

The Harvest Field

A Magazine devoted to the interests of Missionary Work
in the Indian Empire.

VOL. XXX, No. 5.

MAY, 1910.

Editorial Notes

We cannot tell whether anything we have published is likely to influence the World Missionary Conference, but we should like to give expression for the last time to some views we strongly hold and to which many of our correspondents have referred. This Conference has a unique opportunity of initiating a new departure in the prosecution of world-wide missions, and we are most anxious that the Conference should seize the occasion and utilise it. We are glad that the organisers of the Conference have enlisted the press, both secular and religious, on its side, so that his reading must be of a very confined nature who does not know something about this great Conference. Many of these articles are very sympathetic and of great value.

The Conference cannot unite the missionary societies, but it can do a great deal to federate them and induce them to work together for a common aim. As Mr. Leith points out in his letter, published on another page, the time is ripe for this. To allow each missionary society to undertake all the work necessary for a fully-equipped mission—training of workers at home and abroad; evangelisation of the masses by preaching, education, literature; the care of the churches by providing pastors, evangelists, teachers, together with

Bibles, books of devotion and other literature ; the philanthropy that inevitably accompanies the Christian faith, such as the hospital, the dispensary, the widows' home, the rescue home, and other forms of charity that express the Divine compassion of Jesus Christ : all this if carried on by each mission can lead only to overlapping, doubling of agency, and waste of energy. Missions must federate so as to work together in matters that are common ; and such federation must begin at home. The Edinburgh Conference must strike this note with emphasis, with insistence, with determination. If the situation is adequately set forth with sweet reasonableness the home churches and societies must lamentably fail of the spirit of Christ, the Master whom they profess to serve, if they do not respond. The Conference must lay broad and firm the foundation of federation for missionary societies. If it accomplishes this, it will pave the way for the union of the churches, the body of Christ. If it fails, effective occupation of the foreign field by Christian agencies is indefinitely postponed.

There are other questions that can also be made operative. Last month Dr. Weitbrecht referred to two of these—an advisory Board or Council and the founding of a College for the training of missionaries. With regard to the latter we would strongly urge the Conference to consider the article by Mr. Farquhar, which we publish in this issue. The case is not put a whit too strongly. In most instances many years of a worker's life are gone before he realises his true relation to the work he has to do. He blunders along and has to learn by painful experience. That experience cannot be handed on as things now exist ; but if some institution could be established where the worker would be set on right lines and supplied with accurate information regarding his field of labour, he could be saved from many a blunder and foolish notion. The Conference can surely take up this matter and bring it to a practical issue.

The Advisory Council is an absolute necessity and steps should be taken to form it. We see no reason why the Conference itself should not appoint such a Council before separating and at

the same time entrust it with the task of seeing that the resolutions of the Conference are carried out.

If these three things are accomplished—the formation of an Advisory Council, the founding of an interdenominational College for the training of workers, and the inauguration of a plan for the federation of Mission Societies by which the non-Christian world may be effectively occupied, the Edinburgh Conference will have appreciably hastened the world's evangelisation. If it merely hears reports, discusses them, prints and publishes its findings, and then dissolves, it will not accomplish more than those that have preceded it. The signs are that it will attempt great things for God and expect great things from God. May bold initiative that comes from an intimate vision of the risen and all-powerful Jesus Christ and the clamant needs of a sin-stricken but redeemed world, and wisdom that is profitable to direct, be abundantly vouchsafed to the Conference.

* * * * *

Many voices have been heard discussing the unrest of the East and specially that of India. With one consent the darker and immoral side of this unrest was put down to a godless education.

The Unrest in India There is arising a reaction against this conclusion, and there is much force in what is being urged. While religious education has necessarily been absent from government schools and colleges, it has been imparted to the students of many aided schools. He would be a bold man who would say that the spirit of evil had not wrought in the minds of young men who had been instructed in religious truths. The evils that exist are hardly inseparable from a state of rapid transition such as India is passing through to-day. Enlightenment, new ideas, new teaching are flooding the land. Young and immature minds are incapable of rightly understanding what it all means. The early part of the nineteenth century in Europe revealed the effects of new ideas upon communities that had not true mental balance and did not possess a strong faith in the moral Governor of the

universe. The excesses of that time are matter of history. The young men of India have lost the restraints that kept their fathers in check. They have been emancipated from the fear of demons and they have not learnt to fear God. Compulsory religious education by a Government is impossible except on the most perfunctory lines; for it cannot secure teachers who will with knowledge and conviction teach the mysteries of God and the divine life. Private individuals and religious bodies can teach with sincerity what they hold to be true; but a Government consisting of men of all creeds and no creed could only set forth a bald syllabus of moral and religious instruction. We do not well see that the Government can alter its policy with regard to religious education. It can do more to secure moral teaching and example on the part of its teachers. The facts of morality can be taught and exemplified by good men. Great care should be taken to secure the appointment of men of good moral character as teachers of the young. Government should also treat more sympathetically those who are trying to impart religious instruction. It should encourage the grant-in-aid system, and so make it possible to extend the knowledge of divine things.

India needs to-day an increase of spiritual men with strong faith in God and a pure life to come in contact with the rising generation. Young India can see and appreciate moral and spiritual beauty, as the testimonies to the late Sir Charles Allen bear witness, and men of such a type are vastly more needed than theories and policies of education. If those who govern the country and those who teach the young were true followers of Jesus Christ, young men would receive stimulus and guidance during that critical period when they pass out of tutelage to independence.

