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ORIGINAL ARTICLES.

SPIRITUAL LIFE IN OUR VILLAGE CONGREGATIONS.*

BY THE REV. W. HOWARD CAMPBELL, B.D.



WHEN we attempt to form an estimate of the progress of the gospel in any particular country or district, it is necessary to take account of two elements—extent and intent. We must inquire in the first place how many people have been brought under Christian influences, and led to profess themselves followers of Christ, and in the second place how far such people have been really influenced by the gospel, and in what degree their lives have been changed by the faith which they profess. It is a mistake to overlook either of these elements. Some, in a fine contempt for statistics, make light of numbers, and speak as if any great increase in a Christian community ought to be regarded with suspicion rather than with approval. They forget, I think, at times that our object is not the making a few converts here and a few there, but the Christianization of the whole population of the country in which we live and work. It is

* This paper was read at the Bangalore Missionary Conference in June last.

a great mistake to think that by labelling the masses who profess Christianity "Nominal Christians" we prove their change of position an insignificant and unimportant matter. Whatever may be the motives influencing their decision, there can be no question as to the significance of a movement towards Christianity on the part of large masses of the population.

If it is a mistake to overlook the extent, it is as great, or perhaps even a greater, mistake to overlook the quality of our work. To receive a large number of poor ignorant people as adherents, and then leave them to themselves untaught and unguided, can hardly fail to bring dishonour on the cause of Christ, and hinder, for the time at least, the progress of His Kingdom. It is not, however,—and I should like to emphasize this,—the reception of large masses of people that constitutes a danger, but their neglect after they have been received. If we can get even the lowest and most ignorant to lay aside their former prejudices and take up the position of disciples, that is of learners, we may be sure that sooner or later the power of the gospel will reach their lives, and make them not merely in name but in reality followers of Christ. We have no right to expect any very marked spiritual results in the first stages of a movement towards Christianity. History tells us that in almost every country in Christendom the inhabitants were in the first place converted to Christianity rather than to Christ. It shows too that the ultimate spiritual results have been quite as good in cases where people have come over *en masse* as where the church has been formed by a slow and gradual ingathering of individuals. Indeed, so far as Europe is concerned, there can be no doubt that the final results have been much more real and lasting in those northern countries where at the first the majority of the people embraced Christianity simply because their chief or king so willed it, than in southern and eastern lands where adhesion to Christianity was very much more a matter of individual conviction.

In India the most significant feature of mission work at the present day is the mass movement among the lower classes. Throughout the whole empire there are signs of an awakening to higher hopes amongst those who have been for centuries sunk in an ignorance and degradation that seemed utterly hopeless. It is not easy to analyse the motives which underlie their aspirations after a higher and freer life, but it is impossible, after any experience of the movement, to doubt that it is the Spirit of God that is at work among these poor despised folk, creating within them a profound dissatisfaction with their present

condition, inspiring them with hopes of better things, and leading them to the conclusion that it is only through the religion of Christ that their hopes can be realised, their condition bettered. We have no reason to despair of spiritual results because we find too many of those who embrace Christianity influenced to a great extent by material motives. Matheson, in speaking of the teaching of our Lord Himself, says, "The multitude heard Him gladly because He manifested a sympathy with their human struggles, and offered Himself as a ministrant to their daily wants and toils. They came for the sake of the loaves, but they came, and their coming was itself the first step to the goal. They were, as regarded the person of the Master, as yet only utilitarians; they sought Him for what He could give. But in doing so they were already in the presence of a power they did not seek, a power which sooner or later must make its influence felt and known." The poor ignorant folk, who come to us offering to give up their idols and become the servants of Christ, know little or nothing of Christian truth, but they feel the misery of their present lot, they are conscious of their ignorance and helplessness, and they believe, though it may be in a very vague unintelligent way, that Christianity is the one true religion, and that unless they become Christians there is no hope for them in this world or in the next. Since Paul tells us that "No man can say that Jesus is Lord but by the Holy Ghost," and our Lord Himself says, "No man can come to Me except the Father who hath sent Me draw him," must we not recognise even in the first faltering steps taken by these poor people the guidance of the Divine Spirit? Weak, ignorant, vicious as many, perhaps most, of them are, when they give up their idols and become Christian adherents, they have, however blindly, come to Christ. They have entered His school, and, however ignorant they may be, in time they must feel His presence and learn the lessons which He is so ready to teach.

When such people come over, as they usually do, in the mass, it is not wise to admit them at once to all the privileges of the Christian Church. In our mission, and I think it is the case in almost every mission, adherents are not baptised until they have received sufficient instruction to enable them to grasp the main essentials of Christian truth, and understand to a certain extent at least what is required of the disciples of Christ. They need from the first careful oversight, accompanied by thorough and systematic instruction. As soon as they are formed into a congregation they must be placed under the care of a resident teacher who opens a school for the children and acts as pastor

to the community. It is the duty of the teacher to prepare the people for baptism; to teach them to join in Christian worship, and to have general oversight of their conduct. As a rule three or four of the chief men are chosen as elders, and they, with the teacher, are considered responsible for the good behaviour and general well-being of the congregation. As progress is made in the knowledge of Christian truth, those who seem fit for baptism are baptised and in time received as communicants.

This movement among the lower classes is extending most rapidly in the Telugu country. In our Cuddapah Mission District we had at the close of last year 150 village congregations, with a total Christian community of 13,600. Since the beginning of the year we have organised some seven or eight new congregations, and scarcely a month passes in which we do not receive deputations from one or two villages asking us to take them in hand and provide them with teachers. There is no question as to the number who might be gathered into the Christian community; the only question is as to the result of such ingathering. What is the state of the Christian congregations, and to what extent do they show signs of genuine spiritual life? These questions can only be answered from experience, and, I would add, from a fairly long experience of congregational work. One's opinions are apt to undergo very considerable change as one becomes more intimately acquainted with the lives of our Christian adherents. At first,—I am giving my own experience,—one's attention is absorbed by the outward and apparent results. The crowded chapels and the interest, one might say the enthusiasm, displayed on the occasion of a visit from the missionary make everything appear in a most rosy light. A little later, as one goes in and out among the people, and finds how sadly the grosser forms of sin prevail among them, one is apt to take a very different view of the situation. To go from village to village, to find in one place one or two cases of gross immorality, in another more than a suspicion of theft, in a third a serious quarrel in which almost every one seems involved, to be brought face to face with foul abuse and unblushing falsehood and a mass of jealousy and envy and spite among people who call themselves Christians, this is apt to rob the picture of its brightness, and bring even the most sanguine and enthusiastic to a condition of mind very near akin to despair. A wider outlook and a deeper insight prove this view to be as faulty and one-sided as that which confined itself to the mere surface of life. When we realise the slowness of the Divine working and remember how, after centuries of Christian training

and discipline, we are still so far from living the true Christ-life, we can rise above our disappointment and rejoice in the extent to which God has delivered His poor degraded children from the bondage of old evil habits and brought them into contact and communion with Himself.

I do not believe in overlooking the evils which exist in our village congregations, evils such as Paul had to denounce in his letters to the churches of his day, but I am convinced that it is a far greater error to overlook the good, to fail to trace beneath the stains and blots the handwriting of our Divine Master. It is better to take too bright rather than too dark a view of those amongst whom we live and work. Goethe is not far wrong when he says that it is only when we consider men and treat men as better than they actually are that we can influence them for good.

Taken as a whole our village Christian community has been very greatly affected, not only materially but spiritually, by its acceptance of Christianity. The initial step involved in a profession of Christianity may seem trivial to some, but it really means an entire revolution in the communal life. To give up their idols, to destroy their little temple, to abandon the old heathen ceremonies which are almost a second nature, needs an amount of resolution which it is hard to overestimate. To give up all these things and to begin to worship One who is unseen, this is a vast step in spiritual development. The people gradually rise to the conception of truly spiritual worship. In most of the congregations that I am acquainted with a large proportion of the people know a number of our Christian hymns and join heartily in singing them. They use the Lord's prayer and join with their teacher in repeating the creed and the general confession of sins. They listen with interest and seem to feel the power of a direct simple address, if it be given in their own language. I do not mean in their own vernacular, for of course no one would dream of addressing them in anything else, but in language which moves along their lines of thought rather than ours. This is not all; they have learnt (I speak of the mass of the people) to realise something of the presence of God, and to understand that He requires of them righteousness of life. Under the influence of these new ideals, a great, though a gradual, change does come over their lives, a change which is recognised and noted by their neighbours. Some years ago when I was preaching in Uppalapád, a village near Jammalamadugu, where we have had a Christian congregation for many years, an intelligent ryot, who was a most bitter opponent of Christianity, came forward to argue with me. When he questioned if Christianity

exercised any real influence upon its adherents, I began to mention to him several men of his own caste, kapus or reddis, whose lives seemed to give evidence of the power of the new faith. He stopped me, and said, " You don't need to go so far as that. We've seen what Christianity has done for the Mālas of our own village. Before they became Christians they were always drinking and quarrelling; they used to poison our cattle and steal our grain; now they have given up all these evil ways, and the only desire they have is to get their children educated so that they may be fit to go out as teachers." Such testimony coming from the lips of an avowed opponent is very strong evidence as to the extent to which Christianity has affected the lives of the poor Pariah people of whom our village congregations are chiefly composed. Sins which were formerly almost universal have now become exceptional, and what was once regarded as natural and unavoidable has come to be considered a grave offence which ought to be seriously dealt with. Infant marriage, for example, which was once the rule, is now exceedingly rare; cattle stealing, which formerly prevailed in most villages, has almost entirely disappeared; concubinage, which used to be extremely common, is decreasing year by year. Something of a public conscience is growing up among the people, and they are giving increasing evidence of a desire to live cleaner and better lives. Such a change can only take place through the influence of our Lord Jesus Christ. When we find people becoming purer and more honest in their lives, we may be sure that He is at work amongst them, even though they may be scarcely conscious of His presence.

