the leaflet in English from the N.C.C. Nagpur and am directed that I should get the same in vernacular (Hindi) from the Provincial Secretary of the Christian Council, and hence I would request you to kindly supply me 1500 copies of the same in Hindi. I met Mr.S.K.Roy and he also told me that I would get them from you.

Thanking you in anticipation.

Yours sincerely,

The Secy

Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

27th October, 43.

2508/43/F-38.

To

Mr. S. K. Roy M.A.,
Secy. Bihar Christian Council.
Kanke P.O., Dist. Ranchi.

Dear Sir,

Letter No. R/1107 dated 5-10-1943, has reached me from the Rev. C. W. Ranson, Secretary of the N.C.C. Nagpur, calling upon Churches and Missions to observe Nov. 28, 1943 as N.C.C. prayer day for India Burma and Ceylon. It is also mentioned therein that the copies of the Rt. Rev. Bishop of Dornakal's call to prayer in Vernacular are available from the Secretaries of the Provincial Christian Councils.

I think you have received copies of this Call to prayer in Hindi. If so, please send me a thousand copies of the same at an early date.

Thanking you in anticipation,

Yours sincerely,

Th. Frim

Hony. Secretary,
G. E. L. Church.

BE MINZ/2C.

Telegrams & Cables :
" AIKYA NA " " IR "

38
NATIONAL CHRISTIAN COUNCIL

OF INDIA, BURMA AND CEYLON

Nelson Square, Nagpur,

9/6/1943.

1. Nandodroog Road, Bangalore Cantt

Thanks for your letter of June 2nd.

I appreciate the Mahasabha's kind resolutions
I thank to me & the N.C.C.

We are deeply interested in the welfare
of your Church, and as far as I am concerned,
I am fully back of your autonomy which
should not be sacrificed at any cost. R. B. Manickam



Mr. H. Surin B.A; B.L.
Hony Secretary
Gossner Lutheran Church
Ranchi, Bihar

2394/43/F-38.

8th Octob. '43.

To

The Rev. J. Gausdal,
Dumka. S. Parganas.

Dear Rev. Gausdal,

Perhaps you will be interested to know that the troubles of the Gossner H.E. School has come to an end.

** Advisory Board.*
The seed of trouble was sown in June 1920, when the system of running the school by the Managing Committee was introduced in the school and the then Church authorities accepted it, not seriously thinking about its effects in the future.

For a long time there seemed no troubles but afterwards troubles appeared and the Federation came to tackle the problem in 1935. No doubt there was solution and peace in the Church and the school, but they were temporary.

** Supported by Education Department.*
The trouble again rose to its height. The Authority of the Church Council over the school was denied. Even the proprietorship of the Church over the school was denied. The Managing Committee became the sole master of the school, and this committee was nothing but the creature of the Headmaster, and for himself.

After, series of correspondences and many interviews the Church Council succeeded in reowning the institution. On the 30-3-1943, the Bihar Board of Secondary Education has recognised the rights, powers, authorities and privileges of the Church and its Council in the appointment, discharge, dismissal etc. of the managing committee, Principal, Headmaster or any other member of the staff of the school at any time.

The Church Council formed a new managing committee and the same has been approved by the Local Inspector of schools, and is now functioning. The Church Council has terminated the services of Mr. A.L. Tirkey the Headmaster of the school from 1-10-1943 who on receipt of the notice from the new managing committee submitted his resignation. The Church Council has appointed Mr. J. Barla, MA., BD., (Gyttensburg, U.S.A.) Dip-in-Ed. with effect from 1-10-1943.

This decision of the Bihar Board of Secondary Education is also applicable to you High Schools, in as much as all the Denominational schools in the Bihar Province are placed under the same category with the Gossner H.E. School.

The Church blessed the Lord for giving us back what was lost to us - to the Church.

Yours sincerely,

Secretary.

some schools with the General N.E. School.
Representative schools in the rural blocks are being under the
also subjected to low high schools. In the year 1942 the
this section of the rural board of secondary education is

1-10-1942.

Mr. B.D. (Chairman N.E.S.V.) did not say any effect from
the investigation. The school committee has submitted a letter
on receipt of the notice from the new managing committee submitted
of N.E.S.V. which the managing committee of the school from 1-10-1942 and
now functioning. The school committee has submitted the salaries
and has been approved by the local members of schools and is
the school committee formed a new managing committee and the

of the school 2394-98/43/F-2A.

8th Octob. 3.

committee, including members of the school and other members of the school
in the school management committee, management etc. of the managing
To make a committee and include of the school and the committee
the rural board of secondary education has recommended the school
committee. The C.C. Executive members,
G.E.L. Church, Chotanagar and Assam.

Dear Sirs, because the school management of the school and the committee
and of the school and the school management. The managing
I have just now received a letter from Takarna from Mr. J. Barla.
He needs immediate appointments in the school. He also says the
C.C.'s slackening in this matter. Besides this there will immense
loss to the students.

Please therefore approve the appointments of the following :-

1. Mr. Pearl Kujur (Mathe

working from the school in the school.
school and the school management committee and the school
managing the school and the managing committee and the school in the
the school of the school and the school in the school when the school of

the school N.E. School has come to an end.
Because you will be interested to know that the school of

Best Bel. Yours,

Mr. B.D. (Chairman N.E.S.V.)
The N.E.S.V. Chairman

10

2394/98/43-F-2A

8th Octob. 1942

8th October, 43.

2393/43/F-38.

To

The Rev.J.Gausdal,
Dumka. S.Parganas.

Dear Rev.Gausdal,

Your letter dated 22nd April 1943, addressed to Rev.J.Lakra has recently been placed in the Church Council and it will be fully discussed and considered in its session commencing from 19-10-1943. This is a good idea and you have tackled the problem from all points of view. I hope your letter will have a prompt response from this Church. Ranchi with cool climate seems to be the most centrally situated place for the three Churches. It is in an Adibasi area and is a Lutheran centre and having Lutheran atmosphere and also perhaps less expensive than Rajamundry or Madras. I like you idea very much that a Theological College be opened at Ranchi for the Northern Lutheran Churches. Let it have the blessings of the Lord.

Yours sincerely,

The Secretary

Hony. Secretary,
G. E. L. Church.

The second fundamental cause is that the teachers were in a higher position in many ways than the congregation workers, and as the Pastors are maliks of Parishes and Ilakas, including schools, so naturally this trouble came into existence.

The third fundamental cause is that these two types of workers were treated differently. The teachers were paid higher and better pay whereas the Pastors were neglected rather left to their own fate - to their own earning.

The first two fundamentals were the causes which were responsible for the troubles in 1868-1870 A.D. and resulted in dividing the G.E.L.Mission into two parts and in the establishment of the Anglican Mission in Chotanagpur.

When Dr.A.Nottrott became President of the G.E.L.Mission after the above mentioned event, the Berlin Home Board changed the Mission policy at his advice. This policy was in existence till the creation of the Advisory Board in 1919 A.D.

The Advisory Board and the Church Council whose creation coincides with the creation of the said Board adopted a different ~~xxx~~ policy in as much as they divided these two departments of the Church. The Advisory Board became the Head of the Education Department, and master of the teachers who began to be paid handsome and higher salaries. The Church Council became the master of the Congregational Department, but was and is still unable to pay proper salaries to the congregational workers.

The Advisory Board disappeared, the Church Council became the sole master of both, but this arrangements are still in their full swim and hence the troubles in the Church. Of course the Advisory Board and the Church Council were justified then.

From the discussion it appears that it will soon be brought to an end, and there will be full co-operation and better feeling but the request of both Departments is that the Education qualification of the Pastors be raised immediately to balance up the departments.

From my study of the problem and experience I anticipated this and that's why I have already written that at list half a dozen B.A., B.D. men are required in this Church and they be from this very Church. The result will be the rapid progress of autonomy of this Church.

A small Committee of both the Pastors and teachers will be constituted this week to go into the problem deeper. It will submit its report and then officially the Federation will be approached for the needful. *I hope you will help us in this matter as an Indian.*

Yours sincerely,

T. S. Srin

Hony. Secretary,
G. E. L. Church.

8th October, '43.

2392/43/F-38.

To

The Rev.R.P.Pryce,
Nawa Bhandaria, Palamau.

Dear Sir,

You might have received a letter from Rev.J.Lakra about the delegation of this Church to the B.C.C. meeting to be held at Bhagalpur from 12 to 14th Oct., 1943. The Rev.J.J.P.Tiga and myself are going for the meeting and I hope to attend the full session.

Kindly inform the Secretary for entertainment that we shall arrive at Bhagalpur in the afternoon of October, 11 and to arrange entertainment with Board for both of us.

Yours sincerely,



Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

74.
No. 221 S

Camp Ranchi.

The 4th. October 1943

The Secretary,
G.E.L. Church.

Dear Sir,

In accordance with the Instructions of the President Rev. J. Lakra I sent the following reply telegram to the Rev. C.W. Ranson, Nagpur:

Waiting If Coming State Arrival

To this I got today the following reply :

Regret Illness Prevents Travel Writing

I shall be grateful if you send an information to the President , if you think necessary.

Yours Sincerely,

J. Lakra

Statement of the Expenditure of G. E. L. Church in

No.	NAME OF TEAKA	पादियों की संख्या	पादियों का तलब	सेकड़े कितना	प्रचारकों की संख्या	प्रचारकों का तलब	सेकड़े कितना	प्रभुभोज के लिये	नौकर	मरामत (गिर्जा वी स्कूल घर वी खेतों के लिये)
1	Ranchi	5	1293 0 0	50%	24	1285 0 9	50%	98 6 3	288 0 0	636 5 10½
2	Lohardaga	3	600 4 0	47 "	27	1304 3 3	47 "	...	13 5 6	58 12 6
3	Gumla	1	363 14 0	...	13	626 9 0	...	3 12 7½	...	25 3 3
4	Kondra	1	223 10 9	63 "	20	656 11 0	...	...	4 2 6	...
5	Chainpur	2	624 5 6	80 "	9	489 11 6	80 "	30 9 9	...	15 11 6
6	Kinkel	2	335 4 0	37 "	29	758 14 0	20 "	21 4 6	...	...
7	Koronjo	3	704 0 3	...	28	1882 8 0	...	0 11 0	...	...
8	Khutitoli	2	427 0 6	47 "	18	1261 11 9	50 "	4 8 0	1 10 6	...
9	Takarma	3	750 15 0	69 "	30	3139 1 3	69 "	11 5 3	42 4 6	247 11 9
10	Govindpur	5	1513 0 0	78 "	22	2413 15 9	78 "	19 1 6	1 14 6	13 15 0
11	Burju	4	895 12 0	50 "	23	957 11 6	50 "	37 0 4½	16 13 0	100 4 6
12	Tokad	2	351 4 6	42 "	14	401 11 0	42 "	17 12 9	4 5 0	31 4 3
13	Tamar	2	478 8 3	56 "	10	448 0 6	50 "	62 0 7½	20 15 1½	...
14	Singhani	1	222 0 0	...	3	140 15 0	...	28 5 6	10 8 0	...
15	Purulia	1	333 12 0	...	7	264 0 0	...	7 10 6	89 0 0	...
16	Chaibassa	3	1379 15 4½	100 "	7	352 4 9	100 "	18 3 6	34 0 0	187 13 10½
17	Karimatti	2	609 11 3	72 "	32	1863 10 9	60 "	87 4 3	52 0 0	16 14 0
18	Rajgangpur	3	886 0 3	64 "	44	2391 6 0	64 "	9 0 0	...	0 8 0
19	Jarakudar	2	352 12 6	47 "	31	1455 4 3	...	41 10 6	0 10 0	9 14 6
20	Jharsuguda	1	278 1 9	...	7	552 6 0	...	7 4 0	...	70 14 0
21	Jashpur Nighat	1	151 6 3	...	17	839 6 3	...	19 7 0	72 0 0	...
22	Assam	7	3028 10 6	100 "	85	6105 13 3	...	263 12 0	363 14 0	465 2 9
कुल जमा		56	15843 4 7½	...	500	29590 15 6	...	779 2 1½	1014 12 7½	1880 7 9

Chotanagpur & Assam, January--December, 1941.

परिया वो चिट्ठी	वही वो कागज	पंच की बैठकी के लिये	स्कूल के लिये	बैबल सोसैटी का चन्दा	N. M. S. का चन्दा	अन्य २ खर्च	हाथ में	जमा
43 15 3	82 2 0	183 1 4 $\frac{1}{2}$	60 0 0	29 0 0	2 0 0	523 6 3	1013 1 4	5537 7 1
1 12 9	13 10 7 $\frac{1}{2}$	43 2 0	3 0 3	8 0 0	...	96 7 0	188 14 9	2331 8 4 $\frac{1}{2}$
0 11 6	11 15 4 $\frac{1}{2}$	48 14 1 $\frac{1}{2}$	85 10 0	6 13 6	3 0 0	61 5 3	180 8 1 $\frac{1}{2}$	1418 4 9
6 9 0	...	22 15 0	49 6 6	...	...	36 9 9	...	994 0 6
90 8 9	15 15 0	28 2 6	21 4 0	3 0 0	3 0 0	49 12 9	...	1372 0 9
10 3 0	...	20 4 0	...	...	3 2 0	18 2 0	1 6 9	1168 8 3
35 0 3	16 15 0	72 8 3	194 8 9	6 15 0	...	36 7 3	...	2949 9 0
44 12 3	5 0 0	51 5 3	32 2 0	5 0 0	5 0 0	59 0 3	...	1897 2 6
...	27 3 6	77 9 6	209 6 0	...	...	176 6 3	8 3 0	4690 2 3
26 3 6	17 10 3	128 10 0	168 4 0	5 0 0	5 0 0	29 14 6	172 15 9	4515 8 9
35 14 3	40 15 6	78 8 1 $\frac{1}{2}$	166 6 6	10 0 0	9 11 4 $\frac{1}{2}$	300 15 3	39 12 4 $\frac{1}{2}$	2689 12 9
7 1 9	16 6 6	29 14 0	16 11 0	...	...	229 10 0	23 4 0	1129 4 9
28 14 0	31 8 6	43 0 4 $\frac{1}{2}$	189 11 0	1 4 0	3 15 0	101 3 3	1 3 6	1410 4 1 $\frac{1}{2}$
15 8 7 $\frac{1}{2}$	0 1 6	...	92 0 0	...	...	107 14 7 $\frac{1}{2}$	...	617 5 3
13 15 6	2 8 0	...	...	...	...	1 6 3	0 14 4 $\frac{1}{2}$	713 2 7 $\frac{1}{2}$
43 11 0	13 10 0	...	884 15 0	5 0 0	2 0 0	2067 9 6	971 11 9	5960 14 9
6 1 0	6 10 6	...	...	2 5 0	2 10 6	85 1 9	36 4 9	2768 9 9
12 8 0	14 3 0	5 14 9	...	4 5 0	3 10 6	40 9 9	...	3368 1 3
16 11 9	9 11 3	3 0 0	...	...	...	22 12 0	...	1911 12 9
12 15 6	12 0 0	...	1 0 0	...	...	35 12 3	45 4 9	1015 10 3
3 13 9	4 15 6	5 0 0	...	...	...	18 13 0	...	1026 6 3
60 6 0	38 12 6	99 14 3	964 1 0	27 4 0	32 9 0	960 11 9	4030 14 9	16541 13 9
17 5 4 $\frac{1}{2}$	381 14 6	941 11 6	3138 5 3	113 14 6	75 10 4 $\frac{1}{2}$	5053 14 7 $\frac{1}{2}$	6714 7 11 $\frac{1}{2}$	66027 6 5 $\frac{1}{2}$

Statement of Receipts of the G. E. L. Church in C

No S	NAME OF ILAKA	एतवार की सिरनी	सक्रामेन्ट दान	धन्यवाद दान	कटनी पर्व का दान	नवाखानी दान	घड़ा सिरनी	शादी की
1	Ranchi	... 1346 9 4½	434 6 9	119 1 11½	405 10 0	122 12 9	1196 2 2½	269 8
2	Lohardaga	... 584 5 4½	156 12 0	52 10 1½	310 6 4½	96 7 4½	732 15 7½	182 5
3	Gumla	... 344 5 4½	69 9 4½	59 4 3	154 14 3	84 0 6	424 1 0	63 0
4	Kondra	... 192 15 3	63 1 9	28 10 3	75 4 0	67 6 6	225 15 0	164 8
5	Chainpur	... 305 15 9	65 9 3	29 3 0	163 4 9	65 3 0	408 3 0	145 0
6	Kinkel	... 245 7 3	129 8 0	44 5 0	164 10 9	96 7 9	211 11 9	212 0
7	Koronjo	... 642 14 6	243 9 0	175 0 3	423 3 3	92 10 6	575 13 0	494 14
8	Khutitoli	... 402 8 1½	156 10 6	268 13 0	205 0 0	...	519 5 10½	136 6
9	Takarma	... 1169 12 6	309 8 6	323 3 3	720 6 3	210 9 9	991 2 0	332 8
10	Govindpur	... 1110 1 6	287 11 10½	218 14 3	514 2 10½	170 2 3	1128 6 11½	602 0
11	Burju	... 812 3 9	181 8 1½	65 5 7½	376 15 0	85 1 9	725 4 9	240 0
12	Tokad	... 270 5 0	67 12 9	30 14 6	72 13 6	53 14 3	289 5 3	56 0
13	Tamar	... 358 3 1½	63 14 10½	41 8 0	127 0 0	62 10 0	400 0 4½	115 14
14	Singhani	... 68 10 4	56 6 10	3 0 0	10 5 6	0 1 3	31 11 7½	29 8
15	Purulia	... 304 7 0	38 2 10½	18 1 0	60 6 7½	0 0 6	230 1 3	26 0
16	Chaibassa	... 670 11 3	207 7 3	74 11 3	301 8 4½	10 0 0	688 1 3	85 12
17	Karimatti	... 630 3 3	209 2 6	49 1 3	310 0 6	102 13 3	684 10 3	367 4
18	Rajgangpur	... 693 7 9	188 15 6	110 7 0	489 1 9	100 0 0	703 12 3	361 6
19	Jarakudar	... 423 12 6	132 12 0	41 15 6	205 7 3	39 13 3	613 6 6	218 12
20	Jharsuguda	... 134 5 9	36 3 9	25 8 3	76 14 6	3 15 6	276 10 9	45 0
21	Jasipur Nichghat	... 155 11 3	40 11 0	...	66 0 9	72 11 9	216 4 9	86 4
22	Assam	... 3710 10 6	660 3 6	752 10 3	1510 12 3	224 5 9	4174 2 3	610 4
	कुल जमा	... 14577 10 5½	3799 11 11½	2532 3 1½	6744 4 6	1761 3 7½	15747 5 10	4844 1

Chotanagpur & Assam, January--December, 1941.

