Proceedings of the Eleventh Meeting

of

The Christian Council

of

India and Pakistan

held at

NAGPUR, OCTOBER 20-25, 1950
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By later action of the Executive Committee, Mr E. L. Cattell, American Friends Mission, Chattarpur, Bundelkhand, Madhya Bharat, was made a co-opted member of the Council, and a member of the Executive Committee in place of Dr R. M. Macphail, who was unable to accept his election by the Council.

[See pages 7 and 8]
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   The Executive Committee of the C.M.A.I. is recognized as the N.C.C. Committee on Medical Work.

17. MUSLIM WORK COMMITTEE
   The Committee of Management of the Henry Martyn School of Islamic Studies is recognized as the N.C.C. Committee on Work among Muslims.

18. RELIEF COMMITTEE

   **Director**
   Dr. D. F. Ebright
   37 Cantonment Road
   LUCKNOW, U.P.

   **Bengal Director**
   The Rev. C. Baldwin
   East Pakistan American Churches of God Mission
   BOGRA, Bengal, E. Pakistan
South India
Mr. C. Devanesen
Madras Christian College
TAMBARAM, Chingleput
Dt., S. India

Assam
The Rt. Rev. J. Amritanand
"The Parsonage"
SHILLONG, Assam

19. THEOLOGICAL EDUCATION COMMITTEE
1. Dr. C. E. Abraham
   Serampore College
   SERAMPORE, W. Bengal

2. The Rt. Rev.
   J. E. L. Newbigin
   Bishop of Mathurai and
   Ramnad
   Tallakulam P.O.
   MATHURAI, Madras, S.I.

3. Dr. M. H. Harrison
   United Theological College
   17 Miller's Road
   BANGALORE 1, S.I.

4. Dr. M. H. Harper
   Leonard Theological College
   JUBBULPORE, M.P.

5. The Rev. F. Ryrie
   Church of Scotland Mission
   1-A Staveley Road
   POONA 1

6. The Rev. Peter May
   Bishop's College
   224 Lower Circular Road
   Circus P.O.
   CALCUTTA 17

7. The Rev. W. Scopes
   Andhra United Theological
   College
   DORNAKAL, Hyderabad
   Deccan

8. Dr. F. J. Kline
   Biblical Seminary
   YEOTMAL, Berar

9. Rev. Canon Thomas Sitther
   Tirunelveli Theological College
   TIRUMARAIYUR P.O.
   (Via Nazareth, S.I.R.)

10. Dr. S. N. Talib-ud-Din
    United Theological College
    SAHARANPUR, U.P.

11. The Rev. J. Tiga
    G.E.L. Church Compound
    RANCHI, Bihar

12. The Rev. B. Pradhan
    Theological College
    Mission Road
    CUTTACK, Orissa

13. Mr. B. Wati
    American Baptist Mission
    JORHAT, Assam

14. Dr. J. Reid Graham
    United Theological College
    1-A Prince of Wales Drive
    POONA 1

15. Rev. R. W. Scott (Convener)
20. TREASURE CHEST COMMITTEE

Miss Ruth Ure (Convener)  
Christian Council Lodge  
NAGPUR

Miss Simpson  
c/o Inter-Mission Business Office  
P.O. Box 92  
Fort, BOMBAY

The Rev. Dr. J. F. Butler  
C.L.S. P.O. Box 501  
Park Town  
MADRAS

Miss Lois Sahay

Mrs. L. W. Bryce  
Indore Christian College  
INDORE, C.I.

Mrs. G. Tucker  
6 Memorial Street  
BANGALORE 1

Mr. G. Ross Thomas  
Inter-Mission Business Office  
P.O. Box 92  
Fort, BOMBAY

Miss C. Justin  
Holman Institute  
Drummond Road  
AGRA

Miss Hilda Samuel  
Vishvanthi Nilayam  
13 Cubbon Road  
BANGALORE, S.I.

Dr. Miss P. Das  
Scottish Church College  
Cornwallis Square  
CALCUTTA

The Rev. Miss E. Moreland  
11 Synagogue Street  
POONA 1

21. WOMEN’S WORK COMMITTEE

Deaconess Carol Graham  
S.S.F. Napier Gardens  
Mount Road  
MADRAS

Rev. Miss L. Wood  
Methodist Missionary Society  
BANKURA, W. Bengal

Miss Zilla Soule  
Training College for Women  
Hawa Bagh  
JABALPUR, M.P.

Miss Nora Ventura  
Y.W.C.A.  
37 Cantonment Road  
LUCKNOW, U.P.

Rev. Miss E. Moreland  
11 Synagogue Street  
POONA 1

Miss N. Marthamma  
Christa Seva Vidhyalaya  
7/2 College Road  
Nungambakam, MADRAS 6

Miss Sarah Chakko  
Isabella Thoburn College  
LUCKNOW, U.P.

Sister Rachel Joseph  
Bethel Ashram  
Tiruvalla, TRAVANCORE

Miss A. Veeraswamy  
A. B. Telugu Mission  
NELLORE, Madras Presy., S.I.

Dr. L. W. Bryce (Convener)  
Indore Christian College  
INDORE, C.I.
22. CENTRAL YOUTH COMMITTEE

1. One Representative from each:
   - Student Christian Movement
   - Young Men's Christian Association
   - Young Women's Christian Association
   - Christian Endeavour
   - India Sunday School Union

   Mr. M. G. Dharmaraj
   Secretary, Y.M.C.A.
   NAGPUR, M.P.

   The Rev. E. Tychicus
   Arcot Theological Seminary
   VELLORE, S.I.

2. Youth Committees:
   - Assam
   - Gujerat
   - Hyderabad
   - Tamil Nad
   - Orissa
   - Mid-India

   The Rev. Lester Finley
   Methodist Mission, Baroda Residency, Baroda

   The Rev. W. D. Hall
   India Mission Disciples of Christ, Bilaspur, M.P.

3. Church Representatives:
   - Church of South India
   - United Church of N. India
   - Methodist Church of S. Asia
   - Mar Thoma Syrian Church
   - American Baptist Federation of the Evangelical Lutheran Church

   Mr. C. J. Mathai, Central Travancore Diocesan Youth League, Christian Institute, Alleppey, Travancore, S.I.

   Mr. T. V. Philip, Associate Secretary, The Mar Thoma Yuvajana Seva Sakhyam, Sabha Office, Tiruvalla P.O., Travancore, S.I.

   Mr. S. Anantham, Andhra Christian College, Guntur, S.I.
   The Rev. J. W. Sadiq, Secretary

   (Nine to be appointed as Executive Committee. Chairman to be appointed from the nine.)
23. COMMITTEE ON THE WELFARE OF THE BLIND AND DEAF

1. Comm. A. H. Mortimer
   Superintendent
   Training Centre for the Adult Blind
   DEHRA DUN, U.P.

2. Dr. E. P. Janvier
   A. P. Mission
   Cuttra
   ALLAHABAD 2, U.P.

3. Dr. W. P. Peery
   School for the Blind
   A.E.L. Church
   RENTICHINTALA, Guntur, S.I.

4. Mr. D. Edward Jonathan
   Perkin's Institute
   Water Town 72
   MASSACHUSETTS, U.S.A.

5. Miss M. A. Wobus
   A. E. Mission Blind School
   PARSABHADER, M. P.

6. Mr. Amal Shah
   Calcutta Blind School
   Behala
   CALCUTTA

7. The Rev. J. W. Sadiq (Convener)

24. N.C.C. REPRESENTATIVES

1. On the Bible Society Council
   A Secretary of the N.C.C.

2. On the Christian Medical College Council
   Rev. Dr. J. Kellock
   Wilson College
   CHOWPATTY, Bombay
   Rev. Dean Dobson
   A.P. Mission
   LUDHIANA, E. Punjab

3. On the Henry Martyn School Management
   Rev. R. W. Scott
   National Christian Council
   Christian Council Lodge
   NAGPUR 1, M.P.

4. On the International Missionary Council
   Rt. Rev. S. K. Mondol
   Chapel Road
   HYDERABAD (Deccan)
   A Secretary of the N.C.C.
   Rev. J. W. Sadiq

5. On the India Sunday School Union
   National Christian Council
   Christian Council Lodge
   Nagpur 1, M.P.
   Miss H. Samuel
   Visvanthi Nilayam
   13 Cubbon Road
   BANGALORE
   Rev. L. Watts
   Farley
   OOTACAMUND, Nilgiris, S. I.
6. On the St. John's College Governing Body and C.M.S. Colleges in U.P. 

7. On the Student Christian Movement 

8. On the Pakistan Christian Council 

Secretary of the Central Board

Rev. J. W. Sadiq
National Christian Council
Christian Council Lodge
NAGPUR 1, M.P.

Mr. R. M. Chetsingh
Baring Union Christian College
Batala, East Punjab
A Secretary of the N.C.C.
Proceedings of the Eleventh Meeting
of
The Christian Council of India and Pakistan
(Formerly the National Christian Council)
held at
Nagpur, October 20–25, 1950

The eleventh meeting of the Christian Council of India and Pakistan (the twenty-first since the formation of the National Missionary Council) was held at Nagpur from October 20–25, 1950.

The President of the Council, Mr. B. L. Rallia Ram, being unable to attend on account of illness, and having resigned, the first Vice-President, the Rt. Rev. S. K. Mondol, became acting President and took the chair. Bishop Mondol opened the meeting with a devotional service.

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

THE CHRISTIAN COUNCIL OF INDIA AND PAKISTAN
Acting President: The Rt. Rev. S. K. Mondol
Vice-President: The Rev. D. Scott Wells
Treasurer: Mr. G. Ross Thomas
Secretaries: Dr. R. B. Manikam (Executive Secretary); Dr. E. C. Bhattiy; Rev. J. W. Sadiq; Rev. R. W. Scott; Mrs. G. P. Bryce (Part Time); Miss R. Ure; Dr. E. W. Wilder, Secretary C.M.A.I.
Members: Miss A. N. Clark, Secretary, Nurses Auxiliary

I. ELECTED BY PROVINCIAL CHRISTIAN COUNCILS

Andhra
Deaconess M. Bretherton
Rev. R. M. Bennett
Mr. B. R. Moses

Karnataka
Rev. E. C. Reddy
Mr. E. Surappa

Bengal
The Rt. Rev. S. K. Tarafdar
Dr. Miss P. Das
Rev. P. K. Barui

Madras
Rev. Canon S. S. Clarke
Rev. P. Ramaseshan
Rev. D. R. Devaprasad

Bombay
Rev. P. K. Dass
Rev. P. B. Parmar
Dr. F. J. Kline
Substitute for Miss E. Moreland

Punjab, E.
Mr. S. Mathai
Dr. S. N. Talibudin
Dr. W. M. Ryburn
U. P.
Rev. W. H. Russell
Mr. J. M. G. Ram
Miss D. Wilson

Assam
Rev. K. Goldsmith
Rev. M. J. Eade

Bihar
Rev. V. Walters
Rev. P. John
Rev. J. Lakra

Hyderabad
Rev. J. J. Wesley
Rev. A. T. Fishman
Rev. K. P. Jerome

Kerala
Mr. J. Jesudas

Mid-India
Rev. Dr. H. Yusufji
Rev. R. M. Clark
Rev. S. Maqbul Masih

Santal
Rev. B. Soren
Mr. P. Baske

Utkal
Rev. S. Patra
Rev. T. Jungjohann

West Pakistan
Miss P. Mangat Rai
Rev. C. B. Stuntz
Rev. A. Thakur Das

II. APPOINTED BY CHURCH BODIES

Baptist Union of India, Burma and Ceylon
Mr. B. C. Mukerji

Church of South India
The Rt. Rev. H. Sumitra
Rev. T. Cheriyan
Mr. G. V. Job

Church of India, Burma and Ceylon
The Rt. Rev. G. Sinker
Archdeacon N. C. Chelvam

F.E.L.C. (Lutheran Federation)
Dr. E. Prakasam
Miss Sokey (substitute for Rev. E. Raman)
Rev. J. D. Asirvadam

Mar Thoma Syrian Church
Mr. P. O. Philip
Mr. A. G. Mathew

Methodist Church in S. Asia
Rev. G. Sundaram

Methodist Church (Br.) N.I.P.
Synod
Rev. E. R. Das

United Church of North India
Rev. K. Y. Masih
Rev. Dr. J. Kellock

Church of the Brethren
Rev. T. B. Jerome

21
III. APPOINTED BY MISSIONS

American

American Arcot Mission
Rev. C. A. DeBruin

American Board of Commissioners
Rev. E. E. White

American Baptist
Mr. F. G. Christenson
Dr. A. T. Fishman

American Evangelical Mission
Rev. T. Essebaggers

American Presbyterian Mission
Dr. H. J. Strickler
Dr. C. H. Hazlett

American Evangelical Mission
Rev. E. E. White
Rev. T. Essebaggers

Methodist Board of Missions
U.S.A.
Dr. M. H. Harper

Missouri Ev. Lutheran Mission
Rev. H. A. Shultz

Missouri Ev. Lutheran Mission
Rev. H. A. Shultz

Canadian

Church of England in Canada Mission
Rev. E. S. Davis

United Lutheran Church Mission
Miss A. C. Christenson
Dr. F. B. Irvin

British

Baptist Missionary Society
Rev. D. Scott Wells
Miss E. R. Lewis

C.E.Z. Missionary Society
Miss M. D. MacArthur

Church of Scotland Mission
Rev. F. Ryrie
Rev. J. Kellas

Methodist Missionary Society
Rev. C. C. Pande

Zenana Bible and Medical Mission
Miss D. M. Rowell

Continental

Danish Missionary Society
Rev. P. Lange

Church of Sweden Mission
Rev. B. Tiliander

Evangelical National Miss. Society of Stockholm
Rev. T. Olsson
IV. COOPTED MEMBERS

1. Rev. C. E. Abraham
2. Rev. C. D. Baldwin
3. Mr. R. M. Chetsingh
4. Mr. M. G. Dharmaraj
5. Dr. D. F. Ebright
6. Rev. H. R. Ferger
7. Mr. P. Mahanty
8. Miss D. M. Lynn
10. Dr. D. G. Moses
11. Rev. C. C. Pande
12. Mr. C. S. Paul
13. Rt. Rev. J. W. Pickett
15. Miss H. Samuel
16. Rt. Rev. J. Sandegren
17. Mr. T. D. Santwan
18. Rev. E. Ahmed Shah
19. Rev. Wm. Stewart
20. Mr. G. Ross Thomas
21. Rt. Rev. F. Whittaker
22. Miss I. West

The following sent messages of regret at their inability to attend the meeting:
Rev. Thomas David, Rev. S. J. Duraisamy, Miss V. Graham, Rt. Rev. C. K. Jacob, Mr. V. M. Koshy, Dr. H. C. Mukerji, Miss S. Paul, Mr. B. L. Rallia Ram, Dr. H. J. Stewart and the Rev. H. R. Wilson.

V. FRATERNAL DELEGATES

Foreign Missions Conference
Mr. Russell Stevenson

Burma Christian Council
Rev. G. P. Charles

VI. FOREIGN VISITORS

Australian Methodist Overseas Mission
Rev. C. F. Gribble, General Secretary

Church of England in Canada Missionary Society
Dr. H. G. Watts, Field Secretary

Church of Scotland Foreign Missions Committee
Rev. J. W. C. Dougall, General Secretary
Rev. J. L. Kent, Joint Convener, Asia Sub Committee
Miss E. A. C. Walls, Associate General Secretary, Women’s Foreign Mission

Mennonite Central Committee
Dr. E. E. Miller, Commissioner

Zenana Bible and Medical Mission
Rev. N. J. Dain, General Secretary

VII. PUBLICITY OFFICERS

Rev. J. Alter
Miss Irene Singh
VIII. YOUTH DELEGATES

American Baptist Church—Miss Norun K. Sangma
Church of South India—Mr. C. John Mathai
Federation of Ev. Lutheran Churches—Mr. S. Anantham
Methodist Church in S. Asia—Rev. Dr. D. M. Patial
S.C.M.—Mr. S. Nawagiri
Y.M.C.A.—Mr. A. Moses
Y.W.C.A.—Miss E. Abraham

The Council recognised the following visitor, in addition to those listed above.
Rev. R. Courts.

The Acting President extended a hearty welcome to the delegates, particularly to the visitors, to whom were accorded the privilege of the floor.

Greetings

Mr. Russell Stevenson brought the greetings of the Foreign Missions Conference of North America and spoke appreciatively of the welcome he had received during his three-month tour of India.

Rev. G. P. Charles brought the greetings of the Burma Christian Council and mentioned some of the difficulties under which the Church in Burma was labouring.

A cable from Miss Sue Weddell, Secretary of the Foreign Missions Conference of North America, was read and the Secretary was instructed to send a suitable reply.

The Rev. Dr. C. F. Gribble, General Secretary of the Australian Methodist Overseas Mission, brought greetings from Australia and expressed his pleasure at being able to attend the Triennial meeting. The President requested Dr. Gribble on his return to Australia to convey the Council's greetings to friends there.

The Rev. Dr. J. W. C. Dougall, General Secretary, read the message of greeting sent by the Foreign Missions Committee of the Church of Scotland. The Executive Secretary was authorised to send a suitable reply on behalf of the Council.

A message of greeting from the Private Secretary of the Prime Minister, Pandit Jawaharlal Nehru, was read and the Executive Secretary was asked to send a suitable reply.

The greetings of the Deputy Prime Minister, Sardar Vallabhai Patel, was read, and greetings were received from Sir Maharaj Singh, Governor of Bombay; Rajkumari Amrit Kaur, Minister of Health, Government of India; Rev. J. J. M. Nichols-Roy of Assam; the Conference of British Missionary Societies and the General Secretary of the United Missionary Society. The Executive Secretary was authorised to send appropriate replies to these messages.
The Executive Secretary welcomed the following new member bodies:

(1) Missouri Evangelical Lutheran Mission (U.S.A.); (2) World Dominion (British); (3) Central Asian Mission (British); (4) Evangelical National Missionary Society of Stockholm; (5) Church of the Brethren (India); (6) Church of South India; and (7) the National Missionary Society.

I. PRELIMINARIES

The Minutes of the Tenth Meeting of the Council held in Nagpur on November 26-29, 1946, having been printed and circulated, were taken as read and were confirmed.

The following appointments were approved:


Business Committee: The Officers of the Council and the Chairman and Secretaries of the three Commissions.

Nominations Committee: Bishop F. Whittaker (Convener), R. M. Bennett (Andhra), K. Goldsmith (Assam), B. C. Mukerji (Bengal), V. Walters (Bihar), J. Kelloch (Bombay), J. J. Wesley (Hyderabad), E. C. Reddy (Karnataka), J. Jesudas (Kerala), Miss H. Samuel (Madras), R. M. Clark (Mid-India), Paul Baske (Santal), J. M. G. Ram (U.P.), S. Patra (Utkal), C. B. Stuntz (W. Pakistan), S. N. Talibuddin (N.W.I.C.C.), C. D. Baldwin (E. Pakistan) and the Executive Secretary.

Publicity Officers: Rev. J. P. Alter and Miss Irene Singh.

Committee on the Message to the Churches: Bishop J. W. Pickett (Convener), Rev. K. Yohan Masih, Mr. S. Mathai, Rev. K. L. Pottee, Miss Mangat Rai, Rev. Frank Ryrie, Rev. W. Scopes, Rev. G. Sundaram, Miss E. L. Whiting and Mr. G. V. Job.

The Agenda as sent to the delegates was approved.

Rules of Procedure. The following rules of procedure were approved:

1. All substantive resolutions must be submitted in writing.

2. The Business Committee is empowered to decide the order of subjects at each session, and, if necessary, the time to be allotted to each subject and the time limit to the opening and subsequent speakers.

3. Recommendations and resolutions by committees or individual members shall first be submitted to the business committee for its approval in regard to the form in which they shall be presented to the Council, except in the case of resolutions arising in the course of debate.

4. The acceptance by the Council of the reports of committees implies the approval of the reports as to their general
substance, but the Council holds itself responsible only for those resolutions which are passed by it.

5. Substitutes for representatives of Provincial Councils take their places only at Council meetings, and not as members of the committees to which absent members were appointed. This applies also to other representative bodies.

50.24. Mr. B. L. Rallia Ram. The Council passed the following Minute: "The resignation of Mr. B. L. Rallia Ram from its Presidency deprives the Christian Council of India and Pakistan of the leadership of a very able and highly esteemed laymen. Mr. Rallia Ram has been connected with the cooperative Christian movement represented by this Council continuously since the organisation of the National Missionary Council in 1912. No one else has served this Council and its predecessor for so long a period as he. His service has been distinguished by wisdom in counsel, active good will for those with whom he has worked, regardless of inevitable differences of opinion, and loyalty to his colleagues, especially to successive secretaries and presidents. Although his health has at times imposed a severe handicap upon him, he has always been indefatigable in labour on the Councils and their Committees. During this session we have missed his genial personality, penetrating insight and constant helpfulness. We send him our affectionate greetings and best wishes."

The Executive Secretary was authorized to send the following telegram to Mr. B. L. Rallia Ram:

"COUNCIL REGRETFULLY MEETS IN YOUR ABSENCE, SENDS AFFECTIONATE GREETINGS, PRAYS FOR LONG LIFE."

In Memoriam. Reference was made to the life and service of the following who have died since the last meeting of the Council, and the members of the Council stood while Dr. A. Ralla Ram offered prayer:

The Rt. Rev. B. T. Badley
The Rt. Rev. P. Gurushantha
Dr. B. B. Malvea
The Rev. Canon R. A. Manual
Mr. F. D. Warris
The Most Rev. Foss Westcott

Worship. The Rt. Rev. George Sinker, Bishop of Nagpur, was elected as Chaplain of the Council. The Devotions were led by the Rt. Rev. S. K. Mondol, Methodist Church of Southern Asia, on the 20th, by the Rev. A. Thakur Das of Lahore on the 21st, by Dr. Miss P. Das of Calcutta on the 23rd, by the Rev. C. C. Pande of the Methodist Church, Bengal, on the 24th and by the Rev. C. E. Abraham of Serampore on the 25th. At two evening sessions due to the illness of the Chaplain prayer was offered by the Rev. D. Scott
Wells of the British Baptist Church and the Rt. Rev. H. Sumitra of
the Church of South India.

Sunday Services
On October 22 Sunday Matins were held in the All Saints’ Cathed­ral, Nagpur, which was followed by the Ordination Service at which
Dr. Manikam was ordained. Preparatory Service was then held and
the Holy Communion was celebrated according to Lutheran rites by
Lutheran clergymen. An invitation was given to all those in good
standing in their own Churches to participate in the Communion
Service.

In the evening there was a United Service at the 1840 Church.
The Rev. J. W. C. Dougall, General Secretary of the Church of
Scotland F.M.C. delivered the sermon with the Rt. Rev. G. Sinker,
Rev. Wm. Stewart and Rev. S. T. Nawagiri assisting him in the
service.

Officers of Commissions
Ahmed Shah, Chairman; Rev. R. W. Scott and Rev. Wm. Stewart,
Secretaries.

Commission No. II, Christian Leadership—Mr. R. M. Chetsingh,
Chairman; Dr. A. Ralla Ram, Rev. C. C. Pande and Miss Ruth
Ure, Secretaries.

Paul Ramaseshan, Chairman; Dr. E. C. Bhattty and Dr. W. M.
Ryburn, Secretaries.

II. RELIGIOUS FREEDOM

Dr. Manikam presented the report on Religious Freedom. He
quoted the provisions of the Constitution of the Republic of India
relating to religious freedom and discussed some of the issues
resulting therefrom. He called particular attention to the inclusion
of the right to propagate, among the fundamental rights and spoke
of how the Council was instrumental in bringing this about. He
pointed out however that it was one thing to promise religious
freedom in the Constitution and quite another to have it translated
into daily life, particularly in rural areas.

He called attention to Article 46 of the Constitution which
states “that the State shall promote with special care the educational
and economic interests of the weaker sections of the people.” He
referred also to the special provision relating to certain classes, Part
XVI, articles 330–342. He quoted the Constitution (Scheduled Caste)
Order 1950 issued by the President of the Republic which was as
follows:

“In exercise of the powers conferred by Article 341 the President,
after consultation with the Governors and Rajpramukhs of the States
concerned, has issued on the 10th August 1950, S.R.O. 385, an Order known as the Constitution (Scheduled Castes) Order 1950. It is as follows:

2. Subject to the provisions of this order, the castes, races or tribes, or parts of or groups within, castes or tribes, specified in Part I to XVI of the Schedule to this Order shall, in relation to the States to which those Parts respectively relate, be deemed to be Scheduled Castes so far as regards members thereof resident in the localities specified in relation to them in those Parts of that Schedule.