The unrest must continue. The forces that have caused it are still operative and will continue to act till the old has been transformed and more liberty given to all. But that this liberty may not degenerate into license, India needs all the spiritual power that can be brought to bear upon all communities, and

especially upon the rising generation. Hence the repeated appeals for strong, spiritual, educated workers.

* * * * *

The school vacation releases many mission workers from the daily routine, and they naturally fly to the hills for rest and recreation. Many others who feel the heat and strain of life on the plains follow their example, so that this issue will reach many at their temporary abode at some hill station. Some will ask for complete quiet that amid cool and beautiful surroundings they may recover physical, mental and spiritual tone. Others spiritually impoverished by a lonely life in some out-of-the-way station crave for spiritual refreshment in the convention and conference. These yearly gatherings, while not helpful to all, do meet the wants of a large number of toilers, and we trust wisdom and grace may be given to those who conduct them. The conference on mission work ought to be largely attended, and many questions advanced a stage. We shall be glad if correspondents will favour us with accounts of meetings.

* * * * *

Mr. Farquhar, of the Y. M. C. A., Calcutta, is well-known to our readers and needs no introduction. His paper on "Field Training for Missionaries" is most timely, and we trust the World Missionary Conference will take action in the matter. Mr. Lenwood, of the London Mission, Benares, is a recent arrival, and knows the state of the home churches intimately. He has studied missions, visited mission fields, and is now devoting himself to mission work in one of the darkest and most difficult places in India. His paper on "Our Debt to the Home Church" will lead many a missionary to become reminiscent and cause many prayers to arise for the home churches.

Original Articles

FIELD TRAINING FOR MISSIONARIES

BY J. N. FARQUHAR, ESQ., M.A.

EVERY capable observer recognises that the Church of Christ has never had to face such a task as is now presented by the Mission Fields. The crisis has been produced by a variety of causes, two of which stand out as more important than the rest:—the bringing of all nations into the common life of the world by means of improved and increased communications, and the impact of Western thought and work upon the old civilizations of the East, mediated chiefly by education and missions. In consequence there is in each of the ancient lands of culture a new uprising of personal and national spirit, a fresh vigour in every department of life, and a religious revival. This last is likely to produce very great results. Indeed so swiftly are the Oriental religions preparing their defences, organizing their resources and drilling their warriors, that it seems probable that before very long Christianity will be in the midst of the final death-grapple with them.

In face of all these facts Christian leaders agree that the Church ought to put forth all its strength in order to meet the crisis. We need to send a far larger number of men to the great mission fields. We need the wisest and the largest possible plans. There must be co-operation, combination, unity on the field; there must be prayer, devotion, self-sacrifice and sympathy at home. Nor do we need only to send an increased number of men abroad. The crisis demands that the very best men possible should be sent, and that they should receive all the money help and all the equipment the various departments of work require. But there is one point more that needs serious attention: the best men require the very finest training that can be given them, in order that they may be able to meet the tremendous demands of the crisis that is upon us.

1. The more one looks into this problem, the more urgent the need for adequate training is seen to be. Our greatest writers have told us about the sphinx of the Asiatic personality:

shall we send men out without giving them all the help available towards the understanding of the riddle? The religious atmosphere of the East is wholly different from ours: how unwise not to give every man the skilful training which the accumulated knowledge of to-day makes possible! The revival of Hinduism, Buddhism and Islam, which has already resulted from the missionary attack, is stimulating the leaders of these religions to the best apologetic efforts they are capable of and to furious assaults on Christianity. How unfair to send a man to face all this without providing him with the necessary arms and armour! The splendid rise of the sense of personal dignity, which has been such a marked characteristic of the life of the East these last few years, and the appearance of a new national consciousness, make it imperative that the representatives of the Church should know all that goes to make the national heritage in each land. The nation's past is one of the chief elements of the national consciousness. Missionaries must be equipped with full knowledge, that they may understand the whole situation, and may thus be able to take the right attitude to national aspirations inside the Church as well as outside.

The missionary's training necessarily falls into three great departments:—

A. *Theological*. Every missionary on the foreign field is regarded as an exponent of Christianity, and is frequently placed in such circumstances as demand a considerable amount of intelligent theological knowledge. Thus, no one should be sent out as a missionary who has not had such a training in Christianity as may enable him to think, speak and write in a wise, trustworthy fashion about it. It is unfair to the man, and still more unjust to the cause, to send out any one who has not received such a training as will enable him to give clear and adequate expression to the spiritual powers which he has experienced in his own life, and to enable him to state clearly what Christian teaching is on any point that may rise. Most men will acknowledge the need of theology: but the conviction of its absolute necessity has not yet laid hold of the leaders at home with sufficient grip, else we should not have so many untrained or half-trained men sent out as we have now.

B. *Linguistic*. The missionary societies have long been convinced of the great necessity of compelling their representatives to spend both time and energy in acquiring the vernacular of the country in which they are to work. All that is necessary to say

at present is that the compulsion requires to be still more rigidly applied than it has been in the past. There is a tendency, painfully noticeable in India at least, to allow missionaries whose work is among the student class to escape study of the language. While it is quite true that the work of a Professor, and in some cases the work of a Y. M. C. A. Secretary, is all done in English, yet, most unquestionably, the student missionary who does not study a language thereby forfeits a very large percentage of his effectiveness. In many cases it will be found more advantageous to study Sanskrit, Pali or Arabic than the vernacular of the Province; but, whether classical or vernacular, language study should be demanded and exacted from every student worker.