स	प्रभु प्रीत	मंडली खेत आमदनी	मंडली पैसा	इलाका ग्रान्ट	ग्रौर २ प्रकार के दान	हाथ में था	जमा	दृष्टिकर्तों की संख्या	फी दृष्टिकृत इलाका ग्रान्ट छोड़के
0	...	...	536 0 1 $\frac{1}{2}$	...	150 10 3	956 10 6	5537 7 1	5083	0 14 0
0	91 6 7 $\frac{1}{2}$	...	84 11 3	..	6 12 9	32 11 10 $\frac{1}{2}$	2331 8 4 $\frac{1}{2}$	2974	0 12 3
0	51 2 6	...	132 10 6	...	35 5 0	...	1418 4 9	1530	0 15 0
0	40 12 6	...	104 3 0	...	31 4 3	...	994 0 6	847	1-2-7
0	95 0 0	...	73 9 9	...	21 10 0	...	1372 0 9	2122	0 10 6
0	21 3 3	...	11 7 9	...	29 12 0	1 6 9	1168 8 3	3670	0 5 0
0	88 5 9	...	182 15 9	...	30 3 0	...	2949 9 0	7140	0 6 6
0	80 0 0	...	128 7 0	...	...	...	1897 2 6	3812	0 8 6
0	208 8 6	...	147 10 6	130 0 0	17 6 0 $\frac{1}{2}$	2 6 3	4690 2 3	6990	0 10 0
3	185 1 6	...	228 11 3	...	S.B. 127 0 9 $\frac{1}{2}$	...	4515 8 9	7009	0 10 6
0	47 10 6	...	90 6 0	...	70 4 10 $\frac{1}{2}$	...	2689 12 9	4531	0 9 6
0	4 14 0	216 10 0	45 12 0	...	52 1 1 $\frac{1}{2}$	16 10 0	1129 4 9	2048	0 8 6
0	17 14 6	...	101 13 3	60 0 0	4 5 6	0 5 7 $\frac{1}{2}$	1410 4 1 $\frac{1}{2}$	1928	0 11 0
0	...	...	136 0 10	240 0 0	61 0 4 $\frac{1}{2}$	13 13 10 $\frac{1}{2}$	617 5 3	475	0-12-0
0	...	...	3 12 0	...	27 8 0	0 0 10 $\frac{1}{2}$	713 2 7 $\frac{1}{2}$	625	1 2 0
0	...	446 5 0	846 7 6	...	32 2 6	1351 11 10 $\frac{1}{2}$	5960 14 9	1426	3 3 6
0	97 8 3	...	113 6 6	...	1278 3 0	50 1 9	2768 9 9	4640	0 9 3
0	152 6 3	...	100 12 3	430 0 0	154 6 3	...	3368 1 3	4918	0 9 6
0	...	...	79 0 9	...	37 12 6	...	1911 12 9	2440	0 12 6
0	15 14 3	114 15 0	30 8 0	240 0 0	156 13 0	...	1015 10 3	521	1 8 0
0	16 10 9	...	31 8 6	427 0 0	15 10 6	...	1026 6 3	1147	0-8-3
0	197 1 9	...	834 1 9	...	72 0 0	...	6541 13 9	4705	2 13 0
3	1411 8 10 $\frac{1}{2}$	777 14 0	4014 0 2 $\frac{1}{2}$	1527 0 0	332 0 3	2235 9 6	6027 6 5 $\frac{1}{2}$	68112	2489
					2744 3 10 $\frac{1}{2}$	5661 8 10 $\frac{1}{2}$			

Statement of the Expenditure of G. E. L. Church

S. No.	Name of Thaka	पादियों की संख्या	पादियों का तलब	सेकड़े कितना	प्रचारकों की संख्या	प्रचारकों का तलब	सेकड़े कितना	प्रभुभोज के लिये	नौकर
1	Ranchi	6	1552 0 0	62 1/2	...	1358 15 7 1/2	...	10 9 3	384 0 0
2	Lohardaga	2	693 12 0	64 %	27	1670 12 0	64 %	59 0 4 1/2	10 11 0
3	Gumla	2	470 0 0	56 "	15	743 14 0	83 "	6 2 6	...
4	Kondra	1	273 9 6	32.8 "	22	1183 3 0	...	3 8 0	...
5	Chainpur	2	840 0 0	100 "	17	711 6 0	90 "	23 0 6	2 9 0
6	Kinkel	2	366 11 9	42 "	30	1373 4 0	35 "	26 1 3	103 6 0
7	Koronjo	3	745 13 6	59 "	28	1934 1 3	57 "	1 7 0	...
8	Khutitoli	3	628 6 6	42 "	18	895 0 6	26 "	17 13 0	6 0 0
9	Takarma	3	1043 7 0	96 "	36	4241 10 0	96 "	22 5 9	...
10	Govindpur	5	1845 0 0	100 "	24	3388 0 0	100 "	39 12 3	1 10 0
11	Burju	4	1109 6 0	73 "	22	1424 6 9	73 "	31 6 0	22 5 0
12	Tokad	2	424 6 3	50 "	18	462 0 6	50 "	11 10 9	4 0 0
13	Tamar	2	517 8 0	71.14 "	15	791 7 0	73.12 "	79 13 3	1 3 6
14	Singhani	1	205 0 4 1/2	...	3	116 0 0	...	28 12 3	6 0 0
15	Purulia	1	350 0 0	97 "	6	...	...	5 1 6	93 4 0
16	Chaibassa	1	951 12 1 1/2	...	...	402 3 1 1/2	...	3 2 0	...
17	Karimatti	2	551 6 9	65.9 "	33	2500 2 9	78.5 "	131 5 6	48 0 0
18	Rajgangpur	2	762 8 6	...	...	2407 1 0	...	6 8 0	...
19	Jarakudar	2	257 11 0	...	34	1758 12 0	...	18 13 6	...
20	Jharsaguda	1	302 0 3	71 "	...	644 0 9	71 "	...	...
21	Jashpur Nijh ghat	1	292 3 0	81 "	19	1186 10 6	52 "	2 1 0	72 0 0
22	Assam	7	3735 1 0	107 "	80	6237 0 0	71 "	323 13 6	415 13 0
कुल जमा	1	57	17917 11 6	...	441	35429 14 9	...	852 3 1 1/2	1170 13 6

in Chotanagpur & Assam, January-December, 1942.

समस्त (गिना वो स्कूल धर वो खेतों के लिये)	भरिया वो चिट्टी	बही या कागज	पंच की बैठकी के लिये	स्कूल के लिये	बैबल सोसैटी का चन्दा	N. M. S. का चन्दा	अन्य २ खर्च	जमा	हाथ में	कुल जमा
288 12 4½	43 4 6	99 2 3	167 0 3	60 0 0	...	20 0 0	373 2 7½	4452 14 10½	550 2 6	5003 1 4½
12 10 6	5 1 6	31 12 0	97 9 6	21 4 4½	8 0 0	8 0 0	118 10 9	2737 4 0	280 15 1½	3018 3 1½
16 14 9	6 13 9	6 2 0	44 9 10½	90 12 0	3 2 3	3 2 6	98 5 9	1489 15 4½	191 1 0	1681 0 4½
...	4 7 6	1 5 0	...	...	...	...	...	...	...	1465 15 9
28 11 0	71 7 9	44 5 9	60 7 0	27 11 0	6 8 0	...	164 2 3	...	...	1980 4 3
...	13 6 3	3 12 3	1 0 0	31 7 0	...	3 0 0	32 10 3	1954 10 9	10 0 0	1964 10 9
...	46 8 9	13 0 6	7 4 0	192 0 0	2 1 0	1 4 0	220 13 0	3164 5 0	52 1 9	3216 6 9
...	22 3 6	7 4 9	44 7 3	33 15 0	4 0 0	5 0 0	141 4 6	1806 7 0	506 4 6	2312 11 6
30 11 0	44 12 9	50 7 9	111 5 9	215 12 6	...	...	374 10 0	6135 12 3	20 2 9	6155 15 0
...	27 3 3	79 15 0	133 13 10½	176 14 0	5 0 0	5 0 0	582 7 3	6205 8 4½	1440 1 4½	7645 9 9
31 2 3	24 6 0	36 11 3	172 7 9	133 2 0	12 0 0	14 3 6	199 8 10½	3245 3 7½	21 8 3	3266 11 10½
41 5 6	11 5 0	5 14 3	78 9 3	63 6 0	2 7 0	9 15 3	129 1 9	...	...	1244 1 6
14 6 6	17 14 9	9 5 0	7 1 6	150 12 0	3 1 0	1 15 0	140 11 3	1765 2 9	14 7 6	1779 10 3
...	12 0 0	0 5 0	10 0 0	97 0 0	...	...	149 8 6	...	...	624 10 1½
38 9 0	...	...	...	...	...	...	46 4 6	533 3 0	7 1 8½	540 4 8½
168 6 6	53 5 7½	2 5 0	10 0 0	...	...	...	626 12 10½	...	...	2217 15 3
33 2 0	2 7 6	6 9 0	...	...	3 3 0	3 1 0	56 7 6	...	...	3335 13 0
2 7 0	11 5 0	6 11 6	24 13 0	...	5 7 3	...	56 5 9	...	...	3283 3 0
5 9 6	27 4 3	17 0 0	5 0 0	...	...	...	3 15 6	...	...	2094 11 9
55 5 9	7 8 9	18 9 3	0 14 0	37 11 9	8 6 3	...	46 7 0	...	...	1126 8 3
...	9 8 6	22 0 0	12 0 0	...	...	...	17 0 0	1613 7 0	1 15 6	1615 6 6
555 5 6	181 8 0	60 10 0	100 6 3	992 4 0	22 11 6	30 7 9	1085 12 9	13760 13 3	6476 14 3	20237 11 6
1323 7 1½	663 14 10½	523 3 6	1088 13 3	2323 15 7½	85 15 3	105 1 0	4664 2 7½	48864 11 3	9572 12 2½	75810 0 4

J. LAKRA,
President.

L. JOJOWAR, Treasurer,
G. E. L. Church, Ranchi.
16th April '43.

614-
Telegrams and Cables:
"AIKYA, NAGPUR"

NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

Chairman: The Rt. Rev. The Bishop of Dornakal, LL.D.
Vice-Chairman: The Rev. John McKenzie, M.A., D.D.
Treasurer: The Rev. R. W. Scott, M.A., B.D.
R. B. Manikam, M.A., B.D., Ph.D. } Secretaries
The Rev. F. Whittaker, M.A.
Miss R. Ure, B.A., S.T.B.

NELSON SQUARE,
Post Bag No. 6 A,
NAGPUR, C. P.

Ref.No.R/998.

2nd September, 1943.

The Rev. J. Lakra,
Govindpur,
P.O. Jariagarh,
Dist. Ranchi. Bihar.

Dear Mr. Lakra,

I have now had an opportunity for very full consultation with Mr. Tiga, which has been most valuable. I have arranged tentatively with him that I shall visit Govindpur on the 29th and 30th of September during the annual Refresher Course for Pastors. I hope that these dates will commend themselves to you and I look forward with very great interest and pleasure to meeting the leaders and pastors of the Church.

It will be very helpful to me if I could have, before going to Govindpur, a full statement on the particular problems which you want me to discuss. So far as I understand it, these relate partly to finance and partly to Church administration. I should be grateful if you could let me have some details regarding your present financial position. Perhaps copies of financial statements might be made available and any other details which you think I should know. I should also find it helpful to have some comments on the general economic position of the people and the possibilities of improving the support of the Church by its membership. Details about salary scales and other arrangements relating to the full time staff of the Church would be very welcome.

With reference to the constitutional internal organisation of the Church, it would be useful if I could have a copy of your official constitution, accompanied by any comments on its working which you think should be before me.

I want, however, to make it quite clear that I am at your service to help in the consideration of any problems you care to put before me in connection with the life and work and future of your Church. I shall be able to consider only those things which you place before me and will, therefore, need as much guidance and as full information as you feel free to give me.

We shall also need to think out the procedure for the consultations during my visit and the preparation of a report upon it.

With kindest regards and trusting that this visit may be of real spiritual value to the life of the Church,

Yours very sincerely,

Ch. Raman

Telegrams and Cables:
"AIKYA, NAGPUR"

NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

Chairman: The Rt. Rev. The Bishop of Dornakal, LL.D.
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R. B. Manikam, M.A., B.D., Ph.D. }
The Rev. F. Whittaker, M.A. } Secretaries.
Miss R. Ure, B.A., S.T.B. }

NELSON SQUARE,
Post Bag No. 6 A,
NAGPUR, C. P.

Ref.No.R/988.

August 27, 1943.

Th. Surin, Esq., B.A., B.L.,
The Gossner Evangelical Lutheran Church,
RANCHI, Bihar.

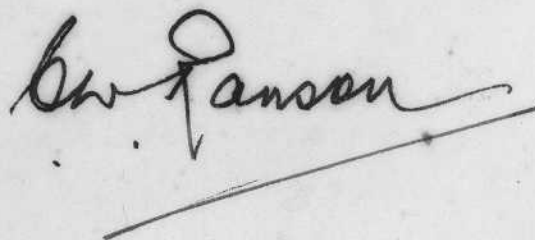
Dear Mr. Surin,

Thank you very much for your letter of the 23rd August. I have on my table another letter dated August 19th from the Rev. J. Lakra, in which the suggestion is made that I should postpone my visit to your area until the last week of November. Your letter just received suggests that I should visit Ranchi on the 7th and 8th of October. I am able to say definitely that the 7th and 8th of October are impossible dates, as I am due to speak at Jubbulpore from the 6th to the 9th of October. I am anxious to fit in with your convenience, and I will be glad to consider any dates which you and Mr. Lakra decide upon after consultation. It is, however, desirable that there should be local consultation both about the date of the survey and its scope. I would suggest that you appoint a small group of competent people to collect preliminary material regarding the financial position of the Church and the economic conditions of the Christian community. If this could be sent to me in advance, it would be a very great help. It may be necessary later to work out some sort of questionnaire in order to elicit fuller information, but I would like first of all to have a statement from your Church Council or a responsible Committee of the Council on the questions which you wish me to examine. If you are agreed that the last week in November is the best time for this visit, I shall try to fit in with that date. I am writing to Mr. Lakra today and will send him a copy of this letter for information.

I am looking forward to meet Mr. Tiga when he comes for the Executive. He is to be our guest, so I shall have opportunity of consultation with him.

With kind regards,

Yours sincerely,



4th October '43.

Dr. R. B. Manikam.
Secy. N. C. C.
Nelson Square, Nagpur. C. P.

On the 29th Sept., 1943, we were much surprised when we did not see Rev. Ranson amidst us. After due arrangement for his conveyance and halting at Khunti we left Khunti at 8½ p.m. for Govindpur and were anxiously looking for his arrival till the last moment of the next day.

This year there is a good number of Pastors who are attending refresher Course and also a good number of teachers who are taught side by side the Art of teaching Bible to the students. ~~Rev.J.J.P.Tiga~~
~~Fig.~~J.Lakra is the Head of the Pastors' refresher Course whereas Mr.J.Barla is the Head of the other one. Rev.J.J.P.Tiga is the common assistant. There is no complaint of any illness, from these two sorts of students, this year.

