

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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Title

Correspondence with Bihar Christian Council and National Christian Council

Volume:

Running from year: Jan 1942

till year: July 1942

Content:

- Papers of Bihar Christian Council, Minutes of Meetings, Letters, Leaflets.
- Papers of National Christian Council of INDIN, BURMA and CEYLON.
- Papers of Various natura in war Emergency Committee meetings, Crisis Manegement Meetings.
- Education Committee of Bihar Christian Council Papers matters regarding war Cemmetary.
- Pamphlets of All world Prayer weeks.
- Christian Litterature works etc.
- National Christian Council- Budget & Expenditurs etc.

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GLOBE

FLAT FILE

FILE NO. 38

Name Correspondence with Bihar Christian Council

Subject and National Christian Council

Serial Nos. 11 of 1942 to 1574 of 1942

From January 1942 to July 1942

Year

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Minutes of a Meeting of the Executive Committee of the Bihar Christian Council held at Ranchi, 7th and 8th April, 1942

A meeting of the Executive Committee was held at Bishop's Lodge, Ranchi, commencing at 3 p.m. on Tuesday, 7th April, 1942. The chair was occupied at both sessions by the President of the Council, the Rev. P. John. Other members who attended the meeting were the Rt. Rev. G. N. L. Hall, the Rev. J. J. P. Tiga, Mr. S. K. Roy, the Ven. E. F. Synge and Mr. J. C. Christie.

The appointment of Mr. Christie as Interim Secretary during Mr. Pryce's absence on three months leave was approved.

Apologies for absence were received from the Rt. Rev. S. K. Tarafdar, the Rev. S. W. Law, Dr. M. W. Anderson, the Rev. G. M. Massey and Mr. M. R. Dey.

The minutes of the last meeting held on 23rd and 24th October, 1942, were confirmed and a copy was signed by the President.

The late Miss A. B. Dey.

The committee was reminded of the loss of one of its members, Miss A. B. Dey, and the following motion of condolence was passed, the members standing in silence.

RESOLVED:

1. That we place on record our deep sense of loss at the tragic death of Miss A. B. Dey, who since 1938 has been a faithful and valued member of this committee.

Mr. Roy undertook to communicate this resolution to Miss Dey's mother.

Report on Supervisors' Training Course, Adult Literacy Committee.

A letter from the Convener of the Adult Literacy Committee to the Secretary of the Council, dated the 6th December, 1941, was read, in which the Convener said that he was submitting a revised report on the Supervisors' Training Course held at Ranchi in September and suggesting that it be adopted by the committee in place of the brief report which he had already submitted through Mr. Christie to the October, 1941 meeting of the committee.

RESOLVED:

2. (a) That we accept the revised report on the Supervisors' Training Course and ask the Convener to circulate it to the members of the Adult Literacy Committee.
- (b) That we draw the Convener's attention to Resolution VIII (a) and (c) of 23rd-24th October, 1941 (E. C. Minutes) and ask him to see what action is now possible.

Isolated Christians in Industrial Areas.

The Secretary's report on isolated Christians in industrial areas was read. There was a close discussion, after which the decisions that follow were reached.

RESOLVED:

3. (a) That we welcome the proposal of the Calcutta Church Council of the United Church of Northern India, communicated for our opinion in their letter of the 21st March, 1942, to recognise as a congregation of their Church a group of Tamil Christians at the Mosabani Mines, near Ghatsila.
- (b) That a list be prepared by the Interim Committee for circulation to the affiliated Churches and Missions of the Council, of lay workers and preachers in places where isolated Christians are found, and of ministers who visit those places.
- (c) That all Churches in the province be urged to adopt the practice of giving letters of commendation to any of their members who are leaving for some other place, and that if there is a Church in the place where they go, the pastor or an elder of the Church from which they go send a letter to the pastor of the Church in the place to which they go announcing their departure for that place and commending them to his care.
- (d) That Part Two of the Secretary's report on Isolated Christians be referred back to the Interim Committee with the object of their eliciting the opinion of the Council's constituent bodies on the proposals it contains.

Proposed Survey in North Bihar.

Letters from the Rev. F. Whittaker (N.C.C.), the Rev. S. W. Law (R.B.M.U.), and Miss M. C. Schoonmaker (A. G. Mission) were read. It was recognised that this committee could not do more with regard to the date of the survey party's visits than give general approval to the suggestion which appeared to coincide with the wishes of at least two of the three missions concerned. No letter on the matter seemed to have been received from the C.M.S. representative. The time suggested was the end of October and the beginning of November.

RESOLVED:

4. That the Rev. G. M. Massey and the Rev. P. John serve as the representatives of this Council on the North Bihar Survey Team.

Matters arising from the N.C.C. Executive Committee Minutes of 4th to 6th November, 1941.

(a) *Conferences for Indian Ministers and Leaders.*

The recommendation regarding conferences for Indian ministers and other leaders (vide page 8 of N.C.C. Executive Committee Minutes) was discussed.

RESOLVED:

5. That on account of the fewness of Indian leaders in the Churches of Bihar Province, we regret to find ourselves at present unable to act on the resolution of the N.C.C. Executive Committee in which the holding of conferences for Indian ministers and leaders of the various Churches is suggested.

(b) Income of the N.C.C. from Indian Sources.

The Resolutions 1 and 2 (vide page 14) on the subject of increasing the income of the N.C.C. from Indian sources were considered.

RESOLVED:

6. (a) That the Council Treasurer be asked to give the N.C.C. the information they ask for about the total income of the Council and the amounts contributed by constituent Churches and Missions.
- (b) That in relation to the N.C.C. Executive Committee's Resolution 2 of 4th-6th November, 1941, we invite the renewed attention of the N.C.C. to our Resolution IX (a) of 23rd-24th October, 1941, in which we asked them to accept Rs. 150 only instead of Rs. 200 as our affiliation fee for the year 1941.

In the absence of the Secretary, the Interim Secretary was not able to tell the committee if the N.C.C. had replied to their request for a reduction of their affiliation fee for 1941. He undertook to enquire about it.

(c) Temperance and Gambling.

It was noted during the discussion of the Resolutions on Temperance (vide page 23) that a Hindi version of Miss H. Ferguson's 'Syllabus of Alcohol Education' has now been published.

RESOLVED:

7. That the Hindi version of Miss H. Ferguson's 'Syllabus of Alcohol Education' recently published by the Mission Press, Jubbulpore, under the title 'Alkohol (Madysar) aur Dusre Nashaon ke Path', be commended to the notice of the Churches and Missions in the province.

Treasurer's Report.

In the absence of the Treasurer, the President presented the statement of accounts and with it a series of suggestions from the Treasurer by which greater economy might be effected. The statement was extended to include the period 1st January to 6th March, 1939 so as to meet the Council's Resolution X of 6th March, 1941 in which it was noted that that period had not been accounted for in the statement then presented by the Treasurer.

RESOLVED:

8. That, subject to audit, we accept the statement of accounts as presented for the period 1st January, 1939 to 6th April, 1942 but would add the following recommendations:

- (a) That the calendar year be observed as the Council's financial year.

- (b) That a balance sheet in a classified form be prepared for each financial year, to be published in the printed minutes of the Council or Executive Committee, whichever may meet in any year.
- (c) That a list be presented with each balance sheet showing the names of affiliated bodies and the fees due and received from them during that year.

Payment of Affiliation Fee to N.C.C.

RESOLVED:

9. That the Treasurer be authorised to send a further instalment of Rs. 50 to the N.C.C. towards this Council's affiliation fee for 1941. (vide E.C. Resolution IX (a) and (c) of 23rd-24th October, 1941.)

Council Budget for 1942.

It was noted that in the absence of the Treasurer from the meeting of 23rd-24th October 1941 and again from the present meeting, a budget for the year 1942 had not been presented for this Committee's consideration and approval.

RESOLVED:

10. That in consultation with the President, the Treasurer be authorised to prepare and put into force a budget for the financial year 1942, subject to confirmation later by the Executive Committee.

Council Budget for 1943.

RESOLVED:

11. That the Treasurer prepare a budget for 1943 to be presented in October, 1942, and that in its preparation he take into account his own written suggestions on the budget as submitted to this meeting.

Hindi Refresher Course in Religious Education.

The Convener of the Education Committee gave a report on the Hindi Refresher Course in Religious Education held at Ranchi from 29th December, 1941 to 5th January, 1942.

RESOLVED:

12. That we accept the report on the Hindi Refresher Course in Religious Education and express our warm thanks to the organisers and teachers to whose efforts the success of the course was largely due.

Government of Bihar Education Reorganisation.

The Convener of the Education Committee read a statement each on the Government Primary and Secondary Education Reorganisation Reports. He had prepared these statements to some extent in collaboration with the Ranchi members of the Education Committee but, due to limitations of time, all their points had not been discussed.

RESOLVED:

13. That the two statements now presented by the Convener of the Education Committee be submitted to the Secretary to Government in the Department of Education after they have been studied and, if thought necessary, amended by the members of the full Education Committee.

One Year Course in Religious Education.

The Education Committee Convener read letters which he had had in reply to his query regarding a one year course in religious education suitable for High School teachers. These letters showed that Leonard Theological College was offering such a course. The Convener agreed to write them asking if their one year course is so planned that a student who could not spare the full year's time could still benefit by taking one or two terms. This suggestion arose from the Convener's feeling that few high school teachers can give a whole year to such a course of study.

Tutorial Course in Religious Education.

As Convener of the Education Committee, Mr. Roy reported on the tutorial course in Religious Education offered by the Missionary Educational Council of South India. He said there was still some difficulty in obtaining copies of the detailed syllabuses for circulation among members of the Council's Education Committee, but it was hoped this would soon be overcome. An Indian edition of the Sheldon Press's 'Handbook of Christian Teaching' was being prepared by the C.L.S., Madras and would be published at a lower price than the English edition.

RESOLVED:

14. That we ask the Convener of the Education Committee to keep in touch with the Missionary Educational Council of South India with a view to ascertaining whether the high schools of this province are prepared to adopt their main tutorial course.

**Closer Co-operation: Union Theological Seminary
or Bible School.**

It was reported that information elicited from the Churches and Missions in the province in connection with the proposal to set up a union training institution for preacher-catechists shows that they all feel the need for having such an institution but they are faced with the language difficulty. The Churches of Christ and the Lutherans have expressed their desire for a united school where preacher-catechists would be trained. The committee of three appointed under the Executive Committee's Resolution XIV of 23rd-24th October, 1941 is still at work and will report again later to the Executive Committee.

Report of the Literature Committee.

A brief verbal report was given by the Convener of the Literature Committee, the purport of which was that the work of the committee was proceeding. He stated that the matter of giving grants from the I.L.F. towards the cost of distributing Christian literature was now under consideration.

Preparation of Word Lists of Basic Hindi Vocabulary.

A letter from the Principal of St. Columba's College was read in which he said that they were unable to accede to this committee's request that they should prepare word lists of Hindi as spoken in Chota Nagpur and Bihar.

RESOLVED:

15. That Bishop Hall approach Mr. Stevenson of the Dublin University Mission to see if it is not possible for them to undertake preparation of word lists of the basic Hindi vocabulary of this province which were called for in the interest of the adult literacy movement.

Bihar Census Returns.

It was reported by Bishop Hall that action under the Executive Committee's Resolution XVII of 23rd-24th October, 1941 awaited publication of the Bihar Census Report. It was not expected to be published while the war continued.

Publication grants from the Council's Funds.

A recommendation was received from the Temperance Committee through their Convener, that the Council pay Rs. 11 towards the subsidy of Rs. 25 required for publishing the Hindi edition of 'A Syllabus of Alcohol Education', the remaining Rs. 14 having been provided already by the Bihar Branch of the W.C.T.U.

RESOLVED:

16. That the grant of Rs. 11 asked for towards the cost of publishing the Hindi 'Syllabus of Alcohol Education' be given, and that the Treasurer be authorised to pay Mrs. Pryce this amount.

It was reported that the cost of getting out the Hindi leaflet 'Misrit Wiwah', a Hindi version of Bishop Azariah's article on 'Mixed Marriages', amounted to Rs. 13-4-0. This was made up of Rs. 11-14-0 for paper and printing and Rs. 1-6-0 for distribution. The Secretary applied for payment of this bill.

RESOLVED:

17. That the Treasurer be authorised to pay Rs. 11-14-0 to the G.E.L. Church Press and Rs. 1-6-0 to the Rev. J. J. P. Tiga against the cost of the Hindi leaflet 'Misrit Wiwah'.

Report of the Corresponding Secretary for Medical Matters.

Although Dr. Anderson, the Corresponding Secretary, was not

able to attend the meeting, she sent a written report. The main matter arising from it concerned the status of nurses and the nursing profession in the province. Members concurred in the view that the conditions of service and the public estimate of nurses and nursing left much to be desired.

RESOLVED:

18. That a deputation consisting of Dr. M. W. Anderson (*Convener*), the Ven. E. F. Synge and Dr. J. D. Christie be asked, after conferring together, to seek an interview with the Inspector General of Hospitals for Bihar in order to represent to him the points raised in Dr. Anderson's report and any other points they may agree on, concerning the status and welfare of nurses in the province.

Survey of Sunday Schools.

Mr. Christie reported that most of the Churches and Missions in the province had appointed correspondents for the S.S. survey but that further action had not yet been possible.

Non-affiliated Churches and Missions.

Papers prepared by the Secretary before his departure on leave were laid before the meeting. They consisted of a list of unaffiliated bodies in the province, a draft letter intended to be addressed to those bodies in the name of the Council, and a brief statement on the work and achievements of the Council intended to accompany the letter. The purpose of the letter was to seek to bring those bodies into affiliation that are not now affiliated with the Council. The committee made certain alterations in the list of bodies.

RESOLVED:

19. That the letter drafted by Mr. Pryce for addressing to bodies not affiliated with this Council, asking them to consider afresh the advisability of their seeking affiliation, be approved and a copy of it sent to each of the bodies named in the list as amended at this meeting.

Fellowship of Christian Sadhus.

(*Vide Council Resolution IV of 5th March, 1941 and Executive Committee Resolution III of 23rd-24th October, 1941.*)

A letter from the Rev. F. Whittaker (N.C.C.) was read in which he said that he hoped the Punjab and N.W.I. Christian Councils would be discussing the matter of a fellowship of Christian Sadhus at their forthcoming meetings and saying that he would inform this Council 'if any concrete proposals emerge'.

Leaflets for Week of Witness (New Series No. III).

A letter from the Rev. F. Whittaker was read on the new series of leaflets now in preparation in connection with the Week of Witness. It was noted that in the list attached to the letter, pro-

vision was made for a Mundari edition. In the letter, the N.C.C. undertook to meet the cost of publishing and distributing the leaflets.

RESOLVED:

20. That it be left to the Ven. E. F. Synge and the Rev. C. K. Guira to decide whether or not a Mundari edition of the New Series III leaflets is needed and if it is, to arrange for its translation and publication.

Filling Vacancies on the Executive Committee.

21. That to fill the vacancies on this committee caused by the death of Miss A. B. Dey and the forfeiture of office by Mr. P. D. Kandulna, the Rev. J. Lakra and Miss M. Stevens Guille be co-opted as members of the Council and thereafter appointed members of the Executive Committee.

On an assurance from the President of Mr. M. R. Dey's interest in the Council and desire to cooperate in its work, no action was taken to replace Mr. Dey on the Executive Committee, though it was noted that he had not attended either of the meetings of the Executive Committee held since his appointment.

Shahabad, Patna, Gaya and Monghyr Survey.

A copy of the Preliminary Draft of the Shahabad, Patna, Gaya and Monghyr Survey Report was in the Interim Secretary's hands but, contrary to the hope expressed by Mr. Whittaker in his letter of 20th March to the Interim Secretary, the twenty copies ordered from the press had not been received. The committee, therefore, was regretfully compelled to defer consideration of the report.

Similarly, the copy of the M.E. Church's 'Response' to the Survey Report, which had been promised by the Rev. G. M. Massey in time for this meeting, had not been received.

Letter from the G.E.L. Church Council regarding Gossner High School.

A letter from the G.E.L. Church Council through their Secretary, Mr. Tiga was received during the meeting but it was regretted that it could not be dealt with on such short notice. It was therefore ordered to be filed.

Time and Place of Next Meeting.

It was decided, in view of future uncertainty, to leave the time and place of next meeting to be settled by correspondence.

The Meeting was closed by Bishop Hall pronouncing the Benediction.

(Sd). J. C. CHRISTIE,
Interim Secretary.

38
C.C.
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25/5/42
Daltonganj, E.I.R.
19th May, 1942.

Dear Mr. Surin,

I have arranged for certain literature to be sent you for distribution in your Church. You will get 10 English and 50 Hindi copies of the N.C.C.'s New Series III leaflets published in connection with the Forward Movement in Evangelism. Further English copies will be obtainable from the N.C.C. Office, Nagpur, and Hindi copies from me.

Then you will get 3 copies of the Minutes of this Council's Executive Committee Meeting of 7th-8th April, 1942. Two of these are for your Church's official delegates and one for your file.

Yours sincerely,

J. B. Chavda
Interim Secretary, B.C.

22 MAY 42
3 - P.M.
Ranchi

POST CARD

21 MAY
1 30 P.M.
ADDRESS ONLY



Mr. Th. Surin,

Secretary, Gossner E.L. Church,

G.E.L. Compound,

Ranchi, B.N.R.

38
P. 20/2-12
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.

6th July, 1942.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

Th. Surin, Esq., B.A., B.L.,
Secy., G.E.L. Church,
Ranchi.

Dear Mr. Surin,

Thank you for your several letters to me enclosing copies of your correspondence with Mr. Asirvadam and others. I am writing this letter particularly to find out fullest possible information regarding the alienation of a plot of ground from your Church to be used as a military graveyard. When was this done? Why was this done? Were you consulted before this was done, and is there any possibility of more land being required for such purposes? Mr. Asirvadam writes that I write to Government regarding this matter. Before I go to the Central Government I should like to know what can be done locally in the first instance and also with your provincial Government. Who is the person that should be addressed? Can the Bishop of Chota Nagpur help you out if I write to him for his attention and help. Are the military authorities now in sole charge of the compound, and should letters be addressed to them? If so, to whom? On hearing from you a full statement of the situation I shall be glad to take necessary steps as advised by you.

Yours sincerely,

RBM/TSK.

R. B. Manikam
(R.B. Manikam)
SECRETARY.

cc
(36)

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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

Officers

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. Nawa Bhandaria, Palamau

10th June, 1942.

To all members of the Council.

Dear Friends,

Executive Committee Minutes of 7th-8th April, 1942.

Copies of the above Minutes have now been distributed. Your particular attention is invited to the following matters:

1. Resolution 3(c).

Will Heads or Secretaries of affiliated bodies please let me know -

- (a) If any such system is already in vogue in their Church or Mission.
- (b) If so, how effective it proves in practice.
- (c) If not, what steps they propose taking to have the adoption of such a system considered by their Church or Mission authority.

2. Resolution 7.

Members are asked to note that this book is on sale at A^s.2 per copy.

3. Resolution 13.

Will members of the Education Committee please study carefully Mr. Roy's statements. If they have not yet had copies from him, they should apply to him at once.

4. Closer Cooperation: Union Theological Seminary or Bible School.

Will affiliated bodies keep this matter before them. Mr. John is open to receive fresh suggestions or answer questions on the subject.

5. Preparation of Word Lists of Basic Hindi Vocabulary.

Mr. Joel W. Singh of Hazaribagh has kindly consented to undertake this work. Will interested members kindly get in touch with him; he will doubtless be glad of suggestions or offers of help in connection with the project.

6. Resolution 18.

Dr. Anderson is of the opinion that the present is not a suitable time for seeking an interview with the Inspector General. This leaves opportunity for members who wish to send her questions or proposals in anticipation of the interview ultimately taking place.

Yours sincerely,

H. H. H. H.
Interim Secretary.



8th July,

2.

1574/42/F- 38.

To,

Mr. J. C. Christie.
Interim Secretary, B. C. C.
Daltongang, Palamau.

Dear Mr. Christie,

The C. C. Executive in its sitting on the 18th and 19th June has decided the following regarding your letter dated, the 10th June, 1942.

The extract Minutes showing the decisions arrived at on Items of the Bihar C. C. Minutes raised in your said letter is forwarded to you in reply to your letter.

Yours sincerely,

A handwritten signature in dark ink, appearing to read "The Secy.", written over a horizontal line.

Hony: Secretary.

Encl : (1)



Extract from the Minutes of the C. C. Executive Committee of the G.E.L.Church in Chotanagpur & Assam held on the 23rd June, 1942.

Item No. 36.

" Minutes of the B.C.C. dated 7-4-1942 and 8-4-1942 and booklets.:-

They were read and considered and followings were noted :- (3) (c) (a). This is partly in vogue with respect to tea gardens.

- (b) It is only affective in Assam.
- (c) It does not arise.
- (2) Noted.
- (3) Mr. S. K. Roy be intimated with a request to send the copies.
- (4) Noted.
- (5) Noted.
- (6) Noted. "

M. K. Sin
Hony: Secretary,
G. E. L. Church.
Chotanagpur and Assam, Ranchi.

ALL INDIA COUNCIL OF INDIAN CHRISTIANS.

LAHORE
4th April 1940

Dear Friends,

I am writing to report to you that our deputation did meet Sir Stafford Cripps and that we had a 45 minutes interview with him. In many ways this interview was an eye opener.

I am, however, not attempting to make you a fuller report. The Christian Indian will be published as soon as possible, and will bring you not only a fuller report but also some of the reaction.

Yours sincerely,

B. L. Rallia Ram

(B. L. Rallia Ram),
Honorary General Secretary,
All India Council of Indian Christians.

Telegram & Cables
"AIKYA NAGPUR"

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

38

Ref. M89.

Nelson Square, Nagpur, April 15, 19 42.

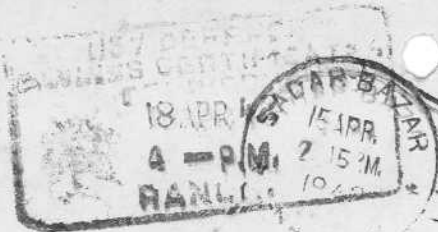
Dear Mr. Tiga,

Thank you for your letter of the 10th instant and all the information you have given me. Thanks for your votes on the proposals I made in my letter of April 6th.

Yours sincerely,

10

R B Manikam
(R.B.Manikam)



The Rev. J.J.P. Tiga, B.D.,
G.E.L. Compound,
RANCHI, Bihar.

3 / CE 38

A CALL TO PRAYER

The First Sunday after Easter, 12th April 1942

The people of India, Burma and Ceylon are now compelled to face the grim realities of war. Many of our kinsmen in Malaya and Burma are suffering from its ravages. Refugees from these countries are streaming into India and Ceylon. Many have been bereaved; many families are anxious about loved ones in places of danger; some have suffered the loss of all they possessed. Members of the Christian Church can now enter with understanding and sympathy into closer fellowship with their fellow-Christians in China, Britain and other lands, who have already endured similar and even more bitter experiences of war.

Confronted by increasing suffering and devastation we are tempted to ask 'Does God care?' We pray for peace and the answer seems to be the spread of warfare and destruction. We ask 'Is God indifferent to the fate of His children?' We long and pray that justice and goodwill may prevail and we see the apparent triumph of evil and the increase of injustice and ill-will. The temptation that besets us is to think that God is remote from our struggles and unmoved by our sufferings. We are in danger of forgetting the love of God our Father, the Lord God Almighty who reigns and whose will surely must prevail.

We have been remembering in these recent weeks the Passion of our Saviour and the spiritual agonies He was called upon to undergo, when for our salvation He endured the Cross. Perhaps we can understand better than we ever did before that agonised cry: "My God, My God, why hast Thou forsaken Me?" We know now that God's answer to that cry is seen in the glorious victory of the resurrection and the triumph of God's redemptive purpose for mankind. We are called, more than ever before, to hold fast to faith and hope in the resurrection of Jesus Christ from the dead. We must dare to hope and believe that the sufferings of this present time can be used of God to bring about the ultimate triumph of His righteous will and a new order in which His love and power will be supreme, in us, in the whole Church and throughout the world. If we are willing to ally ourselves with God's gracious purpose, our sufferings can be made "to fill up that which is lacking in the suffering of Christ." This is our message not only to those who are in danger or called to face the prospect of death, but also to those who are weighed down by fear, anxiety or despair.

How can we turn anew to God that in us and through us He may work His sovereign will? Chiefly by giving ourselves, as never before to waiting upon Him in prayer.

First *Let us pray* for one another and for the whole Church in this land 'that our faith fail not'.

Let us pray that we may be enabled to strengthen one another in God by our fellowship in prayer.

Let us pray that His love and mercy may be given to those who are in special need of body or soul; those who must endure pain, suffering, imprisonment, separation from loved ones, bereavement, desolation.

Let us pray that in all these things, we and they may 'be more than conquerors through Him that loved us', and thus inspire new faith and courage and confidence in others.

Let us pray that Christian people everywhere may show forth the love of Christ in their lives, by true sympathy for all who are in distress by offering themselves and their possessions in mutual helpfulness, in readiness for service and in sacrificial giving.

Further, *Let us pray* that God's purpose may be fulfilled in us, in India and in the world, and that freedom, truth, justice and mercy may be established.

Let us pray specially for India and for those who at this time are called to make important decisions which will influence the welfare and destiny of India's people, that all things may be done in accordance with God's will.

Let us pray also for peace on the earth; and let us pray always for a righteous peace, and that we may be able to endure, steadfast to the end, until such a peace is won.

Let us not hesitate to pray that God will defend the right and bring out of this war a victory more perfect and more glorious than we can either conceive or deserve.

We, therefore, invite all our fellow-Christians to join with us in observing the First Sunday after Easter, the 12th of April, as a day of solemn prayer and united intercession. We hope that every Christian congregation throughout the country will respond to this Call to Prayer.

Further, we would urge that we continue steadfastly in prayer, not on this day alone, but every day. Are we ready to pledge ourselves to God and to one another, to lift up our hearts in silent intercession at noon for two minutes every day? In all places where there is a Christian Church and congregation and wherever Christians can assemble themselves together, let the call to prayer be sounded forth at midday and let them unitedly hold up before God the needs of His children in this land and in every land.

Such united intercession will set free the power of God and enable us to serve the cause for which we pray. God will answer our prayers by working within us 'both to will and to work for His good pleasure'.

On behalf of the War Emergency Committee of
the National Christian Council of India, Burma and Ceylon,

(Signed) V. S. DORNAKAL
President

If it is not possible to observe the 12th April as a special Day of Prayer, it is hoped that Churches can use this Call to Prayer on some other occasion.

THE CHURCH IN INDIA AND THE PRESENT CRISIS

We are told that the Chinese character for 'crisis' is made up of two signs, one of which means 'danger' and the other 'opportunity'. This is undoubtedly an hour of crisis for the Church in India. It is a time of danger, when the faith and hope and love of the Church will be severely tested. It can become a time of opportunity when the Church rises to new heights of devotion to Christ and of service to the nation.

No one can say what a day or an hour may bring forth, but of two things we are certain. On the one hand there can be no place in the Christian Church for panic; on the other hand there is urgent need for wise leadership.

If Christians truly believe in the Risen Christ, their witness to this faith will be found in their spirit of unity and steadfastness at this time of uncertainty and suspense. Now, more than ever before, Christian people in India must give evidence that God is their 'refuge and strength, a very present help in time of trouble'. In loyalty to Christ and obedience to His will, every Christian must go on with his appointed task and be ready, if need be, to shoulder new burdens. Where there is duty to be done, those entrusted with responsibility, whether Indians or missionaries, men or women, must stay by their posts in loyal support of their fellow-workers, and in intimate association with the interests of their people, ready to give direction and help as they are needed.

As long as opportunity for service remains, that service should be rendered. We ought to be able to face the prospect of suffering and loss undismayed. Every Christian should carry about with him 'the infection of a good courage'. We must seek to counteract, in every possible way, the demoralising effects of rumour, unrestrained emotion or actions influenced by panic. We must help one another to discern at this time of upheaval God's unfolding purpose for our lives and for the loved ones entrusted to our care. 'Strong in the Lord and in the strength of His might,' we must help others to 'put on the whole armour of God' that they 'may be able to withstand in the evil day, and having done all, to stand'. Christian people must be ready to lead the way in those many tasks of loving kindness which the present emergency demands. We should be inspirers and encouragers of others in that self-forgetting, sacrificial service which is the mark of those whose sign of victory is the Cross.

There is urgent need for careful thinking and wise planning to prepare for possible future emergencies. Sound and trustworthy guidance is being sought after by the rank and file of Christian people, and by many who are in positions of leadership. It is therefore reassuring to know that the authoritative bodies of many Churches and Missions have been taking counsel regarding the present situation. Plans are being considered

for the care of those who are refugees from places already devastated by war, and for the care of Christians who may be compelled to migrate in the future. Some Christian schools and other institutions have already found temporary homes outside the danger zones and arrangements are being made for the extension of this kind of hospitality if the need for it arises. We have also heard of measures which have been devised with a view to ensuring that, whatever happens, the essential work and services of Church and Mission would be maintained.

We would urge, however, that if the present emergency is to be used, as it well might be, for strengthening the witness of the Church, it is important that Christian leaders should be concerned not only with the immediate problems or difficulties facing their own Church or Mission but also with the welfare of the Christian enterprise as a whole. It is here that the Provincial Christian Councils and the National Christian Council can be of service, in making possible joint consultations, joint planning and joint action. A meeting of the War Emergency Committee of the National Christian Council was held on the 25th of March, and the results of their deliberations will be made known to all Churches and Missions in the country. We would urge that each Provincial Christian Council should make suitable arrangements at an early date for dealing with the specific problems of its own area, by calling a meeting of the whole Council, or of its Executive

Committee, or of a specially constituted emergency committee.

Many letters are being addressed to the National Christian Council asking for help and advice regarding ways in which difficulties can be met and possible eventualities faced. There is a feeling that a reliable 'ministry of information' is sorely needed. We would therefore earnestly request responsible heads of all Churches and Missions to keep us informed of changes and developments which are taking place as a result of war conditions. We refer to such matters as movements of personnel, the closing or transfer of work, and steps taken to meet emergencies. This information will be of great help for the guidance of others. We should also be glad to pass on information regarding accommodation or other facilities which can be offered to those who have had to give up their own buildings or are facing the need for moving to safer areas.

In his recent address to the Indian Princes the Viceroy spoke words that claim the attention of all:

'Let us not regret that our lot should be cast in these times of stress and danger, rather let us declare that these are days in which it is most fortunate to live, for there is an opportunity for courage, high resolution and great achievement.'

If these ringing words of the Viceroy challenge the Indian Princes, how much more should they challenge the Christian Church to that faith in God which can change this crisis into an opportunity for proclaiming and fulfilling His victorious will.

* Please supply such information at once if possible.

NOT FOR PUBLICATION - STRICTLY CONFIDENTIAL.

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

To
The Heads of Churches and Missions
and Secretaries of Provincial Christian Councils

April 6, 1942.

A meeting of the War Emergency Committee of the N.C.C. was held on March 25, 1942. After full consideration of the present situation in India and of possible eventualities, the secretaries were instructed to inform the heads of Churches and Missions that they and the War Emergency Committee will be at their service for any counsel and guidance that may be sought in regard to particular situations arising out of the war. It will be possible for them with due precautions to share information regarding steps taken or contemplated by some Churches and Missions to meet such emergencies as may arise.

Questions have already been asked as to the setting up of emergency organisations with a view to ensuring the continuance of the work of the Church in any eventuality, such as the administration of Church and Mission funds, the vesting of Church and Mission property, and the problems which might arise from the removal of missionary leadership in certain places. We feel that though conditions vary from field to field, the situations which give rise to these questions are so many opportunities for the strengthening of Indian leadership and the sharing of responsibility for the administration of mission affairs with the indigenous Church. These principles have always been advocated by the N.C.C. in the interests of the permanence and progress of the Church in India.

In regard to certain financial questions we have been advised to suggest (a) that Government Promissory Notes be converted into inscribed stock as a precaution against loss as a result of enemy action, and (b) that more than one person should be authorised to operate on bank accounts, one of whom should preferably be an Indian.

We would request heads of Churches and Missions and secretaries of Provincial Christian Councils to keep the N.C.C. secretaries informed of (a) changes in their field necessitated or anticipated by war conditions such as closing of schools, handing over of property, movements of personnel, transfer of institutions to new localities etc., and (b) steps already taken to meet emergencies. Such information may prove helpful to others in similar situations.

A reprint of an Editorial Note from the April issue of the N.C.C. Review on "The Church in India and the Present Crisis" is sent herewith. It has received the approval of the War Emergency Committee. A copy of 'A Call to Prayer' (on April 12th) issued by the War Emergency Committee to all churches in India is also sent herewith. Additional copies of both these statements are available from the N.C.C. Office.

We would assure you that the N.C.C. is watching the situation very carefully and is ready to render what service it can to Churches and Missions. This whole subject will receive further consideration at the meeting of the N.C.C. Executive Committee to be held during the first week of August.

(R.B. Manikam)
SECRETARY.

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Bihar Christian Council

Executive

Rev. H. E. Farmer
Miss A. M. Tuff
Rt. Rev. S. K. Tarafdar
Rt. E. F. Syngé
Mr. A. Thomas
Rev. E. W. Oliver

Officers :

President -- Rt. Rev. G. N. Hall, Bishop of Chota Nagpur, Ranchi
Vice-President -- The Rev. Philip John, Patna.
Secretary -- The Rev. W. J. Biggs, Bankipore.
Treasurer -- The Rev. G. M. Massey, Arrah.

Committee

Miss A. B. Dey
Miss S. K. Roy
Mr. R. D. Dryce
Rev. J. Stosch
Mr. J. C. Christie
Rev. J. Gausdal

Daltonganj, E.I.R., ~~Bankipore~~
Palamau, Bihar. ~~Bankipore~~

15th April, 1942.

The Rev. J.J.P. Tiga,
Secretary,
G.E.L. Church,
Ranchi.

Dear Mr. Tiga,

Although you were present at the meeting of the Council's Executive Committee last week and heard the decision that was reached with regard to your letter No.931/42 of the 6th April, 1942, it is better that I should put the decision in writing to you rather than leave it to be gathered from the printed minutes of the meeting when they are ultimately published. I, therefore, quote you the part of the minutes which relates to your letter.

(School.)

Letter from the G.E.L. Church Council regarding Gossner High

A letter from the G.E.L. Church Council through their Secretary, Mr. Tiga was received during the meeting but it was regretted that it could not be dealt with on such short notice. It was therefore ordered to be filed.

It will not be out of place, perhaps, for me to remind you that the feeling of the meeting was that the subject of your letter was one on which they would have hesitation in expressing an opinion, because it appeared to be a matter of domestic policy within your Church. This in no way precludes you from bringing the matter to the Council, or its Executive Committee, again, if you can show what appears to you good reason for so doing, but I make this point to show that if you do think fit to bring the matter up again you had best be prepared to show why you think the Council should pass opinion on it. That does not bind the Council, as you will realise. If they are not convinced by your reasons, they will decline to take the matter up, I presume.

Yours sincerely,

J. B. Divis
Interim Secretary.

Telegrams & Cables
AIKYA NAGPUR

NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

38

Ref. M124.

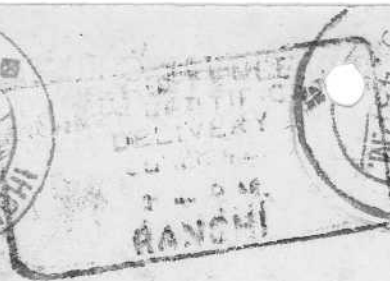
Nelson Square, Nagpur, April 20, 19 42.

Dear Mr. Tiga,

Thanks for your letter of the 13th instant
and the papers you have sent me in connection with
the case filed by Mr.A.L.Tirkey.

Yours sincerely,

A. Woolley
(R.B.Manikam)



The Rev. J.J.P.Tiga, B.D.,
G.E.L. Compound, *Compound,*
RANCHI, Bihar.

Burjee, P.O. Murhee

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

Memo No. 1445/42/F- 38.

From :-

Th. Surin Esqr., B.A., B.L.,
Hony: Secretary,
G.E.L. Church in Chotanagpur & Assam, Ranchi.

To,

Dr. R.B. Manikam, M.A., B.D., Ph.D.
Secretary, N. C. C.
Nelson Square, Nagpur.

Dated Ranchi, the 23rd June, 1942.

Dear Dr. R.B. Manikam,

I am herewith informing you that the whole of Lutheran Compound at Ranchi has been occupied now by the military. Even a portion of our Cemetery is requisitioned.

Our original cemetery was about 360 ft. in length and 180 ft. in width. This was full in 1929, so the church made an application to and was sanctioned by the Local Municipality that the cemetery be extended both to the South and to the North, the extended portion in the south is about 360 ft. by 180 ft. and in the north 360 ft. ^{by 180 ft.} i.e. both sides parallel to the original cemetery and it is said that these portions are consecrated. The Southern portion is amalgamated in the original graveyard. Whereas the Northern portion was not, owing to the lac of funds in the treasury. This northern portion is now requisitioned. We have given our protest to the Chaplain General, at Ranchi. He is now staying with the S. P. G. Bishop at Ranchi and he is the person responsible to this requisition. The copy of the last protest letter and the copy of requisition order are sent herewith to you. *The reply is not yet received.*

Further we believe that requisition order may be issued for other ⁰ _A portions of land for this very purpose as the death rate is average daily 3 and three big schools, viz. St. Paul's, St. John and St. Margaret have been converted into hospitals for military, and there are thousands of patients, and dead are brought from

from far and near even from out side the districts. If not stopped we think in near future the Church will be placed in insurmountable difficulties.

I may add this much that they bury their dead south to north, whereas we bury ours from west to east in the belief that light will come from the east at the last day. There is much sensation in our Church for this requisition.

Lastly according to law of the land, graveyards, burning or burial grounds etc. are outside the realm of requisition.

Please therefore help this poor church in this matter.

Yours sincerely,



Hony: Secretary,
G.E.L. Church in Chotanagpur & Assam.

Copy to :-

Prof. J. D. Asirvadam, M.A., L.T.

Dr. I. Cannaday, D. D.

~~Lakra MA BD STM.~~

XXXXXX

Hony. Secy: Th. Surin Esqr., B.A., B.L.

1244/42/F- 38.

28th May 2.

To,

Mr. J. C. Christie,
Interim Secy. B.C.C.
Doltonganj, E.I.R., Palamau.

Dear Mr. Christie,

I am in receipt of your letter of the 19th inst. I also received yesterday 50 copies^{of} "Week Of Witness" in Hindi. I think this is the same which you called 50 Hindi "copies of the N. C. C.'s New Series III leaflets," in your said letter. Thanks for the same. I am of opinion that these will be of great help to them who are directly connected with Evangelism works.

You further wrote that 10 copies of the same in English and 3 copies of the minutes of your Council's Executive Committee meeting of the 7th - 8th April, 1942 ^{be sent soon, but they} have not yet reached me. I hope to get soon.

Thanking you in anticipation.

Yours sincerely,

Th. Surin

Hony. Secretary.
G. E. L. Church.

G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

BURJU.

Ranchi, (Bihar) India.

The 26th. April 194 2

No. 1140/42/F38

The Secretary,
National Christian Council,
Nagpur, C.P.

Dear Sir,

The Ministerium of the G.E.L. Church and the Church Council jointly considered the Amendment Bill of the Indian Christian Marriage Act yesterday and voted unanimously to accept the same without any change. The meeting expressed an opinion on some items, that canon laws must be made in order to meet the local needs of the Gossner Church. A Committee has been set up to draft the Canon laws of the G.E.L. Church and the same ~~will be~~ placed before the Church Council in due course. *will be*

On account of the War conditions the said meeting could not be held earlier and therefore I could not give you any reply earlier than this. Hope to be excused for the delay.

Yours Sincerely,

No 1141/42. 01-26-4-42.

J. J. P. TIGA
26/4

Copy to Mr. B.L. Rallia Ram B.Sc. B.T. Convener,
Christian Marriage Act Cee. (N.C.C.) for informa-
tion and the needful.

J. J. P. TIGA

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.

2000
4th April, 1942

Rev. J. J. P. Tiga, B.D.,
Ranchi, Bihar.

Dear Mr. Tiga,

Thank you for your letter of the 30th March. I note that you are now in Gungutoly. I take it that Gungutoly is a part of Ranchi, and therefore I am sending you this letter to Ranchi itself. Please do not hesitate to write to me and keep me fully posted with developments in the Gossner Church at Ranchi. It is essential, if I am to be of any help to you, that I ~~not~~ be kept ignorant of conditions. I know that you are busy, and yet I request that you will find time to write to me as often as possible.

Yours sincerely,

R. B. Manikam

(R. B. Manikam)
SECRETARY.

RBM/TSK.

38
BRITISH

CHURCHES of CHRIST
MISSION.

2nd March, 1942.

16
DALTONGANJ, E. I. R..

BIHAR, INDIA.

The Rev. J.J.P. Tiga,
Ranchi.

Dear Mr. Tiga,

I am in touch with B.L. Rallia Ram at Lahore and am trying to get some recreational facilities and a service in Hindi arranged for Hindi speaking lads who are now in the cantonment on war work.

My interest in the matter began through one of our lads coming from there on leave. He told me that they were having only Urdu worship conducted by, I think, an army chaplain and that there were no recreational facilities. The lad also told me that many Ranchi Christian youths are there with him. Perhaps you know, or can find out easily, if there are any of your Church's young men there and write to Rallia Ram either direct or through me. I am writing him again just now and will tell him I am making further enquiry.

With all good wishes.

Yours sincerely,

J. J. P. Tiga

NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA & CEYLON.

Nelson Square,
Nagpur, April 6, 1942.
TO
THE MEMBERS OF THE N.C.C. EXECUTIVE COMMITTEE.

Dear Friends,

I. WAR EMERGENCY COMMITTEE MEETING.

I enclose herewith for your information a copy of each of the following:

- (1) Minutes of the War Emergency Committee meeting held at Nagpur on March 25, 1942.
- (2) An Editorial Note on 'The Church in India and the Present Crisis', which appears in the April issue of the N.C.C. Review.
- (3) A Call to Prayer on April 12th.
- (4) A confidential letter to Heads of Missions and Churches and Secretaries of Provincial Christian Councils.

I would assure you that the War Emergency Committee and the Secretaries are carefully watching the situation and are doing their best to be of service to Churches and Missions. This subject will receive further consideration at the meeting of the Executive Committee in August.

II. OFFICERS' MEETING.

The N.C.C. Executive Committee at its meeting in November 1941 had authorised the Officers to consider and pass the budget for 1943. Accordingly, a meeting of the Officers was held on March 27th; a copy of its minutes with the relevant papers is enclosed herewith not only for your information but also for action. I would draw your special attention to the Explanatory Notes appended to the Budget itself and also included in the Minutes of the meeting. The Treasurer met twice with the Secretariat and prepared the budget for 1943. After careful scrutiny and alterations, it was passed at the Officers meeting. It is now submitted to you. If it meets with your approval, it has to be sent to Britain and America with a covering letter to be considered by their India Committee in June. In these days of very slow communications, the earlier the budget is sent to the West, the better. Hence MAY I TAKE IT THAT IF I DO NOT HEAR FROM YOU ON OR BEFORE APRIL 15TH, YOU APPROVE OF THE BUDGET?

III. DATES OF MEETINGS OF (1) THE PROPERTY COMMITTEE,
(2) THE CHRISTIAN MARRIAGE ACT COMMITTEE AND
(3) THE EXECUTIVE COMMITTEE.

Will you please note that the Officers have recommended (see Minutes of the Officers meeting) that the first two Committees meet on August 4th and 5th (up to 10.30 a.m.) and the Executive Committee on August 5th, 6th and 7th. Do you approve of these dates? If so, I hope that as many members of the Executive Committee as possible will arrive at Nagpur in time for the meetings on August 4th. If I do NOT hear from you about these dates also, on or before the 15th April, I shall take it that you approve of them.

Yours sincerely,

R.B. Manikam

(R.B. Manikam)

MINUTES OF A MEETING OF THE WAR EMERGENCY COMMITTEE
HELD AT NAGPUR ON MARCH 25TH 1942.

I. Present:

The Bishop of Dornakal, Dr. I. Cannaday, Rev. J. S. M. Hooper, Rev. R. W. Scott and Dr. R. B. Manikam.

Dr. B. C. Oliver, Miss R. Ure, Miss A. Woolley and Rev. F. Whittaker also attended the meeting.

II. Apologies for absence were received from the Metropolitan and Dr. J. McKenzie.

III. Dr. Manikam briefly recounted the circumstances that necessitated the meeting of the War Emergency Committee. He placed before the members copies of (a) an Editorial Note on the Church in India and the present situation, appearing in the April issue of the N.C.C. Review (b) his confidential letter on the present situation to the members of the War Emergency Committee and their replies, (c) an analysis of questions asked of the N.C.C. by several Missions and Churches, and answers received so far, and (d) enquiries to be made by the N.C.C. He said that the Metropolitan had requested the N.C.C. to fix April 12th as a Day of Prayer for the present situation in all Churches in India.

It was resolved:

- (1) That April 12th be fixed as a Day of Prayer in all Churches and that an Editorial Note on this subject should appear in the April issue of the N.C.C. Review.
- (2) That the following telegrams be sent to the Metropolitan and Bishop Badley:

'Metropolitan
Calcutta

War Emergency Committee issuing Call to
Prayer to our constituent Churches April
12th Will you support'

'Bishop Badley
Methodist Church
Delhi

War Emergency Committee warmly supports
April 12th additional Day of Prayer. Please
inform your Bishops and Church'

- (3) That a Call to Prayer be sent out to all Churches in India, and that copies of the same be made available to them through the Secretaries of the Provincial Christian Councils.
- (4) That the Committee endorse the Editorial Note on the 'Church in India and the Present Crisis'.
- (5) That in the light of the discussions of the committee on various questions arising from the present situation,

the Secretaries be authorised to offer advice to Churches and Missions that seek their counsel.

(6) That a confidential letter to the Heads of Missions and Churches and Secretaries of the Provincial Councils be sent out by the Secretary of the War Emergency Committee

and (7) That the drafts of the 'Call to Prayer' and the letter to Missions and Churches be submitted for approval at the Officers' meeting on March 27th

IV. Dr. Manikam read a letter from Rev. K. Heiberg of Madras requesting the Committee to give him Rs450/- for 1942 to enable him to provide work for Rev. G. P. Charles (an evacuee from Rangoon) in the Danish Mission Reading Room, Madras. After some discussion, it was

Resolved that this request be refused.

V. The question of the date of issue of the next Directory of Christian Missions and Churches was raised. It was pointed out that evacuation from coastal areas was taking place at present and that this was not the time to secure correct data from Churches and Missions. It was

Resolved that the War Emergency Committee recommend to the N.C.C. Executive the postponement of the publication of the next Directory.

With the Benediction by the Chairman, the meeting adjourned.

R. B. Manikam,

SECRETARY.

MEN.

THE CHURCH IN INDIA AND THE PRESENT CRISIS

We are told that the Chinese character for 'crisis' is made up of two signs, one of which means 'danger' and the other 'opportunity'. This is undoubtedly an hour of crisis for the Church in India. It is a time of danger, when the faith and hope and love of the Church will be severely tested. It can become a time of opportunity when the Church rises to new heights of devotion to Christ and of service to the nation.

No one can say what a day or an hour may bring forth, but of two things we are certain. On the one hand there can be no place in the Christian Church for panic; on the other hand there is urgent need for wise leadership.

If Christians truly believe in the Risen Christ, their witness to this faith will be found in their spirit of serenity and steadfastness at this time of uncertainty and suspense. Now, more than ever before, Christian people in India must give evidence that God is their 'refuge and strength, a very present help in time of trouble'. In loyalty to Christ and obedience to His will, every Christian must go on with his appointed task and be ready, if need be, to shoulder new burdens. Where there is duty to be done, those entrusted with responsibility, whether Indians or missionaries, men or women, must stay by their posts in loyal support of their fellow-workers, and in intimate association with the interests of their people, ready to give direction and help as they are needed.

As long as opportunity for service remains, that service should be rendered. We ought to be able to face the prospect of suffering and loss undismayed. Every Christian should carry about with him 'the infection of a good courage'. We must seek to counteract, in every possible way, the demoralising effects of rumour, unrestrained emotion or actions influenced by panic. We must help one another to discern at this time of upheaval God's unfolding purpose for our lives and for the loved ones entrusted to our care. 'Strong in the Lord and in the strength of His might,' we must help others to 'put on the whole armour of God' that they 'may be able to withstand in the evil day, and having done all, to stand'. Christian people must be ready to lead the way in those many tasks of loving kindness which the present emergency demands. We should be inspirers and encouragers of others in that self-forgetting, sacrificial service which is the mark of those whose sign of victory is the Cross.

There is urgent need for careful thinking and wise planning to prepare for possible future emergencies. Sound and trustworthy guidance is being sought after by the rank and file of Christian people, and by many who are in positions of leadership. It is therefore reassuring to know that the authoritative bodies of many Churches and Missions have been taking counsel regarding the present situation. Plans are being considered

for the care of those who are refugees from places already devastated by war, and for the care of Christians who may be compelled to migrate in the future. Some Christian schools and other institutions have already found temporary homes outside the danger zones and arrangements are being made for the extension of this kind of hospitality if the need for it arises. We have also heard of measures which have been devised with a view to ensuring that, whatever happens, the essential work and services of Church and Mission would be maintained.

We would urge, however, that if the present emergency is to be used, as it well might be, for strengthening the witness of the Church, it is important that Christian leaders should be concerned not only with the immediate problems or difficulties facing their own Church or Mission but also with the welfare of the Christian enterprise as a whole. It is here that the Provincial Christian Councils and the National Christian Council can be of service, in making possible joint consultations, joint planning and joint action. A meeting of the War Emergency Committee of the National Christian Council was held on the 25th of March, and the results of their deliberations will be made known to all Churches and Missions in the country. We would urge that each Provincial Christian Council should make suitable arrangements at an early date for dealing with the specific problems of its own area, by calling a meeting of the whole Council, or of its Executive

Committee, or of a specially constituted emergency committee.

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In his recent address to the Indian Princes the Viceroy spoke words that claim the attention of all:

'Let us not regret that our lot should be cast in these times of stress and danger, rather let us declare that these are days in which it is most fortunate to live, for there is an opportunity for courage, high resolution and great achievement.'

If these ringing words of the Viceroy challenge the Indian Princes, how much more should they challenge the Christian Church to that faith in God which can change this crisis into an opportunity for proclaiming and fulfilling His victorious will.

A CALL TO PRAYER

The First Sunday after Easter, 12th April 1942

The people of India, Burma and Ceylon are now compelled to face the grim realities of war. Many of our kinsmen in Malaya and Burma are suffering from its ravages. Refugees from these countries are streaming into India and Ceylon. Many have been bereaved; many families are anxious about loved ones in places of danger; some have suffered the loss of all they possessed. Members of the Christian Church can now enter with understanding and sympathy into closer fellowship with their fellow-Christians in China, Britain and other lands, who have already endured similar and even more bitter experiences of war.

Confronted by increasing suffering and devastation we are tempted to ask 'Does God care?' We pray for peace and the answer seems to be the spread of warfare and destruction. We ask 'Is God indifferent to the fate of His children?' We long and pray that justice and goodwill may prevail and we see the apparent triumph of evil and the increase of injustice and ill-will. The temptation that besets us is to think that God is remote from our struggles and unmoved by our sufferings. We are in danger of forgetting the love of God our Father, the Lord God Almighty who reigns and whose will surely must prevail.

We have been remembering in these recent weeks the Passion of our Saviour and the spiritual agonies He was called upon to undergo, when for our salvation He endured the Cross. Perhaps we can understand better than we ever did before that agonised cry: "My God, My God, why hast Thou forsaken Me?" We know now that God's answer to that cry is seen in the glorious victory of the resurrection and the triumph of God's redemptive purpose for mankind. We are called, more than ever before, to hold fast to faith and hope in the resurrection of Jesus Christ from the dead. We must dare to hope and believe that the sufferings of this present time can be used of God to bring about the ultimate triumph of His righteous will and a new order in which His love and power will be supreme, in us, in the whole Church and throughout the world. If we are willing to ally ourselves with God's gracious purpose, our sufferings can be made "to fill up that which is lacking in the suffering of Christ." This is our message not only to those who are in danger or called to face the prospect of death, but also to those who are weighed down by fear, anxiety or despair.

How can we turn anew to God that in us and through us He may work His sovereign will? Chiefly by giving ourselves, as never before to waiting upon Him in prayer.

First *Let us pray* for one another and for the whole Church in this land 'that our faith fail not'.

Let us pray that we may be enabled to strengthen one another in God by our fellowship in prayer.

Let us pray that His love and mercy may be given to those who are in special need of body or soul; those who must endure pain, suffering, imprisonment, separation from loved ones, bereavement, desolation.

Let us pray that in all these things, we and they may 'be more than conquerors through Him that loved us', and thus inspire new faith and courage and confidence in others.

Let us pray that Christian people everywhere may show forth the love of Christ in their lives, by true sympathy for all who are in distress by offering themselves and their possessions in mutual helpfulness, in readiness for service and in sacrificial giving.

Further, *Let us pray* that God's purpose may be fulfilled in us, in India and in the world, and that freedom, truth, justice and mercy may be established.

Let us pray specially for India and for those who at this time are called to make important decisions which will influence the welfare and destiny of India's people, that all things may be done in accordance with God's will.

Let us pray also for peace on the earth; and let us pray always for a righteous peace, and that we may be able to endure, steadfast to the end, until such a peace is won.

Let us not hesitate to pray that God will defend the right and bring out of this war a victory more perfect and more glorious than we can either conceive or deserve.

We, therefore, invite all our fellow-Christians to join with us in observing the First Sunday after Easter, the 12th of April, as a day of solemn prayer and united intercession. We hope that every Christian congregation throughout the country will respond to this Call to Prayer.

Further, we would urge that we continue steadfastly in prayer, not on this day alone, but every day. Are we ready to pledge ourselves to God and to one another, to lift up our hearts in silent intercession at noon for two minutes every day? In all places where there is a Christian Church and congregation and wherever Christians can assemble themselves together, let the call to prayer be sounded forth at midday and let them unitedly hold up before God the needs of His children in this land and in every land.

Such united intercession will set free the power of God and enable us to serve the cause for which we pray. God will answer our prayers by working within us 'both to will and to work for His good pleasure'.

On behalf of the War Emergency Committee of
the National Christian Council of India, Burma and Ceylon,

(Signed) V. S. DORNAKAL
President

If it is not possible to observe the 12th April as a special Day of Prayer, it is hoped that Churches can use this Call to Prayer on some other occasion.

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

To
The Heads of Churches and Missions
and Secretaries of Provincial Christian Councils

April 6, 1942.

A meeting of the War Emergency Committee of the N.C.C. was held on March 25, 1942. After full consideration of the present situation in India and of possible eventualities, the secretaries were instructed to inform the heads of Churches and Missions that they and the War Emergency Committee will be at their service for any counsel and guidance that may be sought in regard to particular situations arising out of the war. It will be possible for them with due precautions to share information regarding steps taken or contemplated by some Churches and Missions to meet such emergencies as may arise.

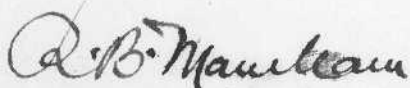
Questions have already been asked as to the setting up of emergency organisations with a view to ensuring the continuance of the work of the Church in any eventuality, such as the administration of Church and Mission funds, the vesting of Church and Mission property, and the problems which might arise from the removal of missionary leadership in certain places. We feel that though conditions vary from field to field, the situations which give rise to these questions are so many opportunities for the strengthening of Indian leadership and the sharing of responsibility for the administration of mission affairs with the indigenous Church. These principles have always been advocated by the N.C.C. in the interests of the permanence and progress of the Church in India.

In regard to certain financial questions we have been advised to suggest (a) that Government Promissory Notes be converted into inscribed stock as a precaution against loss as a result of enemy action, and (b) that more than one person should be authorised to operate on bank accounts, one of whom should preferably be an Indian.

We would request heads of Churches and Missions and secretaries of Provincial Christian Councils to keep the N.C.C. secretaries informed of (a) changes in their field necessitated or anticipated by war conditions such as closing of schools, handing over of property, movements of personnel, transfer of institutions to new localities etc., and (b) steps already taken to meet emergencies. Such information may prove helpful to others in similar situations.

A reprint of an Editorial Note from the April issue of the N.C.C. Review on "The Church in India and the Present Crisis" is sent herewith. It has received the approval of the War Emergency Committee. A copy of 'A Call to Prayer' (on April 12th) issued by the War Emergency Committee to all churches in India is also sent herewith. Additional copies of both these statements are available from the N.C.C. Office.

We would assure you that the N.C.C. is watching the situation very carefully and is ready to render what service it can to Churches and Missions. This whole subject will receive further consideration at the meeting of the N.C.C. Executive Committee to be held during the first week of August.


(R.B. Manikam)
SECRETARY.

MINUTES OF AN OFFICERS' MEETING
HELD AT NAGPUR ON MARCH 27TH 1942.

Present:

The Bishop of Dornakal (Chairman), Rev.R.W.Scott (Treasurer), Dr.R.B.Manikam, Rev.F.Whittaker, Miss R.Ure and Miss A.Woolley (Secretaries)

A letter of apology for absence was received from Dr.J.McKenzie, Vice-Chairman).

Business:

(1) The Treasurer presented the budget for 1943 along with the relevant financial statements. He pointed out that only a few months ago, the 1942 budget (drawn up for the first time on new lines) had come into existence, and that it was not wise to alter it in any radical way after such a limited experience. After careful scrutiny and discussion, the budget for 1943 was passed.

The Treasurer was asked to add the following explanatory notes to the budget.

(a) The budget for 1943 had been made along the same lines as those of the budget for 1942, with only minor changes and with no difference in the grand totals.

(b) It should be recognised that under present conditions in India arising from the war situation, it might not be possible to carry out full certain special projects during the year 1943, and that it might be necessary to complete them in the succeeding years. Such items are noted with an asterik in the details of expenditure.

(c) It was proposed to set aside an amount of Rs2,500/- in a Sinking Fund to be used towards the expenses in connection with the Council Headquarters and the purchase of a motor car, the present one being very old.

(d) Sums of Rs1,000/- from Britain and Rs1,064/- from America were requested for the development of work among women. It was anticipated that there were Women's Boards and other Women's Committees in the West, which would contribute towards this work. In 1941 Rs440/- was received from the Women's Interboard Committee of Canada in response to a special request. It was felt that all Women's organisations should be given an opportunity to share in this part of the budget.

(e) As previous to 1940, second class travel would be allowed to the members of the Executive Committee.

(2) Dr.Manikam called attention to the Cadbury gift of £250/- per year for 7 years or as long as Dr.Cadbury lived, (whichever was the shorter period). Dr. Paton in his letter of the 24th October 1941, had indicated that this amount was to be used to cover the increase of Rs1,000/- in the contributions requested from British Societies for 1942, and to strengthen the office efficiency of the N.C.C. In explanation of the latter, he wrote "I hope therefore that you will feel that in using this gift of £250 for helping with the salary of the Assistant Secretary or any other sort of strengthening of the office, you will be carrying out Dr.Cadbury's wishes"

The Officers heard this statement with much pleasure and resolved to record their thanks to Dr.Cadbury. The Secretaries were authorised to make additions to the equipment in the office, and to the clerical staff, if necessary.

(3) Dr. Manikam said that Mr.B.L.Rallia Ram had suggested the meeting of the Committees on the Christian Marriage Act and Property from July 31st to August 4th and that of the Executive Committee from August 5th to 7th. Mr.Rallia Ram had also proposed to invite a few additional members to the two Committees. In the discussion that ensued, it was felt that new members should not be added to these Committees at this stage of deliberation, and particularly in view of the necessity for economy in travel. Since with one exception all the members of the Property Committee were members of the Executive, and since those members of the Marriage Act Committee who were not members of the Executive had already made their contribution, it was considered desirable that the Executive Committee members themselves should consider the suggestions that had come from Churches and Missions regarding the revised draft of the Marriage Act. It was resolved therefore

- (1) that these two committees should meet from August 4th (10.30 a.m.) to the 5th (up to 10.30 a.m.)
 - (2) that the N.C.C.Executive should meet from August 5th (10.30 a.m.) to August 7th (4.p.m.), both days inclusive.
 - and (3) that the Chairman and Mr.Whittaker while attending the N.W.I.C.Council meetings at Lahore in April be requested to confer with Mr.Rallia Ram further about the meetings of the two committees.
- (4) The drafts of the Call to Prayer and the confidential letter to Missions and Churches were then discussed, amended and passed.

With the Benediction by the Chairman, the meeting adjourned.

R.B. Manikam
R.B. Manikam,

SECRETARY.

BUDGET FOR 1943

EXPENDITURE

RECEIPTS

	<u>Gen. Fd.</u>	<u>Special Fd.</u>	<u>Total</u>	<u>Division of Special Fund contributions</u>	<u>India</u>	<u>Britain</u>	<u>America</u>
1. R. B. Manikam:				Central Board of Christian Higher Education.	2,183	5,000	5,000
Personal	6,821						
Office	1,946	1,946					
Travel	750	750					
Conferences		3,000*					
Research Proj		4,000*					
Publications		2,000*					
Contingency		487					
	<u>9,517</u>	<u>12,183</u>	<u>21,700</u>				
2. F. Whittaker:				Evangelism & Mass Movement.		4,450	4,484
Personal	9,120						
Office	1,946	1,946					
Travel	1,000	1,000					
Surveys		1,000					
Conferences		2,000*					
Publications		2,500*					
Contingency		488					
	<u>12,066</u>	<u>8,934</u>	<u>21,000</u>				
3. Ruth Ure:				Adult Literacy & Literature.		1,500	1,500
Personal	3,450			Women's Work		1,000x	1,064x
Office	1,946	1,946					
Travel	750	750					
Conferences		1,000*					
Publications		1,000*					
Contingency		368					
	<u>6,126</u>	<u>5,064</u>	<u>11,190</u>				
4. Agnes Woolley	2,440		2,440				
5. P. O. Philip	561		561				
6. General Committees & Conferences:							
(a) Executive	3,250+						
(b) Council	1,500						
(c) Inter Missy. Council	675						
(d) Other Comm.	824*		6,249				
7. Furlough Fund	2,000		2,000				
8. Sinking Fund:							
Headquarters & Car.	2,500*		2,500				
9. Special Funds:							
(a) Adult Lit.		13,500*			6,750		6,750
(b) Literature.		13,500*			6,750		6,750
(c) Five-Year Trg. Scheme.		15,000*					15,000
	<u>41,459</u>	<u>68,181</u>	<u>109,640</u>		<u>2,183</u>	<u>24,450</u>	<u>41,548</u>

* Expenditure will be according to actual receipts, or what under existing conditions seems justified.

+ As previous to 1940, 2nd class travel is allowed to members.

x Rs. 2,064 is requested for work among women from Women's Boards and other Committees.

SUMMARY

<u>EXPENDITURE</u>			<u>RECEIPTS</u>		
	<u>General</u>	<u>Special</u>		<u>General</u>	<u>Special</u>
Secretaries:-			<u>America</u>	19,459	4,000+ Central Board
Personal	22,372*				4,484 Evangelism & Mass Movement.
Office	5,838	5,838			7,500 Literature
Travel	2,500	2,500			7,500 Adult Literacy
Conferences		7,000			15,000 Training Scheme
Publications		5,500			1,064 Women's Work
Contingencies		1,343			
Furlough Fund	2,000		<u>Britain</u>	17,000	4,000+ Central Board
Executive Comm.	3,250				4,450 Evangelism & Mass Movement
Council Meeting	1,500				7,500 Literature
Inter.Missy.					7,500 Adult Literacy
Council.	675				1,000 Women's Work
Other Committ.	824				
Special Funds:-			<u>India</u>	4,000	2,183 Central Board
Research Fund		4,000			
Adult Literacy		13,500	<u>Colonial & Continental</u>	1,000	
Five-Year Trg. Scheme.		15,000			
Literature		13,500			
Sinking Fund	2,500				
	<u>41,459</u>	<u>68,181</u>		<u>41,459</u>	<u>66,181+</u>

* Decrease in Secretaries Personal due to completion of payments to Dr.Hodge in 1942

+ Rs.2,000 expected from balance in Central Board account from 1942.

Explanatory Notes on Budget for 1943

The Budget has been made in the same way as for 1942, only a few minor changes being suggested, making no differences in the grand totals.