3. Notwithstanding anything contained in paragraph 2 no person who professes a religion different from Hinduism shall be deemed to be a member of a Scheduled Caste:

Provided that every member of the Ramdasi, Kabirpanthi, Mazhabi or Sikligar caste resident in Punjab or, the Patiala and East Punjab States Union shall, in relation to that State, be deemed to be a member of the Scheduled Castes whether he professes the Hindu or the Sikh religion.

4. Any reference in the Schedule in this Order to a district or other territorial division of a State shall be construed as a reference to that district or other territorial division as existing on the 26th January 1950.”

Dr. Manikam raised the question whether para 3 of the above was ultra vires of the Constitution of a secular State. If three Depressed Classes of Sikhs were recognised as Scheduled Castes eligible for educational and other concessions, should not Christians of Harijan origin be eligible for the same concessions?

He pointed out that there was divided opinion amongst Christians in India as to the wisdom of Christians of Harijan origin asking for educational and other concessions from the Harijan Fund. He spoke of discrimination against Christians in Bihar, Orissa and E. Punjab, and of representations made from time to time to Shri V. Patel, Shri P. Sitaramayya and Maulana Kalam Azad. He spoke of difficulties experienced by Christian institutions in West Pakistan, E. Pakistan and some States in India and in Travancore-Cochin. He referred also to the Excommunication Act in Bombay and the assurance from the Government that “if excommunication in the Christian Church did not mean the deprivation of any civil rights or privileges, it would follow that it would not come within the orbit of the Act.”

A lengthy discussion ensued on the questions of Christians from Harijan origin becoming eligible for aid from the Harijan Fund and on the Constitution Order 1950 issued by the President. Mr. A. G. Mathew spoke of the difficulties that Christians in Travancore-Cochin State were experiencing in the matter of the opening and use of Churches and cemeteries in that State.

50.25. It was RESOLVED that the Secretaries of the Council be instructed to sumit to Government the following statement:

In connection with the Constitution (Scheduled Castes) Order
1950, the Christian Council of India and Pakistan would respectfully call the attention of the President of the Republic of India to the Fundamental Rights embodied in the Constitution, Art. 15 (1) as follows: 'The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.' 

Since the definition of Scheduled Castes in the order is based on religious affiliation, this appears to be contrary to the spirit and letter of the Constitution of a secular State, which promotes the welfare of its people irrespective of any discrimination on grounds of religion. Further in the light of the article quoted above the Council respectfully submits that the order in question is ultra vires and requests the President to withhold the operation of the order, till he, in his discretion, so modifies it as to remove from it the discrimination referred to above.

We do not think that we ought to press for aid from such sources as the Harijan Fund; but we wish to invoke Article 46 of the Constitution and under it claim economic aid for those sections of the Christian community which are weak and backward economically. In doing so we wish to bring to the attention of Government:

1. that these groups are suffering from economic and social disabilities because, due to their origin, opportunities for development have been denied them;

2. that under Article 46 of the Constitution it is the duty of Government to take steps to help these groups with educational and other facilities in order that their economic status may be improved.

50.26. It was further RESOLVED that the Christian Council approve the following:

Whereas in the Indian Constitution religious freedom is guaranteed as a fundamental human right, and whereas it has been brought to the attention of the Council that in Travancore–Cochin State certain stringent laws and rules controlling and requiring previous Government sanction for the opening and use of churches and cemeteries are still in force, while in the rest of India no such laws operate.

RESOLVED that in the opinion of the Christian Council, Christians in Travancore–Cochin State should have the same freedom in the matter of the opening and use of Churches and cemeteries as is enjoyed by Christians in the rest of India, and that the Executive Committee of the Council take the question up both with the Travancore–Cochin State Government and with the Government of India.

III. RECOGNITION OF MISSIONARY SOCIETIES

Dr. Manikam reported on actions taken with reference to Government’s request that the Council take the responsibility for sponsoring
Missions working in India. This request was received on May 9, 1949. Requirements for recognition of missionary societies by the Government had been published in the *N.C.C. Review*, May, 1950 issue. The Secretary referred to the basic principles on which the Council had acted so far. It had rendered the service asked of it by the Government of India and had undertaken responsibility for those Missions which were in affiliation with the Council. As for those not in affiliation, the Council had requested the Government to grant them direct access, but it had used its good offices in helping them in matters of permits, passports, etc. Reference was made to the *N.C.C. Review*, the September and December, 1949 issues. He informed the Council of the resolution that the International Missionary Council Ad Interim Committee had passed in July, 1950, which was as follows:

“It was resolved that the Ad Interim Committee record its appreciation of the statesmanlike manner in which the Christian Council of India and Pakistan, had effected the transfer to the Council from the Missionary Conferences of the responsibility for sponsoring missionaries desiring to enter India”. (P. 15 I.M.C. Minutes July 1950.)

He said that there were certain issues that had resulted from this new responsibility. No organization could be a member of the N.C.C. which was not a member of the Provincial Council of the area concerned. Was this being followed? What were the conditions, he asked, for membership in a Provincial Council? Were the rules of Comity being observed? He referred to conferences of missions not in affiliation with the Provincial Councils, and their results.

He spoke also of the new regulations, governing the entry of missionaries into India. The Government were willing to admit all foreigners whose work “was of advantage to India”. All missionaries resident in India prior to August 15, 1947 were also to be admitted. Missions were to be allowed to replace missionaries upto the maximum number they had had in the past. When Missions desired to increase their non-Indian personnel beyond the maximum number, reasons were to be given, such as Indian personnel not available, enlargement of work undertaken, new areas of work entered into, etc.

Dr. Manikam said that there had been a good deal of discussion with the Government on the question of missionaries who did purely evangelistic work. Did they come under the category of those whose work was “of advantage” to India? Who was to decide this question? He referred to his last interview with the Ministry of Home Affairs on September 15, 1950 at New Delhi and said that that he had had a letter from that Ministry dated September 29, 1950, on the subject. He placed before the Council the following extract from that letter:

“As I explained to you, evangelistic missionaries coming for the
first time will normally be admitted if they are coming to replace missionaries already working in India or to augment the strength of the Mission, provided the need for such replacement or augmentation is established. Such missionaries as have already been working in India will be readmitted if they are in possession of a valid ‘no objection to return to India’ endorsement. It is therefore, not correct to say that any ban or greater restrictions have been imposed on the admission of evangelistic missionaries. However, as in the case of all other foreigners coming for long residence, it is necessary to ensure that the need for the admission of an evangelistic missionary from a foreign country has been established in that there is no suitable Indian available to perform that work.

I may add, for your information, that on a rough estimate, over 650 missionaries were admitted into India during 1949 while over 400 have already been allowed to come to India this year. It is clear from these figures that, if anything, we have been very liberal in the matter of grant of visas to foreign missionaries. Moreover, applications are now received by us direct from the United States of America and other countries instead of, as in the past, through the India Office. The result is that visas are now authorised in less than half the time taken previously."

N.B. These regulations governing the entry of missionaries do not apply to missionaries from Commonwealth countries.

There was a good deal of discussion regarding making available the good offices of the N.C.C. to those missions not in affiliation with the Council.

50.27. It was finally RESOLVED:

(1) That the Report be accepted.

(2) That the Government be requested to deal directly with those societies not in affiliation with the N.C.C. However, the advice and counsel of the N.C.C. should be made available to any group desirous of engaging in missionary activity in the country.

IV. MISSION PROPERTY

Dr. Bhatty presented the following report of the Property Committee:—

It is not the intention of the Government to interfere in the ownership, control and management of the Church and Mission property in India. However Government would like the properties at present held by bodies outside the country to be owned, controlled and managed in future by Trusts created in India. This should be done as soon as possible in order to come into line with present conditions in the country. The Government is prepared to help Churches and Missions to effect transfer of their property as cheaply as possible. Mr. J. K. Shrivastava, Administrator General and Official Trustee, U.P., Allahabad has offered to give advice.
On the basis of replies to the circular sent out by Dr. Bhatty the following statement was prepared showing the progress Missions and Churches had made in transferring property. The circular was sent to 170 Missions and replies were received from 79. The following is a summary of the replies received:—

1. Thirty Missions have property held by head offices abroad. In seventeen cases, only part of the property, such as Missionaries' residences, etc., are held by the head office, and the rest by bodies in India.

2. Thirty-nine Missions are contemplating transferring the ownership of property held by Church and/or Societies abroad to Trusts in this country.

3. Twenty-two Missions have Trusts which hold, control and manage property; twelve others are in the process of forming such Trusts. Twenty-nine Missions report that so far no steps have been taken to form Trusts or to transfer the ownership of property to India.

4. Twenty-four Missions are at present in the process of transferring property to the Trusts in India.

5. In eighteen cases the management and control of property is vested in the Church in India. In twenty-three cases it is vested in the Mission. Nineteen report that it is vested in both Mission and Church.

6. Forty-one Missions report that the proportion of Indians on their Managing Bodies is 50 per cent and over. Seven Missions report no Indians on their Managing Bodies.

7. Missions which have Indians on the Managing Body do consult them in the matter of the sale of property.

8. Nine Missions are in favour of the Christian Council forming a Trust to hold property for small Missions under certain conditions. Four others would like further information on the proposition.

9. Nearly all Missions and Churches were willing to transfer property at present held by Foreign Boards, to Trusts created in India. They were all eager to have information about the cheapest method of effecting the same.

It has been suggested that the Christian Council should take up with the Government the high cost of the transfer of property to the Indian Church.

It was pointed out that in the transfer of Mission property, two parties were involved—(1) the Church in India and (2) the Boards overseas.

The Church in India was requesting its parent bodies overseas to transfer property to Trusts created in India. This could be effected by the Boards declaring themselves as holding Trusts and then passing a resolution transferring property to Trusts created in India.
Such a procedure would bring the transfer under the Indian Stamp Act, Article 62(e).

It should be made clear to the parent bodies overseas that when property is made over to Trusts in India it is to be used for the purpose for which it was acquired—the maintenance of Christian work, and development of the Church overseas.

It was reported that the Methodist Church in Southern Asia was transferring all property to India without any reservation.

It was the unanimous opinion of the Committee that no uniform procedure for the transfer of property could be suggested, particularly when Churches were not fully developed in certain areas and were not yet capable of holding responsibility for property.

The Secretary of the Committee was asked to collect from Missions and Churches that had actually transferred their property, detailed information on the following points:

1. Setting up of a Trust
2. Transferring of property, especially with reference to the cost and stamp duty

After the information had been collected it should be sent to Christian lawyers for legal opinion.

THE CHRISTIAN COUNCIL TRUST TO HOLD PROPERTY FOR SMALL MISSIONS

The N.C.C. could hold property in Trust, being a Registered Society, but before a final decision regarding the formation of a Trust was taken, it was necessary to determine the terms of the Trust, so that the N.C.C. would not have any administrative responsibility. Suggestion was made that a draft of the Trust Deed be prepared. It was realised that there was a need for a central organization to hold property for small Missions, but not necessarily under the N.C.C.

The British Baptist Church was holding property for some other Churches without any administrative responsibility.

The Council could create an All-India Church Trust Association and it was not necessary to call this a Christian Council Trust. Small Missions should be informed that they can be registered, and hold property themselves.

The Secretary was asked to secure information regarding the implications of holding property, and conditions under which Missions desire to vest property in the Council, to consult lawyers and then place the matter before the Executive Committee.

50.28. The following Resolution was unanimously passed for the consideration of the Churches and Missions concerned:

1. Though in 1944 the Christian Council recommended a three-fold classification of Church and Mission properties and indicated procedures and stages of transfer, we are of
the opinion that in the light of present-day developments and the needs of the Church in India and Pakistan, it is no longer necessary to adhere to that classification. We hold that all such properties should be vested in or transferred to legally constituted bodies incorporated under the Indian Companies Act of 1913 or registered under any other suitable legislative enactments, care being taken that adequate provision is made for the residence of missionaries from abroad.

2. We reaffirm the previous recommendation of the N.C.C. that whenever property is so transferred, it should be to a widely representative body of the Church and not to a local congregation.

(See Appendix IV for Deed of Transfer etc.)

V. PROVINCIAL CHRISTIAN COUNCILS

The Rev. R. W. Scott, reported on Provincial Council matters as follows:

1. Reports of Secretaries

Several copies of the reports of all the provincial council Secretaries were available for reading in the Assembly room.

2. Affiliation

(a) Burma—The Christian Council Executive (Nov. 23-25, 1948) had recommended the application of the Burma Christian Council to the International Missionary Council for direct affiliation.

(b) West Pakistan—The section of the former North-West India Council which is in Pakistan had been reorganized as the West Pakistan Christian Council and a new constitution drafted. The first meeting was held in April 1949.

At the second meeting in April, 1950, which was attended by Dr. Manikam, there was careful discussion “on the advisability or otherwise of full autonomy for the Council.” The difficulties of continuing affiliation with the N.C.C. were summarized as being mainly political and financial. The W.P.C.C. had asked for permission to be directly affiliated with the I.M.C. It had RESOLVED—

“That with profound thankfulness to God for our fellowship up to the present with the C.C.I.P. and with deep regret that circumstances make separation necessary, we ask the C.C.I.P. to give permission to the W.P.C.C. to separate itself from the C.C.I.P. and to apply for direct affiliation with the I.M.C., provided that specific provision is made for the continuation of our Christian fellowship with the C.C.I.P.”

(c) North-West India—The Interim Board for Christian Work in the East Punjab and the Delhi Regional Conference had
joined to form the North-West India Christian Council, which was organized at a meeting in Delhi, Jan. 17-18, 1950. A constitution had been adopted provisionally, and was presented to the Christian Council for approval. The N.W.I.C.C. had asked for recognition and inclusion in Schedule A: 1 of Provincial Councils.

3. Full-time Secretaries

The Council in 1946 had encouraged the appointment of full-time Provincial Council secretaries. A secretary’s budget might be subsidized up to one-half by the Christian Council, subject to application by the Provincial Council each year, and approval of the budget by the Christian Council.

The United Provinces Christian Council had had a full-time Secretary since 1948, and the Kerala Council a part-time Secretary since 1949. Andhra was planning to appoint a full-time secretary as soon as an acceptable person was available. The Christian Council had so far been able to finance its share in these projects, but it had quite limited resources for them.

4. Comity

Questions continued to recur concerning (1) the adequacy of the 1938 Statement on Comity for present conditions, (2) old comity agreements which seemed to require review in the light of developments, and (3) the acceptance of the Statement by bodies newly affiliated to the Provincial Councils.

Concerning (1), the problems were not new, having arisen as early as the last century, essentially in the same form as at present. But questions arose now in view of growing churches, and the separate consideration of the subject by several Provincial Councils. Should the 1938 Statement be reviewed? Should Councils adopt their own rules of comity differing from each other? If so, what was to be the standard form of the rules?

On (2) the 1944 Council had recommended that P.C.C.’s be asked “to survey, if need be with the Council, every five years the whole of their areas, deciding which parts might be considered occupied and unoccupied.” This still needed to be done.

With regard to (3) the Council in 1944 called attention to the importance of newly affiliated bodies being invited to affirm their acceptance of the rules. In 1949 again the Provincial Councils were asked by the Secretariat to do this. There had been quite a wide response.

50. 29. RESOLVED:

1. That the Council regretfully grant the request of the West Pakistan Christian Council that it be permitted to sever its former connection with the Christian Council of India and Pakistan, and to apply for direct affiliation with the I.M.C.; and that the Council
reciprocate the hope expressed by the West Pakistan Council that our Christian fellowship may be maintained and fraternal delegates be invited from the West Pakistan Council to attend the Triennial meetings of the Christian Council of India and Pakistan; and such other steps be taken as will continue and strengthen the fellowship between the two Councils.

2. That the formation of the North-West India Christian Council with its constitution be recognized and approved, and that this Provincial Council be included in Schedule A: 1 of Provincial Councils.

3. That a conference of Provincial Council secretaries be held to consider how the work of their Councils and their relation to the C.C.I.P. can be made more effective. That in connection with the meeting of Provincial Council secretaries, a conference be held to review the Statement on Comity and, if deemed necessary, to make recommendations for revision to the Executive Committee so that there may be one Statement acceptable to all.

4. That Provincial Councils be asked to review, with church and mission bodies that are prepared to do so, any comity arrangements which appear in the light of present conditions to require revision.

5. That Provincial Councils be asked to report on what they have done to secure acceptance by their constituent bodies of the Statement on Comity.

VI. AUDIO-VISUAL AIDS

Dr. D. F. Ebright, Secretary of the Committee, reported as follows:

In planning for a programme of advance the Foreign Missions Conference of North America recognized that the great masses of the earth’s people as yet unreached with the Christian message constituted a special challenge. Secular and anti-Christian forces have made effective use of visual aids, including the radio, sound movies and the drama, for propaganda and teaching purposes. They were making a powerful bid for the allegiance of the masses. The Church of Jesus Christ must be no less zealous in its determination to reach the unreached and to utilize the best tools and techniques.

Deputation: In the Fall of 1946 the Foreign Missions Conference set up an Audio-Visual Aids Committee for work overseas, and later a World Radio Committee. India became aware of this Committee in a personal way with the visit of the three-man deputation (Dr. S. Franklin Mack, Rev. Everette Parker and Mr. Nicklaus Hagman) in April, 1948. The climax of their rapid survey of India was the Conference in Allahabad where twenty men and women from all India recommended the organising of the Audio-Visual Aids Committee of the National Christian Council. It was recommended that:
1. the effort to communicate the Gospel be made a special five year project under the Christian Council; 2. that the Christian Council appoint a standing Committee and that each Provincial Council elect a like committee; 3. that the Rev. Donald F. Ebright, Rev. H. R. Ferger and Rev. R. G. Korteling be loaned by their respective Missions for full-time work; 4. and that the Committee make a selection of a National for study in the United States in mass media communications.

First Steps: The Secretary of the Committee began work March 15th, 1949, with offices in Lucknow, U.P. The Audio-Visual Aids Committee announced the following services: 1. to administer the selection, purchase, distribution and maintenance of a variety of audio-visual aids; 2. to maintain a central library with current books and periodicals; 3. to organize, classify and maintain three centres with basic equipment, books and magazines, films and records for demonstration and loan in both North and South India; 4. to create new materials by drawing upon the best technical ability among missionaries and Nationals for the production of pictures, flannelgraph sets, films, filmstrips, posters, charts and records; 5. to tour and conduct audio-visual institutes, conferences and workshops; 6. to prepare promotional literature, books and material and edit a quarterly bulletin "Audio-Visual News", and 7. to offer a consultative service with the latest news and views from all audio-visual world centres. Thus the work of the Committee was to provide materials and equipment, distribute aids, train in the use of these media, and evaluate resources for use in India.

Dr. Ebright and Mr. Korteling have been strenuously at work conducting training conferences, producing indigenous materials and issuing the ‘Audio-Visual News’ of India and Pakistan, and numerous bulletins. The ‘News’ issued quarterly, tells in detail of the progress being made, lists new materials, reviews books and periodicals in the Audio-Visual field, makes programme suggestions and also summarizes Audio-Visual news from around the world. The October 1949 issue reported that the Christian Literature Society of Madras is about to publish a “Life of Christ Flannelgraph Kit”. Health filmstrips were being made and duplicated in quantity, and the National Christian Council’s new Brush Recorder was being used in a project to make South Indian lyrics available in phonograph record form. A committee had been set up to secure radio scripts and improve radio programming. Also a survey was being made of all audio-visual equipment and materials now in use by church groups in India. Mailings go to the sixteen Provincial Council secretaries and to the five hundred missions and churches in the Christian Council directory.

The Rev. Henri R. Ferger, Audio-Visual Secretary for North India, returned to India from furlough with 260,000 feet of film to be added to the audio-visual libraries of North India, South India.
and Pakistan, plus filmstrips, transcriptions and recordings. Much of his time on furlough went into the selection of these films, many of which he was able to secure without charge by explaining the educational use to which they were to be put. Mr. Ferger is now located at his new Audio-Visual Office for North India at the Allahabad Agricultural Institute.

A new and comprehensive AUDIO-VISUAL HANDBOOK FOR INDIA has been prepared under Dr. Ebright’s direction and was now off the press. It includes contributions by thirty audio-visual leaders in India and carries twelve pages of illustrations. The material covers the major phases of audio-visual work with emphasis on India. Arrangements have been made for copies to be sent to all RAVEMCOO affiliated committees in other countries and a limited supply will be on hand at headquarters. (The USA price will probably be $1 per copy.) A Hindi introductory booklet designed for use with village pastors is also in preparation.

**Pakistan:** Although the work in Pakistan is still related to the Christian Council of India and Pakistan, there is a Committee on Audio-Visual Work, headed by Professor J.M. Benade of Forman Christian College at Lahore.

**Activities:** This year Audio-Visual Institutes have been held in Kodaikanal, Ootacamund, Landour, Hyderabad, Secunderabad, Madras, Calicut and Alwaye. All three secretaries have been in constant demand to speak. The new 58 page Film Catalogue for 16 mm. motion pictures in the North India Film Library and the 54 page Catalogue of Filmstrips, Slides, Transcriptions and Records show the progress made. The first 2500 “Life of Christ” flannelgraph kits produced by the C.L.S., Madras, have been sold and an additional thousand are now being reprinted.

50.30. It was RESOLVED:

1. That the report be accepted.
2. That due to difficulties of transportation and communication the audio-visual work in Pakistan be established as a separate unit, and the West Pakistan Christian Council be requested to approach the Foreign Missions Conference of North America directly for the necessary funds.
3. That the three missionary societies concerned be thanked for the loan of the three audio-visual workers, namely Rev. R. G. Korteling, Rev. H. R. Ferger and Dr. D. F. Ebright.

The secretaries of the Committee presented a series of sound films on two evenings after dinner.

**VII. NATURE AND FUTURE OF THE COUNCIL**

Dr. Manikam spoke on this subject and placed before the Council an outline statement of the various issues which he raised during the course of his report:
I. Functions of the Council

These were 10 in number but they could be grouped under three main headings as follows:

A. (1) To stimulate thinking and investigation on questions relating to the Church.
(2) To review periodically the progress of the Christian enterprise.
(3) To see to it that the Church is central and permanent in the Christian enterprise.
(4) To form public opinion of social, moral and religious problems.
(5) To act for constituent bodies when so requested.

B. (1) To coordinate the work of Provincial Councils.
(2) To convene national conferences when needed.
(3) To take such action as may be necessary in the interest of the Christian enterprise in harmony with the basis of the Council.

C. (1) To be in communication with the I.M.C. and other ecumenical bodies.
(2) To be in communication with other N.C.C.'s.

He drew attention to the functions under Category A and summed them up as being Study—Survey—Support of the Church. He asked the Council to consider whether it was giving its main attention to these three most important aspects of its functions.

II. The Council—not a Church or a Mission

He wondered whether the Council should undertake to do those things which the constituent bodies should normally do. However, the Council would be quite right if it initiated activities and projects for a temporary period and until the constituent bodies took them up. He spoke of how more and more administrative duties had been accumulating at the Secretariat. He referred to such aspects of the Council's work as Adult Literacy, Literature grants, Refugee Relief, Famine Relief, holding Youth Institutes and Camps from the Centre, etc. He was of the opinion that in the initial stages it was necessary for the Council to initiate these but it was hard to know when to stop. He also spoke of the continuous additions of special departments of work to the Council. He warned that these special projects might run away with the Council's primary objectives if it was not alive to the danger.

III. Strengthening the Provincial Councils

He stressed the fact that the strength of the Council depended upon that of the Provincial Councils. How then were we to strengthen them? Was it through a full-time or part-time Secretariat? How were the Councils to be financially supported? He referred to the experiment of recent years by which the Christian Council was
making block grants to the Provincial Councils and leaving it to them to administer the same. He referred to some strong Councils and also to the weak ones and pointed out that in many cases the committees of these Councils were only committees on paper. He asked whether the time had not come for the Councils to examine how far they had implemented the recommendations of the Paton Memorandum, and had begun to act as if they were one Church. If they had failed to do so, why so? There was a danger, he said, of Provincial Councils degenerating into debating societies. He also stressed the need of making Provincial Councils and the Christian Council better known among and rooted in individual congregations, especially in rural areas.

IV. Financial Support

Dr. Manikam spoke of the ways in which Provincial Councils and the Christian Council were being financially supported. He cited facts and figures to show how greatly the Christian Council was dependent upon financial aid from the West for its work. He said that a self-governing India would not have much respect for the Christian enterprise, which was so much dependent upon foreign aid. Moreover it was not a very healthy sign and it was imperative that sources of financial aid within the country should be tapped more and more in the days to come.