Conscious union with Christ, which is the ideal of the Christian life, is not so common as one could wish. I am doubtful indeed if we have a right to expect to find it common among a people who are still in the very first stages of Christian experience. In infancy there is not much conscious fellowship between the child and its parents, although the young life is being formed and moulded by their influence quite as much at that as at any other stage. Most of our village people are still in their infancy, knowing little of their Father and very ignorant of His will, but they are being led, gradually led, to a higher knowledge and a fuller realisation of the Divine presence. Some have felt the power of Christ in their lives, and experienced the blessedness which comes from a living conscious union with Him. When one speaks to them of Christ, one cannot fail to recognise this. They may not express themselves very clearly, they may not be able to express themselves at all in any definite terms, but they respond to what one says, and show by look and tone that they have experienced the

great change which comes through the presence of Christ in the soul. If ever I have had doubts as to the existence of genuine spiritual life in our village congregations, my doubts have always vanished when I have joined with a number of our poor people in the fellowship of the Lord's Supper. No one, who has seen their dark dull faces light up at the thought of the wondrous love of our Lord, and their eyes moisten and their lips quiver as memory took them back to the scenes of His suffering and death, could doubt that they had really given their hearts to Christ and entered into living union with Him. In not a few missions the table of our Lord is surrounded by so many restrictions, that the members of our congregations have come to regard the Lord's Supper as a reward of spiritual attainment rather than as a means of grace, an aid in the struggle after a purer and better life. This is a great mistake. I do not believe in any mechanical theory of sacramental grace, but I know that our poor Christian people realise the presence of our Master in a very special way when they join in the Lord's Supper, and I have no doubt that they and we receive at such times a blessing which we rarely obtain under any other circumstances.

The one great essential is to make our people feel the living presence of our Lord Jesus Christ. It is this, and this alone, that can create and foster a genuine spiritual life. We are apt to forget this at times, and to attach undue importance to things which ought to occupy a subordinate place. Organisation is important, and any mission which neglects it, and allows its work to go on in a slack haphazard fashion, is sure to get into difficulties, however great may be the zeal and enthusiasm of its supporters; social work is important, is more than important, is essential, when we have to deal with people depressed and degraded by centuries of neglect and oppression; education is important, vitally important, if we wish to lift our people out of the old ruts and free them from the foolish and superstitious notions to which they have been so long in bondage; but neither organisation, nor education, nor schemes for the amelioration of the social condition of our people can raise them into a position in which they can realise their true privilege as children of God. Only the gospel can do this. It is not by increase of knowledge, not by improvement of outward circumstances, but by reaching a man's heart that his life is transformed and he rises into union and fellowship with God. "Speak to his heart," says Emerson, "and a man becomes suddenly virtuous." I believe that the gospel is reaching the hearts of the people of our village congregations, and that consequently they are rising into a higher and more spiritual life. The

means at our disposal are no doubt inadequate, the channels through which the gospel reaches the people sadly faulty, but in spite of all faults and deficiencies the people are being reached and influenced by the power of Christ. He is dealing with them, dealing with them in the mass, dealing with them as individuals, destroying old superstitions, uprooting tendencies which seemed ineradicable, imparting new thoughts, arousing new aspirations, giving a strength and patience, which will in time enable the Christian community to bear such testimony to His power that the whole people of India will be compelled to admit that He is the Lord and Saviour of men.

THE PRESENT ATTITUDE OF EDUCATED HINDUS TOWARDS CHRISTIANITY.*

BY MR. F. J. E. LAKSHMAN RAU.



MAY say at the outset that to deal with this subject fully and exhaustively would be impossible in a short paper such as I have the pleasure of reading before you this evening. I shall only be able therefore to briefly discuss the subject matter of this paper under two heads :—

1. What is the meaning of the term “Educated Hindus,” and to whom is it properly applied in a general sense?

2. The attitude of such people with respect to the Christian faith, as at present seen and noted, as well as the causes of those different attitudes.

1. The term “Educated Hindus” is a very vague one, generally carrying with it the idea of reference to those only who are more or less acquainted with the English language and who have studied, and are still studying, English literature and European philosophy or science. It does *not* include in it by some strange habit of thought the idea of reference to that large class of Brahmans and caste Hindus other than Brahmans, who are educated either in Sanskrit or the vernacular languages of the country, but who know absolutely nothing of English, and whose modes of thought, feeling and expression are entirely indigenous and oriental, and who are in many ways a contrast to their English-speaking fellow-countrymen. For my purpose this evening, I shall divide “Educated Hindus,” broadly speaking, into three classes,

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with a view more definitely to note their respective attitudes in regard to the Christian faith.

Firstly, those, as above suggested, who know nothing of English, but are educated in Sanskrit or the various vernaculars of the country. They form the main body of Hindu orthodoxy.

Secondly, those who have studied English and have become more or less conversant with western literature, philosophy or science, ranging from the newly fledged graduates to the highly cultivated, thoughtful and intellectual gentlemen who are eminent in different spheres of life in the land.

Thirdly, the student population from a high school boy to the senior college student.

These three classes practically form the whole educated Hindu community of India.

2. Now as to the attitude of these classes. The attitude of the first class, or the orthodox body of the educated Hindus, with respect to Christianity is one of indifference, apathy, and in some instances antipathy and hatred. Some of the Brahmans amongst them, highly learned and erudite Sanskrit scholars, with rare exceptions, have scarcely ever had the Gospel of Christ presented to them; and to such Christianity is the unclean religion of the Mlechhas and Yavanāhs, and the beef-eating Chāṇḍāla. They form the innermost citadel of the Brahmanical orthodoxy, and are, at present, absolutely untouched by Christianity, strongly entrenched in their Vedānta philosophy and rigid and rigorous caste ceremonialism. Although the views held by men of this particular learned class, belonging as they do to three distinct and opposing schools of thought, sharply differ from one another in regard to such important truths as God, soul, and man's relation to God, &c., yet in their uncompromising indifference and, in some instances, hostility to Christianity, they are at perfect accord one with another. They being the leaders, the rest of the orthodox community practically follow them; and with less knowledge and justice than they, these people keep up the general cry, "Great is the Vedānta of the Brahmans"; and where they are not indifferent, they become intolerant of not only Christianity but the very *name of Christ*.

The reasons for this attitude are obvious. The first and foremost one is their ignorance of the very essence of spiritual Christianity, and the source from which this knowledge could be obtained, *viz.*, the Bible. For no reasonable man, if he knew the supreme and sublime teaching

of the Gospels and Epistles would charge Christianity with being an "unclean religion." Secondly, the nominal professors of this holy faith, both Europeans and Indians, have, by their actions and lives, helped to the building up of this prejudice. Thirdly, to this particular class, the eating of flesh, drinking liquors, and even smoking cigars are exceedingly offensive, and these three are mistakenly, yet necessarily, associated with being part of the system of Christianity; and hence, in *their* view, a religion whose professed followers do these things, is an "unclean religion."

The attitude of the second class, *viz.*, the large body of English educated Hindus of the higher stamp, is quite different and far more intelligible. This class, as already suggested, form the *crème de la crème* of the educated Hindu community. Men of thought, culture, deep learning and wide information are to be found in this class. Men, who as politicians and statesmen, or as those occupied in various learned professions, or as public servants and private individuals, are powerfully, though indirectly, influenced by Christianity, through the medium of the English language. With few and rare exceptions, men of this class have a respect for the ethical teachings of Christ, and for the name of Christ also. The bare mention of the name of Christ amongst the first-named or orthodox class, as I remarked above, would merely beget revilings; while amongst this class, one rarely hears of disrespectful language in regard to Christ. If there is any tendency to betray an attitude of impatience and intolerance with respect to Christ, it is seen only in those young men who have just left their colleges, but very rarely in those of maturer years, thought and judgment.

But one most important point is to be noted. An active and widely-read member of the Triplicane Literary Society of Madras, a graduate in Arts and Laws, told me in reply to my question if he believed in the crucified and risen Christ, "I believe in Christ crucified but not risen." This gives the clue to the general attitude of this class. They respect Christ because of His surpassingly sublime, yet beautifully simple, moral and ethical teachings. They admire His life of love and goodness to all, tenderness and compassion for the weak and erring, kindness and help to the poor and needy, His unflinching faithfulness to men and absolute devotedness to God. And they reverence Him for His death by crucifixion as a supreme act of self-sacrifice for His love of truth. As a class, so far are they seen to go, and no farther at present. In effect, their attitude with respect to Christ is that of the Theists or the Unitarians of England and America.

To my thinking, there are amongst others two or three main reasons, which have contributed to this attitude of theirs with respect *not* to Christianity, *but to Christ*. I may say, *en passant*, that their attitude to *Christianity* as a religious system to be accepted is one of real hostility, not so much because of the teaching of Christianity *per se* as because of its coming to them as a "foreign and politically mighty religious system through their conquerers," the effect of whose acceptance would be, they aver, the annihilation of their national religion and social order. They say that Hindu society, based and built upon the national religion—Brahmanism—has become crystallized into definite shapes of, to them, beauty and symmetry, and what it needs now is the simple removal of extraneous disfigurements and muddy encumbrances, which can be and is being done, they assert, by reformation from within, and not by acceptance of a new religious system, which, as the national religion of European and American countries, has *not* benefited those nations in a spiritual and moral sense to an extent that its votaries lay claim to. On this and other minor grounds, their attitude to *Christianity* is decidedly hostile; but their attitude to Christ Himself, as the Great Teacher, they insist upon differentiating from the former and demonstrate it by their respect for and reverence to Him.

To come back, then, to the reasons that strike one as contributing to this attitude, that of their accepting the perfect humanity and teachings of Christ, and rejecting His divinity, the sacrificial efficacy of His death, and His resurrection, I would say that the very first cause of this is to be found in the fact that comparatively few of them read the New Testament for themselves and get the knowledge of its contents first-hand. Much of the knowledge of Christianity that they possess, and facts about Christ that they have learnt, have been obtained, so to speak, second-hand, probably either through such authors as Milton, Cowper, Wordsworth, &c., in course of their collegiate studies, or through the subsequent reading of books and magazine-articles bearing on Christian teaching. A few months ago I was struck with the honest confession of a Brahman gentleman of high culture and eminent official position, to whom I had presented a copy of the Bible, that he had been criticising and arguing against Christianity without his *having* really read the New Testament attentively for himself. I was thankful to note that he regretted that position and admitted voluntarily the unfairness of it. But in the majority of cases this is perfectly true. Their views, therefore, in regard to Christ are partial, imperfect, and sometimes distorted. They get hold of the newest books like Mr.

Benjamin Kidd's "Social Evolution," or Balfour's "Foundations of Belief," or any other book that has been written, favourably or otherwise, on Christianity, provided that it has created some stir in the newspapers or magazines. I know of instances where the reading of Marie Corelli's "Barabbas" has been the source of this respect for Christ being created in the hearts of the readers. But somehow to the original source of knowledge about Christ and His spiritual religion, *viz.*, the New Testament, how comparatively few go! Yet it is to the New Testament that they must look for the actual life of Christ, His teachings, the *raison d'être* of His mission on earth, His death, resurrection and His present position of intercessorial high priesthood in the presence of God, and the present realized *effect* of the above on believing men and women, in the impartation of His divine life to them, by the communicating energy of the Holy Spirit, who is given to dwell in their hearts, and affect and mould the lives of the disciples of Christ, so as to transform them to His moral likeness.