It is recognised that under conditions arising from the war it may not be possible to carry out fully certain special projects during the year, and that it may be necessary to complete them in the succeeding years. Such items are noted with an asterisk in the details of expenditure.

It is proposed to set aside an amount of Rs.2,500 in a Sinking Fund to be used towards expenses in connection with the Council Headquarters and the purchase of a motor car, the present one being very old.

Rs.1,000 from Britain and Rs.1,064 from America are requested for the development of work among women. It is anticipated that there are Women's Boards and other Women's Committees which will contribute towards this purpose. In 1941 Rs.440 was received from the Women's Inter-Board Committee of Canada in response to a special request.

The last of the annual payments to Mr. P.O.Philip will be made in 1943.

Minutes of the Annual Meeting of The Indian Literature Fund Executive

Nagpur, November 7-8, 1941

I

The worship period was led by the Chairman, Mr. Rallia Ram.

II. Members Present

Mr. B. L. Rallia Ram (*Chairman*), the Rt. Rev. the Bishop of Nagpur, Mr. R. M. Chetsingh, Mr. W. H. Warren, and Miss R. Ure (*Secretary*).

Dr. B. C. Oliver, Miss A. Woolley, Dr. R. B. Manikam and Rev. F. Whittaker also attended.

III. Minutes of the Last Meeting

The Minutes of the last meeting having been previously circulated were taken as read, and were confirmed.

IV. Correspondence with the United Society for Christian Literature

A cable communication from Mr. Cullen Young had been received through Mr. Warren announcing that the United Society for Christian Literature had raised its quarterly grant to the N. C. C. from £75 to £100. This news of increased income and the splendid spirit of support which lies behind it were deeply appreciated, and it was

RESOLVED

That the Committee express its appreciation and gratitude to the United Society for Christian Literature for its continued generous support and particularly for this increase in grant. Coming as it does just at a most difficult time in the history of the Society this gift is truly sacrificial. The Indian Literature Fund Executive members extend to the Society their sympathy over recent property losses incurred, and heart-felt thanks for all the literature work that the Society is making possible in India through its agencies and grants.

A letter from Mr. Cullen Young was read in which the urgent need of building up a body of Indian writers was stressed and specific allocation of funds for this purpose suggested. The Committee expressed itself as being heartily in sympathy with this suggestion. It has been for some time the policy of the I. L. F. to give preference to Indian authors and various means have been used to encourage production by Church leaders, such as prize competitions, conferences, magazines through which new writers could be sought. The Committee considers favourably the proposal that some of the grant from the United Society for Christian Literature may be utilized for convening conferences of Indian writers.

V. Reports of Literature Commissions

(a) NORTH INDIA LITERATURE COMMISSION: Dr. Manikam reported that the implementing of the recommendations of the North India Literature Commission, which visited the Christian Publication Societies of North India in 1940 and submitted a plan for fuller co-ordination of these Societies, waited upon the selection of a Secretary for the North India Tract and Book Society: one or two names had been suggested and a decision was to be made at the Society's Executive committee meeting early in December. Suggestions were invited for placing at the disposal of the Secretary when appointed facilities for studying methods of publication and distribution in the various Christian literature agencies of India.

This report was followed by a lengthy discussion on the problem of finding Indian leadership for the publication business. The Committee felt that this problem was vital to the future of the Christian literature enterprise, and needed to be studied from three angles, i. e. the openings in the field, the best method of training, and approach to the Missions with a view to releasing talented young men for this work. It was

RESOLVED

- (a) That the sum of Rs. 1200/- be set aside for the training in methods of publication and distribution of a man to be approved by the I. L. F. Executive for responsible charge of such work. This training would probably cover a period of one year, being centred in one literature agency but including several months in each of several publication centres. It would require actual work in all stages of production and distribution.
- (b) That the further working out of the scheme be committed to a small sub-committee composed of the Rev. W. M. Ryburn (*Convenor*), Mr. W. H. Warren, Mr. F. D. Warris, Dr. R. B. Manikam, and the Secretary.

(b) BENGAL LITERATURE COMMISSION: It was reported that in accordance with the request of the I. L. F. and N. C. C. Executive Committees that literature commissions visit further areas, and at the invitation of the Literature Board of the Bengal Christian Council, a Commission had visited Calcutta in September. The full report of this commission is appended to these minutes. It was

RESOLVED

To record the satisfaction of the Committee at this report, and its conviction that this is a type of work which should be widely undertaken.

In this connection it was further

RESOLVED

That the Secretary, in consultation with Dr. Manikam, frame questions concerning the needs of Christian literature in India and the way in which these needs are being met, and also concerning the needs and opportunities for closer co-operation; and that this questionnaire be sent to all the Conveners of the Provincial Literature Committees for the discussion, comment and guidance of these committees.

VI. (a) Children's Life of Christ

It was reported that the entire grant of \$500.00 towards the publication of a Children's Life of Christ in English and the main Indian languages had been received from the American Committee on Christian Literature for Women and Children. The Committee (Miss Moreland, Mrs. Sundara Raj, Miss Pratt, Miss Robinson, Mr. Rallia Ram, Mr. Ryburn, Dr. Manikam, Miss Ure), to which the preparation of this book had been entrusted was not yet unanimous on the form which it should take. In place of the manuscript "Fairest Lord Jesus", which was now being published in serial form in the English Treasure Chest, a new plan was being considered. Inasmuch as some language areas required a book for smaller and some for older children, it was felt that much latitude must be allowed. Four variants were possible: (1) the supply of a series of pictures only to the Provincial Committees; (2) the supply of pictures with a suggested outline and connecting links; (3) the supply of pictures with the request that the Bible passage for each be printed; (4) a basic manuscript to accompany the pictures. The Committee made the following suggestions concerning the project:

1. That the best procedure would be to provide pictures with a suggested outline and hints as to connecting paragraphs;

2. That since educated families can procure English materials, the villagers be kept particularly in mind in planning this book ;

3. That two principles underlie the choice of pictures, i.e., that they be good art, and that they be readily understood. Original art might possibly be used.

4. That Mrs. Warris, Mrs. S. N. Mukerji, and Mrs. Pithavadian be co-opted to the Committee.

(b) The Treasure Chest

Dr. Manikam reported that there are nine vernacular editions of this children's periodical, and that the English Treasure Chest had a total circulation of 2500.

VII. Findlay and Farquhar Bequests

A Findlay Prize Competition was being held in four language areas in 1941. *Oriya*: seven manuscripts submitted; of these one was recommended for the second prize of Rs. 50/-; since no first prize was won, the Utkal Christian Council Literature Committee requested that the Rs. 100/- be kept available for another competition in 1942. This request was sanctioned. *Marathi*: three novels and five essays submitted; prizes were to be awarded in December. *Bengali*: ten essays received, time extended till December. *Tamil*: no report.

A letter from the India Committee in London was read, reporting that new income from the Findlay Bequest Fund had now become available, and suggesting that "the money might well be used for a year or two to meet the expenses of assembling small conferences of Indian theologians with a view to stimulating study of the Christian message in its relation to Hinduism". Definite action on this matter was deferred pending further inquiry.

In view of the balance on hand of Rs. 1,600 in the Farquhar Fund and of an undrawn amount in the Findlay Fund in London, there was some discussion of ways of further stimulating these Prize Competitions. Proposals that the subjects for such competition be not limited, that translations for publication be accepted if accompanied with proper permission, that two or three years be allowed for each competition, and that any book independently published or written within a three year period be eligible for award were debated. It was

RESOLVED

That a Sub-Committee, consisting of the Secretary, (Convener), Mr. Chetsingh, Dr. Manikam and Mr. Whittaker, be asked to draw up a new plan for the use of these monies.

VIII. Conference of Writers and Artists

Two such conferences had been held during the year, one in Allahabad and one in Bengal. The Telugu area was planning for one in January 1942, toward the expense of which the I.L.F. was granting Rs. 75/-. Attention was drawn to the need of such projects as that of the Andhra field in producing a series of *bhajans* on the Life of Christ. It was

RESOLVED

That information be gathered, with the help of the Bishop of Nagpur, on what has been accomplished along this line in the vernaculars, and that this information be sent to the Provincial Literature Committees.

IX. Central Bureau for Blocks

No report being received from Mr. Warren on this proposal, the matter was recommitted to him for consideration and recommendation at the next meeting. A suggested alternative to the common exchange of blocks was that blocks likely to be useful be issued at a cheap rate and made available for sale.

Several cover illustrations used in Sind were exhibited, with the information that they could be borrowed for a nominal sum from Mr. Carson, Karachi. It was hoped that such service could be widely extended.

X. Classes of Grants

Several requests for new types of grants had been received.

(a) For publication in English :

1. A series of basic manuscripts on nutrition in schools by Mrs. Wiser. The Committee approved this type of material and expressed itself as willing to subsidize any vernacular editions. It was

RESOLVED

That this English manuscript be commended to the C. L. S. for publication, or to the Press at Jubbulpore.

2. A series of Tracts. It was

RESOLVED

That this request was not at present within the province of the I. L. F.

(b) For the purchase of literature for pilgrims on the borders of Tibet. In view of the fact that the United Society for Christian Literature had been granting £ 5 annually for this work of the Tibetan Frontier Mission, and had this year referred the Mission to the I. L. F., it was

RESOLVED

That Rs. 75 be this year given as a special case, and that the Secretary take up the matter with London, explaining the difficulties in the way of using I. L. F. funds for the purchase of tracts for free distribution, and requesting that in future any such specific allocations desired by the Society be definitely so earmarked when sent to the I. L. F. The Committee is quite ready to handle such funds but does not feel justified in making the allocation on the field.

(c) For publications of the Christian Home Department, particularly a bibliography of recommended materials in English and vernaculars, and reprints of helpful articles. It was

RESOLVED

That Rs. 250 be placed at the disposal of the Christian Home Committee for literature.

XI. Publication Problems

It was noted that a number of Provincial Committees have for some time been operating on planned programmes of production, a fact marking real progress. In order to give further impetus along this line and to ensure that plans were in accordance with living interests and not just dictated by availability of materials, it was

RESOLVED

That articles by such persons as the Bishop of Tinnevely, Mr. Chetsingh, Dr. Manikam, on how to plan a programme, together with suggestions concerning books found useful in the several areas, be published in the N. C. C. Review, with a view to helping those interested in surveys and plans to visualize the whole problem; and further that these matters be presented for discussion at meetings of the Provincial Literature Committees and Boards.

A question was raised as to whether slackness of publication was due to lack of capital. The possibility of setting aside a considerable sum for a revolving fund was again considered, but no decision was reached.

XII. Distribution Problems

The problems of distribution were recognized as of vital importance. An article by Miss Chamen of the C. L. S. on this subject was welcomed. Miss Moreland's request that the name of the distributor of books be put plainly on the cover as advertisement was met with the suggestion that a rubber

stamp be used for this purpose. It was noted that united catalogues of Christian literature are available for the Marathi and Telugu fields, and also in Burma. It was

RESOLVED

To commend to all the need of united catalogues, to urge upon each language area co-operation in the production of such catalogues once every five years, and to promise subsidy for such publications.

In this connection of publicity for publication it was

RESOLVED

That the value of the *Bookman* be pointed out to all Provincial Secretaries and Literature Committees, and that these persons be requested to apply for copies of the *Bookman* and to supply the editor with a notice concerning every book published.

Various methods for promoting distribution were reported. Book fairs, literature Sundays, congregational libraries, touring vans, have been helpful. Action on request for a subsidy to a Christian Book Shop was deferred. This raised the serious question of whether or not the I. L. F. should as hitherto be confined to production and publication, or should enlarge its scope to include also the third field, distribution. It was strongly felt that the position of the I. L. F. ought to be restudied. It was therefore

RESOLVED

To appoint Mr. Rallia Ram, Mr. Chetsingh, Mr. Warren, Dr. Manikam and the Secretary, with power to co-opt, as a sub-committee to bring before the next meeting of the full Literature Committee recommendations as to how the central Committee might subsidize also distribution, and further, to submit to the Literature Committee plans for a reorganised programme of literature promotion.

XIII. Books Published in 1941

The following books published during the year with financial aid from the N. C. C. were placed on the table:

Bengali ... Commentary on Acts
Into the Way

Hindi ... Divya Prakash
Suraj Mukhi
History of the Christian Church
The Story of Joseph
Transmigration
True Stories
Dihati and Naya Jivan

Kanarese ...	Little Life of Jesus
Malayalam ...	Commentary on Hosea Commentary on II Corinthians Life of Sathianathan
Marathi ...	Dnyanodaya Little Brother Francis At the Master's Feet
Oriya ...	Forward Movement in Evangelism A Clean Heart
Santhali ...	Christian Giving
Sindhi ...	The Great Lover The Way of the Father Drama of the Good Samaritan Prodigal Son
Tamil ...	P. Smyth's Life of Christ
Telugu ...	Robert T. Noble Heyer John Bunyan Philippians St. John's Epistles Meditations on the Cross Worship for Village Churches Prayers for Village Homes Cornelius Story of Philip
Urdu ...	Children's Life of Christ A Fight for Education Christ Conquers Fear Nur Afshan.

British & Foreign Bible Society : St. Luke's Gospel, Gurmukhi, Large Type

XIV. Allocation of Funds

			Rs.	a.
1.	Administration Grant...	M. M. F.	Rs. 100	
		U. S. C. L.	" 200	
		I. L. F.	" 1,000	1,300 0
2.	Already allocated :			
	Children's Life of Christ	...	...	1,638 4
	Bible Society—by adjustment	...	...	886 0
<i>Note:</i> (a) The allocation from U.S.C.L. funds of Rs. 1,440 by the Central Adult Literacy Committee was reported and approved. (cf. Central Adult Literacy Committee Minutes July 1941 and sub-Committee Minutes October 1941).				
	Total C/o		3,824	4

Rs. a.
Total B/f 3824 4

(b) 1941 Reservations: (Still available)

Co-ordination schemes ... Rs. 2,000

Basic material in English. ... " 500

Conferences of writers and

artists. ... " 500

Total Rs.... 3,000

3. Transfer of grant made for 1941 by M.M.F.	695 0
4. Tibetan Frontier Mission — U.S.C.L. ...	75 0
5. Christian Home bibliography and materials. ...	250 0
6. Current Findlay Prizes ...	450 0
7. N. C. C. Literature Commission ...	500 0
8. Schemes of Co-ordination ...	1,000 0
9. Training of Workers ...	1,200 0

Total Rs.... 7,994 4

10. Extension of time was granted to the following :—

		Rs.
Burmese :	1. Christ's Method of Prayer ...	150
	2. Children's Bible ...	100
Hindi :	1. Dihayati Kahaniyan ...	24
	2. Coal ...	27
	3. The Farmer ...	19
Kanarese :	1. Church of God ...	50
	2. Discipline of the Soul ...	100
Malayalam :	1. Standing on Faith ...	60
	2. St. Francis of Assissi ...	50
	3. St. Luke ...	120
Santali :	1. Christian Giving ...	100
	2. Worship for Village Churches ...	100
Sindhi :	1. Good Samaritan ...	50
Oriya :	1. Notes on Bhagavat Gita ...	150
Urdu :	1. Worship for Village Churches ...	120
	2. Stories for Children ...	120
	3. Christmas Sermons ...	100

Total Rs. ... 1,440

11. To Provincial Literature Committees: (for explanation of asterisks see notes below).

Language	Name of Books	Amount Sanctioned with		
		Name of Fund		
		I.L.F.	U.S.C.L.	
		Rs.	Rs.	a.
Bengali ...	1. Acts Part II ...	150		
	2. Imago Christi ...	130		
Burmese ...	1. People's Life of Christ ...	300*		
Hindi (U.P.) ...	1. The Teaching of Jesus according to His Words.			
	2. Christian Doctrine of God.			
	3. Life of Christ.			
	4. Feeding School Children...	700*		
Hindi (C.P.) ...	1. Light in Our House ...	...	90	0
	2. How to Lead Children in Prayer ...	...	100	0
	3. Church History II. ...	100		
Kanarese ...	1. Christian Giving ...	75		
	2. Book of Worship for Village Churches ...	...	50	0
	3. Christ's Way to India's Heart ...	100		
Malayalam...	1. A Commentary on the Psalms. Vol. I. ...	150		
	2. Meditations on the Sufferings of Christ ...	35		
	3. Meditations on St. Mark's Gospel ...	35		
	4. The Home Care of the Mental Patient in India ...	...	20	0
	5. The Life of Zachariah Asan ...	40		
	6. The Epistle of St. Ignatius...	50		
	7. The Study of Revivals ...	...	40	0
	8. Between the Testaments ...	70		
	9. Life of Christ ...	125*		
Marathi ...	1. Dictionary ...	300*		
	2. Marathi Dnyanodaya ...	100	100	0
Sindhi ...	1. Significance of Jesus ...	100		
	2. Sweet First Fruits ...	...	200	0
Oriya ...	1. Christian Giving ...	...	90	9
	2. Puraskara ...	150		
Totals C/o		2,710	690	9

Language	Name of Books	Amount Sanctioned with Name of Fund	
		I.L.F.	U.S.C.L.
		Rs.	Rs. a.
	Totals B/f	2,710	690 9
Tamil	... 1. Exposition of St. John's Gospel		
	2. Victorious Living Pt. II		
	3. A People's Life of Christ		
	4. Unification and Disruption of the Kingdom		
	5. The Lepers of Dichpalli		
	6. Talks on the Christian Faith		
	7. Life of Aggrey		
	8. New Light		
	9. Along the Indian Road		
	10. Story of Dukhi Dulari		
	11. Madame Curie		
	12. Women of the Bible	... 1000*	
Telugu	... 1. Winniamma.		
	2. Devotional Studies in Peter's Epistles		
	3. Life of D. L. Moody		
	4. Commentary on Ephesians.		
	5. Story of John Goldingham.		
	6. Three Roses.		
	7. Story of Rev. Purushotham Chowdhri.		
	8. Confidential Talk to Young Men.		
	9. Story of Y. Perayya.		
	10. Story of J. E. Clough.		
	11. Story of John Clay.		
	12. The Christian Home Temperance.		
	13. The Indian Christian.		
	14. Andhra Christian Lyrics.		
	15. Little Mary.		
	16. Our Father.		
	17. Little Gem.		
	18. Lessons on Family Life.		
	19. St. Mark's Gospel.		
	20. Discipline for Life Changing Service.		
	Totals C/o	3,710	690 9

Language	Name of Books	Amount Sanctioned with		
		Name of Fund		
		I.L.F.	U.S.C.L.	
		Rs.	Rs.	a.
	Totals B/f	3,710	690	9
	21. Story of William Howell.			
	22. Christian Giving.			
	23. T. Y. Darling.			
	24. A Talk to a Christian Girl on her Coming of Age.			
	25. A Talk to Christian Girls who are to be married.			
	26. A talk to Those who expect to be Mothers.			
	27. Story of Messiah in Verse.			
	28. Story of Dukhi Dulari.			
	29. Studies in Thessolonians ...	1,000*		
Urdu	... 1. Our Church.			
	2. Christian Home.			
	3. Nur Afshan.			
	4. Dr. Theodore Pennell.			
	5. Henry Martyn of Persia.			
	6. Immortality of Soul.			
	7. Stories of Converts for Children.			
	8. Message of Jesus for our Times.			
	9. Children's Life of Paul.			
	10. World's Greatest Drama ...	825*		
	Totals ...	Rs. 5,535	690	9
	Grand Total ...	Rs. 6,225-9-0		

NOTES

- Burmese :** This is the second grant for the People's Life of Christ. Rs. 300 was sanctioned in 1940. With this additional grant of Rs. 300, a total of Rs. 600 will be available when the book is published. The Committee would request that revised application forms to indicate the altered costs be submitted.
- Gujarati :** Applications, not having been received prior to this meeting, will be considered by circular.
- Hindi :** (N. I. T. & B. S.): Estimates were submitted for three books but these needed revision. The

Committee has meanwhile reserved Rs. 700 for subsidizing these three and one other book, when full application is made. For the fourth Mrs. Wiser's book on "Feeding School Children" is strongly recommended.

Malayalam : It was proposed to include twelve illustrations in the "Life of Christ". The Committee would point out that due to the method of printing pictures, either eight or sixteen illustrations are to be recommended for economy.

Marathi : This is a final grant on the Dictionary and makes a total of Rs. 600/- available when the book is published.

Tamil and Telugu : The books for which application was made had been published before this meeting. The Committee seriously questioned the validity of this procedure. In view of the importance of these two fields and of the fact that the Literature Committee is to be asked to reconsider the conditions under which grants may be obtained, it was decided to make block grants to each of these two areas on the basis of the applications received but without indicating the amount allotted to each book.

Of the Telugu grant Rs. 420/- is to be considered as authorship grant and the remaining Rs. 580/- is to go to the C.L.S. for publication costs.

Urdu : The Committee, not yet being in receipt of the application forms, granted these subsidies on condition that they be applied at the rate of not more than Re. 1/- per page.

General : The Committee would draw attention to the occurrence of errors in some recent publications and urge that the greatest care be taken to have every book linguistically correct.

XV. Dates of Meetings

It was determined that the following meetings should be held during 1942:—

1. The Sub-Committee on Plans—March or April.
2. The full Literature Committee—end of September.

3. I.L.F. Executive:—

- (a) Just previous to the Literature Committee.
- (b) Annual meeting in November.

XVI.

The meeting closed with the benediction by the Bishop of Nagpur.

R. Ure,
Secretary.

APPENDIX

Report of The Bengal Literature Commission

I. History

Having realized how valuable the services of the N. I. Literature Commission had been, the Executive Committees of the Indian Literature Fund and the National Christian Council requested the Literature Commission to extend their services to other areas as well if and when invited to do so. The Christian Literature Board of Bengal at its meeting on April 3rd 1941 decided to request the National Christian Council to appoint a Literature Commission to visit Calcutta in the Autumn of 1941.

In accordance with this request, a Bengal Literature Commission consisting of (1) Dr. R. B. Manikam (Chairman), (2) Miss R. Ure (Secretary), (3) Rev. F. E. Livengood, (4) Rev. W. M. Ryburn, and (5) Mr. W. H. Warren, was appointed. The terms of reference were as follows:—

(1) To study the existing literature agencies, to plan for co-ordinating their work, and to consider problems of production and distribution in Bengal.

(2) To recommend ways in which the existing Literature agencies can serve better the cause of Christian Literature in Bengal.

The Commission arrived at Calcutta on September 3rd and began its work immediately by visiting the Literature agencies in Calcutta and interviewing their authorities. Between September 3rd and 6th it visited the following concerns:

1. Christian Tract and Book Society.
2. Bengal Baptist Union.
3. Christian Literature Board Executive Committee.
4. S. P. C. K.
5. Evangelical Literature Depot.
6. Baptist Mission Press.
7. Y. M. C. A. Publishing House.

The Commission found time to visit also the Church Book Shop. The Full Gospel Book Depot was visited by the Secretary of the Commission.

It held a preliminary conference with the members of the Executive Committee of the Christian Literature Board of Bengal on September 3, 1941, and a joint conference with representatives from all the Christian Literature agencies in Calcutta on September 5, 1941. Wherever the Commission went, it was received with courtesy, and information on the many points

raised by the Commission was duly supplied. The members of the Commission desire to place on record their thanks to the Christian Literature Board of Bengal for their cordial invitation and kind hospitality, and to the several Christian Literature agencies in Calcutta for their co-operation.

The Commission held a meeting on September 6, 1941, to draw up its recommendations, and a tentative report of the Commission with recommendations was given by the Secretary of the Commission, Miss R. Ure, on September 11, 1941, at the meeting of the Executive Committee of the Christian Literature Board. The final recommendations of the Commission with its observations are recorded here-below :

II. Observations

The Commission made the following notes on the scope and contribution of the Christian Literature agencies which it visited.

1. **The Christian Tract and Book Society.** This organisation has a strong history of service in Bengal extending over a period of one hundred and eighteen years. It has also a solid financial position, having, from both endowment and sale of property, an investment of nearly one lakh and forty thousand rupees. Of this amount a small part is to be reabsorbed into the Publication Fund, but the major part remains as permanent capital. The report for 1939-40 shows a turnover of around Rs. 2,700, which marks an increase over the preceding year. In part the smallness of this turnover is accounted for by the fact that so large a proportion of the sales is in Tracts and Vernacular Booklets: i. e., in 1939 there were printed 20,000 copies of books and 50,000 copies of tracts, and there were issued 31,129 copies of books and 65,025 of tracts. However, in view of the overhead expenses which amount to roughly Rs. 4,000, the Society is sustaining a large annual loss. The present arrangement is that the Baptist Mission Press stores books and handles sales, both over the counter and by mail order, for a monthly rental of Rs. 300. This is a great advantage in relieving the Tract Society of administrative detail. On the other hand, there is the problem of a turnover far below the running cost. There is a further difficulty in the present location of the book room; it is within the compound walls, beyond a guarded gate, and for its own protection the Press requires that a receipt for parcels be shown to the doorman. This obviously discourages trade, but could be remedied by using some room with direct access to the street. The present organisation of the Tract Society appears to be not strictly according to the Constitution: elections to the Committee have not been regular, etc. This is a definite cause of weakness and needs attention.

2. **The Baptist Mission Press.** This is an excellent Press, justly known for its high grade work and used widely by law firms, commercial bodies, etc. It is not at present publishing any Christian literature of its own, though it prints for the Tract Society. Its prices are high; as a result most Christian agencies go elsewhere; the work of the Bible Society itself is being done at non-Christian Presses. The Baptist Mission Press has no relation to the Church or Mission in India. It has direct connection with the Presses Committee in London; in this it is unique among Mission Presses. Profits are remitted to London, to be returned in all the work of the Baptist Mission Board; any retention of profits here would mean curtailing the regular work of the Board. There is a certain amount of training of Christian boys, which might advantageously be increased.

3. **Bengal Baptist Union.** The joint organisation of the Church and Mission acts as Publisher of the Bible used by the Baptist Church and of denominational material, which it distributes through the agency of the Baptist Mission Press. A small grant (Rs. 500) is received annually for publications from the Mission.

4. **S. P. C. K.** The Calcutta Diocesan Committee publishes a small number of books, chiefly denominational material, and a few for a wider public. Its depot is mainly a storing place; some sales are made from the depot but the major portion is by mail order or through the B. M. P. and the Church Shop.

5. **Y. M. C. A. Publishing House.** All the books handled here are in English, and are religious in character. The Association Press is the sole agent in India for the Student Christian Movement and Hodder and Stoughton publications. Recently a new type of book has been introduced through union publications of the Y. M. C. A., Y. W. C. A. and S. C. M.; financed by a revolving fund some outstanding modern books are being made available at very low rates. The Publishing House labours under the grave difficulty of an annual deficit of around Rs. 5,000. The Book Shop is well arranged, but filled to capacity. There is space for storing additional books, but not for displaying them.

6. **Evangelical Literature Depot.** This independent venture has been very successful. The shop is in a fine location, and is attractive and well stocked. Salesmanship is good. There is now an annual turnover of Rs. 10,000, all of which goes back into the trade; the shop does not exist to make profit at all. It caters to a special clientele and handles chiefly English materials. It is ready to co-operate with the other literature agencies in certain types of publications.

7. **The Church Shop.** This is owned and run by an individual. Its materials are largely Church of England materials, since the major part of its clientele is of that Church, but it stocks also books of general interest. The Shop is quite small and therefore a bit crowded.

8. **The Bengal Literature Board.** This is the inter-denominational body set up at the suggestion of the Bengal Christian Council. It represents fifteen organisations from the whole Province. It has handled Rs. 1,500 annually. In the past five and a half years thirty books have been published by the Board. Excellent work has been done in planning and executing a Publication Programme; the Board has proved its value in initiative and in co-operative effort.

9. **Ushagram.** It was impossible for the Commission to visit the Mission Press at Ushagram. It is, however, a small Press and publishes only a few books annually.

10. **The Full Gospel Book Depot** This is in a very good location and does a good business, with a turnover of Rs. 3000. It has a limited clientele, largely for English books, and is willing to co-operate with other agencies as far as possible.

Summary: There are, in brief, one press, one publication board, one vernacular depot handling publications from three agencies, and five English depots with denominational and other emphases.

It should be noted that the major portion of distribution through all these agencies is by mail order.

The majority of these agencies expressed themselves as ready to welcome suggestions for co-operation, particularly with regard to publication.

III. Recommendations

A. Concerning Organisation.

I. In view of the need for one strong united organisation for the production of vernacular literature in Bengal, and in view of the present duplication in the work of the Literature Board and the Tract Society, the Commission recommends that there be a combination of these two important bodies, this merger to take place along the following lines:—

1. The Tract Society, being the largest body at present dealing with vernacular literature, shall be considered the nucleus and shall be built up to serve the whole cause of Christian literature in Bengal.

2. Care shall be taken that the provisions of the Constitution shall be observed in the running of the Tract Society, particularly those relating to the membership of the Society.

3. The constituent bodies of the Literature Board shall become subscribers to and thus members of the Tract Society, thereby enlarging the Tract Society to include the province-wide representation which the Board has achieved and retaining the emphasis on the needs of the rural Church. Care shall be taken to make the Executive of the Tract Society and any sub-committees which may be appointed as representative as possible.

4. The central committee of the Christian Tract and Book Society shall be accepted as the Christian Literature Board of the Bengal Christian Council.

II. In order to reduce the overhead expenses of the Tract Society and to make possible the use of a larger proportion of the funds in hand for the production of publications, the Commission recommends that alternatives to the present arrangement with the Baptist Mission Press be considered. The Commission suggests:—

1. That the Tract Society propose to the B. M. P. that the present arrangement of paying a block sum for rent and handling be discontinued; that a substitute offer be made to the B. M. P. whereby the B. M. P. would store and sell all Tract Society stock with a 50 per cent discount on sales, allowing in turn a 25 per cent discount to trade and 12½ per cent to Missions and Churches on order for resale. The Press would agree to render monthly statements, showing the stock in hand, and would send monthly remittances. It is recommended that such an agreement be made for a trial period of three years.

NOTE: If this proposal is accepted it is suggested that it would be profitable in the interests of all concerned to arrange in some way for a separate access to the sales room from the main road.

2. That in case the B. M. P. is not ready to accept this proposed contract the same terms be offered to another book depot, such as the Y. M. C. A. Publishing House.

B. Concerning Publication:

I. The Commission recommends that an interdenominational Christian periodical be started to serve as the organ of the Christian Council and to aid in stimulating original work by offering opportunity to publish articles by new writers. In case of any loss incurred, contributions might be made from the savings realised by the reduction in overhead of the Tract Society.

II. The Commission recommends that a survey be made of existing Bengali literature, and that a definite programme of planning for future production of literature in the province be

based on this survey; and, further, that subsequent to the survey all Christian publishing agencies in Bengal be asked to keep the Tract Society informed of their plans for production and to send samples of all that they publish. It is noted that the Literature Board has twice prepared publicity booklets to inform the Churches about available books, and that it is now contemplating a combination of these two booklets with the addition of the list of books proposed in the current five year plan.

III. Resolved that, remembering the fine tradition it has established for Christian literature in the past, the Baptist Missionary Society in London be asked to consider taking again a more active share in the whole cause of Christian literature in Bengal. It is recognised that this would involve a change in the present policy of the Press, in that greater stress would be laid upon the missionary emphasis; yet it is felt that ways and means can be found by which the Press could benefit Christian publishing agencies such as the Bible Society, the Tract & Book Society, and the S. P. C. K., e.g., through special rates for the printing of their work, without affecting the prosperity of the Press as a business. To enable such changes to be carried out the Commission recommends that the future policy of the Press should be directed by a local Committee who would share with the Manager the responsibility to the Home Committee.

C. Concerning Distribution :

I. The Commission recommends that the Committee of the Tract Society appoint a sub-committee to meet regularly to consider problems of distribution, to study sales, etc. In other areas some of the following devices have been helpful in increasing distribution :

Discounts to Missions; Subsidizing Purchase of Books; Establishment of Book Depots through the District; Parcels on sale and return; Provision in Station Budgets for Literature; Travelling Salesmen; Colporteurs' Trolleys; Display of Books on Workers' Pay-Day; Display Corners in Churches and 3 Sunday Bookstalls; Book Stalls at Conferences, Synods, Assemblies, etc.; Book Stalls at Melas, Market Days, etc.; Book Conferences, Book Teas, Book Fairs; Literature Sunday; Use of Schools for display and sale of books.

II. In view of the advantages from the standpoint of publicity, local sales, ease in ordering, and reduction of overhead, which would accrue from having one united Christian Book Depot for Calcutta, the Commission recommends that the establishment of such a Depot be seriously discussed and the co-operation of all existing concerns be sought.

Confidential

BIHAR CHRISTIAN COUNCIL

**Survey of Evangelistic Work
in the Shahabad, Gaya, Monghyr
and Patna Districts**

BIHAR CHRISTIAN COUNCIL

Survey of the work of Churches and Missions in the
Shahabad, Gaya, Monghyr and Patna areas of Bihar.

INTRODUCTION

Origin of the Survey.—In 1938 proposals were made that the Bihar Christian Council should undertake a survey of Christian work in the province with a view to discovering areas of evangelistic opportunity. The Rev. G. M. Massey was appointed to make a preliminary collection of information for such a survey. In 1939 it was decided to ask the help of the National Christian Council and a Committee was appointed to confer with the Rev. F. Whittaker regarding possible plans. It was decided that a preliminary survey should be made of the work of the Methodist Church in Southern Asia in the Shahabad District and the work of the Baptist Missionary Society and the Zenana Bible and Medical Mission in the Patna, Monghyr and Gaya areas. The field work of this survey was completed in February 1941 and a tentative report was given at the annual meeting of the Bihar Christian Council in March.

The following acted as members of the Survey party in addition to the Rev. F. Whittaker of the N.C.C.: The Revs. G. M. Massey (Convener of the Committee), P. John and E. T. Stuart. Bishop C. D. Rockey (M.C.S.A.) assisted in the Shahabad survey and Mr. D. S. Wells (of the B.M.S.) in the Monghyr and Patna areas. In each area local missionaries and Indian workers also co-operated.

Places visited.—In the Shahabad area eight villages were visited. In each place a short service of worship was held with the Christian congregation, and local workers and a number of Christian families were interviewed. The school and boarding hostels at Arrah were inspected and a service held in the central Church. At the end of the tour a Conference was held with representatives of the Shahabad District staff.

In Gaya visits were paid to the main out-station, Nawada, and to neighbouring bastis where evangelistic work has been done among groups of interested Chamars. A Conference was held in Gaya with leaders and members of the Union Church. The Leper Settlement was visited and a service held with the

Christian lepers. The School for Hindu girls was inspected and a brief visit paid to the Dom basti and small Christian settlement.

In Monghyr a Conference was held with members of the town congregation and visits were paid to a basti in Monghyr and five villages where evangelistic work has been carried on among Chamars. Informal conversations took place with groups and individuals with a view to discovering their attitude to and intentions regarding Christianity.

In the Patna area the day-schools for Hindu boys and girls in Taregna were visited and also Chamars in two nearby villages. The opportunity was used to ascertain the influence of Christianity upon the children and people among whom work has been done by the B.M.S. The village of Janipur was visited where the Z.B.M.M. carry on a weekly dispensary and members of the B.M.S. staff co-operate in evangelistic work. The village of Kab was also visited where a small group of Brahmin youths has shown interest in Christianity. The day-school at Dinapore was visited and a group of Chamars was interviewed in one of the mohullas in Patna City. In Patna visits were paid to the Christian hostels for high school boys and for students and to the girls' Middle and Training Schools and hostels. The hospital of the Z.B.M.M. was also inspected and a Conference held with the members of the city congregation. The tentative findings of the survey of the Gaya, Monghyr and Patna areas were discussed at a Conference of representative workers at the end of the tour in Patna.

This report is now submitted for consideration and action by the Bihar Christian Council and its constituent Churches and Missions. It is published by the National Christian Council of India, Burma and Ceylon.

(Signed) Frank Whittaker.
G. M. Massey.
Philip John.
E. T. Stuart.

Further copies may be obtained at 4 annas each from the Office of the National Christian Council, Nagpur, C.P., India.

I. FINDINGS ON THE SHAHABAD DISTRICT

1. **History.**—The work investigated in the Shahabad District was first started in Buxar by the Lutheran Gossner Mission and in Arrah by two independent missionaries. The Methodist Episcopal Church took over the work in Arrah in 1907, when this area became a part of the Tirhut District of the Methodist Church, which included Ballia and Muzaffarpur in the United Provinces. In the Ballia area large numbers of Chamars

had become Christian and the movement spread to Dumraon in the Arrah area.

The Lutheran Gossner Mission had been at work in the Buxar area over fifty years before the movement in Arrah began. This movement spread to the Buxar villages and it became necessary for the Bihar and Orissa Missionary Union to arbitrate regarding the territories of the two missions. During the World War of 1914-18 the work of the German Mission was taken over by the Methodist Episcopal Church and in 1917 the Arrah-Ballia District became a separate administrative unit. In 1919 Arrah District was separated from Ballia.

The following list will give an indication of the growth of the Christian community in Arrah and Buxar from 1916 onwards:—

Year	Christian community		
1916	1,805
1920	6,698
1925	8,140
1930	7,923
1935	8,060
1940	8,652

In 1920 the Superintendent of the Arrah District wrote as follows: 'The Mass Movement among the depressed classes is our most compelling opportunity. It would be difficult to exaggerate its possibilities. There are 1,28,000 Chamars alone in the Shahabad Civil District and I have met very few of them who do not think that the future of their community is in the Christian Church. They are looking and slowly moving *en masse* towards Christ and His Church. Some thousands are rushing ahead of the multitude and preparing the way. The others are coming if we make room for them. They will, however, stop on the way and turn back if we continue for years with a force of workers utterly inadequate to provide for their instruction and general betterment.'

The increase in numbers went on until 1927 when there was a Christian community of 8,344. Five times during the next ten years, however, actual decreases were reported and it was not until 1937 that the number of Christians passed that of 1927. Since then there has been a steady increase each year. The cause of the decline was partly due to migration but one factor was undoubtedly decreases in the number of workers. In 1920, when further reinforcements were asked for, there was a staff of 98. This was increased to 127 in 1924. From that time onwards the staff has been greatly reduced and in 1940 there were only 49 workers. The years of economic depression from 1927 onwards not only prevented an increase in the staff commensurate with the increasing number of Christians and congre-

gations, they resulted in a reduction which has weakened the whole movement and made adequate pastoral oversight impossible. Many Christian congregations and families have been neglected with the result that large numbers have remained only nominal Christians, many have been lost sight of, some have relapsed to their old religion and many villages have been taken over by the Roman Catholics. In former years a number of Doms were baptized, but it appears that most of these have either migrated or lapsed. Other parts of the original area have either been abandoned or handed over to the care of other Churches and Missions.

For some years the Southern Division of the Shahabad District has been recognized as the Home Mission Field of the Central Conference of the Methodist Church. Recently plans have been made to establish a closer connection between the work in the Arrah District and the evangelistic and pastoral work among Chamars in Calcutta, many of whom have migrated from this area.

Educational work for Christian children has been carried on, partly through a few village day-schools but chiefly through a central Boarding School for boys and girls at Arrah.

Medical work was carried on for some years by an Indian lady doctor. This was subsidized by Government until it was transferred to Ballia in 1930.

Though the promise of the early years of the movement has remained unfulfilled, the fact that during recent years there has been a steady stream of new enquirers and adult baptisms is an indication that interest in the Christian gospel is still alive and that a 'compelling opportunity' still confronts the Christian Church in this part of Bihar. Still more significant and hopeful for the future of the work are recent efforts, through camps and institutes for workers and village Christians and also through village day-schools, to build up the Church in some sections of the area, and the establishment of a 'Christian Brotherhood' movement resulting in the revival of more genuine Christianity in a number of Christian congregations.

2. Present situation.

(a) *Pastoral oversight.*—The total Christian community of 8,652 is scattered in 372 towns and villages in an area of approximately 3,500 square miles. The congregation in Arrah, which includes the children in the Boarding School, numbers 200. There are only 8 other places where the congregation is over 100, 44 villages where the congregation is over 50 and less than 100, and 133 villages in which there are less than 20 Christians. The District is divided into ten Circuits each with an ordained minister in charge. Altogether there are sixteen members of

the staff engaged in pastoral work. This means that on the average, each preacher has the care of 23 villages and 540 Christians. There are also sixteen village school teachers, each of whom takes some responsibility for the conduct of services and the instruction of the Christians in the village where he works. In addition seven missionaries and Indian workers are engaged in evangelistic work and in the supervision of work among Christians. Even so it will be readily seen that this is altogether too meagre a staff for the care of so many Christians, scattered in so many villages over so wide an area. The burden of administrative duties and the difficulties created by all too meagre resources have tended to create a sense of discouragement and frustration in the minds of members of the staff.

(b) *Spiritual ministrations.*—In the central congregations services of worship and Sunday School sessions are held regularly on Sundays, and there are other meetings during the week. In villages where there are resident workers, in addition to the Sunday services evening prayers are also conducted daily. In some places these are primarily for the children of the village school but in others members of the congregation also join. Christians in villages without resident workers receive occasional visits from the pastor in charge and services of worship are infrequent, though in a few places prayers are conducted by one of the village leaders. It is reported that there are two voluntary 'local preachers' and four 'exhorters' in the villages. Forty village Christians have been trained to conduct village worship. Services of Holy Communion are only rarely held, usually during special village institutes or central camps. There are about 480 communicant members in the area. In the central places week-night prayer meetings, Christian Endeavour, Temperance, missionary and other types of meetings are held, but there are no definite arrangements for similar meetings in the villages.

(c) *Christian Brotherhood Movement.*—The low level of spiritual life which is prevalent in most village congregations has caused much concern to those responsible for their welfare and has led to an effort to found a 'Christian Brotherhood Movement' which has for its primary object the re-evangelization of baptized Christians. A course of instruction called '*The Way of Salvation*' has been prepared. This is built upon stories, pictures, songs and object lessons and is intended to be covered in ten days' intensive instruction. At the end of the course the rules of the 'Christian Brotherhood' are taught and a pledge is taken by those who agree to join the Brotherhood, as follows: 'I agree by God's help to fulfil the conditions of the Brotherhood rules and to bear witness of Jesus Christ to my family and neighbours'. The rules of the Brotherhood are: (1) No worship of

idols; (2) No carrion eating; (3) No drinking of intoxicants; (4) No sorcery or exorcism; (5) No non-Christian marriages, funerals or other ceremonies; (6) No excess expenditure or indebtedness; (7) Prayer to Christ, morning and evening; (8) Love towards God and neighbour; (9) All disputes submitted to the Christian panchayat; (10) Worship with the congregation on Sundays; (11) Observance of only Christian festivals and customs; (12) Children baptized and educated; (13) Prayer and medical help for the sick; (14) Offerings and support for the ministry given in the name of Christ; (15) Acceptance of the rules of the Brotherhood and decisions of the panchayat.

This first instruction has usually been given in special institutes and camps for carefully selected villages or groups of villages. A plan has been made for work to be done in the villages during the year, to follow the intensive instruction of those admitted as members of the Brotherhood. It is interesting to learn that the spread of the Brotherhood Movement has largely followed group lines. Individual Christians who became convinced of the need of a higher standard of Christian living agreed to accept the Brotherhood rules if other members of their village group would also accept them. The members of one congregation consented to join the Brotherhood if their relations in other village groups would commit themselves to its standards. The result was that five or six village congregations accepted the Brotherhood rules at the same time. Not all the members of these congregations took the pledge, there were some groups in which a number were unable to accept its challenge. Another noteworthy feature in the development of the movement was a new outbreak of persecution on the part of unfriendly Hindus, usually acting under the instigation of Arya Samajist leaders. Those who were quiescent in the presence of merely nominal Christianity were roused by the revolutionary nature of this genuine resolve to walk in the way of Christ. It was reported that in the persecution all those Christians who had taken the Brotherhood pledge stood firm, while those who had hesitated to commit themselves were induced to recant. At present the Movement is confined to a few villages in the Buxar Section, though its influence is being felt much more widely. It is leading to a new spirit of enquiry among many non-Christians. Several Missionaries and Indian workers have concentrated their efforts and resources to strengthen this new development. Village day-schools with resident teachers have been started or revived in the 'Brotherhood Villages', retreats for workers and institutes for voluntary helpers have been held, camps and special central meetings for the village Christians have been conducted. This concentration of effort has proved that even Christians who had grown indifferent and apathetic are ready and able to accept the

challenge to full Christian discipleship provided adequate teaching and exhortation are given and the necessary spiritual means of grace are made available.

Most of the villages visited during the survey were 'Brotherhood Villages'. Some congregations had recently undergone severe persecution. All except one had a resident worker. It may therefore be assumed that the findings which are recorded here largely represent the results of this recent revival of religion.

(d) *Congregational worship*.—In the villages visited the Christians gave evidence that they were accustomed to assemble for worship. The method of conducting the service was usually quite informal and the leading part in the singing of *bhajans*, the repetition of prayers and responses was usually taken by the children. In a few instances adults took part by leading in prayer, in reading the scriptures or in telling a Bible story. Other adults were able to answer questions or give their testimony. In some villages the women seemed rather reluctant to join with the rest of the congregation. The wives of Christian workers apparently took little responsibility for training and leading the women. While most Christians showed interest and some enthusiasm, there was not much evidence of training in reverent orderly acts of worship. Inability to repeat the prayers and creed seemed to indicate that attendance at worship had not been as regular and frequent as is necessary for illiterate villagers.

(e) *Knowledge and practice of Christianity*.—During the survey 30 Christian families, comprising 296 individual members were visited. Questions were asked with a view to discovering their relation to the Church, their knowledge and practice of the Christian religion and the extent to which they actively supported and participated in Christian work.

Of the 296 Christians visited 281 had been baptized; those still unbaptized were mostly very young children, though there were one or two instances of Christians married to non-Christian wives. There were 25 communicant members, few had received the Sacrament of Holy Communion more than once during the previous year. In most houses there was no sign of Hindu practices but in three villages a house was discovered where the *gaddi* for the sacred book of the Shiv Narayanis was preserved. In two houses Hindu pictures and Hindu charms were found. Very few Christian pictures were found in any of the houses. In two families the men folk wore *chutias*. A few admitted to participating in the celebration of the *Holi* festival. In all the families visited there were only two instances of marriages celebrated by Christian rites. Eight families reported that Christian rites were used for funerals. Eleven families could

tell how they observed Christmas; seven families had vivid recollections of their observance of Good Friday and Easter; nine families said they abstained from unnecessary work on Sunday; and twenty-four families reported that they regularly took part in Christian worship on that day. Twelve families reported that they had family prayers, others that individual members practised private devotions or that they attended cottage prayer meetings in one another's houses.

There were only 44 Christians who could read the Bible and only 23 Christian children attending school. Some were discovered who had lapsed into illiteracy. Christian books were found in eight houses. There were eight families in which adult members could repeat the Lord's Prayer, and four in which they knew the Apostles' Creed. In eighteen families the adults had a fair knowledge of the facts concerning the birth, life, death and resurrection of our Lord, and in eighteen families the adults were able to state what Christian salvation meant for them. In many families it was said that the members had given up drinking, smoking and chewing.

(f) *Christian giving.*—Nineteen families stated that they gave contributions for the support of the Church; some declared that no collection was taken, others that they only gave on the rare occasions when they were visited by the ordained minister. A few said that they gave offerings frequently but the majority apparently gave only occasionally and chiefly at the time of the harvest collection. Amounts given varied considerably, from 6 pies to 2 annas a time, or from 4 annas to Rs.2 at the annual harvest collection. Many give grain in amounts varying from half a seer to two or three seers. A study of the total offerings received from the Christians in different parts of the District reveals a very low standard of giving. In one section Rs.16 were given during the year by Christians in 49 villages. In another section 2,421 Christians gave Rs.15, or an average of less than 1.2 pie per head per year. It was learnt that the giving of offerings is not made a regular part of worship. Ordained ministers have been made responsible for raising a part of their own support. This has been interpreted, in many cases, as meaning that offerings may be received only when an ordained minister is present. This rule has resulted in a very inadequate standard of giving and has tended to make the ordained minister appear, in the eyes of his people, as a collector of Church dues. It was noted that every Christian household admitted that they gave frequently to non-Christian mendicants. It is probably true that these alms are greater in amount than the offerings for the Church.

(g) *Christian witness and evangelism.*—There were instances given of the way in which individual Christians had borne their

witness before non-Christians and evidence of the winning of Chamars in other villages through the help of Christian relations and friends. It is reported that some 500 enquirers are under instruction in the District as a whole. All workers take part in evangelistic efforts among non-Christians. The spirit of evangelism is fostered by annual institutes and retreats for workers and by special meetings for village laymen. There is ample scope for evangelistic work in the large number of villages where only a few Christians are found among a larger group of non-Christian Chamars. There are also quite a number of families in which there are Christian and non-Christian members living side by side. While preaching and witnessing takes place among members of other communities, no determined or continuous effort seems yet to have been made to bring them into the fellowship of the Church.

(h) *Education and Training.*—There are sixteen village primary schools in the District in which there are a total of 207 pupils, of whom 37 are non-Christians. This gives an average enrolment of 13 children for each school, or not quite 11 Christians. They are practically all one-teacher schools: most of the teachers are young men, ex-pupils of the boarding school in Arrah. Most of them have received their training in a series of annual local institutes: it is necessary to attend five such institutes before a teacher's training is considered complete. The schools are financed and supervised by missionaries and Indian women workers of the Methodist Women's Foreign Missionary Society. A careful syllabus of teaching and examinations has been worked out and much money and labour are expended to make the work efficient.

In Arrah there is a Middle English School for boys and girls with a total enrolment of 182, of whom 5 are non-Christians. Less than half of them are from the Arrah-Buxar District, the rest come from Ballia, Muzaffarpur, Calcutta, Asansol and elsewhere. There are two hostels for the boys and twelve cottages for the girls. Government grants are received. Emphasis is laid on handwork such as gardening, carpentry, leather work, sewing and house work. There is a system of self-government among the girls who are trained in household management. The majority of the pupils find employment outside the District, though some go back to the villages. No work for their further education or training, beyond that of the Teacher's Institutes already mentioned, is undertaken in the District.

II. OBSERVATIONS AND RECOMMENDATIONS REGARDING THE SHAHABAD DISTRICT

1. *The problem of pastoral oversight.*—The main problem which confronts the leaders of the Christian enterprise

in the Shahabad District is not how to present the gospel to non-Christians or how to persuade men to accept the offer and challenge of Christ, it is rather how to deal with the numerous and widely scattered groups of those who have already responded to the preaching of the gospel or are still desirous of doing so. To receive men into the Church by baptism is to accept an inescapable responsibility for their eternal welfare. This entails an obligation to provide for them such spiritual ministrations as will enable them to 'grow in grace and in knowledge', and enable them to become 'full-grown men' in Christ, and active members of His Church. How can such pastoral care and spiritual means of grace be provided for the Church in Shahabad,—8,652 strong, found in 372 different villages, over a very wide area? This is a most difficult question but it demands an adequate answer. It is tempting to criticize those who were responsible for baptizing so many widely scattered groups in so many places, with the result that the size of the average Christian congregation is only 23 (counting men, women and children). Doubtless it was hoped that each tiny group would grow by further baptisms in the same villages. Probably there was hope of further reinforcements to the staff of village workers when these baptisms took place. The position to-day is that there are three Circuits which comprise as many as 56, 42 and 35 villages, with a staff of only two or three workers to visit them. Distances between villages are sometimes great and transport facilities are poor. The result is that visits are often very infrequent and some outlying places are sometimes entirely neglected. There are more than 80 villages with not more than ten baptized Christians in each: it is not surprising if their spiritual needs are long left unmet. This situation has resulted in impoverished pastoral ministrations by an overworked and disheartened staff, overwhelmed by an impossible task. The expense involved in travelling has made it difficult to call workers together very often for fellowship and counsel. The whole staff assembles only once a year, though the District Superintendent tries to meet each sectional group once a quarter. The question arises whether the Arrah-Buxar area is not too large to be administered effectively as a single unit.

2. Provision of an adequate staff.—The outstanding need of the District is a large increase in staff. The Tambaram report recommends the grouping of Churches under one well-qualified pastor but insists that circuits should not be too large and adequate lay help should be made available. The ideal arrangement would be to have one or more voluntary lay helpers in each village who can be entrusted with responsibility for the leading of worship, the giving of instruction, the maintenance of discipline and the encouragement of active Christian witness and

service. Such local helpers can only be raised up where there are adequate spiritual nurture and training. Efforts are now being made to equip voluntary workers by means of special Institutes and short courses of training. Everything possible should be done to make such special means of training available in every circuit of the District. But unless and until qualified and trustworthy lay helpers are available in the villages full-time lay assistants to the ordained ministry are necessary. Normally each lay worker should not have charge of more than two or three village congregations. In the Buxar area and in some other places where village schools have been established the presence of village school-masters helps to meet the need for lay assistance to the ordained minister. But the greater part of their time at present is devoted to the teaching of children. It should be possible, without seriously lowering the standard of their school work, to give these teachers the status and responsibility of teacher-catechists and regard them as assistants to the pastor and servants of the Church as well as of the educational department. The annual institutes for increasing their efficiency as teachers could also be used to equip them for pastoral work in their villages. One very serious defect in the present provision is lack of women workers. In the few places where women members of the staff are at work the village women are noticeably in advance of the rest. Steps should be taken to give training and guidance to the wives of full-time workers so that they may co-operate with their husbands by ministering to the needs of the Christian women and children of their village. The value of the service of these lay workers would be greatly increased if arrangements were made for them to reside in the same village and neighbourhood as the Christian congregation. For those who have responsibilities for visiting other villages, or for supervising the work of others, the provision of adequate travelling facilities should be regarded as an indispensable necessity. Constant care should be exercised to select suitable boys and girls for education and training for pastoral work in these village Churches. It should be remembered that men workers can only do their best work if they are married to wives who can share with them many of the duties and responsibilities they are called upon to face. The number of lay and ordained workers who have been raised up from the local Churches is surprisingly small. There is no need to stress the need for well-qualified and consecrated ministers to have responsible charge of the circuits, but it is necessary to urge that opportunities should be provided for those who are fitted to fulfil this ministry to receive the training and experience they need.

It is in this connection that the Boarding School at Arrah must render an essential service. The School was originally established 'to train lay and ministerial leaders'. This should

always be its primary purpose. First place should be given to boys and girls from the villages who give promise of profiting by their education. Throughout the school course they should be carefully watched and those who are worthy should be sent for further education or training to fit them for the service for which they appear best fitted. We recommend that as soon as possible, training classes for lay village workers (both men and women) should be added to the school course. Provision should also be made for selected pupils of outstanding ability to be sent for higher education and training for the ordained ministry or other responsible positions of leadership.

3. The spiritual nurture of the Church.—It has already been stated that the pastoral care and spiritual nurture of Christians in most of the villages where there is no resident worker are woefully inadequate. What is now being done in those villages where Christians have joined the 'Christian Brotherhood' sets a standard which should be regarded as the minimum need of the whole District. Indeed there is need for greatly increased provision of spiritual ministrations for all village congregations. Special institutes and courses should always be regarded as supplementary to regular work in the villages. Special efforts should be made to enable isolated families to avail themselves of the services and other means of help provided in central villages.

(a) *Worship.*—For illiterate villagers, scattered in many small groups, we recommend a uniform order of service in which all Christians can learn to participate intelligently. There should be a small selection of *bhajans* which are known and sung by all, prayers, responses, and articles of belief which become familiar and intelligible because of frequent repetition and explanation. A reverent attitude in worship should be taught and an orderly manner of assembly. All possible aids to the spirit of devotion, such as the use of silence, of symbols and of devotional acts, should be encouraged. We advise that daily worship should be instituted wherever possible. The offering of gifts should be included as a part of public worship at least once a week. The giving of thankofferings as occasion arises is also to be encouraged. A place set apart for worship is of the utmost value. Village Christians should be encouraged to work together and give of their service and substance to provide a 'house of prayer' in their village, however simple this may be. The celebration of Christian festivals should be emphasized and special care taken to see that their meaning is taught and their observance becomes a source of inspiration. Services of Holy Communion should be much more frequent and preparation of Christians for communicant membership should be a regular part of every year's programme.

Meetings for special prayer and intercession should be arranged. Individual Christians should be helped in their private devotions and every Christian family should be trained and encouraged in the practice of family prayer. For those who can read, suitable literature should be made available and the illiterate should be taught to say simple prayers and to recite suitable scripture passages.

We also recommend that orders of service should be introduced suitable for use among village Christians at betrothals, weddings, funerals and other special occasions. '*A Book of Worship for Village Churches*', by Ziegler, is suggestive and gives information regarding experiments being made in other rural areas.

(b) *Instruction*.—The plans made for a definite course of instruction in connection with the 'Christian Brotherhood' are commended as an example of what is needed for all village congregations. Not only for special purposes, such as preparation for baptism, or for communicant membership, but for regular congregational teaching, a course of instruction, to be used by all, has many advantages for the nurture of illiterate Christians. Special courses of teaching should also be given on such subjects as 'Christian giving', and 'Christian Marriage', (see the Bishop of Dornakal's books on these subjects) and also on other aspects of Christian conduct and service. Training in witness-bearing, in preparation for an annual 'Week of Witness' is another important part of the duty of village workers.

So long as Christians are illiterate they are like babes dependent upon the 'spoon-feeding' of oral instruction. It is now possible to hope and plan for a literate Church in which Christians can read the Bible and other suitable literature for themselves. There is no hope of solving the problems of the rural Church in India until there are literate Christians who can make use of the printed word for themselves and for the benefit of their fellows. We would therefore urge that an Adult Literacy campaign is of basic importance. The teaching of reading to adults as well as children should be regarded as an essential part of the task in every village congregation.

In view of the present shortage of resources the employment of village teachers to give almost all their time to a small handful of young children may seem hard to justify. There is urgent need, however, for village schools which serve as 'community centres' by means of which old and young alike are taught to read, know and love their Bibles.

(c) *Christian practices and conduct*.—The rules of the 'Christian Brotherhood' rightly emphasize the need for Christian standards of conduct and discipline, and for the observance of Christian practices and ceremonies. The successful efforts now being made in the United Provinces for the observance of Christian

rites at all marriages are commended to the attention of the leaders of the Church in the Shahabad District. It is now widely recognized throughout the country that special help and guidance needs to be given to Christian people regarding Christian standards of home life and of family relationships. The appointment of Church officers or 'elders' from among the leaders of each village group has been found specially helpful for promoting the observance of Christian conduct and discipline, especially when such 'elders' are called periodically to take counsel together for the welfare and progress of the Church.

4. Evangelism.—The constant growth of the Church is sufficient evidence of the fact that the work of evangelizing non-Christians has not been forgotten. Most of the accessions have been the result of spontaneous evangelism along the line of natural relationships. Christians have borne their witness as opportunity occurred and many have been persuaded to seek what they have found. There has also been more organized evangelistic work in which town and village Christians as well as all types of workers have taken part. Concentration of effort upon those villages in which there are Christians already would seem to be the wisest policy in view of the heavy strain already put upon District resources. The many small groups of Christians would be greatly strengthened by new accessions. Special efforts should also be made to win unbaptized members of Christian households. The prayers and efforts of Christians should be enlisted for the conversion of members of other communities than their own. This is perhaps the most vitally important part of the present evangelistic task, for there are many and grave dangers which beset a one-community Church. The Doms have been influenced in the past and some of their number baptized. There is reason to believe that some caste folk in these villages are 'not far from the Kingdom'.

5. The significance and possibilities of the movement in the Shahabad District.—It is impossible to exaggerate the importance of the spiritual movement among the Chamars of the Shahabad District. In less than forty years over 8,000 of them have been received into the Church, many others have asked for admission in vain, others are turning to the Roman Catholic Church for the fulfilment of their hopes and longings. In spite of opposition and lack of inducements, in spite of inadequate resources and supervision and in spite of unsatisfactory progress on the part of those who have become Christians, the spirit of enquiry still persists and the stream of requests for baptism continues to flow. There appears little reason to doubt that, given the necessary staff and resources, it would be possible to evangelize the whole of the Chamar

community in this District within a comparatively short time. Moreover, this movement is not confined to the Shahabad District; it has connections with similar movements in Ballia and Ghazipur and its influence has been felt among related groups in the Patna and Gaya Districts and among emigrants to Calcutta. There have been signs in the past and in recent years that other communities, both higher and lower in the social scale, have been made aware that something new and vitalizing is happening to the Chamar community. Is there any reason why these humble Christian villagers should not be used of God, as in some other parts of India, for bringing His salvation near to members of other communities as well? The new revival of vital Christianity, which has found expression in the 'Christian Brotherhood Movement', is an event of the utmost relevance and importance not only for the whole of the Christian community in the District, but for all parts of India where there are Christians who have lost, or perhaps never really found, their fellowship with Christ and His Church. It shows a way in which others who are cold and apathetic may be quickened into newness of life, and brought back into the household of God.

This movement must not be allowed to fail. To the Methodist Church in Southern Asia is entrusted the opportunity and solemn responsibility of leading these people, and many others with them, out of the house of bondage into the fulness of their inheritance in Christ. It is a task which has a primary claim upon the resources, both spiritual and material, of the whole Church in India and those who support its work in America.

In view of the fact that the present report is based upon incomplete information and represents the results of first-hand investigations only in a small fraction of the field, we would recommend—

(i) that the authorities of the Methodist Church in Southern Asia should take steps to secure exact and complete information on the following points: (1) The extent of the Christward movement among Chamars or other communities, the number of villages in which groups desire instruction or are asking for baptism and the area this covers; (2) In which of these villages there are Christians or enquirers being prepared for baptism; (3) What is the spiritual condition and relation to the Church of the village Christians in each Circuit, how many are actively participating in the worship, service, witness and support of the Church; (4) What Christians have lapsed or have joined the Roman Catholic Church.

(ii) that on the basis of this information and in the light of this report the authorities of the Church should determine how far present resources could go to meet the needs of the situation, what internal reorganization may be advisable,

either in the redivision of Circuits, the redistribution of staff or by a different use of other resources.

(iii) that an estimate should be prepared of the additional resources needed: e.g. the number and type of new workers, the provision of additional schools, means for training both workers and Christians, medical help, buildings, etc. This estimate should indicate the probable cost of what is required ;

(iv) that the authorities should then ascertain how far the additional resources needed can be provided by the Methodist Church in Southern Asia with the help of the Methodist Church in America and elsewhere.

(v) that the Methodist Church should then decide whether it can undertake the whole responsibility for meeting the needs and opportunities of the Christian movement in the Shahabad District, or whether the co-operation of other Missions and Churches should be invited, either by means of a redistribution of territory, or by asking their assistance in the task of education, training and other necessary means for building up the Church in this area.

III. FINDINGS ON THE PATNA, GAYA AND MONGHYR DISTRICTS

1. **History.**—The beginnings of the work of the Baptist Missionary Society in these districts go back to the time of Carey and his colleagues. At first visits were paid to Patna from Calcutta. An annual visit to Gaya was planned at the time of the *mela*. Work in Patna is reported to date from 1816. The first property in Gaya was acquired in 1845 and in 1856 the first missionary took up his residence there. The Zenana Bible and Medical Mission began work in 1890 in Patna. In the Monghyr District, at the railway centre of Jamalpur and the surrounding villages, the Church Missionary Society began work in 1889 and the Church of England and Zenana Missionary Society in 1890.

The first converts reported are in Monghyr in 1818, and in Patna in 1890-91. The development of the Christian community is shown in the following tables:—

	Year	Christians
<i>Patna</i>	1898	29
	1908	145
	1918	257
	1928	396
	1938	553
	1940	557

	Year	Christians
<i>Monghyr</i> ..	1918	150
	1924	85
	1927	73
	1935	138
	1940	116

Converts have been won, for the most part, as single individuals, though some whole families were also converted. These converts have come from different communities; quite a number of them were Muslims. In Gaya, some time ago, a small group of Doms was baptized, but now only a few families and individuals are among the Christian community. There is interest among a few groups of Chamars in the vicinity of Nawada in the Gaya District, but in recent years only four young men have been baptized. Almost all the Christians are in the central towns in these Districts and have come from other places. The Anglican congregation in Jamalpur, for instance, numbers 141, all of whom have come from other areas. There is a small Christian congregation in the Leper Settlement in Gaya. Until the earthquake of 1934 there was a small mission village on the outskirts of Monghyr, for the accommodation of converts and immigrant Christians.

From the earliest times evangelistic work has been carried on among the population in general, in an effort to reach members of all communities. The traditional methods have been bazaar preaching, the sale and distribution of literature, visits to outstations and district touring in towns and villages, zenana visiting, schools for non-Christian children, and medical work in the central hospital and in outstation or travelling dispensaries. Work has also been done among non-Christian students in Patna colleges, and contact with non-Christian lepers in Gaya has led to a number of conversions.