C. *Field Training.* By this is meant training in the history, the religion, the civilization and the government of the country the missionary is to labour in. It is this aspect of a missionary's education which until now has been most neglected. There is little attempt made to start men on these lines before they sail; there is no sort of compulsion laid upon them after they reach the field. The average recruit to-day has no reasoned conception of the relation of Christianity to other religions; he is not prepared in any sense for estimating an alien faith; he is not in a position to appreciate spiritual excellence or moral character, if they run on other lines than his own. Too often he does not even know where to find the information necessary for understanding the barest elements of the civilization around him. People acknowledge that such studies are advantageous, but very few realise that they are simply indispensable, if men are to be efficient. Every missionary arrives in his field with the pious intention of reading the history and the religion; but very few realize that it is one of their first duties to acquire this knowledge; and most allow the study of the vernacular, the attractions of the work and other less valuable things to steal all the time that ought to be given to it. The writer has frequently met men who had been many years in India and yet had never read the history of India. Even those missionaries who realize to the full the value of such work and are most anxious to equip themselves find it exceedingly difficult to do the study satisfactorily. They do not know what books are required, and thus both time and energy are unprofitably spent; they are unable to buy all the books their studies require; and since the missionary societies give this line of work no recognition, the time given to it has

usually to be saved by painful effort and great self-denial from the missionary's leisure.

Field training is absolutely necessary, if we are to secure:—

(1) *Sobriety and independence of judgement.* Europe looks down on Asia, sometimes despising, sometimes patronizing, but never taking Oriental civilization, thought, religion, art, quite seriously. We condescend to show an interest in Oriental things. We assume that Asiatic character is flabby and ineffective. The feeling which makes us shrink from intermarriage with Asiatics reveals itself in our general attitude to the people, often without our being in the slightest aware of what we are doing. The political supremacy of Europe, not only in India but throughout the East, has accentuated this unconscious arrogance. It has become a race characteristic.

The results are immeasurably disastrous. It is true that the spirit of Christ helps to overcome the evil, when men are conscious of it; but we need the stern discipline of a scientific training to drive the truth into us. We need to learn the open honest spirit which marks *the Sacred Books of the East*, else we shall never think effectively of the things of Asia. The harsh, aggressive tone of a great deal of missionary literature and lecturing stands out in shameful contrast with the work of all great scholars.

Coming out to India with little reliable knowledge of India, each man tends to adopt the ideas—whether on the people, their culture and their religion, or on methods of work—which he hears expressed in the small mission circle in which he first finds himself; and thereafter an independent judgement is very hard to attain. The result rather is that his mind is made up once for all on many of the largest questions, and that there is no vehement impulse left to begin study, and to persevere with it. The pressure of work is always so great that each recruit is drawn into full service at the earliest possible moment; whence his mind is usually narrowed to his own daily task. A wide outlook becomes steadily less likely; and patient inquiry and the eagerness of the student find little place in his preoccupied thoughts.

(2). *An understanding of the people and sympathy with them.* Without a knowledge of the history and the religion it is impossible to understand a strange people. The study of the vernacular gives one a great amount of detailed knowledge of their ways and reveals many aspects of their thought and temperament; but something more is wanted. It is literally true

that without a knowledge of the religion the language itself cannot be fully understood ; then the cast of the thought of the people, and the fundamental convictions which bind them to their religion, can only be laid bare in a study of the faith itself. The same is true, though in less degree, of the civilization ; the great events that made the nation ; and the principles which created the social organism : these must be known if the people is to be understood. Only when one has some knowledge of the national heritage—religion, literature, education, science and art—can one sympathize with the tastes, the aspiration, the pride of a foreign people ; and only thus can one win the sympathy of a self-conscious race. This is supremely necessary at the present moment in Asia and wherever the new awakening has come.

(3). *An insight into the relation of Christianity to the religions.* No man can talk reasonably on religious questions with other men until he knows their religion. How can he stand before the people and speak to them in a brother's tone about their religious life, unless he knows what they believe ? It is impossible to form a reasonable estimate of the influence of a religion and its value for those who follow it without careful study. In conversation and in addresses the man without knowledge says a hundred unintelligent things which wound his audience without his realizing it.

Faced as we are in the East with determined efforts to revivify the old religions, to display at their very best the highest elements contained in them, to prove that they are sufficient for their own peoples, and thus to show that Christianity is unnecessary, it has become one of our prime necessities to state clearly and without any dubiety the relationship between Christianity and the great non-Christian religions. For the working out of this, full knowledge and careful thinking are required, knowledge of the religions of the world in general and detailed knowledge of the particular faith we are dealing with.

(4). *Efficiency.* Without a thorough comprehension of a people it is impossible to influence them effectively. The man who does not know the history and the religion of a people cannot know what things appeal to the mind of the people. In order to sway the mind of the East we must grasp the wisdom of the East and be able to set it in relation to that which is higher. Only in this way can we win the East. How could Paul have done his unparalleled work in the Graeco-Roman world without his knowledge of Graeco-Roman life and

thought? Let any one consider carefully the most effective missionaries in any country; and it will be found that without exception these men have given a great deal of attention to the subjects referred to.

