

<u>Scenes or titles</u>	<u>Commentary</u>
1. Main title <u>A CHURCH IS BORN</u> Presented by the INDIA COMMITTEE Foreign Missions Conference of North America	(pause) In the southern part of the great sub-continent of India there has come to pass an event which, in the words of Dr. Henry Sloane Coffin, constitute - -
2. title <u>The greatest miracle since Pentecost</u>	- - the greatest miracle since Pentecost.
3. scene interior of Medak cathedral	For here, after twenty-nine years of heart-searching and prayer, has been born the Church of South India.
4. scene same, bishop praying	Into this one Body of Christ have gathered all the diverse races, religions, languages and castes of South India.
5. scene women standing at door	Tamils and Telugus, - -
6. scene clergyman	Hindus and Moslems, - -
7. scene woman	upper caste, - -
8. scene woman and child	lower caste and outcastes:
9. scene man and child	city dwellers and villagers:
10. scene woman and nurse at crib	converts of missionaries from many lands,-from England, Scotland and Australia, from the United States and Canada,
11. scene group at service	of many denominations,- Anglican, Congregational, Wesleyan, Presbyterian and Reformed Churches.
12. scene group on steps	In this new church all these South Indians now unite in one vital fellowship. To understand the full significance of this event we go back to the beginnings of Christianity in India.
13. title <u>Christianity comes to India</u>	(no comment)

14. scene
map of South India
- This is the South India of our story. Though it bristles with many strange and historic names, we have confined ourselves to but three - Travancore, where the earliest Christian churches are located; Madras, the first and principal British stronghold in our area; and Tranquebar, where Protestant missions in India were first established.
-
15. scene
palm shore
Travancore
- It was along the palm fringed shore of Travancore, on the extreme southwest coast, - -
-
16. scene
cross at Travancore
- - that Christianity first came to India. The exact year is uncertain, - -
-
17. scene
tablet on cave
- - but this tablet bears witness to the tradition, firmly believed by many Indians, that in the cave to which it is attached, "lay hid Thomas, one of the twelve, the great Apostle of India, the very one who put his fingers into the wounds of his Lord and God." History does not support this legend, but there is good reason to believe that early in the fourth century, some two hundred years before Augustine brought the Gospel to Britain, Christianity had become established in India.
-
18. scene
gateway to church
- Behind this gateway is a Syrian church, a direct descendant of that early Christianity. Here priests and people still follow the old Nestorian rites, and among these believers may be found many who, - -
-
19. scene
Bishop Abraham
- - like this Bishop Abraham, exemplify in their lives and characters true Christian virtue. After Travancore it was more than a thousand years before Christianity again reached India.
-
20. scene
ships at Malabar
Vasco da Gama 1496
- It then arrived in the ships of Vasco da Gama who, sailing around the Cape of Good Hope, found a new route to India and its rich trade.
-

21. scene
East India House
British East India
House 1618 Chaplains of the British East India Company, a hundred years later, established the first Protestant churches in India.
-
22. scene
station at Canton The typical British station was a port of call, with wharves, a warehouse, a government building, a fort and, later, a church to minister to the Europeans stationed there.
-
23. scene
Fort St. George,
Madras, 1640 Among the earliest of these settlements was Madras where this fort was built over three centuries ago.
-
24. scene
church, St. Mary's,
Madras, 1680 Close by the fort was St. Mary's, the first of all Protestant churches to be established in India. The present building, two and a half centuries old, - -
-
25. scene
interior same - - with its simple beauty and its quiet dignity, has an especial interest for Americans because, among its furnishings - -
-
26. scene
plate - - is this plate, the gift of Elihu Yale, the benefactor of our Yale University, who was British Governor at Madras in 1687. These first churches, however, were not a missionary enterprise, -- they were for Europeans, not Indians.
-
27. title
The first Protestant
missionaries (pause)
Among the early Europeans in India were the Danes, - -
-
28. scene
Danish Fort at
Tranquebar - - whose stations included this one on the southeast coast. The British Company, for reasons of trade, opposed all missionary endeavors. Not so the Danes who sent to this outpost at Tranquehar, in 1706, - -
-
29. scene
Ziegenbalg, 1706 - - Bartholomeus Ziegenbalg to be the first Protestant missionary to India.