The education of Christian children has been almost entirely in Boarding Schools and Hostels. The training of women teachers and of nurses has been carried on in Patna. There is a small hostel in Jamalpur for Christian apprentices in the railway workshop. For some years Christian boys from the Dom and other communities were sent to a Technical School for training, but this arrangement is no longer in operation.

During the past fifteen years Christian work in these areas has been greatly reduced, following on a policy of retrenchment on the part of most of the Missionary Societies. The staff of missionaries and Indian workers has been greatly reduced. In Gaya, for instance, there is now only one-third of the number of workers found there in 1924. Formerly the Women's section of the B.M.S. carried on dispensaries in a number of places, but these have now all been closed. A good deal of outstation

and village work and much zenana visiting have also been given up. In Monghyr all the district work was brought to an end in 1931, though it was started again with a greatly reduced staff in 1935. All the village work of the C.M.S. around Jamalpur has ceased and the station of Jamui was closed in 1937. The northern part of the Monghyr District was handed over to the Brethren in Christ Mission in 1926. Day-schools for non-Christian boys and girls have been reduced in number. Work among Musahars and Doms has ceased in Monghyr and the work among Doms in Gaya has been much curtailed.

The chief developments of these years have been efforts to build up the corporate life of the central congregations, the concentration of evangelistic efforts among Chamars in selected Monghyr villages, in the work among the lepers at Gaya and the work of the Z.B.M.M. Hospital in Patna.

2. Present Situation.

(a) *The Area of occupation.*—In Patna the B.M.S. is nominally responsible for 950 square miles. Work is now being done in 46 centres found in five sections which cover a total area of about 80 square miles. In Monghyr responsibility is now assumed for an area of some 400 to 500 square miles (formerly it was 1,000–1,500 square miles), but more than half of this is quite untouched. Active work is done in some 35 places, of which 13 are visited weekly from headquarters and the rest less frequently. The work in Gaya is confined to the towns of Gaya and Nawada with visits to *mela* centres within a radius of 30 to 40 miles. How much of these districts is now left entirely unevangelized can be readily judged.

(b) *Evangelistic work.*—The strength of the staff of evangelistic workers may be most readily seen from the following list:—

		Missionaries	Evangelists
Patna	{ B.M.S.	1	8
	{ Z.B.M.M.	1	2
Monghyr	B.M.S.	1	1
Jamalpur	C.E.Z.M.S.	1	2
Gaya	B.M.S.	3	5

This gives a total of seven missionaries and eighteen Indian workers who give most of their time to direct evangelistic work. The wives of missionaries, missionaries engaged in educational and medical work, Indian pastors and some members of the Church also take part in the work of evangelism.

Preaching and *bhajans*, the distribution of literature, the visiting of zenanas, including the homes of non-Christian pupils in day-schools, work in connection with dispensaries and the

hospital, and religious teaching in the schools are the chief methods by which the gospel is presented. Personal work with individuals also forms an important part of the evangelist's task. Organized evangelistic work is reported to be undertaken by some of the Christian congregations; for example, an annual Evangelistic Week is held in Patna. Most of the work is in larger centres but frequent visits have been paid to the villages. In one year 79 visits were paid to 33 villages by Z.B.M.M. workers. In Monghyr the visits are chiefly concentrated on village groups of Chamars which appear to be most responsive, though preaching is also done in other villages among relations of responsive groups.

(c) *Educational work.*—There are two primary day-schools for non-Christian girls in the Patna area, with an enrolment of 88 pupils, and a middle day-school at Gaya with 150 Hindu girls. There are two primary day-schools for non-Christian boys in the Patna District, though some girls also attend the school at Dinapore. The total enrolment is 170. There is a mixed school for 34 non-Christian children in the Hospital compound at Patna. A few Christian children are being educated in three of these schools. In Patna there is a Hostel for students attending courses in the University and Teacher Training Classes in which there are 23 non-Christian and 6 Christian students. There is also a small hostel for 9 Christian boys who attend local High Schools. The girls' Middle English Boarding School in Patna, with which are combined classes for Senior and Junior Vernacular Teacher Training, is chiefly for Christian girls, of whom there are 108 in the hostel. There are also 42 non-Christian girls who attend as day pupils. At Jamalpur there is an Upper Primary Girls' School in which there are 15 Christian and 97 Hindu girls. The total number of staff in these schools is 40, of whom five are missionaries and six are non-Christians.

(d) *Medical work.*—Most of the medical work in these Districts is confined to the Patna area and is carried on by the Zenana Bible and Medical Mission. The man missionary at Gaya acts as Superintendent of the Leper Hospital and Settlement, on behalf of a committee consisting chiefly of Municipal and Government officials. Other missionaries and Indian workers do their best to bring medical relief to the sufferers with whom their work brings them into contact. The chief work of the Z.B.M.M. is centred in the large women's hospital in Patna, in which, during the year 1940, 99 Christian, 1,492 Hindu and 348 Muslim patients were treated. Regular weekly visits are also paid to one village outstation dispensary. Different villages have been selected, from time to time, as centres for this medical work; the dispensary is only continued if the response of the people is good. One village dispensary had to be given up,

however, owing to lack of workers and increased costs. There is a staff of 16 Christian medical workers, of whom five are missionaries. Under training there are 4 midwives, 18 nurses and 3 compounders.

(e) *Christian congregations.*—The only Christian congregations in the area under review are in the headquarters towns of Patna, Gaya (at the Union Church and the Leper Settlement) and Monghyr and at the railway centre of Jamalpur. There may be a few Christians who meet with the mission workers and their families for worship at other places such as Nawada and Dinapore.

Services of worship and Sunday Schools are conducted every Sunday. Holy Communion is usually arranged for once a month. All the congregations report some activities during the week: this usually takes the form of a prayer meeting, or a short devotional service. In some places other activities include a Bible Class or Young People's Societies. Attendance at week night meetings is not very satisfactory.

The only congregation which supports an ordained Indian pastor is the one at Gaya, though the Church in Patna has recently arranged to appoint and support its own minister. The pastoral work in other congregations is undertaken by missionaries or unordained Indian workers, assisted by voluntary helpers from among the members of the congregations. In most cases the congregations are composed of members of different denominations who have come from various parts of the country. These congregations, for the most part, are organized on a 'union' basis, to allow Christians of all denominations into active membership without necessarily severing their connection with their own communion. The varieties of ecclesiastical background and of Church traditions represented by the members are sometimes a cause of difficulty. There are also other factors which militate against vigorous corporate life and activities in the congregation as a whole. The members of these Churches are conscious of their need for closer fellowship and greater unity of purpose and effort. This object has sometimes been achieved by organized evangelistic work in which the whole congregation and 'Evangelistic bands' have taken part. Such efforts, however, have been rather sporadic and infrequent. There have been no large accessions into the Church. Increases in numbers are mostly accounted for by the natural increase in population and by migrations from elsewhere. A few individual converts have been received and a few enquirers are reported from time to time. It is not easy for such individuals to find their place in the fellowship of the Church, as there is little sense of corporate responsibility for their protection, care and guidance. Where converts are uprooted from their own com-

munity (as is most often the case) they usually make heavy demands upon the sympathy, patient understanding and practical support of those who are called upon to become their brothers and sisters in Christ.

IV. OBSERVATIONS AND RECOMMENDATIONS REGARDING THE PATNA, GAYA AND MONGHYR DISTRICTS

1. The Situation among non-Christians.—The attitude of non-Christians to the Christian Church and the preaching of the gospel was studied in consultation with members of the town Churches, through interviews with evangelistic workers and by first-hand observation in the places visited.

(a) The opinion of Christians in the towns varied somewhat regarding the willingness of non-Christians to hear the gospel. All were conscious of organized opposition, both Hindu and Muslim, and of increased difficulties, confronting possible enquirers. It was admitted, however, that some non-Christians were favourably inclined and ready to listen. Most Christians have a circle of non-Christian friends.

(b) In the villages, on the other hand, the majority of non-Christians are ready to hear the Christian preacher, though there are some places where he has been shown that he is not wanted. The Chamar community is undoubtedly the one which, in recent years, has shown the greatest interest and most signs of a definite response. The only baptized villagers that we heard of were the four young men near Nawada. Work among the Chamars, however, may be described as still in the 'pioneer' stage. There has been preaching among them, but work has not been sufficiently intensive, comprehensive or continuous to bring the groups to the point of decision. It was not possible, for instance, to discover whether the group near Nawada intended to follow the example of the four young men. Apparently, no special work had been done by women in order to win the wives of the ones who were married or the women folk of the group as a whole. In the Salimpore ward of Patna City, preaching and teaching among Chamars was done for many years without any decisive conclusion and the group is still at the stage of saying 'You teach and we shall decide'. Actually, a number of them have gone over to the Roman Catholics. In the Monghyr villages visited one or two men seem to have made up their minds to confess their faith in Christ but we found that the majority were still uncertain and undecided. In one village the women folk showed no desire to become Christian. The general attitude was one of friendliness to the Christian evangelist and desire to learn more of Christian teaching before any decision could be

made. Many seemed to be facing the challenge for the first time. Some said 'If all come I shall come', or 'Until all come, I cannot'.

2. **The Community approach in Evangelism.**—After 125 years of work in these Districts it is necessary to ask whether the results achieved can be regarded as satisfactory, and whether there is need for a change in policy and method in evangelism. It is evident that the tradition has been to preach to all and to seek to influence the lives of as many as possible by presenting Christ by word and deed. It is impossible to estimate the extent of such general influence. Outward response leading to open profession of discipleship has been small and has almost invariably taken the form of individual conversions. This seems to be the only result expected by the majority of Christian workers and Church members. Family and community ties are commonly thought of as a hindrance to the acceptance of Christ. It was publicly stated that some leaders of the Christian enterprise 'did not believe in Mass Movements'. Efforts to influence groups of related people as a whole seem to be either recent or of a spasmodic nature. It may be argued that the individual approach is suited to conditions in the towns; though judged by results this is open to question. There can be no doubt that in the villages the individual must be won through the group. If the new convert is not to be uprooted from his life in the village the members of his family and community must be influenced also and efforts must be made to win at least their acquiescence,—if not their decision to do likewise—in the act of confession of faith in Christ. We would urge that *in the towns as well as the villages, in all evangelistic work, the relation of the individual to his family and community should be recognized* and that simultaneous efforts should be made to influence and win the individual and his social group together. All work among children should be accompanied by work among their parents and relations. Work among women should be accompanied by equal efforts among their men folk and their families; work among men should be supplemented by parallel work among their wives and among their community group as a whole. If this is accepted as a sound working principle a good deal of the work now being done in this area will have to be radically reorganized.

The approach to the community, and through the community, also implies that *one community is influenced by another*. One family or one village group influences another, and similarly one caste group may influence another. The wise procedure, therefore, would be to concentrate on winning those families or community groups where there are Christians already, or where there is the greatest response, with the hope that the

influence of the gospel will be extended by the individual and corporate witness of those who have had some experience of its saving power. Both in these Districts and in other parts of Bihar and the United Provinces the Chamars are showing themselves to be most responsive to the preaching of the gospel. This would indicate that *the way of advance is to undertake concerted and concentrated efforts for the evangelization of the Chamars*. This need not preclude similar efforts among any other groups, such as the Brahmins at Kab or the Doms at Gaya, so long as they show that they are desirous of knowing and responding to the offer and claims of Christ. To make this kind of intensive work possible it will almost certainly be necessary to give up, at least for the time being, other work of a less promising nature or in less responsive places.

There is another aspect of this 'community approach' which needs to become basic in all evangelistic work. *It is the Christian community upon which rests the chief responsibility for mediating the gospel to other communities. Evangelism must be Church-centred to be really effective and successful.* The individual and corporate witness of the Church counts for most in determining the response which non-Christians make to the gospel. This is implied in what has been said about the need for making responsive families and groups in the villages the centre of an ever-widening circle of response. It applies equally to the towns: the most effective agency for evangelism that can be found is a witnessing Church. The activities and resources of the Mission must be directed and used to call forth and support the individual witness of Church members and the corporate witness of Christian homes and the Christian congregation. We are told that many Christians have a wide circle of non-Christian friends and acquaintances. It is among them, through natural contacts, that the impact of the gospel should first be felt. The somewhat diffusive methods of bazaar preaching usually undertaken by 'preaching bands' and during evangelistic weeks should be supplemented by, or possibly give place to, more intensive personal work in homes and neighbourhoods where Christians and the service of the Mission are well known. The most immediate task is to get beyond the pioneer stage in the preaching of the gospel and to bring those who have recognized their need of it to the point where they are willing to commit themselves wholly to Christ and then go out to their friends and 'tell them how great things the Lord hath done' for them. Our evangelistic activities have too often been fragmentary and inconclusive and have failed to 'present Christ in a way which compels men to make a decision about Him'.

3. The relation of Mission and Church in Evangelism.—It remains to apply what has already been said to the

various types of evangelistic work now being done through the agency of the Mission.

(a) *City Evangelism.*—We recommend that a Committee or Board of Evangelism be instituted in connection with each established congregation and that this committee should plan for all evangelistic work in the city. Missionaries and other mission workers, both men and women, should be on the committee and work through it in full consultation with the Church and under its general direction. An important part of the committee's work would be to enlist the voluntary service of Church members in its planned activities. These plans should be formulated with the object of using the opportunities provided by the contacts of Christians with non-Christian friends, and the educational, medical and other work done among non-Christians.

(b) *Village Evangelism.*—It is most desirable that the interest, and as far as possible the support, of town Christians should be enlisted in evangelistic work in the villages. This work should be discussed and reported on in the meetings of the Church evangelistic committee. (i) In the Patna area work should be concentrated in a few villages where a response seems most likely and then developed along the lines indicated by widening interest and the spirit of enquiry in other villages. This usually occurs first in places where there are relations of those first evangelized. The situation in each of the outstations should be investigated with this aim in view. The village work of the Z.B.M.M. should be planned to reinforce the work planned and done through the evangelistic committee of the Church. It is essential that work among the women of the villages should be done alongside the work done by men. (ii) In the Monghyr District the work should also be planned with the co-operation of the Church evangelistic committee. It is necessary, however, if further progress is to be made, that there should be made available both men and women evangelists (or preferably men evangelists whose wives can co-operate with them) to reside and work in those villages where the people are ready to respond. If the work is to develop successfully at least one woman supervisor (missionary or Indian) will be needed to ensure that the men, women and children are all dealt with together. (iii) In the Gaya District we recommend concentration of work among the men, women and children of the villages already greatly influenced near Nawada. Further efforts should be made to ascertain whether it is possible to revive and strengthen the work among the Doms. There is evident need for the interest and co-operation of members of the town Church to be enlisted. The work among the lepers is an example of what might be done elsewhere given similar concentration of effort.

(c) *Women's Work.*—Work among women is always in danger of becoming a specialized activity isolated from the life and work of the Church. Everything possible should be done to avoid this happening. There is a widespread feeling that the work of Biblewomen and zenana visitors needs to be reconsidered and reorganized. Full time women evangelists should have some standing as the servants and leaders of the Church. It is worth considering whether those who are suitable should not be given the status of 'Deaconesses' or 'Church Sisters'. They should seek to gain the backing and co-operation of all the women of the Church—and of the whole congregation—in what they are doing. Would it be possible to organize a 'Women's League of Service' in each Church through which the help of the women of the Church could be obtained in deciding upon homes to be visited and in the actual visiting? Their work should be arranged so as to follow up work done among non-Christian children in the schools and non-Christian patients in the hospital. It should also be fully co-ordinated with the work planned and done by the Church evangelistic committee in order that the men and women of the families visited may be reached at the same time. It is doubtful whether work among women should be continued unless parallel work can be done among their men folk.

(d) *Educational Work.*—There will always be a real need for Christian education, 'to make workers available for the service of the Church'. The sound education of Christian children can be regarded as a direct means of strengthening the Church and its corporate witness. It is necessary, however, to review the educational agencies and institutions now in existence in order to determine whether they are making the best possible contribution to this need. It seems obvious to the casual observer that the education of Christian boys is not being provided for to the same extent as education for girls. If the Church begins to grow in the villages it may be necessary to divert some of the resources now being used for other types of education in order to provide primary education for the children of converts. Schools for non-Christian children can only be fully justified if definite provision is also made for the evangelization of the parents and relations of the pupils. It may be necessary to decrease the number of such day-schools in order to strengthen the staff of those which remain and so make possible this evangelistic outreach.

(e) *Medical Work.*—The purpose of Christian medical work is to bring health and healing to body and soul alike, and to help to mediate, for the life of the whole community, the liberating and restoring power of the truth and love of God in Jesus Christ. Its effectiveness as an evangelistic agency is greatly increased

when these influences are brought to bear not only upon individual patients but also upon their families and relations. The greatest need is the means to 'follow up' the work begun in the hospital or dispensary. No medical staff is complete unless there are those among its members who are able to do this. It is here that the members of the Church can help most if their co-operation is gained in visiting patients both in hospital and later in their homes. There should be the closest consultation and planning between the Z.B.M.M. and the Church evangelistic committee in Patna in order that their work may both reinforce and be reinforced by the witness and service of the Church.

4. Occupation and General Policy.—The Survey of the work in the Patna, Monghyr and Gaya Districts has revealed in some measure the extent of the 'unfinished task' in evangelism. Large areas are left untouched by any Christian influence, comparatively few of its many peoples have understood the meaning of the gospel for them, still fewer have responded to its appeal. There has been a gradual reduction of effort and a large withdrawal of resources. The question has been asked whether as the response has been so meagre it would be the wisest policy to transfer those that remain to more fruitful areas and to places where there is urgent need for reinforcements. The following recommendations are offered for the consideration of the Missions and Churches most concerned:

(a) *The Work of the Baptist Missionary Society.*—We do not favour complete withdrawal of the B.M.S. from this field. There are Churches which need their support and co-operation and there is, we believe, reasonable hope that, given more intensive effort, this area would yield a harvest which would amply repay the work of the past hundred years. We urge (i) that the whole work be reorganized so that available resources may be mobilized to make possible the kind of concentrated, Church-centred evangelism advocated in this report. Would it be possible to transfer any workers from other areas where there has been fruitful work on community lines to help in this new experiment? After a period of five years the situation should be again reviewed to determine whether any further revision in this policy is advisable and what further augmentation or reduction of resources is necessary. (ii) With a view to making the Church in the area ultimately responsible for all evangelistic work every possible measure should be adopted to strengthen the witness of the existing congregations and an early beginning should be made in placing those resources of men and money that are needed for evangelistic work under the control of the Church, or a joint Church and Mission Board, and in raising up Indian leaders for positions of responsibility. This procedure would be made all the more necessary and urgent if for any reason the B.M.S.

found it necessary to withdraw any of its present resources for use elsewhere. (iii) The Mission Council should seriously consider in consultation with the Bihar Christian Council the advisability of inviting the co-operation of other Missions to co-operate with them in the evangelization of unoccupied areas, and in pursuing the policy of intensive evangelism advocated. We suggest that it is preferable that these should be Missions of the same type of Church polity (i.e. those following Baptist principles and practice). Such an arrangement with other co-operating Missions would greatly strengthen the work for which the B.M.S. is now responsible and make easier any future redistribution of resources which might be found necessary.

(b) *The Work of the Zenana Bible and Medical Mission.*—The policy of the Z.B.M.M. is to 'work among women and children in co-operation with the Church of the area'. We would, therefore, recommend:

(i) that links with the Church should be strengthened in every possible way, e.g. by enlisting the support and co-operation of the local congregations for the medical and evangelistic activities of the Mission; by the representation of the Church on hospital committees and by the Z.B.M.M. being represented on Church boards and committees; by offering to strengthen evangelistic efforts planned by the Church: (ii) that, in consultation with the Church, plans for extension work and for evangelistic and medical work in the villages should be reconsidered in order to determine whether the Z.B.M.M. could not best help the cause of evangelism by working in places where there is some Christian work already established, rather than by pioneering in villages hitherto untouched. Such consultations should also aim at achieving still closer co-operation with evangelistic workers among men, both in Patna City and in the villages. Some men workers are already attempting to relieve suffering in the villages: the advice and co-operation of Z.B.M.M. workers would be of the utmost value.

(c) *The work of the Church of England Zenana Missionary Society.*—It was not possible to investigate the work of the C.E.Z.M.S. at Jamalpur at first hand. It is hoped, however, that the observations and recommendations made in this report will be seriously considered, especially with a view to adopting such measures as will make possible parallel work among men and women, and the centralizing of all evangelistic work in the Church.

V. RECOMMENDATIONS TO THE BIHAR CHRISTIAN COUNCIL

In presenting this report to the Bihar Christian Council for their consideration, we would draw attention to a number of

outstanding matters dealt with in the report, in which all Churches and Missions are concerned.

(i) There is a striking contrast between the two types of situation represented by the movement in the Shahabad District and the static position of the Christian enterprise in the Patna, Monghyr and Gaya Districts. There may be reasons for this difference in results of evangelistic efforts to be found in the peculiar conditions of the two areas. On the other hand, we suggest that the Council should commend to the consideration of the Churches and Missions in Bihar the question whether the different results can be accounted for by differences in evangelistic policy and methods. We urge that the suggestions regarding the 'community approach' in evangelism should be carefully considered.

(ii) Similarly, we suggest that the Council might consider whether the 'Christian Brotherhood' movement in the Shahabad District can be usefully adopted or adapted to meet the needs of other Churches in the provincial area.

(iii) The Survey has revealed the fact that only a small fraction of the area surveyed is effectively 'occupied' and that a very small proportion of the population is being evangelized. This emphasizes the need for the enquiry already suggested by the National Christian Council regarding (a) unoccupied areas, (b) unevangelized peoples, and (c) the relative success of evangelistic methods being employed. We urge that the Council should take steps to secure this information and then be prepared to give advice to Missions and Churches regarding measures which might be adopted for the more complete fulfilment of the evangelistic task in Bihar. We trust that the Council will be able to help the Methodist Church in Southern Asia and the Baptist and other Missionary Societies in the Districts surveyed to secure the co-operation of other Churches and Missions if such co-operation is asked for.

(iv) Other matters worthy of consideration by the Council are the need for raising up an adequate ministry, the urgent need for the speedy development of Indian leadership and for the devolution of responsibility upon the Indian Church.

(v) We also urge that the Council should give consideration to the vitally important question of strengthening and equipping the Church in India to undertake its responsibilities for the task of evangelism; and give their judgment on how Missions can best use their resources to this end.

(vi) In several of the Districts surveyed, difficulties were being encountered in relationships with Roman Catholics. Can the Council suggest means whereby these difficulties may be minimized or overcome?

(vii) In the light of the Survey now reported on we would commend to the Council the earnest consideration of the appeal of

the Tambaram Conference 'for a new venture in co-operation and united planning in evangelism, whereby the various Missions and Churches at work in any area assume joint responsibility by combining their resources of men and money in order to meet effectively the evangelistic needs of great cities and of extensive rural areas and the urgent opportunities arising where there are large accessions to the Christian Church'.

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18

BOARD OF MANAGEMENT OF THE GOSSNER EVANGELICAL LUTHERAN
CHURCH PROPERTY IN CHOTANAGPUR & ASSAM.

Members :—

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- 6 Rev. W. Radsick,
- 7 N. Soy, Esqr.
- 8 C. K. Kongari, Esqr., B. A., Deputy Magistrate.

Staff :—

- 1 Manager :—D. M. Panna Esqr., B. A., Purulia, Dist. Manbhum.
- 2 Assistant Manager :—Mr. N. Toppo, Ranchi.

No.

Dated the 27th November 1941.

Rev. J.J.P.Tiga,
Secretary, G.E.L.Church,
Ranchi.

Dear Mr. Tiga,

The following letter has been received by me from
Mr. B.C.Dutt, Accountant General, Bihar, a tenant of the Church
occupying the Pucca Bungalow:—

" Ranchi, 24th November, 1941.

Dear Sir,

As you may be aware the bungalow in Doranda leased by
Government for the Accountant General will fall vacant on the 30th
November 1941, I should request you kindly to let me know if you
agree to my giving up your bungalow in order to occupy the Doranda
Bungalow.

Yours faithfully,

Sd/- B.C.Dutt. *


In reply to the letter I have written him yesterday:—

" You know I spent a good deal to make our bungalow suitable for
you on the understanding that as long as you remained at Ranchi
you would not change your residence for any other bungalow at
Ranchi, so you can understand my feelings. Willingly I cannot
agree to you leaving our bungalow. I was not aware that any bungalow
in Doranda had been leased by Government for the Accountant General."

I shall be very sorry if the Pucca Bungalow be vacated from 1st
December 1941. We shall lose a good income.

Please instruct Assistant Manager, Naiman Toppo, to take over
charge of the bungalow and report about the condition of the
bungalow when vacated. Also let a Chowkidar for the bungalow be
appointed on pay of Rs 8/- per month to keep watch of the same.

Yours Sincerely,


Secretary, Board of Management

G. E. L. Church Properties,

Chotanagpur & Assam.

27.11.41

Registration Form

Refresher Course in Religious Education

through medium of Hindi

under auspices of
Behar Christian Council (Education Committee)

Dec. 29, 1941 to Jan. 7, 1942.

According to rules at present in force, monthly instalments of Rs. were due from you since allotment of Rs. to date.

1. Name

2. School in which employed.

3. Class taught by applicant.
 (Religious subjects)

4. Qualifications.

5. Mission or Church to which
 affiliated.

6. Whether he requires lodging to
 be provided.

7. Whether he wants board to be
 provided.

Honorary Secretary, S.M. Co-operative Form Ltd.

NOTE: By laws 19 & 20 of S.M. Co-operative Form Ltd.

19. Interest at the rate of 12% per cent. per annum shall be levied on all
 20. If the payment due on shares is not made within the date on which the payments
 are due, the Committee may declare such shares forfeited, together with
 all payments made thereon; and the rights of membership attaching to those
 shares shall be forfeited. Such shares may be redeemed within a period of three months
 from the date of the notice of forfeiture, on payment of all arrears of interest
 including interest and a renewal fee of Rs. 1/- per share.

1. Name of candidate sent.

2. Memo about his Board & Lodging.

The Convener begs to be excused for paper Economy and pleads funds of Council
 and War Economy.

Dated the

192

DEAR SIR,

You applied for.....Ordinary shares of the Silli Co-operative Farm Ltd. of the value of Rs.....and.....preference shares were allotted to you on the..... of which you were duly notified.

2. According to rules at present in force, monthly instalments of Rs..... were due from you since allotment, but you have paid since allotment only a sum of Rs.....to date.

3. A sum of Rs.....therefore is due from you on this date, I have to say that urgent liabilities mentioned overleaf have to be met and you will help considerably in the development of plans by paying up your dues. Without your active co-operation we cannot do any thing and *instead of expecting results first before you pay*, punctual payment of dues is the best form of co-operation you can give us in order to produce results.

4. I have to draw your attention to Bye-Laws 19 and 20 of the Registered Bye laws of the Farm (given below) and to invite you to pay all your dues within one month from date.

5. The Directors reserve to themselves the right of taking action according to the said bye laws at any date after the month which they may think proper.

Yours faithfully,

Honorary Secretary, Silli Co-operative Farm Ltd.

NOTE: Bye laws 19 & 20 of Silli Co-operative farm Ltd.

19. Interest at the rate of $12\frac{1}{2}$ per cent per annum shall be levied on all deferred payments of share instalments from the date on which the payments fall due.

20. If the payment due on account of shares remain unpaid for more than three months, the Committee may declare such shares forfeited, together with all payments made thereon; and the rights of membership attaching to those shares extinct. Such shares may be renewed within a period of three months from the date of the notice of forfeiture, on payment of all arrear amounts, including interest and a renewal fee of Re. 1/- per share.

BEHAR CHRISTIAN COUNCIL
EDUCATION COMMITTEE.

To *The Secretary, Lutheran Church Council*

~~The Heads of Christian Middle and High Schools in Bihar.~~

Lutheran Conference, Chota Nagpur

The 15th November 1941.

10th

Dear Sir/Madam,

Please refer to my letters dated the 11th March 1941 and 18th August last. I am glad to inform you that I have received a fairly favourable response to the last letter and several schools have written to say that the dates December 29th to January 7th are more suitable for holding a short refresher course in Religious Education in Hindi than the dates previously suggested. It has been decided therefore to hold such a course from December 29th to January 7th in Ranchi.

Please send me as soon as possible for registration the names, qualifications and age of the teachers who desire to attend the course as per enclosed form. They should make their own arrangements for board and lodging. Lodging may be provided free if required. If Board is required a charge up to Rs.2/8 for the period will be made. As the Council is unable to pay travelling expenses it has been decided to restrict admissions for this course to teachers working in Chota Nagpur.

A programme will be sent to you as soon as it is ready, which will give the particulars of places where classes will be held or board and lodging provided.

Yours sincerely

Sd/- S. K. Roy.

*Reproducible forms were
sent to all you High
& Middle Schools
S. K. Roy*

No: 2732 D 29.11.41 26 38
4-2-42

The Rev. J. Storch, President
+ The Rev. J. Habra.

Please find enclosed Rev P. John's
letter D/14.11.41 and give me your opinions.
Yours sincerely,

J. O. Laga
29.11.41

Rev. J. S. T. G. A.

CC 16

Baptist Mission,

Patna.

17.11.1941

To

The Members of the Literature Committee,
Bihar Christian Council.

Dear friends,

According to the minutes of the March conference at Ranchi, 15(V) and also according to the minutes on page 19, we have been asked to do two things. (i) To consider how we as a Committee can ~~xxxx~~ help in the distribution of Christian literature in the province and (ii) to draw out a programme of work after ascertaining from missionaries and pastors of the churches in the province about the kind of literature they badly need in propagating the Christian knowledge and also books for Christian readers.

Enquiries have been made with regard to both the matters. I am just giving you the results of the enquiries in the shape of recommendations. Kindly read them carefully and suggest any modification or add any recommendation in No.(i) and give your approval for proceeding further in connection with No.(ii). The idea is that we enquire from the various publishing agencies whether they possess or have produced literature on the specified subjects in order to avoid duplicating.

No. (i)

Recommendations :-

1. It is suggested that pastors of churches keep themselves in touch with publishing and distributing agencies and keep sample copies of new tracts and books and start building a library in connection with their churches. They should announce from time to time in the church, about new publications and persuade their church members to buy and read them.
2. That on special occasions, such as revival meetings, conventions, and Christian social gatherings, literature of church-library be exhibited for sale.
3. That ministers should encourage church members to carry a small stock of Christian literature with them whenever they go on some journeys.
4. That wherever possible travelling salesmen should be engaged.

No. (ii)

The list has the following subjects :-

Style and language - sample based on Dr. Koenig's book as used in Mr. Menzel's books, illustrated; coloured paper.

I Biblical books :-

Stories from the Bible, How we got our Hindi Bible, Hindi commentaries on the N.T.

II Devotional literature :-

Sermonettes with gripping illustrations, Hindi scripture readings arranged for responsive reading. Translation of the Imitation of Christ.*

III Biographical (Character-building) :-

Short biographies.

IV - Presentation of the Life of Christ, His teaching, Doctrines of the Christian faith, Christian tracts with a mystic approach without the criticism of other religions; Booklets and tracts on the subject of the Holy spirit appealing to the heart rather than to the mind.

V - Poems -

Words set to Hindustani Music similar to 'Bhakti Gita' of the C.M.S. Press, Agra, Versified stories from the Bible.

VI - Religious educational :-

Translation of I.S.S.U. Primary Course New, Vol.II. How to become church members and what are their duties? What is a ~~xxx~~ church? Book on Evangelism and Christian ^{Living}

VII - General :-

Cheap tracts with definite Gospel message. Books dealing with social evils, such as Running into debts, forming a drink-habit and gambling. Gospel pictures and coloured texts for teachers and preachers - Ref. to N.C.C.

Please reply soon. I want to have this whole thing considered in the annual conferences of the publishing agencies.

Kind regards,

Yours sincerely,

D. John

* by Th a Kempis. This has been published by the NLC Tract & Book Soc, Allahabad
D S Hosh



 11
 4-2-42

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.)

NAGPUR, C.P.

January 26, 1942.

Hon. Treasurer:

REV. R. W. SCOTT, M.A., B.D.

Ref. M142.

The Rev. J.J.P.Tiga, B.D.,
 G.E.L.Church,
RANCHI, Bihar.

Dear Mr. Tiga,

Thank you for your Memo No.240/42/F.23 dated the 24th instant. Two things are not clear to me in Dr.Gotwald's letter to you.

1. He has suggested that the missionary-principal of the High School be also the Headmaster of the High School. What position then will Mr.Tirkey occupy? Has the Managing Committee agreed to this recommendation?

2. Dr. Gotwald's letter seems to imply that the missionary-principal should also deal with the finances of the Church. We had thought that the American missionary will be mainly concerned with the financial reorganisation of the Church and not with the actual administration of the finances. Has this been made clear?

I understand that the relation between the American missionary and the Gossner Church is to be fully worked out later on. Whatever statement may be drawn up you must see that the autonomy of the Gossner Church is not in any way impaired by the coming in of an American missionary.

With kind regards,

Yours sincerely,

 (R.B.Manikam)

38

G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

Ranchi, (Bihar) India.

No. 292/42

27
4-2-42
The 30th Jan 1942

The members of the church Council,
Ranchi.

Dear Sir,

Please find enclosed
the following for your personal.
The church Council has to say
something on the question.
Proposals will be invited at the
next meeting.

Yours sincerely
J. J. P. TIGA

1. Dr. D. Pabon

Memorandum on ^{clergy} clerical co-
operation in India.

2. Rev. F. Whittaker's confidential statement
on reports of discussions received by the
N.C.C. up to date.

G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

Ranchi, (Bihar) India.

The 16th April 1942.

No. 1070/42/F. 38

The Manager,
G. E. L. Church, Press,
Ranchi.

Dear Mr. Detea,

This is to inform
you that the Executive Cee.
of the Bihar Christian Council
on the 8th inst. sanctioned the
expenditure for printing the
"Mishrik Bivah" and the Treasurer
of the said Council has been
instructed to pay you direct.

Yours sincerely,
J. J. P. TIGA
14/4

To,

Dr. R. B. Manikam, M.A., B.D., Ph. D.
Secretary, N. C. C.
Nelson Square, Nagpur,
C. P.

Dear Dr. Manikam,

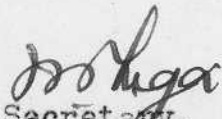
I thank you for your letter No. M 49 dated April 9, 1942.

(a) The Bihar Christian Council Executive Committee met on the 7th and 8th inst. I understand this matter is considered to be internal affairs and the B. C. C. does not see ~~the~~ way to put their hands into it. They however wrote in their Minutes that the rules reached them late and they had no time to think on the matter.

I hope others will send me their suggestions and I shall send them to you. The Mahasabha will be held from the 27th and this will be placed there. There will be some decision there.

(b) Case : I did not like to write to you or to any body unless asked by some one. Now that you have asked me I am sending you the reply of the C. C. Executive member which has been submitted to the Court. It will give you all the informations regarding the case. I shall try to write to you after the 20th inst when the Munsiff will give his decision, perhaps.

Yours sincerely,


Secretary,
G. E. L. Church.

No. 1017/42/F-38

10 - 4 - 1942.

To,

Dr. R. B. Manikam, M.A., B.D., Ph.D.
Secretary, N. C. C.
Nelson Square, Nagpur.

Dear Dr. Manikam,

Thank you very much for your letter dated April 6, 1942 with all the enclosures.

I. WAR EMERGENCY COMMITTEE MEETING.

- (1) We shall observe the Day of Prayer on April 12th in as many congregations as we can inform. The Secretary has drawn the attention of the Executive Committee of the Church Council to the Editorial Note of the N. C. C. Review of April issue on this subject.
- (2) The Bihar Provincial Christian Council met on the 7th and 8th inst. Perhaps your letter did not reach the Secretary. Probably because Mr. Pryce is now on leave. Mr. Christie is acting.
- (3) Confidential letter was received by me in time and I placed it before the C. C. Executive and it was thankfully accepted.

of our Church

The bank accounts will be operated by two persons, and both of them will be Indians. I am sending a copy of your confidential letter to Mr. D. M. Panna, Treasurer of the Property Board for his guidance.

II. The Mahasabha is going to meet at Burju an outstation from the 27th inst. and the Church Council has expressed its desire to elect an Indian as President in place of Rev. J. Stosch who has very kindly accepted to submit his resignation. He will, of course, continue to teach in the Seminary, the pastors' refreshers courses, etc.

The two ladies who were in charge of the Womens' department made over charge of their work to an Indian lady who is the Head of the Bible Women, one Miss Santoshi Horo. We have located her at Govindpur. The Seminary has gone to Govindpur. Rev. J. Stosh and the Lakras are also there now.

P. T. O.

The outhouses of the Gossner High School Compound have also been requisitioned. They are all being vacated now. The Director of Public Instruction is proposing to Government to allow the St. Paul's and Gossner High Schools a set of rooms each in the Ranchi Zilla School to hold their classes from June when the schools will re-open. The schools have been closed for summer vacation. If this is granted the Zilla School classes will be held in the morning and the St. Paul's and Gossner will work in the afternoon. The identities of the schools will be preserved. The D. P. I. wanted my opinion and I gave my consent which was subsequently endorsed by the C. C. Executive Committee. This arrangement is only for the Day boys. We have probably to hire a house for the boarders (118) or to arrange for their schooling and ~~board~~ board at an outstation. We prefer to shift the school itself to Takarna. And we have given this alternative to the Departmental authorities. The Bethesda Girls' school will go to Govindpur after the summer vacation.

III. Rev. G. P. Charles :-

If it is not inconvenient to you I should like to propose that attempts be made to find work for him. I know Rev. Charles and in my opinion it will be good if he is kept engaged some where. If it is the same whom I have in my mind, he is a Serampore graduate.

IV. The publication of the next Directory be postponed because things are very uncertain.

V. The Budget :- I have read your letter carefully. I approve the Budget.

VI. Dates of meetings :- I accept the dates.

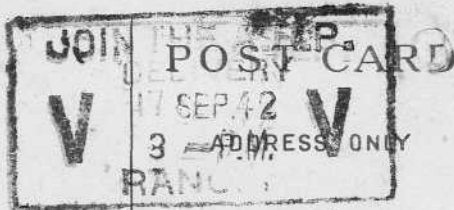
Yours sincerely,

J. J. P. Figa
(J. J. P. Figa)

Secretary,
G. E. L. Church.

P.O. Xawa Bhandaria: Palawan

Kindly advise your Padres &
Catechists & your Church
through a note in the Isharband
for October that December 6th
- first Sunday in Advent. has been
appointed as the Day of Prayer
for India, Burma & Ceylon.
Your leaflets will be sent to
you for distribution. R. P. Prince
Sept. 8/42.



attended

17-9-42

The Hindu

24/9/42

Sec: Bihar Christian
Council

Mr Theodore Swin
Church
Secretary, The Gosner
Ranchi.

R. P. PRYCE,
P.O. NAWA BHANDARIA,
PALAMAU DIST
BIHAR.

The Mission Press
Jubbulpore 30-10-42

Dear Sir,

Under direction of Rev. R. P. Mayce
I have today sent to you per Book Post,
150 copies of N. C. C. Call to Prayer, ^{HINDI.} for
Nov. 9, 1942. Please acknowledge receipt
on accompanying card.

English copies you will receive from
Rev. R. P. Mayce. - I am sending yours truly
one English copy. D. M. Mungle

150 copies
received and
distributed.
Thakur
- 3-11-42

Acknowledgement sent
on 4-11-42
Thakur
4-11-42
Hony Secy.

POST CARD

THE ANNEXED CARD IS INTENDED
FOR THE ANSWER

ADDRESS ONLY



Mr. L. P. Dutt

G. E. L. Church

Ranchi

(Bihar)

21st. March

2

B.L.Rallia Ram Esqr.
General Secretary,
All-India Council of Indian Christians,
Y.M.C.A; Lahore.

Dear Mr. Rallia Ram,

I thank you for your letter
D/- 14.3.42. I agree with you that we must take
steps ~~as~~ as Christians to make our views known to
Sir Stafford Cripps. I accept your suggestions.
As I do not know the personnel of the Executive
Committee personally, I leave the matter to you
entirely for selecting the deputation.

Yours Sincerely,

Doobhagat
21/3

ALL-INDIA COUNCIL OF INDIAN CHRISTIANS.

Y.M.C.A., Lahore: 14-3-42.

To

1. The Presidents and Secretaries of the Affiliated Associations.
2. The Members of the All-India Council of Indian Christians.

Dear Friends,

You have doubtless noted that Sir Stafford Cripps will be visiting India shortly to deal with the constitutional matters, and I feel confident that you will agree with me that we must take steps as Christians to make our views known to him. For this reason -

1. I suggest -

a). that you give me authority to approach His Excellency the Viceroy to permit the representative of the All-India Council of Indian Christians to interview Sir Stafford Cripps;

b). that you nominate three to five persons who should form this deputation. Kindly send me five names whom you consider and in whom you have confidence for the deputation. I am sending herewith the list of the members of the Executive Committee and it will be advisable if these five names are chosen out of this Committee, though you may not be altogether bound by this list.

2. Will you kindly favour me with your views as to the line which this deputation should take?

3. It will be necessary to hold a meeting of the Executive Committee as soon as possible, and members of the Executive Committee may kindly let me know if they will be willing to attend a meeting at some central place, just before the end of April, unless it becomes necessary to call it earlier. I should watch events and as soon as suggestions of the affiliated Associations and of the members of the All-India Council of Indian Christians are received, I should proceed to call the meeting.

In this connection I will make an attempt to secure a joint action with the Roman Catholics.

4. I should also propose that if necessary, we should seek interviews with leaders of the Political Organizations in India, like Pandit Jawahar Lal Nehru, Sir Tej Bahadur Sapru and Mr. M.A. Jinnah.

I shall be grateful to hear from you at your earliest convenience as urgent action is called for.

Yours sincerely,

B. L. Rallia Ram

(B.L. Rallia Ram),
General Secretary,

All-India Council of Indian Christians.

MEMBERS OF THE EXECUTIVE COMMITTEE.

- | | |
|---|-------------------------------------|
| 1. Dr. D.S. Ramchandra Rao, Madras. | 2. Raja Sir Maharaj Singh, Lucknow. |
| 3. C. Goldsmith, Esq., Assam. | 4. D.B., S.P. Singha, Lahore. |
| 5. C.C. Paul, Esq., Secunderabad. | 6. A. Dharamdas, Esq., Allahabad. |
| 7. S. Balasingham Satya, Esq., Madras. | |
| 8. B.L. Rallia Ram, Esq., Lahore. | 9. Dr. Thomas Singh, Indore. |
| 10. Dr. H.C. Mookerji, Calcutta. | 11. O.F.E. Zacharias, Esq., Madras. |
| 12. Dr. C.J. Chacko, Lahore. | 13. J.S.S. Malelu, Esq., Bombay. |
| 14. G.A. Simeon, Esq., Agra. | 15. David Shaw, Esq., Bombay. |
| 16. N. Jordon, Esq., Moradabad. | 17. S.C. Mukerji, Esq., Calcutta. |
| 18. The Rev. P. John, Baptist Mission, Patna. | |

G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

Ranchi, (Bihar) India.

No.

Urgent

Dear Mr. Tigga, I am writing to you in haste. I am sorry to hear that you are not well. I hope you will get better soon. I am sending you some papers which I have collected. Please send them to me with your reply. I am attending the B.C.E. Exce. today at 2 P.M.

In case you have not sent replies to the papers sent to you re:

- (1) close co-operation
 - (2) Xth Lit. Labr.
- please send them

to me with your reply. I am attending the B.C.E. Exce. today at 2 P.M.

Yrs Sincerely
J. J. P. Tigga
7/4

Agenda of a meeting of the Executive Committee to be held at Bishop's Lodge, Ranchi, April 7th and 8th 1942.

- ✓ 1. Devotions.
- ✓ 2. To approve interim appointment of Mr. Christie to act for the secretary for this meeting.
- ✓ 3. Roll call and apologies for absence.
- ✓ 4. Confirmation of Minutes of the last meeting. *German interest from Java at Ranchi.*
- ✓ 5. Vote of condolence on death of Miss A.B. Day.
- ✓ 5A. Correspondence - letters from Mr. Koshy & Mr. Benedict.
- ✓ 6. Further report re- Isolated Christians. No. 6. last meeting.
- ✓ 7. To make arrangements for proposed further survey. No. 8 last.
- ✓ 7A. Matters arising out of N.C.C. letter Dec. 17th 1941.
- ✓ 8. Treasurer's report & consideration of payment of further instalment due to the N.C.C. No. 16 IX (b). last.
- ✓ 9. Report re- Refresher Course, No. 13 last. Also No. 13(4) and No. 20 (XI). if any. Mr. Roy.
- ✓ 10. Report on Closer Co-operation No. 22 (XIII & XIV). Mr. John.
- ✓ 11. Report of Literature Committee - Mr. John.
- ✓ 12. Report on No. 25 (XVI a.). last.
- ✓ 13. Report re- Census No. 27 (XVII). Bishop Hall.
- ✓ 14. Resolution from the Temperance Committee.
- ✓ 15. To approve expenditure of Rs. 13.4.0. for printing "Mixed Marriages." No. 23. last.
- ✓ 16. The welfare of Christian nurses in the province - Dr. Anderson.
- ✓ 17. Report re- the I.S.S.U. survey No. 31 XX (a). last. Mr. Christie.
- ✓ 18. To consider draft letter &c to non-affiliated Missions in the province. The secretary.
- ✓ 19. To consider proposal from treasurer re- meetings of the Exec.
- ✓ 20. Correspondence from the N.C.C. (1). Christian Sadhus. (2). Leaflets for the Week of Witness.
- ✓ 21. Any other business duly brought forward.

Note- The first session will start at 2-0'0 P.M. on the 7th and will close at 6-0'0. On the 8th the session will start at 8-30 A.M. and continue until noon. Bishop Hall has kindly promised to arrange hospitality. Will those who require hospitality on Indian lines kindly write to Rev. J. Dayal, The S.P.G. Mission, Ranchi.

I do hope you can be present. The meeting will be small. There will only be a quorum if the local members are present.
R. P. Pryce 18/3/42

M. J. P. T. J. a

BIHAR CHRISTIAN COUNCIL

Baptist Mission,
Patna.

To

The Members,

Est. Committee,

28. 3. 1942

Dear friends,

There are two things about which I would like to have your considered opinion and suggestion.

1. Enclosed you will find a list of subjects on which books and tracts are to be prepared for our workers and village folks. The question of questions is - how to produce this needed literature? There is no doubt that we ourselves (B.C.C) are responsible for their production. Can you suggest any way or method of achieving our object? Could the work be distributed to writers known to us in our own area and in other areas?

2. In considering the whole problem of Christian literature in various provinces, the problem of the difficulty of distributing it has come up again and again. And now some requests for subsidies from the I.L.F. for pushing the sale and distribution of literature have been made. In view of this request for new kind of subsidies, the N.C.C. have appointed a sub-committee to bring forward recommendations concerning the whole programme of literature promotion. The I.L.F. would like to have the views of the provincial Literature Committees regarding

- (a) the requirements for grants,
- (b) the satisfactoriness or otherwise of the system of distribution of Christian Literature and whether or not you have felt the need of subsidies for this side of the programme,
- (c) any further lines along which you feel help might be given by the Central body.

The I.L.F. desires to be of the maximum service to the Provincial Committees and invites our suggestion.

Yours sincerely,

P. John

1. Biblical Books:—

Stories from the Bible, How we got
our Hindi Bible. Hindi Commentaries
on the N.T. Books.

2. Devotional Literature:—

Sermonettes with gripping illustration
Hindi Scripture Readings arranged for
Responsive reading, Translation of the
Imitation of Christ.

3. Biographical:—

Short biographies.

4. Life of Christ. His teachings

Books on Holy Spirit. His work.

5. Poems:— Like the 'Bhakti Gita.
of Cms. Press, agra.

6. Religious, Educational, Social.

March 12, 1942.

To

The Members of the War Emergency Committee.

Dear Friends,

RECENT DEVELOPMENTS.

1. Letters are coming from Missions and Churches to the N.C.C. Office seeking advice as to what should be done under present circumstances. Some of the questions asked are as follows:-

(1)"Should Government Securities held by missions be sold, since these are mostly endowment funds and therefore the interests of the institutions concerned have to be protected."

(2)"Should members of Provident Funds be allowed to draw part of their money and invest it in land."

(3)"At what point in developments, if any, should missionaries send their wives and children to their home countries? When should they leave the work themselves? Would the presence of missionaries be a help to the Church or an embarrassment in case of invasion."

(4)"Should there be now set up emergency organisations of Indians so that they could function wisely in case of necessity, more wisely than if everything were dumped on them suddenly".

II. Recently a naval transport left Bombay for New York. About 350 persons went on it, and there were many American Missionaries. They were mostly persons whose furloughs were overdue. In some cases furloughs had been pre-dated to enable some to leave India at once. I am told that there were also on the transport some missionaries whose furloughs were not overdue or soon due but who chose to leave India immediately.

The psychological effect of the departure of these missionaries has been bad. All kinds of rumours are afloat. One American Consul became unduly nervous and issued a confidential statement advising missionaries to move on towards Bombay in order to leave India in case of an emergency.

III. Word has just come to me that the bungalows in the Gossner Lutheran Church compound, Ranchi, have been taken over by the military authorities, that Rev. J. Stosch, the President of the Church, has been removed to Govindpur, and that the Boys and Girls High Schools and Seminary have to move out of the compound soon. I have written immediately to the Bishop of Chota Nagpur who is at Ranchi and who is the President of the Bihar Christian Council for help and advice in this matter. It is likely that similar situations may arise elsewhere. It occurs to me that Provincial Christian Councils may be requested to constitute Emergency Committees to offer advice and assistance to affected Missions and Churches.

IV. From coastal areas there has been a steady influx of Christians migrating into the interior. This necessarily creates serious problems, chief among which is their spiritual care. Churches in these places should be urged to get in touch with the evacuees and assist them in every way. Financial assistance also may have to be rendered to destitute Christians. Perhaps a fund would have to be created for this purpose by the Provincial Christian Councils.

MY VIEW.

Many are looking to the N.C.C. for advice and guidance in these various matters. Though it will be difficult to offer suggestions to fit every case, I think that certain general principles might be stated. For example, I am of the opinion that selling government securities etc., at this time is bound not to allay panic but to cause more panic, and is sure to go against the interest of government and missions themselves.

As for missionaries leaving India at this time of crisis, though one would not want to legislate, it is to be hoped that missionaries who have come to India as ambassadors of Christ, and not as representatives of a political power, would stand by the Church and the community to the very end. If in times of trouble they should leave, one wonders with what grace they could ever return to India after the war. In China, the fact that a large number of missionaries stood by her in spite of orders to evacuate has gone a long long way to bring about most friendly relations between the Chinese Christians and their missionaries and to raise the position of the Christian Church in the eyes of the whole nation. In my judgment very few Indian Christians would want our friends from overseas to leave us now. We are willing to stand by them to the bitter end. We would give the lie to the lame excuse that the presence of the foreign missionary would be embarrassing to the Indian Church.

NEXT STEPS.

(a) It seems to me that some such statement should be issued by the officers of the National Christian Council (if they approve of my views) and it should be sent to Churches and Missions in this country and published in the Christian papers.

(b) Provincial Christian Councils should be advised to constitute Emergency Committees to offer advice and help to Missions and Churches in times of need.

(c) Provincial Christian Councils should be requested to ask the Churches and Missions to secure full and accurate information about Christian immigrants into their areas and to assist them in every possible way.

(d) Heads of Missions in India should be requested to keep the N.C.C. informed as to (1) the number of missionaries leaving India in the immediate future, reasons for the same, and plans for carrying on their work in their absence, and (2) changes necessitated by war conditions such as closing of schools, handing over property, evacuation of personnel etc.

(e) Church and Mission authorities should be invited to forward to the N.C.C. information on (1) successful steps taken to meet emergencies that have already arisen and (2) accommodation or other facilities available for those who have to transfer their work to safer areas or are deprived of their own buildings. The N.C.C. might share this information with others.

YOUR ADVICE.

Do you approve of these five suggestions? Please feel free to modify them or offer others.

OR Do you think that the War Emergency Committee should meet at Nagpur in the very near future to consider these questions and then issue a statement? If so, please give me a few dates convenient to you in the order of your preference.

Please favour me with an early reply.

Yours sincerely,

R.B. Manikam

(R.B. Manikam)
SECRETARY.

No. 767/42/F- 38.

The 14th March, 1942.

To,

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

Dear Sir,

I thank you most heartily for the kind greetings. I am sorry to inform you that the Mahasabha has had to be postponed indefinitely because all the bungalows of our compound had to be vacated by Government order D/- 2-3-42 and 3-3-42 for military occupation. In consequence of the same Rev. J. Stosch has gone to Govindpur 34 miles from here, Misses Diller and Schmidt to Gumla, Mrs. Jellinghous and Mrs. Klimkeit also to Gumla. The Gossner High School buildings including the Hostel buildings had to be vacated. We have not yet been able to decide where to remove the school. The teachers sent away their families and themselves are living in Ranchi somehow. I have come out taking the office along to a house in Gungutoly about 50 yards from the eastern hedge of Rev. Stosch. It is a private house belonging to one of our christians. We hope to continue our office here. The Bethesda school has not been touched but it is most likely to be touched without much delay. We are therefore arranging to shift it to Govindpur. We have shifted the Seminary to Govindpur.

The Lakras are still here but they will be moving also to Govindpur. The Seminarists went there on Thursday last. Our Executive Committee has been disturbed to some extent and I am

finding much difficulty. We have called the Full Church Council to meet here from the 26th inst. and I hope we shall make some more pucca decisions about the Executive Committee in order to ensure administration undisturbed.

We believe that God has sent us this calamity through which He wants to bless His Church. We thank Him for all the arrangements He made it possible to be made in this short time that we were given. Nothing thus far has been spoiled except the High School for which no arrangement is yet possible.

With very hearty Visusahay.

Yours sincerely,

Dr. Raji
Secretary.

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.
The Rev. K. Heiberg, B.A., B.D.
The Rev. T. W. Gardiner, M.A., O.B.E.
The Rev. J. S. M. Hooper, M.A.
Mr. C. J. Lucas, M.A., L.T.
The Rt. Rev. The Bishop of Madras, M.A.
Dr. Anna P. Martin, M.R.C.O.G.
The Rev. J. S. Masillamoney, B.D.

The Rt. Rev. Bishop J. W. Pickett, M.A., D.D.
The Rev. B. Pradhan, B.A., B.D.
Mr. B. L. Rallia Ram, B.Sc., B.T.
The Rev. W. Scopes, M.A.
The Rev. H. J. Strickler, M.A., D.D.
Mr. A. N. Sudarisanam, B.A.
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. Tiba, 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.

Ref. M60.

March 18, 1942. 194

The Rev. J. J. P. Tiba, B.D.,
G. E. L. Compound,
Ranchi, Bihar.

Dear Mr. Tiba,

I have received a letter from the Bishop of Chota Nagpur in which he had given me very full information about the recent situation at Ranchi. He assures me that the Gossner Church has not been discriminated against in any way; his Church also is affected to some extent and more of his buildings may be requisitioned in the near future. Since Ranchi is assuming military importance these things are being done and we have to submit to them without murmur. I am glad to hear that you people are doing the best you can in the circumstances.

Thank you very much for all the information you have given me. May I once again plead with you that you would kindly keep me in touch with developments even before you choose to inform Dr. Cannaday and Mr. Asirvadam. If the Government is to be moved in any way to stop orders, N.C.C. is the right authority and not the Federation. I greatly regret that you people did not send me any wire while you wired both Dr. Cannaday and Mr. Asirvadam. It was too late when I got Mr. Lakra's letter. Therefore I feel sorry, not so much that you had not consulted the N.C.C., but that the N.C.C. was not in a position to help you in your time of need because it was kept ignorant of these developments.

I am glad you are having a full Church Council meeting on the 26th. Please keep me informed of the developments.

I am wondering whether you want to move any of your institutions to ~~Jaypur~~ ²⁵ Samasthan. The Breklum Mission has buildings but I am doubtful whether the distance and the difference in language would prevent you from moving to Jaypur. Are there any buildings in the neighbourhood of Ranchi belonging to other Missions which we from the N.C.C. could request to be kept at your disposal? We all are groping in the dark, one should help the other with advice and suggestions. Therefore don't forget to write to me as often as you can.

NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

Telegrams and Cables:
"AIRMAIL, NAGPUR"

Chairman: The Rt. Rev. The Bishop of Dornakal, I.L.D.
Vice-Chairman: The Rev. John McKenna, M.A., D.D.
Treasurer: The Rev. R. W. Scott, M.A., B.D.
The Rev. J. E. Hodges, D.D.
The Rev. R. B. Manikam, M.A., B.D., Ph.D. } Secretary
The Rev. F. Whittaker, M.A.
Miss M. Reid, C.R.E., Hon. Secretary

Executive Committee:
The Rev. C. E. Abraham, M.A., B.D.
Prof. E. C. Brady, M.A., R.E.S.
The Rev. I. Cannady, M.A., D.D.
Miss Edith De Lima, M.A.
The Rev. K. Heiberg, B.A., B.D.
The Rev. T. W. Gardiner, M.A., O.B.E.
The Rev. J. S. M. Hooper, M.A.
Mr. C. J. Lucas, M.A., I.T.
The Rt. Rev. The Bishop of Madras, M.A.
Dr. Anna F. Martin, M.R.C.O.G.
The Rev. J. S. Mathillanoney, B.D.
The Rev. H. T. Harwood, B.A., B.D.
The Rev. G. A. R. Senaratne, Ceylon } Corresponding Members
Mr. D. S. Wells, A.C.A.
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The Rev. B. Pradhan, B.A., B.D.
Mr. B. I. Rallia Ram, B.Sc., B.T.
The Rev. W. Scoop, M.A.
The Rev. H. J. Strickland, M.A., D.D.
Mr. A. N. Subramaniam, B.A.
The Rev. Victor Hugo Sword, M.A., B.D.
T.D.
The Rt. Rev. Bishop S. K. Tarsidas, B.A.
The Rev. A. Thapar Das, M.A.
The Rev. J. P. Tisa, B.D.
Mr. D. S. Wells, A.C.A.

-2-

Remember me to the members of your Executive Committee and to the Lakhs in particular.

Yours sincerely,

R. B. Manikam
The Rev. J. S. Mathillanoney, B.D.
(R. B. Manikam) (Ranchi, Bihar)

RBM/MEN
W/10.

Dear Mr. Tisa,

I have received a letter from the Bishop of Gt. Nagar in which he had given me very full information about the recent situation at Ranchi. He assures me that the Goswami Church has not been discriminated against in any way; his Church also is affected to some extent and more of his buildings may be requisitioned in the near future. Since Ranchi is assuming military importance these things are being done and we have to submit to them without murmur. I am glad to hear that you people are doing the best you can in the circumstances.

Thank you very much for all the information you have given me. May I once again plead with you that you would kindly keep me in touch with developments even before you choose to inform Dr. Cannady and Mr. Aivadam. If the Government is to be moved in any way to stop orders, N.C.C. is the right authority and not the Federation. I greatly regret that you people did not send me any wire while you wired both Dr. Cannady and Mr. Aivadam. It was too late when I got Mr. Laksh's letter. Therefore I feel sorry not so much that you had not consulted the N.C.C., but that the N.C.C. was not in a position to help you in your time of need because it was kept ignorant of these developments.

I am glad you are having a full Church Council meeting on the 26th. Please keep me informed of the developments.

I am wondering whether you want to move any of your institutions to Jaffar Samasthan. The Breklim Mission has buildings but I am doubtful whether the distance and the difference in language would prevent you from moving to Jaffar. Are there any buildings in the neighbourhood of Ranchi belonging to other Missions which we from the N.C.C. could request to be kept at your disposal? We all are groping in the dark, one should help the other with advice and suggestions. Therefore don't forget to write to me as often as you can.

Bihar Christian Council

Executive

Rev. H. E. Farmer
Miss A. M. Tuff
Rt. Rev. S. K. Tarafdar
Rt. E. F. Synge
Mr. A. Thomas
Rev. E. W. Oliver

Officers :

President -- Rt. Rev. G. N. Hall, Bishop of Chota Nagpur, Ranchi
Vice-President -- The Rev. Philip John, Patna.
Secretary -- The Rev. W. J. Biggs, Bankipore.
Treasurer -- The Rev. G. M. Massey, Arrah.

Committee

Miss A. B. Dey
Miss S. K. Roy
Mr. R. D. Pryce
Rev. J. Stosch
Mr. J. C. Christie
Rev. J. Gausdal

TEMPERANCE COMMITTEE.

BAPTIST MISSION
BANKIPORE,

P.O. Nawa Bhandaria.
District Palamau
Bihar.
February 27th, 1942.

Dear Friends,

By now each of you should have received a copy of the translation into Hindi of Miss Ferguson's Syllabus on Alcohol. I hope you think it will be of some service to teachers, and I should be glad if you would recommend it as much as you can to anyone who can make use of it.

The Mission Press of Jubbulpore have issued it. I was rather concerned about handling it, but they offered to take the whole thing off my hands for a subsidy of twenty five rupees, which relieved me a good deal. The W.C.T.U. Division of Bihar has given all the small amount it had in its funds, which was rupees fourteen. Do you think that we, as the Temperance Committee, can ask the Bihar Christian Council to find the other rupees eleven? If you do, will you please let me know, and then I shall put the request before the meeting of the B.C.C. Executive, which will meet early in April.

Do you know anything about the sales of drink shop licenses in your District? The Palamau ones have recently been settled, and the total has gone up by a lakh and a quarter of rupees. And Palamau is probably one of the poorest, if not quite the poorest, District in Bihar. The nearest drink shop to Bhandaria, two miles away, in a tiny village, has gone up from Rs.65/- to Rs.135/- a month. And the people in our whole area are in great distress from the shortage of food.

To refer back to the second paragraph of this letter, I should have pointed out that we have not before asked the Council for any money at all, either for grants or expenses.

With kind regards,
Yours sincerely,

E. R. Pryce.

(Convener.)

But Can
Reply
Dear Miss Pryce, to you
with reference to your
letter of Feb. 27th 42 re:
Rs. 11/- only I ~~agree~~ think
the Temperance Committee should
ask the Bihar Christian Council
to find Rs. 11/- (Rupees
eleven) only.
Yours sincerely,
J. Stosch
6/3/42

BIHAR CHRISTIAN COUNCIL.

P.O. Nawa Bhandaria,
Palamau.

March 3rd. 1942.

To. Rev. J. J. Stiga
Ranchi.

Dear Mr. Stiga.

This is to remind you that the next meeting of the executive committee is due to take place in Ranchi on the 7th and 8th of next month. Will you kindly reply at once to let me know;-

- (1). If for any reason you cannot be present?
- (2). What items of business you have to put before the com'tee?
- (3). What time of day will best suit you for the beginning of the committee meeting?

If you wish to correspond with the secretary after the middle of this month kindly write to Mr. J. C. Christie, Daltonganj, E.I.Ry., Palamau, who will act for me in my absence from the forth coming meeting.

Yours sincerely,

Thanks for letter & statement.
& copies of "Mixed Marriages" letters.

R. J. Stiga

23th. Febry.

2

561/42/F.-38

The Rev. J. Lakra,
Principal,
Lutheran Theological Seminary, Ranchi.

Item 19 D) 20. 2. 42

Dear Mr. Lakra,

Please find enclosed a copy of
" Portrait of the Adult Literacy Campaign in India
as carried on by the National Christian Council,
taken November 1941, being a summary and an evaluation
of Reports from the Provincial Adult Literacy
Committees ". This is the only copy sent to us. The
Executive Cee. of the C.C. asked me to send this on
to you for necessary action as you are our representative
in this connection.

Yours Sincerely,

J. J. J. J. J.
24/2

24th. Febry.

2

562/42/F.-38

The Rev. J. Lakra M.A:B.D:S.T.M.
Principal, Lutheran Theological Seminary,
Ranchi.

Item 20 D/20.242

Dear Mr. Lakra,

Please find enclosed a letter from Mr. P. John which you have already seen (D/-4.2.42) in connection with Closer Co-operation.

I shall be thankful if you kindly send me a draft of the reply which should be given by the Church Council. You are already on the Committee which has been appointed by the Executive Cee. of the Bihar Christian Council and I hope you are already thinking on the matter. It will be a good thing if I write to Mr. John what you are planning to suggest to that Cee.

Yours Sincerely,

Indira
24/2

Dear Mr. Jesso, ~~File~~ 38

I write to acknowledge with thanks
the receipt of 25-ropes in kind of
मिश्रित विवाह by the Bishop of Dornakal,
which I shall distribute here. Thank you
very much for sending them.