The second reason that strikes one as contributing to this attitude is, what appears to me to be, on our part, a *missing of the mark* set by our Lord in dealing with these people. We, servants of Christ, whether European or Indian, in our work amongst this class of people, are sometimes sorely possessed and tempted to tone down the simple rigour of the gospel remedy for human sin and woe in order not to be thought fanatical, unintellectual and unphilosophically minded. Once this position is taken, we are imperceptibly dragged down from the only vantage ground that spiritual Christianity has over all other religions and philosophies, and it then comes to be simply a case of David in Saul's armour going to fight Goliath. To change the figure, when thus an uncertain sound is given by us, not much different from theirs, how can they come to know the "truth as it is in Jesus?"

Sir Monier Monier-Williams, himself one of the staunchest believers in the Lord Jesus Christ, has told us that Hinduism has in it "almost every religious and philosophical idea that the world has ever known." Here is his brief description of Hinduism: "Starting from the Veda, Hinduism has ended in embracing something from all religions, and in presenting phases suited to all minds. It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has its spiritual and material aspect, its esoteric and exoteric, its subjective and its objective, its rational and irrational, its pure and its impure. . . . It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and

another for the philosophical and speculative. Those who rest in ceremonial observances find it all-sufficient; those who deny the efficacy of works and make faith the one requisite, need not wander from its pale; those who are addicted to sensual objects may have their tastes gratified; those who delight in meditating upon the nature of God and man, the relation of matter and spirit, the mystery of separate existence, and the origin of evil, may here indulge their love of speculation." Such being the varied and manifold ramifications of Brahmanism, and it having at one time or other almost every school of philosophy represented in it, even that of Chāravāka,—corresponding to the modern materialistic or naturalistic school,—it is, I humbly submit, both a waste of time and energy as well as the loss of the *aim* of the Gospel to present these people with any message, philosophic or otherwise, that does not touch upon the supreme question of the moral evil or spiritual disease, sin, and the effectual remedy thereof through the Cross of Christ. That Christ died for our sins, is a reality; that He is able to save them to the uttermost that come unto God through Him, is a reality of our personal experience. This, then, is the sole and only need of theirs: to be saved from sin, to be cleansed from all unrighteousness, and to be renewed in their minds by the power of the Holy Spirit, and have the *life of Christ* in them. I often think of a pathetic incident in this connection. About six months after I had come out as a Christian, an American missionary friend, Mr. Jacobs, and I went to see a learned Brahman, learned not only in Sanskrit but in English, Arabic, &c. I was the silent listener, when he and Mr. Jacobs had a long discussion. After much wearisome talking on this and that philosophy, in which the Brahman friend felt quite at home and a master too, Mr. Jacobs quietly fixed his eyes on him and said, "Now Mr. ———, we have had quite an intellectual treat; it is beautiful, and all this is the result of your brilliant intellect. But tell me, if I may ask you, what is the state of your heart? Is there the same brightness in your *heart* as you seem to have in your head?" The sad, solemn reply was, "Ah! that is a different question. If I spoke frankly and honestly, I should say that there was nothing but darkness and chaos in my heart!" And this gentleman is a type. Educated Hindus of the stamp I have described need being brought face to face with the supreme question of *salvation for sin* here and now, through the sin-destroying Saviour, the Lord Jesus Christ, more than with any other question. It is, in fact, the only truth that they do *not* possess and enjoy; the only truth that differentiates Christianity from Brahmanism; and the only truth which

verifies in human experience the words of our Lord, "If the Son shall make you free, ye shall be free indeed." The apostolic mode of *witnessing* for the death and resurrection of Christ, in the spiritual power imparted by the Holy Spirit, setting forth in definite scriptural language the spiritual benefits accruable therefrom, is still the effectual mode by which this class of people is more likely to be really awakened and led to think of Christ and believe in and accept of Him than by any delivery of the less direct message of the Gospel.

A third and minor reason that helps towards *their* non-recognition of the divine beauty and the power of our Lord is, I think, that they see so little of true spiritual Christianity. Comparatively few European officers and officials are Christian, in the scriptural and spiritual sense; and where there may be true piety, it is very often the case of a "light hid under a bushel." With few noble exceptions, all the truly Christian element in the European community of India is to be found only amongst missionaries. And they have their hands fully occupied in various ways. Except, therefore, in the case of those who are specially set apart for the work amongst the educated classes, the high class Hindus hardly have any opportunity of knowing *Christian men of devotion and piety*, simply because their ways lie in different directions, and they do not come into contact with one another, unless as a casual chance. The Indian Christian community is yet poor and insignificant, and deep piety is not common here; and where there are truly godly and pious ones amongst them, there is no opportunity for them,—as in a majority of cases they belong to the poor and untutored of this world, though rich in faith,—to mix with the higher classes of Hindus and show them the beauty and fragrance of a truly Christian life. Hence it is that more than once the idea has occurred to me, and I venture to pass it on to you as a suggestion, though it may not be original, that an effort might be made on the part of European missionaries, as a class of *Christian and educated men* (irrespective of and independent of their own special work), to mix more frequently with this important class of the Hindu community, whenever opportunities occur, not as Englishmen or Americans, but simply as *Christian men and educated gentlemen*, and show to the educated Hindus the sweet and ennobling effect of God's grace in Christ to them, by an attitude of real sympathy, as well as courtesy, by inviting a select few now and then for informal Bible-readings, singing of hymns and prayers, and by making them feel perfectly at home with them, by an absence of reserve and by kindly-free converse, giving them in this way an idea of a happy

Christian home. Thus, much of their prejudice against Christianity might be swept away, and a more intelligent apprehension of Christian piety as a *practical reality in men's daily avocations*, would be a help towards their coming to the Lord Jesus Christ to receive Him as their Saviour and Lord, which is the only ultimate object of the work of Christian missionaries in India.

And lastly, the attitude of the third class, *i.e.*, the student population, in regard to Christian faith, is varied and uncertain. Some there are who are thoughtful and reverential towards Christ, others flippant and scoffing. The attitude of the majority of them seems to be, at present, to receive all the good that Christianity gives and set it down to the credit of Hinduism. This, in turn, becomes what is called Neo-Hinduism. In this they follow the example and precepts of a few of their elders, who like themselves are carried away by Mrs. Besant's and Swami Vivekānanda's sayings and doings. The effect of their influence is due not so much to the intrinsic worth of their teachings as to the feeling of natural satisfaction and pride on the part of young men that their national religion according to these teachers is the repository of so much good and sublime teaching. The present young men are the future force for India either for a blessing or for a curse. They think and they act as their predecessors did not do—a combined result of western education and the spirit of the times; all the more reason, therefore, that we, servants of Christ, should do all that is in our power by earnest prayers and serious efforts to bring them into contact with Christ. All young men who study the English language, even in colleges where the Bible is not taught, become by the very fact of their studying English literature, more or less imperfectly acquainted with the general facts of Christianity; and the word Christ is often upon their lips with different motives in different attitudes of mind, occasionally under holy impulses and convictions, and oftener, perhaps, in the spirit of criticism and jeer. What then? Christ is named one way or the other. May we not in the sympathy and power of the Spirit of Christ take hold of these young men, perhaps one here and one there, and bring them into contact with the Lord Jesus Christ, that He may Himself touch their hearts, save and sanctify them to be His witnesses! What was possible for the saintly Robert Noble, of Masulipatam, is possible now, if only our hearts could throb in Christ-like sympathy to these young men, as did his heart.

A Christian nobleman in the British Isles showed me one day the result of an enquiry from one thousand believers as to the approximate age of their conversion. It showed that by far the largest percentage

of conversions took place between the 15th and 25th year, and then the number gradually but markedly decreased. What is true of the British Isles is very much more true of India. Almost all conversions in India amongst the Brahman and other high-caste people have taken place when between the 15th and 25th year. The mind of the young is peculiarly open to high and holy influences, in a way that grown-up fossilized minds do not respond to. And, besides this, in India there is that caste-bound social system, which cannot be bent, but only be broken through. Young men are able to do this far more easily than men who are become bound practically hand and foot to the social wheel. Hence, Christ the Lord should be presented to and pressed on the consciences of students with definiteness and persistency, and He, who said, "If I be lifted up, I will draw all men unto me," will draw unto Himself these young hearts.

I know of a missionary, who had his own allotted work to do, a heavy and responsible one, and who yet gave for some weeks each day an hour to teach a Brahman youth the word of God. I have known an English Christian gentleman and his wife—not missionaries—who both gave an hour a day, three times a week, to a caste undergraduate to instruct him in the Word of God and lead him to Christ, and he is now an earnest Christian. Let us praise God for all such instances and for the new spiritual forces that have come to India, in addition to the already existing ones, specially to work amongst the young men, in the form of Y. M. C. A. and Students' Volunteer Union Workers.

The question may be and is sometimes asked—Are there any genuine believers in Christ, secret disciples, amongst the classes of the people I have spoken of? I regret to say that there are none that I know of in the first class, or the body orthodox. But in the other two classes, thanks be unto God that there are. I know of some. I have known personally a very high functionary in South India who was a secret believer in our Lord. A gentleman told me sometime ago that his brother, who was a sub-judge and outwardly a Brahman, had been a secret disciple of Christ, and died a firm believer in Him. I need not add examples. God is silently working amongst the higher classes of my countrymen. There are secret, yet sincere, disciples of Christ amongst the thoughtful ones of maturer years as well as amongst the young. But their number is very small. Still "God is able of these stones to raise up children unto Abraham," and may He, in mercy, grant to my educated countrymen to know the "only true God, and Jesus Christ whom He has sent," "*whom to know is life eternal.*"

MY SUMMER SCHOOL.

BY THE REV. J. E. SCOTT, MUTTRA.



HAVE been asked to write a short account of my Summer School for the HARVEST FIELD. It has been my custom to hold such a school at Muttra during July and August each year for some years. In this part of India this is the best time of the year, for it is the rainy season when much cannot be done in the way of itinerating, and it is not so feverish as later in the season. Besides, I have found that it keeps men and women at work who would otherwise be inclined to do but little at that season of the year.

I call in only the lower grade workers—men of limited education—called with us pastor-teachers, because acting in the small village communities in the capacity of both pastor and teacher. I pay their travelling expenses and provide them lodging for the six weeks they are with me, and they support themselves out of their pay which averages about six rupees a month. They buy their own books. This year about eighty men were divided into seven classes, and some thirty women into five or six classes. Some of the more experienced preachers and Bible-women were put in charge of these classes. The course, which is graded to suit the classes, comprehends reading, writing and arithmetic, and religious subjects, such as a thorough drill in Bible and Catechism. Besides the class work, three hours daily (except Saturday and Sunday when other public meetings take their place) are devoted to public lectures. The time table is as below :—

1. Lecture...	...	...	6 — 7 a.m.
2. Classes ...	...	...	7—10 a.m.
3. Lecture...	...	...	1— 2 p.m.
4. Classes ...	...	...	2— 4 p.m.
5. Lecture...	...	...	5— 6 p.m.