V. Council of Churches and Missions

The Christian Council was a Council of Churches and Missions. At the present time the national Christian organizations, such as the Y.M.C.A., the Y.W.C.A., Student Christian Movement, etc. were being indirectly represented on the Council through cooptation. Dr. Manikam pointed out the weakness of this procedure.

VI. Principles of Comity

He was of the opinion that in view of the new requirements regarding the sponsorship of missions by the Christian Council, the rules of Comity should be revised.

VII. Basis of Membership in the Council

There was no theological basis for membership in the Council. He pointed out the pros and cons of this situation. He said that some Provincial Councils, such as West Pakistan, did have a statement of faith. He wondered whether the time had not come for the Council to adopt a statement of faith. Otherwise when applications for membership from missions were received it became very difficult how to decide the question of admission. He thought that this matter should be carefully gone into and in consultation with the International Missionary Council.

In concluding his report Dr. Manikam stressed the need for the Council rediscovering and implementing, more than ever before, the fundamental objectives for which it had been established.
With reference to the above statement presented by Dr. Manikam on the nature, the function and the future of the Council, and on recommendation of the Business Committee, it was RESOLVED:

50.31. 1. That the Council appoint five persons who with the Officers of the Council will prepare a preliminary draft of the terms of reference for a study of the nature, the function and the future of the Council, this preliminary draft to be submitted to the Executive Committee for consideration and approval.

2. That on the basis of the terms of reference approved by the Executive Committee the nature and the functions of the Council be studied by a committee appointed by the Executive Committee from among its members and others, together with the Provincial Council Secretaries, this study to be made in conjunction with the proposed conference of Provincial Secretaries.

3. That the report of the study thus made be sent to all members of the Council, to all Provincial Councils and to the heads of Churches and Missions for their careful consideration and for report to the Secretariat.

4. That the Executive Committee be empowered, on the basis of all the material then in hand, to frame amendments to the Constitution or a revision of the Constitution for the consideration of the Council.

5. That the Executive Committee be authorised to consider the question of the admission to membership in the Council of such auxiliary Christian Bodies as wish to obtain membership, although they are not Churches or Missions in the ordinary sense of those terms.

50.32. Name of the Christian Council. It was RESOLVED that the Council instruct its Secretariat to consider further the matter of changing the name of the Council and the names of the Provincial Councils.

VIII. CHRISTIAN LITERATURE

Miss Ruth Ure reported on developments in the field of Christian Literature.

She reported two important organizational developments in this field. The Indian Literature Fund which had for so many years developed the work and administered the generous grants from the West, had been replaced by the new Board of Christian Literature. This change was in the interests of becoming a more fully representative body. The Board represented all Provincial Literature Committees and also all Christian Council Committees which were involved in a publishing programme, thus ensuring coordinated planning. To this same end Provincial Committees might well study whether or not they represented all the literature interests of the area.

An entirely new organization was the Service Council of Christian Literature Agencies, formed to meet the need for closer cooperation among publishers, presses and bookshops. The quarterly
organ of the Council, Service, published by the generosity of the Baptist Mission Press, offered both technical advice and inspiration to the task.

A four-fold call was given to all Christian Council member bodies.

1. Advice is needed in developing correspondence courses in the Bible.
2. Solicitation of suitable materials to be distributed as syndicated articles to editors in order to strengthen Christian periodicals is desired.
3. The right candidates need to be found for the various plans of training under way: for printers, booksellers, and most particularly those who should be prepared as writers in the School of Journalism which would probably open in a Christian college in July, 1951.
4. Any Church or Mission publishing a bit of Christian literature would help both itself and others by sharing information regarding such publication with all others in the language area. The Provincial Christian Literature Committee would happily serve as the channel for such sharing.

A news sheet giving these and other recent developments was distributed.

The latest issue of Service effectively summed up the immediate "challenge to do something."

"The change in the political situation is affecting our work and will do so increasingly. Evangelism in its simplest meaning will have to be undertaken by the Christian Church. . . . Is it altogether a matter of mere chance that at this juncture there is a more lively interest in the production and distribution of Christian literature than at any time during the past fifty years? . . . The Christian Church in India has been practically unaware of the very existence of such a field of opportunity for the most direct method of evangelism available to us. . . . Let us wake up and get busy with this magnificent tool which God has placed in our hands. God will not allow one door to be shut on us without opening others. Let us go in and possess the land."

50.33. Resolved that the Report be accepted.

IX. CHRISTIAN HOME COMMITTEE

Mrs. Bryce reported as follows:

(1) Frank Wesley, who had been receiving a scholarship had now completed his training as a commercial artist in the Lucknow School of Art and passed his final examination with distinction. It had been twelve years since any artist got distinction in that particular subject and he also was a Christian now practising as a Commercial Artist in London.
(2) The Christian Home Bulletin, a quarterly magazine, now had a circulation of 3,500 copies each issue. The Tamil magazine, Grahamoni, and the Telugu magazine, Christava Grahamu, were affiliated with the Christian Home Bulletin and had a combined circulation of over 3,700 copies monthly. Material was being supplied to a number of other regional language magazines. It was now hoped that a family magazine in Hindi might develop.

(3) Closer co-operation with the Literature Board was planned, especially for the production of literature for children.

(4) Miss Hilda Samuel had succeeded Deaconess Carol Graham as Regional Secretary for South India. Deaconess Graham was the Secretary for the Mothers' Union and served the Christian Home Movement in an honorary capacity. Miss Samuel, however, was an appointee of the Christian Home Committee which guarantees her salary. Her travel and office expenses are the responsibility of the Churches and Missions in the five Provincial Christian Councils of the South. A Regional Council had been organized for the South. Mrs. G. B. Thompson, the Hony. Regional Secretary for North India was organizing a North India Council. It was hoped to extend the system of Regional Secretaries to the East and West also.

(5) The Movement was now in its 10th year and the Council could note with deep thankfulness the expansion of the movement into every Provincial Council in each one of which there was a Christian Home Secretary and committee. The Christian Home Festival had now come to be dearly loved and widely observed by the Churches in all parts of the country. The educational programme had spread into all grades of education from primary to college and it was hoped to produce more courses to assist in this department of the work. The Council was deeply thankful for the growth of the movement and full of hope for its future.

50.34. It was RESOLVED that the Report be accepted.

X. WOMEN'S WORK COMMITTEE

Mrs. Bryce reported on the Women's Work Committee as follows:—

(1) The observance of the World Day of Prayer was extending, and men and children were also participating in it. The offerings in 1949 were in many cases sent in to the Women's Work Committee of the N.C.C. and a sum of about Rs. 500 had been forwarded as a gift to the World Committee as a token of India's appreciation and fellowship.

(2) When the Women's Work Committee participated in the pre-Amsterdam study of The Life and Work of Women in the Church, so much interest was aroused in India that it was decided to continue it. Accordingly, a new Research Project had been set up especially designed for India, but reporting to the Commission of the World Council of Churches which was preparing for the next meeting of the
Council. Half the budget for the Research Project was secured in India and half from friends abroad. The Rev. E. Moreland had been acting as Research Editor for a year. Two conferences had already been held in this connection and two more were projected. It was hoped that the report would be completed in 1951 and would be a worthy contribution to the world study.  

50.35. It was RESOLVED that the Report be accepted.  

XI. MEDICAL AND HEALTH MATTERS  

Dr. E. W. Wilder presented a report of the Medical Committee which is as follows:  

“This is the first Triennium during a major portion of which there have been full time Secretaries for both Medicine and Nursing.  

Recognition of Foreign Medical and Nursing Degrees  

No small part of the time of the Secretaries has been taken up with the problem of securing extension of the recognition of foreign medical and nursing degrees and qualifications for registration enjoyed by nationals to non-nationals. Favourable action has finally been taken by both the Indian Medical and Nursing Councils and it is hoped that the procedure for registration of foreign doctors and nurses will soon be worked out. The conditions are that such workers be attached to a recognised medical institution and work for no personal gain. In the case of nurses, registration will be for a period of five years in the first instance; for doctors there is no time limit.  

Relationship with Government  

In our contacts with the Central Government we have found the most cordial and sympathetic co-operation. The presence of the Hon. Rajkumari Amrit Kaur and of our President, Dr. P. V. Benjamin at the Central Secretariat has been a great help.  

Our contacts with State Governments, not always so happy, have suggested the advisability of all our Christian Hospitals having a printed constitution and maintaining properly audited accounts.  

Relationship with the Church  

An attempt is being made to extend the close relationship between the Christian Medical Association and the Christian Council already existing at the center to provincial or state levels.  

PROJECTS & WORK  

Visits & Counselling  

The Secretaries have been to some extent restricted in carrying out this important duty by ill health and the demands made on them by some of the larger medical institutions. However many institutions have been visited and surveys made of the Christian Medical Work in East Punjab, Assam, Travancore and West Pakistan.
Conferences

The Eleventh Biennial Conference of the Association was held in December 1947 in Allahabad and the Twelfth one a year ago in Guntur. The attendance at the former was one of the smallest in many years due to the unsettled conditions which prevailed following partition. That at Guntur while larger was affected by the cyclonic conditions which interrupted communications at the time. The Hill Conferences have been held as usual and some regional conferences have been held on the plains. The Conference of the members in West Pakistan which was to have met in September 1950 to decide the future of the organisation there had to be postponed on account of the severe floods. While it seems likely that some definite organisation in West Pakistan is dictated by present conditions it was encouraging that the members wish to continue their membership in the central organisation.

Hospital Supply Agency

This Agency in Bombay for supplying goods to Mission Hospitals continues to render valuable service in spite of growing limitations. The gross overturn of Rs. 7½ lakhs for 1949-50 evidences the magnitude of the work carried on by its manager, Mr. H. R. Couldrey. We still request the prayers and assistance of all our friends to secure a suitable successor for him when he retires in 1952.

Health and Health Education

At last the Association is beginning to make progress in this important field of medicine. This progress is very largely due to the work of Dr. Gladys Rutherford under India Village Service. Support is still sought for the establishment under her of a Training Institute for Village Health Workers along the simplest lines as well as for the 15 year Tuberculosis Control program directed by the Arogyavaram Sanatorium. The Association with the help of grants from the Literature Fund of the N.C.C. and its Audio Visual Committee are taking over the production of the ‘Jet’ Series of Health Aids introduced by India Village Service. Six of these are already available, (one of them supplies by Dr. Claire Thomson of Ranchi) three more, at least, are to follow and a Flannelgraph Health Kit is nearly ready for the lithographer.

Christian Medical Education

The Christian Medical College at Vellore, granted first priority in Christian Medical Education, secured permanent recognition by the University of Madras in January of this year. This priority was re-affirmed in Allahabad in 1948 when Miraj Medical School, faced with closure if it could not upgrade was denied Association approval to a plan to upgrade. The Association has since approved in general a program of post graduate education there. At that time, however, the Association stated that if a second Christian Medical
College should be approved this should be in the north. In the following year Ludhiana approached the Association for approval to upgrade when faced with a similar situation.

In favour of such a proposal there was the acknowledged need for greater opportunity for Christians to receive a medical education in view of the closing down of Miraj as a training school for a basic degree and the relatively small number which could well be accommodated at Vellore; there were the difficulties faced by students from the North in going far south for their education; there was the hope of strong Government support for Ludhiana, and their conviction that they could upgrade at much less expense than had been the case in Vellore. Of most importance was their belief that it was the will of God that Ludhiana should meet such a program. Against such a proposal has been the large sums still necessary for the completion of Vellore at practically its present strength, (sums needed not for luxuries but for bringing it to efficiency) the strong belief that Ludhiana’s estimates were far too low, and Vellore’s own experience of Government fickleness in the matter of grants.

At Guntur it was decided to maintain priority for Vellore but to consider transferring this priority to Ludhiana from 1952. This was based more on the need and on the conviction of Ludhiana that such was God’s will than on a realistic outlook. When the proposal was placed before the N.C.C. Executive for approval, they decided it should be referred to the Triennial but at the same time asked the Association Executive to reconsider it in the light of present developments. Again the Committee for Christian Medical Education and the Executive spent much time on the matter. Although in the light of the needs of Vellore and the failure of the East Punjab Government to guarantee funds the verdict was against Ludhiana, again the faith of the Principal, Dr. Eileen Snow, resulted in the Executive following the example of the N.C.C. and tabling the matter until the fall of 1951 when it is to be considered by the Thirteenth General Conference.

At the same time the Executive took action looking to better understanding and closer contact with those Christian students now studying medicine. Student membership in the Association is being offered to these. Hospital Sunday offerings over a period of three years should with the small nucleus of the Fund raised in memory of Dr. Oliver provide a capital fund with sufficient income to provide two scholarships for Christian Medical Students.

Medical Survey

For some time there have been those who feel strongly that Christian Medical Work has not kept pace with the times. Changed political conditions, development of Government Medical Work, new emphases in the field of medicine, should be reviewed and studied in the light of present resources of men and money both from India and the West. There has been a call for such a survey
of the existing work and the formulation of a definite program with perhaps some change in emphases.

When we consider the 200 Christian hospitals and an equal number of dispensaries not to mention sanatoria and leprosaria this seems a stupendous task. The C.M.A. Executive felt strongly that before embarking on such a task it was necessary to arouse the interest and broaden the outlook of our members. We are therefore embarking on a program designed to stimulate thinking and arousing interest in the problem. We hope that as a result of such a plan we shall be in a better position next year to decide the need for such a survey and its nature and extent."

50.36. RESOLVED:
1. That the Report of the Medical Committee be accepted.
2. That the N.C.C. place on its record its commendation of the achievement of its medical committee in securing extension of recognition of foreign medical degrees and nursing qualifications when held by non-nationals and urge all such to register themselves as soon as the proper procedure is established.
3. That the N.C.C. heard with pleasure that the Christian Medical College in Vellore has received permanent recognition.
4. The N.C.C. notes that a careful study is being made by the C.M.A. of the merits of upgrading Ludhiana and prays for guidance of the Association in its further consideration of the problem.

CHRISTIAN MEDICAL ASSOCIATION NURSES' AUXILIARY

The Report of the Nurses' Auxiliary of the Christian Medical Association is as follows:

"During the past few months there have been five conferences of the members of the Nurses' Auxiliary, the first one at Guntur along with the CMA, the second in Bombay along with the TNAI in which there were 104 members and friends present. Three regional language conferences have been held, the Telegu one at Chirala, Tamil at Tirupattur, and Hindi at Ratlam, with about seventy members present in each area.

The demand for nurses is increasingly great. Government is building large hospitals, offering inducements which mission hospitals are unable to compete with. Some of those trained in the south are leaving for the north where the salaries are higher and the demand greater. Perhaps the greatest need in all India is for trained nurses of high qualifications. In the past nurses have come largely from the Christian community; and we should continue to encourage our young women to enter this noble profession. If it does not seem to have the professional status that we feel it ought to have, it should be the duty of the Christian community to help make it so."
During the past year the All India Nursing Council has been formed and has begun its work. Its objectives are to raise the standard of training and conditions of service, so that there will be one recognized system of training throughout the country. This may affect the women and children's hospitals and the small hospitals who have had training schools. While some of our training schools are among the best, others may have to be closed. Meanwhile our two examining boards have enlarged programs of training and publishing of books, especially the mid-India Board whose work is entirely in Hindi. They also have a well-established course for ward sisters which has proved very helpful.

We are well aware of the excellent work that is being done by the Kasturba workers in the villages. Yet due to their lack of preliminary education and their eighteen months training they are now presenting a particular problem to the professionally trained nurse.

Our Auxiliary is very much concerned over the spiritual welfare of the nurses who train in our mission hospitals and migrate to the cities or of the young women who leave our communities and go to the big cities for training. We would urge upon the pastors and local churches in the urban areas to take every possible opportunity of reaching these nurses and bringing them within the church influence. In the past the local church has done very little in shepherding these workers because they are hard to reach. A thorough study should be made of ways and means of reaching them and endeavouring to bring them within the active influence of the Church.

At the last meeting the India Nursing Council passed the following recommendation which is of great interest to us. It was decided that in the future there should be only one course for fully trained nurses. Entrance requirements to be matriculation or its equivalent. The course is for three years with six months additional for midwifery. Training schools that do not have this standard at present will be given five years time in which to upgrade. The Nursing Council is not in a position to enforce this decision on the States, but it would withdraw recognition from a school not fulfilling the requirements. While a nurse graduating from such a school might practice in her own state, she would not be allowed to register or practice in any other state.

The alternative to the fully trained nurse is a much lower standard than now exists in some states. It is a two year course, with seventh standard or its equivalent as entrance requirement. Fifteen months of the 24 will be spent in midwifery.

It was also recommended that foreign nurses holding good qualifications irrespective of reciprocity, and employed in teaching or administration in an Indian institution be granted a temporary registration not exceeding five years in the first instance, providing she does not engage in private practice for personal gain. All of these recommendations are now before government.

50.37. RESOLVED that the Report be received.
XII. FINANCES OF THE COUNCIL

The Treasurer, Mr. G. Ross Thomas presented the following report:

"From the statements of accounts that have been included in the Minutes of the Executive Committee during the intervening years since the last meeting of the Council in 1946, members will have noticed that the general financial condition of our Council has remained sound, and all opportunities for advance in the work of the Council have had necessary financial support. The audited accounts for 1949 have not as yet been published, but the same were presented to the Executive Committee and accepted. The accounts are audited regularly each quarter, and efforts are made both by the Treasurer and the Secretaries to obtain adequate statements, audited where necessary, for all grants made by the Council to individuals or organisations throughout India. The present financial condition of the Council will be seen from the audited statement of Receipts and Payments for the nine months ending September 30, 1950. (See Appendix III.)

General Fund—The administrative activities of the Council have been satisfactorily financed during recent years and our accounts this year are well within the revised budget adopted by the Executive Committee in March. Contributions from both America and Great Britain are being received in adequate amounts and proportionately ahead of the budget for 1950. Expenditures are being held within the amounts authorized by the budget.

Special Accounts—Although practically all activities of the Council are being carried on full strength, the generous support of our various projects from the West, as well as the support from India has provided us with ample finance for all the work that the enlarged staff of the Council and its many co-operating friends and organizations can carry out. The current balances of our Special Accounts are more than ample even to carry the present relatively small overdraft of the Headquarters Accounts. As you will note, a large portion of the current surplus of balances in the Special Accounts is kept invested in fixed deposits with the Imperial Bank of India that mature at regular intervals, so that additional funds will be available at any time they may have to be taken off fixed deposit. In accordance with earlier authorization, all interest earned from these fixed deposits is being credited to the Headquarters Fund. The only other overdraft of special funds is in connection with the special gift of printing paper sent from the U.S.A. last year to combat the difficulties in connection with the Literature Programme due to shortage of paper. Although this paper was supplied to various presses at the mere cost of duty and clearance charges, it is noted that for a large portion of the paper imported through Bombay payment has not been received. The Secretaries are working on this problem.
<table>
<thead>
<tr>
<th>Payments</th>
<th>Rs. A. P.</th>
<th>Receipts</th>
<th>Rs. A. P.</th>
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<tbody>
<tr>
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<tr>
<td>Council Lodge</td>
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<td>15,358 13 3</td>
</tr>
<tr>
<td>Guest House</td>
<td>52,797 12 3</td>
<td>&quot; India—</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Interest</td>
<td>16,978 11 6</td>
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<tr>
<td></td>
<td></td>
<td>A/C transfers</td>
<td>15,850 10 9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Prov.C.Cs.</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Individuals</td>
<td>694 4 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Missions &amp; other</td>
<td>30,131 0 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>organisations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>243,691 3 9</td>
<td>DEFICIT</td>
<td>29,185 15 10</td>
</tr>
<tr>
<td>TOTAL Rs.</td>
<td>243,691 3 9</td>
<td>TOTAL Rs.</td>
<td>243,691 3 9</td>
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</tbody>
</table>
It is gratifying indeed to be able to report that gifts towards the Headquarters Fund have now amounted to more than the cost of the Mecosabagh property and the Council Lodge. Although the Executive Committee has authorised sale of the Mecosabagh property, as that will not become the headquarters of the Council, shortage of residential accommodation for Secretaries has made it imperative that this property be retained for the present to help meet this need. The present excess of expenditure for Headquarters Land and Buildings over the gifts received and credited to Headquarters Fund is substantially less than the investment made this year for the erection of the new Guest House on the Council Lodge property. Practically all bills for the Guest House have now been paid. The summary of the finances of the Headquarters Fund is as follows:

During recent years the work of our Council has been carried on in close co-operation with the Inter-Mission Business Office of Bombay in connection with financial and business matters. It seems mutually advantageous and eminently desirable that these organisations should work closely together. Experience has proven that co-operation can be carried on with mutual advantage to both organisations, and I would recommend to you that our Council approve of formal affiliation with the Inter-Mission Business Office. This affiliation will not involve the Council in any out-of-pocket expense.

50.38. It was RESOLVED that the report be accepted. Mr. Thomas presented also the financial statements, and it was RESOLVED:

1. That the report be accepted.
2. That the audited accounts for 1949, with the detailed analysis be printed along with the proceedings of the Triennial Meeting.
3. That the audited statement of the Council's accounts for the nine months ending September 30, 1950 be accepted.
4. That the Conference of British Missionary Societies be requested to do its best to contribute its quota to the Headquarters Fund.
5. That the Provincial Christian Councils be urged to make further efforts to contribute their quota to the Headquarters Fund.
6. That affiliation of the Council with the Inter-Mission Business Office, Bombay, be approved.

50.39. Thanks to the Treasurer.

It was RESOLVED that the Council place on record its great appreciation of the service rendered by its Treasurer, Mr. G. Ross Thomas.

XIII. THE NATIONAL CHRISTIAN COUNCIL REVIEW

The Rev. R. W. Scott presented the following report regarding the National Christian Council Review.
On September 30, 1946 the total paid subscriptions had numbered 1387. On September 30, 1950 there were 1743, an increase of 25%. There were 1448 subscribers in India and Pakistan, or 445 more than in 1946. The 295 foreign subscribers at present were a few less than at that time. When compared with 1940 the growth in circulation was remarkable, for paid subscriptions were now double in number than what they had been in that year.

Statement of Accounts
For period September 1, 1949 to August 31, 1950

<table>
<thead>
<tr>
<th>Income</th>
<th>Rs. A. P.</th>
<th>Expenditure</th>
<th>Rs. A. P.</th>
</tr>
</thead>
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<tr>
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<td>Postage ...</td>
<td>... 990 1 6</td>
</tr>
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<td>Balance carried forward ...</td>
<td>... 3,146 0 3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,677 10 9</strong></td>
<td><strong>Total</strong></td>
<td><strong>10,677 10 9</strong></td>
</tr>
</tbody>
</table>

Rs. 3,146-0-3, the balance in hand, is Rs. 223-3-5 less than the corresponding balance reported to the last Council. However, the printing charges were now proportionately greater by 63%. These had been met by increasing the subscription rate, by the larger circulation and greater income from advertisements. While the subscription charge in India had been raised from Rs. 3 to Rs. 4, this increase in cost to readers was only half the rise in expense of printing the Review.

50.40. It was RESOLVED that the Report be accepted.

**XIV. DIRECTORY OF CHURCHES AND MISSIONS**


Two thousand copies of the 1947–49 edition of the *Directory of Churches and Missions in India, Pakistan, Burma and Ceylon* had been published. These had nearly all been sold. The few copies that remained were being sold at a reduced price. Publication costs had been recovered from sales, and there had been a small profit of Rs. 253-8-4 which was being shared by the World Dominion Press and the Christian Council of India and Pakistan. The Council was grateful to the World Dominion office in Ootacamund for their service in making the Directory available and in keeping most of the accounts.
On September 30 there was a credit in the Account of Rs. 1,941-11-11. From this Rs. 1,500 was being advanced to the W.D. office toward the preparation and publication of the new Directory.

It was expected that the new Directory would appear early in 1951. The Rev. Lincoln Watts had directed entirely the collection of material and compilation of the book. The Rev. Alexander McLeish and Mr. Watts had arranged an advance of Rs. 1,500 from World Dominion. All business relating to accounts and sales would be dealt with from the Ootacamund Office. Orders were now being received. The price was to be Rs. 7-8 plus postage and packing. Advance orders might be placed at any time with Mr. Watts.

The Council would wish to express its appreciation to the W. D. Press for its generous aid in the services of Mr. Watts and his office, and to Mr. Watts for his great patience and care in this most exacting task.

50.41. It was RESOLVED: (1) That the report be accepted. (2) That the Christian Council express its gratitude to the Rev. L. Watts for the service he is rendering through the publication of the Directory of Churches and Missions.