Yours sincerely

C. J. G. G. G.

Dublin University Mission
St. George's

18-2-42

POST CARD

ADDRESS ONLY



Rev J. P. Tega B.D.
G.E. Lutheran Mission
Ranch

MIXED MARRIAGES

By THE RT. REV. THE BISHOP OF DORNAKAL

THERE has been a great deal of controversy of late in regard to marriages between Christians and non-Christians. The question has become very acute in the Indian Christian community in parts of India, because of an alarming increase in such unions in the educated and socially well-placed families. Social considerations are said to be the cause of this tendency. It is alleged, for instance, that Christian women of good education cannot find suitable partners among Indian Christian men, owing to the fact that higher education for women has moved faster than for men. It is also said that where there are educated men, both economically and socially, they are unsuitable to be marriage partners with women brought up in aristocratic homes.

Any careful observer of these tendencies cannot but sympathise with this point of view. We do however hold, and hold it with strong conviction, that none of these considerations justifies the life-long union of two persons whose religious traditions and affiliations are radically different. Such a union cannot bring lasting domestic happiness, unless all religious convictions are lost in both partners, or one partner completely succumbs to the influence of the other. As for the union of a Christian with a non-Christian, disastrous consequences have followed in most cases: both partners have lost religious keenness, and too often the Christian partner has wholly neglected the practice of the Christian religion. Such a mixed union cannot but bring serious loss to the religion of the individuals, to the happiness of the Christian home and to the Church's influence on the nation.

Such a strong condemnation, however, will not itself arrest the evil. It must be attacked at its root. The evil is often the direct result of a worldly and un-Christian atmosphere in the Christian home, which sets an artificial value on wealth and status to the sad neglect of loyalty to Christ and His Church.

There is a crying need for Christianising our family life, and especially the family life of the educated official class. We have to see to it that the young women in such families will so value their Christian connection and practice of religion that they will disdain all marriage proposals that compromise their personal religion, their place in the Christian Church, and their witness for the Master. A heavy responsibility rests on the heads of Christian families and of the Higher Christian Institutions for women. If educated Christian women marry, it must be 'in the Lord', and not in an unequal yoke 'with unbelievers'. 'What portion has a believer with an unbeliever?' (1 Cor. 7: 39 and 2 Cor. 6: 14-16).

Not only the Christian home and the Christian college but the Church also must work strenuously to arrest this evil. Clear teaching on the principles of Christian marriage must be given periodically in church by the minister. Young people seeking Confirmation or full membership must have definite instruction on all sex relationships, including marriage. Churches ought to have universally applicable discipline rules which must be put into effect on all members alike, urban or rural, educated or uneducated. Certainly no minister of any Church should be permitted to solemnize and bless the union of Christians with non-Christians. The proposed Revised Act will make this quite clear. Part II (5) says: 'If a marriage is solemnized under this Act between parties one of whom is a Christian and the other not, such a marriage shall be solemnized only as a Civil marriage under Part VII of this Act; and it shall not be solemnized by a minister of religion, or in a place of Christian Worship, unless at the time of the passing of the Act the rules and customs of any Christian Church permit such a marriage to be so solemnized'.

Having stated our conviction against mixed marriages in the strongest terms, we are now free to consider dispassionately the legal aspect of such unions.

It is one thing to say that mixed unions are a great source of harm to the individual, the family and the community and that such unions should receive ecclesiastical censure in clear and unmistakable terms, and quite another thing to maintain that all such marriages should be declared null and void by State law.

It is one of the axioms of human society that marriage unions entered into by two persons in accordance with the laws and customs of any country, religion, or community are accepted as legal (that is, good in the eye of the law) by all other countries and religious systems throughout the world. A marriage considered legitimate in one society is not challenged by any other society. A marriage is a universally recognized relationship, whether it is contracted in Great Britain or the South Sea Islands, by a Hottentot or a Chinaman, with aboriginal rites or Christian ceremonies.

This fact is acknowledged in Holy Scripture. Our Lord lays it down as a fundamental law of marriage. 'From the beginning of the creation male and female made He them' (Mk. 10: 6). When a question was put regarding divorce He replied: 'from the beginning it was not so' (Matt. 19: 8). Matrimony was thus based on a universal law constituted from the beginning of human existence. The Prayer Book speaks of it as 'an honourable estate, instituted of God in the time of man's innocency' which means that 'marriage is an integral part of the natural order in which human society is constituted'. Marriage thus transcends all institutional limitations—racial, national, or religious.

But marriage is a social institution, and therefore communities, races and religions made their own regulations to define what would constitute a valid marriage. Soon after Christianity was ushered into the world, the Church included in it peoples who before their conversion had been under differing marriage customs and rules. The Church therefore had to make rules to regulate the marriage of Christians. One of these rules was that such a marriage union should only be entered into in the presence of a minister of the Church who would witness the marriage, and seal the contract with his ministerial prayer and benediction. For many centuries the State accepted this view and recognised Christian marriages as legal and valid only when they were performed in conformity to this rule.

This, however, could not last for ever. Several factors brought about a change. The marriage laws of the Church were a cruel burden on many who did not at all care for any religion. The Reformation also introduced a new situation. Separation from the old Church and freedom from its laws and its ministry

made it obligatory for the Reformation States to legislate in order that their Protestant subjects might contract legal marriages. Lax views of marriage, and the presence of large numbers of people who did not care for a religious ceremony in connection with marriage, thus necessitated State arrangements for civil marriages. This was the origin of the marriage laws of many a State in Europe.

The Indian Christian Marriage Act was a piece of comprehensive legislation of the same nature for all Christians in India. What had it to say regarding mixed marriages?

The Act of 1872 stated in Sec. 4: 'Every marriage between persons one or both of whom is or are a Christian or Christians shall be solemnized in accordance with the provisions of the next following section; and *any such marriage solemnized otherwise than in accordance with such provisions shall be void.*' (The italics are ours). This Act thus legalized a mixed marriage but enjoined that it would only be valid if solemnized by one of two methods: (1) by a minister of a Christian Church, according to the rules and customs of his Church, or (2) in the presence of a marriage registrar according to the rules laid down in the Act. If such a marriage was performed by a Hindu priest, the union would be illegal and invalid.

The Act was thus frankly unjust to the non-Christian-partner. It forced such a partner to accept a religious ceremony in which he could not wholeheartedly take part. Further, the Act heavily penalized any one unauthorized under this Act who might solemnize 'a marriage between persons one or both of whom is or are a Christian or Christians'. The penalty was imprisonment up to ten years. The result of this legislation was that if a Hindu and a Christian were married by a Hindu priest, in accordance with Hindu religious ceremonies, the priest was liable to imprisonment for ten years! All fair-minded persons would declare this unjust. We know of a few cases in South India in the old days where tribal priests were punished for such offences. Latterly however a way of escape was found by our resourceful lawyers. They maintained in Court that the fact that the partners went through a Hindu ceremony proved that the Christian partner was no longer a Christian at the time of the ceremony, and therefore the Hindu priest was not liable to the penalty for solemnizing a marriage between two so-called

Hindu persons! This contention has been accepted by the Courts in recent suits.

Our sense of equity must teach us to accept this way of escape. Really the old Act went beyond the universal principle enunciated by our Lord that marriage was instituted at the creation of man and thus transcended all man-made racial, social or religious laws. A marriage is valid whether it is performed according to Christian rites or non-Christian rites. To say that such a marriage is void unless performed by a Christian minister or a marriage registrar is manifestly unjust.

The revised draft attempts to rectify this mistake. It makes it clear that *two Christian people must* only be married in accordance with this Act and by persons authorized under the Act. But where a marriage is desired between two persons, one of whom is a Christian and the other a non-Christian, the method of solemnization is left to the choice of the parties. The marriage *may* be solemnized by a minister if any one is willing to do this and if his Church permits it. It may be entered into before a registrar who will perform a Civil marriage; or it may be contracted under the Special Marriage Act, in which case both parties must declare that they are not Christians; or it may be made with non-Christian rites by a non-Christian priest. In all these cases the marriage will be valid; but the Church should exercise discipline over the Christian partner who denied his or her religion or took part in a Hindu ceremony.

Under the Act of 1872 a mixed marriage was legal if performed by a minister of religion. In the proposed Revised Act also a mixed marriage would be legal if performed by a minister of religion. Under the Act of 1872 a mixed marriage could be contracted in the presence of a marriage registrar; in the proposed Revised Act also a mixed marriage could be contracted in the presence of a marriage registrar. Under the Act of 1872 if a nominal Christian contracted a marriage with a Hindu that marriage was declared null and void; under the proposed Revised Act such a union would *not* be null and void—if the parties declared themselves non-Christians, or if the marriage was performed by a Hindu priest according to Hindu religious rites. Under the Act of 1872 a licensed minister often felt that he had no right to refuse to perform a mixed marriage. Under

the new Act he may refuse to perform such a marriage on the authority of his Church, because there are other ways open to the mixed partners to make a valid union.

It has been said that such a provision contravenes Christian principles. We affirm it does not. Christian standards and ideals stand firm and unaltered, whatever the State legislation may say. Mixed marriages are wrong according to Christian ideals, and it is the duty of the Churches by ecclesiastical action to give clear guidance to their ministers and to uphold the Christian standards by Church discipline.

On the other hand, the Churches must equally recognise that the State has a duty to legislate for those who are not loyal Christians and who may enter into unions contrary to Church Law. Whatever disciplinary action the Churches may legitimately take against mixed marriages, the Churches must recognize such unions as legal, when entered into with any other religious ceremony.

It may be asked whether such a recognition would not lower the ideals of Christian marriage? The answer is that it is useless to enforce Christian ideals by State legislation. The Church and the Church alone is the guardian of these ideals and it is the Church's duty to uphold Christian ideals by adequate teaching and by enforcement of discipline. If a Christian person went through a marriage ceremony which involved a denial of the Christian faith, the Church must exclude such a person from the fellowship of the Church. The union may be valid, the children may be legitimate and may inherit property, but those who contracted such a union ought rightly to be excluded from the privileges of the Church.

We therefore rejoice in the changes now contemplated in the Revised Draft, because they are right and because they are Christian, and because they will remove complications into which recent legal judgements have led us. At the same time we earnestly hope all responsible Christian leaders will study for themselves the fundamental principles on which the Christian law of marriage is based, and through patient and clear teaching stem the tide of irreligion that threatens to destroy Christian family life in certain social circles.

473/42/F- 38.

17 - 2 - 2.

To,

The Rev. R. P. Pryce,
Secretary, B. C. C.
P. O. Nawa Bhandaria.
Dist. Palamau.

Subject .. "Mixed Marriage"
in Hindi

Dear Mr. Pryce,

The expenditure on postage in sending the Hindi translation to the various persons is as follows :-

<u>To whom sent</u>	<u>Post card for intimation</u>	<u>N. of copies</u>	<u>Packet.</u>
Rev.G.C.P.Stevenson			
Hazaribagh	0-0-9	25	0-1-3
Rev.W.A.Corlett Siwan ..	0-0-9	25	0-1-3
Rev.P.John,Patna	0-0-9	40	0-2-0
Rev.G.M.Massey,Arrah ..	0-0-9	30	0-1-6
Rev.R.S.Chalk,Champanagar	0-0-9	30	0-1-6
Miss M.C.Schoonmaker,			
Chapra	0-0-9	100	0-5-0
Rev.R.P.Pryce,Nawa Bhan-			
daria	Ø	100	0-5-0
Total	Rs. 0-4-6		Rs. 1-1-6

Summary :

P.C. Intimation	0-4-6
Packet	1-1-6
Press Bill	11-14-0

Total Rs. 13- 4-0

I have not paid the Press Bill. Please find enclosed the same. I sent 150 copies to the Anglican Bishop per bearer.

I have with me 200 copies. I may not need all of them as it will appear in the March issue of the Gharbandhu. If you want any more I can send to you some.

With kind regards,

Yours sincerely,

Doolga
Secretary 7/2

No. 38

No. 459

16.2.42

ofe

Dear Dr. Mauleau,

I am in receipt
of your letter of 7.2.42 re:
Dr. Forwald's letter. Yes we
have received his letter
and we are considering.

Mr. Storch is now at our
town. He is returning this
week. We hope to have
a meeting of the Exec. Com.
on the 20th. After that I
shall write to you.

Yours sincerely
D. Storch

Memo No. 458

No 38

of

16.2.42

Dr. R. B. Manickam

Dear Dr. Manickam,

I thank you for
your letter of 7.2.42. I give
my vote in favor of
Mr. Bevan Jones being a
member of the N.C.C.
Com- on work among Muslims.

Yrs sincerely
J. S. S. S.

Ref. M109.

File

Nelson Square,
Nagpur, C.P.
7th February, 1942.

TO
THE MEMBERS OF THE EXECUTIVE COMMITTEE OF THE NATIONAL CHRISTIAN COUNCIL.

Dear Mr. Tiga,

At the last meeting of the Executive Committee held in November 1941, Dr.D.M.Donaldson was appointed Convenor of the N.C.C. Committee on work among Muslims in the place of the Rev.L.Bevan Jones. I have been informed that the committee are eager to have Mr.Bevan Jones as a member of the committee so that they could elect him to the position of Secretary-Treasurer. They cannot do this now as he is not a member of that Committee.

I recommend that Mr.Bevan Jones be added to our committee on work among Muslims. Kindly send me your vote on this recommendation. If I do not hear from you on or before the 20th February, I shall take it that you are in favour of this appointment.

Yours sincerely,

R.B. Manikam
(R.B. MANIKAM)

*I vote for the
proposal,
J. S. M. S.
16.2.42*

File

(मसीह में हम एक देह हैं)

समस्त संसार के लिये प्रार्थना का सप्ताह

१९४२

इतवार जनवरी ४ से इतवार जनवरी ११ तक, सन् १९४२ ईस्वी ।

प्रस्तावना

सब मसीही नेता और काम करनेवालों से हमारा यह निवेदन है कि सब स्थानों में वे नियत सप्ताह से जितने पहिले हो सके उतने पहिले इस सप्ताह के प्रतिदिन सब मसीही लोगों को सम्मिलित प्रार्थना करने के लिये एकत्रित करने का प्रयत्न करें और इस कार्य-क्रम को जितने लोगों में हो सके उतने लोगों में बाँटें । उपदेशकों से सविनय यह प्रार्थना है कि वे इतवार तारीख ४ जनवरी और इतवार, जनवरी ११ तारीख को इस विषय के लिये बताये हुए पदों पर (पृष्ठ २) विशेष उपदेश तैयार करें । उनसे यह भी प्रार्थना की जाती है कि वे अपनी मण्डलियों को उकसावें कि वे अपने कुटुम्ब में और अपनी व्यक्तिगत और निजी प्रार्थनाओं में, इस परचे में बताये हुए विषयों को उपयोग में लावें और समस्त संसार के लिये प्रार्थना के सप्ताह में स्थानीय मीटिंगों में उपस्थित हों ।

सब देश और स्थानों के उन लोगों को जो हमारे प्रभु यीशु ख्रीष्ट के नाम में परमेश्वर से प्रार्थना करते हैं—मसीह में भाई और बहिनो,

प्रभु यीशु ख्रीष्ट के नाम में हम फिर एक बार आप लोगों को पुकारते और न्योता देते हैं कि हम सन् १९४२ के पहिले सप्ताह को समस्त संसार के लिये प्रार्थना का सप्ताह मनावें कि हम अपने और दूसरों के लिये मिलकर प्रार्थना करें । हमारा विश्वास है कि सब स्थानों में मसीही लोग जनवरी ४ से ११ तक मिलकर इस समय को परमेश्वर से प्रार्थना करने में बितावेंगे ।

आजकल पूरे संसार की दशा प्रत्येक विश्वासी की गवाही और जीवन को चुनौती दे रही है कि हम सार्वभौमिक संगति और मेल में एक होकर उसका सामना करें कि सार्वभौमिक कलीसिया संसार की समस्त बुराइयों का सामना कर सके ।

केवल मसीही सुसमाचार संसार को आत्म-नाश से बचा सकता है और परमेश्वर का यही प्रबन्ध है कि कलीसिया उसकी शक्ति की गवाही दे और सूखी हड्डियों में फिर से जान ले आवे ।

परमेश्वर का विरोध करने के पाप के कारण संसार नाश हो रहा है और इस बात की आवश्यकता है कि सब लोग चाहे वे कलीसिया के भीतर या बाहर हों इस समय पश्चात्ताप करें । यदि हम पश्चात्ताप नहीं करते तो हम परमेश्वर के उन कार्यों को जिससे संसार बच सकता है नहीं कर सकते । परमेश्वर संसार का न्याय करनेवाला है, परन्तु हम मसीही यह जानते हैं कि उसकी करुणा सदा काल बनी रहती है ।

आजकल मसीही पुरुष और स्त्रियों पर एक बड़ी जिम्मेदारी है कि वे परमेश्वर के बचन का प्रचार करें, पाप के विषय में उसके न्याय की बातें बतलावें, लोगों को पश्चात्ताप करने को बुलावें, उसकी दया और क्षमा की गवाही दें और यह बतलावें कि प्रभु यीशु ख्रीष्ट फिर से आनेवाला है ।

संसार की दशा इतनी बिगड़ी हुई है कि हमें अपने विश्वास के अनुसार होठों और जीवन से नई रीति से गवाही देना आवश्यक है।

बड़ी भारी आवश्यकता है कि हम परमेश्वर को बाँते करने दें कि वह हम पर दया करके हमें बचाये और अपने को न्यायी सिद्ध कर सके। यदि हम दीनता से गिड़गिड़ा गिड़गिड़ाकर प्रार्थना करें तो परमेश्वर नई शक्ति देने का अद्भुत कार्य कर सकता है और हमारी हार को जय में बदल सकता है; हम में निराशा के बदले अटल आशा भर सकता है।

पाप से डंवाडोल संसार की आवश्यकता इतनी बड़ी है कि वह हमें पुकार पुकारकर कह रही है कि पूरे संसार में सुसमाचार के अनुसार लोगों का मन बदला जावे। इस प्रकार स्वयं कलीसिया को लाभ होगा कि उसकी घटी और अज्ञानता स्वार्थ त्याग से दूर हो सकेगी। यह सत्य है कि जो प्रकाश बहुत दूर तक जाता है वह पास में और अधिक प्रकाश देता है।

परमेश्वर के लोगों की सम्मिलित प्रार्थना से हम उसकी इच्छा के अनुसार कार्य कर सकें और हमारी इस प्रार्थना का उत्तर हमें बहुतायत से मिले कि तेरा राज्य आवे और तेरी इच्छा पूरी हो।

सब दूसरी बातें नाश होती जा रही हैं, परन्तु हमारे विश्वास की नेव अटल है। आजकल के बुरे दिनों में लोगों के सामने हमारी गवाही अटल और पहिले की अपेक्षा अधिक जोरदार होवे।

हम प्रार्थना में परमेश्वर की महिमा का गान करें। खीष्ट ऊपर उठाया गया और उसे महिमा मिली, उसी की शान्ति जो सारे समझ से परे है सब देश के लोगों के मनों में भर जावे।

मसीह में आप के सहकर्मी

समस्त संसार के लिये सम्मिलित प्रार्थना के विषय।

इतवार, जनवरी ४ से इतवार जनवरी ११ सन् १९४२ तक।

इतवार, जनवरी ४, १९४२।

उपदेश और व्याख्यान के लिये चुने हुए पद।

योहन् ४:३५; योहन् १७:२१; प्रेरितों १:८; योहन् २१:२०-२१; १ कुरि० १५:५८; प्रका० ३:२।

सोमवार, जनवरी ५, १९४२।

हमारा उत्तराधिकार और उसकी जिम्मेदारियाँ।

हम धन्यवाद करें:—

उस स्वतंत्रता के लिये जिसके लिये मसीह ने हमें स्वतंत्र किया है।

धर्म के कारण सताये और घात किये हुए लोगों के लिये।

पाप-युक्त संसार में मसीह की कलीसिया के लिये।

पापाङ्गीकार:—

कि हम पहिले से डाली गई नेवों पर बनाने में असफल हुए।

कि हम में हानिकारक विभेद और विवाद पाये जाते हैं।

कि जो सत्य हमें मिला है उसकी गवाही हम ठीक रीति से नहीं देते हैं।

हम प्रार्थना करें:—

कि हम विश्वास से आगे बढ़ें।

कि हम बैबल ही को प्रमाण और नेता जानें।

कि हम देने के लिये न कि लेने के लिये जियें।

बैबल के पद:—इत्रा० ४:१४-१६; यशा० ६१:१-३; भजन ६३।

मंगलवार, जनवरी ६, १९४२ ।

समस्त संसार में फैली हुई कलीसिया—यथार्थ बात है ।

हम धन्यवाद करें:—

कि कलीसिया की नींव जयवन्त विश्वास पर है ।

कि मिशनें यह गवाही दे रही हैं कि मसीह की कलीसिया में मेल है ।

पापाङ्गीकार:—

कि हम ने यह पूरी रीति से नहीं जाना कि मसीह ही सब में सब कुछ है ।

कि हम ने एक दूसरे को भाई के समान प्रेम नहीं किया ।

कि हम में सब मनुष्यों को बचाने की मसीह की शक्ति के विश्वास में घटी रही ।

हम प्रार्थना करें:—

कि सब मसीही एक गहरी संगति में हो जावें ।

कि इस संगति से हम अधिक काम कर सकें ।

कि अन्तःकरण और आराधना की स्वतंत्रता सब जगह हो ।

वेबल के पद:—प्रका० २१:२-६; यशा० ६२:६-६; योहन् १७:२०-२६ ।

बुधवार, जनवरी ७, १९४२ ।

गैर-मसीही संसार में मसीहियों में मेल ।

हम धन्यवाद करें:—

कि मसीह की शक्ति हम में है कि हम संसार को समझा सकें ।

कि सहयोग और मेल का मन नई रीति से दिखाई देता है ।

कि सब विश्वासी मसीह में एक हैं ।

पापाङ्गीकार:—

कि मसीही संगति में मेल की घटी है ।

कि कठिन समय में नेता दृढ़ नहीं हैं ।

कि हम लोग परमेश्वर को छोड़ मनुष्यों पर भरोसा करते हैं ।

हम प्रार्थना करें:—

कि आजकल संसार की नाशकारी दशा को देखकर सब स्थानों के मसीही एक हो जावें ।

कि हमारी संगति में पवित्र आत्मा हमारी अगुआई करे ।

कि मसीह और सुसमाचार की गवाही से संसार कायल हो जावे ।

वेबल के पद:—भजन १३३; १ करि० १३:१-८; १ करि० ३:३-७ ।

बृहस्पतिवार, जनवरी ८, १९४२ ।

नई कलीसियायें और संसार को मसीह की ओर फेरना ।

हम धन्यवाद करें:—

कि नई कलीसियाओं में आपस का मेल दिखाई देता है ।

कि उनके सदस्यों में व्यक्तिगत गवाही देने की शक्ति है ।

कि परमेश्वर के पूर्ण अनुग्रह के ज्ञान को प्राप्त करने में वे भी लगे हैं ।

पापाङ्गीकार:—

कि हमें आवश्यक है कि हम अपने को पूरी रीति से मसीह को दे दें ।

कि हम अपना स्वार्थ त्याग कर देने में असफल हुए ।

कि हम में विश्वास और आत्म-त्याग की सेवा की घटी है ।

हम प्रार्थना करें:—

कि सब मसीहियों को गवाही देने की शक्ति मिले ।
कि जहां सुसमाचार नहीं पहुंचा है वहां मिशन कायम की जावें ।
कि संसार भर में शीघ्र ही सुसमाचार फैलाया जावे ।

बैबल के पद:—उत्पत्ति २२:१५-१८; भजन ७६:८-१३; प्रका० ७:६-१७ ।

शुक्रवार, जनवरी ६, १९४२ ।

कुटुम्ब और समाज में मसीहियत ।

हम धन्यवाद करें:—

कि हम यह समझते जाते हैं कि हम सब एक समाज हैं ।
कि कठिन समय में भी कुटुम्ब ईमानदार बने हैं ।
कि हमारे बीच में पड़ोसी की सी संगति है ।

पापाङ्गीकार:—

कि हम अपनी कुटुम्बी आराधना को कायम रखने में असफल हुए ।
कि हमने अपने जवानों को मसीही शिक्षा देने में असावधानी की ।
कि हमने समाज की ओर अपनी जिम्मेदारी और परमेश्वर के दिन को मनाने में ध्यान न दिया ।

हम प्रार्थना करें:—

कि परमेश्वर के राज्य के लिये काम करने का जो अवसर हमें मिले उसे हम काम में ला सकें ।
कि हम अपने कुटुम्ब और सामाजिक जीवन को अर्पित करें ।
कि हम सुसमाचार के नये अर्थों का दर्शन देखें ।
कि हम कुटुम्ब में अधिक प्रार्थना करने पर ध्यान दें ।

बैबल के पद:—भजन १२८; यशा० ५५:६-१३; १ करि० १३ ।

सनीचर, जनवरी १०, १९४२ ।

मसीह की जीत—स्वदेश और यहूदियों में सुसमाचार प्रचार ।

हम धन्यवाद करें:—

कि मसीह ने हमें जयवन्त किया है ।
कि बहुत से यहूदी मसीह की ओर फिर रहे हैं ।
कि लड़ाई के कारण लोगों के मन परमेश्वर की ओर फिर रहे हैं ।

पापाङ्गीकार:—

कि हमने व्यक्तिगत गवाही न दी और चुपचाप रहने का पाप किया ।
कि इस संसार में यहूदियों की और दूसरी जातियों की ओर लोगों में बुरा मन है ।
कि समाजिक और आर्थिक अन्याय का पत्ता लिया जाता है ।

हम प्रार्थना करें:—

कि यहूदियों में सुसमाचार प्रचार किया जावे ।
कि कलीसियाओं को ऐसी शक्ति मिले कि उनकी पहुंच यहूदियों तक हो सके ।
कि मसीह में होकर सब रुकावटें दूर हो जावें ।

बैबल के पद:—यहेजकियेल ३६:२१-२६; रोम० ६:१-५; २ तिमो० ४:१-५; मार्क १६:१४-१८ ।

इतवार, जनवरी ११ को किसी किसी कलीसियाओं में मसीही एकता पर उपदेश दिया जावेगा और भिन्न भिन्न मण्डलियों के नियम और सिद्धान्तों के अनुसार सम्मिलित प्रभु भोज का भी प्रबन्ध किया जावेगा ।

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE.

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1942.

Sunday, January 4th, to Sunday, January 11th, 1942

(INCLUSIVE).

FOREWORD.

Will Christian leaders and workers everywhere please **MAKE ARRANGEMENTS EARLY** to bring Christians together daily for **UNITED PRAYER**, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 4th, and Sunday, January 11th, on the texts suggested for this purpose (see page 3). They are also asked to urge their congregations to make use of the topics for Prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every land and place call upon God in the Name of our Lord Jesus Christ.

BROTHERS AND SISTERS IN CHRIST JESUS,

Again we call and invite you in the name of our Lord Jesus Christ to unite during the Universal Week of Prayer, and to set aside the first full week of 1942 for united Prayer and Intercession. We trust that the days from January 4th to 11th will be given by Christian people everywhere to waiting upon God together.

In face of the world-wide challenge of to-day to the reality of the life and witness of every believer, there is, as never before, a call to ecumenical fellowship and unity in order that the universal Church may face and overcome the cumulative forces of a pagan and hostile world.

The Christian Evangel alone can save the world from self-destruction, and the Church, in God's providence, is the only witness to God's power to make the dry bones live.

The sin of men's defiance of God has produced its inevitable catastrophe, and all men, not only outside the Church but also inside it are called to repentance. Unless we repent, God cannot do His saving work. While God's judgements are abroad in the earth, the Christian knows that "His mercy endureth for ever."

A great responsibility rests upon Christian men and women in these days to declare the Word of God, to pronounce to all His judgement on sin, to call men to repentance, to witness to His mercy and forgiveness, and to proclaim the return of the Lord Jesus Christ.

The tragic world situation demands of us renewed witness by life and lip to that which we believe, and in united Prayer we shall find the strength for this.

There is an urgent call to let God speak to us so that He may once more act savingly in history in vindication of His righteousness. In the atmosphere of humble and importunate prayer God is able to do His wonderful work of renewal, to turn defeat into victory, and despair into unconquerable hope.

The increasing need of a sin-tossed world calls us to press forward with the task of world-evangelization, knowing that thus we shall most enable the Church at home sacrificially to deal with the need and ignorance at its own doors. For it is ever true that "the light that shines furthest shines brightest nearest home."

May the united prayers of God's people bring us into full accord with His Will, and may our prayer that His Kingdom may come and His Will be done have an abundant answer!

While all else perishes the great foundations of our faith stand unshaken; in these fateful days let our witness to them be also unshaken and more than ever persistent.

Let us prayerfully sound forth the Gospel of the Glory of God, and as Christ is lifted up and magnified, His peace, which passeth understanding, will possess the hearts and minds of men of all races and peoples.

We are,

Your fellow servants in Jesus Christ,

COSMO CANTUAR,

Archbishop of Canterbury.

WILLIAM EBOR, *Archbishop of York.*

C. A. CAMBRENSIS, *Archbishop of Wales.*

ARTHUR DUBLIN, *Archbishop of Dublin.*

A. J. MACLEAN, *Primate of the*

Episcopal Church in Scotland.

J. HUTCHISON COCKBURN,

Moderator of the General Assembly of

the Church of Scotland.

ALWYN DUNELM, *Bishop of Durham.*

FREDERIC L. DEANE,

Bishop of Aberdeen and Orkney.

FRANCIS BATH & WELL,

Bishop of Bath and Wells.

E. W. BIRMINGHAM,

Bishop of Birmingham.

PERCY BLACKBURN, *Bishop of Blackburn.*

ALFRED BRADFORD, *Bishop of Bradford.*

KENNETH BRECHIN, *Bishop of Brechin.*

C. S. BRISTOL, *Bishop of Bristol.*

HENRY CHELMSFORD,

Bishop of Chelmsford.

DOUGLAS CESTR, *Bishop of Chester.*

GEORGE CICESTR, *Bishop of Chichester.*

JAS. CLOGHER, *Bishop of Clogher.*

NEWYN COVENTRY, *Bishop of Coventry.*

J. IRVINE DERRY,

Bishop of Derry and Raphoe.

JOHN F. DOWN, *Bishop of Down and*

Connor and Dromore.

LOGIE EDINBURGH, *Bishop of Edinburgh.*

CHARLES EXON, *Bishop of Exeter.*

JOHN GUILDFORD, *Bishop of Guildford.*

EDWARD KILMORE, *Bishop of Kilmore,*

and Elphin and Ardagh.

G. VERNON LEICESTER,

Bishop of Leicester.

EDWARD LICHFIELD,

Bishop of Lichfield.

ALBERT LIVERPOOL,

Bishop of Liverpool.

GUY MANCHESTER,

Bishop of Manchester.

WILLIAM MEATH, *Bishop of Meath.*

A. E. MONMOUTH, *Bishop of Monmouth.*

HAROLD NEWCASTLE,

Bishop of Newcastle.

E. NORWIC, *Bishop of Norwich.*

CLAUDE PETRIBURG,

Bishop of Peterborough.

GEOFFREY RIPON, *Bishop of Ripon.*

CHRISTOPHER ROFFEN,

Bishop of Rochester.

NEVILLE SARUM, *Bishop of Salisbury.*

W. T. ST. ASAPH, *Bishop of St. Asaph.*

D. L. ST. DAVID'S, *Bishop of St. David's.*

R. ST. EDM. & IPSWICH,

Bishop of St. Edmundsbury and Ipswich.

LESLIE SHEFFIELD, *Bishop of Sheffield.*

RICHARD SOUTHWARK,

Bishop of Southwark.

HENRY SOUTHWELL,

Bishop of Southwell.

J. W. TRURON, *Bishop of Truro.*

JOHN W. TUAM,

Bishop of Tuam, Killala and Achonry.

ARTHUR PEROWNE, *Bishop.*

GEORGE BARCLAY, *Moderator of*

Assembly, Presbyterian Church of England.

WALTER H. ARMSTRONG, *President of*

the Methodist Conference.

ALEC. E. GLASSEY, *Chairman of*

Congregational Union of England and Wales.

R. WILSON BLACK, *President,*

Baptist Union of Great Britain and Ireland.

WM. A. WATSON, *Moderator of the*

Presbyterian Church in Ireland.

C. H. SHAW, *Presiding Bishop of the*

Moravian Church in England.

CHARLES JONES, *President of the*

Welsh Methodist Assembly.

THOMAS WILLIAMS, *Moderator of the*

Presbyterian Church of Wales.

D. EUROF WALTERS, *Chairman of the*

Union of Welsh Independents.

SIDNEY M. BERRY, *Acting Moderator of*

the Federal Council of Evangelical

Free Churches.

GEO. C. CARPENTER, *General, Salvation Army.*

A. H. WILKINSON, *Secretaries,*

JOHN R. TEMPLE, *British and Foreign Bible Society.*

ROBERT F. CHISHOLM, *General Secretary,*

National Bible Society of Scotland.

T. CULLEN YOUNG, *Secretary,*

United Society for Christian Literature.

BRYAN W. ISAAC, *Secretary,*

Church Pastoral Aid Society.

WILLIAM PATON, *Secretary,*

International Missionary Council.

W. WILSON CASH, *General Secretary,*

Church Missionary Society.

A. M. CHIRGWIN, *General Secretary,*

London Missionary Society.

W. J. NOBLE, *General Secretary,*

Methodist Missionary Society.

H. R. WILLIAMSON, *Foreign Secretary,*

Baptist Missionary Society.

W. H. ALDIS, *Home Director,*

China Inland Mission.

DANIEL H. C. BARTLETT, *Hon. Secretary,*

Bible Churchmen's Missionary Society.

P. J. HEATON, *Clerical Secretary,*

Church of England Zenana Missionary

Society.

HERRIES S. GREGORY, *General Secretary,*

Zenana Bible and Medical Mission.

HERBERT G. PIROUET, *Secretary,*

South Africa General Mission.

F. BATE, *Secretary,*

Colonial and Continental Church Society.

A. STUART MCNAIN, *Secretary,*

Evangelical Union of South America.

JAMES RAE, *Convener, Foreign Missions*

Committee of the Presbyterian Church of

England.

CLARENCE H. GILL, *Secretary,*

Church Mission to Jews.

ARTHUR G. PARRY, *Secretary,*

British Society for the Propagation of

the Gospel among the Jews.

JAMES KELLY, *General Secretary,*

World's Sunday School Association.

THOMAS COCHRANE,

World Dominion Movement.

Z. F. WILLIS, *General Secretary,*

National Council of Y.M.C.A.'s.

HILDA GRENPELL, *National President,*

Y.W.C.A. of Great Britain.

WM. D. L. GREER, *General Secretary,*

Student Christian Movement.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the oecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

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UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 4th to Sunday, January 11th, 1942.

SUNDAY, JANUARY 4th, 1942.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES:

John iv. 35
John xvii. 21
Acts i. 8

John xxi. 20-21
1 Cor. xv. 58
Rev. iii. 2

MONDAY, JANUARY 5th, 1942.

OUR INHERITANCE AND ITS RESPONSIBILITIES.

THANKSGIVING :

For the liberty wherewith Christ hath made us free.
For the faith of the persecuted and of the martyrs.
For the Church of Christ in a world of sin.

CONFESSION :

Of our failure to build on the foundations already laid.
Of our harmful divisions and controversies.
Of the feebleness of our witness to the Truth handed down.

PRAYER :

That we may launch out on ever new adventures of faith.
That the Bible may be our authority and guide.
That we may live to give and not to get.

SCRIPTURE READINGS : Heb. iv. 14-16; Isa. lxi. 1-3; Psalm 93.

TUESDAY, JANUARY 6th, 1942.

THE WORLD-WIDE CHURCH—AN ACTUAL FACT.

THANKSGIVING :

For the victorious faith on which the Church stands.
For the witness of missions to the unity of the Church of Christ.

CONFESSION :

Of our lack of realization that Christ is *all in all*.
Of our lack of brotherly love.
Of our lack of faith in Christ's power to save all men.

PRAYER :

That all Christian people may find a deeper fellowship.
That fellowship may lead to ever greater service.
That liberty of conscience and freedom of worship may everywhere prevail.

SCRIPTURE READINGS : Rev. xxi. 2-6; Isa lxii. 6-9; John xvii. 20-26.

WEDNESDAY, JANUARY 7th, 1942.

CHRISTIAN UNITY IN A NON-CHRISTIAN WORLD.

THANKSGIVING :

For the power of Christ in us to convince the world.
For the beginning of a new spirit of co-operation and unity.
That all believers are one in Christ Jesus.

CONFESSION :

Of lack of unity and Christian fellowship.
Of faltering leadership in desperate times.
Of trust in men rather than in God.

PRAYER :

That the present world catastrophe may unite Christians everywhere.
That the Holy Spirit may control and guide our fellowship.
That the world may be convinced through witness to Christ and the Gospel.

SCRIPTURE READINGS : Psalm cxxxiii; I Cor. xiii. 1-8; I Cor. iii. 3-7.

THURSDAY, JANUARY 8th, 1942.

THE YOUNGER CHURCHES AND WORLD EVANGELIZATION.

THANKSGIVING :

For the example of unity among the younger Churches.
For the power of individual witness manifested by their members.
For their contribution to a fuller knowledge of God's grace.

CONFESSION :

Of the need of full surrender to Christ.
Of failure in sacrificial giving.
Of lack of faith and self-sacrificing service.

PRAYER :

For the witnessing power of all Christians.
For the maintenance of missions to the unevangelized.
For the speedy evangelization of the world.

SCRIPTURE READINGS : Gen. xxii. 15-18; Psalm lxxix. 8-13; Rev. vii. 9-17.

FRIDAY, JANUARY 9th, 1942.

CHRISTIANITY IN THE FAMILY AND COMMUNITY

THANKSGIVING :

For the growing sense of community responsibility.
For family loyalty in difficult days.
For neighbourhood fellowships in our midst.

CONFESSION :

Of failure to maintain worship in the family and home.
Of neglect of the Christian education of the young.
Of blindness to our responsibility to society, and indifference to the Lord's Day.

PRAYER :

For grace to use the present opportunity for the Kingdom of God.
For dedication of all gifts in family and communal life.
For a new vision of the implications of the Gospel.
For increased observance of Prayer in the Home.

SCRIPTURE READINGS : Psalm cxxviii; Isa. lv. 6-13; I Cor. xiii.

SATURDAY, JANUARY 10th, 1942.

CHRIST'S VICTORY—EVANGELIZATION AT HOME, AND AMONG THE JEWS.

THANKSGIVING :

That Christ has already won our victory.
That many Jews are turning towards Christ.
That the war is turning men's hearts to God.

CONFESSION :

Of failure in personal witness, and the sin of our silence.
Of anti-semitism and racial prejudice.
Of condonation of social and economic injustice.

PRAYER :

For the evangelization of the Jews.
For the Churchless that they may be reached.
For the breaking down of all barriers in Christ.

SCRIPTURE READINGS : Ezekiel xxxix. 21-26; Rom. ix. 1-5; II Tim. iv. 1-5; Mark xvi. 14-18.

On Sunday, January 11th, 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.

14th. Feby.

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439/42/F-38.

The Rt. Rev. Bishop of Chotanagpur,
S.P.G. Mission, Ranchi.

Dear Sir,

The Secretary of the B.C.C. Mr. Pryce asked me to send 150 copies of the Hindi Translation of the article on "Mixed Marriages" by the Rt. Rev. Bishop of Dornakal. Please find the same which I am sending per bearer.

Kindest regards.

Yours Sincerely,

J. D. Gupta
14/2

मिश्रित विवाह ।

By the Rev. the Bishop of Dornakal

(President N. C. C.)

ख्रिष्टियानों और अख्रिष्टियानों में मिश्रित विवाहों के विषय कुछ दिनों से बहुत तर्क वितर्क हो रहे हैं । हिन्दुस्तान के अनेक भागों के मसीहियों के बीच यह प्रश्न बहुत नोकरीला बन गया है इस कारण कि शिक्षितों और सामाजिक विचार से अच्छे श्रेणीवालों के बीच ऐसे मिश्रित-विवाह इस प्रकार बढ़ते जा रहे हैं कि मन में भय पैदा होता है । कहा जाता है कि सामाजिक बातें ही इस झुकाव के कारण हैं । उदाहरणार्थ, दृढ़ता से यह कहा जाता है कि मसीही औरतें जिन्होंने अच्छी शिक्षा पाई हैं हिन्दुस्तानी मसीहियों के मध्य में से सुयोग्य बर नहीं पाती हैं क्योंकि पुरुषों की अपेक्षा स्त्रियों के बीच शिक्षा की बढ़ती अधिक वेग से हुई है । यह भी कहा जाता है कि जहां शिक्षित पुरुष हैं, आर्थिक और सामाजिक दोनों के विचार से ऐसे स्त्रियों के साथ विवाह बन्धन में प्रवेश करने के लायक नहीं हैं जिनका प्रतिपालन कुलीन घर में हुआ हो ।

इन झुकावों को जो ध्यानपूर्वक देख रहा है कोई भी क्यों न हो, इन विचारों से सहानुभूति रखे बिना नहीं रह सकता है । तौभी हमारा यह धारणा है, और वह बड़े दृढ़ विश्वास के साथ कि इन में से कोई भी कारण ऐसा नहीं जो ऐसे दो प्राणियों को जो बिल्कुल भिन्न भिन्न धर्म और पन्थ के हैं उनके बीच विवाह होने की बात को भला ठहरावे । ऐसा विवाह चिरस्थायी घरेलू आनन्द कदापि नहीं ला सकता है जबलों वे दोनों अपने धर्म को पूरे तरह से न खो दें, अथवा उनमें से एक पूरे तरह से अपने तई दूसरे के प्रभाव में बशीभूत न हो जाय । मसीहियों के गैर-मसीहियों से विवाह किये हुआ के सम्बन्ध

में कहना है कि अधिकांश जोड़ों की पिछली दशा भयानक बुरी हुई है : दोनों व्यक्तियों ने अपना धार्मिक तीखापन खो बैठा, और बहुत बार इनमें जो मसीही है उसने अपना मसीही धर्म का अभ्यास पूर्णतः त्याग दिया । ऐसे मिश्रित-विवाहों से व्यक्तियों के धर्म में भयंकर हानि के सिवाय और कुछ नहीं पहुँच सकते हैं, हां मसीही घराने के आनन्द और जाति में कलीशा का जो प्रभाव होना चाहिये उसमें भारी आघात पहुँचती है ।

जो हो, ऐसे जोरदार दोषारोपण से ही यह बुराई नहीं स्केगी । बहुधा मसीही परिवार की सांसारिक और अखुस्तान आवहवा का यह सीधा प्रभाव है जो खूट और उसकी कलीशा के लिये भक्ताई का त्यागन कर धन और सामाजिक स्थिति में कृत्रिम मूल्य लगाता है । रो रो के सम्म यह आवश्यकता दिखाई जा रही है कि हमारे परिवार जीवन को मसीही बनाना चाहिये, और विशेष करके शिक्षित अधिकारी वर्ग के परिवार जीवन को । आवश्यक है कि हम इस बात को ठीक से देखें कि ऐसे परिवारों की युवतियाँ अपने मसीही सरोकारों ओ धर्म के आदतों का इतना मूल्य रखें कि वे ऐसे विवाह प्रस्तावों पर घृणा करें जिनसे उनके निज धर्म में, उनके स्थान में जो मसीही कलीशा में है, और मसीह के लिये उनकी गवाही में किसी प्रकार का घाटा लाते हैं । मसीही परिवारों ओ महिलाओं के उच्च शिक्षा संस्थाओं के अधिकारियों के ऊपर गम्भीर उत्तरदायित्व है । यदि शिक्षित मसीही स्त्रियाँ शादी करती हैं तो निश्चय उनका विवाह प्रभु में होना चाहिये, और अविश्वासियों के साथ असमान जुआ में नहीं । अविश्वासी के साथ विश्वासी का क्या भाग ?

(१ को: ७:३६ और २ को: ६:१४-१६)। न केवल मसीही परिवार और मसीही कालेज, पर कलीशा को भी इस बुराई को रोकने के लिये उद्योग के साथ अवश्य काम करना है। मसीही विवाह के विषय गिरजा में पाद्री समय समय पर, साफ़ साफ़ शिक्षा देवे। दूढ़िकरण या कलीशा के पूर्ण अंग होने के अभिलाषी जवान युवतियों को विवाह ओ ख्री.पुरुष सम्बन्धी सब बातों का पूरा ज्ञान देना दुरकार है। कलीसाओं के ऐसे दण्ड विधान होंवें जो सभी के बाच काम में लाये जा सकें, और क्या ग्रामीण क्या नागरिक, क्या शिक्षित, क्या अशिक्षित सभी पर सम-व्यवहार से लागू किये जायें। निसन्देह किसी भी पाद्री को किसी मसीही को किसी अखुस्तान के साथ शादी देने ओ आशीष देने की अनुमति न दी जाय। प्रस्तावित सुधारी हुई धारा इसको ठीक साफ करेगी। भाग II (५) कहता है "इस धारा के अन्दर यदि किसी ऐसे जोड़े का विवाह अनुष्ठान किया जाय जिनमें से एक खुस्तान हो ओ दूसरा खुस्तान न हो, तो ऐसे विवाह का अनुष्ठान केवल इस धारा के भाग VII के अन्दर राज्यनैतिक (सिविल) शादी दी जायगी, और सिवाय इसके कि इस धारा के ग्रहण होने के समय किसी मसीही मण्डली के नियमों और दस्तूरों से ऐसे विवाह की अनुमति रहे, ऐसी शादी धर्म के पुरोहित द्वारा नहीं और न किसी मसीही आराधना स्थान में दी जायगी।

मिश्रित विवाह के विरुद्ध में हमारा जो दृढ़ विश्वास है उसको प्रबल से प्रबल शब्दों में कह कर अब हम स्वाधीन हैं कि शान्त-चित्त से ऐसे विवाहों के कानूनी भावों का विचार करें।

ऐसा मिश्रित विवाह व्यक्ति में, परिवार में और समाज में भारी नुकसानी लाने का

एक बड़ा सोता है और कि ऐसे विवाहों को कलीशा की ओर से साफ ओ अचूक शब्दों में कलङ्कित ठहराना चाहिये, ऐसा कहना एक बात है पर राजकानून के द्वारा ऐसे विवाहों को रद्द ओ नाजायज ठहरवाना और ही बात है।

मनुष्य-समाज के सिद्धांतों में यह एक है कि जब दो व्यक्ति विवाह-बन्धन में प्रवेश कर चुके हैं किसी कानून या दस्तूर के मोताबिक हो, चाहे ये कानून या दस्तूर किसी भी देश, किसी भी धर्म किसी भी समाज के क्यों न हों उनका यह बन्धन जगत के सब दूसरे देशों से और सब प्रकार के धर्म पद्धतियों से ग्राह्य होता है। (अर्थात् कानून के दृष्टि में वह अच्छा है)। किसी एक समाज से जब एक विवाह ठीक माना गया तो कोई दूसरा समाज उसको नहीं नकारता है। हर शादी सारे संसार के लिये स्वीकृत सम्बन्ध है, चाहे वह ग्रेट ब्रिटेन में हुई हो या दक्खिन सागर टापू में, या एक होटेनटोटी या चीनी के द्वारा हुई हो, प्राचीन विधि से या मसीही आराधना से हुई हो।

यह सच्चाई धर्म पुस्तक से स्वीकृत है। हमारा प्रभु उसको विवाह का एक प्रधान कानून करके ठहराता है। सृष्टि के आरम्भ से परमेश्वर ने नर और नारी करके उनको बनाया (मार्क १०:६)। जब त्याग पत्र के विषय उससे एक प्रश्न पृच्छा गया, उसने उत्तर दिया 'आरम्भ से ऐसा न था' मत्ती १९:५)। इस प्रकार विवाह का स्थापन एक सार्वजनिक कानून से हुआ जिसकी बनावट मनुष्य-जाति के अस्तित्व के आरम्भ से है। प्रार्थना किताब इसके विषय कहती है कि वह 'एक आदर योग्य अवस्था है जिसको ईश्वर ने मनुष्य के निर्दोषता की अवस्था में स्थापित किया जिसका अर्थ है कि 'विवाह उस स्वभाविक व्यवस्था का जिसमें मनुष्य

समाज का संगठन हुआ है एक सम्पूर्ण भाग है'। विवाह इस प्रकार खानदानी, जातीय अथवा धार्मिक सब संस्था-परिमितताओं से परे है।

परन्तु विवाह एक सामाजिक संस्था है और इसलिये समाजों, जातियों और धर्मों ने अपने लिये नियम बनाया है जिसके कारण विवाह ठीक ठहरता है। ज्यों ख्रिस्तानी धर्म ने संसार में प्रभाव डाला, मसीही कलीशा में ऐसे लोग भी जगह पाये जो मसीही बनने के पहिले भिन्न २ नियम और दस्तूर के थे। इसलिये कलीशा को मसीहियों के विवाह के लिये नियमों को बनाना पड़ा। इनमें एक नियम यह था कि ऐसे विवाह-सम्बन्ध में लोग तभी केवल प्रवेश करने सकेंगे जब कि कलीशा के पुरोहित के सामने होगा जो विवाह का गवाह होगा और कि विवाह में अपने प्रार्थना और आशीर्वाद के द्वारा कृप देगा। बहुत शताब्दियों तक सरकार ने इस भाव को ग्रहण किया और मसीही विवाहों को यदि वे इस नियम के अनुकूल हुए तो स्वीकृत किया कि कानूनी ठीक है।

परन्तु यह चिरंजीवी नहीं हो सका। बहुत कारणों ने बदलाव लाया। उनके लिये जो धर्म के लिये कुछ परवाह नहीं करते थे विवाह के नियम निर्दय बोल सा हो गये। फिर मत संशोधन ने भी नई स्थिति लाया। पुराने कलीसा से अलग हो जाना और उसके व्यवस्थाओं और उसके सेवकाई से स्वतंत्र हो जाने के कारण मत-संशोधन राज्यों को अपने प्रोटेस्टन्ट प्रजाओं के लिये नियमों को बनाना पड़ा जिस्तें उनके विवाह कानूनी होवें। इन बातों के कारण अर्थात् विवाह के सम्बन्ध, अस्पष्ट विचार और ऐसे बहुत लोगों की उपस्थिति जो विवाह के सम्बन्ध में धार्मिक आराधना

के लिये निश्चिन्त थे, राजनैतिक विवाह के लिये राज्य प्रबन्ध की आवश्यकता हुई। यूरोप के बहुतेरे राज्यों में विवाह-कानून का आरम्भ इसी प्रकार हुआ।

भारत मसीही विवाह कानून भारत के सब मसीहियों के लिये एक ही प्रकार का एक विस्तृत कानून था। मिश्रित विवाहों के बिषय उसको क्या कहना था ?

१८७२ के कानून ने दफा ४ में कहा 'हर एक विवाह जो उनके बीच में होगा जिनमें एक या दोनों मसीही होवें तो उनका विवाह उसके नीचे के दफा के मोताबिक होगा, और कोई ऐसा विवाह, जिसका अनुष्ठान ऐसे नियमों को छोड़ अन्य नियमों से होगा तो वह व्यर्थ ठहरेगा'। इस प्रकार यह कानून मिश्रित विवाह को कानूनी बना दिया पर उसमें यह भी जोड़ दिया कि वह तभी अखराडनीय होगा जब कि निम्न प्रकारों में किसी एक प्रकार से अनुष्ठान किया हुआ होगा : (१) किसी मसीही कलीशा के पाद्री के द्वारा उसके कलीसा के नियमों और दस्तूरों के अनुकूल, अथवा (२) किसी शादी रजिस्ट्रार के द्वारा कानून में दिये हुए नियमों के अनुकूल। यदि ऐसा विवाह किसी हिन्दू पुरोहित के द्वारा दी जाय, वह विवाह गैर कानूनी और अखराडनीय होगा।

यों यह कानून गैर मसीही सामी के लिये खुलम खुला अन्याय था। उसने ऐसे सामी-दार को ऐसे विवाह आराधना को ग्रहण करने के लिये बाध्य किया जिसको वह सारे हृदय से ग्रहण नहीं कर सकता था। आगे इस कानून ने यदि किसी ने 'किन्हीं दो व्यक्तियों के बीच जिनमें एक या दोनों मसीही हैं विवाह का अनुष्ठान इस कानून के अन्दर बिना अधिकार दिया तो उसको भारी दण्डनीय ठहराया। सजा दस बरस तक कैद

था। इस प्रकार के कानून बन्धन का फल यह हुआ कि जब एक हिन्दु और एक मसीही का विवाह एक हिन्दु पुरोहित के द्वारा हिन्दु धर्म विधियों के अनुसार दिया गया तो वह पुरोहित १० वर्ष के लिये कैद में रखे जाने का दोषीदार ठहरा। सब अपक्षपाती लोग इसको अन्याय कहेंगे। हम जानते हैं कि पुराने समय में दक्षिण हिन्दुस्तान के कितने जाति-पुरोहितों को इस दोष के कारण सजा दी गई। पीछे पीछे कितने युक्तिपूर्ण वकीलों ने बचने का एक उपाय पाया। उन्होंने कचहरी में यह बहस किया कि दोनों व्यक्तियों ने हिन्दु विधि के अनुसार विवाह किया इसी सच बात से यह प्रमाणित होता है कि मसीही सामी विवाह के समय में मसीही नहीं रहा, और इसलिये वह हिन्दु-पुरोहित जिसने ऐसे दो नाम के हिन्दु व्यक्तियों के बीच विवाह अनुष्ठान करने में दोषी नहीं ठहरा। यह बहस हाल के मुकदमों में इजलाशों द्वारा ग्रहण किई गई है।

हमारे अपक्षपात के चेतना से हमें इस प्रकार के निकास को ग्रहण करने के लिये शिक्षा मिलना अवश्य है सचमुच पुराना कानून सार्वजनिक सिद्धान्त से जिसको हमारे प्रभु ने बताया, बहुत दूर चला गया अर्थात् कि विवाह का स्थापन मनुष्य के उत्पत्ति के समय हुआ और इस प्रकार मनुष्य के बनाये हुए जातीय, सामाजिक और धार्मिक नियमों से परे हुआ। विवाह ठीक है चाहे उसका अनुष्ठान मसीही आराधना से किया गया अथवा गैर मसीही विधि से किया गया। इस कारण से कि कोई विवाह मसीही पाद्री से या शादी रजिस्ट्रार द्वारा नहीं हुआ उसको निरर्थक है कहना प्रगट अन्याय है।

सुधारा हुआ मसौदा इस भूल को सुधारने चाहता है। यह इसके साफ करता

है कि दो मसीही व्यक्ति निश्चय केवल इस नियम के अनुकूल विवाह करें और केवल उनके द्वारा जिनको इस कानून के अनुसार अधिकार है। पर जहां ऐसे दो व्यक्तियों के विवाह की इच्छा है जिनमें से एक मसीही और दूसरा गैर-मसीही है तो किस विधि से उनका विवाह होगा इसे चुनने का हक उन्हीं की दी जाती है। यदि कोई पाद्री चाहे और उसकी कलीसा से अनुमति रहे तो ऐसा विवाह दे सकता है। विवाह-सम्बन्ध में किसी राज्यनैतिक (सिविल) रजिस्ट्रार के साम्हने भी प्रवेश किया जा सकता है जो सिविल शादी देगा; अथवा विशेष शादी कानून के मुताबिक शादी हो सकती है जिस हालत में दोनों व्यक्तियों को यह सूचित करना होगा कि वे मसीही नहीं हैं; अथवा गैर-मसीही विधान के मुताबिक गैर-मसीही पुरोहित द्वारा हो सकेगा। इन सब हालतों में विवाह यथार्थ होगा; किन्तु ऐसे मसीही सामी को जिसने अपने धर्म को नकारा वा हिन्दु विधान का भागी हुआ उसको कलीसा मगडली दगड देवे।

१८७२ के कानून के अनुसार एक मिश्रित विवाह कानूनी था यदि धर्म के किसी पाद्री से दिया गया। प्रस्तावित सुधार कानून में भी एक मिश्रित विवाह कानूनी होगा यदि धर्म के किसी पाद्री से दिया जायगा।

१८७२ के कानून के अनुसार किसी शादी रजिस्ट्रार के सामने एक मिश्रित विवाह का सट्टा (contract) हो सकता था; प्रस्तावित सुधार कानून में भी किसी शादी रजिस्ट्रार के साम्हने एक मिश्रित विवाह का सट्टा (contract) होने पावेगा। १८७२ के कानून के अनुसार एक नाम-के-मसीही ने अगर किसी हिन्दु के साथ विवाह किया (वा किई) तो वह विवाह रह ओ निरर्थक ठहराया गया; प्रस्तावित सुधार कानून के अनुसार

ऐसा मिश्रित/रूढ़ ओ निरर्थक नहीं होगा यदि विवाह करनेहारों ने अपने तर्क अखुस्तान सूचित किया, अथवा यदि विवाह किसी हिन्दु पुरोहित के द्वारा हिन्दु धर्म के विधियों के अनुसार किया गया। १८७२ के कानून के अनुसार ऐसा पाद्री जिसे लाईसेन्स मिली है बहुधा मालूम करता था कि किसी मिश्रित विवाह का अनुष्ठान करने को अस्वीकार करने का हक उसे नहीं था। नये कानून के अनुसार वह अपने कलीसा के अधिकार पर ऐसे विवाह का अनुष्ठान करना अस्वीकार करने सकेगा, क्योंकि ऐसे मिश्रित विवाह चाहने वाले साक्षियों के लिये पक्के मिश्रण के अन्य उपाय खुले हैं।

ऐसा कहा गया है कि ऐसा नियम (provision) मसीही सिद्धान्तों का विरोध करता है। हम निश्चयता के साथ कहते हैं कि विरोध नहीं करता है। मसीही आदर्श और सिद्धान्तें स्थिर और अपरिवर्तित हैं, चाहे राज्य कानून जो भी हो। मसीही सिद्धान्तों के अनुसार मिश्रित विवाह अनुचित हैं, और कलीसियाओं का यह कर्त्तव्य है कि कलीसा के कार्रवाईयों के द्वारा अपने पाद्रीयों को साफ साफ अगुवाई देवे और कलीसा के दण्डविधानों द्वारा मसीही सिद्धान्तों की रक्षा करें।

इसके उल्टे, कलीसियाओं को उसी प्रकार इस बात को स्वीकार करना अवश्य है कि ऐसे लोगों के लिये जो भक्त मसीही नहीं हैं और जो कलीशा के नियमों के विरुद्ध विवाह बन्धन में प्रवेश करना चाहते हैं उनके लिये राष्ट्र का कानून बनाना कर्त्तव्य है। मिश्रित विवाहों के विरुद्ध कलीसियाएं जो भी दण्ड देने की यथा योग्य कार्रवाईयां करें, कलीसियाओं को इस बात को स्वीकार करना अवश्य है कि ऐसे मिश्रण जब किसी अन्य धर्म विधि के अनुसार हुए हैं तो कानूनी हैं।

पूछा जा सकता है कि इस प्रकार स्वीकृति देने से मसीही विवाह के आदर्श में क्या घटी नहीं होगी? जबाब है कि मसीही आदर्श को राष्ट्र कानूनों के द्वारा जारी करना व्यर्थ है। कलीशा और केवल कलीसा ही इन सब आदर्शों का पालक है और कलीसा का यह कर्त्तव्य है कि योग्य शिक्षा और दण्ड विधान को जारी करने के द्वारा मसीही आदर्शों की रक्षा करें। यदि किसी व्यक्ति ने किसी ऐसे शादी विधि के जरिये शादी किया जिससे उसने मसीही विश्वास को नकारा तो कलीशा उसको अवश्य कलीशा की सहभागिता से अलग करे। शादी यथार्थ हो सकती है, बच्चे कानून संगत हो सकते हैं और जायदाद को कुलक्रम के हक से पा सकते हैं, परन्तु वे जिन्होंने इस प्रकार का विवाह किया, ठीक ही कलीशा के विशेष अधिकारों से अलग किये जावें।

इस कारण हम लोग आनन्दित हैं कि अभी सुधार मसौदा से बदलाहट लाने के विचार हो रहे हैं क्योंकि वे ठीक हैं और क्योंकि वे ख्रिस्तानी हैं, और क्योंकि वे उन उलझनों को दूर करेंगे जिनमें वर्तमान कानूनी फैसलाओं ने हमों को गिराया है। साथ ही साथ हम उत्साहपूर्ण आशा रखते हैं कि मसीही अगुवे जो उत्तरदायित्व में हैं आपही इस बात का अध्ययन करेंगे कि विवाह का मसीही कानून किन मूल सिद्धान्तों पर निर्धारित है, और धैर्य ओ साफ शिक्षा के द्वारा अधर्म के ज्वारभाटा को रोकेंगे जो कितने सामाजिक हलकों के मसीही परिवार जीवन को सत्यनाश करने की धमकी देता है।

**MEMORANDA "A," "B" AND "C," Revised February, 1940,
REGARDING THE ADMISSION INTO INDIA OR BURMA OF
ALIENS DESIRING TO UNDERTAKE MISSIONARY WORK IN
INDIA OR BURMA.**

MEMORANDUM "A".

1. The provisions of this Memorandum apply only to members of Christian societies and organisations not in communion with the Church of Rome.

2. Subject to the provisions of this Memorandum, visas for India or Burma will ordinarily be granted to alien missionaries or employees of any missionary society or organisation recognised by the Government of India or the Government of Burma for the purposes of this Memorandum.

3. The Government of India and the Government of Burma will ordinarily recognise any society recommended by the Conference of Missionary Societies in the United Kingdom or by the Foreign Missions Conference of North America, subject to the following conditions :—

(a) the Conferences will only recommend for recognition societies in Europe, and in Canada and the U.S.A. respectively, whose good faith and responsibility they will guarantee;

(b) before recommending any society the Conference concerned will obtain from it a declaration recognising that all due obedience and respect should be given by its members to the lawfully constituted Government, in whatever part of India/Burma they may be, and that, while carefully abstaining from political affairs, it is its desire and purpose that its influence, in so far as it may be properly exerted in such matters, should be so exerted in loyal co-operation with Government, and that it will only employ agents who will work in this spirit;

(c) the Conferences will hold recognised societies responsible for carrying out the provisions of this Memorandum.

Recommendations for recognition may be forwarded to the Secretary of State for India or the Secretary of State for Burma as the case may require. Societies hitherto recognised for the purposes of Memorandum "A" as issued in November, 1925, will continue to be recognised by the Governments of India and Burma for the purposes of this Memorandum without further recommendation.

4. (i) When a recognised society wishes to send to India or Burma a missionary or employee who is not a British subject it will furnish the missionary or employee with a certificate stating that he or she is an authorised agent of that society and that the society undertakes responsibility for his or her maintenance while in India or in Burma and repatriation from India or Burma should need arise. Every such missionary or employee will submit this certificate with his application for a visa. A missionary or employee returning to India after a period of absence will be required to produce a new certificate.

(ii) In the event of any member of a society, which has been recognised for the purpose of this Memorandum, severing connection with the society for any reason, the society shall immediately notify the Government of India or the Government of Burma, as the case may be, of the name and address of the resigning member and declare, if that be the case, that they accept no further responsibility for his or her conduct. The society shall thereupon be considered to be relieved of its responsibility under paragraph 4 (i) above in respect of the ex-member's maintenance from the date of such notification and, at any time after three months from this date, in respect of his or her repatriation. If the ex-member remains in India or Burma to carry on missionary work independently, he or she will be required to give an undertaking in the form prescribed in Memorandum "C" and to produce the evidence required in paragraph 3 (ii) of that Memorandum that funds will be forthcoming to cover his or her maintenance in, and repatriation from, India or Burma.

5. In all matters arising in connection with the procedure under this Memorandum, His Majesty's Government in the United Kingdom, acting in this matter on behalf of the Government of India and the Government of Burma, will deal only with the Conference of Missionary Societies in the United Kingdom and with the Foreign Missions Conference of North America. The Government of India and the Government of Burma will deal only with the National Christian Council of India, Burma and Ceylon.

6. The Conference of North America will, in regard to missionary societies or persons in the United States, correspond with the British Passport Control Officer, New York, (not with His Majesty's Government direct) and will furnish him with the names and particulars of the societies which it recommends for recognition. It will be open to the Passport Control Officer to make any further enquiries which he may think desirable. In regard to Canadian missionary societies or persons in Canada the Conference will correspond with the Dominion Government.