The lecture at one p.m. is devoted to normal work, while the other two hours are given to especially assigned subjects in which a number of missionaries, foreign and native, take part. This year the first week's lectures were related to Bible topics ; those of the second to hints to preachers, of the third to teachers ; the fourth week was taken up with discussions of methods of work ; and the fifth week was occupied with a general convention for the whole District, with a District Epworth League Convention, and with examinations. Certificates are given to those who pass successfully, which count toward their annual Confer-

ence Examinations. A special feature is that of singing, especially the singing of native airs accompanied with various kinds of native instruments.

On the Sabbath the services, morning and evening, are held in the heart of the City of Muttra in our large Hall. At twelve a service is held in another Hall in the mission compound. On the last Sabbath at five o'clock in the evening we march in procession with singing to the City Hall where a special sermon is preached.

I find this Summer School a great help in my District. (1) It better qualifies the workers for their work. (2) It fills them with zeal and enthusiasm. (3) It creates greater unity and harmony among the workers from all parts of the field. (4) It is a help to the missionary, who at that time of the year cannot get out among the villages. (5) It enables him to know his workers better and to gauge their merits and qualifications.

Of course, during the five or six weeks the Summer School is in session, most of the small village schools have to be closed, but the teachers can do better work when they open them again. It costs something, too, perhaps an annual expenditure of about one hundred rupees; but this is well expended, and I have never yet failed to get some friend at home to send me \$25 or £5 to keep up this school. In almost any kind of work there must be a putting forth of effort to overcome difficulties. And—

“Our doubts are traitors
And make us lose the good we oft would win
By fearing to attempt.”

SOUTH INDIA MISSIONARY ASSOCIATION.

NOTES BY THE SECRETARY.

The issue to all missionaries in the Presidency of the first annual Report of the Association has resulted in a considerable increase of membership, the total number of admissions having now touched 300. There is still, however, ample room for the exertions of all members in inducing their fellow missionaries to join. The Committee has done its part in securing that the existence, aims and working of the Association have been brought to the notice of all who are eligible for membership; it remains for the members to secure the adhesion of those of their fellow workers who through oversight, indifference, or pressure of work have hitherto not sent in their names. When another 100 missionaries have joined, the membership will be entirely satisfactory.

It will be a gratification to many to learn that the universally revered Bishop of Madras, the Right Reverend Dr. Gell, and also the Right Reverend Samuel Morley, M.A., Bishop of Tinnevely and Madura, have become honorary members of the Association.

I am gradually gaining experience as to the best way of securing general and prompt replies to questions submitted for the vote of members. What I have learnt so far is that when the reply required is brief and an addressed postcard is sent to receive it, most members take the trouble to reply. Further, that personal matters, such as the election of a new committee, are apparently of more interest to members than general missionary questions. I have already received as many replies to Circular No. 4, submitting the Nomination List for the new Committee, as to Circular No. 3, which was issued a month earlier and which sought to ascertain the judgment of members on a number of important missionary questions. May I earnestly request those members who have not yet replied to Circular No. 3 to ferret it out from the doubtless large mass of their accumulated papers, and favour me quickly with their views on the questions asked? At present scarcely more than half the members now in this country have sent in their answers; and it is desirable that the new Committee, which will have to take action on the questions raised, should know more fully the mind of the Association upon them.

It has been suggested that the Association might do useful work in organizing Scripture teaching in mission schools, by preparing syllabuses and aids to study, arranging joint examinations, etc. I shall be glad to receive any opinions or suggestions on this head.

August 19, 1898.

WM. H. FINDLAY.



THE YEAR'S REPORTS.

THE "SARAH TUCKER" COLLEGE, PALAMCOTTA.

For a sweet infusion of Christian joyfulness with piety we recommend this report. As a corrective of liverishness in religion it may be taken with beneficial results. The girls of the "Sarah Tucker" College and schools are happy in being brought up in an atmosphere charged with religion; yet not oppressive. We are afraid sometimes that our missionary methods are too mechanical. The Hindu becomes a Christian and along with the change away

goes all the picturesqueness of his old life, its pleasures—often innocent and natural enough—his drums and flowers, the bright cloths and foregathering of kinsfolk and acquaintance at the annual village festival and the oft recurring feasts of his home. And so a generation of wooden-faced automata arises, who practise a respectable morality, discharge their duties without the indecency of enthusiasm, and worship God in regimental reverence. The *padri* does not often dance before the ark of the Lord; wherefore his flock practise the goose-step with assiduity and success.

Under Miss Askwith's genial presidency all seems to flourish at Palamcotta from the F. A. class down to the poor deaf mutes. While the strong principles of religion are daily enforced, there is full play for the beautiful sportiveness of childhood. All the three candidates in the F. A. class passed the examination, and the Director of Public Instruction already suggests the raising of the college to the First Grade. The industrial class shows a handsome balance, while the blind and the deaf and dumb show an intelligence and cheerfulness astonishing to their Hindu inspector. During the year the college chapel was completed and proves a great boon. On the whole we may well repeat the encomium of H. E. the Governor of Madras, "It seems to me that in your institution you have contrived to combine the influences and ways of training best calculated to advance your people without destroying their nationality."

TINNEVELLY CHILDREN'S MISSION.

It is exceedingly pleasant to find an indigenous movement for helping the children of Christians to read their Bibles and to understand them, and to lead them to Christ. A teacher of a Christian school was led to seek his own salvation, and when he had found the pearl of great price, he was anxious to make known to others the blessings he had received. Prayer led him and others to work amongst the children, and now a flourishing children's mission is in operation. Its aims are—

"1. To unite the children of the whole district in bands for prayer and reading of God's word.

"2. To lead them definitely to accept Jesus as their personal Saviour before they are overcome by evil habits.

"3. To see that they do not contract the national vices of bad language, lying, idleness, etc.

"4. To train them up in godly ways so that they may show zeal and earnestness in spiritual matters and early learn to work for Jesus.

"5. To encourage them in the spirit of giving offerings in money and in kind for the support of the Lord's work while they are young."

At present nearly four thousand children are united together in bands for the promotion of the above objects, and the influence of the mission is far-reaching and most encouraging. Three special missionaries for children are employed. Tours are made by members of the mission, and many villages are visited in this way.

A Tamil monthly magazine, *The Children's Friend*, is published in connection with the mission. The portions of Scripture to be read are explained in a

simple way and short stories are published for the young. The children are ingenious in methods for raising funds.

"Several of them use subscription cards, and collect money, the value of a square being only one pie. One young member collected twelve rupees in one year in this way. Girls make fancy articles and send us. These are done chiefly in towns. But in villages sometimes children in a body go singing from house to house, one of them carrying a big box. People put some rice or jaggery or in some cases money into the box as offerings. Some village children make fans and fanciful baskets of palmyra leaves, some of which have been sent twice to England. Another very lucrative method is for boys to collect in a place near their school all the cow-dung that they could find, and in time of manuring the fields sell it in a lump. A small children's branch collected once Rs. 4 this way. During the season of palmyra produce, children pick up *oleis*, fibres, stems of leaves, &c., and sell them for fuel. Children near canal sides and tanks catch fish once a week on Saturday and sell them to the villagers and give the money to the secretary. Several village children collect margosa seeds and sell them for a good price to the oilmongers, and some have even extracted oil themselves. Some put by the jaggery they get at midday, or receive from the parents one piece once every week, which is considered a small thing in its season, but when accumulated it brings a neat sum; another delightful method is for children to get a small piece of ground at one end of the garden, and there they grow vegetables for the Children's Mission. In one or two places children go after the reapers gleaning the sheaves left behind by the reapers, and so they have made a good sum of money. Go to some houses and you will see tiny little ones feeding young fowls and hear them talk one to another how his or her Children's Mission young fowl is getting on. Some go into the woods and gather valuable medicinal plants and send us to sell them in Palamcottah. Some grow plantain trees in their house-yard. During the rainy season some cut grass in the fields and sell it for the cows. The little ones in some houses carefully collect waste paper and sell it in a lump to paper makers."

Most of the money for this mission is raised in this country, and we are delighted that so much interest and enthusiasm are manifested by the people. There is need of more funds to employ a fourth missionary, and the secretaries will be glad to receive contributions. The headquarters of the mission are at Palamcottah.

BOWRINGPET EURASIAN ORPHANAGE AND INDUSTRIAL SCHOOL.

The Rev. J. B. Buttrick issues what is both a report and an appeal on behalf of this school, which has been founded for the benefit of destitute Eurasian boys. At the end of June, 1898, there were in all 29 boys belonging to the institution, and the missionary deplores that he is unable for lack of funds to admit more. Of the sore need in which many lads belonging to the Eurasian community stand there can be no question. The circumstances of their birth, often sad enough, give them a special claim upon the help and training of the Christian Church. We regret that Mr. Buttrick has to report a considerable balance on the wrong side, and trust that the funds will not fail him for the maintenance and development of a necessary and difficult task.

CURRENT MISSION NEWS.

JESUS CHRIST AND THE BRAHMO SAMAJ.

We think many will be interested in reading the following article from *Unity and the Minister*, one of the organs of the Brahmo Samaj. Our readers must not think that the article in any way teaches the Divinity of Christ. It, however, shows how deep is their devotion to His sacred person.