There was a joint meeting of the C.C., the Pastors and the teachers on the 2nd October 1943, to discuss the question of promoting better feeling and co-operation amongst workers of the congregational and Educational departments of the Church, and to find out means and ways for the same. Every one present seemed to be lively and happy and took part in discussion freely.

The Pastors are the maliks of the teachers within their respective jurisdiction, but they are unable to show themselves in intellect superior or even equal to the teachers and that's why they are often not respected and are disobeyed. Result is works of both suffer, Church income decreases and the Congregational workers are ill paid.

P. T. O.

The second fundamental cause is that the teachers were in a higher position in many ways than the congregation workers, and as the Pastors are maliks of Parishes and Ilakas, including schools, so naturally this trouble came into existence.

The third fundamental cause is that these two types of workers were treated differently. The teachers were paid higher and better pay whereas the Pastors were neglected rather left to their own fate - to their own earning.

The first two fundamentals were the causes which were responsible for the troubles in 1868-1870 A.D. and resulted in dividing the G.E.L.Mission into two parts and in the establishment of the Anglican Mission in Chotanagpur.

When Dr.A.Nottrott became President of the G.E.L.Mission after the above mentioned event, the Berlin Home Board changed the Mission policy at his advice. This policy was in existence till the creation of the Advisory Board in 1919 A.D.

The Advisory Board and the Church Council whose creation coincides with the creation of the said Board adopted a different ~~xxx~~ policy in as much as they divided these two departments of the Church. The Advisory Board became the Head of the Education Department, and master of the teachers who began to be paid handsome and higher salaries. The Church Council became the master of the Congregational Department, but was and is still unable to pay proper salaries to the congregational workers.

The Advisory Board disappeared, the Church Council became the sole master of both, but this arrangements are still in their full swim and hence the troubles in the Church. Of course the Advisory Board and the Church Council were justified then.

From the discussion it appears that it will soon be brought to an end, and there will be full co-operation and better feeling but the request of both Departments is that the Education qualification of the Pastors be raised immediately to balance up the departments.

From my study of the problem and experience I anticipated this and that's why I have already written that at list half a dozen B.A., B.D. men are required in this Church and they be from this very Church. The result will be the rapid progress of autonomy of this Church.

A small Committee of both the Pastors and teachers will be constituted this week to go into the problem deeper. It will submit its report and then officially the Federation will be approached for the needful. *I hope you will help us in this matter as an Indian.*

Yours sincerely,

The Secretary

Hony. Secretary,
G. E. L. Church.

2285/43/F- 38

18th Sept., '43.

To

The Rev. C. W. Ranson,
N. C. C. Office.
Nelson Square,
Nagpur.

Dear Rev. C. W. Ranson,

I am in receipt of your letter of the 2nd September 1943. Thanks for the same. I placed it in the Executive of the Church Council and the resolution is being send along with the following documents for your studies. Further materials will be supplied to you on the 29th at Govindpur. Please let me know at what time you expect to arrive at Khunti.

You shall have to get down from train at Chakradharpur and will get first Bus at 9 a.m. and the second at 10 a.m. The Buses run in these days without keeping time, so you shall have to make an enquiry about time. The Bus is available at the station. I hope to accompany you at Khunti on the 29th September at noon and then we shall proceed to Govindpur.

Extract from the Minutes of the C.C. Executive Committee held from 6-10 September, 1943.

Item 23 A (3) (ii)

"23 A. Any other competent matters :-

(1) --- --- --- --- --- ---

(3) Mr. C. W. Ranson's letter No. 988, dated 27-8-43 :-
The letter says that he is to visit Ranchi and he has called for specially two things viz - condition of the Church and the condition of the Christians :-

The following resolutions were passed :-

(1) --- --- --- --- --- ---

(ii) Resolved that the financial statements of the Church for the last three years be sent to him."

- Encl. (1) Financial statement of receipt & expenditure for three years viz. 1940 to 1942.
(2) One copy of Constitution of the G. E. L. Church, Ranchi.

Yours sincerely,

Th. S. Ram
Hony. Secretary,
G. E. L. Church.

23rd August,

4 3.

2038/43/F-38.

To

Mr. C.W. Ranson,
N. C. C.
Nelson Square, Nagpur, C.P.

Dear Mr. C.W. Ranson,

I shall be much glad if you kindly send me your plan of work/while you will visit this Church in connection with Economic problems of the Church. The retreat for the Pastors will be from 20-9-43 to 8-10-1943 at Govindpur, P. O. Jariagarh, Dist. Ranchi. We have given you the last two days i.e. 7th and 8th October, 1943. If you need more time that can be arranged, but kindly inform^{me} of your visit and need of longer time, if any.

Yours sincerely,

The Secy

Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

23rd August,

43..

2036/43/F-38.

To

Dr. R. B. Manikam, MA. BD. PHD.
Secy. N. C. C.
Nelson Square, Nagpur. C.P.

Dear Dr. R. B. Manikam,

In accordance to your circular letter No. nill, dated, the 30th July, 1943, I am herewith sending you two copies of the constitution of the G. E. L. Church Chotanagpur and Assam, Ranchi. Kindly acknowledge receipt of it.

I shall be much thankful to you if you kindly send me the names of all the Churches and Missions with the names of the President and Secretaries under the N. C. C. so that I may have their constitution, with a view to enable the Church Council to improve, and amend this constitution. This is urgent and of primal importance.

Yours sincerely,

T. L. Srinivas
Hony. Secretary,
G. E. L. Church.

BEMINZ/2C.

NATIONAL CHRISTIAN COUNCIL OF INDIA,
BURMA AND CEYLON

Nelson Square,
Nagpur, C.P.

30th July, 1943.

To
The Secretaries of Churches and Missions
in India.

Dear Sir,

Calls are coming in large numbers to our office for copies of -
Constitutions of Churches and Missions from bodies which are now
engaged in integrating the work of the Mission and the Church. We
should like to keep in our office a complete record of the various
Church and Mission Constitutions.

We shall, therefore, be much obliged to you if you would please
send us a latest copy of the Constitution of your Church or/and -
Mission. If you could spare us a second copy also we shall be most
grateful to you.

Thanking you,

Yours sincerely,

R. B. Manikam.
(R.B. Manikam)
SECRETARY.

No.1, Nandidroog Road, Bangalore Cantt.

Telegrams & Cables:

" AIKYA NAGPUR

NATIONAL CHRISTIAN COUNCIL

OF INDIA, BURMA AND CEYLON

~~Nelson Square, Nagpur,~~ 2nd June, 1943.

Dear Mr. Surin,

Thanks for the copy of your letter of the 26th May to Dr. Cannaday. I have read it with considerable interest.

Sincerely,

R.B. Manikam
(R.B. Manikam)
SECRETARY.

1993/43/F.38

19th August, 3.

To

The Rev.C.W.Ranson,
N.C.C.
Nelson Square, Nagpur.

Dear Mr. Ranson,

Your letter of August 2, thanks. I can see the necessity of holding the meeting of the N.C.C. towards the end of this year. I hope the meeting could be held without much difficulty.

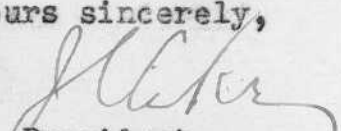
As to the Survey of the Gossner Autonomous Church, the Officers of the Church held a meeting where your letter was read. It was pointed out that the original proposal of the Survey, came from Dr. Manikam while we in a meeting at Ranchi were discussing the financial condition of the Gossner Church. The question was how to harness the financial capacity of the Church? The problem was to find a sound financial policy for the Church and to establish a financial system which should strengthen the autonomy of the Church. Along with this, creation of several positions of responsibility in the Church, was also discussed and Dr. Manikam brought up the problem of giving higher or wider education to some Pastors who would be trained to fill up the places of responsibility. This led to the discussion of larger districts in the Church, uniting several smaller ones. The meeting could not land anywhere on concrete grounds and so the necessity of the Survey in question. I have given you a very general background of the Survey, but I would request you to consult Dr. Manikam further on the subject.

The Officers felt that September would be too early for the Survey work. The Council of the Church sits in the first week of October and Federation Commission which includes Dr. Manikam, Dr. Cannaday and Bishop Sandegren, sits in the first week of November. We were wondering if the Survey could be conducted after the meeting of the Federation Commission, say the last week of November, for the Theological Commission of the N.C.C. sits in the second week of November, as it is understood.

Kindly let me hear from you at an early date. We shall certainly gather materials and statistics needed to make the survey as effective as possible.

With kind regards,

Yours sincerely,


President,
G. E. L. Church.

BBMINZ/2C.

Church Council
 Received...
 No. 66...
 Date... 21-10-42...
 File F...
 Reply No...
 Date...

NATIONAL CHRISTIAN COUNCIL
 of India, Burma and Ceylon

Nelson Square,
 Nagpur, C.P.
 9th October, 1942.

Ref. No. W.14/30.

- To
1. The Secretaries of Provincial Christian Councils
 2. The Principals of theological institutions
 3. The Heads of Missions and Churches.

Dear Friends,

On the other side of this sheet is an extract from the report of an informal meeting of the N.C.C. Committee on Theological Education which was held a short time ago.

You may be aware that the Tambaram meeting of the International Missionary Council proposed that there should be in each country an investigation of the state of theological education, with a view to determining whether sufficient provision is being made to create an adequate ministry (ordained and lay, men and women). This proposal has been considered by the National Christian Council, and arrangements have now been made for investigating theological education in India.

Questionnaires have been prepared

- (1) for the Principals of theological institutions,
- (2) for the Heads of Churches and Missions,
- and (3) for old students of theological institutions.

We are now circulating these questionnaires and should be grateful if you can co-operate by seeing that the right person fills in the answers and sends them to the Secretary, N.C.C., Nagpur, without delay. We should like to have these answers by the end of November at the latest.

✓ It has also been arranged for Regional Commissions consisting of three persons to visit the various theological institutions in the areas mentioned in the report. The leader of the Commission in each case has been appointed by the N.C.C. and we are asking the Provincial Christian Councils to nominate other suitable people, from whom we shall choose two to join the Commission. We expect that these Commissions will begin their tours early in 1943. At the end of their tour, before the end of April 1943, we hope it will be possible to arrange a Regional Conference of representatives of theological institutions, and Churches and Missions in the area.

I am now writing to ask

- (1) that Provincial Christian Council Secretaries should arrange, in consultation with their Executive Committee to submit a panel of names, two for each language area in which theological education is being carried on, and send these to me as soon as possible;
- (2) that Principals of theological institutions should answer the questionnaires addressed to them regarding their institution and return them to the N.C.C., Nagpur.
- (3) that Principals of theological institutions should kindly send out a copy of the questionnaire III. to old students who have been trained within the last 10 years and are now engaged in different types of work. (The answers may be returned direct to the N.C.C., Nagpur.)
- (4) that Heads of Missions and Churches will kindly send answers to questionnaire II. to the N.C.C., Nagpur, as soon as possible. I should be grateful also if they would kindly inform us of the names of any theological institutions not mentioned on pp. 411-417 of the Directory of Christian Missions and Churches for 1940-41.

Yours sincerely,

F. Whittaker

(F. Whittaker)
 SECRETARY.

Enc.

EXTRACT FROM THE REPORT OF AN INFORMAL MEETING OF THE N.C.C. COMMITTEE
ON THEOLOGICAL EDUCATION

1 Investigation of Theological Education in India.

It was agreed that we should proceed with the arrangements for the investigation of Theological Education in India on the lines already proposed.

Questionnaires I., II., and III. were approved, with a few amendments. Copies of these are attached to this report. It was decided that these should be sent to the N.C.C. Secretary, Nagpur, by the end of November, if possible.

Arrangements for setting up regional commissions of investigation should be as follows:

a. The following regions should be constituted for the purpose of the enquiry:

- (i) Assam, Bengal, Bihar, Orissa (22 Institutions)
- (ii) Bombay, Baroda (17 Institutions)
- (iii) Central India, Central Provinces (15 Institutions)
- (iv) N.W. India, United Provinces (25 Institutions)
- (v) Tamil area (27 Institutions)
- (vi) Telugu area (22 Institutions)
- (vii) Kanarese and Malayalam areas (10 Institutions)

b. Three "Commissioners" should be appointed to visit all Theological and Bible Training Institutions in these areas, one of whom should be nominated by the N.C.C. Theological Committee, and two chosen from the area itself. Each Provincial Council (or its Executive Committee) should be asked to submit a panel of names (two for each language in which theological training is being carried on), from which the N.C.C. Committee would appoint two persons.

The following tentative list of N.C.C. representatives was suggested for the areas indicated:

- (i) Bishop J.W. Pickett
- (ii) Dr. P. D. Devanandan
- (iii) Dr. R.B. Manikam
- (iv) Rev. E. Whittaker
- (v) Rev. G.H.C. Angus
- (vi) Bishop of Madras
- (vii) Bishop of Tinnevely

c. Copies of answers to questionnaires should be sent immediately on receipt to the Commissioners appointed for each area, with the comments of the N.C.C. Secretary. Plans should be made by the N.C.C. nominee on each regional commission for a tour of the area during the early part of 1943, in order to visit each theological or Bible Training Institution, to interview the staff and students and to gather information first-hand. Questionnaire IV. (for present students) might be used in interviews with students. Each regional commission should then draw up a tentative report and arrange for it to be discussed at a conference of representatives of all institutions and Churches and Missions in the area, to be held before the end of April 1943. One of the N.C.C. Secretaries should arrange to be present at each regional Conference, in order to ensure that the investigation covers the same ground in each area.

A meeting of the N.C.C. Theological Committee (with such co-options as are necessary to make it fully representative) should be held at the end of August 1943. It is likely that at least three days would be needed for this work. Substitutes should be appointed for any members unable to attend. The Committee's work would be to review the reports of all the regional Commissions and Conferences and draw up a report for the whole of India.

II.

QUESTIONNAIRE ON THEOLOGICAL EDUCATION

(N.B. Please answer the questions on a separate sheet).

TO THE CHURCHES AND MISSIONS.

- I. Describe the system of training an indigenous ministry in your area?
- II. What grades of institutions do you have and where?
- III. How is selection of students made and by whom?
- IV. How many congregations does your Church have and how many ordained ministers? What is the total number of Christians?
- V. Please give a list of the ministers and full-time lay workers engaged in Church work (evangelists, catechists, women workers, etc.) How many have been trained? Please mention type of training received.
 - (1) B.A., B.D.
 - (2) B.D.
 - (3) L. Th.
 - (4) Bible School.
 - (5) Theological graduates of post-matric standard.
 - (6) Pre-matric standard.
- VI. How many voluntary lay workers have you (men and women)?
- VII. What training is available for them?
- VIII. How are they supported? What is their salary scale? How is this paid, by congregation or from a Central Fund, from mission funds?
- IX. Are any of your congregations unable to pay an adequate salary to your pastors? What remedies are being applied or suggested?
- X. Is your Church getting the ministry it needs? Are existing facilities for training an indigenous ministry adequate? To how many Christians (or how many Christian families) does each ordained pastor minister?
- XI. What is being done for the spiritual and intellectual well-being of your pastors after they take up their work?
- XII. Has the subsequent employment of those trained in your Seminary been such as to call out their gifts and make the best use of their training?

Do you have a sufficient number of candidates for the ministry?
- XIII. Are the conditions and opportunities for service in the ministry of your Church such as to challenge the youth of your Church and lead them to take up the ministry?
- XIV. Would you favour co-operation in theological training? If so, what practical steps do you suggest?
- XV. What is the relationship between general educational and theological institutions in your area, Mission or Church?

25th January, 43.

To,

The Secretary,
N. C. C.
Nelson Square, Nagpur.

Dear Sir,

I am herewith forwarding the answers to the questionnaires sent by you to me to be answered. I tried my best to collect the figures of Chatechists and volundary laymen workers etc hence this delay. These figures were not in my office. I got some even yesterday. I was therefore not in a position to send you answers in time. I am really very sorry for this delay. I hope though sent lately, this will serve the purpose.

Yours sincerely,

The Surgeon

Hony. Secretary,
G. E. L. Church.

Copy to Rev.Pryce,Secy.B.C.C.

BBMINZ-3C
25-1-43.

I. The system of training an indigenous ministry in this Church :- The course is for four years. The applicants seeking admission in the Seminary are selected and the fittest are taken for training. The Testaments, Luther's Catechism, Confession Augustana, Church History, Dogmatic, Bible geography, Doxology, instrumental Music and Greek are among important subjects. Besides these, English and Hindi are also taught in order to impart good knowledge of these languages to the students.

The Seminary students are given practical lesson in Sunday Schools, which they are to conduct. The preparation of sermons are also taught to them, whereas Sunday services and specially the Evening and the children services are given to the final year students. The President or some pastor contributes in the Charbandhu (Church Magazine) an article entitled "Upadesh ki Taiyari" which gives a glimpse to the reader as to how a sermon is to be prepared.