In these days specialized training is found to be increasingly necessary in every department of life. Men are distanced in the race, unless they have received the best education which our modern schools provide. Every nation is straining its resources to give its naval and military officers the finest and fullest training possible. In the business world the University education which most young Americans receive and the specialized technical training which Germany gives her youth are telling very seriously on the balance of trade in many countries. That special training is necessary for efficiency is one of the commonplaces of the modern world: can missionaries afford to neglect this truth?

II. If then missionaries must receive Field Training, how shall it be given them? The plan pursued until now, which leaves each man to do just as much or as little as he cares to do, has failed. To attempt to meet the need by asking missionaries to read by themselves certain prescribed courses would be a distinct advance but would never secure what is required, a thorough training for each man. The only possible method is to create special institutions in which they shall be taught. These institutions can quite well be interdenominational; for differences of theology do not affect us in the study of the non-Christian religions and the other subjects required. The one question remaining is, Shall the work be done at home or on the various foreign fields?

At first sight it would seem as if it would be most advantageous to organize a college in each field and to man it with the most experienced missionaries of the field. Men would then study in the country they were dealing with, surrounded by its people, its religions, its institutions and its monuments. It would be possible also to combine these studies with work on the vernacular; and each would throw light on the other. It may be doubted, however, whether the plan is feasible. In such a country as India a single college would be quite sufficient to give the necessary training to all young missionaries; but it would not be possible to carry on vernacular study alongside. India is a huge country, and has literally hundreds of vernaculars, each one of which is best studied where it is spoken. Thus only the verna-

culars used beside the College could be profitably acquired during a course of study there.

On the other hand there seem to be certain great advantages in organizing such an institution at home:—

(a) It would be much more *economical*. Field training for all foreign lands might quite well be conducted in a single college in Britain (and similarly in America and on the continent). The number of distinct subjects requiring to be dealt with is not quite so large as one would be inclined to expect; for there are a number which are common to several fields, *e.g.*, Buddhism, Muhammadanism, primitive religion; and there is at least one which is required everywhere, the Religions of the World. There would thus be large duplication of labour, if there were a College in each field.

(b) It would be more *efficient*. If the College were planted in an English University, the libraries and museums would be available; the classical languages of Asia could be more satisfactorily studied; and connected subjects, such as Anthropology, Psychology, Sociology, Economics, Philology, could be taken at the same time.

It is clear that the British Government think that such training ought to be given before men proceed to the foreign field, and that it ought to be connected with a University. They are just about to organize a school for Oriental Studies in connection with the University of London. If our proposed College could be placed near the school of Oriental Studies, both institutions would greatly benefit. Missionaries could study Mandarin, Sanskrit, Pali or Arabic in the Government school, and the Missionary Institution could teach the other subjects. If good work were done, many men going out to the East for educational or Government work would wish to enter to study Oriental religions.

(c) When once a man is on his field there is almost an irresistible temptation to deflect him from study. It is hard enough to get leisure for work on the vernacular: it would be unwise to add another burden.

(d) To have this background of real knowledge and of right conception before reaching the foreign field would be a matter of vast importance for every missionary. It would enable him to begin his intercourse with the people of the country in the proper spirit. The temper of a missionary depends far more upon his knowledge of the people he is to deal with than is usually realized. It would enable him to maintain independence of judgement—a

thing of large importance in the East at present, when so much feeling is being stirred by current events. It would enable him to begin observing intelligently as soon as he sets foot on the land of his choice. Every one who before visiting a new country has done a piece of solid study with reference to it will realise what a large advantage this is. It would be an invaluable introduction to vernacular study.

III. The following may be suggested as a course of study suitable for a missionary going to India to work among Hindus. *Mutatis mutandis*, it may be applied equally to any other field :—

- (1) The Religions of the World ; the Christian attitude to them, scientific, sympathetic, interpretative ; and the relation of Christianity to them, the crown and fulfilment of them all. If this study has been already taken under theology, it need not be taken again.
- (2) The History of India ; not a detailed study but an intelligible presentation, sufficient to form a basis for knowledge in other departments.
- (3) The people of India, their physical condition, culture, social organisation, economics, etc. The Government of India.
- (4) Hinduism ; its place among the religions of the world ; its history ; its literature ; its inner spirit ; its dominant conceptions ; its greatness and its failures ; its action in history ; its permanent contribution.
- (5) The other Religions of India : brief sketches.
- (6) Sanskrit ; most men ought to begin Sanskrit at least.
- (7) Lectures introductory to the study of the vernaculars might be given with great profit.

This course of Field Training is meant to start the missionary on right lines of thought and study, to keep him from injuring the cause by blundering attacks on Hinduism and from wasting his time in seeking right methods of study, the right literature, etc. It ought to set him at the right angle for understanding the thought, religion, civilization, people of India, to give him sympathy with an alien culture and alien beliefs, and to emancipate him from that provincial complacency which measures everything by its own standards.

Everyone will realize what a precious preparation this Field study will make for the study of the vernacular. Hundreds of

allusions, ideas, customs, beliefs, phrases, which in ordinary circumstances are laboriously (and often erroneously) explained by the pundit, become self-explanatory; and, if the student has made some progress in Sanskrit, a considerable percentage of the vocabulary is already his own.

At least a year ought to be given by each student to these subjects. It might not be necessary for the student to give his whole time to them; but good work cannot be accomplished without a considerable expenditure of time. It might be possible to do the work in three consecutive summer sessions, if that suited the student better.