30. scene
ext. church
New Jerusalem Church,
1718
- His first church at Tranquebar was soon followed by this second structure. Ziegenbalg's work aroused tremendous enthusiasm in Denmark, in Germany and in England where the Society for the Promotion of Christian Knowledge undertook financial aid for the mission.
-
31. scene
portrait
Schwartz of Tanjore,
1750
- Among his successors was Christian Schwartz, one of the great missionaries of all time, who arrived at Tranquebar in 1750.
-
32. scene
memorial
- His memorial, erected at Tanjore by an Indian ruler, evidences the love in which the Indians held him. With the spread of English influence in India, the Anglican Church accepted his labors as its own. His life became the inspiration for Wesley, for Carey and for other pioneer missionaries of the nineteenth century.
-
33. scene
group at table
Early Wesleyan
Evangelists
- Under his influence there came to Madras, in 1817, James Lynch, the Wesleyan, to begin a work famous for its lay evangelism- -
-
34. scene
evangelists in
village
- - which in succeeding years was to penetrate even into the smallest villages of Mysore.
-
35. scene
ext. church
Old Scotch Kirk
Madras
- James Wilson from the United Free Church of Scotland, representing the Presbyterians of Scotland and England, followed in 1829.
-
36. scene
portrait
The Scudder family
- Dr. John Scudder, whose widow and sons are shown in this old photograph, was America's first medical missionary. He sailed under Congregational auspices for India, but, being banned by his non-British birth, he landed in Ceylon in 1819 where he served until this ban was lifted in 1836. Later when his own Reformed Church established its missionary society, he transferred to it. Generations of

Scudders, loved and revered by Christian Indians and non-Christian Indians alike, have carried on the Scudder tradition in India to this day.

37. scene
church yard Madura
A Congregational
church yard
- This cemetery at Madura is mute evidence of the price paid to establish Christianity in South India. The missionary's life among the Marathi averaged five years three months. Often reinforcements could not arrive fast enough to fill the places of those who fell. For the first twenty years the number of missionaries who lost their lives exceeded the number of new members won. From the labors of such as these there developed in South India an interpretation of Christianity which, no matter what its occidental source, had a common and distinctive Indian character of its own.
-
38. title
The character of
Protestant Christian-
ity in South India
- (pause)
- One can sense this distinctive character here in South India by a hasty survey of some of its Congregational, Presbyterian and Reformed church activities.
-
39. scene
Ashram, Kodaikanal
- American Protestantism has no counterpart for this Ashram or place of communal and religious retreat, at Kodaikanal.
-
40. scene
shrine
- At Kodaikanal, too, there is an outdoor shrine, — a place for public as well as private devotion.
-
41. scene
Ashram, Vellore
- This place of prayer in the Ashram at Vellore finds a symbolism in the skin upon the floor, in the writings on the wall, and in the designs on both side panels.
-
42. scene
Indian at devotions
- Thus the Indian in his private devotions - -
-
43. scene
service
- - as well as in his services of public prayer, stresses the introspective nature of his Christianity. But even more is the Indian church distinguished for its evangelism
-

44. scene
Indian evangelist
- Itinerant evangelists, with the simple faith and the un-
faltering courage of the apostles of old, travel from
village to village - -
-
45. scene
village gathering
- - addressing gatherings assembled informally in the
village square or before some humble dwelling, - -
-
46. scene
c. u. children
- - not neglecting the children, for of such is the
Kingdom of God. Having developed this common character
for his Christianity, was it strange that the Indian,
along with his other strivings for national expression,
should seek a church of his own, -- a united church for
all the peoples of South India?
-
47. title
Steps Toward Church
Union
- (no comment)
-
48. scene
map of church areas
- The areas originally served by the denominations which
now compose the new Church of South India are indicated
on this map. Some territories overlapped although co-
operation among the various groups reduced duplications.
An early step toward union was the merger, in 1902, of
Presbyterian, Reformed and soon after, Congregational
churches, to form a South India United Church.
-
49. scene
group of ministers
- Officiating here as ministers of this United Church are
representatives of three denominations, sent to India
from three continents.
-
50. scene
ext. church
Ranipet
- A church at Ranipet, built by the Anglicans, was turned
over to this union as part of a program of mutual co-
operation. Church buildings could be parcelled out among
the various denominations, but not so the worshippers
within them.
-