This system has thus far yielded good fruit in the making of a minister in the Church.

II. The Seminary was located at the Headquarters of the Church, i.e. at Ranchi, but as the entire Compound has practically been occupied by the military department, now it has been transferred to Govindpur, an outstation of the Church. It is about 32 miles from Ranchi.

The student seeking admission in the Seminary is generally required to possess Matriculation certificate, but on account of absence of such students in some years, the students possessing less qualifications are also admitted. There is only one institution in the Church.

III. The selection of students is made by competition. The Church is faced with language troubles, as, more than four languages cover the field, so in selecting students language is taken as the basis of selection. The selection is made by the President of the Church with the help of a subcommittee, the subcommittee submits its report in the Church Council, which finally selects the students. In doing so the Church Council may approve the selection of the subcommittee or it may select a fresh one from amongst the applicants.

IV. There are 22 Ilakas in the Church. An Ilaka is consisted of one Parish or more than one Parishes. There are 60 Parishes in the Church; which two Parishes are in C. P., nine in Orissa, seven in Assam and forty-two are in Bihar. There are 68 ordained ministers in the Church and there are more than 150000 souls in the Church.

V. (A) Ministers :-

1.	Rev. Amus Bara.	35.	Rev. Lucas Topno. I
2.	Rev. Anandmasih Topno.	36.	Rev. Lucas Topno. II
3.	Rev. Benjamin Minz.	37.	Rev. Luther Bagralla.
4.	Rev. Christ Bimal Minz.	38.	Rev. Luther Ekka.
5.	Rev. Christ Bilokan Ekka.	39.	Rev. Luther Jojowar.
6.	Rev. Christ Kalyan Vengra.	40.	Rev. Luther Kongari.
7.	Rev. Christ Kalyan Guria.	41.	Rev. Mansidh Topno.
8.	Rev. Christ Kumar Daud Soy.	42.	Rev. Mansidh Hemrom.
9.	Rev. Christ Maghan Lakra.	43.	Rev. Mansukh Manki.
10.	Rev. Christochit Guria.	44.	Rev. Marcos Sanga.
11.	Rev. Christochit Topno.	45.	Rev. Masihdas Lakra.
12.	Rev. Christochit Horo.	46.	Rev. Nathaniel Mundu.
13.	Rev. Christ Royan Topno.	47.	Rev. Nainsukh Tirkey.
14.	Rev. Daniel Horo.	48.	Rev. Nichot Ekka.
15.	Rev. Daud Soreng.	49.	Rev. Peter Khalkho.
16.	Rev. Dharmdas Guria.	50.	Rev. P. C. Punoria.
17.	Rev. Dharmdas Kujur.	51.	Rev. Paulus Beck.
18.	Rev. Eliazar Ekka.	52.	Rev. Paulus Parti.
19.	Rev. Eliazar Kindo.	53.	Rev. Samuel Bage.
20.	Rev. Habil Topno.	54.	Rev. Samuel Hemrom.
21.	Rev. Hanukh Minz.	55.	Rev. Samuel Tirkey.
22.	Rev. Immanuel Kujur.	56.	Rev. Santosh Horo.
23.	Rev. Immanuel Lakra.	57.	Rev. Santosh Surin.
24.	Rev. J. J. P. Tiga.	58.	Rev. Sudarshan Lakra.
25.	Rev. Jiwan Tirkey.	59.	Rev. Silas Bage.
26.	Rev. Joel Lakra.	60.	Rev. Silas Horo.
27.	Rev. Johan Kujur.	61.	Rev. Suleman Bage.
28.	Rev. Johan Topno.	62.	Rev. Suleman Kula.
29.	Rev. Johan Toppo.	63.	Rev. Suleman Sarkar.
30.	Rev. Johan Marala.	64.	Rev. Thomas Topno.
31.	Rev. Johan Tiru.	65.	Rev. Urbanus Kujur.
32.	Rev. Kushalmay Topno.	66.	Rev. Yakub Bage.
33.	Rev. Laurentius Kujur.	67.	Rev. Junas Dang.
34.	Rev. Laurentius Lakra.		

x

(1)	M.A., B.D., S.T.M. -----	1
(2)	B.A., B.D. -----	None
	B.A., L.Th. -----	1
(3)	B.D. -----	1
(4)	L.Th. -----	3
(5)	Bible School -----	None
(6)	Theological graduates for post Matric standard -----	None
(7)	Prematric Standard -----	61
Total		67.

(B) Candidates :- There are three candidates for ordination :-

1. Mr. Junas Barla, M.A., B.D., Dip-in-Ed.
2. Christ Nanjan Horo -- undermatric.
3. Mansidh Kindo ----- undermatric.

(C) & (D) :- There are ⁵⁸⁸610 Catechists of whom 43 are volunteers and ⁵⁴⁷567 are paid and 19 Bible women (female catechists) in the Church. (545)

VI. There are no voluntary lay workers in the Church. *other than voluntary catechists stated in V C. & D. above.*

VII. The ministers can be employed and are ^{employed} ~~employed~~ for all ministerial works i.e. for the preaching of the Gospel, administering sacraments, solemnizing marriages etc. Each of them is to administer the particular congregation i.e. Parish or Ilaka allotted to him. Besides a Pastor can be employed the work of a layman even, when necessary such as Headsupervisor of the Church Schools, Headmaster of a School, Secretary or Treasurer of the Church Etc. etc.

VIII. The pastors are supported by the income of the congregations such as Sunday service offerings, Church contributions etc. etc. The salary scale is Rs. 30/- p.m. for Under-Matriculいたes; Rs. 40/- p.m. for L.Th.; and Rs. 50/- p.m. for B.D. and B.A., L.Th.

The President and the Treasurer of the Church, the Principal of the Seminary and the Headsupervisor of the Schools are paid by the American Subsidy which the Church is now receiving.

IX. Most of the congregations are not able to pay adequate salaries to their Pastors. They are getting proportionately in the ratio of their scale. Two congregations are wholly supported by the Central funds. No remedy is being applied at present, but it is suggested that strict control of the finance of the Church will improve the condition of the Church to some extent. At any rate it needs outside monetary help.

X. The Church is getting the ministry inadequately. Ministers must be at least of Matriculate standard.

The facilities for training an indigenous ministry is not adequate. There is no sufficient training in Practical Theology and no training in comparative Theology. The students are not well brought up in the line of Autonomy and self supporting. The result is that the congregation is not well administered and so yeilds less income.

XI. Every year Refresher course is held for three weeks for the Pastors and they are in direct control and supervision of the Church Council and Mahasabha (the Annual General Conference of the Church. This is the Supreme Lagislative Adminstrative Body of the Church.).

XII. Yes.

We have no sufficient number of candidates.

XIII. The financial condition of the Church is bad, so though the opportunity is given to the youth but only few come forward to offer themselves to ministry.

XIV. Yes. We should galdly co-operate in Theological training. We shall send students for Theological training. The institution should be two; one for Matriculate or Intermediate standard and the other for the Post graduate students. These institutions must be most centrally situated for the better facility for all students from every parts of India, Burma & Ceylon. If possible staff may also be from different Churches and Missions with a view to give facilities for the unification of all the Churches and Missions so as to make one complete and indegenous Church in these contries; but, efficiency must always be given the first place in selecting staff members. Let there be a contribution also from all Missions and Churches according to abilities for the upkeep of these institutions.

XV. In our Church general Education is for the preparation to enter into the Theological institutions which are professional and vocational.

The Surin
Hony. Secretary,
G. E. L. Church.

BBMINZ-3C
25-1-43.

38

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nelson Square,
Post Bag No.6 A,
Nagpur, C.P.

Ref.No.R/90/563.

22nd April, 1943.

To

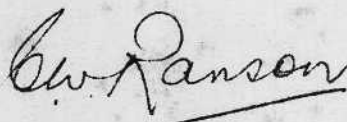
The Officers of Churches and Missions in India.

The accompanying Statement on "The Relation of the Older and Younger Churches in the Task of the Church in India" has grown out of discussions which have been held in India, over a period of years, on the subject of Church and Mission property. An earlier document, containing the findings of a Conference, held under the auspices of the National Christian Council in 1939, was communicated to Missionary Societies in the West some time ago. The opinions of these Societies have been received; and the present memorandum is an attempt to embody, with the original findings of the India Conference on Church and Mission Property, further suggestions which have been received, and to relate the whole subject to the broad spiritual principles which must govern the Christian enterprise. The Executive Committee of the N.C.C. has directed that this revised memorandum be circulated among Churches and Missions in India "as a tentative and confidential statement".

In accordance with this direction it is now communicated to the Officers of Churches and Missions with the request that it may be placed, as soon as possible, before the appropriate authority in each Church or Mission for consideration and comment.

Copies are also being despatched, through the Officers of the International Missionary Council, for the information of Missionary Societies in Great Britain and North America.

I shall be grateful to receive, as soon as they are available, any opinions and suggestions which discussion of the memorandum may elicit.



(C.W. Ranson)

Secretary, National Christian Council.

Copies to

The Rev. Dr. William Paton, Secretary, International Missionary Council, London.

and

Miss Sue Weddell, Secretary, Foreign Missions Conference of North America, New York.

THE RELATION OF THE OLDER AND YOUNGER CHURCHES
IN THE TASK OF THE CHURCH IN INDIA

In September 1939 the N.C.C. held a conference at which six findings were framed on the subject of Church and Mission property. These were communicated to Missionary Societies in the West. The opinions of these Societies have been received, and it is now necessary to revise the findings in the light of these opinions and in the light of the more general principles which must govern all Christian work. It has been suggested that certain principles should be accepted and the following tentative statement is submitted for the consideration of Churches and Missions concerned.

I. General Principles:

1. In God's providence, the Churches in the West were instruments in bringing the Gospel of Christ to India and to other parts of the world.
2. Responsibility for the missionary task at first lay entirely on the older Churches, and all the work and the money contributed and the property built therefor were controlled by them through Mission Boards and their Missionaries on the field.
3. However, as soon as converts were won, this responsibility was shared by them also, and by the united efforts of Western Churches, their missionaries and the converts, younger Churches were organised. The nurture and extension of these Churches then became the primary concern of the missionary organisations.
4. Evangelisation of the world is the God-given task of the whole Church - the younger as well as the older Churches. Experience shows that for the spiritual well-being of the younger Churches it is absolutely essential that this joint responsibility should receive the earliest recognition.
5. The ultimate goal of all missionary work is that the indigenous Church should become competent and willing to bear the entire responsibility for all the tasks now undertaken in this country by both the older and younger Churches and also should bear its share of responsibility for the evangelisation of the world.
6. It may take time before the indigenous Church assumes full responsibility, but it is essential that, from the earliest stages, everything should be done by the older Churches to place the indigenous Church on the road leading to this goal.
7. Some Missions have already transferred the direction and administration of the whole of their work to the Church organisation in the area; others have transferred, in varying degrees, certain activities to the Church while retaining the rest under their own control; some others, for various reasons, have not transferred any of their activities to a Church organisation. It is the conviction of the N.C.C. Executive Committee that all departments of work hitherto conducted by Missions should be carried on in closest association with the indigenous Church, and as departments of its activity. Where the direction of the whole work has not yet been transferred to the indigenous Church there should be an organisation, answerable to the Church, but fully representative of the Church and Mission, which will be responsible for the administration and direction of the whole enterprise.
8. The manner in which this adjustment of organisation is made will depend, to a great extent, on various circumstances, such as the ecclesiastical polity of the Missionary Society, the development and size of the younger Church and the religious and cultural nature of the area in which the Church is founded. While the N.C.C. Executive Committee is fully aware of these differences, it is their considered opinion that this readjustment of organisation should not be delayed too long. Undue delays enfeeble and impoverish the Church and often destroy the harmony that ought to exist between the older and younger Churches.
9. Naturally the first tasks to be transferred to the younger Church are the nurture of the Church and local evangelism and parochial elementary education. There are some activities which may be transferred at a later stage, such as Middle School Education, Boarding Institutions, Institutions for training ministerial and

lay workers of the Church, High Schools which train Christian youth and also act as a Christianising force in the district, philanthropic activities and, finally, Higher Educational Institutions for young men and women. These tasks may, for a time, require that the Missionary Societies should assist the Church in personnel, finance and counsel, and this assistance should be ungrudgingly given in every possible way, the missionaries taking their share and place as ministers and servants of the Church. This need for assistance, however, should not be made an excuse for delay in readjusting the organisation in such a way as to demonstrate clearly the partnership of the older and younger Churches in the common task.

II. Suggestions Regarding Property:

The enunciation of these principles, if approved, involves consideration of the property held by the Missionary Societies for the purpose of carrying out the objects for which Churches and Missions exist. The following suggestions are therefore made for the consideration of Churches and Missions concerned:

1. That Church and Mission Property be classified as follows:
 - (i) Churches, Parsonages, Church Halls, Parish Schools, Institutions for training ministers and other Church workers, and other Institutions directly serving the Church.
 - (ii) All residences of Missionaries from the older Churches, except such as are used by or for Institutions in category (i) and are necessary for their success.
 - (iii) All property in use for the other tasks outlined in I,9 above; namely, Institutions for higher educational and philanthropic work.
2. That property in category (i) should be transferred as early as possible to the younger Church to be held by Trust Associations constituted and incorporated for the purpose.
3. That properties in category (ii) may be held and, if considered necessary, managed, either by the Missionary Societies or by Trust Associations of the Church, provided that in case they are no longer needed by the Society they will not be sold or disposed of without full consultation.
4. That properties in category (iii) should be the common concern of the Church and the Missionary Society, and probably could best be held by special trusts in India. In case any building can no longer be used for its original purpose, or is not otherwise required by the younger Church, its sale, if agreed upon by both parties, may be proceeded with.
5. That in dealing with the proceeds from the sale of properties under categories (ii) and (iii), liabilities should be taken into account along with assets. The liquidation of property debts incurred by Mission Boards in India, or abroad, in the furtherance of their missionary purpose would seem to be a legitimate charge on property sales in India: the question of what proportion, if any, should be allocated for this purpose, could be mutually agreed upon by the bodies immediately concerned. That part of the proceeds allotted for the general funds of the Missionary Societies should be recognised as an offering by the Church in India for the world-wide missionary enterprise of the Societies.
6. That whenever property is transferred from a Missionary Society it should be not to a local congregation or group but to a responsible Board or Trust Association, constituted on a basis sufficiently wide to provide adequate protection.
7. That the National Christian Council investigate the possibility and desirability of organising a Trust Association to hold properties that Churches or Missions may desire to vest in them for Trust purposes.

22
7/15-43.
From

The Right Reverend The Bishop
of Chota Nagpur.

Bishop's Lodge,
Ranchi.
27th May 1943.

N O T I C E

Bishop Pickett will be visiting Ranchi in the course of his survey of Theological Education during the week 13th to 19th June 1943.

There will be a Regional Conference for Chota Nagpur on the subject at Bishop's Lodge, Ranchi starting at 10 a.m. (standard time) on Wednesday 16th June.

If accommodation is required on the 15th and 16th June this can be arranged in the S.P.G. Mission Compound by correspondence with the Rev: H. Mc D. Wilson, Bishop's Lodge, S.P.G. Mission, Ranchi.

Sd/- † Noel Chota Nagpur.

1390/43/F-38.

29th June '43.

To

Dr. R. B. Manikam, MA. BD. PhD.
Nelson Square, Nagpur, C.P.

Dear Dr. R. B. Manikam,

The letter of yours dated the June 1943, has disclosed the members of the Gossner Committee and also the name of the Chairman of this Committee. Thanks for the same. I did not know till then that the Rt. Rev. Bishop Sandegren of Tranquebar is also a member of this Committee. I once again thank you for this enlightenment.

When I took over charge of the Secretariat of the G.E.L. Church in May 1943, the Church was divided into many institutions. These institutions had nucleus of independency in themselves and were only united and made a part of the Church in the highest body, the Mahasabha of the Church. The Ilakas are loosely interconnected, in some cases even Parishes of the same Ilaka (Church District) are independant of one another. The Gossner High School and its sister institution the Bethesda School were independant. They had practically no connection with the Church and its Council, save and accept, both are fed by the Church, both are freely using the Church buildings for classes and for the purposes of accomodating students and staff-members; church grounds for games are being used by both. These institutions have been till now represented in the Mahasabha, and have been giving their annual reports to the Mahasabha. These reports content almost all informations, minus management and finance of the school, and here is the mystery. The Takarma began to take the same path but it was successfully checked in time.

You know fully well about Gossner School, but it is yet to be seen, which is the pioneer of these two institutions in this matter, either Gossner followed Bethesda, or Bethesda followed Gossner. In these two institutions Church Council has all the proprietary rights, powers, privileges and authorities, but in practice they were disputed, rather denied. They were independant, less in name.