IV. A College with six or seven chairs would be quite sufficient for all the work required for some years at least. The following six chairs would be absolutely necessary:—

1. The Religions of the World and the relation of Christianity to them.
2. Hinduism and India.
3. Mohammedanism and Mohammedan lands.
4. Confucianism and China.
5. Buddhism and Buddhist lands.
6. Primitive Religions and their fields.

OUR DEBT TO THE HOME CHURCH*

BY FRANK LENWOOD

THIS paper does not pre-suppose any extensive knowledge of missions or missionaries. If it did so, it would have to be written by somebody else. But the very fact that a man comes late to the mission field may mean that he has had a fuller knowledge of actual conditions in England than those who came straight out to India at the end of their college course. Just as on deputation it has been your privilege to make appeals to the Home Church for the sake of the missionary's work in the field, so to-night I want to make an appeal to you on behalf of the Home Church.

I imagine that we all feel that the relation between the foreign work and the Home Church is anything but satisfactory. Not missionaries alone, but all missionary enthusiasts complain of

* This article is the substance of a paper read before the Madras Missionary Conference.

the want of imagination, consecration and self-sacrifice which we find in Britain. We have all winced before the ecclesiastical self-indulgence which allows churches to spend money on their own adorning which they grudge for the spreading of the Gospel. We know, from bitter experience, how the work of Christianising India is retarded because the Church will not consecrate her money and her young men for the war. The Church, we feel, does not care. Such thoughts are the theme for one of the most effective types of missionary address. The more sensitive souls among a home audience, however the rest may be effected, are deeply stirred by the truth which lies behind judgments such as these.

And yet I think that we need a more penetrative diagnosis of the trouble. We have looked with practical eyes upon the lack we have felt from our own point of view, but we shall not understand the real problem until we rid ourselves of any such personal pre-occupation and look at the need of the Home Church, if I may say it without irreverence, through the eyes of our Master Himself. The failure which we have marked, because it bore heavily upon ourselves, has been merely a symptom, and we need to get as near as we may to the underlying cause. Let us lay aside, for the time being, the feeling that the main function of the Home Church is to "hold the ropes" for foreign work, and try to state her deeper need.

I. To get the correct diagnosis we must first have a correct physiology. The central principle of this physiology is a true view of interdependence of the different parts of Christ's body. At the end of a year's tour through China and India, perhaps the strongest impression which reflection left behind was the essential oneness of the Church. It is something infinitely more than a matter of men and money. It means that the life of one part of the Church is certain to rise or fall simultaneously with the rest. It means that, speaking broadly, the level of the stream of faith that is poured forth to the field from the wells at home will not rise above its source. It means that at every moment the condition of the Home Church is affecting us in a thousand ways.

It is, of course, sheer commonplace to mention the influence of the British resident in India. And yet we are for ever in the grip of this particular commonplace. It is almost as if English society in India said to us, "You shall do just as much effective work for Christ as we choose to permit, and not an ounce more." Each of you must know lurid instances of the impression made

upon Indian enquirers by the public insolence or immorality of some of our countrymen. But the really unfortunate thing is that one can find the germs of the disease without hunting about for anything like a lurid instance. We have just come out upon an intermediate boat. I think one may assume that we had on board a very good representation of the better type of English resident in India. Certainly for the most part the passengers were quiet, and reasonably simple and friendly. I do not think one could easily have found a boat on which there was so little definite evil. But there was a very great lack of positive good. The life as a whole gave very little impression of an interest in religion, while the cult of conventionality seemed to leave little room for any nobler worship. In the thought of some, India was "rather a beastly place," where money enough could be made to retire early, and the Indian only appeared as a rather seditious person who at best existed to create wealth and convenience for the Sahib, and at worst was impertinent enough to compete with him for the prizes which were meant for the foreigner alone. Where there was a desire to serve India, the interest was rather in efficient Government than in the Indians as friends and brothers. For such a conception of efficiency men will give their bodies to be burned; but there is no love and it profiteth nothing.

Now such an attitude must show itself in a thousand ways. It must make the evangelisation of India tenfold more difficult. Yet it is simply the reflection of the fact that the Home Church has not succeeded in making upper middle class society believe that God matters, and men were meant to be loved. This failure of the Home Church may meet us in some unexpected impact in the remotest village of our country district. How different would be the state of India if half our countrymen were Christians indeed!

But there is another way in which we are being daily chilled by the coldness of the distant members, a way that comes more nearly home to every one of us. In our own spirits we bear about the proofs of the low estate of the Church from which we have drawn our life. On the average we are all what the Church at home has taught us to be. Here and there a rare soul rises above the limitations of his spiritual heredity, but he is balanced by those who succumb, however slightly, to the blight of surrounding heathenism. On the average we are just what our Church has taught us to be. We find it difficult, for instance, to keep

our tempers. It ought to be easy. But the trouble is that in England we are all accustomed to write off temper as a negligible sin. Or we find it hard to regard the Indian as a brother. Our minds dwell naturally on his failings. If we want to find the cause, we shall probably find it in the fact that we, most of us, belong to the class which in England holds itself a little above what it calls the masses. The social problem in England is thus of vital moment for the training of us who go abroad. Or again, what are those incompatibilities between workers, which we all deplore, but the direct outcome of the fact that English preaching has not made us believe that love, yes, and even meekness, are the demands which the Master makes upon the loyalty of every Christian? Worst of all, the errors of the Home Church, which we detect in our own hearts, are transmitted through us to the Indian Church, there to start forth upon a new course of malignant influence. The conception of Christ which has been actually realised in the life of the Home Church, will be the conception which the missionary's life almost invariably conveys to the Indian observer. We have no right to expect to evade spiritual laws.