XV. CENTRAL BOARD OF CHRISTIAN HIGHER EDUCATION AND SCHOOLS COMMITTEE

The Ven. Archdeacon T. D. Sully presented a number of matters from the Central Board of Christian Higher Education and from the Schools Committee, and it was RESOLVED:

50.42. 1. That in consequence of the changes that have taken place, there shall now be four Regional Boards of Christian Higher Education, to be designated: (1) The North India Board (the old U.P. Board); (2) The South India Board; (3) The Eastern India Board (the old Bengal Board); and (4) The Western India Board (the old Bombay Board); and that each of these Boards shall have two representatives on the Central Board, one at least from each Board being an officer of his Board; and that the Regional Boards be instructed to revise, if necessary, their Constitutions and send them to the Central Board.

2. That the Christian Council endorse resolution 50.9 of the Executive Committee of the Central Board regarding an appeal in North America and an approach to Australasia, recognizing that assistance asked for may be in the form of financial contribution or personnel.

3. That the Christian Council, recognizing the practical difficulties in securing a Commission on Christian Higher Education at present, endorse resolutions 50.10 and 50.11 of the Executive Committee of the Central Board, and urge the Regional Boards to arrange for careful preliminary surveys and study of the Christian
character, teaching and opportunities of the Christian colleges in each region, and to report to the Central Board before the end of 1951.

4. That the Christian Council, recognizing the importance of the schemes of basic education now introduced, endorse resolutions 50.15 of the Committee on High Schools and instruct its Secretariat to take steps to arrange for the proposed conference at Sevagram.

5. That the Christian Council instruct its Secretariat to study the situation in Travancore-Cochin and elsewhere where State Governments appear to be interfering with the rights of maintaining and managing private schools, and to use its good offices where possible to secure the observance of those rights.

50.43. Government and our Educational Institutions. It was RESOLVED that the Central Board of Christian Higher Education and the Committee on High Schools in conjunction with their Regional Boards and Provincial Council Committees be asked to study the effects of State control and relationships in institutions under their purview and to submit their reports to the executive Committee of the Council with a view to the preparation and submission to proper authorities in the States concerned of a considered statement of the case for academic freedom and for enabling our institutions to make their largest possible contribution to the national welfare.

In the absence of the Secretary of the High Schools Committee, Dr. Manikam drew the attention of the Council to the Minutes of the last meeting of the High Schools Committee held on April 12, 1950. The report made mention of the following important developments:

1. Funds were being raised from the Christian High Schools in India towards the High School fund of the Christian Council.

2. A Directory of Christian High Schools was under preparation, and an Employment Bureau for High Schools was being organized.

3. Attempts were being made to prepare a Syllabus and a Manual on the lines of the Cambridgeshire Syllabus and Handbook.

Problems relating to Secondary Education in the States had already been dealt with by the meeting on educational matters held during the course of the Triennial meeting.

Dr. Manikam drew particular attention to the new proposed Constitution of the High School Committee and its Budget. The Christian Council Executive Committee at its meeting on November 23–25, 1948 had given its approval to the proposal that the High Schools Committee should have its own budget and the Constitution according to which the full Committee would meet once in three years and an Executive Committee of five members would meet annually in the interim. It was RESOLVED:
50.44. That the Christian Council accept the new Constitution of the High Schools Committee, as approved by its Executive Committee.

XVI. THEOLOGICAL EDUCATION: 1946-50

The report on Theological Education was given by Mr. Scott. He stated that recent trends and developments in theological education had in general followed the recommendations of the Survey of 1943 and the subsequent Ranson Report (1945), though much that was then recommended remained unfulfilled.

1. Co-operation and Union

While there was a fairly extensive degree of co-operation in some institutions before 1943, the Survey had led to an intensification of the effort to secure more comprehensive institutions. The Ranson Report had envisaged co-ordinated planning with the needs of a given region in mind; and, in the case of the colleges working entirely in the medium of English, the needs of the whole Church in India.

Union or co-operation in the following regions and institutions had been developed within recent years, or was being planned: Bareilly, Jubbulpore, Dornakal, Tirumaraiyur, Gujranwala, Yeotmal, Bengal and Saharanpur-Bareilly.

2. Serampore Senate

Several colleges and schools had become newly affiliated with Serampore during the last few years. In view of its all-India function the Serampore Senate should be financed independently of Serampore College as a teaching institution. The support of the Senate would have to be borne by the affiliated colleges and schools.

3. Theological Texts

The Theological Education Committee had requested the Rev. A. M. Ward to direct a plan to produce English basic texts for adaptation and translation into Indian languages. The writing of some of the texts had begun. The C.L.S. was prepared to undertake publication. Some financial support had already been received from the F.M.C. of North America. This programme was not intended to impede or replace in any way original efforts in the various languages of theological study.

4. Bible Schools

Ever since 1943 a study and report on Bible school training had been needed. The Theological Education Committee considered that the best way to initiate this was to ask for a pilot survey in one area. The Andhra Council had agreed to undertake such a survey this year in co-operation with the N.C.C.
5. **Study of Cultures and Religions, Research and Extension**

Since there appeared to be no early possibility of setting up a school for the Christian study of Hinduism, the Committee recommended the opening of departments in Indian cultures and religions in the theological colleges. The colleges were asked to explore the possibilities and financial implications of establishing them. Also the need for research and extension called for more adequate provision than was now available. The two main requirements were teachers and finance.

6. **Indian Theological Teachers**

The contribution of Indian teachers in theological education had to be enhanced. The T.E. Committee had asked for information on the status and support of Indian theological teachers. A questionnaire had been answered by 34 institutions. The results remained to be collated and analysed.

7. **Financial Appeal**

Responsible recognition of the high priority of the claim of Theological Education upon the whole Church had still to be gained, although the Christian Council had for years affirmed it. The Committee had decided to present a united appeal to secure finance for needed developments in union colleges and schools. The Christian Council Executive fully endorsed the appeal. Union theological schools and colleges were given the opportunity of presenting their approved financial needs. A number responded with careful statements which were examined and embodied in the united Appeal. The Appeal was then sent to the Conferences of Missionary Societies in London and New York who had referred it back for modifications in the presentation and to secure the backing of the representatives in India of the Societies in the West.

50.45. **RESOLVED:**

1. That the Council would generally support and offer its services in aid of the efforts being made to secure greater co-operation and union in theological institutions, and would stress the importance of regional and national planning in connection with such efforts.

2. (a) That the aims of the theological text book programme be approved and all possible assistance be given to it.

(b) That missionary societies in the West be thanked for their financial aid, and urged to consider the total claims of the programme.

(c) That the Provincial Christian Councils, in connection with theological schools in their respective areas, be asked to make a thorough survey of theological literature in their respective languages to determine the most pressing needs.
3. (a) That the Financial Appeal for Theological Education be reformulated in accordance with the requests of the India Committees in New York and London, and that Church and Mission Committees in India and Pakistan be urged to give careful study and support to its requirements.

(b) That the Christian Council stress the urgent need for facilities for theological research, and for departments of cultures and religions in the theological colleges; and that the T.E. Committee be asked to prepare a total plan which will specify outstanding needs in terms of institutions, and co-ordinate resources so as to avoid duplication of work.

XVII. EVANGELISM

Mr. Scott reported as follows:

I. Three surveys had been undertaken since the last meeting of the Council.

(a) Evangelistic Work in the U.P. (1946-47): This study had “special reference to Mass Movements, both in rural and urban areas, and to the existence of openings for the growth of the Church by means of group accessions leading to spontaneous and self-propagating evangelism.” It was conducted by Dr. C. H. Hazlett and the Rev. S. R. Burgoyne. Dr. M. T. Titus prepared and published the report.

(b) Un evangelized Areas: The 1946 Christian Council had called attention to the extensive unoccupied areas, and urged the Churches to set up missionary organizations of their own. The Christian Council and the World Dominion Movement had worked jointly on a project to present graphically the missionary challenge facing the Church in India and Pakistan. This had been on the basis of statistical studies made by the Rev. Lincoln Watts. Two publications had recently appeared:

(i) “The Strength of the Christian Churches in the Districts of India and Pakistan.”

(ii) “What the Figures Tell.”

(c) Tribal Areas: The objective was to determine the nature and scope of the unfinished task of evangelism in the tribal areas, and to seek to inspire missionary endeavours on the part of the Churches to reach the unevangelized. The Survey Committee had suggested three areas of special study: the Bhils in Madhya Bharat and Gujerat, Assam, and the Chota-Nagpur plateau.
The survey among the Bhils of the Hindi area had already been undertaken. Recently a conference had been held to plan jointly on evangelistic work in Surguja State. A number of Church and Mission bodies had participated.

II. Rural Lay Leadership

(a) In the United Provinces for ten years there had been a rural lay leaders training institute programme under the direction of the Provincial Council. Finance was received from two American Societies. A full-time Director was appointed on January 1, 1950.

(b) Enquiries had been received from other parts of the country where the concern for this kind of training had recently become greater. Money was available for institutes organized jointly by Christian bodies.

III. Committee on Evangelism

In response to a wide-felt need the Executive Committee of the N.C.C. (March 1949) had appointed a Committee on Evangelism.

50.46. RESOLVED that the Report be accepted.

IV. Meeting on Evangelism

On Sunday afternoon an informal meeting of Council members and friends heard reports on the present evangelistic situation. Nine speakers representing various areas of India and Pakistan spoke of the opportunities which were before the Church, special methods that were being used, the personal work of individuals and of active group movements leading to the conversion of non-Christians, and the challenge of evangelism as it could now be realized by all.

The period of intercessory prayer that followed was lead by a number of Council members in which the evangelistic concern of the Church and Christian institutions was expressed.

XVIII. RELIEF WORK

Dr. Bhatty presented a report of relief work undertaken under the auspices of the Council. He stated:

During the past three years relief work was carried on among the refugees in Delhi, East Punjab, West Pakistan and West Bengal. Hundreds of Christian young men and women offered themselves for work in refugee camps.

While the Muslim Camps were being established in Delhi and the East Punjab, it became absolutely necessary for the Central Government to provide medical facilities for Hindus and Sikhs in similar camps in West Punjab. Two mobile units were formed, complete with transport. They proceeded to camps in Pakistan situated up to the western border of the West Punjab. A large
group of doctors and medical students from Christian hospitals in India, unaccompanied by military escorts travelled to Multan, worked in camps there until they were evacuated. Four teams from the West Pakistan Christian Council Relief Committee travelled deep into the East Punjab and worked in the Muslim Camps there.

When the trouble started in September 1947, the Government discovered that they did not have in stock essential medicines, drugs and syringes to meet the needs of the wounded refugees. A request was cabled to Church World Service for an immediate supply, and within a week medicines and supplies worth Rs. 10,000 were flown to Delhi.

The staffs of Mission hospitals in East Punjab, augmented by relief workers, worked night and day for months to minister to the wounded and sick who filled their buildings.

In all, over 200 medical personnel had volunteered and had given their services from one to three months, in addition to the members of staff of the hospitals who had worked in and from their institutions in the troubled areas of the East Punjab, and in Multan, Montgomery, Sialkot and other places in West Punjab. About 500 in Delhi and a large number in Lahore gave their services daily to the work in the camps in these areas.

Welfare activities, which comprised adult literacy, cinema shows, industrial work for women, nursery schools for children, recreational centres, reading rooms, writing of letters, contacting of lost relatives, distribution of amenities, rations, etc., were carried on in Kurukshetra Camp; Kingsway Camp, Delhi; Purana Qilla Camp, Delhi; Humayun Tomb Camp, Delhi; Safdargunj Camp, Delhi; Tis Hazari Camp, Delhi; Bela Road Camp, Delhi; and Mehgaon Camp, C.P.

The total number of cinema shows given was 102, the number of films shown was 400 with a length of 2,13,200 feet.

A large number of Christians had crossed the border into India and were in dire need of food, shelter and clothing. They were supplied with warm clothing, powdered milk, ralston cereals and vitamin tablets. The children of Christian refugees were given, and are still being given, scholarships for training in cottage industries.

In Pakistan Christians suffered a great deal because of the economic dislocation caused by the movement of population. Training in cottage crafts and industries was provided for them by several churches. Spinning and weaving were introduced in some villages and the Technical Services Incorporated started several small cooperative ventures such as making knitting needles, brickats from coal and charcoal dust, making and baking bricks, and women's handicrafts. In the Thal project the Pakistan Government gave land for colonizing two villages of Christians; it has also given two acres of land to some Christians who had been cultivating land during the pre-partition period. The relief committee supplied clothes, milk and wheat to needy Christians.
The village Christians in the North-West had passed through a period of great suffering. They were tried and tested. But they remained steadfast in faith, despite the indescribable hardship and persecution.

But for the generous supplies and funds received from New York, it would have been impossible to carry on our relief programme on such a scale. We owe a debt of gratitude to Church World Service for rendering aid so large-heartedly in relieving distress in various areas of our country. We received large quantities of ralston cereal, powdered milk, vitamin tablets, used clothing, blankets, shoes, knitting wool, medical supplies, rice, and wheat flour. The major portion of these supplies was used for the relief of refugees in the camps. Milk powder and used clothing were also sent to Kashmir to relieve distress there. We also supplied large quantities of milk and used clothing to the Ministry of Health, Government of India, and the United Council of Relief and Welfare.

We received from abroad Rs. 259,478-8-3 and from India Rs. 220,870. While we received very generous contributions from Church World Service towards our relief programme there was equally generous financial support from churches and Christians in India. The Government also gave to us from time to time generous cash grants amounting to Rs. 54,910, in addition to the supply of free petrol and boarding and lodging involving an expenditure of Rs. 160 per day for a period of nearly 18 months.

As soon as trouble broke out in Bengal, the Provincial Council in cooperation with the local churches and Christian organizations organized a relief Committee. They carried on work similar to that being done in other parts of the country.

While in the North we were engaged in providing relief to refugees, the rains failed in the South and in Gujerat areas, causing a very serious food shortage. We sent supplies to Gujerat. But owing to successive failures of rainfall we had to continue relief in the South. We sent large quantities of foodstuffs and shoes for distribution among the needy.

We owe a great debt of gratitude to the Government of India for placing at our disposal necessary facilities for carrying out the programme of relief effectively, for cash grants, and for allowing supplies to enter the country free of custom duty. We record our gratitude also for free transport provided for relief supplies by the Indian Red Cross.

On the departure of Dr. and Mrs. Lucas in February 1946, Dr. D. F. Ebright became the Director of Relief. Dr. and Mrs. Lucas rendered very valuable service in the cause of relief at a very critical period in India’s history.

The American Mennonite Unit helped in our office work, in the distribution of supplies, and in medical relief. We are greatly beholden to them for their ready help and cooperation.

The relief committee did four things:
1. It gave an opportunity to the non-Roman Church in India to render service as a "Good Samaritan".

2. It afforded an opportunity to various non-Roman denominations in India to act as one body, channeling their resources in men and money for compassionate service through one single agency, thus demonstrating the unity of the Church which is not apparent in normal times but can be achieved in times of crisis.

3. It has enabled the Church to win the goodwill of thousands of people in the camps they served. There is an unusual friendliness among the refugees for the Christian message. More hearts are open to the Gospel and a great spirit of tolerance is being shown to the converts.

4. It has won the appreciation and goodwill of the Central Government. The present friendliness shown to the Christian cause in India may be ascribed to the impression made upon the leaders of the nation by the size, nature and character of the relief work done. Perhaps more than any one single event in the life and work of the Council, the relief service rendered by us during a critical stage in the nation's life helped to establish the closest possible friendly relationship between the Government of India and the Christian Council.

The report was accepted.

50.47. It was RESOLVED:

1. That the Christian Council record its gratitude to Church World Service for aiding very generously in the relief of distress in India and Pakistan.

2. That the Christian Council record its thanks to the Government of India and to the State Government of Madras for placing at its disposal necessary facilities for carrying out effectively the programme of relief, for grants of funds, and for allowing supplies to enter the country free of customs duty.

3. That the Christian Council record its thanks to the Government of Pakistan for placing at its disposal necessary facilities for carrying out effectively the programme of relief, for financial grants, and for allowing supplies to enter the country free of customs duty.

4. That the Christian Council express its appreciation to the Red Cross for its making possible free rail transportation of relief supplies.

50.48. Thanks to Dr. Bhatt. It was RESOLVED that the Council record its thanks to Dr. E. C. Bhatt for his able leadership in the administration of relief to refugees and to sufferers from famine, flood and earthquake.
Dr. Bhatty presented the report of the Central Committee on the Economic Life of the Church.

High cost of living continued to be a cause of anxiety for middle-classes. While the present income provided enough means to buy food for families, it left no surplus to buy clothes, meet increased cost of education and provide for old age. Christian workers who formed part of the lower middle-class were suffering as much as their non-Christian compatriots of the same economic strata. Dearness allowances, though very generous in some cases, have not made up the deficiency. Village pastors, preachers and teachers needed special attention to keep them above want according to the prevailing rural standards.

Boarding schools for village children were finding it very difficult to meet the increased operating costs.

Several churches both in the North and the South opened industrial centres for women to train them in gainful handicrafts. At Mainpuri, U.P., an institute was conducted to train women teachers and wives of village teachers in handicrafts such as embroidery, tailoring and toy-making.

Village Christians were showing much better response to efforts made to improve their economic status. Opportunities offered by the present situation were being availed of to launch self-help projects on a co-operative basis. Some progress along this line had already been made in a few areas. Training in improved methods and technique of tanning leather was provided to Christian groups in Mandhata Ka Nagla, U.P., and Palladam in Tamil Nadu, and in basketry and weaving in Nedumangad, Travancore. An experiment in agricultural improvement in Deenabandhupuram was being subsidized. The most urgent need was for trained and consecrated leadership, possessing an intelligent grasp of the economic conditions in the country and of the hopes, longings and fears of the groups to be tackled. One difficulty commonly encountered in launching self-help projects was the peculiar mentality of some village groups, who expect the 'Mission' to do everything for them. But despite this when a project was presented as an indigenous local effort, some groups responded splendidly.

In urban areas indigenous efforts were steadily increasing in number, the most notable being the Bombay Economic Development Fund; Malabar South Kanara Christian Economic Development Fund; K. S. Exporters' and Importers' Association, Shillong; Christian Welfare Association, Dharapuram; Allahabad Christian Press Ltd.; Central Marketing Society, Delhi; Diocesan Co-operative Stores Ltd. Palamcottah, and the Tinnevelly Diocesan Mutual Benefit Fund. These organisations have been brought into existence with the object of assisting in a concrete way in the programme to develop economic security for the Christian masses.

Efforts were being made to re-organise the existing industrial
and technical institutions to meet the increased demand in the Christian community for technical and industrial education. More boys were seeking admissions to technical schools than in previous years.

The Vocational School at Rasalpura, Mhow, had been made a Polytechnic High School, the Christian High School at Farrukhabad had introduced a technical course from Class VI to X, and the Ingraham Institute, Ghaziabad, had started a technical course for the boys in its Middle School section, a two years’ course for matric pass boys, and an extension service programme to train Christian groups in the villages. Lily Memorial Boys’ School at Etah had been raised to the status of an agricultural high school.

A study of the existing technical and industrial schools was being made with a view to suggesting improvements.

The Cooperative Movement in South India had made a success. There were 100 cooperative societies among Christians in the Tinnevelly Diocese. A cooperative bank at Nazareth was doing excellent work. Cooperative societies in U.P. and Gujrat were also doing useful work.

A weaving centre was conducted by the students of Madras Christian College. The S.C.M. had started an uplift project at the Criminal Tribes Settlement at Pamal.

Village Uplift work done by the India Village Service, the Y.M.C.A. Centre at Martandam, the extension department of the Agricultural Institute, Allahabad, the Agricultural Farm at Katpadi and the Settlement at Alwaye were demonstrating methods of village uplift which would prove to be of inestimable value to those interested in solving the problem of poverty in India.

Nine self-help rehabilitation projects were recommended to Church World Service for financial aid.

The report was accepted.

50.49. It was RESOLVED:

1. That there was need for securing from abroad for our technical training programme personnel who could come to India under some Church or Mission and be released for service in union projects.

2. That an effort be made to send abroad for higher technical training young men and young women from India.

**XX. ADULT EDUCATION**

Dr. Bhatty presented the report of the Committee on Adult Education in which he said:

The beginning of the year under report had been marked by the visit of Dr. Frank C. Laubach which happily synchronised with the efforts of the Government of India to launch a country-wide ‘Social Education’ campaign. Dr. Laubach was able to provide both to the
Government and the Church workers the much-needed dynamic, vision and instruction on how to teach adults. The conferences held with the representatives of the Central and Provincial Governments both in India and Pakistan had been most helpful in clarifying notions regarding how a Social Education campaign on a countrywide scale should be organised; what was involved in the recruitment and training of personnel, and how proper motivation and understanding so essential for the success of a campaign could be provided. Dr. Laubach visited six centres in India and two in Pakistan.

Much of Dr. Laubach’s time in various areas had been spent on explaining the new method he had evolved for preparing Primers for beginners. The preparation of a new Primer in Hindi was started at Allahabad. Mr. P. Gray who accompanied Dr. Laubach had prepared pictures required for illustrating the first letter of a word. The other language areas also had started to prepare new Primers. Some language charts were revised in the light of Dr. Laubach’s suggestions.

The outcome of Dr. Laubach’s visit might be summarised thus:

1. Considerable interest and enthusiasm was aroused among Christian workers.
2. Government cooperation was manifested freely; and the attitude of the officials on the whole was very sympathetic and cordial.
3. Considerable impetus was given to the production of literature.

Reports from various provincial areas indicated that the campaign within the Church had taken a new life. The number of persons under instruction and those made literate was much larger than in the previous year. Larger number of institutes both for literate and illiterate village Christians were held in U.P. and Kerala. Results achieved through this intensive training were most significant. Personal contacts were made with village Christians which led to the deepening of their interest in the literacy campaign and greater eagerness to be able to read the Scriptures themselves and to participate in and lead worship services. They also showed greater willingness to undertake much-needed improvements in the community life. Bible classes for literate village Christians were started in several provincial areas.

Emphasis on the training of workers received due attention in all the provincial areas. In some areas our training institutes were considered to be much better organized, programmed and run than those conducted by Provincial Governments. Through our programme for the training of workers we could make a substantial contribution to the “Social Education” campaign of the Government now in progress in various provincial areas.

Literacy Sunday was being observed in every provincial area, while literacy week was observed by three provinces only.
It was most heartening that our experiment in intensive work through an Adult Education Centre with a five-fold programme, at Jehangirpur, U.P., had proved very successful. Within a period of two years not only was the whole Christian group made literate, but the spiritual tone of the entire community had been raised. A new life and a new vision of how a Christian group ought to conduct itself in the village, had been gained. As was anticipated three new centres were opened in the same area.

News-letters and magazines for new literates were being published by a number of provincial committees.

A set of five posters was printed during the year. Provincial Committees had prepared and published new primers, charts and follow-up literature.

The May–June, 1949, issue of the N.C.C. Review was published as the “Adult Education Number” and on the basis of the articles contributed a Hand-book for Teachers of Adults was published. It had not only been well received in the country but had also been highly commended by the UNESCO.

The quarterly Adult Literacy News Bulletin was being published regularly.

50-50. RESOLVED: That the report be accepted.

XXI. YOUTH WORK

In the absence of the Secretary for Youth Work, Dr. Manikam drew the attention of the Council to the Minutes of the last meeting of the Central Youth Committee held on January 5–6, 1950. The report made mention of the following important developments:

1. Consultations between the Christian Endeavour Union and the India Sunday School Union as to the continuance of the useful work hitherto done by the C.E. Union;
2. The holding of regular summer institutes to train youth and workers among the youth;
3. The establishment of a Central Library at Nagpur which contains some very useful books for youth leadership;
4. The publication of a Youth Manual;
5. The proposed enlarged meeting of the World Christian Youth Commission to be held in India in 1952;
6. The next All India–Pakistan Christian Youth Conference due to be held in 1951.

Dr. Manikam drew particular attention to the proposed new Constitution of the Central Youth Committee.

50.51. The following RESOLUTION was passed:

(elected by the organizations themselves), and six representatives of Church Youth Committees, and six representatives of Provincial Youth Committees, these organisations to be named by the Council and the representatives chosen by the organizations themselves. This Committee will meet once in three years, with an Executive Committee of nine members which will meet every year."

XXII. WELFARE OF THE BLIND AND THE DEAF

In the absence of the Secretary for the work on the Welfare of the Blind and the Deaf, Dr. Manikam drew the attention of the Council to the Minutes of the last meeting of the Special Committee on the Welfare of the Blind and the Deaf held at Nagpur on August 23–24, 1950. The report made mention of the following important developments:

1. Reports from eight institutions received at the meeting indicated that steady progress was being maintained by these institutions. The Blind Schools at Palamcottah and Allahabad were considering developments.