"The personality of Jesus Christ is so lofty, so mysterious and so unique, that though nineteen hundred years have rolled away, yet men, in spite of their utmost efforts to understand him, know him almost as little as his first disciples did, when he reproached them for their ignorance about him. Yea, more; it is an acknowledged fact that the eyes of the people of the later days are growing dimmer to behold the great luminary than those of his first disciples. Jesus Christ seems to us to be as the loftiest Himalaya of the spiritual world, and during these many centuries people have been struggling hard to climb to the top of the holy mountain by various ways, but still they are far from the goal. Nevertheless each one of them has succeeded in climbing up to some height. Christ is a universal and many-sided figure, and each party sees him through its own lens, and to each one he is discernible according to the colour of its lens, which, nevertheless, often shows distorted views. The Unitarian, the Trinitarian, the Roman Catholic, the Greek Churchman, the Methodist, the Presbyterian, the Quaker, and the High Churchman and Low Churchman and the Broad Churchman—all Christians of the different denominations are trying to know and follow him diligently and with reverence according to their own lights. Some are trying to approach him intellectually, some through dogmas and creeds; some through exegesis are trying to understand him who is the desire of all nations, but the old saying that only the spirit of the Father can reveal the Son remaineth as true as ever. Among these seekers of Christ the Brahmo Samaj is one. The torch with which it humbly goes forth on the holy pilgrimage is the word of Christ, that no one can reveal the Son except the Father. We, of the Brahmo Samaj, have not tried to understand him doctrinally, or theologically, nor have we made history and the rules of exegesis our guide. We do not regard the Christian missionaries as our teachers, though we acknowledge with gratitude the many helps we have received from them. We prayed fervently in this respect to the Father, longed wistfully but reverently to know him who is the light and the life. Our attitude to him crucified has been one of sincere loyalty, faith, reverence and obedience. His words make our guide, which we interpret according to the light that has been vouchsafed unto us, and we have now landed in a place in which knowledge and faith, letter and spirit, history and inner light, the past and the future, the East and the West, harmonise. Our knowledge of Christ is progressive, and no one knows where we are destined to be led. We see Jesus by the inner light as a reality and power, and our vision is confirmed and attested by facts of history and the words of the great Teacher as well as those of other great men and

saints. Amidst the conflicting masses of records of Church history and the diverse teachings of the different sects and different teachers, we find a harmony. We find harmony between the pre-existent Christ, who was with the Father from the beginning; the manifested Christ, who has been revealed in history; and the triumphant Christ, whose glory is to extend everlastingly from country to country, through the elevated literature, philosophy, politics, sociology, of the present and future civilised world; the Christ whose spirit manifests itself through philanthropy and civilisation of ages; the Christ of the East and the West. The Christ of Jewish history is the smaller Christ, but in him, as in a seed, is the future Christ of all the ages and of the heaven and the earth; of sinners and saints of all ages. This Christ, or the Logos of God, we, for poverty of human language, designate the "greater Christ." Our Christ is not merely the Unitarian's Christ or the Trinitarian's Christ. He is not the Christ of this church or of that sect. The Christ to whom we testify is not merely the Christ of history, nor is he the Christ of human imagination or sentiment. He is, we devoutly believe, God's Christ who through countless ages manifests himself in diverse ways in the East and the West, in the North and the South, according to the capabilities, tastes and traditions, as well as mental and spiritual temperament, of the different nations, and we devoutly hope that all things either of this world or of the next shall, in the end, be made one in him. Set no limit, Christian brethren, by your doctrines and dogmas, rites and ceremonies, to this unlimitable one, and we entreat you to bear with us a little and see how the personality of the God-man whom you and we love, naturally manifests itself among a people who are honestly proud of an ancient civilisation."

SOCIETY FOR THE PROTECTION OF CHILDREN IN INDIA.

A Society for the Protection of Children in India has been started in Calcutta, and we publish the constitution that has been formed:—

I.

Name.—The society shall be called "The Society for the Protection of Children in India."

II.

Object.—The object of the Society shall be the protection of children in India from ill-treatment of every kind involving injury to their life, health or morals.

III.

Membership.—The membership of this Society shall be open to all who sympathise with its object and with the furtherance thereof on Christian principles. Members shall be expected to pay an annual subscription to the funds of the society.

IV.

Organisation.—The Society shall conduct its affairs through (1) *A General Committee for all India*, (2) *Provincial Societies*, each with its own Committee, (3) *District Committees*, and (4) *Local Committees*.

V.

Officers.—The Officers of the Society shall consist of a President, Vice-Presidents representing different parts of India, a Secretary and a Treasurer, all of whom shall be elected annually. All presidents of Divisional Unions of the W. C. T. U., of Provincial Societies of the S. P. C. I., and all Secretaries of Missionary Conferences shall be Vice-Presidents of the Society *ex-officio*.

VI.

General Committee.—The General Committee shall consist of the Officers of the Society, of the Members of the Bengal Provincial Committee, and of delegates from the other Provincial Societies. It shall meet in Calcutta at least once a year.

VII.

Business of General Committee.—The business of the General Committee shall comprise (1) receiving Reports from the Provincial Societies, (2) considering any questions concerning the work of the Society that may be brought before it, (3) determining all matters affecting the constitution of the Society, and (4) appointing the officers of the Society.

VIII.

Executive Committee.—The Bengal Provincial Committee shall be the Executive Committee of the Society, and shall meet ordinarily once a month. It shall arrange for the annual Public Meeting of the Society, which shall, if practicable, be held in various centres, in connection with the National Convention of the W. C. T. U.

IX.

Provincial, District or Local Committees.—Provincial, District or Local Committees, as the case may be, shall, if possible, be formed at all centres where either the Women's Christian Temperance Union, or a Missionary Conference, or other responsible body, shall deem it advisable to form such organisations. These Committees shall ordinarily meet once a month and shall consist, as far as possible, of men and women in equal numbers. It is recommended that each Provincial Society should hold an annual Public Meeting.

X.

Sub-Committees.—For the better conduct of business, it is recommended that these Committees should appoint the following Sub-Committees:—

(a). *A Publication Committee*, whose duty it shall be to collect and publish the ascertained facts as to the variety and extent of the ill-treatment to which children in India are subjected.

(b). *A Vigilance Committee*, whose duty it shall be to watch and report on any cases that may arise calling for the interference of the Society.

(c). *A Law Committee*, whose duty it shall be to advise as to the provisions in the existing laws for the protection of children and as to the directions in which these provisions need alteration or addition.

(d). *A Standing Committee*, which shall consist of a small number of representative members, and to which cases requiring prompt attention, may be referred for consideration and immediate action.

(e). *A Provision Committee*, whose duty it shall be to attend to the accommodation and other necessities of such children as may have to be taken in hand.

(f). *A Finance Committee*, whose duty it shall be to raise funds for the maintenance of the Society and its operations.

XI.

Inauguration.—When a Society or a Committee is about to be formed, it is recommended that the local W. C. T. U., Missionary Conference, or other responsible body, form a Provincial Committee, whose business it shall be to arrange for the calling of a public Inaugural Meeting and to draw up a list of Committee and officers to be presented at that meeting for confirmation.

MISSIONARY CONFERENCES.

BANGALORE.—The meeting for August was held on the evening of the first of the month at the house of the Rev. F. R. Wilson. A circular was laid before the members inviting the opinion of the Conference on the proposal of Dr. White to establish a Bible Institute for India. As several had not seen the circular previously, it was decided to postpone a decision until the next month. The paper of the evening was read by Mr. R. A. Hickling, of the London Missionary Society, Chikballapur. It was entitled "Some aspects of Hindu character." We shall not review it at length here, as it will be published in a subsequent number of this magazine. After taking into account some of the characteristic traits of the Hindu people, Mr. Hickling insisted on our recognising that character is a growth, and that, as it has taken ages to grow and assume definite form, so it cannot be changed in an instant. He pleaded for the careful and sympathetic education of the children of Christian parents. It would be, said he, a life-work worthy of a good and true man to train a dozen boys, giving to each the fullest personal attention so as to develop in each his mental and spiritual capacities in their due measure. The paper was, as the title might indicate, somewhat comprehensive, and the force and interest of the preceding portions prevented Mr. Hickling's conclusion from standing out as vividly as it might otherwise have done. In brief Mr. Hickling pleaded for an intensive culture of our Christian youth, a complementary duty to that extensive propagation of Christianity spoken of by Mr. Campbell in July. The discussion turned chiefly upon the attitude of the Muhammadans towards Christianity. While the Conference did not seem disposed to accept Mr. Hickling's estimate of their amenability to Christian teaching, it was pointed out that the apostolic method of going first to the synagogues was a precedent for beginning with Islam. Still apostolic success in the synagogues does not augur well for immediate and outward results.

On Thursday evening, August 24th, a special meeting of the Bangalore Missionary Conference was convened at the house of the Rev. W. Joss to meet the Rev. W. G. Brockway, B.A., of Calcutta, who has been holding a series of public meetings in Bangalore in connection with the India Sunday School Union. The members of the Committee of the Local Auxiliary were also pre-

sent. Mr. Brockway set forth the history and the objects of the union in India and assumed occasionally the rôle of the apologete, treading circumspectly as though in the presence of a body of whose full sympathy he was not assured. It is probably true, as the speaker suggested, that most missionaries would gladly join a new organisation for the abolition of organisations old and new; but the length and keenness of the subsequent discussions were evidence enough that the Conference was interested in the work of the Sunday School Union.

One clear impression arising from the confusion of debate was that the organisation of the Mysore Auxiliary, and perhaps of all South Indian Auxiliaries, is still inchoate. The Union in Southern India is young, and the various branches have not yet defined their spheres of work, nor hit upon the most efficient means of accomplishing their ends.

The general trend of the discussion pointed to the conclusion that Bangalore must be constituted a centre for Kanarese Sunday School literature, while schools in the Mysore territory needing literature in Tamil, Telugu, or Hindustani must obtain it from other centres, where those vernaculars prevail. The Conference was interested in Mr. Brockway's account of the literature published by the Bengal Auxiliary. In addition to the "International Lessons," a "standard" series of lessons covering the Life of Christ in one year is in use in Bengali, and it is found to be admirably adapted for Sunday school use. Besides this a still easier course has been issued on the same subject, the weekly leaflets consisting only of pictures and a simple telling of the story connected therewith.

Mr. Brockway invited the opinion of the Conference on the Scripture examinations conducted by the Union. It was pointed out that the examination system was calculated to expel the atmosphere of freedom and devotion which should characterize the teaching of the Sunday school in a larger measure than the Scripture lesson given to non-Christians in the mission school. The abolition of a prize system was recommended. The practical difficulties in the way of carrying out the *viva-voce* examination are such that the majority present seemed to be in favour of its abandonment.

We hope that as a result of Mr. Brockway's visit, the Mysore Auxiliary will be able to lay down the lines of future work. Certainly the Missionary Conference enjoys a better understanding of the aims of the Sunday School Union and of the difficulties which stand in the way of their being realised.

POONA.—At the August meeting the subject for discussion was, "The Missionary and Anglo-Indian Society." Major Mayne, R.E., in addressing the Conference, thought that missionaries might take more interest in Society and its life—even to the extent of knowing which horses won at the races! The general opinion of the Conference was that each missionary on his part must do the best he can individually to take advantage of whatever opportunity to interest his fellow-countrymen presents itself; while those members of Society who have any interest in mission work might do a little to bridge the gulf by holding an occasional "At Home," at which Society and the missionary might meet one another.

CALCUTTA.—At the monthly meeting of the Calcutta Missionary Conference on the 8th August, Mr. J. Campbell White read his suggestive paper on "Personal Bible Study." An interesting exchange of thought and relation of experience followed, in which the Revs. F. W. Warne, W. J. Brockway, J. E. Robinson, R. Burges, K. S. Macdonald, Mrs. Brockway and Mr. Crayden Edmunds participated. Attention was particularly called to the value to Bible students and others of the card system of preserving gathered material.—*Indian Witness*.