51. scene
int. same
- When an Indian Christian moved into a district served by some other denomination, he must change his fellowship or be without a church home. For the relatively few South Indian Christians in the midst of a vast non-Christian community, such isolation was intolerable. Hence the agitation for church union became increasingly insistent.
-
52. scene
beach at Tranquebar
Tranquebar, 1919
- Significantly enough, it was at Tranquebar where the first Protestant missionaries had landed that the steps were taken which finally brought about church union. Here, in 1919, at a retreat, 33 church leaders, -- 2 Europeans and 31 Indians, -- issued the now famous "Appeal".
-
53. scene
portrait
Bishop Azariah
- Bishop Azariah, first Indian ever to be consecrated a bishop by the Anglican Church, acted as spokesman for the group and became a leading figure in the movement.
-
54. scene
Rev. Peter and
Rev. Popley
- Many of the original members of the Tranquebar Conference have passed to their reward, but gathered here at Madras to witness the birth of the Church of South India are two of the survivors, -- Rev. Meshack Peter and Dr. Popley.
-
55. scene
conference at
Tambaram
- For 28 years following the Tranquebar appeal there were conferences, debates, delays for instructions from England or America, and, above all, patience and prayer.
-
56. scene
ext. group
General Assembly
Tambaram, 1947
- The General Assembly of the United Church gathered at Tambaram in 1947. By that date the Anglicans and the Wesleyans had accepted a final basis for union. This assembly took final action. In a spirit of humility and prayer its vote was cast and union was accepted.

57. scene
int. same
- After observing the Lord's Supper the Assembly adjourned without a date to reconvene, for the last of all acts preliminary to union had now been completed.
-
58. title
Inaugurating the
Church of South India
- (no comment)
-
59. scene
chart of all branches
- These are the trunks and branches of the family tree of the Church of South India. "A" indicates the Anglican branch; "W" the Wesleyan branch; and "U" those other Protestant churches which formed the earlier United Church.
-
60. scene
c.u. Anglican and
Wesleyan branches
- The Anglican branch, as we have already seen, began with the first chaplains of the British East India Company and grew sturdier as Danish and various English contributions were added. The Wesleyan branch began with the missionary renaissance of the early 19th century.
-
61. scene
c.u. United Church
branch
- The United Church branch was originally formed by Scotch and English Presbyterians and the Reformed Church in America to which were later added English and American Congregationalists, Australian Presbyterians, and the Basel Mission of the Swiss and Germans.
-
62. scene
l.s. entire chart
- These three branches unite in one great trunk to form the Church of South India, a spreading, living tree whose leaves are for the healing of the nations. While neither the Syrian Christians nor some Protestant groups are yet included, its members already number over a million and a half. It is the merger of these diverse forms of Christianity, whose origins lie so far apart in geography and history, that Dr. Coffin characterizes as the greatest miracle since Pentecost.
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63. scene
St. George's Cathedral,
September 27, 1947
- The solemn services inaugurating the new Church of South India were held in St. George's Cathedral, Madras, on September 27th, 1947. Three thousand worshippers gathered to witness the event. All who could crowded into the cathedral building; the overflow was accumulated in a temporary structure on the grounds.
-
64. scene
Bishop Mondol and
Dean Pitt
- Distinguished guests from many Christian bodies and from many lands were present. Among them were Dean Malcolm Pitt of the Kennedy School of Missions at Hartford and Bishop Mondol of the Methodist Church of India.
-
65. scene
Anglican bishops
- Also gathered to participate were those bishops of the Anglican church whose dioceses were to be incorporated into the new church.
-
66. scene
processional
- To the strains of the processional, the officiating clergy filed past the pandal or temporary building into the cathedral. Inside the crowd, representing many groups hesitatingly at first, and then in increasing volume, raised the grand old hymns of the church.
-
67. scene
Bishop Elliot
at altar
- Representatives of each of the three uniting bodies, one after another, stepped forward, and each read the resolution of his churches accepting union. Then he placed upon the communion table a copy of the Constitution of the Church of South India and of the Basis of Union, signed and accepted by each bishop, presbyter, minister and deacon of his church. Bishop Elliot acts for the Anglican Churches.
-
68. scene
Dr. Kell at altar
- Dr. Kell, of the Provincial Synod, represents the Wesleyan Methodists while Dr. Jacobs performs a like service for the communions represented in the United Church.
-