2. The possibility of securing funds under the Fulbright Act for scholarships abroad was being investigated.

3. A generous contribution of $1200 had been received from the John Milton Society besides special Christmas gifts to four institutions.

Dr. Manikam drew attention to the fact that till now an ad hoc committee on the Welfare of the Blind and the Deaf had been constituted, but he suggested that in view of the importance of the work among the handicapped, a standing Committee of seven members on the Welfare of the Blind and the Deaf be constituted.

50.52. IT WAS RESOLVED:

“That the Council constitute a standing committee of seven members on the Welfare of the Blind and the Deaf.”

XXIII. DR. HENDRICK KRAEMER’S VISIT

The Council heard with pleasure that in response to the request of the Bangkok Conference the World Council of Churches had agreed to send to the East, and to India and Pakistan in the first instance, the Rev. Dr. Hendrick Kraemer during the spring of 1951, and the Council therefore extended to him a very hearty welcome. The Council instructed the Secretariat to make the necessary arrangements for the institutes to be conducted by him, it being understood that the World Council of Churches would be responsible for financing the institutes.
I. Ordination

Dr. Rajah B. Manikam was ordained to the ministry of the Tamil Evangelical Lutheran Church at a special service held at All Saints’ Cathedral, Nagpur, on Sunday, October 22nd. The ordination service was conducted by the Rt. Rev. J. Sandegren, Bishop of Tranquebar.

The ordination service was unique because of its ecumenical setting. Bishop Sandegren invited the following Church leaders to assist in the ordination: the Rev. Dr. E. Prakasam, President of the Federation of Evangelical Lutheran Churches in India; the Rev. J. D. Asirvadam, Personal Assistant to Bishop Sandegren; the Rt. Rev. Dr. A. Ralla Ram, Moderator of the General Assembly of the United Church of Northern India; the Rt. Rev. Frank Whittaker, Bishop in Medak and Deputy Moderator of the Church of South India; the Rt. Rev. S. K. Mondol of the Methodist Church of Southern Asia, Acting President of the Christian Council; and the Rev. D. Scott Wells, Secretary of the Baptist Missionary Society and Vice-President of the Council. Also in attendance at the service were the Rev. B. F. Tiliander, President of the Church of Sweden Mission; the Rev. Joel Lakra, President of the Gossner Evangelical Lutheran Church; and the Rev. D. R. Devaprasad, Professor at Gurukul Theological College, Madras.

Following the ordination a service of Holy Communion was held according to Lutheran rites. This service was conducted by Bishop Sandegren and by the Lutheran ministers present and was open to all Christians. At the close of the service the Rt. Rev. George Sinker, Bishop of Nagpur, gave the blessing.

50.53. 2. New Appointment of Dr. Manikam as East Asia Secretary of the I.M.C. and W.C.C.

The Council endorsed the following action of the Secretariat and the Executive Committees:

“We have heard of the invitation which has come to Dr. Manikam, to become the first Joint Secretary of the International Missionary Council and the World Council of Churches for East Asia. The unanimity with which this invitation has been made is so impressive that we can only consider it the call of God to which we could therefore offer no objection. We rejoice that a member of the Church in India and a Secretary of the National Christian Council, in the providence of God, has been prepared for this time in the history of East Asia, when there is need for Christian leadership that will promote mutual knowledge and understanding among the Churches, and will interpret the world mission of the Church to them. Since Dr. Manikam regards this invitation as the call of God, we believe he should accept it, and we assure him of our entire accord in the decision he now makes. Our thoughts and prayers will follow him in this act of faith and obedience to the divine will.
We are grateful that Dr. and Mrs. Manikam are prepared to devote themselves entirely to this far-reaching service which will entail severe demands on their home life and the many relationships which have been enjoyed in the service of the National Christian Council and the Church in India and Pakistan. It is, however, impossible to express the loss which a great many along with us will sense in the life and work of the National Christian Council as a result of their leaving its service. Compensation for this loss can only be had in the knowledge that a greater service to the Church will be rendered by them, following these thirteen and a half years of consecrated life for the Council in all its departments. Finally, we are assured of Dr. Manikam’s continued interest in the Council, since India and Pakistan as part of East Asia will come within the scope of his new responsibilities."

50.54. 3. Appointment of a New Secretary

It was RESOLVED that the Council empower its Executive Committee to appoint a Secretary of the Council in the vacancy caused by Dr. Manikam’s acceptance of the position of Joint Secretary of the International Missionary Council and the World Council of Churches for East Asia.

4. Farewell Reception

Under the chairmanship of the President a meeting was held to enable the Council to express to Dr. and Mrs. Manikam the high esteem and affection in which they were held. Bishop J. W. Pickett, the Rev. D. Scott Wells and Mr. R. M. Chetsingh spoke on behalf of the Council, and Dr. and Mrs. Manikam spoke in response.

XXV. REPORTS OF COMMISSIONS

1. Commission I

Rev. E. Ahmed Shah presented the report of Commission I on “The Presentation of the Gospel”. After prolonged discussion it was agreed that the report and the criticisms of it be referred to the Secretariat and Nagpur members of the Council for final drafting. (For Report see Appendix I.)

2. Commission II

Mr. Chetsingh presented Parts I and II and Dr. Ralla Ram Part III of the report of Commission II on Christian Leadership. After discussion the report and a statement read by Mr. Chetsingh were referred to the Secretariat and the Nagpur members of the Council for final drafting. (Detailed Report see Appendix I.)

3. Commission III

Rev. Paul Rameshan presented the report of Commission III on “Financial Support of the Christian Enterprise in India”. Discussion centred mainly on section IV of the report (Foreign Aid): the
Commission had not been able to come to a common mind on this part of the report, and alternative statements were presented. It was RESOLVED that both statements be included in the report as finally adopted. (See Report in Appendix I.)

The Council considered further the remaining sections of the report of Commission No. 3, which were accepted.

50.55. RESOLVED that the Secretariat be instructed to prepare a preface to these reports of Commissions to indicate that they are released as basis for further thought and study, and not entirely as the considered judgements of this Council.

**XXVI. RECENT ECUMENICAL CONFERENCES**

On Sunday at 9 p.m. reports on the recent Ecumenical Conferences were given.

(a) Bishop Mondol spoke on the Bangkok Conference, December 1949, and its findings. He stressed the importance of this Conference since it was the first time in the history of Christianity in Asia that representatives of Asian Churches met to consider their problems. He pointed out also the importance of the appointment of an East Asia Secretary for the first time in the history of the world Ecumenical Movement.

(b) Dr. Manikam spoke on the meeting of the Central Committee of the World Council of Churches at Toronto in July 1950. He referred to the document on the ecclesiological significance of the World Council of Churches which had been sent to the Member Churches of the World Council for study and report. He referred also to other actions of the Central Committee, such as the proposal to send a multi-racial delegation to South Africa, the messages to the Churches in Korea and China, the Conferences at Lund on Faith and Order, and the arrangements for the meeting of the next Assembly of the World Council of Churches in 1953 at Evanston, Illinois, etc.

(c) Dr. D. G. Moses spoke on the meeting of the Ad Interim Committee of the International Missionary Council at Whitby, Canada, in July, 1950. He referred to the appointment of Dr. Manikam as East Asia Secretary of the W.C.C. and I.M.C. He made mention of the summons to immediate action and the plans worked out by the I.M.C. to hold conferences in the lands of the Younger Churches on Communism, Syncretism and Political Roman Catholicism. Mention was made of the forthcoming visits of Dr. John Bennett, Dr. B. Sundkler and Dr. Kraemer to India in the near future.

The Rev. D. Scott Wells, Vice-President of the Council, presided over the meeting.
XXVII. YOUTH DELEGATION

Mr. C. John Mathai thanked the Council on behalf of the Youth Delegation for the invitation extended to it to share in the fellowship and the deliberations of the Triennial, and he spoke appreciatively of the work of the Youth Department of the National Christian Council.

Mr. Alfred Moses presented the findings of the Youth Delegation on the subjects considered by the three Commissions.

50.56. RESOLVED that these findings be received and printed with the Proceedings. (See Appendix II.)

XXVIII. NOMINATIONS

The Rt. Rev. F. Whittaker presented the report of the Nominations Committee, and the Council elected the officers and committees and representatives. (See pages 1–24.)

XXIX. VOTE OF THANKS

50.57. It was RESOLVED that the Christian Council at its Eleventh Meeting express its hearty thanks (a) to the Y.M.C.A., Nagpur, and especially to Mr. Dharmaraj and Mr. Eddy, for placing their spacious buildings at the disposal of the Council during these days, and for the excellent arrangements made for the accommodation of the delegates; (b) to the Deepak Restaurant for the food arrangements; (c) to the Central College for Women for the use of its bus; (d) to the District Traffic Manager of the G.I.P. Railway, Nagpur, for arranging for railway accommodation; (e) to the Deputy Commissioner for permission to hold the meetings and for loaning the tents; (f) to the Principal of Hislop College and Mr. Augustine for the chairs and platform; (g) to the Secretaries, and particularly their wives, for all the trouble taken in getting the hostel ready and in looking after the comfort of the delegates; (h) to the authorities of All Saints’ Cathedral and the Agnes Memorial Church for permission to hold services; (i) to the Chaplain and all who conducted worship services; (j) to the various speakers and the officers of the Commissions; (k) to the office staff, the recording secretaries, the publicity officers, the student volunteers and the many local friends who have made us welcome and have helped us greatly, and (l) to the staff of the Christian Book Shop for their cooperation.

The President, the Rt. Rev. S. K. Mondol, conducted the closing worship service.

The Eleventh Triennial Meeting of the Christian Council was adjourned at 12:50 p.m., on Wednesday, October 25, 1950.
APPENDIX I

REPORT OF COMMISSION I

Presenting the Gospel

The present context of life in India and Pakistan offers a challenging opportunity to the Christian Church for presenting the Gospel of Jesus Christ. This is particularly true as the development of national events in these lands has thrust a new responsibility on the Church, which, if it is neglected, may not occur again in this generation. A careful study of modern forces and movements is essential both in order to understand the contemporary conditions in which Christian evangelism must operate, and to realise afresh the imperative nature of the Gospel in the present circumstances. Yet much more than an analysis is required. Every Christian individual and congregation in these lands is now called to give witness to the Gospel, and it should be our sole purpose to make that summons clear and insistent.

I. ISSUES AND PROBLEMS

1. Non-Religious
   (a) Political: In India the establishment of a secular constitutional democracy is the signal contemporary national event. This has a direct bearing on the social and religious life of every citizen. “Secular” in this sense does not imply an anti-religious attitude, but rather state-neutrality in religious affairs; neither does it imply indifference to ethical principles, for the state is founded on principles of justice, liberty, equality and fraternity. Partly through Christian efforts, religious freedom, including the freedom to propagate religion, has been safeguarded in the Constitution. On the one hand, however, there are those who interpret the Constitution as favouring a secularist attitude, while on the other, nationalism in India is expressing itself in a renewal of a culture predominantly Hindu in origin and association. This latter attitude also expresses

1 "The Presentation of the Gospel in the Modern Context of India and Pakistan" was the theme of Commission I of the triennial meeting of the Christian Council in October, 1950. Preliminary work was done and a report submitted to the Council. For lack of time the entire report as given here could not be studied and reformulated, but the Council asked that further work be done and that the Statement with the Call go forth in its name.
itself vitally in a desire for a confessedly Hindu and not a secular state.

In Pakistan, nationalism tends to demand an Islamic state based on the religious law of Islam, or Shari'at, though there is a significant minority demanding a modern secular state.

In both countries there is increasingly less identification of Christianity with an imperial government or a western religion.

(b) Social and Economic:

(i) Agrarian: The great majority of the population is still rural and the production of food is likely to remain the major industry of these countries. Antiquated methods of agriculture, uneconomically small holdings of land, poverty and indebtedness, ill health, a high birth rate, poor communications and a low standard of literacy are factors which keep a high proportion of the population at a bare subsistence level. In such circumstances, the reputed attractions of city life tend to draw off from the rural communities the very persons who might have contributed to raising the standard of its life. While much of the concern of the governments is still concentrated on the cities and easily accessible areas, the panchayat movement, the social education programme, the acquisition of land by the agriculturists are among welcome signs of a new concern for rural welfare. The caste system still has its stronghold in village communities; yet new forces of equalization and liberty are reaching the depressed classes, and the statutory abolition of untouchability removes a serious obstacle in the way of their advancement.

(ii) Industrialism: The pressure of economic distress in rural areas, together with the development of large scale industries elsewhere has led to a considerable shift of population with its attendant problems. The dislocation of family life, the disruption of old ties and sanctions, housing congestion, urban employment and poverty, the striking economic and social disparity between owners and workers, the impersonality of work with large machinery have deeply affected the mental and spiritual welfare of the people. The challenge of this new human problem to the Christian Church, which in the West has already proved one of the hardest to meet, has as yet barely been recognised, but its magnitude and rapid growth can hardly be exaggerated.

(c) Secularism: In this situation, purely secular attitudes are found in nearly every aspect of life particularly among the intelligentsia. The popular conceptions of science coupled with the developments already mentioned, have strengthened such tendencies. On the good side, there are the ideals of secular democracy embodied
in the preamble to India’s Constitution, which have a constructive significance for an ethical religion. This is however accompanied by optimism as to the possibility of re-making society by the control and use of human and natural forces, an optimism which has not reckoned with the real dimensions of the ethical problem. At the same time secularism also appears in some as a selfish cynicism about all religious and ethical values, or again in the dynamic forces of dialectical materialism which deny or ignore religious values, most strikingly in Marxian communism.

(d) Communism: Communism in its Marxian materialistic, atheistic form has taken root among industrial and agrarian labouring classes, and among student groups. Widespread poverty is its most fruitful soil. Also, corruption and injustice are driving incentives in its spread. In India it has condemned the existing capitalistic order and the feudal landlord system, and has proclaimed the coming day of the proletariat and a classless society. Violence and sabotage have been used by the communists. While these activities have been checked for the time being, communist ideas are still potent and continue to penetrate the country inspired by their successes abroad.

“Communism”, according to Marx and Engels, “is two things, a way of looking at the world and a method of changing it.” It is a faith, a philosophy and a programme of action. The communist ideology with its social and economic optimism and idealism is contagious. It disavows humanitarian and philanthropic work (such as is common among Christians), and, believing that the end justifies the means, seeks by any method possible to achieve a programme based on what it considers to be infallible economic and social principles. While communism appeals successfully to youth to live sacrifically and dangerously, this is achieved at the cost of regard both for human personality and rights, and for social peace and orderly development. Its materialism and atheism are in open conflict with Christianity. The apparent accommodation of communism in some countries to a toleration of religion is possible because of an understanding of religion as the practice of a personal devotion which may not concern itself at all with economic or political matters.

2. Religious and Cultural

India’s religion and culture have been profoundly affected by the impact of western ideas and ways of life, and the challenge of the Christian religion. New religious and social movements have been formed and old forms of religion and culture have
been revived, inspired and aided by political and economic nationalism.

(a) Cultural Revivalism: The crisis in Indian culture has been felt most forcibly among the intelligentsia where modern education has produced a state of mind that is suspended between two worlds, in neither of which the educated person is secure. The materialism implicit in so much of this education as well as generally in all modern life, has made moral standards seem relative and shifting. In seeking for new securities many people have turned to the past for the “eternal” values which appear to be beyond all change and circumstances. We are particularly concerned with the spiritual manifestations of this cultural revival. The University Education Commission’s Report states that the “chief source of spiritual nourishment for any people must be its own past perpetually rediscovered and renewed” (I, 56). Because of the predominantly Hindu influence in India’s age-old cultural development, the main issue for Christianity is its relation to this revival so as to select its values that are in accord with the Mind of Christ, and by means of them make known the distinctive Christian affirmations.

(b) Religious Universalism: The recent development of social and political democracy transcending the particular loyalties of the old religions of India has encouraged a new manifestation of Hinduism. The identity of the goals of the several religions is said to be axiomatic. All living faiths are considered to be only different paths leading to the same end. There are many doors opening into the same temple; which one is entered does not matter. The Real is one, by whatever name it is called. Fundamental ethical principles are considered to be common to all religions. This universalism is closely connected with the names of such leaders as Rabindranath Tagore, Mahatma Gandhi and Professor Radhakrishnan. It appeals to a “spiritual religion” without hampering dogmas and exclusive spirit. It is not concerned with “peculiar historical events” for, it is said, “there is not much meeting ground among followers of different religions who adopt different historical events as their religious bases” (Univ. Ed. Comm. I, 298). This thinking considers that the form of a particular religion is determined mainly by nationality and social milieu. It leads to fresh assumptions concerning the importance of Hinduism for the world, and asserts that adherence to Indian cultural and spiritual values offers the only salvation of mankind.

These ideas have appeared reasonable to some Christians who do not consider seriously enough the fundamental distinctions
among the religions. Hindu universalism is eclectic in picking out the apparently common features of all religions; it is syncretistic in attempting to mould them into a kind of spiritual fraternity. But it is also both religiously shallow, and ethically and socially ineffective, since it obscures, rather than clarifies, the fundamental nature of a particular religion in its relation to human history and society, and in its faith concerning the nature and destiny of man.

(c) Modern Hinduism: The modern educated Hindu shows distinctively liberal, social and religious characteristics. Certain undesirable aspects of popular Hinduism are either ignored, or an attempt is made to reform them. Mahatma Gandhi has been the most prominent exponent of this development. While there is an admiration for certain Christian moral ideals, the opposition to the historic affirmations of the Christian faith is very pronounced. The reinterpretation of Hinduism in theistic terms is against the invariable background of the *vedanta*. Thus, while there are similarities to Christianity, especially in moral and social idealism, modern Hinduism lacks dynamic and effective social application. Up to 1947 nationalism provided Hindu liberalism with considerable self-confidence in its struggle against alien authority and forces; but now that nationalism is confronted with a widespread moral predicament in the nation, it is leading to doubt and frustration.

Under the guise of secular democracy Hinduism is now being revived and reasserted. It is tacitly admitted by many that India is a Hindu nation. Hindu organizations, such as the R.S.S. and the Mahasabha, are aggressively concerned with the establishment of a Hindu state. The former demands of its adherents disciplined activities and absolute obedience, and both openly resist the liberalizing trends of secular democracy. Such movements are a fresh manifestation of Hindu orthodoxy that implicitly denies the claims of Hindu liberalism and universalism, and threatens the fundamental religious rights provided in the Constitution.

(d) Popular Hinduism: The Hinduism of traditional belief and practice remains intact in wide areas of Indian life, especially among the illiterate and in rural areas. Popular forms of the religion continue to express the ancient search for an adequate solution of human problems, and the yearning of man for spiritual and moral satisfaction. The burden of daily existence for millions, with its poverty, ignorance and pain, is met with the Hindu doctrines of *karma* and *samsara*. But religion has offered release in pilgrimages and in a variety of festivals, as well as in frequent recourse to idol worship, animal sacrifice and astrology. The ardent
devotion exhibited by bhakti cults provides impressive evidence of the depth of the human hunger for the divine, as realised by Hindus, and the intensity of the search for release from the tensions and conflicts of life. These testify to the realisation that the intellectual apprehension of the Divine is not enough, and that there must be a spontaneous release of the soul and mind in ardent abandon to the object of worship.

Socially, the caste system is still intact in spite of violations of its customary regulations by a few liberal Hindus, who have seen it as incompatible with modern democratic ideals. Previous to the legal abolition of untouchability, the impact of Christianity upon Hinduism made itself especially felt in the conversion of large numbers of “outcastes”, which shook the security of the entire system. Recently, by abolishing this ancient social and religious degradation, the State has established a new standard of justice and freedom which remains to be effected in actual social and economic practice, particularly in village life. Although the most significant aspiration of some sections of the “outcastes” is for advancement, this is frequently not accompanied by any serious search for an adequate religious basis for their new democratic opportunities.

(e) Islam: While the doctrines of Islam remain much the same, the past three years have seen a radical change in the problem presented by Islam in Southern Asia. The formation of Pakistan has given to the Muslims in that state a new sense of power, prestige and mission. They are proudly declaring the adequacy of Islam to meet the religious, social and economic needs of the world. Though their ideal of brotherhood is circumscribed by its application only to the faithful, they are seeking to give it wider significance. Minorities are being assured of civil rights including the right to religious liberty.

At the same time there is a sense of uncertainty, insecurity and apprehension, even in Pakistan. Liberal Muslims are determined to have a modern, liberalized version of the Islamic ideal of the theocratic state. Orthodox groups are just as determined to set up this new state according to Quranic order and law. This cleavage causes tension and uncertainty. Again, refugees are at odds with the government claiming that the older residents discriminating against them. Perhaps the most unsettling feature of the situation, especially to youth, is veniality in public life. Statements are continually being made of the adequacy of Islam to cleanse society and create a state wherein honesty, righteousness, and justice would be the rule. With nepotism and corruption frankly and openly practised, the youth of Islam are either becoming cynical regarding religion, or are openly in revolt.
In India, the creation of Pakistan has had quite other effects. Large numbers of Muslims in India migrated, some having to flee for their lives. This experience together with the attitudes of certain Hindus is causing a deep sense of insecurity. There is no longer confident belief in the efficacy of Islam. They find themselves an unwanted minority with nowhere to go.

The Islamic ideal of the theocratic state, extending its authority by force and depending on force, is being challenged both within and without Islam. The liberal Muslim is increasingly in favour of a secular state. Others are questioning the validity of Muslims claiming the status of a chosen people.

(f) Sikhism: The Sikh people present a rather confused picture. Factionalism is destroying their unity now as it has in the past. Their religious and philosophical foundations are a curious mixture of Hinduism and Islam. Some are more Hindu than others. Some entirely repudiate their Hindu heritage. This confusion of factionalism and ideology has been augmented by the terrible experience through which the Sikhs have so recently passed, and by the memory of their participation in the massacres. They have been a wealthy group located in the richest agricultural lands of the central undivided Punjab. In the days of partition they were uprooted by the million, many losing their lives and were pushed into the relatively barren areas of the East Punjab. This dreadful experience has brought them uncertainty and apprehension. They are eagerly listening for an authoritative word. But they are tied to the ideal of a political, theocratic state, which under their leader Guru Gobind Singh and later under Raja Ranjit Singh was realized in a golden age. Can the Sikhs look forward to another great era? Confused, disappointed, uncertain, the Sikh people are no longer the militant, missionary group of a few years ago.

(g) Adibasi Animism: The majority of the two crores of Adibasis (aboriginal tribes) are animists. Animism most conspicuously differs from popular Hinduism in that it has neither idols nor temples. One God is worshipped who is Creator of all; but there is also the belief in spirits which must be satisfied by animal sacrifices. Adibasis generally live in groups with strong social and economic ties: the land system is bound up with the social structure around the family as the unit. In modern times the impact of other cultures has forced changes on the traditional tribal life and outlook, and there has been no sense of direction given to the people except as provided by friendly non-official sources.

Recently some Hindus have attempted to minimize the differences between Hindus and Animists, both being considered as one
and the same. These influences seeking to separate Christian and non-Christian Adibasis may be viewed as an effort to expand Hinduism. Political and economic encouragement has been given to the movement in the formation of the Adimjati Sewa Mandal by Hindu social workers, which provides non-Christian Adibasis with educational facilities through financial aid from the State.

There has been a greater response of the animist Adibasis to Christianity than of those who have become semi-Hinduised. Among some tribal groups there seems to be contentment with their religious and social position and little interest in the Gospel. With others the Christian movement continues strong.

II. THE INTERPRETATION OF THE GOSPEL

1. Affirmations

The central affirmation of the Gospel is that in Jesus Christ incarnate, crucified, risen and ascended God has taken decisive action to deliver man from the consequences of his own sin and folly. It proclaims the recreative power of Christ for the entire individual and social life of man. The Gospel shows the meaning of the search for human welfare that leads to frustration so long as man pursues it with confidence in his ability to save himself. In the face of this predicament there is the way of Salvation which God has given in Christ and which calls for man’s repentance and submission to his Lord.

The fundamental worth and dignity of every man is derived from the fact that he is created by God in His own image. Man has corrupted his essential worth and dignity, and his efforts to restore himself are defeated by the fact that through pride and disobedience his fellowship with God has been lost. From this condition of broken fellowship man cannot deliver himself, but in Christ he has been restored and given a new value beyond that even of the original creation, by the fact that Christ has died to redeem him.