BOMBAY.—The Missionary Conference met in August in one of the Free Church Mission Houses—the guest of Messrs. MacOmish and MacNicol. Two addresses were given, one on touring among the villages by Mr. Butcher, of the C. M. S., and the other by Mr. Lendrum, of Nagpur.—*Indian Standard*.

GLEANINGS FROM THE FIELD.

BAPTISMS NEAR BANGALORE.—Rev. J. B. Buttrick, Presiding Elder, Madras District, reports a number of interesting cases of baptism at Yellahanka.—*South Indian Methodist*.

BAPTISMS IN CENTRAL INDIA.—In Ujjain on the 10th August three adults were baptised, and in Rutlan on the 14th August eleven more of the famine boys were baptised on profession of faith.—*Indian Standard*.

BAPTISM AT BARRACKPORE.—On the first Sunday of July we baptised a Hindu youth, named Benimadhab Naskar. He had been under instruction some months before his baptism and gave every possible proof of his absolute sincerity, both in word and deed. He is a most lovable young fellow, and it does one's heart good to watch his face when he is speaking of Jesus and his faith in Him. His conversion is an illustration of that text which the missionary often repeats after apparently fruitless open-air preaching, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void." He heard the message of Life and Love for the first time three or four years ago at an open-air service in the neighbourhood of Taltolla, and the strange words of the preacher touched his heart and excited his curiosity about the truth as it is in Jesus. Some months ago we met him at one of our mission stations, and since then he has been seeking after God with all his heart.—*Indian Methodist Times*.

BAPTISM AT BANKURA.—On Sunday, the 17th July, the Rev. J. W. Duthie baptised Abinas Chandra Banerji, B.A., the head master of our Kuch Kuchia High School. Abinas Babu is the son of Surjya Narain Banerji, a Brahman Pundit of Purulia, and as he is greatly respected in the town the event has caused much excitement in Hindu circles. After his baptism he stated in a clear and forceful address his faith in Jesus Christ as the Saviour from sin, and urged his Hindu fellow-countrymen to accept Him. Abinas Babu's conviction of the truth of Christianity is not of sudden or recent growth. It dates from his undergraduate days spent in the Church of Scotland Institution in Calcutta.

He is now passing through a time of severe persecution.—*Indian Methodist Times*.

SUCCESS IN BASTAR.—The Lord has specially owned our work here. Since I came 219 persons have been baptized, of whom nearly 50 are Bastar people and the remainder from among our orphans. A few more seek a place among us. Far beyond all our expectations do we find this field ripe to the harvest. The promise is exceedingly encouraging. Of those baptized, five couples have had to be married. It is almost as common as otherwise that men and women live together in Bastar without any semblance of marriage by any law, heathen or unheathen. Where they have been *married*, we accept them as man and wife; where not married, we marry them.—C. B. WARD in *South Indian Methodist*.

BISHOP THOBURN.—Bishop Thoburn and family arrived in Bombay by the mail steamer, in good health, and after a pleasant and prosperous voyage by the long sea route from London. Bishop Thoburn is now holding the annual meeting of the Finance Committee of the Bombay Conference, and will proceed to Cawnpore to meet the Presiding Elders of the N. W. Conference on special business. While in North India he will probably visit other points after consultation with the missionaries.—*Indian Witness*.

THE REV. J. C. R. EWING, D.D.—Many missionaries have opportunities of receiving good appointments in the home lands, and many of them decline, preferring to work in the land of their adoption. The Rev. J. C. R. Ewing, D.D., was recently elected to the presidency of Wooster University, in America, but he declined the offer. We rejoice that his gifts will be available for India in the Panjab.

CONFERENCE OF INDIAN CHRISTIAN WOMEN.—The Annual Conference of the Indian Christian Women of Bombay closed its sessions recently. The attendance was good throughout, but some of the missions were not as fully represented as could be wished. The programme was varied and interesting and greatly appreciated by the women. Two or three schools were present at the magic lantern representation of the "Life of Christ." Seven Bible-women passed the examination in the Gospel of St. John, and received certificates and prizes. The women showed unusual proficiency in answering questions, and a marked improvement upon the previous years. It is to be greatly desired that others besides the Bible-women should go in for the examinations as well as for the study of the Scriptures. Genesis will be taken for the study of the coming year.—*Dnyanodaya*.

MADRAS NATIVE CHRISTIAN ASSOCIATION.—We learn from the *Christian Patriot* that the following subjects were considered at the last meeting of this body:—The question of providing a hostel for native Christian students under the auspices of the Association was discussed, and it was thought desirable to ventilate the subject in public and elicit the opinions of leading native Christians in the mofussil. The secretary read a communication from the Secretary, Church Missionary Society, Madras, inquiring whether the Association intends taking any steps regarding the decision of the High Court of Madras, passed not long ago, according to which a man, who had married in Hinduism and

while a Hindu had been deserted by his wife—the wife going to live with another man—and had afterwards become a Christian, cannot obtain legal separation from his adulterous wife, because there is no act in which provision is made for such a case. The Secretary was requested to obtain the records relating to the cases before the committee takes up the question.

BOMBAY TRACT SOCIETY.—The finances of the Bombay Tract Society are not in a satisfactory condition in the vernacular department. As a consequence, Christian books to be had in the Marathi language are too few. Education as it increases among the people, increases the demand for reading, but when one goes to the Tract Society for one's own reading, or for books to be put into the hands of others, the books *are not there*. The list of Marathi publications is fair, but many are "out of print" and this because the treasury is empty. The being out of print shows clearly the demand for the books, and it is most discouraging that the demand cannot be met. Not only this, but many helpful and entertaining manuscripts are shelved *waiting for money* to print them. A while ago there was an incentive to write, the finances admitting of encouragement to writers, but after a few of the first manuscripts had been printed, the treasury could not supply the necessary funds. We believe it to be a duty and privilege of all Christians in this city to see to it that the young people in their midst have an abundance of pure and helpful reading. Satan has no difficulty in flooding the city with impure and atheistical literature. Shall we let him have sway?—*Dnyanodaya*.

THE NEW TESTAMENT IN TIBET.—A fresh translation of the New Testament into the Tibetan language has been undertaken. Some years ago the Moravian missionaries in Lahul completed a Tibetan version of the New Testament, but the rendering was mainly in the style of the old classical treatises current in Tibet 900 to 1100 years ago. Thus, in many respects, it was in a language not understood of the people. However, there were objections to presenting the Holy Scriptures in an idiom wholly colloquial, as in Tibet all sacred works are made to assume the classical style and an archaic vocabulary. The apprehension, accordingly, was lest the modern and vulgar idiom might in the eyes of the natives lower the status of the work. Nevertheless, strong representations having been made by the Swedish missionaries, of Ghoom, near Darjeeling, as to the inutilty of the old translation, the British and Foreign Bible Society has organised a re-translation. The new work has been already commenced, the revision committee comprising Mr. J. F. Fredericksen, of the Ghoom Mission, the Rev. A. W. Heyde, a veteran Moravian missionary of Lahul, and Rev. Graham Sandberg, chaplain of Barrackpore. These are assisted by a native Tibetan, who has received baptism as a Christian, and who from the age of 8 to 20 years was a *getsul* or candidate-monk in the great Sera monastery, two miles north of Lhasa, the capital of Tibet. This Buddhist establishment contains as many as 5,200 inmates. In the forthcoming translation the idea is to incorporate the correct modern idioms and the simplest words, so as to enable all that can read, if only a little, to understand the rendering, and yet to maintain as far as possible the literary style and dignity.—*Indian Churchman*.

CORRESPONDENCE.

THE SOUTH INDIA MISSIONARY CONFERENCE.

TO THE EDITOR OF THE HARVEST FIELD.

SIR,—Before final arrangements are made for a South Indian Missionary Conference, would it not be well to consider whether some plan for giving it a more practical form could be adopted? The main object of such a Conference should be the consideration of questions of great importance in the present condition of our missions, such as the self-support of the native Church, the relation of Indian Clergy to Missionary Societies and Home Churches, the amount of independence which can now safely be given to native Christian Church bodies, such as Pastorate Committees and larger ecclesiastical organizations of Christians, the extension of evangelistic work by the setting free of mission funds now devoted to the pastoral work of old-established congregations, and so on.

Now, it is clear that subjects of this difficult and delicate nature cannot be adequately treated in a large conference of missionaries, very few of whom, comparatively speaking, have been long enough in the country, or are otherwise qualified, to give an opinion on them.

The result of a large open conference will be that a few good papers will be read, expressing the views of the individual writer, and afterwards buried in a report, which few people will read. Some observations of more or less value will be made on them. In any case, no formal authoritative utterance will go forth.

I believe that the committees of our large societies would value very much, and, in the administration of the work, gain real help from, some deliberate expression of opinion, not from a large mixed assembly, but from a body of men specially selected as qualified by experience to deal with such matters. After the experience of the Bombay Conference, I believe that the principle of a conference of delegates is most generally accepted, but I would throw out for consideration a still further modification. My idea is that the conference should consist of delegates chosen by the several missionary bodies which have some organization and are connected with some Church; that then this Conference should divide itself into sub-committees to consider in detail special portions of work; that these sub-committees should report the result of their deliberations to the general body. The full Conference of delegates would then meet to consider and pass resolutions on each

sub-committee's report. To these meetings all missionaries who are not delegates might come, but not speak or vote.

No papers would be read, and the proceedings could be published in a pamphlet instead of in a volume, the sale of which will not pay the expense of its production.

Writing from the standpoint of one who has to deal with the administration of a large mission, I am bound to say that I have in such work found no real help from preceding conferences; but I should value highly the deliberate expression of opinion from such a conference constituted as I have suggested. Its proceedings would also be of the greatest use to the Missionary Committees in Europe and America.

The alternative is a pleasant re-union of missionaries at great expense to the societies involved, and a great loss of work by the withdrawal of a large body of men from their ordinary occupations; but all this, whilst pleasant to those who come, will not help those who have to administer mission affairs.

There are questions before us now which need most careful treatment, and it is highly desirable that the great missionary societies should come to some general agreement as to the policy to be pursued, and, in order that they may be enabled to rightly determine what that policy should be, they must have accurate information before them and sound advice given to them. This, I consider, could be best furnished in some such way as I have suggested.

Yours truly,

EDWARD SELL.

AN IMPOSTOR.

TO THE EDITOR OF THE HARVEST FIELD.

DEAR SIR,—Allow me through your pages to warn missionaries and others against a young Brahman from the Tanjore District who has lately obtained baptism under false pretences. He has been baptised at least once before, and apparently is simply trying to find the most suitable place at which to pass his Lower Secondary Examination. He is an Iyer, but passed himself off as an Iyengar, under a false name. He is about 18 years old, a little below average height, has a depressed irregular scar shaped like a European boot on the lower edge of his chest, in front, on the right side, and some other smaller scars elsewhere. He knows a little English, a little Sanskrit, can show considerable familiarity with Christian doctrine, and pray with well-imitated unction. I shall be glad to communicate with any one who comes across his path.