7. In case any question arises with any recognised society or member of such society the Conference concerned will be addressed and will use their good offices to regulate the affair, and if agreement cannot be arrived at it will be open to Government in the last resort to deport the individual and to withdraw recognition from the society.

8. Nothing in this Memorandum shall exempt foreign recognised societies or their members or employees from the operation of any laws or regulations affecting foreigners in India or Burma. The Governments in India and the Government of Burma reserve the right to inspect the schools, etc., of any recognised or other society.

9. Members of any society or organisation not recognised for the purposes of this Memorandum must make application for a visa in accordance with the provisions of Memorandum "C".

INDIA OFFICE AND BURMA OFFICE,

February, 1940.

**MEMORANDA "A," "B" AND "C," Revised February, 1940,
REGARDING THE ADMISSION INTO INDIA OR BURMA OF
ALIENS DESIRING TO UNDERTAKE MISSIONARY WORK IN
INDIA OR BURMA.**

MEMORANDUM "B".

1. The provisions of this Memorandum apply only to members of societies and organisations in communion with the Church of Rome.

2. Subject to the provisions of this Memorandum, visas for India or Burma will ordinarily be granted to alien missionaries or employees of any missionary society or organisation recognised by the Government of India or the Government of Burma for the purposes of this Memorandum.

3. The Government of India and the Government of Burma will ordinarily recognise for the purposes of this Memorandum any society recommended by the Cardinal Archbishop of Westminster, subject to the following conditions :—

(a) the Cardinal Archbishop will make recommendations for inclusion in the list of recognised societies;

(b) before recommending any society or organisation the Cardinal Archbishop will obtain from its Superior-General a declaration recognising that all due obedience and respect should be given by its members to the lawfully constituted Government, in whatever part of India/Burma they may be, and that, while carefully abstaining from political affairs, it is its desire and purpose that, so far as its influence may be properly exerted in such matters, it should be in loyal co-operation with Government and that it will only employ agents who will work in this spirit.

Recommendations may be forwarded to the Secretary of State for India or the Secretary of State for Burma as the case may require. Societies hitherto recognised for the purposes of Memorandum "B" as issued in November, 1925, will continue to be recognised by the Governments of India and Burma without further recommendation.

4. (i) When a recognised society wishes to send to India or Burma a missionary or other employee or member who is not a British subject it will furnish the missionary or employee with a certificate stating that he or she is an authorised agent of that society and that the society undertakes the responsibility for his or her maintenance while in India or Burma and repatriation from India or Burma should need arise. Every such missionary or employee will submit this certificate with his application for a visa. A missionary or employee returning to India will be required to produce a new certificate.

(ii) In the event of any member of a society, which has been recognised for the purpose of this Memorandum, severing connection with the society for any reason, the society shall immediately notify the Government of India or the Government of Burma, as the case may be, of the name and address of the resigning member and declare, if that be the case, that they accept no further responsibility for his or her conduct. The society shall thereupon be considered to be relieved of its responsibility under paragraph 4 (i) above in respect of the ex-member's maintenance from the date of such notification and, at any time after three months from this date, in respect of his or her repatriation. If the ex-member remains in India or Burma to carry on missionary work independently, he or she will be required to give an undertaking in the form prescribed in Memorandum "C" and to produce the evidence required in paragraph 3 (ii) of that Memorandum that funds will be forthcoming to cover his or her maintenance in, and repatriation from, India or Burma.

5. In case any question arises with any recognised society or any member of such society the Cardinal Archbishop will use his good offices to regulate the affair, and if agreement cannot be arrived at it will be open to Government in the last resort to deport the individual and to withdraw recognition from the society.

6. Nothing in this Memorandum shall exempt foreign recognised societies or their members or employees from the operation of any laws or regulations affecting foreigners in India or in Burma. The Governments in India and the Government of Burma reserve the right to inspect the schools, etc., of any recognised or other society.

7. Members of any society or organisation not recognised for the purposes of this Memorandum must make application for a visa in accordance with the provisions of Memorandum "C".

INDIA OFFICE AND BURMA OFFICE,

February, 1940.

**MEMORANDA "A," "B" AND "C," Revised February, 1940,
REGARDING THE ADMISSION INTO INDIA OR BURMA OF
ALIENS DESIRING TO UNDERTAKE MISSIONARY WORK IN
INDIA OR BURMA**

MEMORANDUM "C".

1. The provisions of this Memorandum apply to all persons not of British nationality desiring to proceed to India or Burma to engage in missionary work who are not members of societies recognised under Memorandum "A" or "B".

2. Every foreigner, whatever his religious belief, who is desirous of engaging in missionary work in India or Burma (whether solely in religious instruction or in medical, educational, or philanthropic work of a missionary character) will be required, when making application for a visa, to give an undertaking (as set out below) to give all due obedience and respect to the Governments in India or the Government of Burma.

3. (i) All foreigners desirous of obtaining visas to enter India or Burma in order to engage in missionary work will, if they are resident in a foreign country, submit their applications through one of His Majesty's Passport Control Officers, or, where no such officer is available, through one of His Majesty's Consular Officers. If they are resident in British territory they must submit their applications through the Government of that territory.

(ii) Applicants who intend to carry on missionary work independently should produce a guarantee from some responsible person, preferably resident in India or Burma and, in the case of India, in the Province or State in which they propose to work, that he will be responsible for their maintenance in India or Burma and for the cost of their return passages if at any time it should be desirable for them to leave the country. Alternatively they should satisfy the visa-issuing authorities that they have sufficient means of their own for these purposes.

(iii) Applicants who are being sent out by a society as missionaries or employees should furnish a guarantee that the society undertakes full responsibility for their maintenance in India or Burma and for the cost of their return passages if at any time it should be desirable for them to leave the country. In the event of any member severing connection with the society for any reason and remaining in India or Burma to carry on missionary work independently, the society shall immediately notify the Government of India or the Government of Burma, as the case may be, of the name and address of the resigning member and declare, if that be the case, that they accept no further responsibility for his or her conduct. The society shall thereupon be considered to be relieved of its responsibility in respect of the ex-member's maintenance from the date of such notification and, at any time after three months from this date, in respect of his or her repatriation.

(iv) A missionary or employee returning to India after a period of absence will be required to produce a new guarantee.

4. Any foreigner, other than an accredited member of a recognised society, engaging in missionary work without having given the required undertaking or who acts contrary to its terms, will be liable to deportation under the Acts applicable to foreigners in India, or Burma, as the case may be.

5. Nothing in this Memorandum shall exempt foreigners entering India or Burma for the purpose of missionary work from the operation of any laws or regulations affecting foreigners in India or Burma. The Governments in India and the Government of Burma reserve the right to inspect the schools and other institutions maintained by any society or individual.

FORM OF UNDERTAKING.

I hereby undertake to give all due obedience and respect to the *lawfully constituted Government in whatever part of ^{India} ~~Burma~~ I may be, and, while carefully abstaining from participation in political affairs, it is my desire and purpose that my influence, in so far as it may be properly exerted in such matters, should be so exerted in loyal co-operation with Government; and, in particular, if engaged in educational work, I undertake to do all in my power to promote goodwill and understanding between the people and Government and to make those under my care law-abiding and good citizens.

* In an Indian State the lawfully constituted Government would be the Government of that State.

INDIA OFFICE AND BURMA OFFICE,

February, 1940.

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

July 31, 1940.

To the Secretaries of Missionary Societies

Dear Friend,

I give below copy of a letter from the Deputy Secretary to the Government of India to the Rev. J.Z. Hodge, Secretary, National Christian Council, dated July 18, 1940, for your information:-

"In continuation of the Home Department letter No. 2814-D/40-Political, dated the 28th May, 1940, I am directed to say that with the revision of the Memoranda regarding the admission of Missionaries, the previous system of "no-objection" certificates was abandoned.

The Government of India, however, consider that it may be of advantage to foreign missionaries proceeding on furlough to obtain "no-objection to return" endorsements on their passports which will facilitate the grant of visas by Passport Control Officers abroad. This system which is not confined to missionaries is purely optional and differs from the previous procedure under which separate "no-objection" certificates were required.

Missionaries proceeding on furlough may therefore be advised in their own interests to apply for such endorsements to the local authorities."

We will send you shortly Memoranda "A." "B." and "C." Revised February, 1940, regarding the admission into India or Burma of aliens desiring to undertake missionary work in India or Burma, which will be of interest to you.

Yours sincerely,

J. Z. Hodge

NATIONAL CHRISTIAN COUNCIL

Trial Balance as on July 25, 1940.

General Fund

	Cr.	Dr.
Opening Balance		13,879 4 4
Add Payments:		
Secretaries: Personal	..	6,507 4 0
Travel	..	1,325 2 9
Office	..	4,079 0 6
Rent	..	1,854 13 0
Treasurer's Office	..	173 12 0
Committees	1,591 7 10	
Printing	131 13 0	
Contrib. to P. Fund	..	106 14 0
Inter. Miss. Council	..	71 4 0
Bank Charges	..	110 3 0
Less Receipts:		
Contributions:		
American	.. 11,548 13 9	
British	.. 6,749 14 11	
Colonial & Continental	775 0 0	
Indian Sources:		
Provincial Councils.	1,250 0 0	
Day of Prayer	.. 130 3 3	
Miscellaneous	.. 275 0 0	
Special Fund for Administration.	.. 2,480 0 0	
	24,932 4 9	29,107 9 7
DEBIT BALANCE	.. 3,175 4 10	
	28,107 9 7	

Special Accounts

Adult Literacy	..	4,899 12 6
Liter. for Evang. and Mass Movements	..	2,627 10 3
Christian Lit. Fund.	13,080 15 9	
Farquhar Fund.	.. 1,632 4 9	
Central Board for C. Higher Education.	15,719 5 3	
Mass Mov. Secretary	9,327 3 9	
Directory Account	.. 2,001 0 10	
Tambaram Conference.	95 6 0	
China Relief.	.. 440 4 6	
World Mission of the Churches.	.. 42 6 4	
Treasure Chest.	.. 307 14 0	
Laubach's Tour	.. 376 6 0	
Continental Missions	6,648 6 5	
Research Fund	.. 1,777 14 3	
U.S. for Christian Literature Fund	.. 1,625 0 9	
	60,601 15 4	

P.T.O.

	Cr.	Dr.
Special Accounts.		
B. F. ..	60,601 15 4	
<u>Fixed Deposits</u>		
Christian Lit. Fund ..		3,271 12 6
Farquhar Fund ..		1,632 4 9
Special Accounts. ..		15,225 0 0
		<u>20,129 1 3</u>
CREDIT BALANCE BK ..		40,472 14 1
	60,601 15 4	60,601 15 4
<u>Provident Fund Account.</u>		
Dr. R.B. Manikam. ..	2,683 0 6	
Investments		
P.O. Certificates ..		2,685 14 0
P.O. Sav. Bank ..		427 8 0
Interest Account ..	234 13 7	
Int. Accrued on Investments. ..		359 4 11
Dr. Balance ..	554 12 10	
	<u>3,472 10 11</u>	<u>3,472 10 11</u>
<u>Summary:</u>		
General Account. ..		3,175 4 10
Special Accounts ..	40,472 14 1	
Provident Fd. Acc. ..		554 12 10
Net Cr. Bal. Bank ..		36,742 12 5
	<u>40,472 14 1</u>	<u>40,472 14 1</u>

July 25, 1940.

Roland W. Scott
Hon. Treasurer
National Christian Council

THE HENRY MARTYN SCHOOL of Islamic Studies

The World Missionary Conference that met at Tambaram, near Madras, in the closing days of December, 1938, called pointed attention to the need for a scholarly study of the Faith and Practice of Islam, with a view to winning a way for the favourable presentation of the Gospel of Christ to the Muslim world. Bearing in mind the impressive fact that India holds within her hospitable borders 80 million souls who own spiritual allegiance to Islam, Tambaram urged "a wide-based support for the Henry Martyn School of Islamics." The National Christian Council of India, Burma and Ceylon welcomes and endorses that weighty and timely plea, for the School is in a very real sense "the child of the Council."

Three good reasons commend the Henry Martyn School to the interest and practical support of the Christian Church in India and overseas.

1. It is the only Specialised Effort being made by the Christian Forces as a whole to promote the cause of the Evangel among the Muslims of India. Through a well-equipped and devoted staff it makes a careful study of trends of thought within Islam, produces literature, both informative and apologetic, of a high order, and by personal visitation, the holding of institutes in various centres, participation in special evangelistic efforts and other means brings not only the needs and challenge of Islam home to the Christian forces, but gives informed guidance on the all-important subject of approach. In this respect its intimate connection with missionary language students at Landour and elsewhere has been of great value.

2. It is a Co-operative Enterprise, a tangible expression of Christian Unity. The School is fortunate in having the cordial good-will and support of the following Missions and Churches:

- American Presbyterian Mission.
- American United Presbyterian Mission.
- Baptist Missionary Society.
- Church of India, Burma and Ceylon.
- Church Missionary Society.
- Methodist Church of America.
- Methodist Missionary Society (England).
- United Lutheran Church (America).

These Missions and Churches have laid the whole Church in India under a deep obligation by their generous and far-sighted policy.

But co-operative support is not always regular and sustained, and the School has found it extremely difficult to match expanding opportunities with inadequate and often uncertain resources. For the high purposes to which it is committed the School is in urgent need of more generous and more sustained support.

3. Having completed a decade of service and acquired much valuable experience Principal Bevan Jones and his colleagues, in consultation with and hearty approval of the Managing Committee of the School, have revised and restated the aims and objectives of the institution, with a view to strengthening its stakes and lengthening its cords. The Programme of Advance now outlined is based on a careful survey of the situation in all its bearings and is the outcome of much thought and prayer. Given effect to, it will inaugurate a new era of usefulness for the School and be a fitting culmination to the work of Mr. Bevan Jones, who has been its Principal from its inception.

Qualification

These difficult and dangerous days have given a new meaning and emphasis to World Evangelisation. In no other way can world peace be established. The times call for a more earnest and convincing presentation of the Gospel to all classes and conditions of men. Because the Henry Martyn School commends the Gospel to the followers of Islam in a way no other agency does, it deserves the confidence, prayers and practical support of all to whom that same Gospel is the power of God unto Salvation. We believe the time is propitious for advance. There are indications that Islam is far from being a closed door and that when the Gospel is presented with understanding and sympathy, such as the Henry Martyn School fosters, a favourable response may be expected. In this special field of world evangelisation the Henry Martyn School is indispensable.

A STATEMENT OF AIMS AND NEEDS

The Henry Martyn School exists to serve the Church by furthering evangelism among Muslims in India. To this end it seeks to bring home to churches and missions the importance of this aspect of the Christian enterprise. It is coming to be increasingly recognised as the centre of prayer, study, thought, planning and fellowship, at the service of workers among Muslims and of the brotherhood of converts from Islam.

The various functions of the School enumerated below are so many ways of realising this main purpose:

Research

Such work requires close study of the whole range of Muslim literature (especially in the field of theology), new trends in Muslim thought, institutions and methods, and this will be done by the Staff. The Staff will also study special groups of Muslims and particular movements in Indian Islam.

(a) The School will encourage, guide and help suitable students to carry on research work, both at the School itself and elsewhere.

It is hoped that scholarships will be made available at the School's headquarters.

(b) The results of the School's research work will be made available for members of the School, and much of this study will be directed towards the production of a type of literature such as reflects, and is closely related to, the trends of present-day thought and activity among Muslims. It will include studies in theology, sociology, and the presentation of the Christian message.

(c) The Staff will also aim at making available, both for the School and for the Churches, a summary of relevant news regularly gleaned from Muslim and other publications.

By these means the Church will gain a better appreciation of the essential problems presented by Islam, and, by reason of its keener interest in Muslims, will be enabled to prosecute its task with greater knowledge, sympathy and efficiency.

Teaching

Great importance is attached to the work of teaching as this is admittedly the best method for awakening the Church to a lively sense of its obligation to give the Gospel to Muslims. Instruction will be given both in the content of Islam and in methods of presenting the Christian Message to Muslims.

Provision for meeting the need for instruction will be made as follows:

(a) Advanced Courses and research work at headquarters, normally for not less than six months.

(b) Elementary and short study-courses on the hills, in co-operation with Language Schools wherever possible. These courses will ordinarily be from six weeks to three months.

(c) Extension Courses to be given in Theological Schools and Colleges, and at local centres for Christian groups as may be desired.

Evangelism

To give practical help to the Church in its task of Evangelism the School is prepared to arrange for members of the Staff to visit centres throughout India to co-operate in evangelistic work.

In this connection the School will extend its services, as far as possible, by means of Newspaper-Evangelism.

Location

The School requires a base at some recognised Muslim centre where it will be in touch with the life and thought of Islam. It will be here that the Staff will do their research, with the School's library on the spot.

From these headquarters members of the Staff will visit outlying centres for the purpose of conducting Extension Courses, and in pursuit of special objects of study.

There is need also for a subsidiary centre at some hill-station where elementary and short study-courses for missionaries and others may be conducted. Landour has proved to be the best place for such work, though the requirements of other hill-stations will be considered.

Staff

The activities outlined above require a minimum Staff of five. Of this total at least two should be Indians. In view of the growing importance of the women's movement in Islam one of the Staff should be a woman.

BUDGET

Income		Expenditure	
	Rs.		Rs.
* Churches' support for Staff	20,700	Salaries of Staff	20,700
Present Contributions—		Stenographer	1,200
(a) From the West ..	2,550	Rents on plains	7,000
(b) On the Field ..	1,700	Rents on hills	3,000
(c) Special — Newspaper-Evangelism \$200 ..	550	Scholarships	2,700
		Library	1,000
	25,500	Newspaper-Evangelism ..	750
Sum required for General purposes (excluding Staff)	14,000	Press Service	500
		Travelling—	
		(Extension, Research, Evangelism)	1,500
		Establishment	400
		Committee Expenses ..	200
		Library Insurance	50
		Printing and Sundries ..	500
Total ..	39,500	Total	39,500

* This assumes that Staff allowances will not be a charge on the general funds.

Issued by
The Committee of Management.

Shigarch

Telegrams and Cables :
"AIKYA, NAGPUR."

NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

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Dr. Anna P. Martin, M.R.C.O.G. x
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Executive Committee:

The Rt. Rev. Bishop J. W. Pickett, M.A., D.D. x
The Rev. B. Pradhan, B.A., B.D.
Mr. B. L. Rallia Ram, B.Sc., B.T.
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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.

July 5, 1940.

To
Members of the Executive Committee.

My dear Member,

May I remind you that the next Meeting of the Executive Committee will be held in Nagpur from Friday, August 2, to Monday, August 5. I hope you will be able to attend. The first session will begin at 10.30 a.m. on the 2nd and the last session will end at 4 p.m. on the 5th. The most important business will be to review the situation created by the War and take necessary action. It is proposed that Sunday will be observed as a Quiet Day. A meeting of the Marriage Act Committee is being arranged for Thursday, August 1.

I enclose a copy of the Revised Memoranda regarding the Admission into India, or Burma, of Aliens desiring to undertake Missionary Work, which kindly keep for reference. The Revision was made by the India Office in consultation with the International Missionary Council and we of the N.C.C. had no hand in it. Although dated February 1940, copies did not reach the N.C.C. Office till the beginning of June.

Yours sincerely,

J. Z. Hodge

Notes for Members attending the Executive Committee
August 2 - 5, 1940.

Arrival and Departure

Members are particularly required to arrive in time for the first session and not to leave until the meetings are over. They will be met at the station. The times of arrival and departure of the principal trains are as follows:-

	<u>Arrival (2nd).</u>	<u>Departure (5th).</u>
North (Grand Trunk Express)	16.56 (1st)	10.00 (6th)
(Itarsi Passenger)	9.25	17.40
South (Grand Trunk Express)	9.46	17.28
East (Calcutta-Bombay Mail)	16.50 (1st)	9.50 (6th)
West (" " ")	9.24	17.11

Travel Allowance

The Council allows -

Inter-mediate class rail fare (Concession rates if available).
(Concession tickets are available from -

Bombay to Nagpur

Delhi to Nagpur

Calcutta" Nagpur

and from all stations on the B.N.Railway to Nagpur.

Hospitality

Hospitality will be provided in Nagpur.

Members are asked to bring with them mosquito curtains, sheets, towels and soap.

Note: In the event of members from the north taking the Itarsi Passenger train, on which there is no Inter-mediate Class, second class fare will be allowed between Itarsi and Nagpur.

MINUTES OF THE SECOND MEETING OF THE
CENTRAL RESEARCH COMMITTEE
HELD AT NAGPUR, JULY 20, 1940.

I. The meeting opened with Devotions led by the Chairman.

II. There were present: The Rev. T.W. Gardiner (in the Chair), the Rev. J. Kellock (Bombay), Dr. M.R. Ahrens (Lahore), the Rev. Marcus Ward (Bangalore), Dr. W. Raghaviah (Nagpur), Mr. H.L. Puxley (Agra) and Dr. R.B. Manikam (Secretary).

III. Mr. H.L. Puxley was appointed Recording Secretary.

IV. The minutes of the last meeting were taken as read, and confirmed. Matters arising therefrom:

(a). Minute 4 (2): Dr. Manikam drew attention to minutes 11 a and b of the Ninth Meeting of the Central Board together with minute 4 of the Tenth Meeting of the U.P. Board, and it was agreed that it would be difficult either to detach the colleges at Jubbulpore and Indore from the U.P. Board or to link the colleges at Bombay and Nagpur under one Board. It was

RESOLVED

1. That the Board of Direction of Hislop College, Nagpur, be asked to report regularly to the Mid-India Christian Council.
2. That the Bombay Provincial Research Committee be requested to appoint a professor from Hislop College as one of its members.

(b). Minute 6 (1): Dr. Latif's study of a basic Punjabi vocabulary had been completed, and a copy of his report was laid on the table.

(c). Minute 9: It was

RESOLVED

That, hearing that Mr. Taylor has now returned to India, this Committee reiterate its hope that his study of the beliefs of students in Christian Colleges should now be continued over a wider area.

(d) Minute 10: The Secretary gave a brief report of the progress of studies undertaken last year.

(e) Minute 15: The question of the proper channel through which applications for grants in aid of research should be made to this body was again discussed, and it was

RESOLVED

1. That we request Provincial Boards of Higher Education to consider whether such applications should come through them (the Boards) or whether they may be made direct by Provincial Research Committees, and to send their recommendations on the matter to the Secretary of the Central Board.
2. That, as an emergency measure, grants approved by the Central Research Committee should this year be circulated by post by the Secretary to members of the Executive of the Central Board for their sanction, but that we request the Central Board at its next meeting to give a definite ruling as to whether such higher

sanction is necessary in view of the delay of four months which will normally elapse between the annual meetings of the Central Research Committee and the Central Board respectively.

3. That we endorse the resolution of the Bombay Provincial Research Committee that the Central Research Committee should not normally subsidise research studies undertaken by non-collegiate bodies, but that, where the Provincial Board and or Research Committee explicitly recommend the subsidy as an exception to the normal practice on account of the special value or special circumstances of the investigation, a subsidy should be given to such non-collegiate institutions.

V. Reports from the Chairmen of Provincial Research Committees.

(a). The report of the Punjab Chairman was circulated to members, and the Committee recorded its appreciation of the work done in connection with the basic Punjabi vocabulary and

RESOLVED

That the Introduction of the report of this study be published in the N.C.C. Review with the request that 75 reprints of the same be furnished to the Secretary of the Central Board for distribution to the Provincial Research Committees.

(b). The Secretary read a letter stating that the Bengal Education Board was considering the formation of a Provincial Research Committee.

(c). The Chairman of the Bombay Provincial Research Committee reported that his Committee had been formed in March and had held its first meeting at which various projects had been recommended for submission to the Central Committee.

(d). The Chairman of the U.P. Committee reported on the seventh annual meeting of the U.P. Research Section held in March 1940 and on the two meetings of the Provincial Research Committee held simultaneously. He adumbrated the problem of providing travelling allowance for the many members of the Research Section, but it was decided to await the suggestion of the U.P. Provincial Research Committee on the subject.

(e). The Chairman of the South India Committee reported that his Committee had just been formed and had recently held its first meeting. He gave a report of this meeting, consisting mainly of a review of work already done and outlines of projects contemplated for the future.

VI. Financial Statement:

The Secretary presented and explained the statement. It was

RESOLVED

1. That we recommend to the Central Board the foundation of a Research Fund (separate from its other finances) from grants earmarked for research and extension received from Britain and the U.S.A.
2. That we authorise the Secretary immediately to request Dr. Paton of the International Missionary Council, to send out £400 as soon as possible out of the funds he

has earmarked for research, to be credited to this Fund.

3. That we heartily endorse the findings on the economic and social environments of the Church passed by the Swarthmore meeting of the Foreign Missions Conference of North America in June, 1939, and that we request the Secretary of the Central Board to ask Dr. Moss, Secretary of this Conference, to assist us to implement these findings by assuring us of a guaranteed minimum annual contribution by the Conference to the Central Board to enable it to make long-time plans for its research work.

VII. Requests from Provincial Research Committees:

The list of requests for grants was scrutinized, and the following amounts were sanctioned:-

REQUESTS FOR GRANTS

<u>COLLEGE</u>	<u>NAME OF STUDY</u>	<u>AMOUNT GRANTED</u>
<u>PUNJAB</u>	Tour.	Rs. 50
Gordon College:	Physical development standards for Indian Youth.	180 for 1940-41
<u>BOMBAY</u>	Office) Meeting)	50
	1. Basic Gujarati.	100
	2. Economic conditions of Christians in a typical village of the Jalna area	100
	3. To give effect to the recommendations of Bombay Study. ... ..	..
	4. Reactions of Ambedkar movement to Christianity and Western Culture ... ..	..
	5. Study of spoken Marathi; its range.	50
<u>BENGAL</u>		
St. Paul's College:	Indian Christian Community in Orissa.	125
<u>UNITED PROVINCES</u>		
	Office	50
	Meeting	75
	Tour	125
St. John's College, Agra.	1. Study of Christian Settlements.	200
	2. Indian Church Music: Extension Work.	150
	3. Printing and circulating Convener's Tour Report in Hindi.	25
Isabella & Trg. College, Lucknow.	4. Study of the Spoken Language of the U.P.	100 for 1940-41.

C/o. Rs. 1380

<u>COLLEGE</u>	<u>NAME OF STUDY</u>	<u>AMOUNT GRANTED</u>
Isabella & Trg. College, Lucknow.	5. List of suitable books for teachers in secondary schools.	B/f. Rs. 1380 Rs. 25
-do- -do-	6. Achievement Tests for use in High Schools.	50
Leonard, Jubbulpore.	7. Beliefs of Christian College Students. ...	100
Lucknow Christian.	8. A Course on Family Life,	25
-do- -do-	9. Publication of Findings of Convener, R.E. Sub- Committee. ...	10
Allahabad Christian Allahabad.	10. Socio-Religious condition of the Christian commu- nity. ...	250
U.P. Colleges.	11. Christianity and Indian Culture. ...	50
<u>SOUTH INDIA</u>		
	Office. ...	50
	Meeting. ...	130 (for 2 meet-
	Tour. ...	100 (ings in '40-'41)
American College, Madura.	1. Church Finance. ...	125 for '40-'41.
Malabar Christian, Calicut.	2. Economic Survey. ...	100
Sarah Tucker, Palamcottah.	3. Comparative Evaluation of Adult Literacy Methods.	100
Meston Training.	4. Basic Tamil. ...	20
Madras Christian, Tambaram.	5. Study of Church Union.	10
		<u>Total. Rs. 2525</u>

VIII. Work on Basic Vocabularies. It was

RESOLVED

That we request the Secretary to collect outlines of methods being used, or proposed for use, by those engaged in producing basic vocabularies in Punjabi, Hindustani, Gujarati, Marathi, Tamil and Telugu, and make the results available to all these workers for purpose of comparison.

IX. Letter from the Agricultural Institute, Allahabad.

A letter of the Principal of the Institute was considered, and it was

RESOLVED

That, in forwarding the letter to the Foreign Missions Conference of North America, we request the Secretary to commend to their attention resolution I(a) of the U.P. Research Section Meeting of March, 7, 1940, and request that the letter be considered in conjunction with this resolution and in consultation with Mr. Mosher.

The resolution in question reads as follows:

"In view of the importance of establishing the rural Church on a firm economic foundation, the Conference heard with great interest of the extension service project contemplated by the Agricultural Institute and the A.P. Mission, to be directed on his return to India by Mr. A.T. Mosher. In view of the general need for expert agricultural information and advice being made available to individual Christian farmers throughout the United Provinces, we request the Agricultural Institute and the A.P. Mission to consider the possibility of extending this service to the wider area; and in this connection to request Mr. Merle Davis through the Secretary of the Central Board to take up the question of finding the additional backing which would enable the Institute to staff and finance this service."

X. Study of Issues raised by Dr. Kraemer.

Mr. Ward and Dr. Manikam made short statements on this subject. The list of issues outlined by Dr. Manikam was handed over to Mr. Ward. It was

RESOLVED

That Mr. Ward be requested to study the papers already received by the Central Board on this subject, and to draw up a list of issues relevant to Christian theology in India as raised at Tambaram, and circulate it to members of this Committee with a view to publication in the N.C.C. Review and subsequent study by the colleges.

XI. Studies of the Universal Christian Council (Geneva).

The Secretary was requested to continue to correspond both with Geneva and with representatives designated in India.

XII. Christianity and Indian Culture.

Pending progress of the study of this subject being undertaken in colleges in the U.P., consideration of this item was postponed till the next meeting.

XIII. List of Subjects for Research.

The Secretary circulated a list of theses submitted to the Serampore University since 1934.

XIV. The meeting closed with the benediction.

T.W. Gardiner
Chairman.

H.L. Puxley
(Recording Secretary).

R.B. Manikam
Secretary.

MINUTES OF THE MEETING OF THE INDIAN LITERATURE FUND
EXECUTIVE, HELD AT NAGPUR ON
15TH JULY, 1940.

I. Devotions were conducted by Dr. R.B. Manikam.

II. Members Present: Mr. R.M. Chetsingh, Rev. C.O. Forsgren, Rev. J.Z. Hodge and Dr. R.B. Manikam. Dr. B.C. Oliver was also present.

In the unavoidable absence of the Chairman of the Committee, Mr. B.L. Rallia Ram, Dr. R.B. Manikam presided.

III. Books Published so far in 1940.

Dr. Manikam placed on the table the following books which had been so far published in 1940 with financial aid from the N.C.C.

GUJERATI: A Book of Worship for Village Churches. (M.M.F.)

HINDI	: Three True Stories.	...	...	...	(U.S.C.L.)
	What is Faith in God.	...	...	...	-do-
	Teachings of Jesus in his own Words.	...	...	...	-do-
	Christ in the Indian Church.	...	...	...	(I.L.F.)
	The Mirror of India.	...	...	...	-do-

MALAYALAM	: Christian Giving.	...	...	...	(U.S.C.L.)
	Short Stories.	...	...	...	(I.L.F.)
	Archaeology and The Bible.	...	...	...	-do-
	The Acts of the Apostles: A Commentary on				
	Chapters 1-5.	...	...	...	-do-
	The Prophet Amos.	...	...	...	-do-
	The World Mission of the Church.	...	...	...	(M.M.F.)
	The Crown of Light.	...	...	...	-do-

MARATHI	: The Christmas Service	...	...	...	(I.L.F.)
	Christ's Way to India's Heart.	(M.M.F.)

SINDHI	: A Story of A Japanese Prisoner.	(I.L.F.)
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TAMIL	: Better Village Schools.	(U.S.C.L.)
	After Death.	-do-
	Isaiah the Prophet.	-do-
	Victorious Living.	-do-
	Children of God.	...	...	...	-do-
	Joy in Sorrow.	...	...	...	-do-
	Light in our House.	...	...	...	-do-
	Christian Giving.	...	...	...	(M.M.F.)
	World Mission of the Church.	...	...	...	-do-

TELUGU	: Children of God.	...	...	...	(U.S.C.L.)
	Labourers with God.	...	...	...	-do-
	Origin of the New Testament	...	...	...	-do-
	Story of the Messiah in Verse	...	...	...	-do-
	Lessons on Family Life	...	...	...	(M.M.F.)
	World Mission of the Church	...	...	...	-do-

ENGLISH	: Children of God.	...	...	...	(U.S.C.L.)
	Regeneration.	...	...	...	-do-
	Our Christian Faith.	...	...	...	-do-

IV. Request to utilise for Adult Literacy £300 out of the promised grant of £500 from the U.S.C.L.

The Chairman referred to letters from Mr. Cullen Young of the U.S.C.L., and Dr. William Paton, and to the Minutes of the Meeting of the India Committee, dated January 26, 1940. He reported that

in response to the N.C.C. appeal to the United Kingdom for a subsidy of Rs. 8,000 for Adult Literacy work, both the U.S.C.L. and the India Committee suggested that £300 out of the £500 promised by the U.S.C.L. be diverted to Adult Literacy. They proposed to request the World Dominion to grant £150 and to raise the remaining £150 from missionary societies. Dr. Manikam reported that until now £200 from the U.S.C.L. had been credited to the Indian Literature Fund. In the discussion that ensued, Mr. Hodge stated that discretion as to the final allocation of grants for literature and literacy according to emergency be left with the I.L.F. Executive. It was

- RESOLVED 1. That the Committee record their appreciation and thanks to the U.S.C.L. for its generous grant of £200 and the promise of more, and assure the Society that its gifts would be most carefully and advantageously utilized to further the Cause of Christian Literature in India.
2. That the following proposals for using the U.S.C.L. grant for Adult Literacy be accepted:-
- (a) That the administration of the money should remain with the Indian Literature Fund Executive, of which Mr. Warren is a member and to which the Bishop of Nagpur is being co-opted.
 - (b) That no money from this fund be given for the support of adult literacy workers but only for the production of adult literacy literature. (When financial aid is promised for directors, workers etc., such amounts could easily be given out of the money sent from America and England to the Adult Literacy Fund. What the U.S.C.L. had promised would go towards the production of adult literacy literature, and not towards the salary of adult literacy workers etc.).
 - (c) That applications be made on the Indian Literature Fund Application forms (marked 'adult literacy work') and the usual details be given. At least a nominal price should be fixed for each publication.
 - (d) That graded follow-up literature should be given preference over charts in the language areas where charts have already been produced.
 - (e) That out of the £500 promised by the U.S.C.L., £200 per year be used ordinarily for adult literacy literature, £200 towards general Christian literature, and £100 for magazines and societies (the I.L.F. Executive to determine the proportion from time to time).
3. That while we regard the above mentioned item 2(e) as giving a fair distribution of the grant from the U.S.C.L., however, because of the present international situation and consequent uncertainties, and in view of the fact that we have received only £200 so far from the U.S.C.L., the balance in the U.S.C.L. grant fund now available for distribution (Rs. 2019-5-10) should be divided approximately equally between General Christian Literature and Adult Literacy Literature.

V. Co-option: Dr. Manikam reported that in view of the substantial grant promised by the U.S.C.L., it requested that another person, besides Mr. W.H. Warren, be co-opted to the I.L.F. Executive to represent it. The names of the Bishops of Nagpur, Nasik and Tinnevely were suggested.

RESOLVED to request the Executive of the N.C.C. to appoint the Bishop of Nagpur as an additional member of the Literature Committee and the I.L.F. Executive Committee.

VI. Literature Conference in America.

Dr. Manikam reported on the Literature Conference held in New York City on December 19, 1939, to follow up the findings of Tambaram on Christian Literature. That Conference recommended:-

1. That the I.M.C. proceed with the project recommended by the Madras meeting with reference to Christian literature through the formation of a committee.
2. That literature programmes be developed within areas and under the groups there found in relation to the regional councils; where no regional councils exist, independent literature groups must be formed.
3. That any overseas literature committee which is organized must co-operate with literature groups that are in existence.
4. That the best service such a committee can render is to stimulate the formation of local literature programmes, to compile them and interpret them to the boards and to the missionary constituency and thereby help make available the funds necessary to carry forward the work.
5. That the committee also provide for interchange of experience in the preparation and distribution of Christian literature through a bulletin.
6. That the committee should consider adding to its programme the promotion of literacy.
7. That it is generally agreed that there needs to be some incentive given to the creative aspect of literature and there must be complete freedom for writers, both nationals and missionaries, to express themselves freely.
8. That the boards be requested to appoint representatives to a literature committee in North America.

The Executive discussed these recommendations at length.

RESOLVED to draw attention to the fact that Tambaram recommended that a department of the I.M.C. on Christian Literature should be established with a full time Secretary, and to express the hope that steps would be taken to bring this about, as soon as conditions become favourable.

VII. Interim Action:

The following was reported:

1. Rs.300/- to Bombay Tract and Book Society: The Bombay Tract and Book Society was given permission to utilize the I.L.F. grant of Rs. 300 for 1940 towards the production of a Bible Dictionary in Marathi.
2. Rs. 300/- to Malayalam Literature Committee: A grant of Rs.300/- was made to the Malayalam Literature Committee towards the support of a literature worker for 1940, in lieu of Rs.300/- promised already for Mr. O.M. Cherian's book. A letter of thanks from the Ven. Archdeacon T.G. Stuart Smith was read and filed.
3. Rs.100/- to the Punjab Literature Committee: The Convener of the Punjab Literature Committee requested that Rs.100/- be granted towards the publication of "Christian Giving" in Urdu, out of the appropriations already made for Urdu Literature for 1940. The Chairman recommended that this be granted and it was so voted.
4. Rs.200/- to the Mid-India Literature Committee: Permission was given to utilize the sum of Rs. 200/- already promised as subsidy towards the devotional book 'Fifteen Minutes with God', towards the publication of "Christian Giving--Rs.100(M.M.F.) and 'A Book of Worship for Village Churches' - Rs.100/- (M.M.F.)

5. Publication of Books in Bengali: A letter from Mr. Norman A. Ellis explaining why the publication costs were high was read. No action was taken.

VIII. Life of Christ for Children:

Dr. Manikam explained that the American Committee on Christian Literature for Women and Children in the Mission Fields was willing to give the N.C.C. a grant of \$500 towards the publication of a Children's Life of Christ in English and main Indian languages. A letter from Miss C. Butler, dated May 3, 1940, was read. Miss Butler's idea is to have all the coloured pictures printed in one press and later inserted into the language editions. It was reported that Bishop Pickett had already asked Miss Moreland to produce the book and that her manuscript was ready.

After a lengthy discussion of this matter, it was

- RESOLVED 1. That the Committee accept the free gift of the manuscript "Fairest Lord Jesus" written in English by Miss E. Moreland.
2. That a Committee consisting of Miss E. Brockway, Mr. R.M. Chetsingh and the Rev. J.S.M. Hooper be appointed to go through the manuscript and make suggestions to Miss E. Moreland who has kindly agreed to revise her manuscript accordingly.
3. That the American Committee be requested to make in U.S.A. itself sixteen or twenty coloured line drawings and send them to India, utilizing towards the cost of these a sum not exceeding \$100 and to send to the N.C.C. the balance of \$400 at their earliest convenience.
4. That eleven language editions (including English) be subsidised from this grant of \$400.

IX. Revision of I.L.F. Application Forms.

Dr. Manikam suggested that the form should be revised in the light of experience of the past years. Various suggestions were offered. It was

- RESOLVED 1. That the Conveners of all the Provincial Literature Committees be asked to submit annual returns on the sales of books subsidised by the I.L.F.
2. That in view of the fact that many English books are being translated into Indian Languages without the permission of their publishers, the Conveners of Literature Committees are requested to record in the I.L.F. Forms hereafter whether they have secured the necessary permission for translation.
3. That Mr. Warren be requested to revise the I.L.F. Form on the basis of suggestions offered by members of the Committee, and write explanatory notes for filling in the form.
4. That the N.C.C. be requested to publish these notes together with the section on Publication in the 1932 Literature Commission Report, in the N.C.C. Review, and that reprints be taken.

X. North India Literature Commission

Dr. Manikam reported that early this year, the Literature Commission appointed by the N.C.C. visited the Mission Press, Jubbulpore, the North India Tract and Book Society, Allahabad, the Lucknow Publishing House, Lucknow, and The Punjab Religious Book Society, Lahore. As a result of their visit, the N.I. Tract and Book Society has appointed two committees - one to take stock of the actual assets of the Society, the other to find out if a part of the

land could be sold to pay off the Society's indebtedness. The reports of these two committees are awaited. A conference of writers and artists is being convened at Allahabad. At Lahore the P.R.B.S. has appointed, according to the suggestion of the Commission, an associate to the Manager of the P.R.B.S. who is devoting most of his time now to production and distribution of literature. Steps are being taken to co-ordinate the work of the P.R.B.S. Urdu Reference Committee, Punjab Council Literature Committee and the Mashal Press at Kharar. Details as to the working of the Press at Ranchi are awaited.

The Commission has not yet finished its work and its report is being written at present.

RESOLVED to receive this progress report.

XI. Request from Mr. H.C. Ingle, Madras.

Mr. Ingle asked for a grant of Rs.70/- towards bringing out an edition of 4000-5000 copies of a large type St. Luke in Malayalam. In the course of the discussion, it was pointed out that the I.L.F. had, till now, never subsidized the Bible Society, and that it was hoped that the Bible Society by publishing such large type editions was going to help the cause of Adult Literacy.

RESOLVED that this matter be discussed with the Rev. J.S.M. Hooper, General Secretary of the Society, before taking any action.

XII. Request from Ceylon for a subsidy towards the support of a Canvasser.

RESOLVED to request the Ceylon Literature Committee to make an application for the same at the time of the annual meeting of the I.L.F. Executive.

XIII. Next meeting of the I.L.F. Executive.

RESOLVED to hold the annual meeting of the Executive at Nagpur on Wednesday, the 27th November, 1940.

XIV. Financial Statement.

Dr. Manikam submitted the following financial statement along with information regarding the Adult Literacy Fund and the Literature for Mass Movement Evangelism Fund:

U.S.C.L. Grant Account Fund
(as on 15th July, '40)

RECEIPTS	Dr.	Cr.
U.S.C.L. grant, First Instalment		
£99.15.0	..	Rs.1,323-0-6
U.S.C.L. grant, Second Instalment		
£100	..	1,333-5-4

ALLOTMENTS as per Minutes of the I.L.F. Executive held on December 9, 1939.

<u>Gujerati:</u>	1.Simple Bible Stories.	Rs. 50-0-0	
	2.Monthly Magazine for Semi-literates	100-0-0	
<u>Hindi</u>	1.Faith in God	20-0-0	
	2.Three True Stories	40-0-0	
	3.Teaching of Jesus	27-0-0	
	4.What is Christianity.	50-0-0	
	C/o.	Rs.287-0-0	Rs.2,656-5-10

B/f. Rs.287-0-0

Rs.2,656-5-10

Kanereese: New Adult Literate
(Little Life of Jesus) Rs.100-0-0
Malayalam: Christian Giving. ... 100-0-0
Urdu : Short Christian Stories. 150-0-0
BALANCE AVAILABLE FOR
DISTRIBUTION 2019-5-10
TOTAL. Rs. 2656-5-10

Rs.2,656-5-10.

XV. Allocation of Grants.

TO MAGAZINES

(a) Dnyanodaya: Rs. 200/- for 1940 (USCL)

- RESOLVED 1. To inform Mr. Edwards that due to uncertainties of the present situation, it is not possible for the Committee to say in advance that this grant of Rs.200/- will be renewed year after year, and that application for grant must be made in November for the succeeding year and sent through the Marathi Literature Committee of the B.R.C.C.
2. To recommend to the Central Adult Literacy Committee to grant Rs.200 as a special grant from its funds to the Dnyanodaya for its page for the new literates hitherto published.

(b) Vivekavathy and Village Series: Rs. 200/- for 1940(USCL)

(c) Nur Afshan

- RESOLVED To inform Mr. Ryburn that while the Committee views with favour the possibility of its granting a subsidy to Nur Afshan, it cannot take any action until the paper becomes as contemplated the official organ of N.W.I.C.C.

(d) Vrittante Patrike: Dr. Manikam reported at length on the very valuable service rendered by the paper in News - paper Evangelism, the crisis it now faces, his interviews at Mysore and the recent conference at Bangalore of representatives of churches and missions.

- RESOLVED 1. That a grant of Rs. 500/- be made to the Patrike for 1941, on condition that missions and churches in the Kanereese area provide Rs. 1500/- for the year 1941.
2. That in view of the uncertainties of the present situation the Committee cannot now promise that its grant of Rs. 500/- for 1941 would be continued as an annual recurring grant.

TO INSTITUTIONS

The Punjab Religious Book Society: Dr. Manikam read a letter from Mr. Warris. After some discussion, it was

- RESOLVED 1. That the following grants be made for 1940:
- (a) The Ideal Christian Home - Rs.88-0-0(U.S.C.L.)
- (b) Worship for Village Churches - Rs.125 (M.M.F.)
2. That the application for aid for other books for 1941 be sent to the N.C.C., through the Convener of the Provincial Literature Committee of the N.W.I.C.C., to be considered at the annual meeting of the I.L.F. Executive in November 1940.

TO COMMITTEES

For General Literature

For Adult Literacy Literature

ASSAMESE	...	...	...	Charts.	Rs. 150(U.S.C.L.)
BENGALI	...	...	...	Lessons and Stories	Rs.100(USCL)
GUJERATI	...	...	...	Lithographic production in 3 colours of syllable charts.	... Rs.100(USCL)
HINDI: Allahabad:					
	1. History of the Church in Chota Nagpur.	...	Rs.100(USCL)		
"	2. Sayings of Jesus.	...	Rs. 27(USCL)		
	Mid-India	...	...	1. Adult Literacy Manual	Rs.75(USCL)
	1. Christian Giving	Rs.100(MMF)		2. Three Supplementary	
	2. Book of Worship for Village Churches.	Rs.100(MMF)		follow-up readers.	Rs.50(USCL)
	(To be published out of subsidy of Rs.200 granted to "Fifteen Minutes with God").				
MALAYALAM:	Life of George Mathen	Rs.40			
		(USCL)		Finger of God ..	Rs.30(USCL)
MARATHI:	...	...		Lithographic productions in 3 colours of syllable charts.	.. Rs.100(USCL)
ORIYA	: World Mission of the Church.	Rs.100(MMF)		The Rich Fool and the Lost Sheep.	..Rs.45(USCL)
TAMIL	1: Christian Giving.	Rs.100(MMF)		Story of the Cross.	Rs.69(USCL)
	2. World Mission of the Church.	... Rs.25 (MMF)		Story of Jesus	Rs.27(USCL)
	3. Better Village Schools)			
	4. After Death)			
	5. Isaiah the Prophet	)	Rs.200(USCL)		
	6. Victorious Living)			
	7. Children of God)			
	8. Joy in Sorrow)			
	9. Light in our House)			
TELUGU	1. World Mission of the Church.	... Rs.25(MMF)			
	2. Lessons on Family Life	Rs.45(MMF)			
	3. Children of God)			
	4. Labourers with God)			
	5. Origin of the New Testament.	)	Rs.105(USCL)		
	6. Story of the Messiah in Verse.)			
	<u>English Basic Books for Translation:</u>)			
	1. Children of God)			
	2. Regeneration)			
	3. Our Christian Faith)			
SANTHALI:	...	...		A Hand Book for teachers)	Rs.150 and follow-up literature) (USCL)
URDU	: Christian Giving	Rs.100(MMF)		One Story Book in Punjabi.	
	(Without increasing previous appropriations).			Rs.150 (USCL)	
TOTALS:	U.S.C.L.	Rs.960.		U.S.C.L.	Rs.1046.
	M.M.F.	420.			

NOTES:

Bengali (Literature): Applications with details to be sent in November 1940.

Hindi (Literature): Allahabad: Applications for "History of the Christian Church" to be renewed in November 1940.

U.P. (Literacy): Action deferred because details not furnished. Application to be renewed with details in November, 1940.

Malayalam (Literacy and Literature): Applications for aid to be sent in November 1940. (See note on Mr. Ingle's request).

Marathi (Literature): Application to be made in November 1940.

Oriya (Literature) : More details on the book "Forward Movement in Evangelism" to be furnished in November 1940.

-do-(Literacy) : In the absence of details for the proposed 38 Bible Stories, the Committee could not make any grants.

Santhali (Literature) : The Committee favours the publication of 'Christian Giving' and Book of Worship', but in the absence of details cannot make any grant. Application to be renewed in November 1940.

Tamil (Literacy) : Primer of St. John: The Committee recommends it for subsidy to the Central Adult Literacy Committee.

Telugu (Literacy) :

RESOLVED that the proposal to start a Village Journal at this time of unsettled conditions be carefully discussed at a meeting of the Andhra Christian Council, and that suggestions as to how to make "the Messenger of Truth" serve the Telugu interests better be made to the C.L.S., Madras.

Gujerati (Literacy):

RESOLVED to recommend to the C.A. Literature Committee to grant a further subsidy to Ajvalu.

VXI. The Meeting closed with prayer.

R.B. MANIKAM.

TENTATIVE RECOMMENDATIONS OF THE N.I. LITERATURE COMMISSION

I. Scheme for uniting N.I.T.B. Society and L.P. House (exclusive of the press):

1. To take over the assets and liabilities at Allahabad.
2. To take over the stock of books, stationery and furniture at Lucknow, without the press.

<u>Rough estimate:</u>	<u>Allahabad.</u> - Rs. 65,000	<u>Lucknow.</u> - Rs. 55,000
	Building Rs. 40,000	Stock valued at Rs. 50,000(?)
	Stock roughly valued at Rs. 25,000	Furniture Rs. 5,000

3. Working Capital: Rs. 30,000 needed towards this; the Methodist Episcopal Church may be requested to contribute a further sum of Rs. 10,000.
4. Publication Fund: Rs. 12,000 from subscription (6000) and sales (6000)
Rs. 2,000 Lucknow Tract Fund
Rs. 2,000 I.L.F. (Assistance for publication estimated)
Rs. 16,000
5. For office. Rs. 4000 - balance of subscription (4000)
6. Two distributing centres - one at Lucknow for Urdu
one at Allahabad for Hindi
7. Two Book Rooms to be self-supporting - The one at Lucknow is to be managed by the Press Supdt.
8. A General Organising Secretary - Key man. Duties: Resident at Allahabad.
9. An associate Secretary giving the major part of his time to distribution and working in co-operation with the General Secretary. He is to manage the Book Room at Allahabad and reside at Allahabad.
10. The Manager of the Lucknow Press is to be the Honorary Treasurer of the United Society.
11. Editorial Boards and local committees.
12. A Finance Committee to be set up by the General Committee of the Society. To administer funds and to be responsible for the 2 depots.
13. A General Committee of the United Society. Basis of membership.
14. Budget.
15. Mission Press, Jubbulpore, and Mission Press, Ranchi, to co-operate in publication and distribution of Christian Literature.

II. Scheme for Lahore.

1. One consolidated scheme for the Punjab: Various interests including those of Masha'l Press to be represented. One Literature Committee for the P.C.C. needed. The basis of membership in the Executive Committee of P.R.B.S. to be widened.
2. An associate to the Manager of P.R.B.S. to be appointed. Major part of his time to be given to production and distribution.
3. Wanted a survey of existing Urdu Christian Literature and discovery of needs.
4. Ways of Distribution. Missions and Churches to subsidise distribution - special concessions for resale of literature at distant places etc.
5. Lahore to develop Punjabi literature also.

III. Committee on Counsel and Co-operation in N. India.

- Functions:
1. To review the situation periodically, to plan action, to co-ordinate publication, to consider propaganda possibilities etc.
 2. To consider appeals to the West and to send them through the N.C.C.

Two Sections: One for Hindi - taking in the U.P., Jubbulpore, and Ranchi
One for Urdu - taking in the Punjab and the U.P.

MINUTES OF THE CENTRAL ADULT LITERACY
COMMITTEE MEETING
HELD AT NAGPUR ON 16TH JULY, 1940.

I. The meeting opened with devotions led by Dr. R.B. Manikam.

II. Members present: Miss L.F. Austin, Rev. J.Z. Hodge, Mr. W.H. Warren and Dr. R.B. Manikam.

Apologies for absence were received from Messrs. E.C. Bhatt, J.S.M. Hooper, B.L. Rallia Ram and J. Roy Strock.

Dr. Manikam took the Chair.

III. Financial Statement: The following statement was presented:

ADULT LITERACY FUND ACCOUNT

	Dr.	Cr.
By balance B/f. from 1939 account	...	Rs.1,073-13-9
<u>RECEIPTS:</u>		
£100 received from World Dominion.	...	1,317- 9-6
\$900 received from Miss F.G. Tyler.	...	2,955-12-0
<u>PAYMENTS:</u>		
Membership fee to the Indian Adult Education Association.	Rs. 5- 0-0	
Archdeacon T.G. Stuart Smith for Malayalam Revised Adult Reading Charts.	75- 0-0	
Mr. Bilas Mukerji for publication of charts.	127- 8-0	
<u>TO PAY:</u>		
Committee Travel.	50- 0-0	
Sanctioned in 1939 for the A.C.C. Adult Literacy Committee but not yet drawn.	750- 0-0	
Administration Grant.	400- 0-0	
BALANCE.	3939-11-3	
TOTAL.	Rs.5347- 3-3	Rs.5,347- 3-3

Dr. Manikam stated that only 44 copies of "Towards a Literate World" out of the one hundred left with the C.L.S. were sold, and that the equivalent of \$44 was due from the C.L.S.

RESOLVED

To record a hearty vote of thanks to the World Literacy Committee of America and the World Dominion Movement for their generous gifts of \$900 and £100 respectively.

IV. Correspondence with the West:

(a) The India Committee in Great Britain: Dr. Manikam reported that in response to the appeal of the N.C.C. to Britain for an annual grant of Rs.8,000 for Adult Literacy work, the India

Committee proposed (1) that £300 be taken out of the promised grant of £500 from the U.S.C.L., and utilised for Adult Literacy Campaign, (2) that the World Dominion Movement make a grant of £150, and (3) that the balance of £150 the Committee would try to raise from missionary societies.

It was reported that only £200 were received so far from the U.S.C.L./that out of the present balance in the U.S.C.L. fund viz. Rs.2019-5-10, Rs.1046-0-0 were distributed among Provincial Literacy Committees by the I.L.F. Executive for Adult Literacy Literature.

(b) The World Literacy Committee; (New York): The Minutes of the Meeting of the World Literacy Committee (January 3, 1940) were read and discussed.

RESOLVED

1. That since the second book of Dr. Laubach "India Shall be Literate" will shortly be out of the press and its sale will need to be pushed, and since there are already 56 copies of "Towards a Literate World" yet unsold with the C.L.S. which reports that the sale of this book has practically ceased, the Committee inform Miss Tyler of their inability to buy 300 unbound copies of the book at eight annas each.
2. That we express to the World Literacy Committee our hope that they would try the various Foundations in U.S.A. and try again until they succeed in raising money for so laudable a cause as Adult Literacy in India.

V. Dr. Laubach's Book: "India Shall be Literate": Dr. Manikam reported that the Mission Press, Jubbulpore, was printing this book, and that the book would be ready for sale by the end of October, at a cost of Re.1-12-0 per full cloth bound copy. It was proposed to bring out a first edition of 2000 copies. He said that Mr. E.W. Menzel had done splendid service in editing the manuscript, soliciting advance orders, and seeing the book through the press.

RESOLVED

1. That Dr. Manikam's report be received.
2. That a hearty vote of thanks to Mr. E.W. Menzel be recorded.

VI. Dr. Laubach's Visit to India: Dr. Manikam reported that in her letter of May 8, 1940, Miss Tyler had informed him that the American Board had approved of Dr. Laubach's trip to India for six months, this fall if possible, and if not, in the spring, provided that the Philippine Council sanctioned his trip. The American Board would take care of his expenses to India. Dr. Manikam said that he wrote Dr. Laubach an air mail letter requesting him to cable the date of his arrival in India. Only recently he received a letter from Dr. Laubach (dated June 8, 1940) in which he wrote as follows: "Personally I doubt the wisdom of my coming (to India) while the war continues... Perhaps it would be better to wait another year. Besides, something exceedingly interesting is developing here in the Philippines and especially in Mindanao, which I can help."

During the discussion that ensued, it was mentioned that missions and churches with present depleted finances would not be in a position to send delegates to conferences that might be arranged and that many would find it hard to pay the travel and

other expenses of Dr. Laubach's tour.

RESOLVED

That in view of the present uncertain situation and the financial distress felt by missions and churches, the I.L.F. Committee recommended to the N.C.C. Executive that they request Dr. Laubach to postpone his visit to India.

VII. Action taken by the I.L.F. Executive: Dr. Manikam reported that the I.L.F. Executive at their meeting on the 15th July, 1940, decided to make the following grants from the U.S.C.L. Fund for the production and publication of Adult Literacy Literature.

Grants Made for Adult Literacy Literature
from the U.S.C.L. Fund.

<u>Languages</u>	<u>Amount granted</u>
ASSAMESE: Assamese Charts.	Rs. 150-0-0
BENGALI : Lessons and Stories	100-0-0
HINDI : <u>Mid-India</u>	
1. Adult Literacy Manual. ...Rs.	75-0-0
2. Three Supplementary follow up readers. ...	50-0-0
	125-0-0
MALAYALAM: Finger of God (follow up material).	30-0-0
MARATHI : Lithographic production in 3 colours of syllable charts.	100-0-0
GUJERATI : Lithographic production in 3 colours of syllable charts.	100-0-0
ORIYA : The Rich Fool and the Lost Sheep. (follow up literature)	45-0-0
SANTHALI : A hand-book for teachers of adult literacy classes, charts, readers, follow up literature etc.	150-0-0
TAMIL : 1. Story of the Cross. ...Rs.	69-0-0
2. Story of Jesus. (follow up literature) ...	27-0-0
	96-0-0
PUNJABI : A Story Book. (follow up literature)	150-0-0
	<u>Rs. 1046-0-0</u>

VIII. Subsidies to Provincial Adult Literacy Committees:

The following allocation of funds was agreed upon:

<u>Languages</u>	<u>Allotments.</u>
ASSAMESE : Training of Adult Literacy Workers.	Rs. 200-0-0
BENGALI : A Special Woman Worker for the Churches in Bengal. Rs. 20 x 12. (Her travel to be paid for by the society asking for her services).	240-0-0
GUJERATI : Subsidy to News-paper Ajvalu for the new literates.	35-0-0
MALAYALAM: 1. Travel of the Director of Adult Literacy Work. Rs. 100	
2. Training of Workers. 100	200-0-0
MARATHI : 1. Institute for training of workers.	200-0-0
2. Special grant for a page in Dnyanodaya for the new literates. ...	200-0-0
	<u>c/o. 1075-0-0</u>

<u>Languages.</u>		<u>Allotments.</u>
HINDI	: <u>Mid-India</u>	B/f. 1075-0-0
	Four Literacy Institutes.	Rs.300-0-0
	<u>U.P.</u>	
	For Adult Literacy Campaign ...	300-0-0
	(provided plans are submitted to the Secretary N.C.C.)	
ORIYA	: For a Director and subsidy for classes	300-0-0
	(To be used to the best possible advantage. N.C.C. Secretary to be informed of plans).	
PUNJABI	: For Teacher-demonstrator, travel of organizer and office expenses.	
	(Division to be made by the Punjab Literacy Committee) ...	600-0-0
SANTHALI	: For a Santhal Worker among Santhal Churches in Bengal and Santhal areas and other expenses (Miss Pierce to consult with Mr. Berg. American Baptist Mission to pay Rs.120/- for travel expenses.)	300-0-0
TAMIL	: 1. Literacy Worker @ Rs.40 p.m. $\frac{1}{2}$ Rs.240	
	2. Follow up literature Primer of St. John. ...	117
TELUGU	: 1. Adult Literacy Certificates, 10,000 copies. ...	Rs. 50
	2. Proverb posters, 1000 sets of 4 each. ...	125
	3. Subsidy for conferences, travel, etc. (the needs of the South Andhra area being specially cared for) ...	425
	TOTAL. ...	3832-0-0

N.B. Unless otherwise stipulated, Grants for Adult Literacy Work can be drawn only when the N.C.C. Secretary is assured that an equal sum of money had been raised locally for missions and churches.

IX. Postal Registration:

RESOLVED

To request Miss L. Austin to confer with the postal authorities in Bombay, and with Dr. Bhagwat in particular, regarding securing concession postal rates for news-papers for new literates.

X. Andhra Christian Council Director for 1941-42:

In view of the present uncertain conditions and scarcity of funds from abroad for adult literacy, the Committee could not promise in advance a grant of Rs.750/- towards the support of the Adult Literacy Director of the A.C.C. for 1941-42. If more funds were available and if the A.C.C. Literacy Committee recommended the continuation of the appointment, the request would be carefully considered. Beyond this, the Committee would not at present commit itself.

XI. The meeting closed with prayer.

R.B. Manikam.
(Chairman).

CHOTANAGPUR CONVENTION COMMITTEE.

The Chotanagpur Convention Committee tried to gather informations how the Churches fared during 1939 - 1940 and although the Convention Committee could not give any particular guidance it is gratifying to note that the Churches of their own accord did their best. Mr. Dayal reported that Dharmelas were held by his Church in Murhu, Chaibassa and Ranchi areas with considerable success.

Mr. Crowe reported that the usual Bazar preachings were carried on by him and his workers regularly and with increasing enthusiasm.

The President of the G. E. L. Church reported that the Dharm-melas were conducted in many centres and the Mahasabha of the Gossner Church has unanimously decided to hold Sakshi Hafta every year. On certain occasions men and women ~~xxx~~ from all the Missions and Churches here voluntarily joined and carried on some campaigns. In Kuru and Lohardaga areas Lanter slides also accompanied. The zeal for Conventions and Sakshi Hafta is reported to be increasing inspite of great resistance offered by the Hindu Mission.

The Chota Nagpur Convention Committee has decided to observe Sakshi Hafta this year from the 30th March to 6th April. The Committee strongly desires to separate the Convention from the Sakshi Hafta and it is considered that they will be more effective if they are kept separate. It is ~~considered~~ therefore proposed to hold the Convention towards the end of the year. The Committee is seriously contemplating to follow the lines suggested by Central India and wants to introduce individual spontaneous witnessing throughout the year. The Committee also proposes that Conventions be held at different centres, all Churches jointly and that the Convention Committee

Committee be authorised to arrange for such Conventions in the interior in consultation with the local authorities.

During the year, one Mr. K. P. Tewary came to Ranchi and went on preaching tours with the local Christians, Lutherans and Anglicans combined. Large number of Gospel pieces were sold.

The doors look open and the soldiers of Christ are marching on, conquering and still to conquer Chota Nagpur for Christ.

NATIONAL CHRISTIAN COUNCIL OF INDIA³
BURMA AND CEYLON.

December 28, 1939 to January 2, 1940

The Eighth Triennial Meeting of the National Christian Council of India, Burma and Ceylon was held in Nagpur from December 28, 1939 to January 2, 1940. Nagpur is a place which has much to attract the minds of everybody. It is in the centre of this vast land of India, Capital of Chritendem in India, next door neighbour of the Great Indian ~~xx~~ leader Mahatma Gandhi who lives only ~~49~~ ⁴⁹ miles west in Wardha. You go from Ranchi to Chakradharpur 72 miles by Bus right through the thick forests turning ~~xxx~~ curves after curves, going up the hill and ~~down~~ then you go from Chakradharpur to Nagpur 509 miles west where you have Bombay to your west, Calcutta to your east, Madras to your ~~right~~ south and Delhi to your north, you ~~right~~ are right in the heart of your motherland.

Burma and Ceylon

Here were gathered together ~~xx~~ representatives from the whole of Protestant India, ~~xx~~ The Council met this time under the revised constitution which provides for delegates from Churches and Missions in addition to those elected by the Provincial Councils. It was reported that the Council was practically double the size of the last Meeting. In addition to the 37 elected by the Provincial Councils there were some 17 co-opted members, 21 appointed by the Churches and 23 appointed by Missions. It was beautiful scene in the large Hall of the St. Ursula High School, men of distinction seated in Semi-circles with the loved and respected Bishop of Dornakal in the front presiding over the meetings, the three Secretaries, the Asst. Secretary and the recording Secretaries to his right and left leading in discussions and recording the findings and the resolutions. The enlargement of the Council no doubt has added to the value and the inspiration of the gathering. There was a common table (for meals). The hostesses were careful to see that everybody had his full share, not only of the meals served at the table but also of the fellowship which prevailed at the meetings and at worship.

I. Brief Report on the Tambaram Conference :-

The following are a few of the alarming statements which I picked up from the various reports given on the Tambaram Conference.