There is a moral order which applies to the life of all mankind, but man in his own strength cannot but fall short of it; and his hope of better life, society and a new world is frustrated by this failure. The message of hope is contained in the assurance of God’s initiative in forgiveness and reconciliation of man with Himself, and in the power of the Holy Spirit to remake human nature and create a true community. This true community living in the power of the Spirit is being created in the Church in which God is worshipped, moral integrity is fostered, the Gospel is proclaimed and loving service inspired and empowered.
The fact that this world is the creation of God, gives reality and significance to all human life and history. God calls man constantly to strive for justice, freedom and equality in forms and degrees which approximate to His plan. Yet in this world these cannot be achieved in fulness and perfection, and they must await the consummation of the ages in the final revelation of the Son of God who is even now the Lord of history.

2. Interpretation in the Non-Religious Context

(a) Political:

In India the confessed intention to construct a secular, democratic State is not inconsistent with true Christian citizenship. There is however a clear call to Christians to help to maintain the right understanding of the nature of a secular state against common misconceptions. The endeavours of the State to avoid communalism in politics are to be supported and Christians themselves must resist the temptation to claim rights and privileges as a minority community. The ideal of the secular state requires that in all social and political matters there be no discrimination whatever on the basis of religion, while each religious group should have the maximum freedom to observe and propagate its convictions. This freedom must be firmly claimed by the Church in the nurture of its own children and in the institutions which it maintains. There is need for vigilance to guard against the insistence on a "secular" education that appears to give a total view of life to which religion is a superfluous appendage, and also against forms of education which under the guise of religious neutrality propagate what are really Hindu or syncretistic ideas.

The achievement of the democratic ideal requires that fundamental respect for human personality which is native to the Christian faith. It calls for a realization of our essential oneness and mutual dependence which derives from God’s creative Act, when He made us all “of one blood.” For the Christian citizen, however, this aspect is immensely deepened into a recognition of a claim to loving service of his neighbour by the redemption wrought in Christ. Through this he realizes that his neighbour whoever he may be, is his brother for whom Christ died. There is the further necessity of a sense of responsibility more deeply rooted than mere loyalty to society itself. The best citizen of any state is the one whose ultimate loyalty is not to the state itself, for that may lead to acts of mere expediency. His loyalty is to God. This citizen is the one who can be relied on, for he knows himself...
responsible to God, the Creator, Preserver, Judge and Redeemer. It is the man who renders to God the things that are God's who will render aright to Caesar the things that are Caesar's. In every state the Church itself is called to express in its own life the true community which is possible from such a recognition of human worth and loyalty to God.

(b) Social and Economic:

(i) Agrarian: The Church which would proclaim the Gospel in the villages in such a way that it will be heard as relevant is the Church which is fully at home among rural people. Where there is this identification, the Gospel will be made effectively known, assuring men of the importance of themselves and their work in the plan of God and opening the way of deliverance from frustration and failure. The implications of the Creation in its claim for responsible stewardship and use of the soil, of the Incarnation as showing the worth and dignity of the common man and of all honest toil, of the Cross and Resurrection as declaring the word of hope to the villager who shares the deep need of salvation with all men—all these are relevant to rural life, and their acceptance empowered by the Holy Spirit must bring renewal and hope. At the same time the ethical standards of the Bible rebuke those injustices which degrade much of rural society and call men to the kind of life which reflects an inner transformation.

The Christian in the rural setting can give much practical service as a true expression of Christian love, seeking to meet men where they are and helping them to see how they can use and develop their traditional skills and tools, rather than attempting to introduce a pattern of agriculture or a type of industry requiring great financial resources. There is much scope for Christian initiative in promoting improved agricultural methods, co-operatives, adult literacy, village cleanliness and hygiene, and other forms of service.

(ii) Industrialism: The problems of industrialism have challenged the Church in the West more radically than almost any other, but in India they have as yet scarcely been recognised. A basic necessity here is to combat that depersonalization of men which the system brings about. This calls fundamentally for a rethinking of the factory system itself so as to provide for workers a responsible place in the planning of work, and all possible Christian influence should be used to promote this. Further, Christians should be among those who tirelessly battle to eradicate selfish profit that results in evil housing conditions, unjust wages
and exploitation. The responsibility of the factory owner, be it an individual, a cooperative, a corporation or the state, both to the workers and to the consumers must be realised, exemplified and proclaimed by the Christian.

While this is true, the Gospel must also be presented as a power able to transform men and make them able to overcome and change unjust conditions from within. For this, it has to be frankly recognised that the life of the average city congregation is quite remote from that of the industrial proletariat. There is a place for work of the "Settlement" type, through which, at least in the leisure life of the people, more worthy activities can be encouraged than the futile occupations which often fill these hours. Such work requires that all who share in it, ruthlessly cut all kinds of patronage from their attitudes.

The progress of the Gospel, however, will mainly depend on the building of Christian cells within the industrial community itself. This leavening will begin with Christian industrial workers themselves or those who like the "priest workmen" of a modern Roman Catholic movement in industrial France, have become wholly identified with them. Such identification calls for costly personal service and requires men with a vocation for it.

(iii) Communism: The Christian cannot begin to answer communism by seeking to defend all existing conditions in society. On the contrary, if truly nurtured in the Bible, especially in the message of the prophets and the New Testament, he will often be one of the sharpest critics of the injustices of the social order. He will, however, not make the mistake of ascribing these evil things to any particular class or group in society or merely to a wrong social system. He will recognise that they are the outcome of a corruption in human nature itself, in which he too must penitently confess his share. The Christian must warn his fellows against the shallowness of any attempt to cure social ills merely by tackling these superficial problems, for the fact is that man stands in need of a Redeemer from sin. This also requires that the Church examine itself and its own record with regard to social justice and seek in the strength of its Lord to eradicate the evil from itself.

The Christian knows that necessity is laid on him to combat injustice, but he cannot consent to ruthless methods which violate the moral law and mean a new degradation of human personality in the alleged interests of society. This check on the methods that the Christian may employ comes from his insight into the worth of each man as the child of God, which goes far deeper than
is possible for those who deny the reality of anything more than the material and the temporal world. Such an insight sets a limit to the methods the Christian may use, but is unlimited in its demand for active concern for social justice and the true community of men. Looking to the example and the compassion of his Master, the Christian must hear and respond to the bitter cry of men for economic advancement and justice, yet equally he can never forget that man does not live by bread alone. He recognises that it is the man who has learned the peace of inner deliverance, which prepares him for eternity, who has received the strength to stand and grow amid the storms of time.

Finally, the Christian responds to the call to combat evil and promote the good in the faith that history itself has a Lord and a Judge to whom he looks in confidence knowing that the victory is His, because He is risen. This faith recognises the importance of action in history but it is more profound than that which cannot see beyond history.

3. Interpretation in the Religious and Cultural Context

(a) Cultural Revivalism:

The fundamental need is to interpret the Christian faith and life in relation to present cultural situations so as to show the Gospel to be both appealing and arresting more. In adopting or modifying the Indian cultural heritage for this purpose it is important to have a clear sense of direction. The Gospel in relation to any national culture both adopts native forms and means for effective expression, and creates new ones consistent with its own nature. The remaking of cultural values is a distinctive characteristic of the Gospel. Therefore we cannot say that “the chief source of spiritual nourishment for any people must be its own past perpetually rediscovered and renewed.” (Cf. I. 2 (a).) Rather we must say that the spiritual nourishment of India’s peoples—as of any nation lies in the creative work of Christ which uses historic ways and ideas for the effective expression of the fundamental truth of His Gospel.

The problem for the Christian Church is to determine the criteria for cultural interpretations of the Gospel so that its historic affirmations are proclaimed in unambiguous ways. In doing so a distinction has to be made between customs and ways of religious and social life, and the truth which has always been the source of Christian vitality in relation to any culture.
Religious Universalism:

Since the Gospel is the revelation of God in the person and work of Jesus Christ, it is therefore concerned with "peculiar historical events" (Cf. I. 2 (b)). Christ is not a stage in religious evolution. In His life, death and resurrection a particular event has happened which cannot be considered simply as one among many similar events in the evolution of a world religion. The eternal "Word became flesh, and dwelt among us, and we beheld His glory." All paths cannot be said to lead to the same goal, for Jesus has said, there is "the way, that leadeth to destruction." Therefore a decision concerning Him and His way has to be made.

Religious universalism is partly the result of efforts to bring about social harmony and fraternity. It should be pointed out that the true political, social and economic interests of mankind are not defeated but rather furthered by this insistence upon the particular nature of the Gospel. The whole world has been included in God's saving purpose in Christ, and therefore the Christian must repudiate religious conflict and communalism. The Gospel should be presented as deliverance from the sins of individuals and the corruptions of society which are sources of distrust and conflict. True universalism consists of God's perpetual search through Christ which now finds men in all places and all situations, and not of man's attainment of salvation: sometime, somewhere, somehow.

Modern Hinduism:

Liberal Hindus with new moral and social ideals have derived a great deal from the Gospel. But their admiration for Jesus and the Sermon on the Mount often have not led to faith in Him as Saviour and Lord. The Gospel must be presented so as to show the inherent relation between Christian ideals and the power to meet them through faith in Christ. Moral reality is seen in the nature and activity of God the Father of Jesus Christ.

Corruption and moral frustration in public life create a problem for which the Christian has an answer, for he understands that knowledge of the moral law is knowledge of sin. "I had not known sin, except through the law" (Rom. 7:7). Further, he knows that the power to meet the demands of the moral law is not in man's natural ability, but through the grace of God revealed in Jesus Christ. These are facts of experience to which the Christian can give witness as he seeks to reconcile men to God.

A noticeable attitude of friendliness toward the Gospel is found among increasing numbers of educated Hindus, some of whom are...
openly accepting Christ. In doing so they have been seeking for a convincing faith and the dynamic for individual and social life which Christ gives.

(d) Popular Hinduism:

The religious search of the Hindu has again and again found its satisfaction in Jesus Christ "who has abolished death and brought life and immortality to light through the Gospel" (2 Tim. 1:10). Christ offers forgiveness that removes the burden of guilt and brings joy and peace in the knowledge that man's sin has once for all been overcome by the grace of God. Since the Gospel speaks of forgiveness which is costly because it involved the offering of the sinless life of Jesus Christ, there is no easy escape from man's sin or its consequences. The way is costly for the Christian believer also who must take his cross in order to follow Christ. The preaching of forgiveness to the Hindu, therefore, should always be accompanied by that life of the Christian Church which is penitent, believing and serving. The Christian should present the Gospel in a spirit of humility because what he himself has received in Christ is a free gift the secret of which he longs to share with others.

The impact of the Gospel upon Hinduism has been most evident among those who have suffered the greatest from the injustices of the caste system. The Christian witness has come to them in word and deed, introducing a new way of life, and demonstrating its power in loving deeds of service. This Christian love for the "outcastes" has pointed to the highest form of justice which is based not on a political or economic order, but on the act of God who "justifieth the ungodly." By God's unmerited favour bestowed alike upon all individuals and classes through Jesus Christ, the nature of true equality and justice has been fully revealed. Essentially it does not consist of what man deserves from man but of what God grants freely and generally to all as His creatures, and in particular to those who are justified by faith in His Son, Jesus Christ. Thus the Gospel shows the true basis of the social and economic deliverance by which many have been freed from ancient caste wrongs and disabilities. This is to be found in the knowledge of God in Christ whose ways are always just and loving. To lose this basis is to defeat the purposes of justice in securing the welfare of men, so that Christians no less than others must beware of the danger of seeking for social and economic advancement apart from the means which the Gospel proclaims.
The transformed lives of former outcastes have in some areas been a notable influence in attracting their caste neighbours to Christ. The movements resulting from these influences are evidence of the power of the Gospel not only to awaken a sense of dignity and worth among the "lost" of society, but of salvation from sin for all classes of society.

(e) Islam:

In applying the Christian faith to Islam controversy must be carefully avoided, and especially is this the case for the Christian living in Pakistan. The witness of transformed lives of Christian individuals and of the Church is our most valuable asset. The testimony of the person who is conscious of his status as a redeemed child of God, finds its way past every barrier of creed and social solidarity.

God's Kingdom on earth, for which Jesus taught men to pray, should be interpreted as the fulfilment of the Muslim desire for a theocratic state. It gives direction and also passes judgment on all political forms and methods. It also gives freedom from the uncertainties inherent in any attempt to fulfil the ideal of the theocratic state. Just as Judaism needed this message in the day of our Lord, so Islam needs it today. In this Kingdom of God, the basic law is the law of Love, which purifies and energizes the motivation to obedience.

The loving service of all people, even of enemies, is the Christian fulfilment of the Islamic sense of responsibility toward the limited group of the Faithful. Jesus knew no bounds to His service except the needs of the individual—friend or foe, rich or poor, high or low—all He saw was the need. So we may show Islam the way to the truth in Jesus Christ, by loving, self-denying service.

The message of the fellowship of the Church is the Christian answer to the merely equalitarian idea of brotherhood among Muslims. For in the Christian ideal we have brotherhood informed and inspired with love. Men are truly one in Christ, though they come from the ends of the earth. The urgent need in meeting the Muslim today is to give him his sense of effective fellowship in the Church.

Fellowship with God in and through the power of the Holy Spirit is the answer to the aspirations of hungry-hearted Muslims, who have sought satisfaction in the mystic appeal of Sufism. The Christian answer to this deep desire is found in the promise of Jesus to His disciples that He would not leave them alone but
would send the Holy Spirit in whose fellowship they might con-

continually live.

(f) Sikhism:

Much of the foregoing applies as well to the situation facing us in the case of Sikhism. There is one significant addition. The first of the Sikh Gurus, Nanak foretold the advent of the sinless Guru, who would lead men to the Truth. Today as perhaps not at any time in the past century, the Sikh people are eagerly awaiting the authoritative word. Have Christians that word for them?

The promise and reality of the Kingdom of God as the fulfil-
ment of the hope of a theocratic state is especially needed by the Sikh people, who in the frustration of the loss of their wealth and power are casting about to find some foundation on which to erect a new nation. Here is needed the authoritative word of the Kingdom of the Spirit, transcending all political systems and national borders, and demanding the utmost personal sacrifice, which Sikhs have shown themselves ready to make.

Since the community of the Panth has been weakened by factious divisions and personal ambitions, the fellowship and brotherhood of the Christian Church must be made real. We must seek to make the Church—not merely individuals within the Church—responsible for the witness of this fellowship.

Today the Sikh people resent their betrayal and loss. But hatred and anger must be exorcised before this potentially great people can come into its own. It is only as men recognise them-
selves as sinners before God, humble themselves in penitence, and forgive their enemies that they can be freed from their bondage. The message of the redemption of man from his sinful state through the life, death and resurrection of Jesus Christ is sorely needed now by the Sikh people.

(g) Adibasi Animism:

The Gospel should be presented as the power of God to deliver the animist from his fear of spirits and the domination of destructive habits. The honesty, industriousness and cheerfulness, which are characteristics of the Adibasis, find their fulfilment and renewal in Christ. These moral qualities otherwise disintegrate under the changes and corruptions of modern life. The traditional social structure needs re-enforcement by a realisation of the new commu-

inity in Christ which does not sunder natural relationships but uses them to bring the entire tribe into fellowship with Christ. The Christian family by remaining integrated with the larger
Community becomes the effective centre of life and witness. At the same time the new life in Christ of individual and society opens up a higher fellowship than that which exists in the natural tribe. The need of the Adibasis for education and medical care is an opportunity for Christian service which can continue to demonstrate the power and truth of the Gospel, today as it has in the past. Here is also an opportunity for Christians to help these people with immense potentialities to find their place in modern society without seeking political or other extraneous ends by means of it.

III. THE COMMUNICATION OF THE GOSPEL

1. The Mission of the Church

To the Church as a whole and to each believer is given the command, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," and "Ye shall be my witnesses." The Church has received a distinct call, a definite task. The burden of the evangelisation of India and Pakistan rests as much upon the Church in these lands as upon Western nations, nay, even more upon them. The Church exists to evangelise the world: it is called to proclaim the Lord to all nations of the earth. Evangelism must take the first place in its programme, and must lead it to carry the Gospel to other lands as well. Therefore let the call to proclaim the Gospel to all creatures be echoed in every congregation, council, synod and conference; and the burden of fulfilling our Lord's mission to the world be placed on the heart of every believer.

2. The Need of Revival

In fulfilling the command of the Lord, the Church is ever dependent upon the Holy Spirit for help and guidance. From apostolic times the Spirit has led the Church forth into the world. In our day we also are dependent upon the inspiration and direction of the same Spirit. It is clear that the Lord cannot use a Church which is thinking only of its own welfare, or which by its life is denying its Lord. The worldliness, selfishness and divisions among us make us unworthy of fulfilling our mission. In our individual lives and in our life and work as members of the body of Christ we do not bring glory to Him who is the Lord. Therefore a clear call should be sounded for penitence, faith and surrender. God is seeking for a penitent and reconsecrated Church that He may use it to proclaim His Kingdom among men. In India and
Pakistan many doors are open and many opportunities offered, but the Church is not ready to enter. We must therefore prepare ourselves to receive an outpouring of Christ’s Spirit upon the whole Church that in our generation and in our lands the glory of the Lord may be revealed.

3. Personal Evangelism

In this great task of the evangelisation of our lands every true believer has a real share. Indeed the task cannot be fulfilled without his wholehearted efforts. Just as the Word became flesh and dwelt among men, the Gospel has to be lived and taught by those who have received it. Every believer should be a witness, every Christian a missionary. The power of the saving love of God can be expressed only by the testimony and life of one who has been saved. “His service is perfect freedom.” This is a precious privilege, born out of gratitude for Christ’s work in us. It is the response of the soul that is saved. “The love of Christ constraineth us.” Every one who believes that Christ is risen and is living should proclaim that He is Lord and Saviour. Whatever his occupation, and whatever service he renders in association with others, it is his duty to bear personal testimony and engage in personal evangelism. To this end he should be diligent in prayer, in the study of the Word, and in the practice of the presence of God. In all this the individual Christian does not act alone, but in association with his fellow believers in the Church.

4. The Vocation of the Evangelist

The history of the Church from New Testament times teaches us that God calls men and women to the full-time service of evangelism. Those who are thus called should be accepted and treated by the Church as God’s messengers. They should be diligent both in learning the message they have to deliver, and in conveying it in ways and words that the people can understand. They should also seek by every means possible to identify themselves with the life and interests of the people to whom they go. In order to be useful in the service of their Lord, they should study the Word of God, and the changing conditions and needs of men. In these days we realise that evangelism must also be carried on with reference to specific occupational groups, such as agriculturists and industrial workers, and special training is required by those who hear God’s call to this work.

The Church should sustain the evangelist in his exacting vocation by prayer and fellowship and by adequate support in his life.
and mission. Regular retreats and conferences need to be held to help him present himself “approved unto God a workman that needeth not to be ashamed” (2 Tim. 2:15).

5. Christian Institutions

Christian service is the fruit of Christian love. Where the Gospel has laid hold on a man he cannot but express his new life in the deed of service. This applies to all Christians. At the same time there are those who have a definite vocation to full-time service in the name of Christ, it may be as teachers, doctors, nurses, agriculturists or others. The Church recognises and encourages such vocation, through which many and varied institutions have been built up to meet diverse human needs and to express the Christian life in different contexts. Work of this type must vary according to the actual endowment of the Church in any situation and according to the specific needs to be met, but it is a vital aspect of the full life of the Church and a true expression of God's love for all people.

The presentation of the Gospel is inseparable from the witness of the Christian person who speaks from his knowledge of the wonderful works of God in his life and the life of the Church. This applies as much to those who are called to devote themselves entirely to Christian service as it does to those whose vocation is to be evangelists. Evangelism is inherent in the Christian life and every Christian is called to be a witness. He will witness by his deeds of loving service to those about him, as well as by the spoken word. In any event the word of proclamation will point clearly and intelligibly to the Lord of all life by whose example and power the Christian seeks by his service to love his neighbour as he does himself.

In Christian institutions today the opportunities for witness to Jesus Christ are unquestionably great as the true motive and power of service in Christ’s name can be made known in many ways. The Christian doctor, teacher, etc., as those who have received the grace of God, will certainly find these opportunities for giving their personal witness. Because they know that the depth of man's need can never be satisfied until he is reconciled to God, they will constantly seek to bring those whom they serve to Him who has reconciled us to Himself through Jesus Christ.

The proclamation of the Gospel should be inherent and effective in the life and work of every Christian institution. Every Christian staff member is constantly called to proclaim the Great Things God has done and the certainty of His continued work. Nothing
can take the place of the spoken announcement of these truths. We thankfully acknowledge the hand of God in leading many Christians to express their Christian life in acts of corporate service; we rejoice that these are evidence of the continued leading and empowering of the Holy Spirit and we believe that through them, those concerned with such work will constantly call attention to the “Good News” which every Christian must himself hear and make known.

6. Methods

All effective means of communicating the Gospel are to be commended, it being remembered that every method must come under submission to the Spirit of Christ; and that attention should be called, not to the method or means being used, but to the import of the Gospel message. These may be mentioned.

(i) Personal friendships, visitation and witness; and programmes, using the “Two by Two” method, weeks and months of witness, planned by the Church for its entire membership.

(ii) Preaching as the announcement of the Good News.

(iii) Christian home life, Church worship services and Christian youth organisations in which non-Christians are made welcome and the Gospel is clearly presented.

(iv) Indigenous forms of religious expression, adapted and used for communicating the message, the fellowship and the service of the Gospel, such as: ashrams, kathas, bajans, kalakshepams, Indian art and architecture.

(v) The printed message: books, tracts, wayside pulpits, posters, charts, newspaper evangelism.

A series of illustrated Leaflets specially prepared for progressive distribution throughout an entire town or district.

(vi) Methods of mass communication using all possible modern Audio-Visual Aids, such as flannelgraphs, film strips, sound pictures and public address systems. These aids can be utilized in connection with the other methods listed.

(vii) “Christian Commando” campaigns in which bands of Christians boldly visit places that are unaccustomed to the Christian witness.

(viii) The “Christian Frontier” whereby Christians who share a common profession counsel together on the expression of the Christian life in their vocations.

7. The Call

All that we have considered leads us to declare that the hour has come to go forth afresh to make Christ and His Kingdom
known to these countries. The survey study of “The Strength of the Churches,” the new areas opened since national independence, the responsibility for interpreting the Christian message and life to groups such as industrial workers, as well as the need of large areas of life which have hardly known of Jesus Christ and His Gospel show how imperative it is that the Church seize these opportunities with devotion and courage. Individuals and congregations should now consider their part in meeting the missionary obligation of the Church in India and Pakistan not only for conveying the Gospel to their neighbourhoods, but to the regions that lie beyond. God is at work in these grave times turning the hearts of men to Himself. But “how shall they believe in Him of whom they have not heard and how shall they hear without a preacher?” (Rom. 10:14).

A divided and spiritually impotent Church cannot meet the challenge of this hour. We are therefore called to penitence for our unpreparedness, and to have faith to meet the opportunity God is giving us. The sanctifying and empowering of the Holy Spirit await our yielding to Him. With the passion of our Lord for a lost world upon us, we today hear His call to go forth to declare the Good News that He has come to seek and to save that which was lost. Therefore as members of the Christian Council in this fateful hour of history we make an appeal to the Church in India and Pakistan to mobilize all its available resources in a new Forward Movement in Evangelism.

REPORT OF COMMISSION II

Responsibility in Christian Service

The spiritual nourishment of believers and the cultivation of their inner life cannot possibly reach the right level unless consecrated personalities work among us. The missionary outreach of the Church is dependent on those upon whom falls responsibility in Christian work, and these must be men and women who have felt the call to devote themselves single-mindedly to the service of the Church. The Church today is called to battle against terrible dangers to Christian living in both cities and villages. Secularism, syncretism and godless communism are some of our foes. Only a Church united in the service of Christ can face such a situation. To render such service and to make a distinctive contribution to developments in social, economic and political life we urgently need an increasing number of the best equipped Christian men and women.

1 The findings of one of the Commissions of the Triennial Meeting in Nagpur, October 1950.
Full-time Ministrial Service

Today the number of adequately equipped full-time ministers in the Indian Church falls far short of actual needs. This is particularly true in certain areas where the Church is developing rapidly. Many of our ministers are unqual to the new and exacting tasks of today. Their place must be filled in due course by younger people. Our resources in men and money are totally inadequate. The Church in India must earnestly pray to the Lord of the harvest to send forth men and women to work in His field.

Teams of theological students, youth organisations, and particularly the S.C.M. can render great help in presenting to students the call for life service in the Church. Nor is this enough. In view of the need for many different gifts in pastoral ministration—in rural as well as in urban areas—this call should be presented to all Christian men and women in all walks of life.

It is necessary to improve the quality and to add new types of training for whole-time service in the Church. The recommendations made by the survey of theological education (1945) with ‘The Christian Minister in India’ have yet to be fully implemented. A review of the disposition of our total resources and where necessary a diversion of these for the training and support of more ministers is urgently required.