I am, Yours, &c.,

Mannargudi, Tanjore District.

August 18, 1898.

HENRY HUDSON,

Wesleyan Missionary.

OBITUARY.

THE REV. MORRIS THOMAS.

We regret to record the death of the Rev. M. Thomas, of the London Mission, Vizagapatam, which sad event took place at the General Hospital, Madras, on the 13th of August. His health had failed and he was at Madras to catch a steamer for England. He died of failure of the heart's action at the age of 46, leaving a widow and five children to lament his loss. We quote the following particulars from the *Hindu* :—

“The late Mr. Thomas arrived in India about the end of the year 1877 and was posted to work at Waltair. As Mr. Thomas had to make himself familiar with the Telugu language, he commenced study at once, and soon acquired a fairly good knowledge of it. His chief work lay all through the District, and for eleven years after his arrival in India he toiled very hard in and out of Vizagapatam to preach the gospel to the poor. He took furlough in 1890 and returned to Waltair in December, 1891. The years that followed his return were years of hard work and great anxiety. Often he had charge of more than one congregation, and during the last three years, the management of both the Telugu and English congregations was in his hands. He never spared himself on any occasion, and though he had enough work at Vizagapatam, often he would run into the district to stimulate and to extend his sympathy to those whom he could but rarely see. He was for many years connected with the local London Mission school and assisted the teachers in all possible ways. He was alike respected and beloved by the Christian and the Hindu community, for Mr. Thomas was a liberal-minded teacher of the gospel and was unlike many of the missionaries of the present day. His simple and sweet manners, his accessibility to all alike, and his readiness to help people out of difficulty, can never be forgotten by those who had the good fortune of coming into contact with him. When some of his Christian friends denounced his compromising nature—for he was full of the milk of human kindness—he used to say with a smile that their remarks were not kind. His imperturbable temper was another secret of his popularity. People who knew him well do not remember a single occasion when he allowed his temper to get the better of him. In his lamentable death at an early age Vizagapatam loses a noble and hard working missionary. He and his partner gave the best and most lasting impulse to female education in this part of the Northern Circars, by erecting a beautiful building in a quiet but important part of the town. An address which was sent to Mr. Thomas a few days before his death in the General Hospital, Madras, amply testifies to the esteem in which he was held by all classes of the community at Vizagapatam. The address was signed by some of the foremost native gentlemen of the town, including sub-judges, district munsiffs, vakils, assistant surgeons and graduates.”

THE REV. JOHN RICHARDS.

On Monday, 11th July, the Rev. John Richards quietly fell asleep at his residence, Finsbury Park, London. He entered the Wesleyan ministry sixty-two years ago, and after many years of successful service in South Africa and in the home work he was appointed, in 1869, General Superintendent of our Mission in Bengal. This position he held till 1875, when the failure of Mrs. Richards' sight compelled their return to England. There are many still living in Calcutta who remember with much pleasure the earnest ministry, the pastoral zeal and diligent labours of Mr. and Mrs. Richards, for Mrs. Richards was a true helpmeet to her husband. The methods adopted by Mr. Richards for the development of the Bengali Church and for the creation of a Bengali agency were severely criticised by many, but the fruit of his labours remains until this day. Several of our Bengali ministers and catechists were baptized by him and trained under his supervision, and have rendered effective service among their countrymen during the past quarter of a century. After his return to London in 1875, Mr. Richards was attached to the Mission House, and for twenty years his silvery hair was one of the most conspicuous objects at the monthly meeting of the Committee. His voice was never heard in discussion or debate, but he retained his love for the Bengal Mission to the last, and never ceased to pray for those whom he had trained to be preachers of the Gospel in this land.—*Indian Methodist Times*.



L I T E R A T U R E .

The Missionary Expansion of the Reformed Churches, by the Rev. J. A. GRAHAM, M.A.—This little book forms one of the excellent manuals published by the Church of Scotland under the name of "The Guild Library." The author is Mr. Graham, of Kalimpong, Darjiling, who by his sympathies and missionary experience is well fitted to write such a manual for the edification of Christians in various lands, and of the members of the Church of Scotland in particular.

In the space of 246 pages Mr. Graham has contrived to compress a wonderful amount of interesting matter affecting Protestant Missions

of all churches from their beginning to the present day, in all climes to all races. Missions to the Jews, to Islam, to Buddhists, to Hindus, to Negroes, all are touched upon in a most interesting manner. We know of no volume that contains so much information on missions conveyed in so pleasing a style. The youth of all churches should possess and read it, and the elders would be the better for its perusal. It is well illustrated, and is published by R. & R. Clark, Edinburgh, at 1s. 6d. Copies can be had in India from any of the Tract Societies, or from the Mission Book Depot, Kalimpong, Bengal, at Re. 1 as 8.

The Morning Watch, by JOHN R. MOTT.

Personal Bible Study, by J. CAMPBELL WHITE.

These two booklets are published in connection with the Young Men's Christian Association and the Calcutta Bible Institute. They are designed to help those Christians who know English to study their Bibles devotionally. The first impresses upon the Christian the necessity of setting apart the first half hour for devotion. Mr. Mott discourages formalism, and thus states the real object of the "Morning Watch."

"It is not simply to enable me to say that I have observed it. It is not to satisfy conscience by observing it because I had formed a resolution to do so. It is not to enable me to prepare Bible studies and spiritual meditations with which to help others. The true object should be—and it is necessary to remind ourselves of this constantly—to meet God, to hear His voice, to receive guidance and strength from Him which will enable me to please Him to-day in thought, in word, in activity."

Mr. Campbell in short space gives many cogent reasons why we should make the Bible our personal study, and he gives many useful hints as to how we should conserve the results of our study. We commend both books to our readers. They may be had singly or in quantities for free distribution. The price of each pamphlet is one anna, 8 annas per doz., or Rs. 3 as. 8 per hundred without postage. They can be obtained from the Secretary, Calcutta Bible Institute, 86, College Street, Calcutta.

Jesus Christ : His Life and Times. Christian Literature Society, Madras. Price 3 as.—The writing of a Life of Jesus Christ is no easy task. So

many minds have studied the problem of His life and work, and so many pens have portrayed their ideal of this unique personage that little beyond a reproduction of what others have thought and written is possible. And yet there is room for a life of Christ suitable for Hindus. This book is an attempt to meet the need, and is compiled from the works of Stalker, Angus, Farrar, Geikie, Nichol, Liddon, and others. We believe the study of the book will be helpful for Hindus who know English; but it does not meet our ideal of what the Life of Christ for Hindus should be. Doubtless the author himself realises this; but he saw the need for such a work and he has diligently sought to meet it. The book contains some illustrations, but most of them are poor, and several are the result of the imagination. They would have been better omitted. If there could have been a reproduction of one or two of the well-known pictures of Christ, it would have been a gain. The book is well printed, and if six or more copies are taken, they can be obtained for 2 as. a copy, exclusive of postage.

India before the English, by R. SEWELL, M.C.S. Christian Literature Society, Madras. Price 2 as.—We are delighted to welcome a cheap reprint of the lectures Mr. Sewell delivered before the East India Association, London. When so many false notions are abroad with reference to the ancient glory of India, it is well that those who have studied the subject and know of what they speak should publish facts for the enlightenment of the people. India has had peace for so long that the present generation does not understand the wretched state of the country in

former days. The reading of this pamphlet should do much good.

The Vedānta-Sāra, translated by Dr. J. R. BALLANTYNE. Christian Literature Society, Madras. Price 4 as.—We welcome this valuable reprint, which contains also a useful introduction and notes together with an examination of the contents of the *Vedāntasāra*. The book should be studied by missionaries, especially by those who have been a short time in the country and have begun to grasp the thoughts and ideas of the people. The book will enable them to understand what *Vedānta* really means, and will prevent them from being led astray by the many modern representations of this ancient system of thought. Nothing is so puzzling to those who read modern Hindu philosophical writings as the changing interpretation they give to Hindu teaching. The student should go to the original of some such text-book as this, and then he will be ready to follow the teaching of the so-called Neo-Hinduism, which uses the old to make known the new. Nothing is more urgently needed at present than clear thought with regard to the fundamental principles of Hindu philosophy, and the study of such a book as this will be most helpful to every student of Hinduism. It is not a book that can be readily mastered; but the mastery of it will form a healthy intellectual exercise, and the result will be permanently useful.

Hinduism and Christianity: a Comparison and a Contrast, by the Rev. J. P. JONES, D.D. Christian Literature Society, Madras. Price 1½ as.—This little book forms one

of the series of *Papers for Thoughtful Hindus*, and deserves their careful study. Most of the former portion dealing with the affinity of Christianity and Hinduism appeared in our pages; the latter part is necessary to complete the picture. We are glad Dr. Jones has published the whole for the benefit of both Christian and Hindu readers. Dr. Jones has regarded Hinduism as chiefly Vedantic, and does not therefore give a complete comparison. In fact, Hinduism is so vast and many-sided that it is impossible in the pages of a pamphlet to even hint at all the affinities and divergences that exist. Dr. Jones has treated the subject in a very sympathetic manner, and the little book will be very useful to those enquirers who are desirous of knowing the relations between the two religions.

Persia and its People. Christian Literature Society, Madras. Price 2½ as.—An interesting account of Persia, ancient and modern, is contained in this illustrated book. It provides wholesome reading for young India, and this and similar publications should take the place of the debasing novels so largely read in India to-day.

Monsters of Olden Times. Alfred the Great. Christian Literature Society, Madras.—These two little books belong to the *One Anna Library* series. The first is an account of the early history of the earth, and introduces the reader to such monsters as the mammoth, mastodon, iguanodon, hadrosaurus and other extinct animals. The second is a readable account of England's great Alfred, showing how he overcame his difficul-

ties and was loyal to God. Both books are suitable for Hindu readers.

Vethiyar Orukkam—*Instructions to Catechists*, by the Rev. C. J. BESCHI. Religious Tract and Book Society, Madras. Price 3 as.—This is a reprint of the famous work of the great Roman Catholic missionary Beschi, who, some one hundred and seventy years ago, was better known as the Sanyasi Veeramamunivar. His knowledge of Tamil was unrivalled, and it is doubtful whether any European has ever equalled him, and though his fame as a pandit does not rest on this book, but on his poetry, this book is itself a monument of his mastery of Tamil style. The Rev. Mackenzie Cobban, himself an eminent Tamil scholar, used to advise European students to make a careful study of this book, especially if their time for study was limited. But it is valuable for higher reasons than its beauty of style; the wisdom and usefulness of the precepts in it make it especially worthy of attention. Nor

must it be thought that it is merely a book of devotional exercises. It is what it professes to be, a manual of the manner of life and methods of teaching which the Christian catechist should adopt. If it be objected that a Roman Catholic manual cannot be safely put into the hands of evangelists, the objectors will be reassured when they learn that this reprint is from a revised edition published at the old American Press in Madras fifty years ago; though Beschi himself is absolutely sound on the main point where our ethics and Roman Catholic ethics differ. "One must not speak one single lie even to save the whole world," says he, and much more to the same effect. For many years it has been difficult to get the book, and impossible to get it at all save in Roman Catholic editions at a comparatively high price. The Religious Tract Society is to be congratulated on having made this admirable work again available, and in such a well-printed and inexpensive form.