Rev. J. Z. Hodge " Follow up work is going on. The delegates have become ambassadors and have made the message of Tambaram their central theme. Dr. Manikam, ^{Dr. P. T. Niles}, and ~~Sincere~~ ^{other} went to the Western countries as ambassadors. ~~5-774~~ ⁶⁻⁷⁷⁴ copies of official report of Tambaram have been distributed. Translations are being made in many languages. All the provincial Councils are co-operating with their literature Committees.

~~told that he~~
Dr. Manikam found in Tambaram a clear exhibition of the Ecumenical character of the Church of Christ all over the world. In Tambaram was emphasised not only 'work together' but 'worship together'. On the X'mas night there was an experience of the whole world, as it were, bowed down before the New Born Babe of Bethlehem worshipping Him together, even the Chinese and Japanese. Here they experienced, all X'tians of the World have One Common Faith and the one Common Lord. With reference to the World Mission of the Church as to the unfinished task of the Church he said " It is a tremendous Challenge - a Call to Evangelism. The element of corporate witness and voluntary Evangelism - these are clear needs of the day. The older Churches and the younger ones are partners in the whole task. Tambaram has shown that the younger Churches have remarkably contributed and they can contribute.

Mr. C. J. Lucas spoke on the Church, its nature and function and pointed out that Tambaram's message in this connection is that there is great need of emphasising faith in the Church, emphasising faith in the One Holy Catholic Church. It is also essential that India should be reorganised to improve the ~~g~~ing of training. ~~Wex~~ Well-trained and consecrated ministry should be secured.

Mr. G. H. Singh :- "The unifying factor in Tambaram was no doubt Christ. I felt the Church after all is one even with all the differences. It is up to us to set aside all these differences."

Concluding these reports the President said "Tambaram dealt with the living problems and the practical issues of the Church for its guidance - for the guidance of the Church and the Missions. It was a gathering of the practical men and women. How to be effective Mission and Church, this was the question.

II. The Situation Created by the War.

"It is significant that the Council gave first place to the immediate problems of the War-Time Situation. The position of German Missionaries in India and their finances demanded consideration. Our hearts were moved as we were told of the difficulties of our German Missionary ~~ys~~ bretheren. Here the N. C. C. justified its existence by doing a most valuable work which no single Church or Mission could possibly have done. Dr. J. Z. Hodge had been able to get into immediate touch with Government on behalf of the whole Church in India and deal with the many problems and difficulties that had arisen, and most successfully. The Government of India was only too glad to have such an expert adviser and to act in close consultation with the N. C. C. in dealing with all matters affecting mission work of enemy subjects. Many interned missionaries have been released and in this connection it should be emphasised that the Government of India have, in no way whatsoever, required any disavowal of the German Government in the pledge that has to be given. Arrangements have been made by the help of other missionary Societies to carry on practically all the work of German Missions and we were thankful that the war had enabled India to show such a fine exhibition of the Ecumenical Spirit. This naturally involves financial problems, and an appeal has to be made for financial aid which it is hoped ~~will~~ will be responded to especially by the Home Boards of the Lutheran Missions in neutral countries". (says the Superintending Methodist Chaplain in India.)

The following is the action taken by the N. C. C. on this subject :-

THE WAR AND MISSIONSI. German Mission

Mr. Hodge made a statement regarding the effect of the War on German Missions and missionaries (See Appendix).

Dr. Ströck made a statement regarding the help which the Lutheran Federation had been able to give to the German Missions and he laid before the Council an estimate of the contributions that were necessary to make it possible for these Missions to carry on their work. (See Appendix). Dr. Ströck stated that a total sum of not less than \$ 42,000 (about Rs. 1,30,000) would be required during the current year to carry on the work of the Missions concerned with any degree of efficiency especially in view of the fact that no support can be secured from Germany even for the German Missionaries and their families.

1. The Council RESOLVED to express its deep sympathy with the German missionaries, their Indian workers and their Christian communities in the great difficulties in which the War has inevitably involved them.

2. The Council RESOLVED to convey its cordial thanks to Mr. Hodge for the very able and tactful manner in which he has carried on negotiations with the Government of India in regard to German Missions and missionaries, and to ~~to~~ express ~~its~~ appreciation of the sympathetic way in which Government is dealing with this delicate problem and the concern which it is showing for the maintenance of the work.

3. The Council RESOLVED to express its high appreciation of the generous help which the Lutheran World Convention, and the Lutheran Federation, with the Churches and Missions affiliated to it, have so far been able to give; also to express its conviction that without continued help it will be impossible for the work of the Schleswig-Holstein Mission, the Gossner Church and the Leipzig Mission to be maintained. The Council expressed the earnest hope that even in these difficult times these bodies may be able to continue to give and to increase this help.

4. The Council RESOLVED to lay the whole position of these Missions before the I.M.C. and to request it to do everything possible to help to maintain the work of these Missions during the period of the War.

5. The Council RESOLVED to commend the German Missions to the generous support of Churches and Missions and the Christian public in India, and to authorise the Secretaries to issue an appeal and to receive and transmit contributions.

6. The Council RESOLVED to record its satisfaction that the Board of the Basel Mission hopes to carry on the work of the Mission without outside help should no new emergency arise.

II. British Missions*Societies*

Representatives of various British Missionary societies spoke on the effect of the War on their Missions, and from their statement it appeared that all British Missions were passing through a serious financial crisis or were likely to do so in the course of the coming year.

The Council RESOLVED that a brief statement setting forth the grave crisis through which the British Missions in India are now passing should be prepared and transmitted to the Home Boards of these Missions for the information of their constituencies. The following Committee were appointed to draft this statement :

Rev. J.Z.Hodge (Convener), Bishop S.K.Tarafdar, Dr. J.McKenzie, Rev. J.S.M.Hooper and Dr. R.B.Manikam.

III. General

The Council RESOLVED that in view of the present uncertainty the War Emergency Committee be continued, the Executive be asked to review the whole situation at its next meeting and take whatever action may be necessary.

5.

The other matters which were considered in the business meetings were :-

- III. Position of Indians in South Africa.
- IV. The Church and Evangelism.
- V. Plans for the Promotion of Closer co-operation.

P. T. O.

~~VIxxxxTheIndigenomxxMinistryxxofxxthexChurch.~~
~~VIIxxxxTheInnerxLifexxofxxthexChurchx~~

- VI. The Indigenous Ministry of the Church.
- VII. The Witness of the Church in relation to the non-Christian Religions.
- VIII. The Inner Life of the Church.
- IX. Provincial Councils and Regional Conferences :
Their work and future.

In the course of giving a brief report of all the Provincial Christian Councils Rev. J. Z. Hodge remarked about Bihar Christian Council as the one ideal Council. Meetings here are like a family gathering always insisting upon waiting upon God. This Council sets apart one day for Holy Communion and Devotion.

- XI The Adult Literacy Campaign*
- X. An adequate Programme for Christian Literature.
 - XII. Report of the Central Board of Christian Higher Education.
 - XIII. The Church and the Changing Social. Economic and Political Order.
 - XIV. The Faith by which the Church lives.
 - XV. Finances of the Council.
 - XVI. Matters affecting the Secretariat.
 - XVII. Disposal of Church and Mission Property.
 - XVIII. Reports on (a) Amendment of the Christian Marriage Act.
(b) Indian Literature fund.
(c) Medical matters.
(d) Directory of Christian Mission & Churches.
(e) N. C. C. Review.
 - XIX. Report of Nomination Committee.

"The Church and Evangelism : The Rev. F. Whittaker had a great story to tell. There was unanimous and unqualified appreciation of the work of Mr. Whittaker in conducting surveys in different parts of India and in giving advice and inspiration in the work of evangelism. Many hopes were expressed that Mr. Whittaker might be able to continue this work for another three years. The Kingdom goes forward. And more and more it spreads and grows through witness-bearing. The words and the lives of the converted are winning souls. Is the Church ready for what it ~~is~~ has prayed and prepared for? It must be ready, and also prepared to deal with and care for inquirers; and most important of all, it must however much sacrifice it may involve, co-operate that there may be no overlapping, no competition and no waste of man power, but a pooling of all resources and a strengthening and enheartening of all workers. And this co-operation must not only be between denominations but between all European, Anglo Indian and Indian congregations. The Church is One, and the whole Church must see the vision, seize the opportunity and move forward. "

"The Christian Ministry. One must speak of the admirable and efficient way in which Dr. R. B. Manikam, Secretary of the N. C. C., presented this report and those of other subjects that were his special care. One felt that these subjects were in the hands of a master. The Council rightly felt that in the calling and training of the ministry there is really the key to the whole situation. An All India Theological Conference had been held at Nagpur on Dec. 5 and 6 and its recommendations were largely adopted by the Council. We need an adequate ministry which must first of all be definitely and obviously called by God to this great ~~task~~ work and then be provided with facilities for a complete training. It was strongly felt that training should be in vernacular, and hopes were expressed that our aim should be to have one united vernacular theological institution in every vernacular area with perhaps two or three others like Serampore, Bangalore and Jubbulpore that could give advanced course to selected students in English. "

"Church Union. It is significant of the way in which times have changed that the Council should feel free and anxious to consider on Sunday afternoon, as a vital and urgent problem of the Church, the question of Church Union, and after hearing reports from North and South, and many expressions of the universal desire of the Indian Church, devote itself to prayer that He through whom alone this is possible, may make His Church one. "

"Christian Giving: By general consent the high point of the Council was the informing, convincing and inspiring address by the Bishop of Dornakal on Christian Giving. The facts which were put before us are ~~the~~ in the little book on this subject which has been written by the Bishop and which I advise all to buy and read or at least borrow from me my copy for a few days and return back faithfully. They are as humiliating as incontrovertible. India, actually and proportionately, as compared with the Christian Church in almost all other parts of the world, is at the very bottom in the matter of Christian Giving. It will be sufficient to say that after this address on Money, the Council felt it would be sacrilege to deal with any other business and so it devoted ~~to~~ itself to prayer. "

"Devotions. Half an hour in the middle of each day's morning session the Council members were led by the Rev. A. Marcus Ward of the Bangalore Theological College, and few will forget his able and inspiring utterances. In this, most specially, as in many other arrangements of the Council, there was manifest the guidance and direction of God. And would that space permitted one to do justice to the very fine and inspiring address given to us by our Vice-President, the Rev. Dr. McKenzie, on "The Faith by which the Church Lives".

Each days proceedings began and ended with Family Worship, a Devotional period was observed each day from 10.30 to 11 a.m. On Sunday the 31st December 1939 Communion Services were held one in the Anglican and the other in the Methodist form. ~~In~~ I and a number of other Lutherans Communed in the Anglican form which was conducted by the Metropolitan.

On Friday the 29th after Dinner according to an invitation by Dr. R. B. Manikam all the 13 Lutheran delegates assembled together in Dr. Manikam's bungalow for a Prayer Meeting. It gave us a great joy to find in Dr. Manikam a true Lutheran. It is a wonderful opportunity for the Lutheran Church to contribute all that is best in her to the Church in India, specially through Dr. Manikam.

26 Feb. 1941.

S. P. G. Mission
Ranchi,
B. N. R.

Dear Mr Lige.

Please excuse me from the meeting to-morrow.
Your letter of the 24th was the first intimation I had
that I was on the Committee as I have not been
asked to any meeting since I returned from England
early in 1939.

As far as I know there is nothing to report.

Yours sincerely,

A. Florence Greene.

BIHAR CHRISTIAN COUNCIL

Bye Laws Governing Procedure and Debate

I. COMMITTEES.

1. Standing Committees - The Council shall, at its ordinary meeting, in addition to the Executive Committee, appoint the following standing committees:- Education and Social Hygiene, Temperance and Social Questions, Hindi Literature, Christian Conventions. This list may be modified by the Council at any time.
2. Composition of Committees - The committees noted in Bye Law 1 shall, with the exception of the Executive Committee, be composed as the Council shall determine from time to time. Care will be taken to ensure that all areas and important interests are represented.
3. Special Committees - The Council or the Executive Committee shall at any time for any specific purpose appoint ad hoc committees.
4. Quorum - At any meeting of the Executive Committee, six members shall form a quorum. At meetings of other standing committees, one third of the numbers of any committee shall form a quorum.
5. Qualification for Membership of Committees - Only members of Council shall be eligible for appointment on the Executive Committee. Of other standing and special committees, at least one half of the total numbers of each committee shall be appointed from the members of Council.
6. Conveners of Committees - Only members of Council shall be eligible for appointment as conveners of committees.
7. Members of Committees who are not Members of Council - Members of committees who are not members of Council may attend meetings of the Council without vote and may speak with the permission of the Chair.
8. Committees' Powers of Co-option - All standing committees, with the exception of the Executive Committee, and all special committees shall have the power to co-opt a number of persons equal to one third of the members appointed by the Council. The Executive Committee shall not co-opt members except to fill vacancies as provided in the Constitution 4 (3).
9. Functions of Committees - The standing committees shall deal with their own subjects in accordance with the instructions of the Council. They shall report to each ordinary meeting of the Council, and during alternate years, should the Council not meet, to the Executive Committee.
10. Corresponding Secretaries - For the following, and any other, subjects not dealt with by the standing committees, the Council shall, at its ordinary meeting, appoint corresponding secretaries for Evangelism, Rural Matters, Medical Work.

11. Functions of Corresponding Secretaries - The Secretary of the Council shall consult corresponding secretaries on all matters relating to their subjects. Correspondence with constituent bodies of the Council on all matters relating to such subjects shall be carried on by the respective corresponding secretaries who shall report to the Council at its ordinary meeting, or to the Executive Committee at other times, as required.

12. Advisory Committees for Corresponding Secretaries - To assist the corresponding secretaries, an Advisory Committee of not more than three additional members may be appointed for each subject. Such committees will not function as ordinary standing committees, but the advisory members will act as regional correspondents.

13. Relation to Council of Corresponding Secretaries who are not Council Members - If any of the corresponding secretaries be not members of Council, they shall have the right of attending that Council meeting at which their report is being presented but shall not vote on any subject, and travelling expenses will not be met.

14. Vacancies on Committees, etcetera - Vacancies on committees among members appointed by the Council, or among representatives or delegates of the Council to other bodies, arising between ordinary meetings of the Council shall be filled by the Executive Committee, if necessary by correspondence.

15. Correspondence Files - The Secretary and Treasurer, conveners of committees, and others who carry on correspondence on behalf of the Council, shall maintain files of all such correspondence and shall hand over their files to their successors at the expiry of their term of office.

II. TENURE of OFFICE, MEMBERSHIP, etcetera.

16. Tenure of Office of Committees - All standing committees appointed by the Council shall hold office from the end of one ordinary meeting of the Council until the end of the next such meeting.

17. Tenure of Membership of Representatives - Representative members appointed by constituent bodies of the Council shall retain membership from the beginning of one ordinary meeting of the Council to the day before the next ordinary meeting.

18. Vacancies in Membership - Vacancies occurring between one ordinary meeting of the Council and the next shall be filled by the constituent bodies for elected representatives and by the Executive Committee for co-opted members.

19. Tenure of Membership and Office of Co-opted Members and Officers. - Co-opted members of the Council and all officers and conveners of committees appointed by the Council shall hold membership or office from the time of appointment till the end of the next ordinary meeting of the Council.

20. Notification of Appointment of Representatives - The appointment of representatives by constituent bodies shall be communicated to the Secretary of the Council at least two months before the date of the ordinary meeting of the Council.

21. Representatives leaving the Province - Membership of the Council and incumbency in office shall cease when the member or officer permanently leaves the province, or is likely to be absent for such a time that he will be unable to fulfil his duties effectively.

22. Resignation of Office - Any officer of the Council or convener of a committee vacating office between ordinary meetings of the Council shall, when possible, send timely notice to the Secretary of the Council, and the Executive Committee shall appoint a successor till the next ordinary meeting of the Council. If necessary, such appointment may be made by correspondence.

III. COUNCIL DELEGATES to the NATIONAL CHRISTIAN COUNCIL.

23. Council Delegates to the National Christian Council - The representatives of the Council on the N.C.C. shall, according to the constitution for the time being of the N.C.C., be three, of whom at least two shall be Indians.

24. Tenure of Representation on the N.C.C. - Representatives of the Council on the N.C.C. shall be elected for a period of four years, i.e. for two ordinary meetings of the N.C.C.

25. Method of Election - Election of such representatives shall be biennial, at one election two representatives being chosen, at the ~~the~~ next one representative.

IV. NOMINATIONS COMMITTEE.

26. Appointment of Nominations Committee - The Council shall appoint at its first session a Nominations Committee of not more than seven members of whom the President and Secretary for the time being of the Council shall be ex officio members.

27. Function of the Nominations Committee - The Nominations Committee shall present at a later session of the Council nominations for the election of Council officers, co-opted members of Council, committee members and conveners, representatives on other bodies, and all other appointments made by the Council.

28. Method of Council Appointments - The report of the Nominations Committee shall be put to the Council for its acceptance. If further nominations are made on the floor of the house, votes shall be taken by ballot. Should the report contain alternative recommendations, the Council shall decide upon such questions first. Finally, the report as amended by the Council shall be put to the vote.

V. FINANCIAL MATTERS.

29. Functions of the Executive Committee in Relation to Finance - The Executive Committee shall be the authority in all matters of finance in the intervals between meetings of the Council, and during such times, any scheme involving new expenditure or application to the constituent bodies of the Council for money shall be undertaken only after the approval of the Executive Committee has been given.

30. Travelling Allowances - (a) Members eligible for such - The Treasurer of the Council shall, if requested, pay travelling expenses in the following circumstances:-

- (1) To co-opted members of the Council attending Council meetings.
- (2) To Executive Committee members attending meetings of that committee.
- (3) To members of any committee specially summoned by the instruction of the Council or the Executive Committee.
- (4) To Council representatives on other bodies attending regular meetings of such bodies.
- (5) To any officer or member of Council travelling on Council business on the instructions of the Council or the Executive Committee.

31. (b) Travelling rates payable - Travelling expenses shall be paid at the following rates, by the cheapest route:-

(1) By Rail - Intermediate Class Return fare by Mail Train, plus the actual cost of conveyance to and from the station.

(2) By Road - Up to a maximum of Rs. 3 per mile. Fares will only be paid at road rates where no rail or rail-cum-bus communication exists, or where travelling by rail would be more expensive. If members travel by their own cars where rail-cum-bus communication exists, travelling allowances shall be paid at rail or rail-cum-bus rates as a maximum.

When reduced fares are available, the travelling expenses will be paid accordingly.

32. (c) Travelling Bills - All requests for payment of travelling expenses must reach the Treasurer within one month of the date on which the expenses have been incurred.

33. Audit of Council Accounts - The Council, or the Executive Committee, shall appoint an auditor once a year to audit all accounts kept in the name of the Council.

34. Annual Statement of Accounts and Budget - The Treasurer of the Council shall present at the ordinary meeting of the Council, or, in alternate years, of the Executive Committee, a statement of accounts audited up to the end of the year. He shall also indicate the up-to-date financial position of the Council, and present a budget for the ensuing year.

VI. RULES of PROCEDURE and DEBATE for COUNCIL MEETINGS.

35. Ordinary Meetings of Council - Ordinary meetings of the Council shall be held every second year at such time and place as the Executive Committee may appoint.

36. Notice of Meeting - Notice of every such meeting shall be given by the Secretary to every member of the Council not less than two months before the date appointed for the commencement of the meeting.

37. Notice of Business - The Secretary shall send to every member of the Council notice of all business to be transacted at the meeting of the Council not less than fifteen days before the date fixed for such meeting.

38. Visitors - With the permission of the Chairman, visitors may be allowed to attend such meeting, but without the consent of the Council at the request of the Chairman they shall not take part in discussion. They shall in no case have the right of voting.

39. Chairman - The President of the Council shall take the chair at any meeting of the Council or the Executive Committee. In his absence, the Vice-President of the Council shall act. In the absence of both the President and Vice-President of the Council, the members present shall proceed to the election of a chairman for the meeting.

Relation of Chairman to Members taking part in Debate

40. All members shall be seated while the Chairman is standing.

41. Any member wishing to speak shall address the Chair and shall do so standing.

42. A member recognised by the Chair shall be entitled to be heard without interruption unless a point of order is raised.

43. Order of Business - Unless otherwise determined, all matters shall be taken up for consideration in the order in which they appear on the Agenda Paper.

44. Motions and Amendments in Writing - All motions and amendments before the house must be given to the Chairman in writing.

Rules Relating to Speeches

45. Except with the permission of the Chairman, as noted below, no member shall be permitted to speak more than once on any motion under discussion, but the mover of any proposition or amendment thereto shall have the right of reply if the same has been discussed. Should subsequent debate, however, prove a part of any speech to have been obscure or ambiguous, the Chairman may give permission for a brief explanation of such point.

46. Except with the permission of the Chairman, no member proposing a motion or amendment thereto shall speak for more than ten minutes on the same. Other speakers on the same subject shall be limited to five minutes.

Rules Relating to Amendments

47. Amendments to a motion, provided they deal directly with the subject

under discussion, may be proposed, but no amendment to an amendment under consideration shall be in order.

48. Amendments shall be put to vote in the order in which they are moved.

49. In the event of an amendment being carried, all other amendments, together with the original motion, shall fall to the ground, and the amendment so carried shall be submitted to the meeting as a substantive motion. Further amendments may then be proposed and dealt with as above.

50. Any motion or amendment not duly seconded shall fall to the ground and no discussion shall be permitted.

51. A motion or amendment which has been duly seconded shall not be withdrawn without leave.

52. Proceeding to Next Business - A motion "That the Council now proceed to the next business" may be moved just previous to the Chairman's putting any matter to the vote. If seconded, this motion shall at once be put to the vote and, if carried, the subject under discussion shall be deemed to have been dropped.

53. Adjournment of Debate - It shall be competent for any member to move that a debate be adjourned and, if this motion is carried, the debate may be resumed at the next session, unless the Council orders otherwise.

54. Resolution of Council into Committee - Except during the course of a speech, the Council may at any time, if decided upon by a vote of two thirds of its numbers present, resolve itself into committee. No discussion shall be permitted before putting the duly seconded motion to the vote. The Chairman of the Council shall be Chairman of Committee. When, in the judgment of the Chairman, the matter has been sufficiently discussed, the Council shall resume its sitting and the question shall forthwith be put to the vote.

55. Poll of Voting - It shall be competent to any member to demand a poll on the voting, and when such demand is made the Chairman shall forthwith appoint two tellers to count the votes.

56. Chairman's Casting Vote - On any question, the Chairman shall have a casting as well as a deliberative vote.

57. Other Questions of Procedure and Debate - Any question of Rules of Procedure or Debate not determined by these Bye-Laws shall be determined by the Chairman as it arises.

58. Amendment of Bye Laws - These Bye Laws may be amended at any ordinary meeting of the Council by a vote of two thirds of the members present.

BIHAR CHRISTIAN COUNCIL.

Programme of the Seventeenth Meeting of the Council to be held at Chayton's Hotel, Ranchi, March 4th to 6th, 1941.

President :- The Rt. Rev. G.L.N. Hall.

March 4th (Tuesday).

1-30 P.M. Meeting of the Executive Committee, to be followed by a meeting of the Executive Committee with representatives of affiliated bodies to consider the situation created by the war.

Meetings of Council Committees as called by convener.

5-30 P.M. First session of the Council.

Devotional Period : Preliminaries.
President's address : Secretary's report.
Minutes of Executive Committee: Report on Evangelism.

March 5th (Wednesday).

8-30 A.M. Reading of Minutes : Discussion.

"The Observance of Christian Festivals".
Report of Literature Committee & Tract Society.

9-45 Devotional Period - The Ven Archdeacon E.F. Synge..

10-15 Report of Education Committee & Adult Literacy Committee.

2-00 P.M. Report of N.C.C. Biennial Meeting.

Discussion - The Conscience Clause in Education.
Report of the Temperance and Social Questions Committee.

5-30 P.M. Matters referred to the Council by the N.C.C.
Report on progress of Church Union in India.

6-15 Devotional period - The Ven. Archdeacon E.F. Synge.

6-45 Report on Rural Matters : Medical Report.

March 6th (Thursday).

6-45 A.M. Holy Communion in St. Paul's Cathedral.

9-00 Reading of Minutes : Report Nominations Committee.
Report of Shahabad Survey : Treasurer's Report.
Approval of Constitution and Byelaws.
Other business if any.

10:30 P.M.

NOTE :- Rev. J. Z. Hodge, Secretary of the N.C.C. will be present and will speak in the council on "The Church and the Present Crisis."

Note :- Re. accomodation for members and visitors to the Council.

Those who require accomodation in Indian style should write to Rev. J. Dayal, S.P.G. Mission, Ranchi, or directly to the Manager, Shanti Nibas Hotel, Main Road, Ranchi. Charges from Re. 1/- to --- Rs. 2/12/- per day. Miss K. Creey, S.P.G. Mission, Ranchi will arrange accomodation at Clayton's Hotel, (European Style). Charges - In single room Rs. 6/8/- per day - in double rooms Rs. 5/-.

People may write directly to the Manager, Clayton's Hotel, Ranchi.

P.O. Nawa Bhandaria,
Palamau.

R.P. Pryce.
Secretary.

Mr Massey

Shahabad survey of Peet 92-00

Def 22-14-0
114-14-0

B.M.S

Shahabad area is finished

up to Rs 50/- + all the three — Sanchined.
one & above and that was sanchined.

Co-op — Mr Sodey — for the making his PA
sanchined.

1939 Green

10:00:01

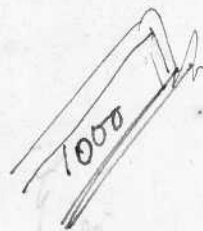
22. 3. 41

Refresh - on Parcha
Sitawali.

all, 11.
A.S.C.
2-2.
25.

Programme: — all meet. Place
30th. — 2 P.M. — Luth. Church.

1. Mr. Crowe } I
Bittam. }
" Davies } II
A. Kypis }
" John Paul } III
Jm. Para }
Rev. H. Kypis } V
" M. Hoso }
" J. Dayal } IV
Shyama }
A. Kypis }



1. ~~Sirautol~~
2. ~~Totitoh~~
18, 19, 20 13. Chutia — 4 Centre. } 5. Monday
4. Samlong — } S.P.G. Church
5. Harum —
6. Kadun — Harum } 5. Tuesday
Kadun } Luth. Church
7. Dibidih. — J.D. Angora 3)
27 — 8. Ghagloa — Hundun — Dibidih — 5. Wednesday
Luth.
9. Karamtol — 2 Morbadri } 5. Thursday
Chiramundi } S.P.G.
10. Hatma —
Tritol, Karbala } Friday
11. Jhiva } Luth.
12. Paranki Raulhi }
21, 22, 23 - 13. Soranda — Saturday
14. Bantetol } Luth.
25. - 15. Hundun
16. Arakaram
17. Jani Hotwar

N.B. Those willing to give witness assemble
at the time & place shown above.

24. Karbala —

25-26. Morabadi

28-30 Argona

Convention

Time & Place of Meeting	Place to
Con't of 1st Conference	Visitors
Opening Service	at 10:00 AM
	2 P. M. Anti. Church.

Rate
per

Sunday

Sater

Send any —

Thanks giving Service
S.P. Cathedral

To,

The Secretary,
Ranchi Parish Council,
S. P. G. Mission, Ranchi.

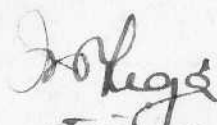
Ranchi.

The 25th March, 1941.

Dear Sir,

Having heard from Mr. K. P. Tewary that he cannot be here with us during the Shakshi Hafta the Committee had to drop the item assigned to him.

Yours sincerely,


Convener.

To,

The Secretary,
Ranchi Parish Council,
S. P. G. Mission, Ranchi.

Dated Ranchi, the 18th March, 1941.

Dear Sir,

At the meeting of the Chotanagpur Committee on Christian Conventions and Evangelistic Efforts when Pandit K. P. Tewary was also present your letter of 12.3.1941 was placed for consideration.

After very careful and prayerful consideration the Committee decided that,

(1) As Mr. Crowe has just begun giving the Message to be continued in a series of 3 more meetings, the present arrangement regarding the Monday and Friday Preparatory Meetings stand as they are.

(2) That as the Committee from the very beginning felt the desire to have the company of brother Tewary during the Shakshi Hafta and seeing now that he is here, with great pleasure invites him to join us in the Shakshi Hafta activities. The Committee has decided to hold one combined Devotional Meeting every day from the 30th March to the 5th April and has requested brother Tewary to lead these seven devotional meetings.

Yours sincerely,


Convener.

CHOTANAGPUR CONVENTION COMMITTEE.

The Chotanagpur Convention Committee tried to gather informations how the Churches fared during 1939 - 1940 and although the Convention Committee could not give any particular guidance it is gratifying to note that the Churches of their own accord did their best. Mr. Dayal reported that Dharmelas were held by his Church in Murhu, Chaibassa and Ranchi areas with considerable success.

Mr. Crowe reported that the usual Bazar preachings were carried on by him and his workers regularly and with increasing enthusiasm.

The President of the G. E. L. Church reported that the Dharm-melas were conducted in many centres and the Mahasabha of the Gossner Church has unanimously decided to hold Sakshi Hafta every year. On certain occasions men and women ~~xxx~~ from all the Missions and Churches here voluntarily joined and carried on some campaigns. In Kuru and Lohardaga areas Lanter slides also accompanied. The zeal for Conventions and Sakshi Hafta is reported to be increasing inspite of great resistance offered by the Hindu Mission.

The Chota Nagpur Convention Committee has decided to observe Sakshi Hafta this year from the 30th March to 6th April. The Committee strongly desires to separate the Convention from the Sakshi Hafta and it is considered that they will be more effective if they are kept separate. It is ~~considered~~ therefore proposed to hold the Convention towards the end of the year. The Committee is seriously contemplating to follow the lines suggested by Central India and wants to introduce individual spontaneous witnessing throughout the year. The Committee also proposes that Conventions be held at different centres, all Churches jointly and that the Convention Committee

Committee be authorised to arrange for such Conventions in the interior in consultation with the local authorities.

During the year, one Mr. K. P. Tewary came to Ranchi and went on preaching tours with the local Christians, Lutherans and Anglicans combined. Large number of Gospel pieces were sold.

The doors look open and the soldiers of Christ are marching on, conquering and still to conquer Chota Nagpur for Christ.

Bihar Christian Council.

Treasurer's Account.

6th March, 1939 to 4th March, 1941.

No.	Particulars	Rs.	As.	P.
1.	Bal. in Hand 6/3/39.	36-	6-0.	
2.	Affiliation Fees	1410-	0-0.	
3.	Personal Contribution	9-	0-0.	
4.	Miscellaneous Receipts	17-	4-0.	
<hr/> Total		1472-	10-0.	

No.	Particulars	Rs.	As.	P.
1.	Secretary's Account	411-	10-6.	
2.	Treasurer's Account.	28-	0-0.	
3.	Executive Committees	206-	5-0.	
4.	Other Com. and N. C. C.	461-	9-0.	
5.	Miscellaneous Expenses	25-	4-0.	
6.	Cr. Bal. for 1941.	339-	13-0.	
<hr/> Total		1472-	10-0.	

Budget for 1941.

Expected Income:-

No.	Particulars	Rs.	As.	P.
1.	Cr. Bal. for 1941.	339-	10-0.	
2.	Affiliation fees	480-	0-0.	
3.	Personal Contributions	5-	0-0.	
4.	Miscellaneous Receipts	0-	6-0.	
<hr/> Total		825-	0-0.	

Expected Expenditures:-

No.	Particulars	Rs.	As.	P.
1.	Secretary's Account.	200-	0-0.	
2.	Treasurer's Account.	25-	0-0.	
3.	Executive Committee	100-	0-0.	
4.	Other Committees & N.C.C	250-	0-0.	
5.	Miscellaneous Expenses	25-	0-0.	
6.	Cr. Bal. for 1942.	225-	0-0.	
<hr/> Total		825-	0-0.	

G. M. Massey,
Treasurer, Bihar Christian Council.

604/41/F- 42.

13th Mar. 1.

To,

The Secretary,
Parish Council,
S. P. G. Mission,
Ranchi.

Dear Sir,

I am in receipt of your letter dated the 12th March, 1941. I appreciate your actions and I assure you that your application will receive sympathetic and due considerations by the Chotanagpur Convention Committee on Tuesday the 13th inst. Kindly wait till then and join us on Friday the 14th in the Preparatory services in the Lutheran Church and on Monday the 17th inst in the Anglican Church, both days at 6 p. m. to be conducted by Mr. Crowe.

Yours sincerely,


Convener,

Chotanagpur Convention Committee.

The Chotanagpur Convention Committee.

The Ranchi Anglican Parish Council requests the Chotanagpur Convention Committee to so arrange that Pandit Tewarijee may also be able to lead the convention meetings to be held on Mondays and also on Fridays if the Gossner Parish also require this.

This Council further informs the Convention Committee that the Council had already decided to arrange for a convention with Tewarijee as leader, but as the Convention Committee has since arranged a joint convention the Parish accepts it, but urges this slight readjustment amongst leaders and trusts that this may be made possible.

McKhalkho.

Secretary.

Ranchi Parish Council.

12. 3. 41.

officers

Nominations Committee.

President: Mr John

Vice President: ~~Vice P~~ Miss Tuff

Secretary: Mr Royce

Treasurer: Massey

Co-opted Members

Batch leaders

Tewary

Crowe

Rev Dayal

Dev's

Sharan B.

John

Pritham "

Abraham "

L.P. Teachers

Rev. Abraham

Rev. Kufi

B. Ban

Mr. Tien

" Jaymarik

" Mandasthing

Rev. Eblea.

Men to give
their names

LITERACY NOW

February 3, 1942.

SHOES: The purpose of this sheet is to enable you to stand semi-occasionally in my shoes (which are seven-league boots for literacy!) and to view those literacy items to which the N.C.C. has access.

NEWS: being chiefly what I have seen in the past six months.

Under the Bihar Christian Council and with the aid of Government officials a ten-day course on Adult Education was held in Ranchi in September, for the purpose of training supervisors. 25 were estimated, 50 applied, 32 were accommodated. Of these 6 were from the Rural Development Department and the others representatives of Christian bodies. Courses in Literacy were linked with consideration of rural life as a whole. A Fellowship was formed to conserve the unity and enthusiasm of the group; dues, one letter per month describing progress. - Bihar Government, is, by the way, to-day celebrating the third Anniversary of its Mass Literacy Campaign. For the year ending last March nearly half a million adults were under instruction, and nearly 50% passed the test.

The U.P. Christian Council followed with a union training course at Ghaziabad for representatives of practically every denomination in the Province. In addition to lectures every delegate had daily opportunity for supervised teaching in a village.

The Andhra Desa reports 70,000 literate adults. Most of the Missions have a Literacy Secretary; the Lutheran Church has one full-time literacy supervisor for each Synod; the Joint Committee of the two Christian Councils have an able director in Mr. Sundaram. These arrangements help to account for the really remarkable adult classes I saw in so many villages, men and women who not only could fluently read the Gospel but who pointed with pride to others they had taught. One new reader produced ten newer readers, his own pupils. Evidently Each One Teach One can be done in the Telugu field! In November a Supervisors' Conference was held. Reports poured in: 300 learners, 1200 learners, 500 in classes, 1400 pupils - and having myself examined crowded night schools I could believe every report.

Gujarat can show similar classes in some fields. Here Government does the examining, though the Church also gives recognition of ability to read the Gospel. The star pupil I saw is an elderly widow who for three years was determined to read but could not learn; then the Laubach method and lo in three months she was an independent reader!

The Corporation of Madras, under the Christian Mayor, is beginning a three months' Campaign. Thirty teachers are to teach in fifteen centres, using three languages. Ten days' preliminary training is being given.

The South Indian Adult Education Association has recently opened "The Dr. Laubach Adult Education Training Centre", where it is proposed to run short courses for leaders.

All are rejoicing in India's Literacy jump of from 8% to 12%. Perhaps not all have seen the 1941 Census returns as tentatively given in the Madras Mail:

Total Population.		Literate Persons.		Total Population.		Lit. Persons.	
India:	388,800,000	47,322,700	Provinces	295,827,000	37,016,200		
States:	92,973,000	10,306,500	Madras:	49,342,000	6,420,900		
Bombay:	20,858,000	4,067,800	Bengal:	60,314,000	9,720,400		
U.P. :	55,021,000	4,653,300	Punjab:	28,419,000	3,665,700		
C.P. and)							
Berar.)	16,822,000	1,909,700	Assam:	10,205,000	1,174,300		
Bihar:	36,340,000	3,339,700	Orissa:	8,729,000	948,200		
Baroda:	2,855,000	656,800	Cochin:	1,423,000	504,100		
Hyderabad:	16,184,000	1,111,200	Kashmir:	4,021,000	264,200		
Mysore:	7,329,000	896,400	Travancore:	6,070,000	2,894,400		

Does the Christian literacy of your Province contrast with this?

(See other side)

VIEWS: being widely provocative statements.

The Minutes of one Church Mission Board contain the following paragraph: "Whereas two reports of Adult Literacy Projects revealed the following facts:

"(1) That while in one district 75 adults were made literate during the last year, 556 new adults were added to the rolls, the net result being an increase in the number of illiterate Christians by some seven times the number made literate; the total number of literate adults being 222 against a total number of illiterate Christians of 5,018; and

"(2) That while in another area 135 adults were made literate last year, 750 adults were added to the rolls, and the total number of literates is 775 against 8,850 illiterate Christian adults;

"Therefore be it resolved that although there is cause for rejoicing in the measure of success achieved, the attention of all concerned be drawn to the gravity of the situation and the need for the use of more personnel and funds in the advancement of adult literacy work and resolved, further, that the attention of the Synod be invited to the urgent necessity for mobilizing the talent of the Church toward the building up of the Church through this campaign". Cause not for discouragement but for statemanship and quickened effort. Cause, in fact, for much pondering.

The report of a Conference in Jubbulpore on the School in the Life of the Church says: "Every Christian should be literate - adult education is a field where the Church can do anything it wants to; no institutions are required, classes can be held anywhere, expenditure is limited to a few books and some kerosene. Here, in one of the biggest educational tasks in India, no one can interfere with us."

That too is worth pondering in days like these.

And the Executive Committee of the National Christian Council "With a view to stressing the importance of this Campaign to the whole Christian cause, resolved that the attention of the Churches be directed to ways in which they can promote this movement: (a) by including literacy columns in annual statistics, (b) by arranging for theological students to be trained in literacy methods, (c) by appointing whole-time directors for the campaign, (d) by considering co-operation in literacy work a vital part of pastoral responsibility, (e) by adopting as their policy the making of all adult Christians literate within two years of baptism, thus recognizing that reading the Bible is essential to the full spiritual heritage of Christians".

Please bring this resolution to the attention of your Church, and help to implement it.

CUES: being ideas that might be tried elsewhere.

In a certain Canadian Baptist station every pupil going on to boarding school must teach the parents in order to hold the place in the school. Motivation with a double barb!

In a certain C.M.S. field it is the rule that every teacher must teach also three adults in order to hold his job.

Can adults learn with lessons few and far between? In Bezwada non-Christian women are given a weekly lesson and have become literate in three or four months. So, if frequent lessons are impossible it is worth trying spaced ones.

Miss Austin gives everyone who passes the Gospel-reading examination a small book as reward, and demands that they read from it publicly then and there. Embarrassment yields to joy.

"Village Stories", by Miss Ruth Robinson, have been put into follow up booklets in several vernaculars. Any Committee which would like to have them can get an English typescript from me.

Ruth Ure.

Please keep carefully.

CONFERENCE OF BRITISH MISSIONARY SOCIETIES

MINUTES of meeting of INDIA COMMITTEE held at 2.15 p.m. on Thursday, October 9th, at Edinburgh House, 2 Eaton Gate, London, S.W.1.

Present:

Apologies:

The minutes of the meeting held on July 25th, having been circulated, were taken as read, approved and signed by the Chairman.

Deputation to the Secretary of State.

Dr. Paton reported that in response to an invitation from the Secretary of State, seven members of the Committee - the Chairman, Mr. Noble, Mr. Hickman Johnson, Mr. Goodall, Mr. Godfrey Phillips, Dr. Williamson and himself - had gone to see him at the India Office on September 18th. Mr. Amery, whose attitude was most cordial, had taken up a number of points with the deputation and had shown his profound concern at the present deadlock, and his sincere desire to explore every possible means of finding a solution. Reference was made to the forthcoming visit of Professor Coupland to India on a Research Fellowship of Nuffield College, with the object of examining the constitutional issues involved. It was suggested that the Christian colleges, in virtue of their close contacts with Hindus and Muslims, as well as Christians, might find a special opportunity both in strengthening goodwill and in promoting joint study of the constitutional problem of India. Dr. Paton said that he had given Professor Coupland introductions to Dr. S.K. Datta, Professor Sudhir Rudra of Allahabad University, to B.L. Rallia Ram and to Dr. Manikam, and would advise the societies to draw the attention of some of their college principals to Professor Coupland's visit.

It was agreed that, though in view of the discussion members had had with Mr. Amery there was no need for the presentation of a memorandum at this stage, the proposal should not be lost sight of.

India Conference, September 19th.

Members expressed their satisfaction with the All-Day India Conference which their own committee members had found very useful, and which they would like to have repeated at least once and possibly twice every year. It was generally agreed that future programmes should not attempt to deal with so many subjects.

Dr. Paton reported that he had received requests from two or three societies for reprints of his article in the October number of the International Review of Missions, 'Towards Unity in India' (copies of which had been circulated to the delegates to the conference). It was agreed to order another 500 copies and to offer small supplies to the societies at cost price.

N.C.C. India.

Dr. Paton reminded the committee that Dr. Hodge's retirement from the N.C.C. had taken place at the end of July. It was resolved to place the following resolution on the minutes:

'The India Committee of the Conference of Missionary Societies in Great Britain and Ireland wishes to record its keen sense of the services rendered by the Rev. J.Z. Hodge, D.D., to the whole missionary cause in India during his long missionary career, and particularly during the eleven years for which he held the secretaryship of the Council. They would recall particularly Dr. Hodge's leadership in the evangelistic policy of the Council, his continuous regard for the well being of the Indian Church, and his special competence in the field of rural work. The committee acknowledges with particular gratitude the skill and ability with which Dr. Hodge on behalf of the Council conducted negotiations with the Government of India on the many difficult problems arising in war time. The committee joins with many friends in India in wishing Dr. and Mrs. Hodge well in their years of retirement'.

Minutes of the Executive Committee of the N.C.C., held on March 27th-29th, had been circulated to the meeting. Dr. Paton drew attention to the rearrangement of secretarial portfolios and to the fact that the new woman secretary, Miss Ruth Ure, had taken up office on August 1st. A new assistant secretary, Miss Woolley, had also been appointed to succeed Miss Reid.

Finance.

The budget for the Council for 1942 was discussed, together with the Treasurer's report and explanatory notes, and supplementary letters from Mr. Whittaker and Dr. Manikam. The contribution to the general fund (Rs.17,000) invited from the British societies for 1942 was an increase of Rs.1,000 on the contribution which had been made for the last few years; and in addition Rs.7,500 was asked for Christian Literature and Rs.7,500 for Adult Literacy, and Rs.4,500 for the Evangelistic and Mass Movement fund.

In his explanatory letter, Mr. Whittaker reminded Dr. Paton that the special grant of U.S.A. \$5,000 for Mass Movement work in the United Provinces, had been made for five years, with the understanding that the British and American contributions to the Mass Movement Fund should be extended for five years. The sum of £630 raised for the special fund had been given for three years only, and a smaller contribution from the British societies was being asked for the next two years namely Rs.4,500 or approximately £350.

Mr. McLeish intimated that the World Dominion Movement would be willing to contribute a further sum of £100 for two years to the Mass Movement fund, leaving a balance of £250 to be found between the other societies. Dr. Paton was asked to allocate a proportionate share to each society and to write to them explaining the need and inviting their contribution.

Dr. Paton reported a gift of £1,000 which he had received from Dr. Cadbury, £500 in cash and £500 rebate from Income Tax, £250 of which had been allotted to the N.C.C. to help its general organization and office efficiency. This gift would make it unnecessary for him to ask the societies for any increase in the General Fund.

Adult Literacy and Christian Literature.

The N.C.C. were asking for a contribution of Rs.7,500 for each of these. Part of this income was already in sight. The few societies contributing to the I.L.F. gave jointly an annual income of £166, and £40 was the amount received this year from the Women's World Day of Prayer.

Dr. Paton raised the question of support from other societies for the I.L.F. In the discussion it appeared that some contributions were being made indirectly, e.g. for the support of workers and through grants to local councils in the field. It was agreed that Dr. Paton should provide the societies with further information, emphasising the importance of supporting the I.L.F. He spoke of the work of a group at Edinburgh House which was examining the whole question of Christian Literature and its support. Dr. Paton stated that the U.S.C.L. had found it possible to increase their contribution to £400 for the next year and it was hoped that World Dominion would renew their gift of £50 to the Adult Literacy Fund. The societies had jointly provided £150 in 1940, to bring the contributions to Adult Literacy up to a sum of £600, a corresponding sum being raised in America, and it was agreed that Dr. Paton should ask them to provide jointly a further £150 next year.

Mr. Posnett stressed the importance of dealing adequately with the whole question of Adult Literacy, which involved a great deal of hard work and enthusiasm and considerable individual effort.

Medical Education.

Mr. Goodall asked that the matters referred to under this heading in the Minutes of the N.C.C. Executive might be put on the Agenda for the next meeting of this committee, relevant material

being circulated.

Henry Martyn School.

A statement regarding the present position and needs of the Henry Martyn School had been sent to Dr. Paton by Mr. Whittaker on behalf of the Executive Committee of the N.C.C. for circulation to the committee, commending the work of the school and asking for a wider measure of support than it had hitherto received. Dr. Paton was asked to write to those societies which had so far failed to contribute to the finances of the school, drawing their attention to the important service it was rendering to the evangelistic task in India, and inviting their co-operation.

Dr. Paton mentioned the probability of Mr. Wilfred Smith, a young Canadian scholar now studying Islam in Lahore, joining the staff, provided satisfactory arrangements for his support could be made with the Canadian churches.

Miss Bowser drew attention to the fact that copies of Women in Islam, of which Mr. and Mrs. Bevan Jones were joint authors, had arrived in this country and asked that orders might be sent to the Carey Press.

Ceylon Christian Council.

Dr. Paton drew attention to Minute III of the N.C.C. Executive Minutes, regarding the disaffiliation of the Ceylon Christian Council from the N.C.C. of India, Burma and Ceylon. The Council's desire for direct affiliation with the International Missionary Council had been sympathetically noted by the British group meeting of the I.M.C. held at Jordans on September 8th and 9th, and commended to the American group, but this matter was one which could only be decided by a full meeting of the committee of the I.M.C. Dr. Paton reported that the Rev. D.T. Niles had been appointed full time secretary of the Council. The committee expressed their satisfaction at this development in the life of the Council.

Memorandum on Closer Co-operation.

It was agreed to await further comments from India on the memorandum before considering them as a whole, particularly in view of the variety of situations in different areas and in different spheres of work on the field. It was agreed that the task of the societies at home ought now to be considered in relation to action on the field, and the committee decided to give consideration at its next meeting to one particular area which had already been surveyed, and for which certain lines of action had been laid down, namely, Bengal. Mr. Whittaker's Survey was in the hands of each member of the committee and Dr. Paton undertook to prepare a memorandum which would serve as a basis for discussion.

Attention was drawn to the suggestion made by Dr. Hodge in his comment on the memorandum (already circulated) that a deputation of seven leaders, including a lady and a representative of the independent missions group, might visit India after the war to thresh out the issues involved with leaders in India.

Findlay Bequest.

Dr. Paton reminded the committee of the suggestion, conveyed to Dr. Manikam after the meeting of the committee on March 28th, that the new income for the Findlay Bequest might be used to make possible the holding of a conference of Indian theologians, with a view to stimulating studies on the Christian message in its relation to Hinduism. Dr. Manikam's reply had just been received, in which he expressed his own and his colleagues complete approval of the suggestion. He had drawn attention to the fact that before this suggestion was received, the Executive Committee of the Indian Literature Fund had decided to offer prizes amounting to Rs.450 for competitions in different language areas. There was, however, some accumulated interest available in addition to new income, and these two sums would provide sufficient funds for both projects. It was agreed to report back to the Standing Committee at its meeting on October 10th, asking for authority to transmit the total available sum to

Dr. Manikam, namely, £49.7.4. (accumulated interest) plus £40.1.2. interest for 1941, which would be available early in 1942.

Meston Training College.

Dr. Paton drew attention to the statement about the Meston Training College which had been attached to the minutes of the last meeting of this committee. Members registered their sense of the importance of the College and of the work that had been done during the five years of its existence, and their gratification that so much of the needed income had been secured. The grant of Rs.12,000 a year for five years made to the College from the Indian Colleges Appeal Fund, would cease on the 31st March, 1942, and it was estimated that a further sum of Rs.6,000 a year would now be needed. It was hoped that British societies working in South India, who had so far made no contribution to the College, would find it possible to make a grant. Efforts were being made to secure additional contributions from the North American societies.

Mission Property.

It was agreed to raise again the question of mission property at an early meeting of this committee.

Indians on War Service in Britain.

Dr. Paton referred to correspondence which had come to him about the Indian troops and industrial operatives now in Britain, and to suggestions made for the improvement of their conditions of life. He undertook to watch the matter carefully.

Next Meeting.

The date of the next meeting was fixed for November 28th, at 1:30.

Missionary Educational Council of South India

Course in Religious Education

Revised Regulations, 1940

1. The course is open to (a) Students in Colleges and Training Schools in which the course is regularly conducted, (b) Graduate and Secondary Teachers studying under a Tutor recognised by the Board.

All who undertake the course are required to pay a registration fee of one rupee. There is no other charge. Intending students should obtain a form of registration from the Registrar, United Theological College, Bangalore.

Any church, school or mission desiring one of its members to be recognised as a tutor should make application to the Board through the Registrar, giving full details of the applicant's qualifications. The intending Tutor may also apply personally.*

2. The course of study to qualify for the Diploma of the M.E.C. consists of four parts. Knowledge in the first three is tested by written examinations held annually as follows:

New Testament ...	...	...	Last Saturday in February
Methods of Religious Teaching ...	...	...	Tuesday following the Secondary Training Exams. in March
Old Testament ...	...	...	Second Saturday in July.

A Pass is obtained by 40 per cent marks. For Distinction a higher percentage is required, and, in the case of the Biblical papers, there is an addition to the Syllabus.

Before appearing for the examination in any part, the student must produce from the principal or tutor concerned, a certificate stating that he or she has done systematic and satisfactory work.

3. The Syllabus for the main course is as follows:

- (a) *Old Testament.* The study of the Old Testament as covered by Sections II and III of the 'Handbook of Christian Teaching,' Sheldon Press. 1939†. Candidates for distinction shall study Section I also.
- (b) *New Testament.* The study of the New Testament as covered by Sections IV and V of the Handbook. Candidates for distinction shall study the remaining N.T. Sections also.
- (c) *Methods of Religious Teaching.**
- (d) *Approved Teaching** (in a Christian school or Sunday school).

* Detailed instructions and / or syllabus will be sent on application to the Registrar.

† By the generosity of the S.P.C.K., copies of the Handbook may be obtained through the C.L.S., Madras, at the special rate of Rs. 2-8-0 for students registered for the course.

4. For students who, after obtaining the Diploma, wish to proceed to further study, the following courses are arranged, success in each of which shall be acknowledged by a supplementary certificate.

- (a) Advanced O.T. Study.*
 - (b) Advanced N.T. Study*
 - (c) Church History*
 - (d) Christian Theology
 - (e) Indian Religious Thought
- } Syllabus is under consideration.

5. These revised regulations come into effect with the examinations of 1941.

MARCUS WARD
Registrar, M.E.C. Board

* Detailed instructions and/or syllabus will be sent on application to the Registrar.

Bihar Christian Council-----Treasurer's Account-----(1-1-1939 to 6-4-1942).

Note: This statement includes the Account called for under Minutes 28
(X) page 12 Council Report 1942. (See Ex. Com. Min. Oct. 1941 page 2, 11.)

R e c e i p t s :-

Cr. Bal. in the hands of Rev.
P. John the then Treasurer. 228-12-6.
Affiliation fee received . 30- 0-0.
Personal donation (S.K. Roy). 2- 0-0.

Cr. Bal. taken over by the New
Treasurer, G.M. Massey on the
6th March, 1939. 36- 6-0.
Total Receipts for 1939 & 40. 1,416- 4-0.

1,442-10-0.

Cr. Bal. on 1st Jan. 1941 314- 5-6.
Affiliation fees 30- 0-0

344- 5-6.

Cr. Bal. on the 4th March, 41 339-13-6.
Affiliation 495- 0-0.
Other Receipts 14-12-0.

849- 9-6.

Cr. Bal. on the 1st Jan, 1942 181-14-9.
Affiliation fees 90- 0-0

271-14-9.

E x p e n d i t u r e s :-

Affiliation fee to N.C.C. for
1938 final payment. . . . 150- 0-0.
Travel Bill (R.P. Pryce) 22- 6-0.
Do. Do. (P. John). 15-12-0.
Treasurer's Expenses 2-12-6.
Educational Com. (S.K. Roy) . 28- 8-0.
Travel Bill (S.K. Roy). . . . 5- 0-0.
Cr. Bal. paid over to New Treas-
-urer, G.M. Massey on 6-3-39. 36- 6-0.

Total Expenditures during the
years 1939 and 40 (A/C rend-
-ered previously) 1,128- 4-6.
Cr. Bal. on 1st Jan. 1941 314- 5-6.

1,442-10-0.

New A/c Book for Treasurer 4- 8-0.
Cr. Bal. on the 4th March, 1941 339-13-6.

344- 5-6.

Secretary's A/c upto the end
of December, 1941. 124-15-0.
Treasurer's A/c 5-11-0.
Literature Com. 18-15-6.
Misc. A/c (S.K. Roy) 4- 3-0.
S. K. Roy. on A/c 25- 4-0.
S.K. Roy--Higher Ed. Com 20- 7-0.
G. Hembrom on A/c 9-10-0.
Adult Lit. Campaign 101- 0-0.
Shahabad, Patna, Gaya & Monghyr
Survey. 47- 5-3.
J. C. Christie for S.S. Conven-
-tion held at Lucknow. . . . 20- 0-0.
Affiliation fee to N.C.C 1941 100- 6-0.
Executive Com. Ranchi & Patna . 174-14-0.
Other Miscellaneous payments 15- 0-0.
Cr. Bal. on the 31st Dec. 1941. 181-14-9.

849- 9-6.

Secretary's A/c. 82-15-0.
Ex. Com. Report (Printing) 14- 1-0.
S.K. Roy-Higher Ed. and other A/c 30- 6-0.
Cr. Bal. on the 6th April, 42. 144- 8-9.

271-14-9.

Note:- Details of postage, travel, Bank Com., and other items will be
presented at the time of Council Meeting in 1943. after the
Audit. The Accounts have been audited up to the 3rd March, 1941.

G. M. Massey
Treasurer.
B. C. C.

Dated the 6th April, 1942.

Bihar Christian Council

Executive

Rev. H. E. Farmer
Miss A. M. Tuff
Rt. Rev. S. K. Tarafdar
Rt. E. F. Synge
Mr. A. Thomas
Rev. E. W. Oliver

Officers :

President -- Rt. Rev. G. N. Hall, Bishop of Chota Nagpur, Ranchi
Vice-President -- The Rev. Philip John, Patna.
Secretary -- ~~The Rev. W. J. Biggs, Bankipore~~ R.P. Pryce.
Treasurer -- The Rev. G. M. Massey, Arrah.

Committee

Miss A. B. Dey
Miss S. K. Roy
Mr. R. D. Dryce
Rev. J. Stosch
Mr. J. C. Christie
Rev. J. Gausdal

P.O. Nawa Bhandaria,
Palamau.

BAPTIST MISSION,
BANKIPORE

Jan 25th 1941.

Rev. J. G. Figa. B.A.B.D.
The Convener of the Convention Committee,
for Chota Nagpur
Dear Mr. Figa,

If a meeting of your committee is necessary before the Council meetings kindly arrange to hold it at latest on the afternoon of Tuesday, March 4th at your own convenience and place. Please inform the members yourself of time and place. I expect Mrs Knowles will be agreeable to committees meeting at Clayton's Hotel any time on Tuesday, March 4th.

Kindly have the report of your committee (which should include the two years' activities since the last Council meeting in March 1939) ready for presentation with any resolutions that your committee may wish to put before the Council in writing so as to expedite the work of the Council. If your committee will have no report to present kindly advise me before the Council so that I may prepare a revision of the programme ready for the Executive Committee. Kindly present your business briefly as the Council will sit for two days only this time and not three as formerly.

With kindest regards,

Yours sincerely,

R.P. Pryce

P.S. we are expecting you to give a brief report of the Biennial Meetings of the B.C.C. which you attended in Nagpur Dec 1939 - Jan 1940.
P.

Santiniketan,
Bengal.
18. 2. 41.

Dear Sir,

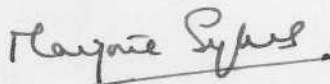
Enclosed is a copy of an appeal to the Christian community of India to show their appreciation of the Christ-like life and loving service of Charles Andrews by building for him a permanent Christian memorial at his home at Santiniketan. The leaflet itself will tell you the details of the scheme.

The Publicity committee wish to make this appeal known to the widest possible extent among the churches. We should be most grateful if you will help us to do so, and give it the backing of your own support and authority in the church with which you are connected. Some leaders have already undertaken to do this of their own accord, and we are sure that such support will greatly add to its effectiveness.

Will you allow me to send the number of leaflets required to reach the congregations connected with your church, to your office, so that they may be distributed from there with your recommendation? If you feel you can help us in this way, I should be glad to hear from you by March 2..... and of the number of copies you can use. If however I do not hear, I shall take it that circumstances prevent you from doing so, and will send the leaflets to the individual missionaries or pastors of your church without any further trouble to yourself.

I hope you will excuse my troubling you about this at a busy season; we are anxious to concentrate on this appeal so that no further prolongation of it may be necessary.

Yours faithfully,



Organising secretary,
Andrews' Memorial Appeal, Christian
section.

CHARLES FREER ANDREWS
DEATH ANNIVERSARY AND MEMORIAL APPEAL

A LETTER TO CHRISTIANS IN INDIA

INTRODUCTION

On April 5, 1940, Charles Freer Andrews died in Calcutta. Men and women of all ranks, creeds and races united to pay common tribute to the memory of a very great Christian friend of India. His life was one of untiring service in almost every part of the world, but his work for reconciliation between India and Britain, his devotion to the cause of the Indian labourer, his friendship with Rabindranath Tagore and devotion to his ideals, make his memory specially sacred in this country and one which Christians here ought specially to honour.

This letter is an appeal to Christian people in India to make April 5-6, 1941, the first anniversary of his death, an opportunity for recollection of all that he stood for and for making a thank-offering towards a memorial to perpetuate his work.

A general appeal for an Andrews Memorial was issued in June last over the signatures of eight men and women representative of varying points of view and communities in India, including two of the signatories of the present letter. The publication of the appeal coincided however with the critical weeks following the collapse of France, when all thoughts were absorbed in the European struggle, and it has become clear that many even among Andrews' personal friends, are still ignorant of its nature. The general appeal is now being re-issued, and what follows is a part of it.

PLAN FOR A CHRISTIAN MEMORIAL

We propose that Christians in India should help to establish a "Hall of Christian Culture" at Santiniketan, Andrews' Indian home. To quote the original appeal:

"The central purpose of the hall would be the study of the teaching and character of Christ and its bearing on international problems. It would seek to attract scholars and students, especially of the East, to the task of interpreting in their own modes of thought the spirit and mind of Christ. We envisage a modest building, sufficiently endowed to enable us to offer such scholars and students a home at a minimum cost, with simple living accommodation, meeting hall, and the library whose nucleus Charles Andrews had already begun to assemble."

There already exist at Santiniketan special facilities for thorough and scholarly study of the other major Eastern religions, including those of China as well as India, and the study of Christianity in this setting would have peculiar opportunities and value. We also have the satisfaction of knowing that this hall is what Charles Andrews himself desired and had begun to plan for, so that it is a specially appropriate memorial to him. At the present time when so many thoughtful Indian Christians are exploring the implications of their faith in the setting of national traditions, it could do much for the mutual understanding between races and creeds for which he worked so faithfully. We therefore ask for your full co-operation so that the Christian Hall may be built and endowed without delay.

COST OF THE SCHEME

From previous experience in Santiniketan of similar halls for special studies we estimate that a sum of Rs. 16,000 for building and about Rs. 30,000 for endowment will enable us to establish the hall on a simple but sound basis. We therefore aim at raising for this purpose a round sum of **Rs. 50,000.**

WHAT CAN WE DO ?

This letter is being sent to as many Christian leaders in India as we can reach. You yourselves will know best what particular plan of campaign is likely to be most fruitful in your own circumstances. The following suggestions are therefore only tentative, and what we hope is that in each

Christian community a committee may be set up to plan the appeal in the best way for its own area. You who receive this letter are requested to take the initiative in making such plans.

1. April 5, the anniversary day itself, is a Saturday. It may therefore be a good day for public meetings at which Andrews' work might be recalled and the purpose of his memorial explained.

2. Instead, or in addition, many Christians may find that Sunday April 6, with its church services, offers a good opportunity, by sermons and special offertories, to make their contribution.

3. In larger places where there are Christians of several denominations, the essential Christian unity for which Andrews prayed and worked might be shown in united plans and united meetings.

4. House to house visits or personal recommendation of some kind is almost certain to be necessary to an effective appeal.

5. All over India there are men, perhaps not closely connected with the Church, or not even members of the Christian community, who knew Andrews personally and loved him. If you can get into touch with any such in your own area and enlist their co-operation you might find it of the greatest value.

6. A list of available material for the preparation of sermons and addresses is sent herewith. More is being prepared, and information can be had from the organising secretary at Santiniketan.

7. "Strike while the iron is hot"—Have effective arrangements for receiving gifts and promises on the spot at all meetings.

SMALL GIFTS AS WELL AS GREAT

While we naturally welcome substantial contributions from those who are able to give on a large scale, we wish to emphasize that it would be entirely in keeping with the spirit of Andrews' life and work that his memorial should

be built chiefly by thousands of tiny gifts from the ordinary poor people for whom he cared so much, and from the student community whose thought he served so richly. This is what we hope will happen, and is the reason why this appeal is addressed to many whose resources we know to be small, assuring them that the smallest gift will be appreciated and can be used.

(signed)

Foss Westcott,

Metropolitan Bishop of Calcutta.

S. K. Datta,

Forman Christian College, Lahore.

Marjorie Sykes (organising secretary)

Santiniketan, Bengal.

The Treasurers of the Andrews Memorial Fund are :—

Messrs Bachraj and Co.,

Jehangir Wadia Building, 3rd. floor,

Post Box 179, Fort, Bombay.

Contributions sent to Santiniketan will also be acknowledged and forwarded.

ARTICLES ETC. ABOUT THE LIFE AND WORK OF

C. F. ANDREWS

1. The Visva-Bharati Quarterly for March-May, 1940
Special Andrews number, several articles.
2. The National Christian Council Review, May 1940
3. Young Men of India, Burma and Ceylon, May 1940
4. The Indian Witness, Lucknow, April 11, 1940
5. The Guardian, Madras, April 11, 1940.
6. The Indian Social Reformer, on or about the same date.
7. All leading Indian dailies, on or about April 6.
8. The Modern Review, Calcutta, May 1940 and Nov. 1940
9. "The Vishal Bharat", Andrews Number, Calcutta
January, 1941 (Hindi)

Report of the Conference of Youth Organisations held under the auspices of the N.C.C.

Nagpur, February 1 and 2, 1940

Members Present:

1. REV. L. WATTS, Coonoor, S. India, Secretary, India Sunday School Union (I.S.S.U.).
2. REV. V. ABBEY, Bangalore, S. India, General Secretary, India Christian Endeavour (C.E.).
3. REV. B. C. PETERS, Repalle, S. India, General Secretary, Luther League (L.L.).
4. REV. L. LINTON, Meerut, U.P., Representative, Wesley Guild.
5. HEAD DEACONESS LOUISA ROSE, Allahabad, U.P., Representative, Sunday School work not covered by I.S.S.U.
6. REV. A. RALLA RAM, Allahabad, U.P., General Secretary, Student Christian Movement (S.C.M.).
7. PROF. D. G. MOSES, Nagpur, C.P., Additional Representative, Student Christian Movement.
8. MISS JEAN BEGG, Calcutta, National Secretary, Young Women's Christian Association (Y.W.C.A.).
9. REV. E. C. DEWICK, Nagpur, C.P., Representative, Young Men's Christian Association.
10. MR. E. L. KING, Jubbulpore, C.P., Educational Secretary, Council of Christian Education, Methodist Church in Southern Asia. Formerly Secretary, Epworth League.
11. DR. B. C. OLIVER, Nagpur, C.P., Secretary, C.M.A.I.
12. REV. J. Z. HODGE, Nagpur, C.P., Secretary, N.C.C.
13. DR. R. B. MANIKAM, Nagpur, C.P., Secretary, N.C.C.