In September 1942, and again in October 1942, the C.C. began to assert its proprietorship in practice in Bethesda also and at last succeeded in subjugating it. The Mahasabha of May 1943 has completely subordinated the Bethesda under its Executive the Church Council. The Headsupervisor of the Church schools has become now the Headsupervisor of the Bethesda School and Ex-officio Chairman of its Managing Committee.

The Missionary Council is now out of existence on account of the absence of the Missionaries. There is possibility that even if the Missionaries return, perhaps this will be abolished in near future.

P. T. O.

This present Council is trying its best, to do away with all kinds of independences within the Church with a view to build up a solid Autonomous and indigenous Church preferably under Indian leadership. With this aim we are labouring and we welcome co-operation and from all.

At present this is the most appropriate way we think to be useful for the development of the Church in Autonomous line and to mobilise all the resources of the Church for the propagation of the Word of God. We have already started evangelising campaign in three different places and there are good signs of success in all the three enterprises.

The Takarma M.E. School, has been raised to the Matriculation Standard. Till now the School is self-supporting.

We earnestly need your help and ~~xxxx~~ we hope that you will join us in prayer to God for our success in our endeavours in uniting, consolidating and developing the Church and making it a truly evangelising body for the Lord Jesus Christ.

Yours sincerely,

T. Shwini

Hony. Secretary,
G. E. L. Church.

BBMINZ/2C.

1159/43/F-38.

2nd June,

43.

The undermentioned document is forwarded to Dr.
R.B.Manikam for information

Th. Suwini

Hony. Secretary,
G. E. L. Church.

Extract from the Minutes of the Mahasabha of the
G.E.L.Church in Chotanagpur and Assam held at Burju
from the 3rd to the 6th May, 1943.

Vote of Thanks.

" X. The Mahasabha or the Annual General
Conference of the G.E.L.Church which had its sessions
at Burju from the 3rd to the 6th May, 1943 thanks Dr.
R.B.Manikam for he has always been a staunch companion
of the Autonomy of this Church and his advice in this
connection has always been invaluable."

BEWINEZ-2C.

2-6-43.

1153/43/F-38.

2nd June,

43.

The undermentioned document is forwarded to the
President ~~Secretary~~, Bihar Christian Council for information

T. L. Sen
Hony. Secretary,
G. E. L. Church.

Extract from the Minutes of the Mahasabha of the
G.E.L.Church in Chotanagpur and Assam held at Burju
from the 3rd to the 6th May, 1943.

Vote of Thanks.

" IV. The Mahasabha or the General Conference
of the G.E.L.Church which had its sessions at Burju
from the 3rd to 6th May 1943 thanks the Bihar Christian
Council for it guards and protects the rights and
privileges of this Church within the Province and it
coordinates and unites various Protestant Churches and
Missions in the Province and thereby fosters and
promotes love and fellowship to-wards one another."

BEWINZ-2C.

2-6-43-

1151/43/F-38.

2nd June, 43.

The undermentioned document is forwarded to the Secretary, National Christian Council of India, Burma and Ceylon for information

T. S. Srin
Hony. Secretary,
G. E. L. Church.

Extract from the Minutes of the Mahasabha of the G.E.L. Church in Chotanagpur and Assam held at Burju from 3rd to 6th May, 1943.

Vote of Thanks.

" II. The Mahasabha or the Annual General Conference of the G.E.L. Church which had its sessions at Burju, from the 3rd to 6th May 1943 thanks the National Christian Council of India, Burma and Ceylon for its timely advice and help to this Church whenever needed, and hopes that the N. C. C. will do its utmost to render help to enable this Church to preserve autonomy and to develop it to its fullest perfection."

BBMINZ-2C.
2-6-43.



Mr. Th. Surin, B.A., B.L.
Hony. Secretary,
The G.E. Lutheran Church,
G.E.L. Compound,
Ranchi, Bihar.

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

Memo No. 1073-84/43. Dated Ranchi, the 31st May, 1943.

The undermentioned document is forwarded to all the C.C. members of the G.E.L.Church for information and guidance *opinion*

T. L. Shriv
Hon'y. Secretary,
G. E. L. Church.

Extract from the letter No. R/90/563, dated 22nd April, 1943 from the Secretary, National Christian Council regarding The Relation of the Older And Younger Churches in the Task of the Church in India.

" II. Suggestions Regarding Property :-

... ..

7. That the National Christian Council investigate the possibility and desirability of organising a Trust Association to hold properties that Churches or Missions may desire to vest in them for Trust purposes."

No.1,Nandidroog Rd.,Bangalore Cantt,S.India.

Telegrams & Cables : NATIONAL CHRISTIAN COUNCIL
" AIKYA NAGPUR "

OF INDIA, BURMA AND CEYLON

Nelson Square, Nagpur, 22nd May, 1943.

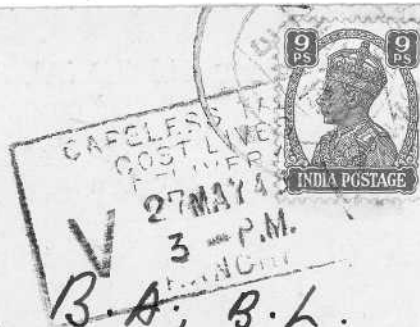
Dear Mr. Surin,

I have read with considerable interest your statement on the Mahasabha, 1943. Thank you for sending me a copy. I shall be interested to know the history of circumstances that led to the termination of the Agreement of your Church with the Berlin Board. You may write a confidential letter to me on this subject.

Yours sincerely,

R.B. Manikam

(R.B. Manikam)
SECRETARY.



Mr. Th. Surin B.A.; B.L.

Hony Secretary, Goswami Lutheran
Church

Ranchi, Bihar

M. H. Swin

Bihar Christian Council

Programme of the Eighteenth Meeting of the Council to be held at the Baptist Mission, Patna, February 24th to the 26th, 1943.

President -----
Rev. Philip John.

February 24th

11-30 A.M. The Executive Committee will meet, and other committee as called by their conveners.
2-30 P.M. COUNCIL SESSION
Preliminaries President's Address.
Secretary's report Minutes of Executive Committee.
Devotional Session.
Report on Evangelism. Spiritual Care of Christians in troops.
5-30 P.M. The Christian Home. Paper by Miss A.M. Tuff.
Education Committee's report.

February 25th

10-00 A.M. Reading Minutes.
A discussion of the Findings of the Shahabad, &c Survey.
Devotional Session.
Hindi Literature Committee report.
Adult Literacy Committee report.
Temperance Committee report.
2-30 P.M. Isolated Christians in Industrial Areas.
Devotional Session.
Matters referred from the N.C.C. and the Executive Committee.
5-30 P.M. Church Union - Report on Progress.
Medical Matters. Report on Christian Conventions.

February 26th

10-00 A.M. Reading Minutes.
Proposed Conference on New Order in the East.
The Auditor's report. The Treasurer's report.
Report of Nominations committee.
Any other business.
Devotional Session.

- Note: (1) Miss A.M. Tuff, The Baptist Mission, Lodipur, Patna is the hospitality secretary. All who require accommodation are requested to write at once to Miss Tuff.
(2) Charges for accommodation will be at the following rates:-
European style - Rs 3/- per day; Indian style Rs 1/8/-.
Kindly indicate when writing to Miss Tuff which you require.
(3) When you know who your hostess will be kindly send word intimating the time of your arrival in Patna and if you cannot stay the whole time advise her of the time of your expected departure.
(4) Your host will be able to tell you where the Council meetings are to be.
(5) The treasurer will be pleased to receive affiliation fees at the council.
(6) Kindly send a card to the Secretary advising him whether you intend to be present at the Council meetings or not.

R.P. Pryce, (Secretary)
P.O. Nawa Bhandaria,
Palamau

4/2/43

BIHAR CHRISTIAN COUNCIL

Executive Committee

The Rt. Rev. G. N. L. Hall
The Rev. J. Stosch
Mr. J. C. Christie
Mr. S. K. Roy
Dr. M. W. Anderson
Miss M. Stevens Guille

The Rev. S. W. Law
The Ven. E. F. Syngé
The Rt. Rev. S. K. Tarafdar
Mr. M. R. Dey
The Rev. J. J. P. Tiga
The Rev. J. Lakra

President: The Rev. P. John, Baptist Mission, Patna
Vice-President: Miss A. M. Tuff, Baptist Mission, Patna
Treasurer: The Rev. G. M. Massey, Methodist Church, Arrah
Secretary: Mr. R. P. Pryce, P. O. Naya Bhandaria, Palamau

Church Council
Recorded... <i>Letter</i>
Register No. <i>75</i>
Date... <i>4-2-43</i>
Office... <i>F. 38</i>
Jan February 1st. 1943...

Th. Surin, Esqr.,
G.E.L. Church,
Ranchi.

Dear Mr. Surin,

I have to acknowledge two letters from you. The first containing your replies to the Theological Questionnaire of the N.C.C. I have sent on to Mr. Whittaker, Nagpur. The second- your no. 219/43/R-38 dated Jan. the 27th arrived to-day. Many thanks.

I am enclosing with this 2 copies of the B.C. Council programme, one for you and one for Mr. Jojowar. I am very grateful that you have secured him to speak in the Council on "The Church in the Industrial Areas". He must take no notice of the title I have put on the programme. His subject will be "The Church in the Industrial Areas". We want him to speak about the special difficulties and problems of the church in the Industrial Areas, and how the church is meeting them. Also if there is any extension work, like welfare work, religious education work that the church ought to be doing but isn't doing, how these can be developed. The problem of the isolated Christian in the Industrial area is only one of the many problems, but we want him to suggest how this can be overcome. His address should be planned to take about 20 minutes. I think this subject will draw a large discussion and time for that must be reserved.

I have sent a copy of the programme to Mr. J. Lakra.

I thank you for your comments and information about marriage rules in your Church, about "adhbatai". I shall expect you to take part in the consideration of "The Spiritual care of Indian Christian Soldiers." I have not been able to get any very helpful information from the military chaplains.

With greetings,

Yours sincerely,

R. Pryce

Telegrams & Cables:
"AIKYA NAGPUR"

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Nelson Square, Nagpur... 30th January, '43.

Ref.No.W/14/117;

Dear Mr. Surin,

This is to acknowledge with thanks receipt
of your letter dated 25th January, regarding the
survey of theological education in India. I am
very grateful to you for the information you have
sent.

Yours sincerely,

Ruth Urs

For Rev. F. Whittaker.

1/2/43

Church Council
Received
Date... 1-2-43
No... E-38

117



Th. Surin, Esq., B.A., B.L.,
Hony. Secretary,
Gossner Evangelical Lutheran Church,
R A N C H I, Bihar.

38

N. C. C. OFFICE,
Nelson Square,
Nagpur, C.P.

9th October, 1942.

DAY OF PRAYER FOR INDIA, BURMA AND CEYLON.

NOVEMBER 29, 1942.

Dear Friend,

Once again we ask for the co-operation of your Church in the observation of the Annual Day of Prayer for India, Burma and Ceylon, which, as in former years, is arranged for the first Sunday in Advent. Never was there a time when the prayers of the faithful were more sorely needed than to-day.

We enclose a copy of the "Call to Prayer" which has been issued for use in connection with this day. Further copies can be obtained in English from the Office of the National Christian Council, Nagpur, C.P., or, both in English and in the languages of your area, from the Secretary of your Provincial Christian Council. Will you please let us know your requirements?

This is the one occasion in the year when an appeal is made for a special offering on behalf of the work of the National Christian Council. It is hoped that every congregation will respond generously to this appeal by a special collection, either on the Day of Prayer or on some other suitable occasion. Amounts contributed may be forwarded to the Secretary of your Provincial Christian Council, or to the Treasurer, N.C.C. Office, Nelson Square, Nagpur, C.P.

A "Burma Fund" has recently been opened in aid of the Church in Burma and to assist in re-establishing Christian work in that country as soon as opportunity arises. Additional gifts may be specially allocated to this fund.

Further copies of this letter can be obtained or will be distributed on request. We ask your help in making this Call to Prayer widely known.

Yours sincerely,

F. Whittaker

(F. Whittaker)
Secretary,
National Christian Council

R. P. Royce

Secretary,
Provincial Christian Council.

For Such - - -

- - a Time -

- - - As This

The British & Foreign Bible Society exists for one single object, to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with the translation, publication and circulation of that Book which is the heritage of every man. Although the Society was born in the crisis of a great war, it has never passed through more fateful days than these. Once again there is darkness over the earth.

In every corner of the immense field of conflict the Bible Society labours tirelessly and without ceasing, to provide the Word of God's peace. Humbly and thankfully we would say that this awful struggle has been used as providing unique opportunities. Among the members of our Fighting Forces and those of our Allies, millions of copies of the New Testament have been distributed. Many of those little books have been carried through bayonet charges, bombing attacks, and submarine feats of daring. Upon the blood-stained fly-leaves, dying hands have traced their last messages to mother or wife. In the daily presence of death, the Bible seems dearer, its message more comforting and inspiring, its guidance more sure than ever before. Yes, the Word of the Lord is precious at such a time as this. The present demand for more New Testaments is both great and urgent and editions are being prepared in India for further distribution.

At such a time as this we are all breathing something of the heroic atmosphere in which the great pages of Scripture were originally written. For we too have learned the meaning of agony and self-surrender, of stern preparation and suspense, of hearts broken and lives freely and proudly laid down. We are living in a world of sacrifice, wherein things unseen and eternal reassume their reality. There is only one Book which can speak to the heart of such a world—the Book whose language is a cry that God's warfare is accomplished, that man's iniquity is pardoned. The Bible is the Book for all time and especially "for such a time as this."

*WILL YOU HELP US TO PROVIDE THE BIBLE
FOR EVERY MAN ?*

What shall I render unto
the Lord for all His benefits
towards me?

Ps. cxvi 12.

God loveth a cheerful
giver.

11 Cor. ix. 7.

Freely ye have
received freely give.
Matt. x. 8.

Date	Name of contributor	Amount		

N. B.—Kindly write your name clearly to enable us to acknowledge your gift correctly in our report.

All gifts should be sent to the Secretary, Bible House,
23, Chowringhee Road, Calcutta.

A CALL TO PRAYER FOR INDIA, BURMA AND CEYLON, ADVENT SUNDAY, NOVEMBER 29, 1942

For over three years of World-war, India, Burma and Ceylon have been strangely sheltered from the storms which have swept over other lands. But with the coming in of 1942, a new chapter opened. 'India, Burma and Ceylon' now no longer form a unit, within which communications are free and rapid; the middle number of the trio, Burma, has 'vanished into the silence'. Not more than two or three overseas missionaries, so far as we know, are left there; and the Church in Burma is hidden from us by a veil which at present is impenetrable. Ceylon, though still linked with India, is less accessible than before, and has become one of the front-line bastions of the war. India, though outwardly little scarred as yet, has undergone a great transformation, from security to terror, anxiety, and has been passing through the gravest internal crisis that she has known since 1857.

Here is plenty of material for prayer and intercession; so much, indeed, that it is hard to know what is the first claim upon us.

Yet surely we cannot be far wrong in giving the first place in our intercessions to the Church in Burma. Could any of us have imagined, a year ago, that by Advent-tide, 1942, the National Christian Council of

India, Burma and Ceylon would have lost all contact with one of its three component parts? Yet that unbelievable thing has happened. And as we think over the tragedies of that loss, our heart goes out to our Christian brethren who remain in Burma. How they are living, what they are suffering today, none of us knows in detail. We know that many of them suffered the horrors of bombardment and the terrors of flight; we realize that all of them are today experiencing the strangeness of life under new and alien masters, who are not likely to be very favourable to a community which they will regard as having been fostered by the special patronage of their enemies. For Burman and Karen Christians alike, in their new life 'behind the veil', we are in duty bound to pray.

Then, must we not remember the refugees, Indian, British and Anglo-Burman? Some of us have met them and have heard from them tales of hardship and heroism stranger than fiction. Many a Christian corpse has lain unburied by the side of the mountain-paths of Arakan; and many a Christian body has reached India, just alive indeed, but weakened almost to the point of death by sufferings and sorrows beyond imagination. Now that they are 'strangers within

our gates', let us pray both for them and for ourselves—for ourselves, that we may offer them generously the help which they need for body and soul, and for them that they may have grace to receive this help in the Christian spirit of courtesy and gratitude; so that giver and receiver may alike act as 'stewards of the grace of God', and be enriched thereby.

Next, must we not remember our brethren in Ceylon and in the coastal areas of India, where the danger of bombardment or invasion is imminent, and life is full of strain and stress; where clergy and people are liable at any time to be called upon to evacuate their homes at a moment's notice, and flee to areas of less danger? They need our prayers, for courage, patience, self-control and faith.

Nor indeed is there any part of India where life is free from anxiety and distress. Everywhere the people are needing guidance and courage; and herein is a challenge to the Christian Church to meet this need with a message that truly comes from God.