69. scene
Bishop before altar

As the last assent is given, the presiding Bishop takes his place before the altar and, the congregation standing, solemnly declares --

"Dearly beloved brethren, in obedience to the Lord Jesus Christ, the Head of the Church, who, on the night of His Passion prayed that His disciples might be one;

"and by the authority of the governing bodies of the uniting churches whose resolutions have been read in your hearing and laid in prayer before Almighty God;

"I do hereby declare that these three churches are become one Church of South India and that those Bishops, Presbyters, Deacons and probationers who have assented to the Basis of Union and accepted the Constitution of the Church of South India, and whose names are laid upon this Holy Table, are Bishops, Presbyters and Deacons of this Church."

70. scene
organ pipes

As his words cease the notes of the organ fill the vaults of the Cathedral and choir and congregation unite in that ancient Te Deum of faith and of thanksgiving,--
"We praise Thee, O God; we acknowledge Thee to be the Lord."

71. scene
commissioning Bishops

The Bishops of the Anglican Church now present themselves and, kneeling before the altar, are commissioned Bishops of the Church of South India by Dr. C. R. Wierenga, of the former United Church, and the Rev. Paul Ramaseshan, former Wesleyan.

The morning closes with the first communion service under the new church. Here Bishops in white robes and saffron stoles, presbyters in simple white gowns, laymen in varying apparel, women in many-colored saris,-- Europeans, Indians, Americans, -- all commune together at a common table.

72. scene
Bishops-elect

Nine new Bishops had been elected from the Wesleyan Methodist and United Churches to join with the Anglican Bishops in guiding the destinies of the new church.

73. scene
precessional
-
- In the afternoon a processional again forms for the consecration of these Bishops-elect.
-
74. scene
Hooper preaching
-
- After a special sermon by Dr. J. S. Hooper, Secretary of the Joint Committee on Church Union, each Bishop-elect, vouched by two representatives of his church, is presented for examination.
-
75. scene
l.s. consecration
-
- Kneeling before the altar where they have stood for examination, the consecration of these Bishops-elect now takes place.
-
76. scene
c.u. the same
-
- Nine clergymen,--three Bishops of the Anglican Church, three presbyters of the Wesleyan (Methodist) Church and three presbyters of the United Church,-- jointly lay hands in consecration and prayer upon each candidate. The consecration of these additional bishops is the final act required to give form and being to the Church of South India. As the last candidate is consecrated --
-
77. scene
bells ringing
-
- the bells ring out. Not only in St. George's at Madras, but far and wide across the whole of South India--
-
78. scene
l.s. congregation
at Medak
-
- reaching northward to Medak, where congregations meet in praise and prayer, --
-
79. scene
bells in tower
-
- and to the towers of Dornakal --
-
80. scene
ext. Dornakal
-
- so long the seat of Bishop Azariah. And on their tones the bells bear tidings of this new Christian unity --
-
81. scene
int. Dornakal
-
- to church and chapel --
-
82. scene
family at worship
-
- and to the humblest Christian home in all South India.
-
83. scene
interior chapel
"That they all may be
one"
-
- (no comment)
-
- THE END
-