Apologies for absence were received from Mr. Stanley Hermit (Wesley Guild); Rev. R. T. Archibald (Children's Special Service Mission); and Mr. J. S. Aiman (Y.M.C.A.).

FINDINGS

I. The Christian Youth Movement in India

Believing in a necessary continuity in the experience of the child as he passes through the several stages of growth, and in the essential oneness of the Church to which so much of his progressive development is primarily committed, our common objective should be the fostering of his growth and influence until he comes to the measure of the stature of the fullness of Christ: We recognise the great and valuable service rendered by the several organizations represented here and the importance of maintaining the principle of diversity in unity in the work of the Church to which they give expression: With these considerations in mind it is our conviction that a closer fellowship and co-ordination in the common task, to which the Christian Youth Organisations in India have set themselves, is essential in the larger interests of the Kingdom of God: We therefore

RESOLVE:

(1) That the N.C.C. be requested to constitute a Council on Work among Young People to which shall be committed the responsibility of co-ordinating and directing the activities of the Christian youth movement in India.

(2) That the Council consist of the following:

- (a) The General Secretaries and one other representative from the I.S.S.U., the C.E., the S.C.M., the Y.W.C.A., and the Y.M.C.A.;
- (b) The General Secretaries of the Luther League and C.S.S.M.;
- (c) Four representatives of other types of youth work such as Sunday School work of the Church of India, Burma and Ceylon, Youth Branch of W.C.T.U., Girls' Auxiliary of the Church of Scotland, Walther League, Wesley Guild, etc. (To be appointed by the N.C.C.)
- (d) Four representatives of general Church interests. (To be appointed by the N.C.C.)

3. That the N.C.C. be requested to appoint its Educational Secretary as the Convener of this Council.

II. The Interim Committee

Resolved, that an Interim Committee consisting of Messrs. A. Ralla Ram, E. L. King and R. B. Manikam be appointed to meet at Jubbulpore not later than August 15th to draw up a full agenda for

Christian Youth at Home and School					
INFANT	PRIMARY	JUNIOR	INTERMEDIATE	SENIOR	ADULT
4-5	6-8	9-11	12-15	16-20	21-35
India Sunday School Union		I.S.S.U., C.E., C.S.S.M., Luther League, etc.			C.E., Luther League, etc.

Christian Youth at College	
S.C.M., Y.M.C.A., Y.W.C.A.	

Christian Youth at Work	
Y.M.C.A., Y.W.C.A.	

the first meeting of this Council to be held, possibly, in Poona, in October, 1940.

III. Present Distribution of Work

We recommend the following scheme representing the present allocation of responsibilities to the Governing Bodies of the organisations here represented for their careful consideration, criticism and official report to the first meeting of the above-mentioned Council:

IV. Immediate Steps

The following seem to be feasible steps which we earnestly recommend to the organisations concerned for their immediate consideration and action:

1. The setting up of two common headquarters—one for the Y.W. and Y.M.C.A. and the S.C.M., and the other at Coonoor for the I.S.S.U. and the C.E.

2. The inauguration of a common literature programme consisting of:

(a) Two common magazines:

- i. *Student Outlook*, *Young Men of India*, and *Every Member* combined;

- ii. *India Christian Endeavour*, enlarged to cover the general interests of the India Sunday School Union, the Luther League, the Wesley Guild and kindred organisations.

- (b) Common 'topics' and 'readings' and devotional literature.

N.B.—At present separate 'Readings' are being prepared by the C.S.S.M., I.S.S.U., I.B.R.A., I.C.E.U., Y.W.C.A.; separate 'Topics' by C.E., L.L., Y.W., Y.M., S.C.M., C.S.S.M., and I.S.S.U.; and separate devotional literature by I.S.S.U., C.E., Y.M., Y.W., and S.C.M.

We suggest that the I.S.S.U., C.E., and similar organisations publish common material, and the S.C.M., Y.W. and Y.M. do likewise.

3. Common participation in youth camps, institutes and conventions.

4. Common training courses on as wide a basis of organisational participation as possible, and making more adequate use of existing facilities at Anandagiri, Coonoor and Mussoorie.

V. Later Steps

For later consideration by the Council we recommend:

- (a) the need for wholesome general literature for young people;
- (b) the possibility of a united financial appeal on the part of all these organisations; and
- (c) the need and feasibility of larger co-operation in field work.

We request that each organisation consider the above-mentioned three subjects and submit definite proposals.

VI. Concerning Children

We recommend:

- (a) that a section of church buildings be set apart and equipped as Children's Corners to be used as chapels for worship and instruction for children (detailed information may be obtained from Miss Chamen, Madras);

- (b) that special attention be given to the art of preaching to children and making children's addresses, and that Theological colleges be asked to make this an integral part of their curriculum in Homiletics;

- (c) that this matter be also referred to the Theological Committee of the N.C.C.; and

- (d) that Mr. E. L. King be requested to write an article on this subject for publication in the N.C.C. REVIEW.

VII. Religious Instruction

Resolved that the attention of all concerned be called to the fact that to-day there exists need for closer correlation between religious instruction as given in day-schools on the one hand and Sunday schools on the other. Also, that religious instruction imparted in schools should be more adequately related to the work of local churches.

VIII. Work among Non-Indian Youth

We believe that soldiers and children of European and Anglo-Indian parentage are very often neglected in places where Christian

work is concentrated in Indian congregations. In future, work among young people should take this urgent need into account.

IX. Co-operation Among Organisations

(a) *I.S.S.U. and the Church of India, Burma and Ceylon*

We recommend that the Church of India, Burma and Ceylon be asked to consider the possibility of making fuller use of the I.S.S.U. for their own Sunday School work.

(b) *C.E. and Luther League*

We rejoice over the union of the Epworth League with the C.E. Society. We recommend that organizations such as the Luther League consider the possibility of affiliating with the C.E. Provincial and National organisations.

(c) *C.E. and Methodist Church in India*

We recommend to the Provincial Synods of the British Methodist Church in India that they consider the advisability of using C.E. as their Youth Organisation in India.

(d) *C.E. and I.S.S.U.*

The Conference heard with great interest reports from Messrs. Abbey and Watts of the progress of the plans for closer co-operation between the C.E. and I.S.S.U. that had been engaging the thought of leaders of both organizations for some time, and noted with gratification that the following practical proposals had been put forward by the Executive Council of the C.E.

1. That the C.E. Sales Dépôt be united with the I.S.S.U. Dépôt at Coonoor.

2. That the Headquarters of the C.E. be united with the Headquarters office of the I.S.S.U. at Coonoor.

3. That the field work be done by the combined staff. That the C.E. Secretaries be given area responsibility as is now given to the Staff of the I.S.S.U. and that all Secretaries be responsible for the work of both organizations in their areas under the direction of a Joint Committee.

4. That the C.E. will provide the salary, travel and other expenses of their General Secretaries, and until such time as it is possible for the C.E. to provide an Associate Secretary, that they contribute the sum of Rs. 2,500 per year to the expenses of the office and field work.

The Conference believes that these proposals mark a real advance in co-operation and provide a basis for mutual agreement: they, therefore, commend them for favourable consideration and necessary action to the World Sunday School Association and the World C.E. Union.

R. B. MANIKAM,
Chairman.

E. L. KING,
Recording Secretary.

The Proceedings of the Conference on Religious Teaching in Christian Colleges in India

Held at Nagpur from March 30 to April, 1, 1940

1. Meetings

The Conference spent Saturday, March 30, in discussing the present situation in reference to religious teaching in colleges, and Monday, April 1st, in arriving at plans for the future. The session on Saturday was opened with devotional exercises led by the Chairman and on Monday they were conducted by Dr. Th. Lorch. Sunday, March 31, was a day of retreat. In the morning, was held an Intercessory Service led by the Rev. J. S. M. Hooper. In the afternoon Dr. J. McKenzie addressed the Conference on 'The Christian Teacher and the Christian Student—Their Place in Christian Witness,' and the Bishop of Dornakal on 'The Place of the Christian Colleges in the Life of the Church and the Community.' The preachers at the evening services were the Rev. E. C. Dewick and the Rev. A. Cameron.

2. Members Present

(a) *Representatives of Colleges:* Mr. V. A. Price (Murray, Sialkot), Dr. M. R. Ahrens (Forman, Lahore), Miss I. T. McNair (Kinnaird, Lahore), Rev. J. A. Lovejoy (St. Stephen's, Delhi), Canon T. D. Sully (St. John's, Agra), Mr. W. Adiseshiah (Christ Church, Cawnpore), Dr. C. H. Rice (Holland Hall, Allahabad), Rev. & Mrs. S. Gould (Ewing, Allahabad), Dr. R. D. Wellons (Lucknow Christian, Lucknow), Miss S. Chakko (Isabella Thoburn, Lucknow), Mr. C. F. Ball (The College, Bankura), Rev. G. H. C. Angus (Serampore Arts, Serampore), Rev. C. S. Milford (St. Paul's, Calcutta), Rev. A. Cameron (Scottish Church, Calcutta), Dr. A. A. Scott (Indore Christian, Indore), Rev. T. W. Gardiner (Hislop, Nagpur), Mr. D. G. Moses (Hislop, Nagpur), Rev. E. C. Dewick (Hislop, Nagpur), Dr. J. McKenzie (Wilson, Bombay), Mr. T. S. Paulus (Andhra Christian, Guntur) Miss K. N. Brockway (St. Christopher's Training, Madras), Miss E. George (Women's Christian, Madras), Mr. Clutterbuck (Meston Training, Madras), Mr. W. F. Kibble (Madras Christian, Tambaram), Mr. S. J. Savarirayan (Voorhees, Vellore), Dr. Th. Lorch (Malabar Christian, Calicut), Mr. T. B. Thomas (Union Christian, Alwaye), Mr. T. T. Thomas (C.M.S., Kottayam), Mr. G. H. Marsden (Scott Christian, Nagercoil).

(b) *N.C.C. Representatives:* The Rt. Rev. The Bishop of Dornkal, Rev. J. S. M. Hooper, Dr. W. M. Hume, Rev. A. Ralla Ram, Rev. S. N. Talib-ud-din, Rev. J. Z. Hodge, Dr. R. B. Manikam.

3. Appointment of Committees

The following were appointed:

(a) *Findings Committee.* Rev. E. W. Gardiner, Dr. C. H. Rice, Mr. W. Adisesiah, Mr. D. G. Moses, Dr. J. McKenzie and Miss I. T. McNair.

(b) *Editorial Committee.* Rev. T. W. Gardiner, Rev. J. Z. Hodge, Rev. E. C. Dewick, Rev. J. S. M. Hooper, and Dr. R. B. Manikam.

(c) *Recording Secretaries.* Dr. C. H. Rice and Mr. W. Adisesiah.

4. Consolidated Statement

A consolidated statement on the Religious Teaching in Christian Colleges in India was presented by Dr. R. B. Manikam (see appendix) and adopted by the Conference after certain modifications were made.

RESOLUTION

The Aim of Christian Higher Education.

The Christian Colleges exist for the service of the Church of Christ. Believing that all truth is one, and that it is God's truth, they have offered to all in India, who have been willing to receive it, the best education which it has been in their power to give. This education has included the study of the revelation of God in Jesus Christ, who Himself is the truth. The earlier missionaries thought of the Christian Colleges primarily as means for the evangelisation of classes of non-Christians whom it was not easy to reach by other means. They thought of them also as means for the training of Christians for the service of the Church and of the community. The colleges still keep before them these two purposes, and should continue to do so, but with the growth of the Christian Church and the increase in the number of Christian students, and with the great increase in the significance of the witness and service of the Indian Church, the emphasis on the second purpose should be strengthened.

5. The Present Situations: Nationalism and Secularism as They Affect the Religious Attitudes of Students Today.

The subject was introduced by Mr. W. Adisesiah.

After a lengthy and detailed discussion of the subject, the Conference passed the following statement:

There is abroad in India a spirit that makes the work of education peculiarly difficult, and because of it, Christian Colleges have their own special problems. While the growth of national consciousness in India cannot but be welcomed, it has two contrasting effects on the minds of many students. There appears to be, on the one hand, a tendency in some parts of India towards an uncritical acceptance of the truth of Hinduism as India's inherited religion, and hence opposition to Christianity as a

foreign religion; but on the other, there is also a widespread repudiation of all religions as hindrances in the way of complete national unity. Moreover, there is throughout the world at large a spirit of indifference to religion in which Indian students share. Many of them feel that religion, as they know it, is only concerned with individual piety, and that far from being interested in the abolition of economic wrongs and social injustices, it generally lends its sanctions to them.

At the same time, the conference realises that all this is not simply to be deplored, but that it furnishes a fresh opportunity to the Christian Colleges to render their distinctive service. It also recognises that as a result of nationalism some students are being led to the earnest study of religion as a means to nation-building. Hence it believes that the present situation strengthens the Christian conviction that the Gospel of Jesus Christ is the only solution to the many problems that face our country today.

6. Increase in Residential Facilities and in the Number of Christian Students and Teachers

The subject was presented by Mr. W. F. Kibble. He described the increased residential facilities now available in the Madras Christian College and pointed out how Christian students in residence could be helpful in securing an atmosphere favourable to interest in Bible classes and discussion groups.

No resolution was passed. But in the discussion that followed, it was strongly pointed out: (i) that the corporate life and witness of the Christian staff and Christian students should be emphasised; (ii) that the mere increase in the number of Christian students and staff did not necessarily make a college Christian but that the quality of the life of the Christian students, no less than that of the Christian staff, was essential; and (iii) that the increased residential facilities for staff and students made for corporate witness.

7. Compulsory or Voluntary Attendance at Scripture Classes

The subject was presented by the Rev. E. C. Dewick who pointed out the advantages and disadvantages of the method of compulsion and the voluntary method. A prolonged discussion then ensued, at the end of which the following resolution was passed.

RESOLUTION

Though the Conference is of opinion that the teaching of the Bible as part of the curriculum does not in itself make a college a Christian college, and though it considers that such teaching must be supplemented by many other ways whereby religious impressions are conveyed, it nevertheless considers that the teaching of the Christian Scriptures must continue to occupy a central place in the work of a Christian college. Various

practices have been developed in the colleges under prevailing conditions:

1. Scripture teaching has in some places been made a regular part of the college curriculum, in which all students, Christian and non-Christian, are required to take part. Regular periods within the college hours are made use of and most of the Christian teachers are employed in Bible instruction. Continuous efforts have been made to enrich the courses and improve the efficiency of Scripture teaching.

2. Some of the colleges, either on their own initiative or as a result of State legislation, have come under a 'Conscience Clause' which provides that at the beginning of the session (and in certain cases, at a subsequent date, later in the term) the parent or guardian (or in some cases the student himself) may declare in writing or in personal conversation with the Principal that the student has a conscientious objection to attending a Bible Class. Where this system prevails, and where the number of conscientious objectors is fairly large, some of the colleges provide alternative courses designed to serve the purpose of 'moral instruction'. In most cases, it is reported that these courses occupy the same periods in the time-table as the Bible courses; and once they are formed, attendance is enforced as in all other classes. This is essential in order to maintain proper discipline during the hours given to these classes.

These courses alternative to Bible teaching are not put forward as an alternative method of presenting the Gospel of Christ, but they are drawn up with great care so that they may have their own positive value. In a number of cases, syllabi for these courses have been prepared.

3. A suggestion has been made that, while maintaining as the primary aim of the college a thorough and regular system of training and discipline in the Christian faith for all Christian students, and while making the teaching of all subjects within the curriculum intrinsically Christian in quality, the voluntary principle might be adopted in a much more thorough-going manner. Bible instruction would then be offered on a purely voluntary basis, outside the regular curriculum and time-table. Those students who really desired to take advantage of Bible instruction would be enrolled in these voluntary classes. There would be no compulsion, and thus the atmosphere of freedom so essential for a genuine religious choice would be secured.

While the Conference believes that in most colleges, under present conditions, the second solution will prove to be the most satisfactory, it would ask each college to consider which method is likely to be most effective, under its own peculiar circumstances. The situations in which we find ourselves today are so divergent and changing so rapidly that the Conference is not

prepared to affirm that any one solution is equally suitable for every college throughout India.

8. The Centrality of Bible-Teaching in the Religious Programme.

Speaking on this subject, Canon Sully pointed out that the subject might be viewed, firstly with regard to the relation between Scripture teaching and other religious activities, and secondly the relation between Scripture teaching and other forms of teaching. After discussion, it was

RESOLVED that study of the Bible must be kept at the centre of the religious education which our colleges seek to provide, being related closely to the other elements which such education should include.

(a) In the case of our Christian students we are under special obligation to provide for all of them such instruction in the faith and such encouragement in regular Bible study as shall build them up in individual and corporate Christian life and witness.

(b) For non-Christian students such Bible study, whether within the curriculum or through additional voluntary classes, should bring students into living contact with God in Christ, and show the relevance of His work and teaching to the whole of social and individual life.

9. Extra Collegiate Stimuli for Studying the Bible.

The subject was presented by the Rev. J. S. M. Hooper. After discussion, it was

RESOLVED that this Conference is of the opinion that a valuable stimulus to the study of the Bible may be provided by the offer of prizes on the results of special inter-collegiate examinations, such as those in connection with 'the Peter Cator Prizes' in South India, or by Essay Competitions on a wider basis such as that organised this year by the Bible Society on 'The Relevance of the Bible to the Needs of India today,' open to graduates or undergraduates of any Indian university. We recommend that College authorities should call the attention of their students to such competitions and that they should be prepared to advise and help Christians and non-Christians who may wish to compete in them. We would also suggest the possibility of awarding all-India Diplomas in Scripture Knowledge, on the results of a series of tests.

10. Description and Discussion of New Syllabi

(a) *The Allahabad Syllabus*: Mr. W. S. Gould explained the Allahabad syllabus and pointed out its main features. In the discussion that followed, the points raised were:

(i) In the light of Prof. W. S. Taylor's study, the necessity for giving greater prominence to the Christian doctrine of Salvation has arisen, and in this respect the Allahabad course is inadequate.

(ii) The course is rather too long, considering the time ordinarily assigned for Scripture teaching in Christian colleges.

(b) *The Hislop College Syllabus*: Mr. D. G. Moses described the main features of a syllabus prepared for Hislop College. He pointed out that the syllabus could be covered in two years, and it may be treated in an elementary form in the Intermediate, and in a more advanced form in the B.A. classes.

The appropriateness of Part V of the syllabus relating to 'The Foundation and Expansion of the Church' was discussed, and its value was generally admitted.

It was decided that suggestions and criticisms of these syllabi be sent to Mr. Gould and Mr. Moses for their attention.

(c) The following outline of a syllabus for non-Christians in colleges was submitted by Mr. B. Clutterbuck. The Conference commended it to the consideration of colleges.

1st Year ... Study of a Gospel, with special emphasis on the teaching of Christ.

2nd Year ... A brief sketch of Hebrew history, leading up to
(a) a study of the great prophets and their message;
(b) renewed gospel-study, centring in the person of Christ as the fulfilment of Hebrew aspirations and as the universal Saviour.

3rd Year ... A course, in the Acts and Pauline epistles, upon the early expansion of the Church under divine guidance, setting selections from the Epistles in their historical place in the narrative.

4th Year ... A general course in religion, which may follow any one of a number of lines, but whose purpose shall be to gather up the main threads of the previous three years' work, and to present the total Christian message and claim.

(d) *The Alwaye Syllabus in Moral Instruction*: The nature and use of this syllabus was explained by Mr. Thomas. It was pointed out that, though philosophical, it can be stated in such a way as to be intelligible to Intermediate students. Its practical value would largely depend on the manner in which the teacher presents it to the class. It was felt that a study of the lives of heroes would not be as complete and conclusive as the course outlined in the syllabus. The Conference

RESOLVED to request the Secretary of the Central Board of Christian Higher Education to consider whether it would be possible to have these syllabi cyclostyled and circulated to the

colleges for their consideration in the preparation of their own syllabus.

11. Methods of Teaching the Bible to Non-Christians

The subject was introduced by Mr. B. Clutterbuck. He pointed out that 'teaching' and 'preaching' are two elements which must intermingle in any adequate method and he described two attitudes in Scripture teaching: (a) that of teaching the material of the Bible; (b) that of arguing in favour of the truth of Christianity, which of itself implies the relative falsehood of other religions. While the teaching method has to guard against the impression that we tolerate any religious conviction, or the all too common tendency to regard all religions as the same, the controversial approach has to guard against offensiveness and the danger that our Scripture classes may be lost in a maze of debate and consequently lose their spiritual grip. With regard to the topical method, he suggested that there would be an advantage in getting suggestions from students as to the kind of subjects they would like to discuss.

He considered it advisable to make special provision for discussion classes. He also pointed out the handicap of being tied down to the Authorised Version of the New Testament, and suggested that a version of the Bible in simpler language might be prepared.

After some discussion, the following resolution was passed:

The Conference is greatly concerned at the lack of Biblical text material in English suited to students in Indian colleges, especially those in the Junior classes.

It is our experience that for a number of reasons the Authorised Version is not entirely suitable for use in Bible Classes, and we feel that a book of Biblical selections in simple modern English is urgently needed. We therefore recommend that strong pressure should be brought to bear upon the Bible Society and/or other Christian publishing agencies to produce a book of Old Testament and New Testament selections such as the 'Little Bible' published by the Oxford Press, in simple English, and at a price which will make it possible to place the volume in the hands of every college student.

12. Methods of Teaching the Bible to Christian Students

Rev. G. H. C. Angus, who introduced the subject, explained the two aims in the teaching of the Bible to Christian students: (a) to learn from the Bible what is useful for their daily life, and (b) to learn to study the Bible.

The following points arose out of the discussion which followed:

(1) Stimulus is afforded by a good library on Scripture subjects, and colleges ought to provide more in this respect both for teachers and students. The provision of maps relating to the Bible is an essential need which colleges should not ignore.

(2) The use of modern translations and selections of the Bible is both helpful and necessary.

(3) There is a need for a revision of the vernacular translations of the Bible and also for suitable vernacular literature.

After discussion, it was

RESOLVED that having in mind the urgency of the regular study of the Bible as the Word of God and revelation of His will, both for the individual and for the building up of the Church, this Conference urges upon those who teach the Scriptures to groups of Christian students that they should aim both at true exegesis of the text and also at giving the Christian students such an understanding of the Bible both as a whole and also in its several parts, as shall encourage them to form regular habits of intelligent study, and shall provide them with some idea of how to undertake it.

With this end in view, all Bible teaching should include (i) the setting of the book or passages studied in their true historical background, (ii) the meaning of the passages to the original writer and readers, and (iii) the application of these to present-day life.

13. Training of Christian Teachers

The subject was presented by Dr. W. M. Hume. He discussed the various methods of training Christian teachers of the Bible in such a way as to equip them better for the tasks they had to perform: (1) Regular Christian Staff Conferences; (2) Christian Staff Study Groups; (3) Christian Staff Annual Retreats; (4) Planning and Directing Religious Education; (5) Summer Schools and Refresher Courses; (6) Training Conferences; (7) Equipment of Libraries with Reference Material; (8) Contact with Experienced Religious Leaders; (9) Inauguration of Fellowships of Christian Teachers; (10) Using the Y.M.C.A., Y.W.C.A., S.C.M., I.S.S.U., I.C.E., etc.

RESOLUTION

The Conference heard with great interest that Summer Schools under the auspices of the Provincial Boards in the Punjab and the U.P. were run by the Y.M.C.A. and Y.W.C.A. It recommends:

(a) that the Central and the Provincial Boards of Christian Higher Education should prepare a scheme of training for Scripture Teaching in the Christian Colleges, through courses organised (i) in local centres where possible; (ii) in suitable provincial areas; and (iii) in such Theological Seminaries as can arrange for courses in Religious Education.

(b) that wherever possible, Christian Colleges should seek to have one staff member trained to organise and supervise their programme of religious education.

(c) that Christian Colleges be urged to make provision for their staff members (through leave, financial assistance, etc) to attend courses on Bible teaching.

14. New Emphasis on Worship, Social Service, Fellowship etc.

The subject was introduced by Rev. A. Ralla Ram. He emphasised the importance of fellowship and pointed out three spheres in which the Christian life could be made effective: (a) In one's life, and conduct; (b) In private and corporate intercession; (c) In evangelistic passion. The following were his suggestions regarding the manner in which the new emphasis might be put into action: (1) The teachers should visit students in their homes and thereby secure personal contacts; (2) The Christian homes of the staff should become meeting places for students; (3) Every college should have a chaplain or religious director; (4) The chapel should be frequently used; (5) Occasional retreats or quiet days may be arranged; (6) The Christian and non-Christian students should participate in Sunday worship; (7) The Christian students and professors should take an active part in social service, particularly in adult literacy work and university settlement work; (8) The production of Christian literature by the staff should be encouraged; (9) An Annual Mission of Witness should be held; (10) Movements such as the S.C.M. should be encouraged.

RESOLUTION:

The Conference is of opinion that with a view to serve the Christian purpose of our colleges, besides the imparting of Biblical instruction an increasing emphasis should be placed on a number of methods such as those mentioned above.

15. Staff Fellowship

Mr. D. G. Moses of Nagpur and Mr. T. Thomas of Alwaye made brief statements on the spiritual quality of the Staff Fellowships in their respective colleges. They pointed out how the existence of a Fellowship increases the spiritual power and effectiveness of the Christian Staff for teaching the Bible.

RESOLUTION:

This Conference has heard with great interest the account of the two Fellowships at Nagpur and Alwaye and commends to other Christian Colleges the consideration of the possibility of forming similar Fellowship Groups.

16. Worship Services for Non-Christians

The subject was introduced by the Rev. T. W. Gardiner. He discussed the nature of the form and content of Worship in which non-Christians are invited to share.

In the discussion that ensued, the following points were stressed:

- (a) We must see to it that the external setting of such worship shall attract rather than alienate non-Christians.
- (b) We must avoid the danger of such worship losing its Christian content.
- (c) Some distinction should be drawn between worship services in which non-Christians are expected to share, and worship in which a Christian congregation could naturally engage.
- (d) We must leave on the non-Christian worshipper the impression of the richness of fully Christian worship.
- (e) We must ever keep in mind the aim of all such services, namely, the worship of God in spirit and in truth.

In view of paucity of time and the varied opinions expressed, the discussion was inconclusive.

17. Social Service

Dr. A. A. Scott described the Christian purpose underlying the idea of Social Service, and then outlined the activities of the 'You and I Brotherhood' at Indore.

RESOLUTION:

Realising that a large part of the earthly life of our Lord was spent in doing deeds of unselfish service, this Conference would urge upon all colleges that more serious attempts than in the past should be made to enlist members of staff and students, both Christian and non-Christian, in voluntary associations for the service of the community, and that special emphasis be laid on village uplift and the promotion of literacy.

18. The Conference closed with prayer and the Benediction by the Rev. T. W. Gardiner.

T. W. GARDINER
Chairman

R. B. MANIKAM
Secretary

APPENDIX

A Consolidated Statement on Religious Teaching in Christian Colleges in India

Based on Replies Received

Submitted by R. B. MANIKAM

Replies were received from all the thirty-one Arts, one Agricultural and two Training Colleges in India. I summarise hereunder facts regarding religious teaching in these institutions.

I. Ratio between Bible Teachers and Students

For details see Table, page 16. The average number of students per Bible teacher varies from college to college. Among Women's Colleges, it does not exceed 31. Among Men's Intermediate Colleges, it ranges from 26 (St. John's, Palamcottah) to 105 (Vellore), and among Men's First Grade Colleges, from 30 (Agra) to 79 (Bombay). While the average does not give a true picture in all cases, it may be useful in considering whether smaller Bible classes are necessary in order to increase their effectiveness.

II. Periods of Religious Teaching per Week

For details see Table, page 16. The distribution of total time devoted per week to religious teaching is as follows:

Minutes 180-	...	Indore, Vellore, St. John's, Palamcottah.
Minutes 160-150	...	Sialkot, Ag. Institute, Ewing, Guntur, Women's Christian, Nagercoil.
Minutes 135- 90	...	The remaining large number not mentioned in this section.
Minutes 80- 60	...	Agra, Lucknow Christian, Isabella, Alwaye.

It would be interesting if we could find out the correlation between the extent of time devoted to religious teaching and the difficulties connected therewith.

Only in a few colleges the Bible period is the first period in the forenoon.

III. Scripture Syllabus

Ten colleges report that they have no Scripture syllabus planned in detail. Some colleges are at present drafting one, and some others are experimenting with what has been drawn up elsewhere.

Many of the colleges use the books of the Bible as text-books for teaching; a few teach through themes.

No college reports the use of non-Christian religious material in teaching, though a few speak of such material being used only by way of illustration. Only five colleges report that comparative study of religions forms part of the syllabus. In a few colleges only, is an alternative course in moral instruction given.

In Bengal the Calcutta University has prescribed Biblical selections as English Literature for the Intermediate and B.A. classes. The B.A. selections are considered to give, for the most part, good scope, but the Intermediate selections are entirely from the Old Testament. Serampore supplements the regular compulsory course by voluntary courses in the New Testament for the Intermediate classes. Scottish Church College uses a separate syllabus for Bible teaching.

IV. Religious Teaching

No one particular method of Bible teaching is being followed in the colleges. On the whole, lecturers are at liberty to use any method they like. In most colleges, the lecture method prevails. Group discussion is followed in ten colleges. At Nagercoil, Bible teachers use the lecture method for half a term. For the other half, the classes are divided into groups of 12 or 16. They employ the discussion method most of the time in considering the lectures of the previous half term. At Madura, group discussion is the method followed in the Fourth Year class which reviews the history and teachings of Christianity, Hinduism and Islam. Students from each religion present the matter for information of the class, which is then studied and discussed by the class as a whole.

Religious instruction is given in English in all colleges, though in some, Indian languages and Scriptures in the vernacular are used. Fifteen colleges consider religious instruction to be handicapped because of the use of a foreign language. One college points out that the chief difficulty is more the foreign religious ideas than the language. Another states that the use of English is not as inadvisable in religious instruction as in prayer. Quite a few colleges consider the use of English no more a disadvantage in religious instruction than in other subjects.

V. Choice of Bible Teachers

Quite limited is the number of colleges which choose any teacher who happened to be a Christian to teach the Bible. Willingness to teach the Bible, ability to make it intelligible and interesting, and possession of Christian convictions and character determine the choice in many colleges. One women's college requires additional academic qualifications for Scripture teaching. Most of the Bible teachers in colleges are not theologically trained.

VI. Supervision of Religious Teaching

In more than half of the colleges, there is no system of supervision of Bible teaching any more than of secular teaching. A few colleges have a separate Director of Religious Education. In many colleges, the Christian members of the staff corporately plan the syllabus and meet from time to time for consultation and discussion of the same. Seven colleges have no such conferences. Some colleges maintain a special collection of books for the use of Bible teachers.

Only in five colleges (Lucknow, Ewing, Gorakhpur, Agra and Delhi) an annual report on Bible teaching is called for from the Bible teachers. At Agra, these reports are incorporated in a general annual report on religious life and work of the college, and it is sent to the Mission and the Church. At Delhi, this report goes before its Supreme Council. This system of calling for reports from Bible teachers is said to lead to careful consideration and revision of existing Bible syllabus and teaching from time to time.

Optional examinations in Scripture are held in some colleges (Murray, Bengal Colleges, Ewing, Agra, Delhi, Nagpur, Madras Christian, Madura and Alwaye). In many cases, prizes and scholarships are awarded on the basis of the results of these examinations.

VII. Attendance of Non-Christian Students at Bible Classes

The question of a Conscience Clause does not arise in the case of colleges in Bengal, since the Calcutta University prescribes Bible portions as part of the course in English. A Conscience Clause is in force in the North-West Frontier Province, U.P. and Travancore. Colleges in these areas permit non-Christian students, on receipt of a written application, to be absent from Bible classes but require them to attend an alternative course when offered. For example, at Alwaye, Protestant Christian students are required to attend a Bible course; non-Christians and Roman Catholics are asked to choose between a Bible course for non-Christians and a course in moral instruction. While at Alwaye, 16 non-Christians chose the Bible course for non-Christians, the response at Kottayam was nil. In Ceylon, no one can be given instruction in a religion other than his or her own unless on a written request to be given that instruction. The Ceylonese Conscience Clause goes much beyond the Indian one. In Bihar, the question of a Conscience Clause is at present under correspondence. In Bombay, it is thought it is likely to be introduced, but it is feared that even without it, students may absent themselves from religious classes.

The word 'Compulsion' is used in more than one sense in the reports from colleges, and so it has been very difficult to determine the demarcation between voluntary and compulsory classes. The Principal of a college writes: "Voluntary" system is a misnomer. It is clear that "compulsion" is always at work. The point to determine is this: Who should exercise compulsion—the college or some student.

What usually happened was that the first year boys were regular in attendance until some "leader" forced them to keep away. The second year was almost absent. A few third year boys came. The fourth year was largely absent. From every point of view academic and religious, the voluntary system was wrong and we finally put a stop to it.' In reports from other colleges, the following phrases occur. 'Bible Classes theoretically compulsory,' 'Attendance expected but not recorded,' 'All expected to attend,' 'Compulsory in theory, but voluntary in practice.'

Some colleges which give option to students to 'elect' their religious courses, compel them to attend the courses once chosen. For the sake of clarity, the following analysis is attempted:

- I. Colleges which allow no exemption from attendance at Bible classes and provide no alternative courses: Fourteen colleges.
- II. Colleges which allow exemption from attendance at Bible classes *and* provide alternative courses at which attendance is required: Five colleges.
- III. Colleges which allow students to choose from courses offered, the contents of which being not exclusively Christian and attendance being required at courses chosen: One college.
- IV. Colleges which allow students to choose from courses offered, the contents of which are exclusively Christian and attendance being required at courses chosen: B.A. sections of Three colleges.
- V. Colleges which allow exemption to conscientious objectors, but in practice these cases being few, offer no alternative courses: Thirteen colleges.

Fines for absence are imposed in the following colleges:

Edwardes	Agricultural Institute
Gordon	Guntur
Murray	Madras Christian (sometimes)
Hazaribagh	Vellore
Indore	Madura
Ewing	St. John's, Palamcottah
Agra (rarely)	Alwaye
Delhi (if deliberate)	

The percentage of voluntary attendance at Bible classes reported by colleges is as follows:

Sarah Tucker	...	...	...	Good
Nagercoil	...	...	...	100 per cent
Calicut, Senior Inter	...	...	...	100 "
Junior	...	...	...	75 "
Serampore...	...	...	...	25 per cent
Gorakhpur Inter	...	...	...	75 "
B.A.	...	...	...	33 "
Cawnpore	...	...	...	'Varies with Teachers.'

VIII. Special Classes during College Hours

In many of the colleges, the Christian students are taken apart from the non-Christian students and are specially instructed during college hours. The colleges which hold no such separate classes for Christians are: Indore, Nagpur, Madras Christian, Vellore, Madura, Meston, Isabella, St. John's Palamcottah, Sarah Tucker and Scott Christian. Where the number of women students in men's colleges warrants forming separate classes, especially in the Intermediate, it is being done. In no college, even in the North, are Mohammedan students given religious instruction separately, taking into consideration their religious background, though in Cawnpore, most of the Mohammadans are in one section of Bible class along with Hindus. In Agra, Kinnaird and Women's Christian, special classes for new students, not hitherto instructed in the Bible, are held. In Women's Christian, St. Christopher's and Meston, diploma courses of the Missionary Educational Council are offered. In Meston, an additional course on 'the Psychology of Moral Instruction' is given.

IX. Services of Worship

In 13 colleges, a worship service for Christian students is being held mostly daily. In about 20 colleges a worship service for all students is being held, daily or periodically. In many of these colleges, the service is entirely Christian. In some it is not so. Reports describing the extent to which the service is Christian, contain the following remarks: 'Prayer without invoking the name of Christ'; 'Christian to the extent worshippers make it so'; 'Christian in content but not in ascription'; 'Christian in all but no explicit reference to Christ'; 'Prayer in such terms in which all may genuinely join'. The colleges which are experimenting with such services are about seven.

In one men's college, the service consists of two Christian bhajans by the College Choir, of which non-Christians as well as Christians are members. There are Prayers, reading and a short address. The bhajans and the Prayers are in the vernacular; the reading and address in English. Seats are not used but all are seated on prayer-mats on the floor.

Forms of Worship Services in use in colleges have been collected and are available for reference.

[Table Overleaf]

TABLE

COLLEGE	No. of Students	No. of Bible Teachers	Average No. Students per Teacher	Bible Periods per Week	Minutes per Period	Total Minutes per Week
Peshawar	265	6	44	3	40	120
Rawalpindi	619	10	61	3	45	135
Sialkot	509	—	—	5	30	150
Forman	1,326	19	70	4	30	120
Kinnaird	216	10	22	3	45	135
Delhi	—	9	—	5	25	125
Agra	540	18	30	2	30-35	60-70
Cawnpore	213	5	43	2	45	90
Agriculture Institute...	159	9	18	4 + 1	40	160
Ewing	575	17	34	4 + 1	40	160
Lucknow Christian ...	979	19	52	2	30-40	60-80
Isabella	233	15	16	2	40	80
Gorakhpur	—	7	—	3	30	90
Hazaribagh	266	7	38	3	30	90
Serampore	280	4	70	2	45	90
Scottish Church	1,195	18	66	3	30	90
Indore	231	7	33	4 + 1	45	180
Nagpur	466	8	58	5	25	125
Bombay	945	12	79	2	45	90
Guntur	608	—	—	5	30	150
Women's Christian ...	207	9	23	3	55	165
St. Christopher's ...	92	3	31	2	45	90
Meston	58	2	29	2	45	90
Madras Christian ...	818	18	45	2	45	90
Vellore	210	2	105	3	60	180
Madura	559	10	56	2	55	110
St. John's, Palamcottah	78	3	26	3	60	180
Sarah Tucker	64	3	21	2	60	120
Alwaye	330	9	37	2	30	60
Kottayam	258	10	26	4	25	100
Nagercoil	184	7	26	5	30	150
Calicut	156	2	78	2	45	90

A CALL TO PRAYER

By the National Christian Council of India, Burma and Ceylon

Advent Sunday, 1st December, 1940

A Call to Prayer in the year 1940 is a call to realise eternal values in the midst of a swiftly-changing scene. During the last few months catastrophes have occurred which would have seemed incredible if any one had foretold them only a few months earlier; and it may well be that in the interval that must needs elapse between the writing of these words and the Sunday for which this Call is written, changes no less tremendous will take place, which none of us have yet imagined. Yet one thing is certain, that prayer by, and on behalf of, the Christian Church in India will be needed then—needed perhaps more than ever before. These are days of great tribulation, both for the world and for the Church. It is true that so far as the Church in India is concerned, it has up to the present been spared some of the hardships which have been the lot of the Church in other parts of the world. It has not been called upon to endure the persecution which has smitten the faithful remnant in Germany or in Russia, or the terrible distress which has come upon the invaded countries in Europe. It has not even had to face the difficulties which beset the Church in England or Scotland, where Christian work is being dislocated by restrictions upon food and transport, and many of its buildings damaged by bombardments.

Nevertheless, the Church in India has its own special problems. Many of its overseas clergy and members are now facing the prospect of real privations in the days ahead. Communications and supplies from their home base are liable at any time to be cut off; much-needed furloughs have had to be cancelled; constant anxiety presses upon them because of their separation from friends and families in the war-lands. Those of non-British nationality have in many cases had to suffer arrest and internment, or—what is worse—complete severance of all connection with their home and kinsfolk, at a time when these may be enduring untold hardships. For the Indian members of the Church, the distress caused by the war is developing more slowly; but for some of these, shortage of funds due to the war has brought inevitable dismissal from Mission service, and for many others, grave anxiety about their future. Besides all this, the work which is dear to the heart of Christian people is in

many places in danger of being curtailed, or even cancelled, by the cutting-off of financial support from the older churches.

In some ways, perhaps, a Call to Prayer in India is more difficult than in the war-lands themselves. There, the very anxiety of the crisis constitutes of itself an urgent call to prayer. Here, just because we have so far been spared the full onslaught of war and the blood and tears which this brings, there is, perhaps, less unanimity as to the issues at stake and the things for which we ought to pray. Nevertheless, there remain many subjects of prayer in which we can all unite without reserve; and certainly there never was a time when the need for prayer was more evident or urgent. The forces of evil in the world are rampant, and in many places triumphant. Many good people are finding that their faith in God is strained to the very breaking-point. The cynic and the sceptic can point to the condition of the world around us as evidence that God is dead and that Love is conquered.

Because of all this, we shall do well to betake ourselves to prayer this year in a chastened and humble spirit. Many of us have to admit that the petitions which we have prayed most earnestly during the last few months have not been granted by God, and that many of the things that we most dreaded have been permitted by Him to happen, in the field of war. Yet, need this surprise us? Is it not 'the way the Master trod'? He prayed in Agony and Bloody Sweat: 'Father, *if* it be possible . . . *nevertheless*, not my will, but thine, be done!' The answer of God did not then come in accordance with the first half of this prayer of His; and perhaps our recent disappointments and reverses have been sent to us by God, to remind us that our own desires were not wholly set upon the things that God saw to be best? So, in days such as these, let our prayer-time be first and foremost a time of listening, to try and hear God's voice speaking to us. Then, after God has spoken, let us pray for those things which His Spirit shows us to be right; not forgetting, even then (by reason of the frailty of our nature), to add: 'Nevertheless, not as we will, but as Thou wilt.'

If we pray thus—we in Him, and His Spirit interceding in us—then assuredly we shall not pray in vain. We shall in the first place gain for our own souls a strength and quietness which can be won in no other way; and we shall thus be enabled to perform more faithfully the work which immediately lies before us. We shall also be helping by our prayers to

release in the world spiritual influences, which, though they cannot be measured or analysed have certainly proved themselves in the past to be real and mighty forces for effecting that which human energy alone could never have achieved.

May our Day of Prayer enable us and the whole Church in India to share in the experience of the writer of the 22nd Psalm, as he passed from depression to prayer, and thence to thanksgiving and evangelisation:

‘My God, my God, why hast thou forsaken me?’

‘Be not thou far from me, O Lord! O my strength, haste thee to help me.’

‘I will declare thy Name unto my brethren; in the midst of the congregation will I praise thee.’

(Ps. xxii. 1, 19, 22.)

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 PRAYER AND THANKSGIVING

A. *Thanksgiving*

1. For God's gifts to His people of light in the darkness, of steadfastness amid chaos, of courage in the midst of danger.
2. For the faith and patience of the Church in lands where oppression, persecution, famine, or destruction bear heavily upon human life.
3. For the work of the National Christian Council in India, and its courage in facing difficulties and perplexities.
4. For all who even in the days of war, cherish the wide love of Christ for all men, and refuse to allow their hearts to be filled with bitterness or lying or hate.

B. *Confession and Penitence*

1. For the spirit of strife and selfishness and sin in all mankind, including ourselves, and for our own share in stimulating the spirit of violence and war, even within the Christian Church.
2. For strife and litigation between Christian and Christian, especially in the land of India.
3. For words of hate and haste spoken by Christian people in war-time.
4. For the ineffectiveness of the witness of the Church during these days of war, and the failure of the Church's leaders to speak a distinctive word from God, with power to arrest the attention of the world.
5. For the widespread indifference of Christians to social wrong and injustice in the world.
6. For the feebleness and inconsistency of our own witness for Christ.

C. *Intercession*

1. For the Universal Church throughout the world, that its witness for Christ may be clear and courageous.
2. For the Church in India in all its branches, particularly all those which co-operate in the work of the National Christian Council; also for the great Church of Rome, and all other Christian bodies which do not so co-operate.
3. For all Churches and Congregations in India, in which the work is being hindered because of the war-situation, that their pastors and people may be given special wisdom, and that the N.C.C. may be guided in all efforts to render them help.
4. For all Christian missionaries and leaders who are in prison, or internment, either in this or other lands.
5. For all sufferers—the wounded and dying on the battle-fields, the anxious and the bereaved, those who have lost their faith and hope.
6. For all in India who are responsible for Government, and all who have power and influence among the people, that their efforts may promote righteousness, peace and unity.

NOTE—As the work of the National Christian Council suffers from lack of adequate financial support the officers would be grateful if congregations which observe the Day of Prayer could make a special collection for the work of the Council on the day. The amount given in this way in 1939 was Rs. 314-6-7 and it is hoped that the response this year may be more generous.

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

National Christian Council
Nagpur, C.P.

V. S. AZARIAH (*Chairman*)
Bishop of Dornakal
J. Z. HODGE (*Secretary*)

Social Hygiene

A Selected List of Books and Pamphlets¹

The general arrangement is in order of teaching for children, adolescents and adults.

BOOKS

The Child in the Midst. By Mrs. Winifred Bryce, M.A., Ph.D. This book deals with the training of the child for life, and includes a chapter on sex. There are questions at the end of each chapter for discussion. Paper, Re. 1-8, Cloth, Rs. 2-8. Y.M.C.A. Press, 5 Russell Street, Calcutta. A pamphlet of Supplementary Questions and Programme Suggestions, prepared by Mrs. Anna B. Mow on this book, can be obtained from the National Christian Council, Nagpur, 4 annas plus postage.

How a Baby is Born. The story of how we become alive, are born and grow up. By Karl de Schweinitz. Routledge, 2s. 6d. The story of reproduction and birth for boys and girls. It is written in story form to be read either to, or by, the child, or to be used by the parents in answering the questions of the child. Profusely illustrated.

The Cradle Ship. By Edith Howes. Illustrations in colour by Florence Mary Anderson. Intended for small children, an interesting account of reproduction in fairy story form but based on scientific facts. Cassell and Company, Price, Rs. 5.

Plant and Animal Children and How They Grow. By Ellen Torelle. Heath, Boston. Rs. 3-2. Useful nature-study material on reproduction in plants and animals. Can be read to children.

The Biology of Sex. For parents and teachers. By T. W. Galloway, Ph.D. Heath & Co., London, W.C. paper, Re. 1-14. Deals especially with the methods and spirit of sex instruction and its biological, social and moral foundations.

Awkward Questions of Childhood. By T. F. Tucker and M. Pout. Very comprehensive and useful for those having the guidance of the young. Gerald Howe. Price, Rs. 2-6.

Sex Education in Schools. By T. F. Tucker and M. Pout. Price, Rs. 2-6. Gerald Howe. The record of the results of a programme of sex education in schools in Wales.

Peter and Veronica. By Margaret Beech, with foreword by Lord Baden-Powell. Illustrated. 214 pages. Price, Re. 1-14. A story of three children living in the country, with a mother who guides their teaching and character-training on wholesome and humorous lines. Interesting as a story, and quite valuable for the biological education given, under normal conversations about country life. Suitable for children to read to themselves. Herbert Jenkins, Publisher.

Peter the Cub. By Margaret Beech. A sequel to Peter and Veronica.

For Girls and the Mothers of Girls. By Mary G. Hood, M.D. Bobbe-Merrill, Indianapolis. Price, Rs. 5-8. Presents the facts of life for girls in the early years of adolescence in a simple, dignified way. This book has been a favourite for years.

¹ Obtainable from the Christian Literature Society, Park Town, Madras; the Y.M.C.A. Publishing House, 5 Russell Street, Calcutta and the North India Tract and Book Society, 18 Clive Road, Allahabad.

- High Schools and Sex Education.* A Manual. By the U.S. Public Health Service. Price, As. 12. This book forms an excellent basis for study groups of teachers, showing the content of social hygiene teaching and how to integrate it with a chosen subject on the school curriculum.
- Self-Restraint Versus Self-Indulgence.* By M. K. Gandhi, obtainable from the Navajivan Press, Ahmedabad, Price, Re. 1. This is a book for young men.
- Men, Women and God.* A discussion of sex from the Christian point of view. By A. H. Gray, D.D. Association Press. Price, Paper, Rs. 2-4; Cloth, Rs. 3. An inspirational discussion of the problems of sex from the churchman's point of view, but based in general on sound scientific principles.
- About People.* By A. Herbert Gray, D.D., S.C.M. Press. Price, 3s. 6d. This is a valuable book for pastors, teachers and doctors who have to deal with people in religious or moral difficulties. The first part is on the religious life and the second on sex and some of its problems.
- Sex and Common Sense.* By H. Maude Royden. Hurst and Blackett, Ltd., London. Price, Rs. 3-6. Discusses with an inoffensive frankness the part sex must play in the life of the well-balanced individual. Essentially spiritual, yet not apologetic for the physical.
- Moral Adventure.* By B. H. Streeter, D.D. Student Christian Movement. Price, Paper, Re. 1-14. 'The ethics of sex have seldom been more boldly or more wisely handled.'—*Spectator*.
- Marriage and Sexual Harmony.* O.M. Butterfield. Emerson Books, 1934. 40 pages. 50 cents. American Social Hygiene Association. This was written by a clergyman and covers many problems that should be faced in preparation for marriage.
- White House Conference.* Education for Home and Family Life. Century, 1932. 128 pages. Price, \$ 1.00 American Social Hygiene Association.
- A Series of Sex Education Pamphlets* issued by the Bureau of Health and Public Instruction of the American Medical Association. 535 North Dearborn Street, Chicago:—By Thurman B. Rice, M.D.
- The Story of Life*, for Boys and Girls of Ten Years.
- In Training*, for Boys of High School Age.
- How Life Goes On and On.* A Story for Girls of High School Age.
- The Age of Romance.*
- The Venereal Diseases.* Price, \$ 1.00 for the set. Postage extra. These are very good pamphlets.
- Experience of one Church with pre-marital instruction.* C. Rankin Barnes. Journal of Social Hygiene. May, 1935. Entire issue relates chiefly to marriage and family relations. American Social Hygiene Association. Price, 35 cents.
- Venereal Diseases.* Their medical, nursing and community aspects. By W. F. Snow, M.D. Funk and Wagnalls, New York. Price, As. 15. A non-technical discussion of the cause, spread, treatment and prevention of these diseases, and related social hygiene questions.
- The Mastery of Sex Through Psychology and Religion.* By Leslie D. Weatherhead, M.A. Rs. 3-7. A book of great value for teachers and clergymen, who have to guide people.
- Hygiene and Health Education for Training Colleges.* By M. B. Davies. Longmans Green. Price 6s.
- Sex Education.* By Maurice A. Bigelow. The book is primarily for general readers—especially parents, teachers, ministers, social workers and students—who wish a general introduction and survey of the problems of sex and their relation to education of young people. Price List price, \$ 1.00, post paid \$ 1.10. The American Social Hygiene Association, incorporated, 50 West 50th Street, New York, N.Y.

INEXPENSIVE PAMPHLETS

- Anandi's Question.* For parents of little children. By B. C. Oliver, M.D., C.M. Christian Literature Society, Madras. Price, As. 5. Specially written for Indian mothers and arranged for study at mothers' meetings. Also in Hindi, Urdu, Kanarese, Malayalam, Tamil and Telugu.
- Mother, How was I Born?* By Marie Stopes, Ph.D. Putnam's Sons, Ltd. London, W.C. 2. Price, As. 6.
- The Wonderful Story of Life.* A father's talks with his little son regarding life and its reproduction. The United States Public Health Service. Price, As. 5.
- The Wonderful Story of Life.* A mother's talks with her daughter regarding life and its reproduction. The United States Public Health Service. Price, As. 5.
- How to Teach Little Children.* By Violet Trench. As. 2.
- Some Information for Mother.* A Story. By John Palmer Gavit. The American Social Hygiene Association. As. 5.
- Child Management.* By D. A. Thom, M.D. The American Social Hygiene Association. Price, As. 8.
- Biology in the Elementary Schools and its Contribution to Sex Education.* By Harry Beal Torrey, Ph.D., M.D. American Social Hygiene Association. Price, about As. 12.
- The Power and Responsibility of Womanhood.* By Violet Trench, 38 Oakley Street, Chelsea, London. S.W.3. Price, As. 2.
- The three following booklets are in English, Tamil, Urdu and Hindi:
- A Talk to an Indian Girl on her Coming of Age.*
- A Talk to Indian Girls Who are About to be Married.*
- A Talk to Those Who Expect to be Mothers.* English Edition obtainable from Bishop's Chaplain, Palamcottah. Price, 9 pies each.
- A Clean Heart, or Lessons on Motherhood.* By Mrs. West, B.A. The Christian Literature Society, Madras. Price, As. 6. Also in Urdu, Hindi, Marathi, Telugu and Bengali.
- The Secret of a Happy Boyhood.* By M. W. Strahler, M.A. The Christian Craftsmanship series of Projects in Living. Price, As. 2. Also in Marathi, Dr. Horace K. Wright, Ahmednagar.
- The Secret of a Happy Girlhood.* By Mrs. Rice. The Christian Craftsmanship series of Projects in Living. Price, As. 2.
- From Boy to Man.* A Challenge to Boys. The American Social Hygiene Association. For boys from 14 to 16. A straight talk without religion. As. 4.
- An Open Letter to Young Men.* By Dr. Douglas White. The British Social Hygiene Council. Price, An. 1.
- Keeping Fit.* For boys. The U. S. Public Health Service. The American Social Hygiene Association. Price, As. 5.
- How Elementary School Teachers Can Help in the Campaign Against Venereal Disease.* By Sir Francis Champney, Bt., M.D. The British Social Hygiene Council. Price, An. 1.
- Self-Knowledge, Self-Reverence, Self-Control.* A Handbook for Teachers of Girls' Schools. By Charlotte C. Wickoff, B.A. Written specially for India. Published by the Christian Literature Society, Madras. Price, As. 3.
- Education and Social Hygiene.* By Prof. J. Arthur Thomson, M.A., L.I.D. The British Social Hygiene Council. Price, As. 3.
- Right Marriage.* By E. R. Barry, Claude Mullians and Douglas White, M.D. Pamphlet, Price, As. 6. Good for young people about to be married.

Sex Relations Without Marriage. A Defence of the Christian Standard. A Herbert Gray. Paper, As. 6.

Love, Courtship and Marriage. Lecture and discussion outlines. N. W. Edson. American Social Hygiene Association, 50 West Fiftieth Street, New York. Prepared by a committee representative of the Students' Work Committee (Y.M.C.A., Y.W.C.A. and S.C.M.) and of the National Christian Council.

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Early Marriage. The Calcutta Christian Tract and Book Society, 41 Lower Circular Road, Calcutta. Annas 3 per 100 except for packing and postage.

Jauban Patray. (Letters from a Father to a Son) By Rev. S. K. Chatterji, M.A. Obtainable from the Union Christian School (Siksha-Svagha), Bishnupur, 24 Parganas, Bengal.

Gujarati

A Clean Heart. (Suddh Man). By Mrs. R. A. West, B.A. Irish Presbyterian Mission Press, Surat.

Race-building. By Rev. A. T. Hoffert, I.P. Mission Press, Surat.

Hindi

Mashshī Kanyā Prakāsh. (Some things a young Girl should know) by a thoughtful mother. 36 pages. As. 2. Mission Press. Jubbulpore, C.P.

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Main Kaisā Utpann Huā. (Growing Up.) By Karl de Schweinitz, translated into Hindi. Mission Press, Jubbulpore, C.P.

Shadi Vishayak Updesh. G.E.L. Mission Press, Ranchi. Price, Ps. 9.

Kanarese

- Anandi's Question.* By Dr. B. C. Oliver. Price, As 4. The Wesley Press, Mysore; or Tract and Book Society, Bangalore.
- A Clean Heart.* By Mrs. West. Price, As. 5. The Wesley Press, Mysore; or Tract and Book Society, Bangalore.
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- Mi Kesa Zhāle?* (How Was I Born?) A translation of *How You Were Born*, by Karl de Schweinitz. Price, As. 8. Can be ordered through Miss A. A. Abbott, M.E. Mission, Phayre Road, Poona.
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- The Child in the Midst.* By Mrs. Bryce. Price, As. 4, Ps. 3; bound As. 6. The Mash'al Press, Kharar, Punjab.
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Tamil

- A Clean Heart or Lessons on Motherhood.* By Mrs. West. 83 pages. 1933. Price, As. 4. The Christian Literature Society, Park Town, Madras.
- Anandi's Question.* By Dr. B. C. Oliver. Translated by H. G. Thomas. 50 pages. Price, As. 6. The Christian Literature Society, Park Town, Madras.
- Moral Hygiene for Lads.* By C. V. Job. Price, As. 2. The Christian Literature Society, Park Town, Madras.

First-aid in Child-birth and During Infancy. By Dr. G. J. Campbell. Formerly Principal, Lady Hardinge Medical College, Delhi.

Part I. *First-aid for the expectant mother.* 64 pages. 1929. Price, As. 8.

Part II. *First-aid at the time of childbirth.* 74 pages. 1930. Price, As. 9. It is very clear and helpful. The Tamil translation is intended for the Junior Nurse and the 'First-Aider'. The Christian Literature Society, Park Town, Madras.

Home Science. By C. C. Wyckoff, M.A., and T. Marshall, B.S. 134 pages. 1934. Price, As. 10. An excellent book for schools or home. Includes Sex Hygiene. The Christian Literature Society, Park Town, Madras.

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IN SEVERAL LANGUAGES

Health and Longevity. The Oriental Watchman Publishing House, Post Box 35, Poona. In English Rs. 7-8. It is published also in Bengali, Burmese, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Tamil, Telugu, Urdu. It contains a chapter on Reproduction and Sexual Hygiene.

THE CHRISTIAN HOME

BY THE RIGHT REV. E. H. M. WALLER, M.A.

Bishop of Madras

IT would not be an exaggeration to say that the making of the Christian home is the most important work in which the Christian Church is engaged and that everything is subordinate to that.

It was not for nothing that the first commandment in the second table of the Law is 'honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.' The making of the home is the foundation of all society and on it depends the progress and stability of man. The positive command comes before the prohibition of murder, adultery or theft. The reason is not far to seek. God has revealed Himself through Jesus as the Eternal Father; men are to be His sons and daughters; the family of God is the ideal to which we are to aspire; and the home on earth is our school and our means of realising God's plan. All fatherhood, St. Paul tells us, finds its meaning in the great Father, God, and conversely real fatherhood here brings the Fatherhood of God to earth.

Church Activities

In this setting all the work of the Church finds its meaning and its place. For in the home every activity is needed: education, discipline, medical knowledge, hygiene, character-building, finance, division of labour and so on. It is difficult to think of a public activity of the church which has not its counterpart in the home life. It may seem odd to find the world-wide activities of the Church of God in such a small environment; but is not science teaching us in our study of nature that the infinitely great things are repeated in the infinitely small? Did not Christ say, He that is faithful in the least, is faithful also in much?

Fellow Workers with God

In building the home, we are working with God towards His great eternal ideal, the family of God. But there is more in it than that. We are sharing the nature and the work of God.

For God, greatly trusting us, has shared with us His work of creation and His providential care. It was too great a responsibility to give to a single individual. So He has shared it out to the husband and wife, the father and the mother who by their sacred union, become one that they may bring living souls into God's world and may watch over them for Him. In the home, then, we are sharing God's work of creation and of providence.

The Marriage Tie

Once we have realised what this union of husband and wife, of father and mother means, it becomes in actual fact a bond which God Himself has forged. Those whom God has joined together, let no man put asunder. It is an impossible thought that the two who have become one in order to create and to foster children for God, should lightly separate as if their union was a business contract or a passing fancy founded simply on human attraction.

And if there are children, it becomes doubly impossible for they have passed on part of their nature to the children whom they have brought into the world and they have made themselves responsible, as no one else can be, for their future welfare. Parents and children are linked by a bond which can never be broken.

The Ideal and the Actual

We have tried to picture the ideal. We all know how sadly different the actual state of things is. But we know, too, that this sad actuality is only part of the great mass of sin and sorrow which we are to try to overcome. If the Son of God had to die to redeem the world, His servants, as He has plainly told us, must bear the Cross and suffer with Him. The condition of our heirship of God, is that we suffer with Christ. And the suffering of Christ is always for others, never for Himself. Our work must be to suffer for others, to spend and to be spent for His children.

Our Various Activities

We all have our different tasks but they are all parts of the one great work—home-making for God. It may be healing of the body; it may be helping to make healthy homes; it may be

teaching in a village school or in a college, but it does not matter which it is; it is all part of God's plan.

And there are a thousand other activities which we have not mentioned but all have their place in God's home-building.

Lower Standards

The great danger which besets all workers for God is that, depressed by the weight of sin and indifference, we should lower our standards. It was the temptation which assailed our Lord right through His ministry, so that He could speak of His work on the last night He spent with His disciples, as 'my temptations.' It began with what we call His temptation; material comfort, earthly force, magic were all offered as the easier way; He would have none of them. He held up the standard to those who came to Him. Multitudes came after him; 'take up your cross': a rich youth came whom He loved; 'sell all that thou hast', and there are a hundred other instances.

He overcame the temptations; but they are just as ready to assail us now.

Life has become for the moderately well-to-do so full of excitement and of material pleasures, that many are seeking the easy way, the way of the lower standard. And a humanitarian age is in some ways so afraid of facing discomfort, or seeing others face it, that there often appears justification for making allowances and permitting easy ways of escape from unpleasantness or real suffering. The maimed and the wounded have to be patched up and they may go limping through life. The physician who saved a limb for a man who may still have to be lame, has done God's work of mercy for him; but he has not made the ideal man. It may be necessary, it often is necessary, in desperate cases to do things which are far short of perfection—e.g. to destroy the unborn child to save the mother's life. But these things are abnormal, a part of the heritage of sin and sorrow from which we are not yet redeemed. Yet no one would suggest that the world should be peopled by the halt, the maimed and the blind, because many have been saved from a worse fate by the skill and devotion of the staff of a hospital. Still less would anyone suggest that abortion should become a common practice, because in desperate extremities, it has to be effected.

It is with regard to marriage and the bearing of children that the most earnest assault is being made on the Divine ideals. There are so many marriage tragedies; cannot divorce be made easier? There are so many neglected children and so many domestic tragedies because the parents could not support children, that people plead earnestly for some form of birth-control.

Everyone must sadly admit that individual cases occur in which the ideal seems unattainable. The patient must be patched up somehow. But if the abnormal is to become the normal, the standard will disappear and we shall have turned our back on God's ideal: and refused to share His work of creation and of providence.

In the Light of Eternity

Our earnest plea is that all our work shall always be carried on in the light of God's eternal plan that, undismayed by failure and by opposition, we shall keep our faith in the goal which Christ has set before us, God's great family in eternity.

Recommendation passed by the National Christian Council at its meeting in Nagpur, December 28—January 1, 1935.

Realising that the Christian family is the social unit of the greatest importance for the building up of strong Christian character, and that there are to-day social changes and moral dangers that threaten to weaken or destroy its influence, and that the subject of sex hygiene is a part of the larger study of the family, and can best be considered and promoted when studied in its relationship to the whole family life, and realising that pastors and teachers have the greatest opportunity for helping parents and children to the development and maintenance of a high standard of family life, we recommend that seminaries and teachers training schools consider the question of making the study of Christian family life a regular part of their curriculum.

CHRISTIAN MEDICAL WORK

**DRAFT STATEMENT PREPARED BY THE MEDICAL DELEGATES IN INDIA
TO THE INTERNATIONAL MISSIONARY COUNCIL, MADRAS**

I. Basic Considerations

IT is our conviction that the Ministry of Healing is an integral part of the work of the Christian Church, whose mission is to make known God as revealed in Jesus Christ.

This conviction is based on our Lord Jesus Christ Himself, from whom the Church receives its commission. It is through the Church that He still expresses Himself and goes out to meet human need.

This conviction is also based on the belief as taught by our Lord that fulness of life and health is God's will for all mankind. Fulness of life and health can only be obtained when there is harmony of the whole nature of man—body, mind and spirit. It is the work of God's servants, in fellowship with Him and through His grace, to bring fulness of life and health where this is lacking.

The Ministry of Healing of our Lord Jesus Christ was an expression of the compassion and love of the Father towards man and of the worth of man in God's sight. His healing of the sick was a sign of His being sent from God and that the Kingdom of God had come nigh unto men. It revealed the mind of the Father with whom He said He was one.

The Ministry of Healing is not simply following the example of Jesus or even obeying His command to heal the sick, but it is based on the very nature of God Himself as revealed in Jesus Christ, whose nature is love and whose love must be manifested wherever there is human need and suffering.