Training agencies should make adequate provision for both theoretical and practical work in the cure of souls. Much of the weakness of the Church is due to lack of pastoral care. New social conditions in town and country call for a service of counselling rendered by competent persons of deep Christian experience and insight.

The minister must speak to the condition of his people. This calls for more reading and greater awareness of the problems of modern men and women. Thus alone can he lead them to Christian discipleship. On the other hand the minister, if he is to devote himself to his high calling, must be placed above limiting economic anxiety and his service should entitle him to remuneration comparable with that which men of similar education receive in other types of Christian work. Where local congregations are economically weak a Central Fund, to which stronger Churches may be asked to contribute, will help to provide a sense of stability and security.

The Service of the Laity

All Christians should do their daily work in a spirit of Christian service. The call to Christian witness is not restricted to specific Church or Mission activity; it covers all life. Such personal witness can be strengthened in and through definite Church projects. Congregations should evolve such projects to engage the participation of the laity.

Let us beware of all false distinctions between the secular and the sacred. All service whether rendered directly in the Church or
outside its bounds, performed in the spirit of Christ and unto His glory, is sacred. What the Christian layman is called upon to do is to choose his vocation, placing himself under the guidance of His Lord. But so often a significant part of the talented laity entering responsible service under the Government, or engaged in business, cuts adrift from the Church. This may happen because self-interest and a materialistic outlook on life, rather than the service of God through a recognition of vocation, become the dominant motives. Sometimes such persons may remain outside the "fellowship" of the Church where party spirit is prevalent within it.

The teacher and the physician, as Christian laymen, have a special part to play in the extension of the Kingdom. It is in the development of the whole man,—mind, body and spirit,—that consecrated laity can render effective service. In rural Church areas the village teacher and his school can become the centre of wholesome activities that may influence the whole life of the village.

In the building of lay leadership we must begin with young people. It is in the Christian home that potential leaders are born and bred. Next come the schools and colleges, classrooms, laboratories, chapels and playground in which they are trained. At every stage the Church is responsible for nurture and the development of Christians prepared to take responsibility. The training of leadership for youth thus is essential. In this the young people's organisations are an asset upon which the Church should continually draw.

Opportunities for Women

When we speak of laity, we include the unique importance of women in Church life. This matter is receiving increasing attention. There are three groups of women possible within the service of the Church: lay women who do voluntary service; full time workers, trained but not ordained; ordained women.

First there is the vast body of laywomen, who offer voluntary, part-time service. It is the duty of the Church to unify them, to create in them a sense of fellowship with one another and of loyalty to the Church, by encouraging voluntary associations and fellowships.

There is also a large body of women who are (a) trained in religious work, and (b) engaged in it as full time professional service. The word "professional" should not be understood as meaning anything perfunctory. Rather, it carries with it the sense of being adequately trained and also of giving full time as compared with voluntary workers. The status of such women Church workers needs to be more carefully defined and the question of their representation on Church policy-making bodies needs to receive serious attention.

Some women have a deep sense of vocation for the full ministry of the Word and Sacraments. This development in all its aspects is being considered by Churches.
The Missionary, His Place and Training in the India of Today

From this, the first meeting of the National Christian Council since India and Pakistan achieved independence goes forth an unequivocal statement that the Church in India needs and welcomes the help of missionaries from abroad. Uncertainty as to whether this is so has caused some potential recruits to the ranks of missionaries to hesitate to offer their services. The Church in India today, in all its strength and weakness, is what it is in great measure because of the sacrificial efforts of Christians from other lands; but it is not mainly out of gratitude for what has been done, it is because of the present need and the recognition of our interdependence that we assure our brethren overseas that we still need them. The work of the Church is one throughout the world and in India today we are summoned as brethren, Indians and their colleagues from abroad, to the great unfinished task of evangelism.

The integration of the organised missions in the life of the Church is in process of development and is at different stages in different areas of the Church. This process calls for faith and for a spirit of pioneering in fellowship, realising that it imposes on all concerned arduous disciplines and calls for personal and group adjustments inescapable in all meaningful intimate relationships. The course of friendship is always a growing discovery. No mechanical or even organisational rigidities can ensure its growth. We would therefore invite those who feel called to join with us in our struggles and our tasks to ally themselves with us in this Christian adventure of discovering new levels of relationships in the missionary task of the Church.

To avoid missionary “infant mortality” it is essential that candidates gain some comprehension of the new day in India, accept the basic concept of friendship, meet strict physical and mental demands, have some experience of missionary and international fellowship, be prepared by spiritual and mental and moral disciplines, and accept ecumenical relationships.

We need to take more seriously the problems of adjustment and of training of new missionaries in India. We recommend that the institutions for language study and missionary training be further developed in different parts of the country, providing long term courses of at least seven to ten months. These schools offer not only language instruction on modern lines but also opportunities for acquaintance with Indian scholarship and culture, imparted by Indian teachers of recognised merit. In some cases it may be advantageous for new missionaries to take further professional training or post-graduate courses in India, e.g. in a theological college, a medical college or a hospital.

We ought also to make it clear that the Church in India welcomes the fellowship and co-operation of Christian laymen from abroad, whose business leads them to India, on the understanding
that these friends identify themselves sincerely with the Church in India and are ready to work within it.

Call to Service

It is impossible to answer all the questions which arise in the minds of men and women in the West when they consider the urge to go abroad as missionaries. Those who hear God's call need to go in the faith of Abraham ready to obey unfalteringly. We believe, however, that a direct appeal will have value to young men and women in the sending Churches who may be feeling the call to Christian service in India and yet have doubts as to whether the Indian Church today really welcomes missionaries. To that end the N.C.C. Secretariat is instructed to have prepared, in consultation with and for distribution by those organisations in America, Europe and Australasia which are seeking to find new missionaries, a study booklet making known the opportunities for missionary service in India today and the kind of missionaries India wants. Another pamphlet may be prepared for the use of Indian students going abroad to help them in giving true impressions of the missionary task and the missionary need.

At the same time the Churches in this land must receive a Call to Prayer that India's own young men and women may offer themselves for life work in the service of the Church. A stirring presentation must be made to Christian youth to consider such special dedication under the direction of God.

REPORT OF COMMISSION III

Responsibility in Christian Giving

Basis of Giving

Christian giving is part of a Christian's response to the love of God that has sought and redeemed him. He gives because he so loves, and he feels constrained to give all he can so that the amazing love that he feels can be mediated to others who stand in need of it. Christian giving has thus a deep spiritual value as a part of worship and adoration in the life of the believer. Christian giving is giving to the Lord out of the thankfulness of the heart and is not giving to any one person. Our minds are lifted to the plane where we have fellowship with God whom we serve by our gifts. But this spiritual basis of giving is lacking in large numbers of the Christian community. It is a primary task of the Church to raise the spiritual standard of its members so that the necessary basis may be achieved. To this end the teaching function of the Church must be emphasised in order that the spiritual condition of its members may be improved.

1 The findings of one of the Commissions of the Triennial meeting in Nagpur, October 1950.
The attention of the Churches should also be drawn to the fact that the way in which money is spent influences giving, and that every care should be taken to see to it that money is spent in such ways as will best aid in the work of the Church.

Giving is based on two factors: willingness to give, which is spiritual; and the amount that is available for any individual, which is economic. Both need to be developed simultaneously to achieve the full measure of self-support. Willingness to give can be developed through prayer, Bible study, regular worship, and witness. The attainment of full Christian discipleship is the outcome of newness of life in Christ. Where Christian discipleship is so ordered and disciplined, maximum Christian giving (at least a tenth part of one’s income) is the natural result.

The earning capacity and the fruits thereof bear some relation to giving. This giving which is an act of worship comes to be channelised in various ways, and these depend on many circumstances in the life of the Christian community. The economic status of the community has a great deal to do with the quality and quantity of the gifts. The economic status of our community is low, and hence an attempt to raise it should be made along new lines so that the response in worshipful giving may be more commensurate with the needs of the growing Christian enterprise. The gulf between the two is now wide, and the bridging of the gulf can be tried partly by undertaking projects of economic development, such as:

1. Training of teachers who can develop technical schools.
2. Supplying schools with the equipment necessary for modern technical education.
3. Giving young people training so that in their villages they may be able to earn their living through cottage crafts and do useful work.
4. Experimental centres to find suitable types of work and methods and equipment. Where possible, linking small groups with factories or other work centres for training and for subsequent work in their villages for these factories, mills etc. Such work in the village itself would have the effect of making parents more willing for their children to take up technical and craft and trade work.
5. Teaching of improved methods of agriculture, poultry farming, bee-keeping, etc.
6. Securing in this programme the participation of the ablest Christian industrialists, businessmen, economists, agriculturists, engineers and educators of India.
7. The establishment of societies of business men in towns to help village Christians to establish themselves in trade or craft. Experts may be employed to go out and train villagers in cottage industries, fruit farming etc. These occupations may be organised as co-operative enterprises partially financed by the city societies.
In considering all these projects attention must be paid to the need for adequate personnel for organization, training, and guidance. Such projects should not be one more job given to already busy men but should have adequate time given to them.

Encouraging the establishment of industrial enterprises and economic aids, under individual and co-operative management, such as the Indian Christian Development Fund, Bombay; Economic Development Society, Malabar; Importers' and Exporters' Association, Shillong, Assam; Christian Welfare Association, Dharampuram, etc., Delhi, Kerala.

10. Training in business methods and marketing.
11. Securing land for Christian farmers when opportunity occurs, as for example when land is being given over to cultivators as a result of the abolition of the Zamindari system.

The Churches' Financial Responsibility

In connection with finance, the word self-support is largely used. The word has often been used in the sense of support for the local units only, thus developing a habit of being self-contained. This has been called self-support, and in some places has been held up as an adequate ideal for congregations. Is the duty of a Church done when its pastor is paid? Has the Church no responsibility? Is it right to leave this task to the foreign missionary in the name of self-support? Does this not develop a kind of smug satisfaction in the local group?

The word self-support should be capable of larger meaning. We feel that Church support does not mean merely the provision of support of the local congregation but also includes the ideas of self-propagation and of a programme of evangelisation. There can be no self-support unless it is the support of the whole work of the Church, and every unit in the Church has a share to take in the whole work of the Church. The word “trusteeship” seems to approximate to the Biblical conception of the support of the Church.

While self-support is to be given a wide meaning by its reference to the whole work of the Church, we note that it often begins in the support of the local congregation. We need to educate people for a wider vision of the scope of our gifts so that they may rise steadily from giving to local causes to accepting larger responsibility, such as evangelistic and co-operative work. We thank God for such Churches as the Gossner Lutheran Church, the United Presbyterian Church in Pakistan, the Syrian Church, and the Churches in Assam and Tinnevelly which have achieved a considerable measure of self-support in the larger sense of the term. Churches which are still underdeveloped may learn from these.
We should further note that there is a vital difference between the self-support which is the result of a healthy growth in the spiritual life of a congregation, and self-support which is the result of more or less forcible measures taken, either as the result of financial stringencies or of a desire to make congregations self-supporting. People in our churches have the ability to give, that is, all can give something; some more and some less. But there is a desperate need for the right kind of Christian nurture in order to develop healthy habits of giving. More responsibility should be increasingly placed on local congregations with this object, of nurture in giving, in view. The practice of some churches which not only support their pastor but are also responsible for work in nearby villages is to be commended to the attention of all in this connection.

Further, Christian giving should be encouraged from childhood, and such education should form part of our training of the young people, e.g. the missionary boxes, the juvenile contributions of foreign mission boards, etc. Children should be trained to give for causes other than local interests as part of their loving response to God. One successful practice in rural areas is that of the children of the congregation being organised to go round to the members of the congregation on Saturday afternoons or evenings to remind them of their privilege to give at the Sunday service and to collect gifts in kind.

Schools and colleges can do a great deal to train young people in this important obligation of Christian discipleship by challenging them with specific needs of the Church, and enlisting their support in raising funds.

The N.C.C. Secretaries are instructed to make material available from Churches that have assumed a greater measure of responsibility for pastoral, evangelistic and co-operative work. We recommend that small pamphlets be prepared giving accounts of successful efforts to improve giving, and of the methods used. Use may also be made of audio-visual aids in this connection.

The attention of Christian people should be called again to the excellent book *Christian Giving* by the late Bishop V. S. Azariah.

**Methods of Christian Giving**

When our people are led to see the total need of the whole Church, then we should strive to inculcate in them the love for worshipful giving. The sense of trusteeship of personal resources should be instilled and developed. Stewardship of time, money and work should be diligently taught, and the Biblical basis of it clearly explained. As the Church is largely rural the following methods suited to an agricultural economy have been tried all over the country: sowing offering, offering of the first fruits, harvest offering, offering at the threshing floor, the Lord's acre, kitchen offering, confirmation offering, offering at the Holy Communion,
Marriage Fee, Sunday offering, Church subscription, and thanksgiving offering, buying of fruit of orchards as it stands on the trees and selling it when ripe, the profits going to the Church, harvesting done for the Church, the payment whether in cash or kind being handed over to the Church. In addition to this a regular per capita annual contribution in cash or kind is being levied in some places. Sometimes Christians give a portion of the profits of their co-operative enterprises as thankoffering. In urban areas we should make greater use of the envelope system whereby contributions are made to different causes through the same envelope, such as local support, evangelism and co-operative work. While the urban Churches have reached a measure of self-support they have more to give and should give for the support of rural Churches and evangelism in the rural areas.

It is the duty of the economically stronger churches to help the weaker ones by subsidizing their pastoral work. And they should be trained to do so. A Central Fund to which assessment is paid has been found very effective in finding wider support. Through a Central Fund it has been found possible also to allow local leadership more freedom in the discharge of its spiritual duties. Such Central Funds should not take away all the money to the centre, but should leave a portion in the local Church in order to give people a healthy experience in the stewardship of the Lord’s money.

The N.C.C. Secretaries may helpfully observe such successful or partially successful experiments and efforts as are made along any line in connection with Christian giving in different Churches and make reports on such projects.

Foreign Aid

There were two points of view expressed by the members of the Council:

1. While we do all we can to increase giving in India, we do not by any means see the immediate possibility of meeting the whole need of the growing task of the Church. There is therefore need to accept such gifts as come from outside for the cause, and these should continue to be received with gratitude.

Against the viewpoint that foreign aid should be given on a diminished scale or received only as a temporary expedient, and that it would be better to dispense with it as soon as possible without seriously jeopardizing the work, it should be pointed out that this attitude results partly from a psychology that views the foreigner as bringing gifts and distributing them in the spirit of the dominant partner.

Some have suggested that the areas of activity between the Church and the Mission should be clearly demarcated and rigidly adhered to. The Mission should assume responsibility for educational and medical work, and the evangelisation of unevangelised areas. The Church should assume complete responsibility for the
support of pastors and evangelists, care of widows and orphans; and the evangelisation of the neighbourhood. This suggestion, if accepted, will tend to perpetuate the division between the Mission and the Church, which is not desirable. Furthermore, it will endanger the growth of unity and ecumenicity within the world-Church.

But as against this there is the view that as the Church is a world body its needs are to be met by the whole of it. That money comes from different parts of the Church should make no difference and what funds are available should be used at the point of greatest need, whether it is in the land where it is contributed or elsewhere. Judged from this point of view there is no such thing as money from local sources or money from foreign sources. It is all God's money for the use of God's people. The allocation of such funds should be vested in the Church of the area in which the money is spent, except for ear-marked funds. However, this should not take away from the local Church the imperative duty of giving to God's work the maximum it can give. Every year the amount of local giving should be reviewed, and steps taken to increase the same. It would be proper for the Church in India to receive foreign aid only if its giving is on an increasing scale.

2. The following viewpoint was also expressed by a substantial number of delegates.

While we recognize that the interests of the Kingdom of Christ in any part of the world is the concern of the whole Church, and that the assistance which the older Churches have given and may continue to give to the younger churches is a normal expression of Christian solidarity, the experience of younger churches in many mission fields has clearly demonstrated that the sooner these are placed financially on their own feet the more conducive it is for the development of a due sense of responsibility, of local initiative and adventurous Christian action. The extent to which younger churches need or should continue to depend on foreign financial aid varies from area to area in this country. It might be laid down as a general policy that where mission work has been carried on over a century and churches established, foreign aid should cease at an early date. In such areas a very considerable proportion of mission grants is towards the maintenance of medical and educational institutions. There are also training, arts, and theological colleges which are run on a co-operative basis.

The institutional work, which may conveniently be described as mission work, as distinct from the tasks and responsibilities of the Church, has however become very intimately connected with the life of the Church and in some cases essential for its continued growth. Continued dependence of the Church in India on foreign aid for the support of its pastors and evangelists and for its own social and evangelistic work is detrimental to its progress. It tends to stifle initiative in the matters of budgeting for Church and
Evangelistic work, of tapping its own financial resources to the utmost and of devising methods of Christian giving suited to Indian conditions.

In this complex situation the course of action which this point of view would commend to the consideration of Churches and Mission Boards is this: wherever conditions are ripe, the missions should immediately withdraw financial aid for church work. Institutional work should be placed as soon as possible under appropriate organisations within the Church, leaving the door open for reorganization of work according to circumstances and new opportunities which the rapidly changing conditions in the country present. And persistent efforts should be made locally to secure increasing support of the Church for such reorganized educational and medical institutions as the Church may deem vital to its growth and its expansion in the field of evangelism.

Pooling of Resources

In order to make sure that all money is used to the best advantage we should always attempt pooling of all resources in men and in money, and our objective should be the total Christian strategy and not the local and particular schemes which constitute the whole thought-world of some of our people.

In the course of the organisation of co-operative work many difficulties have been faced. These are both organisational and doctrinal. The following are some of the difficulties:

1. Particularism, that is, emphasis on priority for local needs against the enterprise as a whole.
2. Fears of smaller bodies being swamped in a merger with larger ones.
3. Denominational and doctrinal difficulties.

Hence there should be careful education in the total strategy of the work. In order that this may be done it will be necessary to make provision for weighty opinion to be available on the subject. There is work for a major commission, like the Lindsay Commission, to give opinion on the financial arrangements that should govern the policy of the total strategy. We believe that it is because we have not had such a weighty opinion of an impartial commission that the recommendations of the excellent Paton Memorandum on United Planning and Action have not been implemented so far. It should also be noted that progress in the desired direction would be much greater if Missionary Boards in the sending countries insisted on the importance of new missionaries coming to India having the ecumenical attitude and outlook.

But in any pooling of finances we have seen that difficulty arises in arranging for adequate propaganda in foreign countries where money has to be raised. Foreign constituencies that show interest in particular schemes do not find it easy to appreciate large
scale strategy. Hence processes of propaganda have to be devised to keep the interest alive in the constituencies that contribute both at home and abroad. These can be tackled on a regional basis rather than on a denominational basis,—the procedure hitherto followed.

In the Church of South India these difficulties have been faced, and today there is a series of committees that function in several of the Dioceses which have no other duty than of keeping the Church abroad posted with news for missionary literature and propaganda. Each missionary society on the field should use some members of its staff for the purpose of giving news to Headquarters.

It is recognised that pooling of resources will be best secured when Church Union is attained. For the time being this will remain an ideal. In the meantime the paramount importance of this strategy is being revealed in the context of new India, in the unparalleled response to the Gospel message, and in the numerous new opportunities calling for compassionate service. Therefore, while Church Union is being negotiated, steps for pooling of resources can be achieved through (1) union institutions and (2) establishment of boards under which will be brought a number of institutions, working in a regional area to which will be entrusted the financial resources of each institution. The problem is really a spiritual one. Distrust, particularism of thought and objects, and lack of wider vision are things which stand in the way; and these can be defeated only by deepening the spiritual life of Church and Mission.

When we have thus kept alive the interest of Missionary Societies and have pooled our resources, we will be in a better position to meet the needs of major co-operative enterprises which are essential to the whole work. Union institutions and co-operative Christian bodies like Provincial and National Christian Councils are no longer just useful adjuncts to our work, but they are vital needs today. They serve to mediate between the Church and the authorities of the country; their work is indispensable to the whole Church and their support is therefore now of vital importance.

Observance of the N.C.C. Day of Prayer should be more widely popularised, and the Heads of the Churches can do a great deal in this matter. If all congregations gave their offerings to the N.C.C. on the Day of Prayer, a substantial amount for the support of the Council could be realised.

In the support of co-operative bodies, the Church may encourage endowments and legacies. In the matter of leadership training it is time we look for endowments for some scholarships from Indian sources. But such endowments should never be purely for the support of local churches and their evangelistic programmes, as they would then tend to have an unwholesome effect on the regular giving for such local purposes.
Importance of Christian Giving

In conclusion we would again re-emphasize the motive for giving, which is our gratitude to God for what He has done for us in Christ, and the purpose, which is that others may also receive the benefits of the Gospel. We believe sacrificial giving is possible only when individuals are Church-conscious; when they feel the Church belongs to them. Such devotion and loyalty can be engendered by making the contribution of the Church distinctive in the everyday life of Christians through a well-thought-out programme of Christian activities—frequent pastoral visits, weekly cottage prayer meetings, ministration to the sick and needy, youth activities, and Christian witness. The participation of individual members in the various Church activities will give to each a sense of belonging together, and a loyalty to one another and to the Church. Opportunities for presenting furniture and furnishings to the House of Worship, or things for common use of the people, tends to produce a sense of loyalty.

We must show to the people that we have to be grateful to God for what He has given us. We should train them to think in terms of their individual trusteeship. We should assure them from time to time that the money they give is used for the type of work for which they wanted it to be used. This will satisfy their feeling of personal trusteeship of what God has given them. Incidentally it should be noted and pointed out that the change in the purchasing power of the rupee means that unless contributions are considerably larger than they were before World War II, the value of support for the Church will have actually decreased.

As we suggest these various means of encouraging Christian giving, we bear in mind that we are not asking for gifts, but for the renewed dedication of all our people. It is only in the atmosphere of the dedicated Christian life that wise trusteeship of God's gifts becomes possible. Of His riches He has given to us such as we have, and He expects faithful trusteeship from us so that we may render unto Him a clear account of the wise use of all our talents. Education in Christian giving and trusteeship is a real part of education for Christian living, and it is this education that our churches should give in large measure, so that our people may grow unto the measure of the stature of the fullness of Christ.
APPENDIX II

REPORT OF THE YOUTH DELEGATION

We are very glad to note that the resolutions regarding Scholarships from the Harijan Fund, already passed by this Council, are exactly the same as those recommended by the Youth Group that has been meeting separately. Hence we are omitting reference to them in our report.

I. Presentation of the Gospel

As a youth group we feel that, with regard to evangelism, the converted individual is the central figure; and while the latest aids to evangelism may all be utilized, nothing should be said or done that will obscure the central importance of the individual in all forms of evangelism.

So far as youth is concerned, the challenges of Communism and Secularism are greater than those of Universalism, Nationalism, Hindu revival, etc. Therefore, we would suggest that literature on these subjects be published by the N.C.C. and be made available to Youth Groups for study and action. We would in particular point out that such books should sound a clear note and give us concrete suggestions for action.

II. Christian Leadership in the Church

Regarding Leadership in Christian service, we recommend the following:

1. That the Student Volunteer Missionary Union, sponsored by the S.C.M. be recognised by the Churches as the agency for recruiting full-time ministers of the Church and laity who would be Church-conscious, and work at their respective professions with a sense of vocation.

2. If youth are to play a significant part in the life of the Church, we feel that they should be given some leadership in certain forms of Church activity which alone will give them a sense of responsibility and the consciousness of belonging to the Church. Youth cannot be inspired by things being done for them by senior members of the Church.

3. We are particularly happy to note that Commission II emphasized the importance of counselling. The full importance of this has not yet been realised in our country, though the need for it is as great here as elsewhere. Therefore, we would recommend to the N.C.C. to provide
scholarships for qualified youth to get the technical training necessary in countries like America, and come back to hold schools in counselling in various parts of the country. Thus they would build up a network of counsellors, who will serve institutes and areas.

4. With regard to recruitment of missionaries, it has been our experience that those who have had a close contact with youth organizations like the S.C.M. in their country, bring to their work the right attitude and outlook, and are able to work as equals, alongside of nationals, in the younger churches. Therefore, we would suggest that the N.C.C. pass on this information to the Home Boards which are the recruiting agencies.

III. Financial Support of the Christian Enterprise

Regarding the two resolutions on foreign aid, that had been accepted by the House we submit that the second statement is an exclusive one, while the first is inclusive, and, what is more, gives the right basis of financial support from East or West, in common Christian efforts in any part of the world.

We, therefore, favour the first resolution. We would however strongly urge the N.C.C. to take such steps as would stimulate and increase contributions from local sources as will make it possible for all Christian effort to be independent, so that the available funds may be diverted to more needy areas in other parts of the world.