Besides the unprecedented danger to India from foes without, there is the added tragedy of strife within. And this too brings a perplexing challenge to the Christian Church, its leaders and people. To maintain an attitude of philosophic detachment would surely be unworthy of a religion which claims to be a religion of redemption from sin and suffering. On the other hand, it would be impossible for the Church, as a body, to 'take sides' either with Government or its opponents; for her members are deeply and conscientiously divided among themselves, in

their attitude to the present struggle. Some things, however, the Church must strive to do—to insist upon the duty of truthfulness and fairmindedness towards friend and foe alike; to abstain from violence, not only in deed, but in word and thought; to seek, in common with fellow-Christians who differ from us, the light of God's Holy Spirit to guide us and them into a common way of Truth; to render service to all in distress, regardless of class, or race or creed. Such Christian duties remain unchanged, perhaps even enhanced, by the storms and upheavals of war.

Within the Church in India, 1942 and 1943 are likely to prove eventful years in the history of the Re-union of the Churches. Even before this Call to Prayer is issued, far-reaching decisions will have been made by the Councils of the Anglican Church with regard to the South Indian Church Union Scheme; and in the months that follow, the leaders of the Churches will especially need the guidance of God.

So the calls to prayer and intercession come upon us urgently from many quarters this year. But let us not forget to link these with the notes of penitence and thanksgiving. There is great need for sincere penitence. As we think of the world at war, and of India at strife within herself, let us remember with shame how many 'Christian' congregations in India have been torn by the petty war-spirit of faction and jealousy (and even law-suits) among 'the brethren', so that no message of peace or reconciliation could possibly be passed on by such congregations

to the world outside. Again, as we recall the heroism of young men and women in many lands, who have no religious faith but who have responded nobly to the Call of their Country, can we reflect without humiliation on the self-centred, timid, ineffective lives of so many who belong to 'the household of faith'? Truly there is no occasion for self-congratulation, as we look around our Churches in India.

Yet there is also occasion for thanksgiving. For God has often blessed us far beyond what we deserve; and in almost every Church and congregation, there are to be found faithful and humble men and women of God, whose lives are the greatest of all evidences for the truth of the Gospel, shewing that it is still 'the power of God unto salvation to every one that believeth'.

HOW TO OBSERVE THE DAY

1. Let the congregation be informed 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 is a place, 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.

Subjects for Thanksgiving, Penitence and Prayer

(a) THANKSGIVING

1. For God's mercy and love, which remains unchanging amid the changes and chances of this life and is 'always more ready to hear than we to pray, and wont to give more than either we desire or deserve'.

2. For the desire among Christian people for fuller co-operation and deeper unity among the different branches of Christ's Church.

3. For the work of the National Christian Council during the past year, especially in organizing help for distressed Missions and Churches, and in promoting Christian unity and co-operation.

4. For the courage and endurance of Christian men and women in days of danger and flight, and of Christian soldiers both Indian and non-Indian, who have offered their lives for the cause of the United Nations.

5. For the deliverance of India from the immediate peril of invasion in April, 1942, and for the long period of respite from bombardment during the monsoon months.

(b) CONFESSION AND PENITENCE

1. For our own personal sins, and the evil contribution made by these to the sin of mankind at large.

2. For the habit of blaming others, rather than ourselves, for the world's tragedy.

3. For strife and contention and litigation within the Christian Church, and for the spirit of partizanship, malice and misrepresentation that is so widespread among Christians.

4. For the self-centredness of the Christian Community, in India and in many lands; and its indifference to the larger issues which affect the welfare of those outside the Church.

[P.T.O.]

(c) PRAYER AND INTERCESSION

1. For all who suffer, especially our brethren of the Church in Burma, and in other lands overrun by invading armies.

2. For all who fight, especially all Christian soldiers, that they may be kept true to their Christian principles, and may be given courage, patience and self-control.

3. For all in places of special danger, especially Christian congregations in Ceylon and the coastal districts of India, and the pastors and missionaries who are responsible for their welfare.

4. For the Christian Church in India, that in these days of strife it may be guided to exercise a 'ministry of reconciliation', with tact, patience and courage.

5. For the National Christian Council of India, that it may be enabled to give wise guidance and leadership to the Churches and Missions in these difficult days, and that its staff may be united in the fellowship of the Spirit.

Issued by the *National Christian Council of India, Burma and Ceylon*

N O T E

The Day of Prayer for India, Burma and Ceylon is the one occasion in the year when an appeal is made for a special offering on behalf of the work of the National Christian Council. It is hoped that every congregation will respond to this appeal, whether on the Day of Prayer or on some other suitable occasion. Amounts contributed may be forwarded to the Secretary of the Provincial Christian Council of the area or to the Treasurer, N.C.C., Nelson Square, Nagpur.

A 'Burma Fund' has recently been opened in aid of the Church in Burma and to assist in re-establishing Christian work in that country as soon as opportunity arises. Additional gifts may be specially allocated for this fund.

38
Kindly note that copies of the Week of Prayer Appeal in Hindi are being sent to you directly from the Mission Press, Jubbulpore, C.P.

R. P. PRYCE,
P.O. NAWA BHANDARIA,
PALAMAU DIST
BIHAR.

(11)
N.C.C. Office,
Nelson Square,
Nagpur, C.P.

November 6, 1943.

To The Secretaries of Provincial Christian Councils.

Dear Friends,

World's Evangelical Alliance Week of Prayer, 1943.

Copies of the invitation of the World's Evangelical Alliance to observe the Annual Universal Week of Prayer, from January 3 to 10, 1943, have come to hand. Under separate cover I am sending you copies. Will you please make the necessary arrangements for the translation of this invitation into the vernaculars of your area and have copies printed and despatched as quickly as possible? It is important that these topics should be in the hands of leaders and pastors of the Churches and Missions in the month of December at the latest.

I am sending extra copies of this letter, one for each Church and Mission affiliated to your Provincial Council. Will you please send this on to them together with one English copy of the invitation? A limited number of additional English copies is available, which will be supplied from the N.C.C. Office on request.

You will notice that this year we have printed additional topics suggested for use in India. This was done to make the week more relevant to the needs of India and to gather together in this one week of prayer the many requests for special prayer which we receive from the various Christian agencies in India. This action has been taken as a result of consultation between the Executive Committee of the N.C.C. and the World's Evangelical Alliance. A number of missionaries and leaders of the Churches may have received copies of the English leaflet direct from the London office of the World's Evangelical Alliance. These will not contain the additional topics suggested for use in India. We have, therefore, had extra copies of the topics for India printed separately. These also can be supplied on request.

The N.C.C. will pay for all expenses connected with the translation, printing and distribution of the different versions of this invitation. Will you please remember to send us 12 copies of each version in order that we may forward them to the headquarters of the W.E.A.?

The authorities of the World's Evangelical Alliance make an appeal for thankofferings to defray the expenses involved in organising this Universal Week of Prayer. If any Churches and Missions wish to send us an offering for this purpose, we shall be glad to forward it to the General Secretary of the W.E.A. in London.

Yours sincerely
J. Schuttaker
SECRETARY.

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer.—Sunday, January 3rd, to Sunday, January 10th, 1943.

SUNDAY, JANUARY 3rd, 1943

Texts Suggested for Sermons and Addresses

"As the Father hath sent me, even so send I you." John xx. 21.

"Ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost parts of the earth." Acts i. 8.

"Wherefore, sirs, be of good cheer: for I believe God." Acts xxvii. 25

"Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 19.

MONDAY, JANUARY 4th, 1943

Our Christian Heritage

THANKSGIVING:

For the gift of God in Christ.
For the coming of Christianity to our own land.
For those from whom we first learnt of Christ.

CONFESSION:

Of our failure to bear our personal witness to Christ.
Of our failure to live up to our inheritance, and to express Christianity in our corporate life.

PRAYER:

That we may listen for God's call in this new day.
That we may have the same insight and courage as our fathers showed.
That we may have world-wide spiritual revival through the outpouring of the Holy Spirit.

SCRIPTURE READINGS: Luke iv. 1-12; Matt. xvi. 13-20; Isaiah iv. 1-7; Psalm xxiii.

TUESDAY JANUARY 5th, 1943

The Fact of the World Church

THANKSGIVING:

For the expansion of the Christian Church throughout the world.
For the emergence of the younger Churches.
For the fellowship of Christian people across the world.

CONFESSION:

Of our parochial spirit in a day of world movements.
Of our forgetfulness of our fellow-Christians in other lands.
Of our failure to make young people aware of the World Church.

PRAYER:

That the world Church may become a fit instrument of God's redeeming purpose, and may fearlessly proclaim God's Word and apply it to the circumstances of our day.
That God will revive His Church, beginning in our own hearts.

SCRIPTURE READINGS: Isaiah xix. 19-25; Eph. iii. 14-21; John xx. 14-21.

WEDNESDAY, JANUARY 6th, 1943

God's Answer to a War-divided World

THANKSGIVING:

For the fact that the Church has not broken under the strain of war.
For the sense of oneness in the family of Christ.
For the loyalty of men and women to Christ under pressure and persecution.

CONFESSION:

Of our continuing unhappy divisions and forgetfulness of the Lordship of Christ.
Of suspicion and rivalry in our international relations.

PRAYER:

That the Christian Church may be the unifying bond between the nations.
That the governments and rulers of the world may realise their responsibility to God.
That freedom of conscience and worship and witness may be granted to all peoples.

SCRIPTURE READINGS: 1 Cor. iii. 3-9; Eph. ii. 11-22; Rev. iii. 14-21.

THURSDAY, JANUARY 7th, 1943

Evangelisation on a World Front

THANKSGIVING:

For the great Commission to preach the Gospel to all nations.
For the pioneers, heroes and martyrs of the faith.
For the new call to preach Christ and Him Crucified that is coming in these days of world-agony.

CONFESSION:

Of our failure to spread the glorious Gospel of the Blessed God more fully.
Of our share of responsibility for the growth of anti-Christian movements.
Of our slackness when lands are still unevangelised and Churches unenterprising.

PRAYER:

That Divine grace may be given to the persecuted Churches of Europe and Asia.
That Christ may be lifted up to draw all men unto Him.
That the Churches of every land may unite in a determined effort to offer Christ to a needy world.

SCRIPTURE READINGS: 1 Chron. xvi. 23-34; Matt. x. 16-22; Acts i. 1-9.

FRIDAY, JANUARY 8th, 1943

Youth Movements: Home Life and Education

THANKSGIVING:

For the fresh spirit and high idealism of youth.
For the precious gift of a Christian home.
For the knowledge of God through education and companionship.

CONFESSION:

Of the religious poverty of our home life.
Of our failure to win the idealism of youth for Christ.
Of our failure to make education truly Christian.

PRAYER:

That the opportunity presented by the new interest of youth may be fully grasped.
That the Christian view of family life may prevail in the world.
That teachers everywhere may learn of Christ.

SCRIPTURE READINGS: 1 Sam. iii. 1-10; Prov. iv. 10-27; Matt. xviii. 1-14.

SATURDAY, JANUARY 9th, 1943

The Final Victory: Evangelisation at Home, and among the Jews

THANKSGIVING:

That the ultimate victory is with Christ.
That the Christian Church is facing its world task with new seriousness.
That there is growing concern for the evangelisation of the Jews.

CONFESSION:

Of our neglect of the heathen at our own doors.
Of our indifference to social injustice and economic exploitation.
Of the spread of anti-Semitism and racial discrimination.

PRAYER:

That our own country may enthrone Christ.
That Jew and Gentile alike may bow the knee to Christ.
That all barriers may be beaten down and Christ be all and in all.

SCRIPTURE READINGS: Psalm lxxii; Luke iv. 16-21; Rom. x. 1-13.

On Sunday, January 10th, sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

Additional Topics Suggested for Use in India

(Issued by the N. C. C. of India, Burma and Ceylon with the permission of the World's Evangelical Alliance.)

Monday, Jan. 4th

1. That the Church in India may be faithful in its witness and service to the country at this time of national crisis.
2. For the ordained ministry of the Church and for all efforts to raise up effective spiritual leadership: for the Commission of Enquiry on Theological Education.
3. For all efforts to enlist lay members of the Church in Christian service.

Tuesday, Jan. 5th

1. That the Church in India may increasingly value its membership in the Universal Church and strengthen the bonds of fellowship with Christians in other lands.
2. For the Church in Burma and for Churches and Missions in India in distress because of the war.
3. For the International Missionary Council, the National and Provincial Christian Councils.

Wednesday, Jan. 6th

1. That the Church in India may exercise its ministry of reconciliation between those estranged by barriers of race, nation, community or caste, and promote understanding and goodwill between Britain and India.
2. For all efforts to achieve closer co-operation among Churches and Missions and all movements towards organic union.
3. For Missionaries and Indian Christians that they may find ever deepening fellowship with one another in Christ.

Thursday, Jan. 7th

1. That the Church in India may increasingly become a missionary Church and accept its responsibility for carrying the gospel to unevangelised people, both inside and outside India's borders.
2. For the evangelistic work of the Church among all sorts and conditions of men, among Hindus, Muslims, Sikhs and members of all other religious communities; for the special work of the Henry Martyn School of Islamics, the Christian Society for the Study of Hinduism.
3. For those in India who are antagonistic to Christianity, and for those who are alienated by the fact that so-called Christian nations are at war.

Friday, Jan. 8th

1. That the Church in India may be able to draw the youth of the nation into the service of Christ.
2. For the India Sunday School Union, for the Y.M.C.A., and Y.W.C.A., for the Student Christian Movement, for the Christian Endeavour Union, and all other young peoples' organisations: for all Christian Schools and Colleges and the Central Board of Christian Higher Education.
3. For the Christian Home Movement; for all work among women; for all who are concerned with the publication and distribution of Christian literature: for all efforts to promote Adult Literacy and a Bible-Reading Church.

Saturday, Jan. 9th

1. That the Church in India may, through its manifold ministries, be used of God to bring about a new order of justice and brotherhood.
2. For the Forward Movement in Evangelism, for all Weeks of Witness and Evangelistic Campaigns, for the work of all indigenous missionary societies.
3. For all efforts at rural and economic uplift, for the temperance movement, for work among the depressed classes, for Medical Missions and the Mission to Lepers.

For Prayer Topics see pages 2 and 3.

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1943.

Sunday, January 3rd, to Sunday, January 10th, 1943 (inclusive).

INVITATION

TO ALL WHO IN EVERY COUNTRY AND PLACE CALL UPON GOD
IN THE NAME OF OUR LORD JESUS CHRIST.

BROTHERS AND SISTERS IN CHRIST JESUS,

We send you greetings in the Name of our common Lord, and at the same time invite you to join again in setting apart the first complete week of a New Year (Sunday, January 3rd-10th, 1943), as a united Week of Prayer.

In days when destructive and demonic forces have been let loose in the world, all Christian people must unite in Prayer that the vitalising and redeeming forces of the Gospel of Christ Jesus may be given free course. There is no way in which we can render greater service to this needy and stricken world. Justice, fair-dealing, and honour between the nations will not return automatically to mankind. There will have to be much agony of spirit, much wrestling, much Prayer.

The Universal Week of Prayer in the New Year will fall at a time of special need and special opportunity. Therefore—

"Let us kneel before the Lord our Maker,
For He is our God, and we are the people
of His pasture, and the sheep of His Hand."

The topics suggested for united Prayer indicate some of the outstanding features of the Church and the world at this time, and we plead for their widest circulation and use, on the ground that they bring the children of God, in all parts of the world, into unison of Prayer and intercession.

In arranging during this Week for united Prayer in our homes and families, in Prayer Meeting groups, and in the public worship of the House of God, let there be thought and care. Let loyalty to the Lord Jesus Christ as Son of God, Saviour of men, and Lord of life and power be our supreme spring of action. Let us encourage Prayer that is definite, spontaneous, importunate, practical, as those who believe that Prayer works wonderful changes.

We ask that this invitation be read in Congregations on Sunday, January 3rd.

We are,

Your fellow-servants in Christ Jesus,

(Signed by British and Foreign representatives of the World's Evangelical Alliance by heads of Churches in Great Britain and other countries: and by official representatives of Bible and Missionary Societies, etc., with whose co-operation the programme is annually circulated and used throughout the world.)

38
Telegrams and Cables: "AIKYA" NAGPUR.

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

Secretaries:

R. B. MANIKAM, M.A., B.D., PH.D.
REV. F. WHITTAKER, M.A.
MISS R. URE B.A., S.T.B.
MISS A. WOOLLEY (Asst.)

NELSON SQUARE

NAGPUR, C.P.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

29th December, 1942.

Rev. J. Lakra, M.A., B.D., S.T.M.,
G. E. L. Compound,
Ranchi, (Bihar)

Ref:M/G 550

Dear Mr. Lakra,

Thank you for your letter of the 22nd instant with a copy of your report on Calcutta work. I am glad to hear of the conclusions arrived at by the High School Commission. Hearty congratulations to you.