II. The Ministry of Healing in the Church

It follows, therefore, that the Church, which is the Body of Christ, cannot but use the Ministry of Healing when it is carrying out its mission of revealing God to men. When it sees suffering it cannot pass by on the other side. The love of God must be shown in act as well as in word.

It follows, too, that the Ministry of Healing is not a ministry which can be chosen or left, according to the needs of a

particular time or place, or according to whether money can be spared for this kind of work or not, or according to whether Government is supplying medical relief or not, but it is a ministry which is an integral part of the life and witness of the Church, without which this life and witness is incomplete.

It follows also that the Ministry of Healing is not just an agency to supplement or support the main missionary enterprise, nor is it just a means of attracting men to listen to a message to which they would not otherwise listen, but it is a part of, and an expression of, that message itself.

It is acknowledged that the Church has not always recognized the Ministry of Healing as an integral part of its life and witness. There has followed, in consequence, a great spiritual loss both to the Church and to the healing profession. The Church needs the Ministry of Healing as part of the expression of its faith, and the ministry to the sick needs the healing value of the spiritual power given through the Church. It is believed that a return to this Ministry of Healing will enrich the spiritual life of the Church and will make its testimony more powerful and complete in revealing God the Father. As Christ identified Himself with the needs and suffering of the world, and died on the Cross to bring redemption to sinful men, so His Church, in fellowship with Him, a fellowship obtained, maintained and manifested only through a pure and holy love which He alone can teach, must identify itself with the needs and suffering of the world to make that love and that redemption known unto man.

III. Responsibility of the Church

The task of the Church now is to see that the Ministry of Healing once again forms an integral part of its work.

Hitherto, the responsibility for medical work in the areas covered by the younger churches has largely rested with missionary societies representing the older churches. This responsibility must devolve on the younger churches themselves, so that the councils of the Church in each area feel a real responsibility for the Christian medical work in that area.

This will mean increased local responsibility for maintaining the medical work and for beginning new medical work. It will also mean an increased responsibility for the Church to make every member of the Church realize that he, too, has a responsibility for the Ministry of Healing, and in some way should take a part in it.

It should also become the responsibility of the Church to select and train its medical workers, as it does its pastors and

evangelists, and it would be of the greatest help for the recognition of the place of the Ministry of Healing in the Church if the medical workers accepted by the Church were definitely commissioned at a special service, as are the pastors and evangelists.

The increased responsibility for the medical work will carry with it an increased responsibility for finding the money necessary for that work.

IV. Expression of the Ministry of Healing

The Ministry of Healing carries in its meaning many and varied kinds of approach to, and help for, the sick, but in all places for its witness to be effective, it must be related and adapted to the needs of the community.

The Ministry of Healing may be expressed through:

(1) Institutions, such as hospitals, dispensaries, sanatoria and similar places.

(2) Individual Christian doctors and nurses working in Government or private practice.

(3) Individual members of the Church who are not trained medical workers. The expression through this group may be very varied and may include the giving of money or other gifts for the support of the work, or the giving of voluntary service either in connection with institutions or preventive work, or the giving of voluntary service in the care of the sick outside organized institutional work, such as in the homes of the sick. Many of these simpler forms of the Ministry of Healing can be undertaken without much financial obligation.

One of the great necessities in the Indian Church is an outlet for Christian service. There are unlimited opportunities for service, especially in the villages, through the Ministry of Healing, but they need the recognition and encouragement of the whole Church. This is especially important in the Mass Movement areas where the principle of service should be encouraged from the beginning. It is also the duty of the Church to provide for the needs of its own members.

V. Personnel

(a) Selection of Medical Workers

If the Ministry of Healing is to be really effective as a witness, the right type of worker is all-essential. Medical service as a high calling of God should be placed before Christian young men and women. This could be done in the first instance

by their own pastors, and later by their Christian teachers when they reach the College stage. This is a matter in which guidance is needed.

The first and foremost qualification must be Christian character with a real spiritual experience; together with this should be combined the highest professional knowledge and skill.

The medical missionary doctor and nurse are still needed, as there are qualities in the right type of missionary which can make a definite contribution in enriching the life of the Church, through a fellowship which rises above all differences of race and national outlook. This ideal of fellowship is what must principally determine the type of medical missionary to be sent to India. The doctor should be one with the best medical qualifications, and preferably with a knowledge of some special branch of medicine. Adaptability must also be one of his qualifications. The same applies to the missionary nurse.

The same ideals of Christian experience, fellowship, good medical qualifications and adaptability, should also govern the choice of the Indian doctor. Only the best type of young men and women should be chosen for training. The influence of family, social and economic background cannot be left out of consideration, especially when the Church aims at producing leadership in Indian doctors for its medical work.

The question arises whether there is a place for the non-Christian worker on the staff of Christian medical institutions. It is felt that the witness of the institution will be weakened if all its members are not truly Christian. But it is considered that the Christian institution ought to be willing to share its knowledge and service with those of other faiths, by such methods as post-graduate training or training in special branches of medical work.

(b) Training of Medical Workers

The Church has a responsibility to see that the right type of training is secured for its doctors. It quickly recognized the need for such training, but hitherto has provided it only up to the lower standard of medical qualification; the Church has not yet provided, at least in India, medical education up to the higher qualifications. The time has gone for training medical 'assistants.' Moreover, all the lower standard of training is being abolished in India, and the Church will soon be left with very little medical training at all, unless new provision for training is made. It is felt that the Church cannot secure a sufficient number of

the type of workers it requires from the existing institutions in the country. There is needed Christian medical education of college grade for men and women, where professors with the best qualifications and Christian character are in constant association with the students, and where their example in dealing with patients, and their inspiration, will help to create the real understanding of Christian medical work in the Church. A college like this should have specially in mind rural needs and should train students in such a way that they will want to go to the villages, and when they do go, can be useful there.

With regard to the training of nurses, the Church has found it even more necessary than with doctors to provide its own training, and it is felt that this training must continue. The raising of the standard of training has made it possible for only the larger hospitals to undertake it. The policy of the Church should now be to encourage well-educated young Christian women even with College education to consider taking up nursing as a vocation, and to try to educate them in such a way as to fit them to take up work which has now to be done by the Western nurse.

As medical science has developed, it has also become necessary to have other workers besides doctors and nurses, such as laboratory technicians, X-ray technicians, social workers or almoners, and men and women of the right character and training must be chosen for these positions and provision for their training has to be made.

In addition to professional training, the Church should see that its medical workers also have some Biblical training, so that they are equipped for witnessing by word as well as by act.

More and more the work of a modern hospital is the work of a team and not that of individuals, and what we want in Christian hospitals is a team spirit built up on the foundations of Christian service in which the highest medical skill is combined with the highest Christian character.

VI. Evangelism

It has already been stated that the love of God must be shown in act as well as in word. Both parts of the expression are essential.

In all Christian hospitals the medical staff should have responsibility for the evangelistic witness. Some hold the view that the witness can best be given by the medical staff alone, without the employment of special evangelists. Others hold that it is valuable to have evangelists with special training and

experience who will have more time to give to the work and to get into touch with the patients.

We believe that the evangelistic message should never be forced upon people unwilling to listen. Attendance at religious services should be voluntary.

Worship should be at the heart of the work. Worship, witness and service (as Dr. Kraemer points out) interpenetrate each other, each being incomplete without the other, and all three being needed for completeness.

VII. Finance

The general principle that should be emphasized is that the support of the medical work of the Church is the responsibility of the whole Church, and not that of a few individuals or of those immediately connected with the work of the hospital or other institution.

It is recognized that the possibility of medical work being self-supporting varies very much with the locality, the social and economic status of the community and the type of work being done. In some areas, especially in poor rural areas, it is unreasonable to expect medical work to become completely self-supporting. Certain types of work, especially those with up-to-date equipment and efficient staff, which are able to attract the wealthier patients, may become largely self-supporting. But no attempts at becoming self-supporting should be such as to hinder or prevent the main mission of serving the poor. Institutions would benefit greatly by having endowments which would enable them to carry on their work when local income cannot be adequate.

Though at present many of the younger churches are unable to shoulder the full financial responsibility for their medical work, yet it should be the aim of the Church to teach the privilege of giving rather than receiving, in the Name of Him who gave so much. The methods to be used must be left to the local churches in each area.

There is needed vision with regard to the use of the money that is available, so that it can be apportioned according to a comprehensive plan. Certain centres may be developed and fully equipped in every way, while others, related to these, may be much more simple and within the means of the local community.

The acceptance of grants-in-aid from Government, local bodies, or of donations from private individuals, Christian or non-Christian, depends largely on the conditions which may

be attached to such grants and gifts. If they in any way hamper or restrict the Christian witness, they will have to be declined, but otherwise the co-operation of others should be welcomed.

Expansion of rural health programmes, though less costly than that of institutions, does however call for a certain amount of expenditure, and this work by its very nature cannot be such as to bring in fees for support. Some income may be found locally, but often, at least in the beginning, some help must come from outside.

VIII. Co-operation

(a) *On the Mission Field*

Co-operation is needed first of all among the units of medical work in the same mission. There are still missions lacking a defined plan and policy for their work, each hospital carrying on work without regard to the other.

Co-operation is also needed in areas where several missions are at work. There are sometimes found a number of hospitals in one area all struggling to do exactly the same type of general work, but all with limited means and personnel. By consultation and co-relation of work they can supplement each other and plan for an all-round development to meet the special needs of the community. For this, workers in the field will require a certain amount of freedom given them by the Mission Boards. The services of Provincial Christian Councils might be requisitioned to bring together representatives of the different medical units to consider and plan how the medical needs of the area as a whole can best be met.

Co-operation between educational and medical work needs to be further developed. Health education and preventive work as part of the curriculum and project work of schools is important.

Co-operation between the pastoral and evangelistic work and medical work of the Church needs to be further developed in order that the medical work may be a real part of the life and work of the Church.

Co-operation with other medical work, private or Government, with Red Cross and Welfare organizations is required. The medical mission can sometimes take the lead in this work.

(b) *Among Mission Boards*

We welcome the formation in North America of a Medical Council for Overseas Work and express the hope that similar

councils will be formed in other countries. We recognize the value of these councils in the promotion of interest in the older churches and in helping with co-operative plans coming from the mission field.

A suggestion of the Jerusalem Conference gave rise to the sending of a mission from the Church in India to the Church in Britain. We believe that an interchange of visits between medical workers of the older and younger churches would be of great value to both.

IX. New Emphasis in Christian Medical Work

A new vision is now opening up with regard to the medical work of the Church. It is coming to be realized that the big problems of disease cannot be tackled by remaining in the hospitals or other institutions. A hospital situated in a rural area does not necessarily serve the real needs of that area. It has come to be seen that it is necessary to go out into the villages to make an extensive study and investigation of the medical needs of the whole community in the environment of the village itself. The existing institutions should be used as bases for this work, and also for training and research in connection with this work, but there will be needed much rethinking and also a new distribution of personnel, money and effort.

One of the great needs is preventive medical work. Much of our curative work only touches the surface of the whole problem of disease and will never get down to the centre of its causation and prevention, unless it is co-related to the wider needs of the community from which the patients come. There is needed in this preventive work co-operation with other spheres of work, such as educational, economic and social, whether this other work is done by members of the Church or by individuals or bodies, Christian or non-Christian, Government or private. Here is an opportunity for the younger Churches to express the Christian spirit of service in a form which will be of the greatest use to the community and by which the medical work of the Church will become rooted in its environment, an indispensable and natural part of the life of the people.

It is increasingly felt that we ought to lay more emphasis on psychiatry. There is very little done on this line in India, except to provide for restraint of the violently insane. Two of the Provincial Christian Councils have moved in the matter, the one striving for the establishment of a union institution, the other calling for a trained psychiatrist for the area to lecture to

ministerial and other students and to be available for consultation in regard to problem cases in Christian educational institutions. In both cases these plans await completion. There is not yet an institution under Christian management for the treatment of mental and nervous diseases.

Whatever branch of work or new emphasis we consider, we have always to return to the basic need of Christian workers with a sense of vocation who are trained and qualified for leadership. In India we have made provision for all kinds and grades of training under Christian auspices, except for doctors and nurses of university grade. The realization of our two definite objectives of integrating medical work in the Church and of transferring the administration of the present medical mission work to Christian doctors and nurses of the younger churches is retarded by the lack of Christian doctors and nurses, trained and fitted not to be assistants, but colleagues and successors of medical missionaries and pioneers in new spheres of service. In the matter of indigenous leadership medical work lags behind other branches of the Christian enterprise. Hence the existing medical schools and the Christian Medical Association, in association with the National Christian Council, are laying emphasis on the plans for raising, as soon as possible, the standard of Christian medical education in India.

THE CHRISTIAN MEDICAL ASSOCIATION OF INDIA, BURMA AND CEYLON

and

THE NURSES AUXILIARY

The Christian Medical Association of India, Burma and Ceylon and the Nurses' Auxiliary are voluntary associations for co-operation, with a membership of Christian doctors and nurses, a membership extending also to Persia, Arabia and other lands. The Association is accepted by the National Christian Council as its Medical Committee, and its secretary as their Honorary Secretary for Medical Work. Through the Association a survey was carried out some years ago. There has grown up a group of thinkers who have developed a common understanding of the basis of the Christian Ministry of Healing and have planned measures with an outlook on the whole country. The statement prepared for Madras is a fruit of this group thinking.

The Association publishes a bi-monthly journal of seventy-five pages, including a section for nurses, which is translated and printed in six languages. It has established a Hospital Supply Agency for provision of reliable drugs and appliances. Emphasis on the need of better laboratory work led to the establishment of three training centres for laboratory technicians, two in the north and one in the south.

In the training of nurses there is co-operation among Missions in North, Central and South India in preparation of text-books and curricula and in examination of nurses. In South India the Nurses Auxiliary of the Association is responsible, under Government, for the examination of nurses in the vernaculars. Certain Mission hospitals have raised their standards beyond Government requirements and are training selected students for tutorial and administrative posts.

The Association has ten area secretaries, four regular annual regional conferences, and a general conference once in two years.

At the present time the Association has three very definite objectives in which it desires the co-operation of Churches and Missions: To integrate Christian medical work in the Church, to promote higher Christian medical education, and to find means for the maintenance of a full-time secretary for preventive and rural work.

The two medical schools for women at Vellore and Ludhiana are proceeding in the matter of raising their standards. With the object of providing for men—as has been done for the lower grade at Miraj, the Christian Medical Association has worked out plans in consultation with the Provincial and National Christian Councils for the establishment of a Union Christian Medical College which would be a creative centre for Christian medical work for India. At the meeting of the Association in April, 1938, the following resolution was heartily approved:

We approve the action taken by the College Committee and instruct them to proceed with plans for the development of a graduated scheme at Allahabad, beginning at first with a good medical centre including a hospital, preventive and rural work; providing for the giving of help to doctors and nurses who desire special training, and acting as a co-ordinating institution with other hospitals in this respect; and on this foundation we look forward to the establishment, by stages, of a Union Christian Medical College.

The scheme was approved by the Executive Committee of the National Christian Council in July, 1938, and the Association was authorized to approach possible donors, in consultation with the Conference of the British Missionary Societies and the Committee of Reference and Counsel of the Foreign Missions Council of North America.

There is under consideration by the Executive Committee of the Association the formation of a committee for consultation and co-operation among the three existing Christian medical schools.

Regarding a full-time Secretary for Preventive Medicine and Rural Work the following resolution was passed:

Whereas the Christian Medical Association of India has been deeply concerned for many years about the development of preventive work as an integral part of the service rendered by every Christian medical institution, and,

Whereas the necessity for the projection of such work, especially in rural areas, has been brought to our attention insistently and repeatedly, by such advisers as Drs. Wampler, Houghton, Emerson, Hume and others, and,

Whereas, most of our members and institutions need expert assistance in the planning and maintaining of suitable preventive programmes,

Be it resolved that we earnestly request the Committee of Reference and Counsel of North America, and the British Advisory Board on Medical Missions, to make an effort to raise funds for the salary and working budget of a Secretary for Preventive Medicine and Rural Work, whose duties shall be:

(1) To visit Christian medical institutions throughout India, stimulate those in charge to develop various types of preventive work and advise them with regard to the details of preventive programmes appropriate for their particular fields of activity.

(2) To set up headquarters and a depôt of public health propaganda material, charts, literature, exhibits, films and slides which shall be available for use by the staffs of Christian institutions throughout India.

(3) To co-operate with other Christian agencies in the development and maintenance of a model rural reconstruction unit, preferably in the vicinity of Allahabad, in the event of the establishment of a Union Christian Medical Centre in that city.

The care of the health of the Christian community is recognized as a major concern of the Christian hospitals. That there is a distinct difference in the health of Christians is seen in the report of the

Public Health Commissioner for India, 1934. The death rate per thousand by communities in British India is: Hindus, 28; Muhammedans, 24.2; Christians, 17.5; others, 25.6. The average infant mortality for seven Provinces works out at: Hindus, 195, Muhammedans, 183 and Christians, 118 per thousand.

The extent of Christian medical work in India may be seen from the following statistics and the map:

Statistics for Christian Medical Work

Hospitals	256 ¹
Dispensaries	250
Leper Homes	49
Sanatoria	10
Beds in Hospitals	11,935
„ Leper Homes	9,445 (Excluding healthy children)
„ Sanatoria	804
In-patients	2,85,000
Out-patients	28,00,000
Fees received	Rs. 28,00,000
Cost of work	60,00,000

Detailed financial statements in which salaries of missionaries are included, from 16 representative mission hospitals show the percentage of local support, which varies from 20 per cent to 93 per cent, the average being 51 per cent.

<i>Medical School Graduating Classes in 1936</i>				<i>Total Graduates</i>
Ludhiana	23	...	...	352
Miraj	16	...	...	285
Vellore	40	...	...	235

STAFF

Doctors, Foreign	350	(not more than 6.5% are of M.B. grade)
„ National	390	
Nurses, Foreign	300	
„ National	900	
Student Nurses	1,800	

As an indication of the need of medical work in India the following statistics are taken from the Public Health Commissioner's Report, 1936.

	<i>Birth Rates per 1,000</i>	<i>Death Rates per 1,000</i>	<i>Infantile Death Rates per 1,000</i>
British India	35.4	22.6	162
England and Wales	14.8	12.1	59
Japan	29.9	17.5	117
New Zealand	16.6	8.7	31

In British India there are 6,935 hospitals and dispensaries which treated 1,243,553 in-patients and 70,699,512 out-patients. There are 76,767 beds available in these institutions. This includes Christian work also in the areas concerned.

¹ The 1938-39 *Directory of Christian Missions and Churches* gives 298 Hospitals, but we count as hospitals only institutions having 10 or more beds.

Publications

The Journal of The Christian Medical Association of India, Burma and Ceylon. Subscription, Rs. 5 a year. (\$ 2 or 7s. 6d.)

The Ministry of Healing in India. Handbook of the Christian Medical Association of India. As. 8.

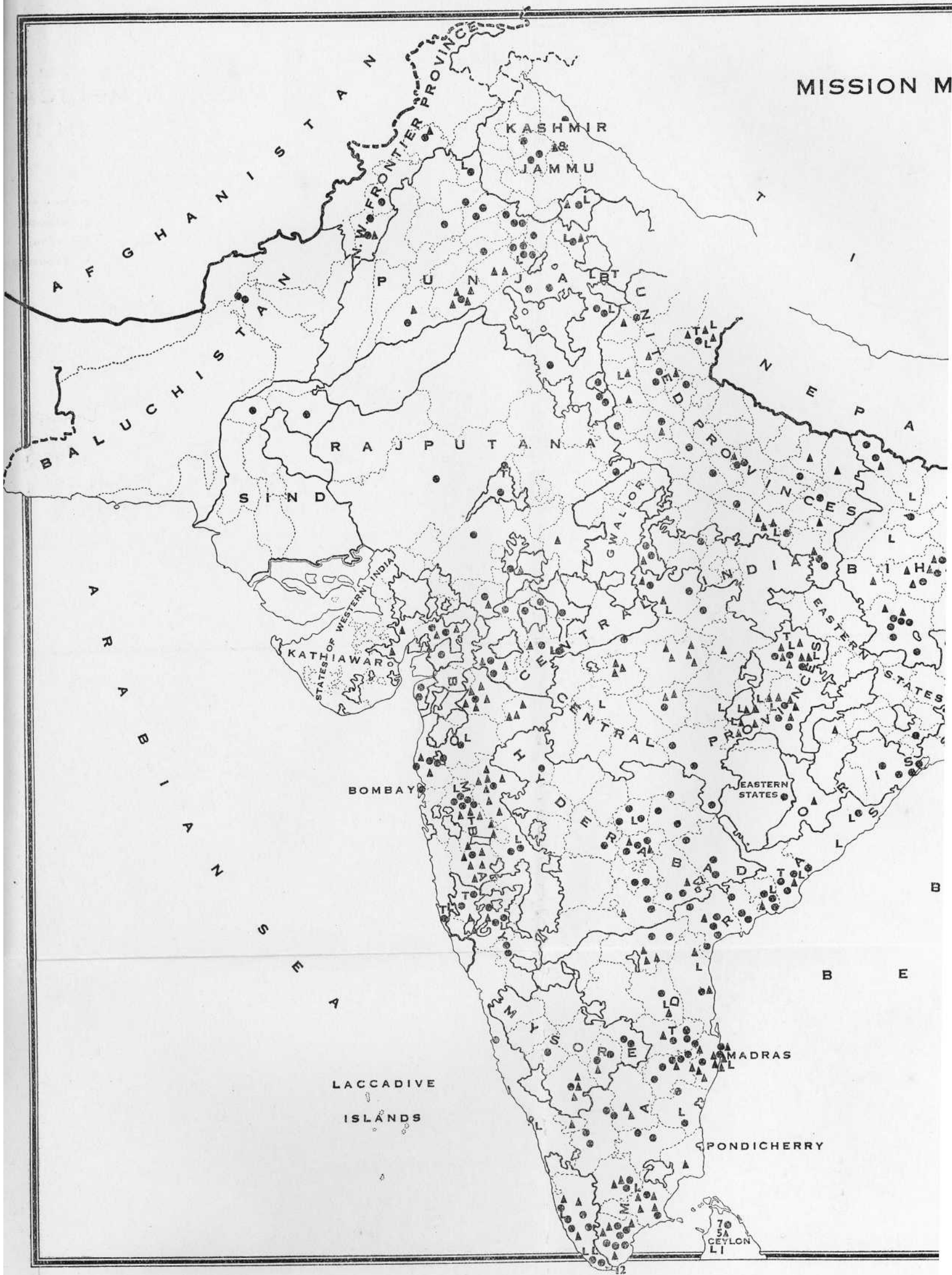
The Prayer Cycle. As. 8.

A Report to the College Committee of the Christian Medical Association of India, Burma and Ceylon by Dr. E. H. Hume, 1938, Anna, 1.

And various pamphlets.

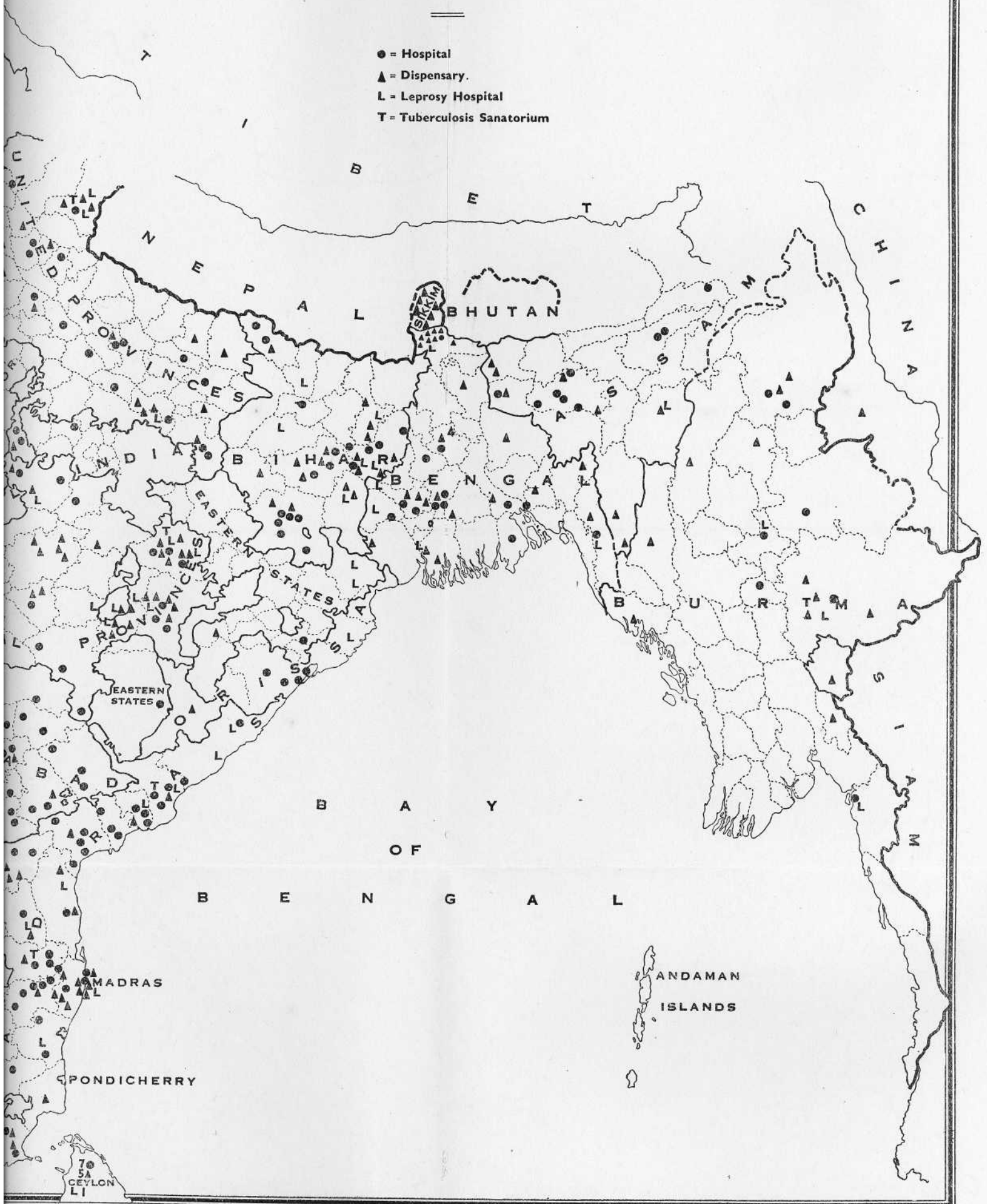
These can be had from the Secretary, Christian Medical Association of India, Burma and Ceylon, Byramji Road, Nagpur, C.P.

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ASSOCIATION OF INDIA, BURMA AND CEYLON



MISSION MEDICAL INSTITUTIONS IN INDIA

- = Hospital
- ▲ = Dispensary.
- L = Leprosy Hospital
- T = Tuberculosis Sanatorium



Based upon a Survey of India map with the permission of the Surveyor General.

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A Report to the College Committee of the Christian Medical Association of India, Burma and Ceylon

A. THE JOURNEY IN INDIA

I. Introduction

This report is presented with deep appreciation of the opportunity that has been extended to me, through the invitation of the College Committee, to participate in a study of salient aspects of the task of the Christian medical enterprise in India. To the invitation of the College Committee were joined requests from the National Christian Council of India, and the Conference of British Missionary Societies, which added to my conviction that the study proposed in India should be undertaken.

Let me record my indebtedness to the doctors and nurses throughout India, who have, with such comradeship and thoroughness, set before me their work and their plans. I am particularly indebted to Dr. B. Choné Oliver, Secretary of the Christian Medical Association of India, who initiated the correspondence with me in China, made out all the plans for the conferences and the detailed time-tables of my itinerary, and who has been so indefatigable in her efforts to make the three months of study fully worth while. Mrs. Hume and I shall leave India with a sense of having added rich friendships and of being little able to repay the hospitality which has been extended to us.

My terms of reference were:

To visit as many of the Christian hospitals as possible, in order to become familiar with their problems; and to discuss, where desired, aspects of their policy.

To attend eight or ten regional conferences for a discussion of pressing spiritual, administrative and educational issues.

To study the question of the need for a Christian Medical College.

To confer with Christian medical workers regarding their programme of preparation for the World Conference, to be held at Tambaram, in December, 1938.

II. Observations During the Journey

1. It has been an illuminating experience to observe the almost revolutionary changes that have taken place in the life of India during the years since I left for China in 1905. These changes have been primarily social changes but touch all aspects of the economic and political life of the country as well. The phrase 'rural re-construction' has become a slogan in every province. Such changes necessarily involve questions of the nation's health and call for a re-study of the medical approach to the social life of India, by Christian medical forces, as well as the Government and other agencies.

2. The visits of the first six days formed a microcosm of the whole study that lay ahead. During those days I visited the two medical colleges in Bombay and the Christian Medical School in Miraj; inspected the Haffkine Research Institute at Parel and the Training School for Health Visitors in Byculla; and had a rewarding interview with Surgeon-General Buckley of Bombay who made it possible to look into the mind of a Government official actively concerned with health problems. He made two emphases: first, that Government health officials fully recognized the significance of Christian medical work and realized that its impulses and spirit made it so entirely different from the sort of service given by health workers whose chief incentive is a salary; and second, that he joined with many other health officers in believing that it would be a great satisfaction to Government if Christian medical workers should consent to take charge of large areas of rural medical service. He felt sure that such service could be far better rendered by Christian doctors and nurses than by others. He also referred to the determination of the Bombay Government, and that of other provincial governments, to eliminate at the earliest possible moment the existing type of lower grade medical teaching which is now given in 'medical schools' and which leads to a licentiate diploma. He believed it would be wholly salutary to have medical education given only in 'medical colleges' leading to the M.B., B.S. degree.

3. In the appendix there is given a list of the fifty-two centres visited during the itinerary. In each of these there was opportunity to come into touch with Christian medical work in hospitals, dispensaries, rural outposts, welfare clinics, and medical schools. In many of the centres it was possible to visit the Government institutions, as well as other private health agencies.

Six Government medical colleges were visited; the two in Bombay, Lady Hardinge in Delhi, the Provincial in Lahore, the Provincial in Madras, and the Provincial in Calcutta. In these six institutions I was impressed by the quality of the teaching programme and the excellence of the training given. It will not be easy for the proposed Christian college to keep up at their high level.

As to Government dispensaries, especially in smaller towns, I am frankly disappointed. The budget is so small that it is often found difficult to keep necessary medicines in stock. The physician in charge is often difficult of access for the poor. Emergency service and night service is seldom available. In too many cases the spirit of the staff, especially in the smaller units, is not one of service. At the same time I have seen a few hospitals which were well ordered and which were seeking to introduce nursing and improve standards. In one district hospital I witnessed abdominal surgery of a high order. It is clear, however, that better supervision is needed, and the instilling of ideals which will put service above self.

4. Certain special causes for gratitude must be recorded here. The first of these is the devoted and tireless service, professional and spiritual, being given by Christian doctors and nurses throughout India. The call for service in the spirit they bring is so insistent and their response to India's need is so devoted that ways must be found for making their ministry even more effective.

The second cause lies in the increasing degree of Indianization.

This process is still far short of the ideal. Greater progress should have been made. But the doors are open and Indian Christian doctors and nurses are beginning to come into their own. Such men as Jesudason, Gurubatham and Vethabothagam, stand out as representatives of the mature Indian physicians already exercising great influence in and out of the profession. The younger men, such as Benjamin of Arogyavaram, Joseph of Pendra Road, Samuel of Taxila, Savarirayan of Ranipet, are striking examples of the leadership the younger Indian physician has already assumed.

A third cause lies in the sincere appreciation found outside of the Christian enterprise. When Principal S. K. Datta of Lahore wrote recently to Pandit Jawaharlal Nehru drawing his attention to the ways in which Christian education, agriculture and medicine were influencing their environment, and suggesting that much greater use be made of these Christian agencies, Pandit Jawaharlal responded by having mimeographed copies of Dr. Datta's letter sent with a personal note of endorsement to the ministers concerned in every one of the provinces. When I had interviews with Pandit Jawaharlal in Allahabad during the last week of December he expressed himself as desirous of an increasing understanding of Christian medical agencies and in view of that I sent him a memorandum suggesting further ways of strengthening the relationship with the health forces of Government.

Mrs. Vijyalakshmi Pandit, Minister of Health in the United Provinces (sister of Pandit Jawaharlal Nehru and the first woman to become a minister in India), told me in detail of her dissatisfaction with Government dispensaries she had recently visited and her plan to institute a revised system. She, too, asked for comments as to how the Christian medical forces could work with Government. Dr. T. S. S. Rajan, Minister of Health in Madras, has recently visited Arogyavaram, Madura and Vellore, both to inspect the Christian institutions and to suggest ways for their advance. All of us know of the sympathy and interest of Director-General Bradfield in Delhi, and of such Surgeons-General as Buckley, Wilson, *et al.* in the developing plans of Christian medical service. Each of the medical college principals whom I have interviewed, Bharucha of Lahore, Bhatia of Bombay, Boyd of Calcutta, Mehta of Bombay, Mudaliar of Madras, and Young of Delhi, have expressed the keenest interest in the plans of the Christian Medical Association of India for the creation of a Christian Medical College to serve the whole of India.

5. Among the many needs that must be met I venture to refer to only a few. Spiritually, the chief need seems to me to be that Indians understand the value God places upon each individual human being. If there were this understanding Christian nurses would not refuse to perform what seem to be menial services in hospitals nor would Indian Christians so frequently hesitate to give that brotherly ministry which all human beings need.

Medically, Christian medicine must seek more definitely to find what its distinctive contribution may be to India's total spiritual, intellectual and physical need. The countryside must be far more effectively reached. Christian Churches and the Christian community must participate far more genuinely in the ministry of healing. A

way must be found by which highly-trained Christian doctors and nurses may be made available in larger numbers.

6. Among the many features of Christian work in India that have struck me during the journey I venture to mention a few.

In the first place, there is unquestionably greater leadership and advance in Christian education and in church work than in Christian medicine. This is seen in a variety of ways, chiefly in the lack of recognition given to Indian Christian doctors.

In the second place it is clear that Christian medical institutions continue to be:

Too traditional. There is too little venture in dealing with hospital problems; in developing new methods of religious witness, etc.

Too much concerned with surgery, not enough with medicine.

Insufficiently anchored in their local communities.

Insufficiently committed to a definite change of policy regarding Indian leadership.

Quite inadequately provided with Indian doctors possessing the university degree of M.B., B.S.

Only partially integrated with the life of the Churches.

Too hesitant about developing a programme of preventive medicine.

I recognize that some of the difficulties enumerated will be attributed to financial stringency. I believe, however, that it would increase the revenue of the hospitals and give new life to their work if changes were made. For example, closer contact with local communities and increased Indian leadership would be almost certain to bring in added resources. To deal effectively with this and kindred matters requires far greater attention to the development of a comprehensive medical strategy, conceived with broad vision and put into effect with the co-operation of all available health forces.

7. Noteworthy comments have been made to me by letter and by word of mouth in reply to a series of questions sent out early in December. The memorandum sent out, 'Certain Pertinent Questions,' will be found in the appendix, together with extracts¹ from a number of the letters received.

8. It has been my privilege to visit all the three Christian medical schools in India: Ludhiana, Miraj and Vellore. I find myself wondering why the missionary societies that have supported Christian medical education in China at the university level have been so slow in insisting that this level be maintained in India. In China the Christian medical schools have led the way and set the pace so that the Government institutions are constantly challenged to come up to a similar level.

For some reason the three schools in India have remained at the licentiate level and are now in a serious dilemma as they face the necessity of becoming transformed into medical colleges of university grade. I have thought a great deal as to the possibility of building the Christian Medical College proposed on the foundation of one of

¹ Not printed.

these schools. Vellore seems to me to offer the most promise of success in this direction.

Let me record appreciation of the service rendered by the Vellore School. I have seen its graduates in many parts of India. Today, however, the School is at a serious crisis. The new ruling of the Madras Presidency makes it necessary that the institution be transformed, as early as possible, into a medical college. The Minister of Health is sympathetic, the Surgeon-General stands ready to give counsel and aid; but the funds in hand are inadequate to achieve the transformation, and there are serious difficulties in regard to the qualifications of the staff and the recognition of American degrees, the latter arising out of the absence of reciprocity.

To build the proposed medical college at Vellore on the Vellore School as a foundation, implies the following:

1. Consultation with its several boards of control;
 2. Safeguarding its worthy traditions;
- But also
3. A complete pooling of all available resources;
 4. The maintenance of one general hospital, not separate hospitals for men and women;
 5. An undertaking, by the College Committee of the C.M.A., to secure needed additional funds;
 6. New officers, a new staff, a new board of control.

This means the building up at Vellore of what would amount to a wholly new institution.

III. The Situation Abroad

There is no reason to believe that economic conditions in Britain and America have improved to such an extent as to hope for large gifts from individual donors, and from Foundations. Members of one mission after another have described to me how their work has been restricted because the home societies still report diminishing receipts. The secretaries of the International Missionary Council in London and New York continue to urge that medical plans in India rest less upon illusions that large sums of money are to be obtained and more upon the working out of a practical programme.

It is to be noted that Foundations in America are becoming more and more definite in outlining the conditions on which their contributions may be made. They are little likely to give large sums to any scheme for an institution still in the future, or to provide funds for saving or reclaiming institutional plans. They are inclined to give to projects developed with a social emphasis, concerned with the whole of man's being and fully related to governmental programmes and the activities of other agencies in the same field.

IV. The Situation in India

It has been a source of profound satisfaction to discover the keen interest of the National Christian Council in all the plans of the Christian Medical Association. A similar interest is being shown by the Central Board of Higher Education, whose primary concern has

been with the arts colleges. The Central Board has looked at medical problems with wide vision, recognizing that education, broadly conceived, is a single process, whose aspects need to be inter-related.

The development of health projects in every province and the enthusiasm of the Ministers of Health for the care of the people in rural areas, are important signs of progress. The 14th All-India Medical Conference which assembled in Madras on December 26 and the ensuing meeting of the several Ministers of Health on December 29, were gatherings of great significance. I am convinced that these developing forces constitute agencies whose health objectives are the same as those of the Christian medical enterprise. It is our privilege and our duty to go forward with them.

B. A PLAN OF ADVANCE

I. Certain Preliminary Desiderata

The first essential in formulating a plan of advance is to re-examine the several proposals as to channels through which the Christian ministry of medicine may go forward most effectively. Can a way be found to unite in a single plan the strong points of the various proposals? The channels suggested are six in number:

1. The establishment of a Union Christian Medical College.
2. The setting up of a Christian Rural Health Project, designed as part of an inclusive rural scheme, in which village churches and schools may work together with the forces of health and agriculture for an enrichment of the village life of India.
3. The building up of one or more modern hospitals, outstanding in personnel and equipment, in which the forces of Religion and Health may be combined in a new search for ways of invigorating life.
4. The provision of one or more Christian hostels to stand adjacent to Government medical colleges and to be presided over by a Christian medical teacher as warden.
5. The designation of Christian medical teachers of high calibre for service in Government medical colleges.
6. The securing of scholarships for carefully chosen Christian youths, to enable them to undertake their medical education in existing medical colleges.

The second essential is to re-examine the inquiries and cautions explicit and implicit, that have come from the International Missionary Council, the Conference of British Missionary Societies, and the National Christian Council of India. These should serve as criteria by which to judge the various possible channels of service outlined above. Thus, with reference to any proposal:

- (a) Is the plan related to the life of the Indian Churches?
- (b) Is it related to India's rural Christian need?
- (c) Is the plan one which can be arranged in a series of steps, capable of gradual attainment?
- (d) Does it involve a financial programme which has been brought down to an irreducible minimum?

- (e) Is it likely that the requisite funds can be secured?
- (f) Would it be possible to get and hold a thoroughly Christian staff of high professional calibre, if the college plan is advanced?
- (g) Is there certainty of an adequate supply of qualified Christian students for such a college?
- (h) Is there certainty of Christian hospital posts for graduates?
- (i) Is there a possibility of co-operating with an existing medical school instead of starting a *de novo* enterprise?

The third essential is to discover a plan, or a combination of plans, which is likely to receive general endorsement and co-operation. Thus, any plan proposed must:

- (a) Be one that arises out of an inescapable need, in which the Christian medical forces can supply something beyond the powers of governmental and other agencies.
- (b) Be one for which missions in India will be willing to release such of their strong personnel as may be reasonably required.

Moreover, to commend itself in India, the plan proposed must:

- (c) Be one that can become of vital concern to the Indian Churches.
- (d) Provide for shared control, Indian and non-Indian, from the start.
- (e) Be based on a readiness on the part of missions to revise their policy regarding staffing by non-Indians.
- (f) Imply a desire on the part of local communities to regard Christian institutions as a part of their own life.
- (g) Commend itself as co-operative in spirit to the several provincial authorities, administrative and medical.

The fourth essential is to review the past activities of the Christian medical enterprise, to discover what some of its omissions have been, and to plan to eliminate these. Thus:

1. In the matter of a total strategy, there has been a sad lack. Institutions have been planted here or there without reference to a central plan, have sprung up because of some local opportunity or the enthusiasm of some gifted individual with an undaunted spirit. This must be changed. In conference with the central committees of the Christian Medical Association, fields of work, geographical and functional, must be entered and developed in relation to a plan of total need and total advance.

2. In the matter of contacts, there must also be a new development. Thus, Dr. Paul F. Russell, the expert on rural work placed at the service of India by the Rockefeller Foundation, has worked out a model village project, brought down to the simplest form. He is applying skilled knowledge to this problem common to us all; and yet few Christian doctors have met him, or taken advantage of the experience he is ready to share. Similarly, there must be continuing conference and co-operation with the health authorities in each province and with all other agencies concerned with the health of the people.

3. In the matter of new fields of activity, we must move forward from restricting our medical work so largely to curative efforts, when we know that our greater contribution would be in preventive work.

We do not take time to lay emphasis on preventive medicine and continue to move in a vicious circle, treating, year after year, thousands of patients that come to ask for quinine, when we might well be launching inquiries that would help eliminate malaria from the vicinity. Our schedules have been overburdened, and our doctors have been kept from entering these truly productive fields, that might so greatly enrich the entire programme of the Christian medical movement.

The demands of our home constituency, but, even more, the demands of our Indian environment, make it essential that we proceed to attack these citadels. Whatever medical work we now propose must bring together our best thinkers. They must be given, from the beginning, the task of becoming the directing force in a new Christian medical strategy.

Likewise, since village work is essentially a *social* problem, it should be dealt with by health workers conjointly with university departments in economics, in sociology, and in psychology. Such departments already exist in our Christian colleges.

The fifth essential, if the plan for a medical college is now to be set forward, is to have a clear conception of its objectives. This is all the more necessary when it is noted that the excellence of the professional teaching in Government medical colleges is such that a Christian Medical College would be put to it to keep up to their level. These objectives include:

- (a) The preparation of Christian doctors who shall be able, and who shall be welcomed, to take over the leadership of Christian medical institutions, as rapidly as possible.
- (b) The preparation of doctors for those projects of rural health which clearly constitute, as I believe, by far the greatest challenge to Christian medical work in India today.
- (c) The imparting of character standards to medical students through fellowship, including an appreciation of ethical values, as well as a sharing of spiritual impulse, and of vision of service.
- (d) The creation of a medical arm for the Churches in India. The objective is something far beyond 'a continuance of medical missions.' It is a process of increasing the power of the churches to minister.
- (e) The provision of constructive opportunities for graduates. Even while they are in college there must be put into [practice]¹ a new emphasis on preventive medicine. This must be a wide programme, rapidly adopted by Christian hospitals all over India, so that students and graduates may realise they are preparing for more constructive fields of service than in the past.

The conception of a Christian medical college is thoroughly sound, and I place myself on record as favouring it. *But*, I believe the plan will prove justifiable *only if* it is to become a centre of creative thought, a power-house of action, that shall guide and crystallise the future of Christian medical work in India.

¹ Word omitted in MS.

Moreover, if a medical college is to be developed, it must be shown:

- (a) That the institution is one in whose life the existing medical schools in India will stand ready to merge their own life, whole-heartedly,
- (b) That it is to be co-educational,
- (c) That its staff and students are approved by the provincial educational authorities concerned.

II. The Development of a Programme

The new programme might be developed in any one of several ways, each one capable of becoming a step towards the goal of a Christian Medical College.

Thus,

It might begin with a new modern hospital, designed for teaching and research; probably small at the outset, and planned for expansion; and provided with the best of modern medical equipment in every department.

It might begin with an organized network of rural health centres, united into a comprehensive project for transforming rural life.

It might begin with an approach to an existing Christian medical school in the hope that to build on such a foundation would conserve traditions of value already attained in the field of Christian medical education; greatly reduce initial costs and the cost of maintenance and demonstrate the readiness of Christian institutions to merge their life in an enlarged life.

Or, it might begin with a combination of two or more of the methods suggested above. Thus, the rural projects might be launched by themselves or in combination with the suggested hospital.

Since pressure is being brought upon the Christian Medical Association to outline a programme of reasonable dimensions, likely to be attained by gradual stages, pressure which is also being exerted by representatives of the Indian Churches, it is unquestionably a wise procedure to spare no effort to build on an existing foundation. I am in agreement with the findings of the College Committee that the choice for this foundation should fall upon Vellore, rather than upon any one of the other schools. The building up of a college at Vellore, where the existing institution has been financed and staffed almost exclusively by women, will require the launching of what will be, to all intent, a completely new institution. I see no other way, however, than to recommend that a search be made in this direction.

If the field were free, however, I should unhesitatingly recommend that a new programme be launched and that it be commenced with a strong modern hospital, located elsewhere than at Vellore. I endorse the College Committee's choice of Allahabad for the enterprise. Thus, to begin with a hospital is in line with the universal experience of medical schools, which have always worked towards their educational goal by starting with a hospital. It may be years before formal medical teaching is commenced; but time would be gained, not lost, by winning the confidence and the co-operation of the Indian Churches and local communities for an institution that is creative in spirit and a centre of effective ministry. If this plan

were followed, I should recommend the continued and constant envisaging of a medical college as the goal to be attained; but with the assurance that Christian medical education was being soundly prepared for, even during the preliminary hospital period, which would include a vigorous programme of clinical and research work, together with the training of internes.

Such a hospital should have, from the outset, personnel and equipment of a very high order; it should be part of an expanding plan; and it should be arranged, as it grows, to include provision for psychiatry and pediatrics, as well as for medicine, surgery and gynaecology.

An associated need, to be emphasized from the start, and inherent in and integral to the hospital programme, is for *a series of rural health centres*. The hospital will be intimately connected with these outposts, giving and receiving vitality from the relationship. This will be something far beyond the 'rural bent,' which is occasionally mentioned.

The programme should also include, from the start, *an organized plan of preventive medicine*. Health education must be at the heart of the programme in the dispensaries, both central as well as rural, as well as in as many elementary and higher schools as can be reached.

To sum up, I should recommend to the College Committee that, if the Vellore plan is not found workable, it should crystallise its thinking by combining, at the start, a Hospital, a Related Group of Rural Outposts, and a Programme of Preventive Medicine. Nurses education should always be an indispensable part of the plan. Such a programme could be put into operation with a reasonably moderate financial outlay. The churches should aid in the search, among the Christian medical forces in India, for the doctors and nurses required for positions on the staff. The Indian Christian community is likely to respond, if called on, with the fullest co-operation, spiritual and administrative.

If resources do not suffice for the building of a new hospital, a group of rural outposts should be started in intimate connection with an existing hospital. As part of such a project, there should be included the training of students who have been carefully selected and who are taking their course in a Government medical college. An outline for a Comprehensive Rural Health Project will be found in the appendix, together with suggestions for setting up one of the rural health centres in such a project.

Before the plan is fully crystallised, there should be full discussion with the outstanding leaders of medical education in India, both Indian and non-Indian; and with other medical experts, located in India or visiting India. The very comprehensiveness of the plan requires that sound professional judgment be sought at every point. The plan adopted being attainable in stages, will appeal to those who participate in India, since they will find themselves growing with the programme rather than overwhelmed by its magnitude. Those who participate abroad, whether as advisers, possible donors, or permanent or temporary teachers, will find their confidence increased.

Such a plan should provide for additions to staff and buildings,

from time to time. The hospital might well become the pivot in a series of hospitals, all forming a more comprehensive Christian hospital system than has yet been worked out. Other hospitals would gradually build up rural outposts around themselves and take part, locally, in health education.

Such an inclusive plan, integrated with the Government's health programme, and making all possible provision for the care of patients with leprosy and tuberculosis, may well prove to be the distinctive contribution made to India by the Christian medical enterprise.

It will provide exactly the sort of preparation needed in order to bring to the World Conference at Tambaram, in 1938, a strong appeal for the support of the Christian ministry of medicine as an integral part of the task of the younger churches.

CONCLUSION

In conclusion, I venture to suggest certain needs that should be faced as having to do with the strength and permanence of the whole Christian medical enterprise.

1. *The Need of a New Awareness*

There are new spiritual challenges to be met. We need to seek out new ways in which the witness of religion may be given within the newer life of India.

We need such close contact between Indian and non-Indian Christians, such touch with the thought-life of the whole community around us, religious, social and economic, as to become fully conscious of the new opportunities and new demands set before Christian medicine.

We need to be more fully alert to the professional progress taking place around us, and to the eagerness of the provincial governments to make effective provision for the nation's health.

2. *The Need of Fuller Participation*

Christian medicine should plan to co-operate fully with Government medical agencies in meeting human need; providing, at the same time, a Christian ministry, humble and self-sacrificing, that is scarcely to be expected in a State medical service. It would be uplifting if the medical forces could be a fresh source of inspiration for the churches and the Christian colleges, providing them with concrete projects and setting before them an example of unselfish ministry.

3. *The Need of a Distinctive Contribution*

It is high time that the Christian medical forces gave themselves to the laying down of a new strategy; as to occupying localities that need medical relief; as to manning leprosaria and tuberculosis sanatoria; and, in particular, as to giving the lead in establishing rural outposts, where health, education, farming, home-making, etc., may be dealt with inclusively.

(Sd.) EDWARD H. HUME,
Nagpur, India.

31st December, 1937.

APPENDIX 1

The Itinerary

Arrival in Bombay, 29th September, 1937.

Observations concluded in Nagpur, 29th December, 1937.

The Places Visited

Bombay	Najafgarh	Ramapatnam	Ranipet	Pasumalai
Wai	Ludhiana	Brahmakraka	Vellore	Rachanya-
Satara	Lahore	Nellore	Chittoor	puram
Miraj	Peshawar	Madras	Tirupattur	Nagpur
Poona	Allahabad	Saidapet	Coimbatore	Calcutta
Khondwa	Bilaspur	Chingleput	Madura	Ranaghat
Aundh	Baitalpur	Melrozapuram	Neyyoor	Krishnagar
Ratlam	Guntur	Tambaram	Nagercoil	Darjeeling
Jaipur	Ongole	Arogyavaram	Dohnavur	Kalimpong
Agra	Uluwapadu	Kolar	Martandam	
Delhi	Tettu	Bowringpet	Tinnevely	

APPENDIX 2

Certain Pertinent Questions Regarding Medical Work

(Presented to the Executive Committee of the National Christian Council, Nagpur, 10th December, 1937)

1. What is the greatest medical challenge in India today?
 - (a) What are its *new* emphases?
 - (b) Are we fully conscious of these new demands?
2. Should the Christian medical forces help to meet this challenge of the new day?
3. If so, what form should their participation take?

Are we seeking fresh light on new situations? Thus:

 - (a) Have we set ourselves to discover what special fields (leprosy, tuberculosis, rural health centres) we might enter without delay?
 - (b) Have we consulted with Government health authorities as to the extent to which they would welcome our co-operation?
 - (c) Can we count on the support of Governments and of private agencies, such as the Rockefeller Foundation, in developing enterprises we may volunteer to undertake in the health field?
4. The following have been proposed by the Christian medical forces as effective channels for the Christian ministry of medicine. Through which channel can this ministry best be expressed?
 - (a) A Union Christian Medical College?
 - (b) A Comprehensive Christian Rural Health Project?
 - (c) A series of strong hospitals equipped for research?
 - (d) Christian hostels adjoining Government colleges?
 - (e) Scholarships for selected students of medicine?
 - (f) Professorships in Government colleges?

5. If the answer to No. 4 is the creation of a new Union Christian Medical College, let us ask:

- (a) Our Christian medical teaching having been wholly done, in the past, at the medical school level, can the Christian forces hope to develop medical education at the professional level of the Government medical colleges?
- (b) In the presence of growing provincial-mindedness, is it to be expected that *one* Christian college can meet the need for the whole of India?
- (c) Can we confidently expect to build up a teaching staff of high professional powers?
- (d) Towards what would the graduates of the proposed college be headed? Would it be to join the staffs of mission hospitals to continue their present somewhat traditional programme of curative medicine? Or is it not essential that a fresh arena of service be ready? Are the mission hospitals prepared to absorb all the graduates with the M.B., B.S. degree and to grant them status as colleagues?
- (e) Is the proposed expenditure proportionate to that outlined for other forms of Christian work?
- (f) Is it wise, at this time of widespread political change, to bring in from abroad large sums of money for the starting of a new enterprise; and to embark on an extensive programme?
- (g) Might not the proposed outlay be greatly reduced by using the facilities of Miraj or Vellore; and by persuading the mission to contribute the teachers desired, a plan that has been so successfully tried in China, thus eliminating much of the need for a large endowment?
- (h) Are there enough Christian students of broad calibre certain to be available from the arts colleges to justify the large investment that is proposed?
- (i) Can we expect large contributions from abroad if other Christian medical teaching institutions continue their work rather than pooling all their strength with the one central college?
- (j) Will the securing from abroad of the needed large funds tend to help or hinder bringing the whole Christian medical enterprise into the plane of the experience of the Indian Churches?
- (k) Should not the college be co-educational?

6. If, on the other hand, the answer to No. 4 is the setting up of a Comprehensive Christian Rural Health Project, let us ask:

- (a) How can we handle it, when our present medical burden is so overwhelming?
- (b) Can we secure the trained personnel for such a project?
- (c) Is it likely that we shall be able to secure support from governments or from philanthropic agencies for such a Health Project if comprehensively planned and organized in a nationwide way; and if the Christian doctors to be used therein are specially chosen and trained in existing colleges?

- (d) Will this plan for rural health work contribute better to the needs of the growing Church, which is essentially rural?

7. Have the Indian Churches come to understand the Christian medical challenge, and are they ready to incorporate it into their own life? Are the answers given to Questions Nos. 5 and 6 those of the Indian Churches or of the medical missionary from abroad?

Are we planning our programmes, our buildings, our Christian medical extension together with the Churches?

Will the Churches help in the selection of students of high capacity to enter the ministry of medicine?

EDWARD H. HUME.

APPENDIX 4¹

A Comprehensive Christian Rural Health Project

I. *Purpose*

The creation of a comprehensive rural health plan which shall:

1. Train, at the highest possible level of medical education, Christian men and women from each major area, carefully chosen by Christian Arts Colleges. This training should be a sort that will fit them either for service in connection with rural experimental health centres, as outlined below, or for posts of responsibility in Christian hospitals.

2. Develop a well-knit system of rural health experimental centres in certain chosen areas which shall:

- (a) Provide for co-operative approach to the problem of rural life, including health, education, and agriculture, working in association with the churches.
- (b) Provide practice areas for university students in sociology and economics.
- (c) Provide rural health opportunity for the specially trained Christian doctors that have been chosen as described above.
- (d) Provide vital projects for the Churches, as they undertake fresh enterprises in rural areas, in matters of health, economics, etc.

II. *Rural Experimental Health Centres*

1. *Location.* These should be set up, to begin with, at already existing well-equipped Christian hospitals, one in each of five regions of India. Each one should be:

- (a) In close proximity to a University, in order to ensure the co-operation of the departments of Sociology and Economics.
- (b) In close proximity to a Government medical college.
- (c) In association with agricultural experimentation.

2. *Organization*

- (a) The centres should be integral parts of a comprehensive Union Rural Project planned for the whole of India.

¹ Appendix 3, 'Extracts from Significant Letters', is omitted.

- (b) There should be health outposts in a number of outlying villages under the direction of the central hospital chosen in each of the chosen areas.
- (c) The village health outposts should have a resident compounder and nurse-midwife and should have a small laboratory.
- (a) The village health outposts should co-operate with special projects in leprosy, tuberculosis, malaria, etc.

III. Selection and Training of Students

1. Students of outstanding Christian character should be selected while college undergraduates and headed towards a definite project of health service, each in his own province.
2. These selections should be made from the Christian arts colleges in each of the five areas.
3. Candidates thus chosen and recommended to the best Government medical school of the area should be sponsored (not supported) and advised during their medical training by the local Christian group, thus building up a clientele attached to the local churches.
4. Number of students: To begin with, one should be chosen each year, in each of the five areas, a total of 25 in course of training over the five years' course. Later this number might be increased.
5. Field work during the medical course should be in the villages where the ultimate work lies for each medical student chosen.
6. Visiting professors desiring experience in specific disease areas should be invited for periods of service.

IV. Specific Studies in Rural Health Centre Areas

Research on special diseases of each area might be conducted in co-operation with existing agencies. Some of the Foundations might well become interested.

V. Administration

1. To be under a Council consisting of representatives from each area of study.

The functions of the Council would be:

- (a) To make a thorough study of rural needs in the chosen areas.
 - (b) To enlist the co-operation of hospitals selected.
2. A Committee of Advice consisting of experts in the fields of Leprosy, Tuberculosis, Malaria; as well as Rockefeller Foundation representatives, and sponsors of Indian projects like that of Dr. Jesudason at Tirupattur. Psychiatric experts should also be included.
 3. A Secretary is essential, who would be specially trained to
 - (a) Plan rural projects.
 - (b) Promote work in the local rural areas.
 - (c) Circulate bulletins with regional reports.
 - (d) Enlist the co-operation and support of provincial governments.

VI. Finance

A. *A Comprehensive Plan* covering a five or ten years period should be worked out in collaboration with experts such as Dr. Russell of Rockefeller Foundation, Dr. Cochrane of Chingleput, and Dr. Frimodt-Möller, *et al.*

Reasons for hope of large support:

1. Desired by Government.
2. Aiming at the eradication of disease, not merely treatment.
3. A part of a total rural betterment scheme.
4. Offers a field for research.

B. *Objects to be Financed*

1. Salary and expenses of 5 Indian doctors attached to 5 Area Hospitals.
2. Salary and expenses for Village Projects (Nurse-midwife, *et al.*).
3. Salary and expenses of Executive Secretary.
4. Scholarship Fund.

C. *Sources of Finance*

1. From Missions and Private Donors.
2. From Government.
3. From Foundations.
4. From Local Churches and Communities.

VII. *Launching the Projects*

The plan should be set in operation with one of the five regions, and in close association with the central hospital in that area.

Nagpur,
December, 1937.

EDWARD H. HUME.

साक्षी हफ्ता का कार्यक्रम ।

३० मार्च—६ अप्रील १९४१ ।

दिन	एकट्ठे होने का समय और स्थान	साक्षी देने की जगहें
पतवार ३०-३-४१	३:३० बजे	सब कोई लूथेरान गिर्जा में प्रार्थना के लिये ३:३० बजे एकट्ठे होंगे—उसी समय कार्यक्रम के विषय बताया जायगा ।
सोमवार ३१-३-४१	२:३० बजे सेन्ट पौल्स कथिड्रल	I चुटिया a II चुटिया b III चुटिया c IV चुटिया d V समालोचन ।
मंगल १-४-४१	२:३० बजे लूथेरान गिर्जा	I अरगोड़ा a II अरगोड़ा b III अरगोड़ा c IV हड़मू V कडरु ।
बुध २-४-४१	२:३० बजे लूथेरान गिर्जा	I घाघरा a II घाघरा b III हुन्डरू a IV हुन्डरू b V डिबडीह ।
बिफे ३-४-४१	२:३० बजे सेन्ट पौल्स कथिड्रल	I चिरौन्दी II करमटोली III मोराबदी a IV मोराबदी b V हातमा ।
शुक्र ४-४-४१	२:३० बजे लूथेरान गिर्जा	I टोकीटोली II कग्बला III पुरानकी रांची a IV पुरानकी रांची b V किरी ।
शनि ५-४-४१	२:३० बजे लूथेरान गिर्जा	I डोरांडा a II डोरांडा b III डोरांडा c IV डोरांडा d V बारीकटोली ।
पतवार ६-४-४१	३:३० बजे सेन्ट पौल्स कथिड्रल	धन्यवाद का गिर्जा भाईयों और बहिनों का सम्मिलित होगा जिस में धन्यवाद का दान भी बटोरा जायगा ।

P. S. सब कोई नियत स्थान में हर रोज प्रार्थना के लिये एकट्ठे होंगे—तब अपने अपने कुण्ड में होके साक्षी के लिये अलग होंगे । उपरोक्त प्रोग्राम केवल भाईयो के लिये है प्रार्थना के लिये सब एक जगह जमा होंगे ।

J. J. P. TRIA,
Convener, Chotanagpur Committee on Conventions, and Evangelistic Efforts.

P.O. Nanda Shandaria ³⁸
Palawan: 11/12/41

Dear Mr. Tiga. If you have not
taken steps to put this leaflet
in Hindi & publish it in Shar-
bandhu, I think you should
do so if you can as it is a
most important matter.
I think that the B.C.C. ought
to distribute Hindi copies
to the churches for church
workers.

With greetings

Yours Sincerely

R. P. Bryce

38

C. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

Ranchi, (Bihar) India.

The 6th Jan 1942

No. 39/42

Dear Dr. Maunkam,

I thank you for your letter of Dec. 22, 1941. The Church Council is considering the Revised draft of Marriage Act. A special Committee has been appointed with Rev. J. J. P. TIGA as the Convener. I shall inform you the result of the considerations. I am also going to print the leaflet on "Mixed marriages" by the Bishops of Dornakal in Hindi in the February issue of the Shambhavi. I hope to be able to send you and to Mr. Rallia Ram our comments + suggestions (if any) by April 30, 1942. Yours Sincerely
J. J. P. TIGA

38

6th January, 2

27/42.

To,

Dr. R. B. Manikam,
Nelson Square,
Nagpur.

Dear Sir,

Please find enclosed copies of (1) Notice served
on Mr. Tirkey and his Reply (2) C.C.'s decision dated
22-12-41 and Mr. Tirkey's reply.

The C. C. is not going to take any more actions now.
We are waiting for Dr. Gotwald.

Yours sincerely,

Dr. R. B. Manikam
6/1

6th January 2

30/4/2

The Secretary
N. C. C. Nagpur.

Dear Dr. Munken,

This is to acknowledge receipt
of the following with thanks:

(1) Memorandum on Close Co-
operation in India and,

(2) Memorandum of Close Co-
operation - a Confidential State-
ment on reports of discussions
received by the N. C. C.

Yours Sincerely,
D. S. Lige

38

G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

Ranchi, (Bihar) India.

The 6th Jan. 1942

No.

28/42

Rev. R. P. Pryce,
Nawa Bhandariya.

Dear Mr. Pryce,
Re: the leaflet on
"Mixed marriages" I wish to
inform you that it will be sent
for the February Charkandhu. It
was not possible to send it for the
January issue. I shall get the
same translated into Hindi.

With greetings. Yours sincerely

I shall send you
500 reprints of the
same.

J. J. P. TIGA

G. E. L. CHURCH IN CHOTANAGPUR & ASSAM.

Secretary : Rev. J. J. P. TIGA, B. D.

Ranchi, (Bihar) India.

The 30th Jan. 1942

No. 290/42

Prof. S. H. Roy M.A.

Dear Mr. Roy, Rev. Pryce asks me to write to you for the Excise report, which it appears, has been sent to you. If you have finished with it kindly send it to me. Mr. Pryce wants the same back as soon as possible.

Yrs. Sincerely,
J. J. P. TIGA
30/1

File

3rd. January

1

11/42/F.-38

The undermentioned document is forwarded to Prof. S.K.Roy for information.

J. D. L. Giga
Secretary
G. E. L. Church.

Extract from the Minutes of the C.C. Executive Committee held on the 11th. December, 1941.

Item 32.

" Letter from Mr. S.K.Roy regarding Refreashers' Course in Religious Education for a week in the end of of December and the beginning of January 1942.-

Considered Mr. Roy's letter carefully. As a similar course for the Lutheran teachers was conducted at Ranchi last Summer and as another one is intended to be held in Summer 1942 the Church Council does not find it convenient to call the teachers in December. The Church Council however appreciates such an arrangement made by the B.C.C and offers its hearty co-operation in the matter as far as possible. The C.C. is also pleased to learn that the Rev. J. Lakra is going to take some classes at the said Course."

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