There is another form taken by the relation of home and foreign, which is difficult to state, though I am convinced of its essential truth. May we not believe that quite apart from the influence of laymen or missionaries the tone of the work abroad has a mystic but definite relation to the tone of the Church at home? There is an unseen nervous system running through every branch of Christ's body. If there is life at home, then with that mysterious communication which is characteristic of all the great spiritual realities, prayer for instance, the life is communicated to the foreign field. If there is stagnation or canker at home, the malady lowers the vitality even of the most distant members. Apart from letters, from newspapers, from men returning from furlough or coming out for the first time, apart from all the visible means of spiritual supply, there is an unseen current of life or disease running perpetually between the Church and the mission field. Perhaps I can illustrate it best by the parallel of the physical telepathy between two brothers divided by long distances, which makes each aware of great crises in the life of the other. Is it unreasonable to believe that there is just such a telepathy between the different branches of the Church?

But whether this spiritual telepathy be a reality or a delusion, at least it is certain that by visible or invisible communica-

tion, we are ever members one of another. We cannot rise to any great act of sacrifice in isolation, we cannot pray so well if we insist on praying always alone: nay we cannot even believe without the aid of our brothers in the faith. Several thinkers have lately grasped the fact that these are some of the central truths of Christianity, too high for us to apprehend in solitude, which become clear as daylight when we stand in the great congregation. Nor are we at such a time the victims of a corporate self-hypnotism. Surely the moments of such insight are not the moments of delusion, but the time when we enter into the highest realities. If then the importance of communion is felt in the sphere of thought, where we are accustomed to think ourselves most independent, it would be easy to work out this spiritual connection in a score of ways, all going to show that the individual is never himself, apart from his relation to the whole. But to-night we have to go further and to remember that the local Church and the national Church have exactly the same need of the power of the living whole if they are to reach their destined development.

The result is that the very Gospel we preach is dependent on the state of the Church at home. If men are being turned from sin unto life, if the power of Christ is manifested in a general readiness to hear His call in Europe or America, then in India, too, we can speak forth our certainty that there is none other Name given among men. If in the Churches of the West men are quietly applying the teachings of Christ to the uplifting of the poor, then we can say with confidence to any Indian audience that the Gospel means love to men translating itself into service. If on the other hand the Home Church is powerless, how can we be free from an insidious distrust in the reality of our message? It is impossible to go on proclaiming a "Gospel of Life", if, under the most favourable circumstances, it has no power to vivify. The effectiveness of our Gospel must be conditioned by the vitality of the Western Church.

All these considerations, therefore, go to show that it is impossible for us to feel indifferent toward the state of Christianity at home. It is as foolish as it is ungrateful for us to regard the body from which we got our religious life as the tottering ruin of a glorious past, and to think that we can cut ourselves off from her weakness. If she fails, then we too shall feel the paralysis. We, without them, shall not be made perfect.

II. If, therefore, we have realised the physiology of our connection, we can go on to consider the disease. What is the present state of the Home Church? No one who knows the situation can doubt that it is serious. Perhaps some of us have consoled ourselves for the failure of the Church in the districts where we were brought up by the belief that special circumstances were there operative, and that the work was in better trim elsewhere. If so, a little deputation experience must have been sufficient to convince us that a Church with the spiritual vigour needful to resist the disintegrating forces of modern life is by no means common in any district.

On the one hand there is to be found breadth without spirituality, on the other a devotion which seems incapable of sympathising with the anxious questionings of the world around. Often the men of business, who have so much to say as to the conduct of the Church, are material in their ideals, often the ministry is professional and content with the maintenance of the traditional religious activities, till one can scarcely wonder that the majority of the population are not found fighting the battle of the Lord. Many will think that this view is too pessimistic, but I believe that it is a correct statement of the facts and that it springs from the temper which will not be deterred from looking facts in the face. Let us thank God for the Church at home, for the real mastery of our Lord over many true souls, for the Christ-like lives which the Church has nurtured, for the true love to an unseen Master. Let us thank God for all that makes home religion different from that we see around us. And yet when all is said, the Church is sick. She ought to be putting forth an ever-growing activity, whereas, judging superficially, she seems to have reached the limit of her powers. She is like a tree at its maturity which will never bear more fruit than it does to-day.

Campbell Gibson has a striking passage in his book on China in which he points out that, all things considered, the Chinese Church has made all the progress in the last century that we have any right to expect, and then goes on to remark that, if ever a doubt does cross his mind as to the value of the missionary's work, it is when he thinks that perchance at the end of a thousand years Christianity will show no more reality in China than it does in Britain to-day. Let us test our own feeling. We have told Indians, time and again, that Christianity means purity, love, self-discipline and selflessness. Should we wish them to have the chance of proving our statement by

watching the conduct of home clergy or ministers when they meet in church session upon some controversial subject? Would the result be an increased drawing towards Christianity or a repulsion from it?

It is true that the faith never yet has depended entirely, or perhaps in great measure, upon the spiritual life of the Church, but ever upon the power of the crucified and risen Lord. It is true, too, that there are in England at the present time the signs of a great awakening, especially among the students of the Universities. Widespread through the Church is a feeling of dissatisfaction, from which some revival cannot fail to issue. But if the healing is to come, we must not tell ourselves pleasant lies about the absence of disease. The Church is sick.