I am greatly interested in what you wrote about ordaining Mr. Bimal Minz of Takarma for working under the Military Department. Where is he to be posted, and who will appoint him? Are there other Lutheran pastors serving in a similar capacity? If so, will you give me their names and addresses? Through the good offices of the N.C.C. the Government has consented to appoint an Indian padre for every unit, station or formation which has more than 120 Protestant Indian soldiers. I take it that Mr. Bimal Minz comes under this category. Any information you can give me regarding this matter will be greatly appreciated.

Wishing you and Mrs. Lakra a very happy New Year,

Yours sincerely,

R.B. Manikam
(R.B. Manikam)
SECRETARY.

Telegrams and Cables: "AIKYA," NAGPUR.

38

NATIONAL CHRISTIAN COUNCIL
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Secretaries:

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MISS A. WOOLLEY (*Asst.*)

NELSON SQUARE

NAGPUR, C.P.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

29th December, 1942. *all*

Mr. Th. Surin, B.A., B.L.,
Secretary,
G.E.L. Compound, Ranchi.

Ref: M/G 558

Dear Mr. Surin,

Received... *Letter*...
Register No... *3*...
Date... *4-1-43*...
File... *F-36*...
Reply No.....
Date.....

Thank you for your letter of the 22nd instant. I am extremely delighted to read of the matters that were recognised by the Commission. If these are their definite conclusions and recommendations for the Government for adoption, it will be extremely welcome. I must congratulate you on the very able way in which you have handled this matter, and for the Address that you drafted on the basis of law which became the basis of discussion and gave the right lead to the Commission's deliberations. Hearty congratulations! Kindly keep me posted with reference to the report of the Commission when it is finally out.

Wishing you a very happy New Year,

Yours sincerely,

R.B. Manikam

(R.B. Manikam)
SECRETARY.

P.S

— kindly hand over the enclosed letter
to Mr. Lakra & oblige. *R.B.M.*

BIHAR CHRISTIAN COUNCIL

Executive Committee

The Rt. Rev. G. N. L. Hall The Rev. S. W. Law
The Rev. J. Stosch The Ven. E. F. Synge
Mr. J. C. Christie The Rt. Rev. S. K. Tarafdar
Mr. S. K. Roy Mr. M. R. Dey
Dr. M. W. Anderson The Rev. J. J. P. Tiga
Miss M. Stevens Guille The Rev. J. Lakra

President: The Rev. P. John, Baptist Mission, Patna
Vice-President: Miss A. M. Toff, Baptist Mission, Patna
Treasurer: The Rev. G. M. Massey, Methodist Church, Arrah
Secretary: Mr. H. E. Bryce, P.O. Nawa Bhandaria, Palamau

From the secretary, Dec. 8th 1942.

Mr. Th. Surin,
Secretary, G.E.L.C.,
Ranchi.

Dear Mr. Surin,

I have two matters on my mind about which I shall be glad of information. The first relates to rules and regulations concerning the marriage of Lutheran Christians. I understand that there exist rules worked out at some time or other by your church authorities limiting the amount of money that may be spent on marriages. Will you kindly list these provisions for me in detail together with any other prohibitions that the Church has had to make from time to time to guard the purity of Christian marriage festivities. Along with this I shall be grateful for your comments as to whether it is considered that such regulations as exist have been observed faithfully throughout the Lutheran churches of Chota Nagpur and whether they have been fruitful in making the desired changes in the mentality and customs of your Christian community with regard to marriage.

The other matter relates to the system of land rent known as "adhbatai", or dividing the produce of a holding into two equal parts one of which the landlord collects as his rent and the other the cultivator takes as his share. Is this common in Ranchi district? Are your Christians in any considerable numbers subject to this arrangement? If there are variations of the system either towards the direction of making it more harsh or less harsh kindly explain these. Do you think it constitutes a grievance, i.e. is it sufficiently widespread as to affect the economic condition of a considerable number of villagers, whether Christian or not? Also kindly let me know whether Christians resort to it when sub-letting land either to fellow Christians or others? On what terms does the churches let out land that they have? I am making a study of this system as in vogue in Palamau. Hence my enquiry about its incidence in Ranchi district.

Kindly let me know the names and addresses of the two delegates of your Church to the Bihar Christian Council. You yourself, as secretary, ought to be one I think; and if you are not I think you ought to attend the Council meetings as a visitor. As you have already been informed the meetings will take place in Patna from Feb; 24th to the 26th.

And now as I write another matter has come to mind. Kindly let me know whether any of your padres are doing work among Christian soldiers in any centres where your church is situated. E.G. Jamshepur and Ranchi, Lohardaga, and other places. If they are will you kindly supply me with the names and addresses of these padres (or of catchecists). I am anxious to get a list of such Pastors and others.

What is your experience about young men who have gone from churches to join the army? I mean about the provision that or otherwise that they have found in the various camps and cantonments where

where they have been stationed for spiritual care and facilities for worship. So far as you know do you think arrangements for the care of soldiers generally in the cantonments satisfactory or not? Do you think that more provision ought to be made; if so, what and how could it be arranged?

You have work in Jamshedpur. Who is your man there? How long has he been there and what are his qualifications? I ask this because at our next Council meetings we are anxious to have some experienced Christian worker to speak on the subject of "The Church in Industrial Areas." That is we want to hear what the special difficulties are as to worship, pastoral oversight, &c, the problem of isolated Christians, and the special temptations to the youth that life in industrial areas brings and how churches are dealing with them. Unfortunately on our Council the churches in the industrial areas, like Tatanagar and Jheria, have usually not been represented at all. Do you think that your man who is in Jamshedpur could speak helpfully in the Council on this topic?

Well, my letter has gone on and on. But now I must stop. Kindly let me have a reply to these various points at your earliest convenience.

With the compliments of the season,

I remain,

Yours sincerely,

R. F. Trice

Secretary.

31/1/43
BIHAR CHRISTIAN COUNCIL

Church Council

38

To/

The secretaries of Churches & Missions affiliated to the Bihar Christian Council.

Dear

Mr. Swain

Received
P.O. Nawa Bhandaria,
Palamau,
Date.....
File.....
Reply No.....

Dec; 29th 1-42.

The National Christian Council Adult Literacy Committee is desirous of collect ing each year statistics of the adult literacy work achieved in the country through the Missions and Churches affiliated to the Christian Councils. In sending out these forms for the N.C.C. I solicit your assistance in collecting for your Church / Mission the information requested and to return the form not later than the end of January next (1943). Your are requested to fill up the form even though this year you may not have been able to attempt much or have not achieved much. The more information that is submitted the better will the Adult Literacy Committee of our own Council be able to appraise the situation in the province for it will study the returns before the forms are sent on to Nagpur. As the Council is to meet at the end of February and the committee is desirous of including in its report to the Council the substance of the information that the forms will contain it is important that the forms reach me by the date given. Your co-operation in this matter will be much appreciated.

Yours sincerely,

R.R. Singh
secretary.

Please return not later than _____

Secretary.

Adult Literacy Statistics for 194_____

(Irrespective of courses or methods employed)

Name of body reporting _____

Area covered _____

Total No. of Christian community (including children)	* No. of Christian adults learning to read during the year		No. of Christian adults finishing primers during the year		No. of Christian adults who have become able to read Bible portions during the year		** Total No. of Christians who can read Bible portions	* No. of non-Christians learning to read during the year under body reporting	
	Men	Women	Men	Women	Men	Women		Men	Women

NOTE: Please write overleaf any other remarks and interesting facts re Conferences, Propaganda, Literature, Methods of promoting literacy, etc.

Date _____

Signature _____

* It is understood that this may include children unable to study in regular schools.

** This includes men, women and children who can read irrespective of whether they learned through the literacy campaign, the regular school system, or by other means.

- N. B.—The keeping of accurate and complete statistics concerning the literacy campaign is necessary
- (1) to the local Church, in order to make the effort for the attainment of 100% literacy integral to the life of the Church, by showing the magnitude of the task and its progressive accomplishment, and
 - (2) to the N. C. C. for correct information to be used as a basis for appeals for financial help from abroad and for enhanced effort in India.

(Indicate by check or cross the methods employed)

Area covered

No. of non-Christian learners to read during the year under body reporting		Total No. of Christians who can read Bible portions	No. of Christians who have become able to read Bible portions during the year		No. of Christians who have begun to read during the year		No. of Christians who have learned to read during the year		Total No. of Christians (including converts) who can read Bible portions
Men	Women		Men	Women	Men	Women	Men	Women	

NOTE: Please write in full any other remarks and interesting facts re Conference, Propaganda, Literature, Methods of promoting literacy, etc.

Signature _____

Church Council

Received... ..

Register No.....

Date.....

File.....

Reply No.....

Date.....

To

The Secretary,
G. E. L. Church Council
Ranchi.

Dear Sir,

Hereby I report myself
to the Church Council for services
in the Church. My services are
entirely at the disposal of the Church
Council from to-day the 2nd January
1943.

Date
Ranchi, }
the 2nd Jan. 43)

Yours truly
J. B. Barla

Received
25-1-42

Bihar Christian Council

38

PO Nanda Bhandara
Palamau

Nov 3/42

Mr. H. Surin
S. E. C.

Patna

Dear Mr. Surin

Church Council
Received...
Register No...
Date...
File No...
Reply No...
Date...

The attached form has come from the N. E. C. Theological Education in India is now under investigation & members of Missions & Churches are asked kindly to supply information according to this questionnaire.

It is particularly requested that that replies be sent directly to the N. E. C. Nelson Square, Nagpur, CP by the end of this month with the name of any Theological Institutions in Bihar not listed in the current Directory of Christian Missions & Churches (1940-41) pages 411-417

Yours Sincerely
R. F. Bryce



INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

C.

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay

Office Stamp.

Rs.

As.

22 FEB 43

Handed in at (Office of Origin).	Date.	Hour	Minute	Service Instructions.	Words.
Patna	21	1	15		15

TO

Recd. here at

H.

H.

Surin c/o Secy N.C.C
 Nagpur C.P.
 Council Meeting Patna
 Postponed
 Tuff =

To

Mrs. M. Bala. B.A.; Dip-in-Ed.

Dear Madam,

The Church Council of the G.E.L.
Church has appointed you as an
Assistant Teacher of the Takaluma
Proposed H.E. School Takaluma,
at Rs 85/- Per ~~month~~ ^{with effect from} 1-6-1943.

Yours truly,
H. J. Jey.

Th.Surin, Esqr.,
G.E.L.Church, Ranchi.

February 1st. 1943.

Dear Mr.Surin,

I have to acknowledge two letters from you. The first containing your replies to the Theological Questionnaire of the N.C.C. I have sent on to Mr.Whittaker, Nagpur. The Second - your No.219/43/F-38 dated Jan. the 27th arrived to-day. Many thanks.

church I am enclosing with this 2 copies of the B.C.Council programme, one for you and one for Mr.Jojowar. I am very grateful that you have secured him to speak in the Council on "Th Church in the Industrial Areas". He must take no notice of the title I have put on the programme. His subject will be "The Church in the Industrial Areas". We want him to speak about the special difficulties and problems of the Church in the Industrial Areas, and how the Church is meeting them. Also if there is any extension work, like welfare work, religious education works that the church ought to be doing but isn't doing, how these can be developed. The problem of the isolated Christian in the Industrial area is only one of the many problems, but we want him to suggest how this can be overcome. His address should be planned to take about 20 ~~minutes~~ minutes. I think this subject will draw a large discussion and time for that must be reserved.

I have sent a copy of the programme to Mr.J.Lakra.

I thank you for your comments and information about marriage rules in your Church and about "Adhbatai". I shall expect you to take part in the consideration of "The Spiritual care of Indian Christian Soldiers." I have not been able to get any very helpful information from the military chaplains.

With greetings,

Yours sincerely,

Sd/- R.P.Pryce.

BBMINZ-2C
8-2-43.

19th February, 3.

275/43/F-38.

To,

The Rev. R. P. Pryce,
Secy., B. C. C.
Nawabhandaria P. O.
Dist. Palamau.

Dear Rev. R. P. Pryce,

I am herewith submitting to you the Census report on the Adult Literacy Campaign which I have been able to collect till to-day. There are no regular works on this item and I am glad even that I have this much to report to the Bihar Christian Council.

Yours sincerely,



Hony. Secretary,
G. E. L. Church.

BBMINZ-2C.

Please return not later than 31/1/43.

Secretary.

Adult Literacy Statistics for 1942

(Irrespective of courses or methods employed)

Name of body reporting

D. J. L. C.

Area covered Bihar, Orissa, C.P.

Total No. of Christian community (including children)	* No. of Christian adults learning to read during the year		No. of Christian adults finishing primers during the year		No. of Christian adults who have become able to read Bible portions during the year		** Total No. of Christians who can read Bible portions	* No. of non-Christians learning to read during the year under body reporting	
	Men	Women	Men	Women	Men	Women		Men	Women
150123	1958	877	450	225	856	340	28402+ 856+ 340 29598	500	170.

NOTE: Please write overleaf any other remarks and interesting facts re Conferences, Propaganda, Literature, Methods of promoting literacy, etc.

Date 19-2-1943.

Signature

Th. J. L. C.
Harry Secretary
W. J. L. C.

It is understood that this may include children unable to study in regular schools.

** This includes men, women and children who can read irrespective of whether they learned through the literacy campaign, the regular school system, or by other means.

- N. B.—The keeping of accurate and complete statistics concerning the literacy campaign is necessary
- (1) to the local Church, in order to make the effort for the attainment of 100% literacy integral to the life of the Church, by showing the magnitude of the task and its progressive accomplishment, and
 - (2) to the N. C. C. for correct information to be used as a basis for appeals for financial help from abroad and for enhanced effort in India.

Adult Literacy Statistics for 1947

(In respect of courses or methods employed)

Total No. of Christians (including children)		No. of Christians able to read during the year		No. of Christians able to read during the year		No. of Christians able to read during the year		No. of Christians able to read during the year		No. of Christians able to read during the year	
Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
1958	877	430	895	340	895	340	895	340	895	340	895
1957	877	430	895	340	895	340	895	340	895	340	895
1956	877	430	895	340	895	340	895	340	895	340	895
1955	877	430	895	340	895	340	895	340	895	340	895
1954	877	430	895	340	895	340	895	340	895	340	895
1953	877	430	895	340	895	340	895	340	895	340	895
1952	877	430	895	340	895	340	895	340	895	340	895
1951	877	430	895	340	895	340	895	340	895	340	895
1950	877	430	895	340	895	340	895	340	895	340	895
1949	877	430	895	340	895	340	895	340	895	340	895
1948	877	430	895	340	895	340	895	340	895	340	895
1947	877	430	895	340	895	340	895	340	895	340	895

Please write clearly, and give details of any other reports and interesting facts in connection with the literacy campaign, literature, propaganda, etc.

Signature

The Nagpur Press Ltd.

19th February, 43.

273/43/F-38.

To,

Miss A.M.Tuff, (*Hospitality Secretary B.C.*)
Baptist Mission, Lodipur.
Patna.

Dear Madam,

The President Rev. J. Lakra and myself, as delegates of the Gossner Evangelical Lutheran Church will be starting from Nagpur, ^{on train} on the 23rd inst. and will be arriving at Patna on the 25th February 1943 and will attend the Bihar Christian Council meetings on the 25th and 26th inst. Kindly arrange for us European Style accomodation.

Yours sincerely,

Hony. Secretary,
G. E. L. Church.

BBMINZ-2C.

272/43/F-38.

19th February, 43.

To,

Miss A.M.Tuff, (*Hospitality Secretary B.C.C.*)
Baptist Mission, Lodipur,
Patna.

Dear Madam,

The Rev. L. Jojowar, a Gossner Evangelical Lutheran Church delegate to the Bihar Christian Council will be arriving at Patna on the 23rd February, 1943 by the Gaya train and he will be attending the whole sessions of the meeting that is from 24th to 26th February 1943. Kindly arrange for him Indian Style accomodation.

Yours sincerely,



Hony. Secretary,
G. E. L. Church.

BBMINZ-2C.

F.38

Church Council
Received.....
Register No. 70...
Date 22-10-42
File F.38...
Reply No.....
Date.....

N. C. C. OFFICE,
Nelson Square,
Nagpur, C.P.

9th October, 1942.

DAY OF PRAYER FOR INDIA, BURMA AND CEYLON.

NOVEMBER 29, 1942.

Dear Friend,

Once again we ask for the co-operation of your Church in the observation of the Annual Day of Prayer for India, Burma and Ceylon, which, as in former years, is arranged for the first Sunday in Advent. Never was there a time when the prayers of the faithful were more sorely needed than to-day.

We enclose a copy of the "Call to Prayer" which has been issued for use in connection with this day. Further copies can be obtained in English from the Office of the National Christian Council, Nagpur, C.P., or, both in English and in the languages of your area, from the Secretary of your Provincial Christian Council. Will you please let us know your requirements?

This is the one occasion in the year when an appeal is made for a special offering on behalf of the work of the National Christian Council. It is hoped that every congregation will respond generously to this appeal by a special collection, either on the Day of Prayer or on some other suitable occasion. Amounts contributed may be forwarded to the Secretary of your Provincial Christian Council, or to the Treasurer, N.C.C. Office, Nelson Square, Nagpur, C.P.