A. C. C.



EDITORIAL NOTES.

The South India Missionary Conference.—We would call the attention of our readers to Mr. Sell's letter, which we print on another page. He there puts forth his views of what the South India Conference should aim at. There is much to be said on behalf of his contention. The policy of the home societies might be strengthened or modified by a representation from a body of missionary experts.

Mr. Sell would apparently limit the Conference proper to these experts, and devote most of the time to the discussion of topics on which the home committees require information and direction. There are others who would like to see the Conference conducted on "convention" lines. They apparently desire a large gathering of mission workers and those interested in missions where all have equal voice

and vote. Such reunions, as Mr. Sell remarks, are very pleasant and helpful to the workers themselves; but the value of the deliberations is undoubtedly considerably lessened. The Madras Missionary Conference has to solve the problem as to what kind of Conference is to be held; and it will be well for those who have views on the subject to publish them, so that the committee of arrangements may be able to know the wishes of those interested.

We think it will be possible to combine both views without much loss to either. We believe with Mr. Sell that it is very necessary to formulate the opinion of experienced missionaries on questions of policy that the home committees must act upon; but we think at the same time it may be possible to instruct and encourage the younger workers in the field so that they may greatly benefit by being present. We remember with great thankfulness the benefits we received early in our mission course from the last South India Missionary Conference that met in Bangalore. The question of education as a missionary agency was practically settled at that gathering. The experts in committee drafted the resolutions, which commanded the general assent of the Conference. A similar course may be followed on the present occasion.

In order to make the Conference as useful as possible in every direction the committee in charge of the arrangements should in their programme distinguish between topics that affect the policy of missions and those that belong to the actual working of the field. With regard to the former, men of experience should be asked to prepare papers that would

lead to a resolution which may or may not be debated first in the Conference. The resolution should be carefully looked at by a fairly large committee of experienced missionaries, and then presented to the Conference, only those voting who have been sent as delegates from their missions to the Conference. A paper, if it is to lead to a resolution, will be helpful in preparing the ground and informing the Conference. These papers must be read, and not taken as read as they were in the Bombay Conference. Such a method would be helpful to all, and prepare the way for a united expression of the mind of the Conference of delegates. Those papers that deal with work on the field would have in view subjects that concern chiefly the workers themselves. They would be of a character to enlighten and stimulate, and would be specially helpful to the younger generation of missionaries. If there are enough subjects of the first kind to take up the whole time of a Conference, then that Conference should be one of experts, and it would be a small one. We should, however, be sorry to see the other aspect of our work put on one side, though we are convinced the former is the more important in the present stage of missions. All those subjects mentioned by Mr. Sell should receive most careful discussion, and the judgment of the most experienced workers is required. The opinions of missionaries and experienced native pastors are needed so that all the factors of the problem may be considered and a conclusion arrived at.

On the general question as to whether the Conference should be one of delegates or open to all, we incline to the opinion that the Conference

proper should be one of delegates, who alone should have the right of speaking and voting; but the Conference should be open to all who are interested in missions so that they may receive instruction in methods and stimulus in their work. It will be no easy matter to construct a programme; and we pray that those who have to make the arrangements may receive all the grace and wisdom they need.

The Use of Government Churches by Nonconformists.—The English Government undertakes to provide facilities for the worship of its soldiers. In England certain churches have been provided by the Government, and the different chaplains use those churches. We know, for instance, that the ancient church in the Tower of London is used by military chaplains of the Church of England and the Wesleyan Methodist Church in ministering to the troops in the London garrison. The Government of India acts on the same principle, and provides places where British soldiers may worship and pays the chaplains who minister to them. At present only four churches are recognised—the Church of England, the Church of Scotland, the Wesleyan Methodist Church, and the Church of Rome. These denominations have made work among the British soldier one of their special duties, and the Government provides facilities for their so doing. Churches have been built by the Government in garrisons and these are maintained at the expense of Government. The Government has therefore the power to say what persons shall use those buildings for worship. They were built for the British soldier, and those who mini-

ster to him have been given permission under certain conditions to use those churches. The Church of Scotland and Wesleyan chaplains have been chiefly interested in this matter. Now the Church of England chaplains feel aggrieved that churches which have been built by public money for the British soldier are to be open to other bodies of Christians than their own. It is interesting to read what the *Indian Churchman* says on the question. Its assumptions are amusing. "To us, *quâ* Church, the Scottish people are one of the 'other nations,' and we do not claim their allegiance to our Bishops. . . . But Wesleyans *now* only exist in protest against us. They and, *à fortiori*, the other dissenting English bodies, defy their mother Church and prey upon her. That our Bishops should be put into the position of practical compulsion to admit these to minister in our consecrated places and therein to protest against their mother and ours, is, to say the very least, humiliating to her." Now the present acting Metropolitan of India, Bishop Gell, has frequently used the buildings of the Wesleyan Methodist Church in India to administer the rites of the Church of England in them, and the authorities of that Church have been delighted to offer, not only the Bishops but also chaplains of the Church of England, the use of those buildings when the Church of England has had no buildings of its own; but directly the Wesleyans ask for a return of such courtesy, they are told that they are defying "their mother Church," and preying upon her! The Wesleyan Methodist Church claims from an impartial Government the same rights as other churches who minister to the

British soldier. If the Government will build and maintain Wesleyan churches as it does those belonging to the Church of England, the Wesleyan Methodist Church will be satisfied. We should, however, say this was a waste of public money, when one building would serve the purposes of both churches; but if the chaplains of the Church of England will not recognise the rights of the Wesleyan Methodist Church with a good grace, we presume under military law they have no alternative but to obey. The Wesleyans have no wish to intrude into the Government buildings used by the Church of England; they only ask to be treated by the army authorities in the same way that the Church of England and the Church of Rome are treated.

It has been said that Wesleyan chaplains will use their position in those buildings to protest against the Church of England. This criticism only shows how ignorant Church of England people are of the methods of the Wesleyan Methodist Church. We have known a Church of England chaplain in a Wesleyan Methodist chapel in India deny the right of ministers of the Wesleyan Methodist Church to administer the sacraments; but we have yet to find the Wesleyan chaplain who would be so discourteous in a building used by the Church of England.

Our contention is that these buildings are government property erected for the use of the soldiers in the British army, and that the Government of India is perfectly right in giving permission to its chaplains of all denominations to use those buildings. It may be that these buildings have been consecrated by a Bishop. We believe

in dedicating places of worship to the service of Almighty God; but we do not know that the act of consecration forbids Christian men of other denominations using them. Much stress is laid by some churchmen on consecration; but to us the arguments based on that rite have not the slightest force. We trust the Government of India will continue to control the churches in its power and allow them to be used by its servants.

Nautch Entertainments.—We wonder how much longer Governors and great men are to be entertained by the immoral nautch girl. We can understand a Governor not liking to dictate to those who wish to do him honour as to the way in which it is to be done; but we think our Hindu friends should consider whether the entertainment they propose is likely to be agreeable to their guests. The Governor of Madras recently made a tour in a part of the Presidency, and it appears that a hint was given that he did not want a nautch, unless it was the strong wish of the persons giving the entertainment. In spite of this the people of Tanjore provided a nautch and two fallen women began some songs in English, "which, to say the least of it, were too bad to be sung in an assembly of gentlemen, much less in an assembly where there were present also ladies." If this incident brings matters to a crisis and excludes nautch girls from public entertainments we shall be delighted. The *Indian Social Reformer* in commenting on the action of those who provided the entertainment says, "We are sure they had not the slightest intention of showing him [the Governor] disrespect. They would not have seen, because they could not,

there was anything shocking in the poem, and that is all. The sensibilities of a person, who takes delight in the lewd songs and gestures of the nautch, are so blunted that he becomes incapable of distinguishing between propriety and impropriety."

The Right Rev. Bishop Gell.—We regret that Bishop Gell has felt compelled by the weight of years to send in his resignation as Bishop of Madras. He has seen nearly all the clergy of his diocese, both missionaries and chaplains, arrive in India, as he has been at the head of his diocese for thirty-seven years. He holds evangelical views and has always acted on them. He has taken an active part in mission work, and in many ways has advanced its interests. He was no exclusive Churchman, and was always ready to recognise the work of other denominations. He did not hesitate to use during his tours the chapels belonging to other Christian bodies, and in them he preached and administered the sacraments. These chapels were gladly placed at the disposal of the good Bishop, as it was well known that he loved all those who loved the Lord Jesus Christ in sincerity. We join most sincerely in the general regret caused by his resignation, and trust that his last days in retirement may be rich in peace and blessing. The Church of England will have lost its three chief bishops in the space of twelve months; for it was but recently that Bishop Mylne resigned the see of Bombay and Bishop Johnson that of Calcutta. We rejoice that Dr. Welldon has been appointed Metropolitan, and trust he will have a long course of great usefulness and blessing.

The Wesleyan Conference and Missions.—The Wesleyan Methodist Church has had a fairly prosperous year, and the Missionary Society's income has been considerably increased. It has been therefore resolved to send out some sixteen additional missionaries to the foreign field. Probably some five or six of these will be sent to India, and thus help to reinforce many sadly undermanned stations. The details have not yet been received; but we shall know soon who have been designated for this country. The new President, the Rev. Hugh Price Hughes, whom we congratulate on his election, has a heart loyal to missions, though his manner of expressing that loyalty has not always commended itself to his brethren. He will have many opportunities, as the chief officer of his Church, to advocate the cause of missions and we have no doubt he will urge the extension of the work. A new missionary secretary has been appointed in the place of the Rev. W. T. A. Barber, M.A., who has succeeded the late Dr. Moulton. The choice of the Conference was the Rev. W. Perkins, who has won the confidence of his brethren. We trust he will have a long and useful term of service at the Mission House in Bishopsgate Street. A scheme was started at the Conference to raise £1,000,000 by the beginning of the twentieth century, and it is likely to be done. Most of this will be put into buildings, but only £100,000 was allotted to the foreign field. We are glad Mr. Haigh protested that the amount was too small. In mission districts the sum raised for this fund may be retained and used there.