If, then, we admit that we belong to the Home Church, this sickness is not something to be gazed upon from a dispassionate distance, or to be regretted merely because it causes a drop in the annual grants for our work. We are deeply concerned, for nowhere are we more truly one Church than in the community of our sin.

III. . There are, therefore, two appeals that I want to make on behalf of the Church at home.

The first is that we should pray for her. Of course prayer is pre-supposed in the relation of every missionary to those who send him out, but what is pre-supposed is very often forgotten. Perhaps we should be surprised if we were seriously to ask ourselves how often and how fervently we pray for them. We have most of us made frequent appeals for the work here and have told of the reality of the influence of prayer. The Home Church needs our prayers just as much as we need prayers from her. The problems that face her make the present time a real crisis. Do we not "sin against the Lord in ceasing to pray" for them?

The second appeal is that in thought and speech we should glorify the work at home. It is no uncommon thing to hear those, whose hearts are in the mission field, speak as if all the reality of Christian service, all the heroism and self-sacrifice, were with those who go abroad. They give the impression that most of those who have given themselves to the Home Church have been guilty of a selfish failure to obey the call of God. No doubt there are some who have feared to come because they could not face the sacrifice; there are some, no doubt, who suffer permanently because they did not listen to the clear call of their Master; but that does not justify an attitude of general superiority.

By speaking thus of the faith of those at home we may give to a sensitive soul the feeling that it has chosen a work less dear to the heart of its Lord. After a time such a soul may even come resentfully to accept the position, and to believe that it has surrendered the highest. Can we measure the harm that may come from such a persuasion? It is true enough that speaking of this sort is disappearing, but the theory on which it was based has not yet passed away, and while the theory remains we shall try in vain to cover up its traces.

Let us think for a little of the heroic persistence of the country minister, facing year after year the grey monotony of the country town and training his young people that they may go off one by one to form the strength and sinew of the town churches. Let us remember the husbands and wives who face the iniquity and the misery of the slums, keeping open house night by night for factory girls and youths from the street. Let us think of the men who come back from business and turn out in half an hour to prayer meeting or club or mission, knowing nothing of the colour and the freshness of work such as falls to us.

We are not the only people who suffer from the neglect of those who ought to help. Many of our brothers at home submit to sterner limitations than any known to us. We are not alone in appealing for work that needs doing, if only men had eyes to see. They, too, often appeal in vain.

Let us then realise that we and they are one. Let us try to maintain sympathy with these at home who face the problems of doubt in the Church and without the Church. Let us keep in touch with those who are trying to put an end to the legalised misery of the poor, and, in every way that may be open to us, let us glorify their service. We need have no fear of the result to our work in India!

The Year's Harvest

IN AND AROUND MADRAS

With the above title the United Free Church of Scotland has issued a most interesting report, brightly illustrated and well printed. It consists partly of descriptions of each station, and partly of short articles dealing with particular sections of the work. The reader is struck with the variety of enterprises carried on by so few workers and with the care and thoroughness

manifest in each branch. The Rev. A. Andrew writes a short retrospect of the mission, apart from the Christian College, during the last thirty years, the period he has been in the mission; the Rev. J. H. Maclean enlarges upon the outlook, which is on the whole hopeful; Miss MacGregor deals with the opportunity for women's work; the Rev. G. Pittendrigh describes the true causes of unrest as effected by education; the Rev. T. K. Itty writes briefly his reminiscences for forty years, while brief biographies of the Indian ministers with a good portrait group reveal the indigenous worker.

SOME STATISTICS

The mission was started seventy-two years ago, but at first the workers were very few and scattered over a wide area. Now the work is concentrated in Madras and the Chingleput District. There are 912 communicants, with a total Christian community of 3,133. We do not find stated anywhere the total amount contributed by these Christians. The pupils in schools number 5,426; in their homes 605. No less than 39,579 persons were treated by the doctors and medical assistants. The figures for the previous year are not given, so no comparison can be made.

SIGNS OF ENCOURAGEMENT

A reading of the report shows that, while there is no great mass movement recorded, there are on every hand many signs of cheering progress. Some of the writers are evidently fully aware that some of these signs may be fallacious, and they do not build upon them; but taken together they form a strong basis for hope.

The European missionaries are giving their lives to the work. One has spent 30 years and two over 25 years in labouring for Christ, and their zeal shows no marks of slackening. The Indian workers are men of merit, and one can look back upon 40 years given to the service of the mission. There are five brief biographies of living Indian pastors. Of these three were born as non-Christians. What a development from a non-Christian youth to a Christian pastor!

We make a number of short quotations, each indicating great progress to him who can read aright:—"For the first time in their history our Hindu girls' schools are staffed entirely with women teachers." At a united mission in Madras, "the large hall, which was seated for 1000, was practically filled every night, the audience consisting almost entirely of Hindus of the middle and upper classes." "It is very rare indeed that we have a meeting at which several persons are not more or less anxious to be spoken to on the subject of personal salvation. Nor is this confined to the town, but in the villages also—more particularly in the caste villages—the same thing has been noticed." "In twelve months no less than 4,000 scripture portions have been sold." In connection with the Christian College there has been formed "the Christian College Young Men's Brotherhood," because "it was felt that there were many forms of useful-