IV. World Youth Conference

With regard to the World Youth Conference to be held in India in 1952, we would suggest the following places as venue in order of preference:—


We would also suggest that, from the quota of delegates assigned to India, Pakistan and Ceylon, allocations be made to the various Youth Organizations, roughly in proportion to their membership.

V. All India Youth Conference

In connection with the ensuing Youth Conference, to be held in 1951 we would make the following suggestions:—

1. That the Conference be primarily for Youth i.e. at least 75 per cent of the delegates be under 30 years of age.
2. That the preparatory material be sent at least three months in advance. At the last conference the material was sent too late for adequate preparation.
3. That a more central place be selected as the venue e.g. Nagpur, Hyderabad or Jubbulpore.
4. That from the financial point of view, a better pooling system be worked out. At the last conference delegates were asked to pay something extra, after they had reached the place of the Conference.

5. That the main addresses and subjects for discussion be of a standard suitable for youth. At the last conference this was not so.

6. That the devotional side of the conference be put in the charge of Bishop Sinker, or one like him. At the last conference, the devotional side conducted by Bishop Sinker was truly inspiring.

We would like to thank the organisers for the good arrangements connected with food and accommodation at the last conference.

The youth delegation attending this Council should like to thank the Executive Secretary Dr. Manikam, and the members of the Council for giving us this opportunity. We appreciate their concern for youth and we are extremely grateful to them. This Conference has given us a wider vision of the Christian Church in India, its opportunities and responsibilities. It was a thrilling experience to sit in Council with people whom we have only known through the pages of the books they write and we were able to appreciate the wisdom and statesmanship of our leaders and their zeal for the spread of the Gospel. We assure you that when we go back to our respective organisations we will carry the message of the N.C.C. with us and urge them to cooperate with the activities of the N.C.C. We should also like to point out that more representatives of the youth organisations would be able to accept your invitation if some provisions were made to meet their expenses.

We are also thankful for the good work the N.C.C. is doing through its Youth Department. The question is always asked—Why should there be an N.C.C. Youth Department, when the Y.M.C.A., Y.W.C.A. and S.C.M. are in the field on an interdenominational basis? While appreciating the very valuable work these organisations have been doing we should like to point out that they reach only a small minority of Christian Youth. A vast majority of Christian Youth live in villages and industrial areas. The N.C.C. has a great task in helping the Church in reaching rural youth. A great deal of research has to be done in the methods and a large number of leaders have to be trained. We hope that the N.C.C. will consider the Youth Department as a very important aspect of its work.
## FINANCIAL STATEMENTS

### National Christian Council of India, Burma & Ceylon, Nagpur

#### Receipts and Payments Account for the period ending 30th September, 1950

(SPECIAL FUNDS)

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| Books                             | 45 6 0 |
| Central Board                     | 798 4 0 |
| Christian Home                    | 16,684 2 0 |
| Christian Home Bull.              | 8,252 8 0 |
| Evang. and M.M.                   | 26,672 3 1 |
| Economic Reconstruction           |          |
| For. Missions Conf.               | 4,962 15 6 |
| N.A.                              | 134,871 12 9 |
| Famine Relief Fund                | 49,433 4 0 |
| Relief Fund                       | 6,410 2 0 |
| Furlough Fund                     | 4,595 1 9 |
| Farquhar Fund                     | 1,806 4 4 |
| Indian Literature Fund            | 52,176 4 7 |
| Indian Literature                 |          |
| Revolving Fund                    | 7,591 0 0 |
| Headquarters Fund                 | 712 4 0 |
| Headquarters Upkeep               | 2,800 4 9 |
| Income Tax                        | 411 13 0 |
| Indian Lit. Suppl.                | 5,391 2 0 |
| Moslem Literature                 | 4,602 0 0 |
| Inter. Missy. Council             | 1,402 6 0 |
| Office Supplementary              | 3,775 4 6 |
| Theological Conference            | 1,196 0 0 |
| Triennial Meeting                 | 1,223 1 0 |
| Blind and Deaf                    | 741 8 0 |
| Visual Education                  | 15,016 6 10 |
| Women’s Work                      | 4,129 14 0 |
| War Emergency                     | 4,011 2 0 |
| Youth Council                     | 3,971 7 6 |
| High Schools                      | 749 12 0 |
| Christian Medl. Assn.             | 12,822 15 0 |
| Suspense                          | 10,167 0 0 |
| Paper-Madras                      | 69 12 0 |
| Literature Fund                   | 8,886 14 6 |
| World’s Evang.-Alln.              | 282 1 3 |
| Church and Evangelism             | 221 11 0 |
| Land and Buildings                | 23,489 0 9 |
| Capital Loans                     | 3,500 0 0 |
| Capital Loans—Merz                | 5,000 0 0 |
| Prov. Council Secy.               | 4,075 0 0 |
| Whitby Conference                 | 7,964 14 0 |

**Closing Balance**                  | 357,776 0 0 |

**Total Rs. 826,769 11 4**

Examined and found Correct

(Sd.) K. K. MANKESHWAR & CO.
Chartered Accountants
Auditors

Nagpur

Dated the 17th October, 1950
National Christian Council of India, Burma & Ceylon, Nagpur

Receipts & Payments Account for the period ending 30th September, 1950

GENERAL FUND

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73,606 1 9                                                                 1,094 12 9

73,606 1 9                                                                 979 8 0

73,606 1 9                                                                 820 11 0

73,606 1 9                                                                 133 12 0

73,606 1 9                                                                 279 12 3

73,606 1 9                                                                 144 8 0

73,606 1 9                                                                 65 3 0

73,606 1 9                                                                 162 8 0

73,606 1 9                                                                 1,305 8 6

73,606 1 9                                                                 32 3 6

73,606 1 9                                                                 1,417 8 0

62,199 6 6

TOTAL Rs. 80,751 1 8

Nagpur

Dated the 17th October, 1950

Examined and found Correct

(Sd.) K. K. MANKESHWAR & CO.
Chartered Accountants
Auditors
THIS DEED OF TRANSFER made the day of 19
between THE CHURCH MISSIONARY TRUST ASSOCIATION LIMITED a Company incorporated under the English Companies Acts and having its Registered Office in London (hereinafter called "the transferor") of the one part and THE NASIK DIOCESAN TRUST ASSOCIATION LIMITED a Company incorporated under the Indian Companies Acts and having its Registered Office in Nasik (hereinafter called "the Association") of the other part.

Whereas the immovable properties more particularly described in Part I of the Schedule hereto are vested in the Transferor upon trust for the Church Missionary Society for the purposes more briefly described in Part II of the said Schedule.

AND WHEREAS it has been agreed that the Transferor should transfer to the Association the said immovable properties described in Part I of the Schedule to be held by the Association upon the same trusts.

NOW THIS DEED WITNESSETH that the Transferor doth hereby transfer, convey and assign unto the Association all and singular the immovable property more particularly described in Part I of the Schedule hereto to hold the same according to the tenures on which they are now held by the Transferor and subject to the same trusts as they are now held by the Transferor with power to sell or lease the said immovable property or any part thereof and to apply the proceeds of sale or rent and/or premium for the purposes aforesaid.

AND THIS DEED ALSO WITNESSETH THAT IN CONSIDERATION OF THE PREMISES the Association hereby covenants with the Transferor that the Association will at all times use and occupy the properties hereby conveyed and each of them and every part thereof for the purposes to which the same are respectively dedicated and will in all things carry out and observe the respective trusts applicable to them and each and every one of them respectively and will not divert such properties or any of them or any part thereof from the purpose or purposes for which the same should be occupied and employed under the trusts specifically relating thereto and will at all times save harmless and keep the Transferor its successors and assigns effectually indemnified against all claims and demands actions and proceedings on the part of any person or persons or body interested in the said properties or any of them or any other person or persons whomsoever and all costs charges and expenses in respect thereof or in any way arising out of or consequential upon the occupation or user of the said properties or any of them.

IN WITNESS WHEREOF the said parties have signed this deed of transfer on the day and year first above written.
THE SCHEDULE ABOVE REFERRED TO

PART I

Here follows the* description of the immovable property: If any properties are held upon lease then the following words may be added:

"Held under a lease dated................19......and made between ......................of the one part and......................of the other part for a term of years commencing on the......................at a rent of......................per annum".

PART II

"For the work of the Church (now known as the Church of India, Burma and Ceylon) in the Diocese of Nasik".

NOTE: The above is the same as the Deed of Transfer which we have used and we have got our first (Churches, Prayer-Rooms, Schools and Masters' houses and the land on which they are) through.

We prepared our Schedule of Property to be transferred and fitted it into Part I and then got the whole thing typed on good paper, leaving room at the top for the stamps. Then the Registrar having 'vetted' it it was presented personally to the Collector for confirmation and shortly afterwards on an agreed date the C.M.S. Secretary handed it over (on behalf of the Church Missionary Trust Association Ltd.) to the Bishop of the Diocese as Chairman of the Nasik Diocesan Trust as Association Ltd. at the Registrar's Office and it was duly witnessed and then stamped. The cost including stamps and three photographed copies of the document came to less than thirty rupees.

* As a sample of the type of "description" required I add one of the items in our schedule:

Deolali, Nasik District

(a) Church measuring, nave 40' x 24'; sanctuary 16' x 10½' and Parsonage measuring 40½' x 22½', situated in S. No. 28/557 of Deolali Cantonment in a compound of 130' x 70' bounded on the north by Tukaram Chawl,

south by Ladal's Building
west by nala
east by road.

(b) Two houses measuring respectively Nos. 190/191 42' x 25'; 192 35½' x 18½' plus verandah 6½' x 7½' in Survey No. 28/580 of Deolali Cantonment bounded on the

north by Dhobi's Chawl
south by Ladal's Chawl
west by road
east by cattle stable

Documents were registered and are in the Nasik Diocesan Office."

[N.B.—If no documents available we just wrote "No documents" and this was so in a few cases.]
APPENDIX V

The Constitution, Bye-Laws and Schedules of the
National Christian Council

Constitution

I. Name.—The Council shall be called the National Christian Council of India, Burma and Ceylon.*

II. Basis.—The Council is established on the basis that the only bodies entitled to determine the policy of the Churches and Missions are the Churches and Missions themselves. Questions of doctrine and ecclesiastical polity lie outside the province of the Council.

III. Objects.—The objects of the Council shall be:

1. To stimulate thinking and investigation on questions relating to the Church and the Christian enterprise, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries and to make the results available for all concerned.

2. To review periodically the progress of the Christian enterprise in India, Burma and Ceylon, in co-operation and consultation with Provincial Christian Councils, and suggest plans for further advance.

3. To take all possible steps to give effect to the principle that in the Christian enterprise the Church is central and permanent.

4. To help to co-ordinate the activities of the Provincial Councils and to assist them to co-operate with each other where such co-operation is desirable.

5. Through common consultation to help to form Christian public opinion and to take such action as may be deemed necessary on the social, moral and religious problems of the day.

6. To be in communication with the International Missionary Council regarding such matters as call for consideration or action from the point of view of the Council as a whole, and with other bodies which may desire the help of the Council in matters affecting their own work.

7. To be in communication with the National Christian Councils of countries which are in co-operation with the International Missionary Council in matters relating to the Christian enterprise as a whole.

* It is understood that the Provincial Councils of Burma and Ceylon are in the process of being recognized as separate National Christian Councils affiliated to the International Missionary Council. We heartily approve of this procedure and when this change is effected the name of this Council will become the National Christian Council of India.
(8) To make provision for the convening of a National Christian Conference or Regional Christian Conferences when in the opinion of the Council such may be desirable.

(9) To take such action as may be necessary in the interest of the Christian enterprise in India in harmony with Article II of this Constitution.

(10) To advise, assist and act for any of its constituent bodies when requested by them to do so.

IV. Membership.—The Council shall be constituted as follows:

(1) Each Provincial Council included in Schedule A appended to this Constitution, shall be entitled to elect members as indicated in that Schedule.

(2) Organized Church Bodies, and Federations of such Bodies, which are in sympathy with the objects of the Council, and which have official connection with one or more Provincial Councils, or constituent units of which have such connection with one or more Provincial Councils, and are included in Schedule B appended to this Constitution, shall be entitled to direct representation on the Council as detailed in that Schedule upon the payment to the General Funds of the Council of Rs. 50 annually for each representative.

The representation of these Bodies and Federations shall be generally in proportion to the number of their communicant members, but the number of representatives of any one Body or Federation shall in no case exceed five.

(3) Missions and other Christian organizations not included under section (2) which are in sympathy with the objects of the Council and contribute not less than Rs. 500 annually to the General Funds of the Council, and are included in Schedule C appended to this Constitution shall be entitled to direct representation on the Council to the extent of one member each. However Missions and other Christian Organizations that do not have separate organizations for women's work and contribute not less than Rs. 1,000 annually to the general funds of the Council, and are included in Schedule C appended to this Constitution, shall be entitled to direct representation on the Council to the extent of two members each.

(4) The Council may co-opt additional members to a maximum of twenty, and the Executive Committee may make further co-options so as to bring the total of co-opted members to a maximum of thirty. In making such co-options the Council shall bear in mind the principle that a majority of the total number of members of the Council shall be nationals.

(5) Subject to any directions that may from time to time be given by the Council the Executive Committee shall have power to revise Schedules A, B and C from time to time, and to determine in different cases the method of appointment of representatives appointed under sections 2 and 3 above.

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V. Officers.—The Council shall appoint a President, two Vice-Presidents, a Treasurer, an Executive Secretary, and may appoint additional Secretaries for whole or part-time service as may be deemed advisable subject to the provision of necessary funds.

The members of the secretarial staff shall ordinarily attend meetings of the Council, the Executive Committee and of all committees appointed by these bodies, and shall have the right to participate in discussions but without the right to vote.

VI. The Executive.—The Council shall appoint at each regular meeting an Executive Committee of twenty-one members, in addition to the Honorary Officers, with the right to fill vacancies in its own membership.

The powers of the Executive Committee shall be as defined in the Bye-Laws.

The Executive shall meet, ordinarily, twice a year.

VII. Meeting.—The Council shall normally meet once in three years, but more frequent meetings may be called if necessary.

VIII. Committees.—The Council or its Executive may from time to time appoint committees to deal with such matters as may be assigned to them.

IX. Finance.—The Council shall not assume financial obligations for current expenditure in any given year beyond the amount ordinarily available for the preceding year except where the funds for such increase in expenditure may have been assured.

X. Amendments.—The Constitution may be amended by the Council at any meeting, provided (1) that notice of the proposed amendments be given in writing to the Secretary through a Provincial Council or by not less than five members of the National Council, not less than two months before the date fixed for the meeting, and submitted by him to all the members not less than one month before the same date; and (2) that no fewer than two-thirds of those present support the amendment.

Bye-laws

1. The regular meeting of the Council shall be held at such place and on such dates as may be determined by the Executive. The Executive may also summon a special meeting of the Council if this step should seem urgently demanded. Notice of the place and date of meetings shall be sent to each member not less than one month beforehand.

2. The annual reports of Provincial Councils shall reach the Secretary not less than one month before the date appointed for the regular meeting, and the officers shall present to members of the Council in such manner as they deem best copies of these reports or summaries, or parts thereof.
3. The conveners of all committees appointed by the Council under Article VIII shall be chosen by the Council from its own membership, but in the case of other members of the committees the choice shall not be thus limited.

4. Vacancies in committees, arising through furlough or other cause shall be filled by the Executive Committee. In the case of vacancies in the Executive Committee, due to absence from India or some other cause, that body shall appoint a substitute to serve during the period of the member's absence or incapacity.

5. The Council shall at each regular meeting elect a President, two Vice-presidents and a Treasurer, who shall hold office till the close of the next regular meeting, provided that no person shall hold the same office for more than two consecutive terms of three years each. In the event of there being no full or part-time Secretary, the Council shall in the same manner elect a Secretary.

6. The Executive shall continue to serve till the close of the regular meeting succeeding that at which it was appointed.

7. The Executive Committee shall act for and on behalf of the Council between meetings of the Council. The minutes of the Executive Committee shall be sent to members of the Council as soon as possible. Any five members of the Council may submit a request for reconsideration of any action taken by the Executive Committee, and shall send with it a statement of reasons therefor so as to reach the Executive Secretary not more than thirty days after the despatch of the minutes. The officers of the Council shall determine whether such reconsideration is to be submitted to the whole Council by post for their vote, or to the next meeting of the Executive for final disposal.

8. At meetings of the Council forty, and of the Executive eight, shall constitute a quorum.

9. The presiding officer shall have a deliberative as well as a casting vote.

10. (a) The elections and appointments under section 1, 2 and 3 of article IV shall be made at such times as the electing or appointing body may determine. The period of membership of every such member shall cover two successive regular meetings of the Council, except that in order to provide for rotation of membership, a body which elects or appoints more than one member may provide that initially the term of membership of one or more members shall cover only one meeting of the Council.

A term of membership under these sections shall begin before the opening of one regular meeting of the Council, and end before the opening of the second subsequent regular meeting of the Council, or the first in the special case provided for above.

(b) Persons co-opted under section 4 of Article IV shall hold membership from the close of the meeting of the Council at which they are co-opted (or, in the case of those co-opted by the Executive Committee from the date of their co-option) till the close of the
Council; provided that co-options may also be made at a meeting of the Council for the period of that meeting only.

11. Vacancies in the membership of the Council arising from resignation, death or any other cause shall be filled by the electing or appointing body; and in the case of co-opted members, by the Executive Committee. The period of such substitute membership shall be the unexpired portion of the term of membership of the member whose place has thus been filled.

Any elected or appointed member who leaves India for a period which will cover a regular meeting of the Council shall be held to have vacated his membership from the date of his leaving India.

12. The Council shall make rules for the formation of new Provincial Christian Councils and for their admission to the membership of the National Christian Council. A new Council shall make formal application for recognition to the N.C.C. which, if satisfied that all reasonable requirements have been met, will fix the annual contribution, the number and character of representation, and grant official recognition, to the new Council as a constituent member of the N.C.C.

13. The bye-laws may be amended by the Council at its regular meeting, provided that notice of the proposed amendment be given to the Secretary not less than two months before the date fixed for the meeting, and submitted by him to all the members not less than one month before the same date; the acceptance or rejection of the proposed amendment shall be decided by simple majority.

Schedule A: Provincial Councils

1. ‘The following Provincial Councils shall be entitled to three representatives each of whom at least two shall be nationals, and shall pay at least Rs. 200 each annually to the General Funds of the National Christian Council.’

<table>
<thead>
<tr>
<th>Province</th>
<th>No. of representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhra</td>
<td>3</td>
</tr>
<tr>
<td>Assam</td>
<td>3</td>
</tr>
<tr>
<td>Bengal</td>
<td>3</td>
</tr>
<tr>
<td>Bihar</td>
<td>3</td>
</tr>
<tr>
<td>Bombay</td>
<td>3</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>3</td>
</tr>
<tr>
<td>Madras</td>
<td>3</td>
</tr>
<tr>
<td>Mid-India</td>
<td>3</td>
</tr>
<tr>
<td>North-West India</td>
<td>3</td>
</tr>
<tr>
<td>United Provinces</td>
<td>3</td>
</tr>
</tbody>
</table>

2. The following Provincial Councils shall be entitled to two representatives each of whom at least one shall be a national, and shall pay at least Rs. 100 each annually to the General Funds of the National Christian Council.

<table>
<thead>
<tr>
<th>Province</th>
<th>No. of representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnataka</td>
<td>2</td>
</tr>
<tr>
<td>Kerala</td>
<td>2</td>
</tr>
</tbody>
</table>
Santal  
Utka  

2  
2  

38

Schedule B: Churches

'Organised Church Bodies and Federations of such Bodies which . . . are included in Schedule B appended to this constitution, shall be entitled to direct representation on the Council as detailed in that Schedule upon the payment to the General Funds of the Council of Rs. 50 annually for each representative.'

<table>
<thead>
<tr>
<th>Church</th>
<th>No. of Representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Union of India, Burma and Ceylon</td>
<td>1</td>
</tr>
<tr>
<td>Church of India, Burma and Ceylon</td>
<td>2</td>
</tr>
<tr>
<td>Church of South India</td>
<td>3</td>
</tr>
<tr>
<td>Church of Brethren</td>
<td>1</td>
</tr>
<tr>
<td>Federation of Evangelical Lutheran Churches</td>
<td>3</td>
</tr>
<tr>
<td>Mar Thoma Syrian Church</td>
<td>2</td>
</tr>
<tr>
<td>Methodist Church (British connection)</td>
<td>1</td>
</tr>
<tr>
<td>Methodist Church in Southern Asia</td>
<td>2</td>
</tr>
<tr>
<td>United Church in Northern India</td>
<td>2</td>
</tr>
<tr>
<td>United Presbyterian Church</td>
<td>2</td>
</tr>
</tbody>
</table>

Schedule C: Missions

'Missions etc. . . which contribute not less than Rs. 500 annually to the General Funds of the Council, and are included in Schedule C appended to this constitution shall be entitled to direct representation on the Council to the extent of one member each. However, Missions etc. . . that do not have separate organisations for women's work and contribute not less than Rs. 1,000 annually to the General Funds of the Council and are included in Schedule C appended to this Constitution shall be entitled . . to two members each.'

<table>
<thead>
<tr>
<th>Mission</th>
<th>No. of Representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Arcot Mission</td>
<td>1</td>
</tr>
<tr>
<td>American Baptist Foreign Missionary Society</td>
<td>1</td>
</tr>
<tr>
<td>American Board of Commissioners for Foreign Missions</td>
<td>1</td>
</tr>
<tr>
<td>American Evangelical Mission</td>
<td>1</td>
</tr>
<tr>
<td>American Presbyterian Mission</td>
<td>2</td>
</tr>
<tr>
<td>American United Presbyterian Mission</td>
<td>1</td>
</tr>
<tr>
<td>Disciples Mission</td>
<td>1</td>
</tr>
<tr>
<td>Methodist Board of Missions, U.S.A.</td>
<td>1</td>
</tr>
<tr>
<td>Missouri Evangelical Lutheran Mission</td>
<td>1</td>
</tr>
<tr>
<td>United Lutheran Church Mission</td>
<td>1</td>
</tr>
</tbody>
</table>

1 If an organised Church Body or Federation of such bodies has more than one representative, it is recommended that at least one shall be a layman or a laywoman.
<table>
<thead>
<tr>
<th>Missionary Society</th>
<th>No. of Representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Canadian</strong></td>
<td></td>
</tr>
<tr>
<td>Church of England in Canada Mission</td>
<td>...</td>
</tr>
<tr>
<td>United Church of Canada Mission</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; (Women)</td>
<td>...</td>
</tr>
<tr>
<td><strong>British</strong></td>
<td></td>
</tr>
<tr>
<td>Baptist Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td>Central Asian Mission</td>
<td>...</td>
</tr>
<tr>
<td>Church of England Zenana Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td>Church Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td>Church of Scotland Mission</td>
<td>...</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; (Women)</td>
<td>...</td>
</tr>
<tr>
<td>London Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td>Methodist Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td>World Dominion</td>
<td>...</td>
</tr>
<tr>
<td>Zenana Bible and Medical Mission</td>
<td>...</td>
</tr>
<tr>
<td><strong>Continental</strong></td>
<td></td>
</tr>
<tr>
<td>Church of Sweden Mission</td>
<td>...</td>
</tr>
<tr>
<td>Danish Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td>Evangelical National Missionary Society of Stockholm</td>
<td>...</td>
</tr>
<tr>
<td><strong>India</strong></td>
<td></td>
</tr>
<tr>
<td>National Missionary Society</td>
<td>...</td>
</tr>
<tr>
<td><strong>New Zealand</strong></td>
<td></td>
</tr>
<tr>
<td>Presbyterian Church Mission</td>
<td>...</td>
</tr>
</tbody>
</table>

**Total**

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APPENDIX VI

Rules of Procedure for Organizing New Christian Councils

1. The proposal to organize a new Christian Council within a clearly defined area shall in the first instance be considered by (a) the existing Christian Council and (b) the churches and missions whose co-operation is desired, and receive their consent.

2. The N.C.C. shall be informed at the outset of the proposal.

3. The constitution of the proposed Council shall be in keeping with the constitutions of existing Councils and submitted to the Executive of the National Christian Council for approval.

4. The new Council shall be expected to make an annual contribution of Rs. 200 to the National Christian Council, which will entitle it to three representatives on that body. The N.C.C. shall decide whether or not there should be any exception to this rule.

5. The new Council shall make a formal application for recognition to the National Christian Council which, if satisfied that all reasonable requirements have been met, will fix the annual contribution, the measure and character of representation, and grant official recognition to the new organization as a constituent member of the National Christian Council.