A "Burma Fund" has recently been opened in aid of the Church in Burma and to assist in re-establishing Christian work in that country as soon as opportunity arises. Additional gifts may be specially allocated to this Fund.

Further copies of this letter can be obtained or will be distributed on request. We ask your help in making this Call to Prayer widely known.

Yours sincerely,

J. Whittaker
(J. Whittaker)

Secretary,
National Christian Council

A CALL TO PRAYER FOR INDIA, BURMA AND CEYLON, ADVENT SUNDAY, NOVEMBER 29, 1942

For over three years of World-war, India, Burma and Ceylon have been strangely sheltered from the storms which have swept over other lands. But with the coming in of 1942, a new chapter opened. 'India, Burma and Ceylon' now no longer form a unit, within which communications are free and rapid; the middle number of the trio, Burma, has 'vanished into the silence'. Not more than two or three overseas missionaries, so far as we know, are left there; and the Church in Burma is hidden from us by a veil which at present is impenetrable. Ceylon, though still linked with India, is less accessible than before, and has become one of the front-line bastions of the war. India, though outwardly little scarred as yet, has undergone a great transformation, from security to tense anxiety, and has been passing through the gravest internal crisis that she has known since 1857.

Here is plenty of material for prayer and intercession; so much, indeed, that it is hard to know what is the first claim upon us.

Yet surely we cannot be far wrong in giving the first place in our intercessions to the Church in Burma. Could any of us have imagined, a year ago, that by Advent-tide, 1942, the National Christian Council of

India, Burma and Ceylon would have lost all contact with one of its three component parts? Yet that unbelievable thing has happened. And as we think over the tragedies of that loss, our heart goes out to our Christian brethren who remain in Burma. How they are living, what they are suffering today, none of us knows in detail. We know that many of them suffered the horrors of bombardment and the terrors of flight; we realize that all of them are today experiencing the strangeness of life under new and alien masters, who are not likely to be very favourable to a community which they will regard as having been fostered by the special patronage of their enemies. For Burman and Karen Christians alike, in their new life 'behind the veil', we are in duty bound to pray.

Then, must we not remember the refugees, Indian, British and Anglo-Burman? Some of us have met them and have heard from them tales of hardship and heroism stranger than fiction. Many a Christian corpse has lain unburied by the side of the mountain-paths of Arakan; and many a Christian body has reached India, just alive indeed, but weakened almost to the point of death by sufferings and sorrows beyond imagination. Now that they are 'strangers within

our gates', let us pray both for them and for ourselves—for ourselves, that we may offer them generously the help which they need for body and soul, and for them that they may have grace to receive this help in the Christian spirit of courtesy and gratitude; so that giver and receiver may alike act as 'stewards of the grace of God', and be enriched thereby.

Next, must we not remember our brethren in Ceylon and in the coastal areas of India, where the danger of bombardment or invasion is imminent, and life is full of strain and stress; where clergy and people are liable at any time to be called upon to evacuate their homes at a moment's notice, and flee to areas of less danger? They need our prayers, for courage, patience, self-control and faith.

Nor indeed is there any part of India where life is free from anxiety and distress. Everywhere the people are needing guidance and courage; and herein is a challenge to the Christian Church to meet this need with a message that truly comes from God.

Besides the unprecedented danger to India from foes without, there is the added tragedy of strife within. And this too brings a perplexing challenge to the Christian Church, its leaders and people. To maintain an attitude of philosophic detachment would surely be unworthy of a religion which claims to be a religion of redemption from sin and suffering. On the other hand, it would be impossible for the Church, as a body, to 'take sides' either with Government or its opponents; for her members are deeply and conscientiously divided among themselves, in

their attitude to the present struggle. Some things, however, the Church must strive to do—to insist upon the duty of truthfulness and fairmindedness towards friend and foe alike; to abstain from violence, not only in deed, but in word and thought; to seek, in common with fellow-Christians who differ from us, the light of God's Holy Spirit to guide us and them into a common way of Truth; to render service to all in distress, regardless of class, or race or creed. Such Christian duties remain unchanged, perhaps even enhanced, by the storms and upheavals of war.

Within the Church in India, 1942 and 1943 are likely to prove even more years in the history of the Re-union of the Churches. Even before this Call to Prayer is issued, far-reaching decisions will have been made by the Councils of the Anglican Church with regard to the South Indian Church Union Scheme; and in the months that follow, the leaders of the Churches will especially need the guidance of God.

So the calls to prayer and intercession come upon us urgently from many quarters this year. But let us not forget to link these with the notes of penitence and thanksgiving. There is great need for sincere penitence. As we think of the world at war, and of India at strife within herself, let us remember with shame how many 'Christian' congregations in India have been torn by the petty war-spirit of faction and jealousy (and even law-suits) among 'the brethren', so that no message of peace or reconciliation could possibly be passed on by such congregations

to the world outside. Again, as we recall the heroism of young men and women in many lands, who have no religious faith but who have responded nobly to the Call of their Country, can we reflect without humiliation on the self-centred, timid, ineffective lives of so many who belong to 'the household of faith'? Truly there is no occasion for self-congratulation, as we look around our Churches in India.

Yet there is also occasion for thanksgiving. For God has often blessed us far beyond what we deserve; and in almost every Church and congregation, there are to be found faithful and humble men and women of God, whose lives are the greatest of all evidences for the truth of the Gospel, shewing that it is still 'the power of God unto salvation to every one that believeth'.

HOW TO OBSERVE THE DAY

1. Let the congregation be informed 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, 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.

Subjects for Thanksgiving, Penitence and Prayer

(a) THANKSGIVING

1. For God's mercy and love, which remains unchanging amid the changes and chances of this life and is 'always more ready to hear than we to pray, and wont to give more than either we desire or deserve'.

2. For the desire among Christian people for fuller co-operation and deeper unity among the different branches of Christ's Church.

3. For the work of the National Christian Council during the past year, especially in organizing help for distressed Missions and Churches, and in promoting Christian unity and co-operation.

4. For the courage and endurance of Christian men and women in days of danger and flight, and of Christian soldiers both Indian and non-Indian, who have offered their lives for the cause of the United Nations.

5. For the deliverance of India from the immediate peril of invasion in April, 1942, and for the long period of respite from bombardment during the monsoon months.

(b) CONFESSION AND PENITENCE

1. For our own personal sins, and the evil contribution made by these to the sin of mankind at large.

2. For the habit of blaming others, rather than ourselves, for the world's tragedy.

3. For strife and contention and litigation within the Christian Church, and for the spirit of partizanship, malice and misrepresentation that is so widespread among Christians.

4. For the self-centredness of the Christian Community, in India and in many lands; and its indifference to the larger issues which affect the welfare of those outside the Church.

[P.T.O.]

(c) PRAYER AND INTERCESSION

1. For all who suffer, especially our brethren of the Church in Burma, and in other lands overrun by invading armies.

2. For all who fight, especially all Christian soldiers, that they may be kept true to their Christian principles, and may be given courage, patience and self-control.

3. For all in places of special danger, especially Christian congregations in Ceylon and the coastal districts of India, and the pastors and missionaries who are responsible for their welfare.

4. For the Christian Church in India, that in these days of strife it may be guided to exercise a 'ministry of reconciliation', with tact, patience and courage.

5. For the National Christian Council of India, that it may be enabled to give wise guidance and leadership to the Churches and Missions in these difficult days, and that its staff may be united in the fellowship of the Spirit.

Issued by the *National Christian Council of India, Burma and Ceylon.*

N O T E

The Day of Prayer for India, Burma and Ceylon is the one occasion in the year when an appeal is made for a special offering on behalf of the work of the National Christian Council. It is hoped that every congregation will respond to this appeal, whether on the Day of Prayer or on some other suitable occasion. Amounts contributed may be forwarded to the Secretary of the Provincial Christian Council of the area or to the Treasurer, N.C.C., Nelson Square, Nagpur.

A 'Burma Fund' has recently been opened in aid of the Church in Burma and to assist in re-establishing Christian work in that country as soon as opportunity arises. Additional gifts may be specially allocated for this fund.

Telegrams and Cables:
"AIKYA, NAGPUR."

NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

Chairman: The Rt. Rev. The Bishop of Dornakal, LL.D.
Vice-Chairman: The Rev. John McKenzie, M.A., D.D.
Treasurer: The Rev. R. W. Scott, M.A., B.D.
The Rev. J. Z. Hodge, D.D.
R. B. Manikam, M.A., B.D., Ph.D. } Secretaries.
The Rev. F. Whittaker, M.A.
Miss M. Reid, C.B.E., Asst. Secretary.

Executive Committee:

The Rev. C. E. Abraham, M.A., B.D.
Prof. E. C. Bhatta, M.A., F.R.E.S.
The Rev. I. Cannady, M.A., D.D.
Miss Edith De Lima, M.A.
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Mr. B. L. Rallia Ram, B.Sc., B.T.
The Rev. W. Scopes, M.A.
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The Rev. Victor Hugo Sword, M.A., B.D.,
Th.D.
The Rt. Rev. Bishop S. K. Tarafdar, B.A.
The Rev. A. Thakar Das, M.A.
The Rev. J. J. P. Tiga, B.D.
Mr. D. S. Wells, A.C.A.

The Rev. H. T. Harwood, B.A., Burma }
The Rev. G. A. F. Senaratne, Ceylon } Corresponding Members

NELSON SQUARE,
NAGPUR, C.P.

Miss Ruth Ure.

To Heads of Churches and Missions.

4th September, 1942

Dear Sir,

All Churches are being urged by the Christian Home Department, N.C.C., to observe a Festival of the Home during this year, whether at Deepavali (Divali) or near Christmas or Lady Day or some other season. Suggestions for the celebration and outlines of services are available from the National Christian Council, Nagpur, at one anna each or eight annas per dozen for the full booklet and one pice each or ^{two} ~~six~~ annas for twenty-five separate copies of single services.

We will appreciate your co-operation in supporting the celebration and making the materials known.

Outlines of twelve discussions on topics on "Foundations of Family Life" for use in groups of parents, women, or young people, will also be available early in October.

Sincerely,

Ruth Ure

(Miss R. Ure,)

SECRETARY.

RU/KEG:28

27th January,

3.

219/43/F- 38.

To,

The Rev. R. P. Pryce,
Nawa Bhandaria P.O.
Dist. Palamau.

Dear Sir,

I am herewith sending you the informations you wanted from me, refered to in your letter dated the 8th December, 1942. I hope these informations will satisfy you.

Yours sincerely,



Hony. Secretary,
G. E. L. Church.

BBMINZ-2C
27-1-43.

1 (a). Price of the Dali :-

Lohardaga :- Rs. 7/- and 3 pieces of cloths.

Ranchi :- Rs. 7/8/- and 2 pieces of cloths.

(b) Two feedings :- Two feedings each side, ^{but} or no feeding, amount of expenses or number of persons to be fed is not fixed. Faithfully observed, the first in Ranchi and Lohardaga Ilaka and the other throughout the congregation. I am sending the two pamphlets on the subjects.

These are racial or social and are controled as such.

From Church :- Nagara and drinking and dancing strictly prohibited.

They are fruitful and rapidly reforming the social and religious life of the Christians.

2. The adhbatai system is in vogue ^{throughout} ~~throughout~~ the District, I may say throughout the Chotanagpur Division and it finds place as rent in the Tenancy Law of the Division.

Besides this there is thika or fixed rent in cash instead of adhbatai paddy; also saika or fixed produce and maswar of rent in paddy equal to the seed sown in the land.

You will find all in detail in the Chotanagpur Tenancy Act being Act VII of 1908. ¹⁰ If you can get a copy of the same by Mr. Reid or Mr. S. N. Datta, so much the better.

Our Church lets out lands on adhbatai, Saika and thika. All the systems are good and workable, and are in vogue throughout Chotanagpur as I have said.

3. The President Rev. J. Lakra and myself are the delegates for the Bihar Christian Council. As regards Jamshedpur, at present our Pastor who has recently been transferred there has not yet gone. The Pastor who has just left Jamshedpur had been only for about two years. The Rev. L. Jojowar our Treasurer and the Church Supervisor has been elected by the Church Council to attend and speak in the Bihar Christian Council on "the Church in mine areas" in a helpful way. *He had been several years at Jamshedpur*

4. There is no Padre specially appointed to work amongst the soldiers encamping at Ranchi, Lohardaga, Jamshedpur and other places. The soldiers themselves come and attend our services.

5. As far as I have gathered informations from the young men now in military or labour camps and in cantonments, the spiritual care and facilities for worship have been far from satisfactory rather not less than neglected.

In my opinion there must be provisions to provide more Padres for the military and labour camps and cantonments, *for the better spiritual care of the young men and for the better facilities for worship.*

The Secy
Hony. Secretary,
G. E. L. Church.

*the Bengal
Council.*


From: The Hony. Secretary,
G.E.L.Church, Ranchi.

Dated Ranchi, the 4th Jan., 1943.

To,
All the Pastors of
the G.E.L.Church.

Bishay:- Census, Mas Literacy.

Kripaya ap log is form ko bhar kar isi mahina ke andar bhejiyega.
Is ko bhar kar mujhe 25-1-43 ko jarur hi bhejiyega.


Hony. Secretary,
G. E. L. Church.

ADULT LITERACY STATISTICS FOR 1942.
(Irrespective of courses or methods employed).

Name of body reporting :-

Area covered :-

1. Total No. of Christian Community (including children).. ()
2. * No. of Christians adults learning to read during the year
 - (a) Men ()
 - (b) Women ()
3. No. of Christian adults finishing primers during the year.
 - (a) Men ()
 - (b) Women ()
4. No. of Christian adults who have become able to read Bible portions during the year.
 - (a) Men ()
 - (b) Women ()
5. ** Total No. of Christians who can read Bible Portions ()
6. * No. of Non-Christians learning to read during the year under body reporting.
 - (a) Men ()
 - (b) Women ()

NOTE : Please write overleaf any other remarks and interesting facts re Conferences, Propaganda, Literature, Methods of Promoting literacy etc.

Date _____

Signatur _____

- * It is understood that this may include children unable to study in regular schools.
- ** This includes men, women and children who can read irrespective of whether they learned through the literacy campaign, the regular school system, or by other means.

From: The Hon. Secretary,
G. E. L. Church, Ranchi.
Dated Ranchi, the 4th Jan., 1943.

To: All the Pastors of
the G. E. L. Church.

Subject: - Census, Mass Literacy.

It is requested that you may please inform the people of the G. E. L. Church, Ranchi, that the Government of India has decided to conduct a census of the population of India in 1943.

Hon. Secretary,
G. E. L. Church.

ADULT LITERACY STATISTICS FOR 1942.
(Respective of census or methods employed).

Name of body reporting :-

Area covered :-

1. Total No. of Christian Community (including children) ...
2. The keeping of accurate and complete statistics concerning the literacy campaign is necessary

(1) to the local Church in order to make the effort for the attainment of 100 % literacy integral to the life of the Church by showing the magnitude of the task and its progressive accomplishment, and

(2) to the N. C. C. for correct information to be used as a basis for appeals for financial help from abroad and for enhanced effort in India.

4. No. of Christian adults who have become able to read Bible portions during the year.

(a) Men

(b) Women

5. Total No. of Christians who can read Bible portions

6. No. of Non-Christians learning to read during the year under body reporting.

(a) Men

(b) Women

NOTE : Please write overleaf any other remarks and interesting facts re Conference, Propaganda, Literature, Methods of promoting literacy etc.

Signature

Date

* If it is understood that this may include children unable to attend in regular schools.
** This includes men, women and children who can read & respective of whether they learned through the literacy campaign, the regular school system, or by other means.

1/43/F-38.

4th Jan., 43.

To,

The Rev. R. P. Pryce,
Secretary, Bihar Christian Council.
P. O. Nawa Bhandaria.
Dist. Palamau.

Dear Rev. Pryce,

I have received the pamphlets for World Evangelisation Campaign, and also the Census forms for the Mass Literacy Campaign. Thanks for the same.

The English pamphlets had been translated into Hindi and printed at the cost of the Church Council, but on the day when these pamphlets came out from the Press, Hindi pamphlets in sufficient number arrived from Jubbulpore. Both have now been distributed and the work has been begun yesterday.

The census for the Mass Literacy Campaign is for me difficult to send you in time, as our field is vast, even then I shall try my best to send you in-as early as possible.

The Marriage customs and land revenue system will be sent to you very soon. On account of holidays, and all the three officers were out on tour, I could not send you earlier, however I have been completing the collection of materials for the same.

Yours sincerely,

The Secretary

Hony. Secretary,
G. E. L. Church.

BBMINZ-2C
4-1-43.

1/43/F-38.

4th Jan., 43.

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Secretary, Bihar Christian Council.
P. O. Nawa Bhandaria.
Dist. Palamau.

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BBMINZ-2C
4-1-43.