ness in which Hindu and Christian young men might well work side by side." Of the students in the girls' boarding school two pupils passed the First-in-Arts examination, one in the first class, seven out of nine the Matriculation examination, thirteen the preliminary examination for teachers' certificates, and four the government technical examination in drawing." "In the Day and Chetty Schools meetings for the mothers of the pupils have been held once a month since May." "One young woman of about twenty years of age, whose eyesight was destroyed by small-pox when she was a child, is now learning to read Tamil by the Braille system." "It is seldom that a patient is unhappy during her stay in hospital." "This year we have as a result of the patients' gratitude and the letting of the three private wards Rs. 2,484-9-0, the largest sum we have ever received." "The session is responsible for the upkeep of all these [four village congregations, two schools and a Bible-woman], towards which it receives a monthly grant from mission funds. This grant diminishes by one fifth of the original grant yearly." "In Paiyanur fourteen families have been enrolled as catechumens, and a teacher is being sent to teach them. In Kannapet the whole village has become Christian." "About 40,000 tracts of one sort or another were given away, in most cases only to those who asked for them." "There can be no doubt that the gospel is coming to be better known." "It is a fine sight to see twenty or thirty lads, after a hard day's work in the fields, spelling out their lessons." "In one house we sit under the verandah that surrounds the inner courtyard, and opposite to us is the room containing the *swami* (idol), where we sometimes see the other members of the family doing *puja* (worship), while the pupil across the court is reading of Jesus Christ." "The *pariah* (outcaste) inhabitants, fifty in number, have this year abandoned their idols and sent a petition to the missionary for Christian instruction." "More than one adult baptism this year has been the result of night school instruction." Each of these sentences, culled from all parts of the report, would make the text of a most optimistic missionary address.

We notice with pleasure the use made of the *Panchayat*, or local committee of elders, to assist in questions of church discipline. In one church sixteen meetings were held, and they were found to be very useful. It is by teaching the people to govern themselves that the church will become vigorous and develop.

AGRICULTURAL TRAINING

Little is said of the agricultural side of the settlements for Christians, but we read with interest Mr. Andrews' report of his agricultural school. We give the report in full:

"The year closed with ten pupils on the roll. Three left and are working on their own behalf. Two were sent up for the elementary examination in agriculture, and were successful. The boys are very active in their work and studies. With a view to promote their spiritual growth, prayer meetings, C. E. meetings and Bible examinations are

conducted. On Sundays they accompany the catechist and teacher while preaching to the non-Christians around. Their conduct has been very good. The financial outturn was good, and the result has been satisfactory and encouraging. The former pupils, who have left and set up for themselves, have refunded some of the money advanced for their settlement on land of their own. The settlers are cultivating the land not set apart for the agricultural school, and paying rent to the mission. The settlement and school continue to be a source of attraction to people, and many came to see the place during the year, and purchased grain and vegetables."

ARCOT MISSION REPORT

The editor must have devoted considerable time and thought to the production of this report, which is full of information and interest. The mission is regarded as a whole, and the work described under its different branches. With a good introduction, a clear map and some illustrations the reader can readily understand the extensive and prosperous work conducted by the Arcot Mission.

THE SCHEDULES

Great pains have been taken to present in a tabular form all that can be tabulated, and it is gratifying to notice that the figures are all on the up-grade. The mission regards itself as responsible for the evangelisation of some 2,430,525 persons scattered over an area of 8,304 square miles. There are 30 missionaries on the field and 593 Indian workers. The Christian community numbers 10,225, a gain of 397; the communicants, 2,883, an increase of 21; the contributions, Rs. 9,534, an advance of Rs. 622, a most satisfactory figure, when the high prices of food are remembered.

Two Indian pastors, the Revs. David Muni and Moses Nathaniel, died during the year, after faithful service.

SELF-GOVERNMENT

A new plan has been ~~devised~~ for placing more authority and responsibility upon the people. The plan, outlined below, is to come in force next October.

"Briefly stated the plan calls for grouping the 10,000 Christians in the Arcot Mission bounds into thirteen Pastorates, these Pastorates into four Circles, and these Circles into 'The Board of the Indian Churches.' The executive functions of the Pastorates, Circles and Board are vested in Committees chosen by their respective constituents. The Mission *may* appoint members in a certain proportion to the Circle Committee, and *is* to appoint the Chairmen of the Circle Committees and a majority of the Board. There are checks, and limitations of authority, to guard against mistakes from inexperience or immaturity.

"To the Board, the Mission grants the money which has been spent on the work to be now transferred to the Board. This money, together with that contributed by the Churches—about one-third of the total—

is divided among the Circle Committees, and under them, the Pastorate Committees. The Board and Subordinate Committees are to direct all the Catechists and Teachers working in town and village congregations, and other work connected with these congregations. At present, the Mission continues the Evangelistic, Medical, Industrial and Higher Educational work. But additional responsibility will gradually be devolved on the Indian Church through the Board, either by the Mission decreasing its grant, or by transferring to the Board more work still, done by the Mission."

EVANGELISTIC WORK

Increased activity has marked the churches, and bands of workers have carried the Gospel to many villages. One of these bands visited the residence of what was once an important Muhammadan family, and through the band the head of the family sent the following remarkable petition :—

"The humble petition of the Nawab and Jagirdhar of Gurrampakonda, by name Ajubuddin Ali Khan Sahib, who submits with his plenty salaams.

"Sir,—Your Catechists come here often and preach the Gospel in the surrounding villages, for which I am very happy. It is very good to preach the Gospel like this to this rude people. I heard that you are considering to post two or three people at Tambalapalle. If you post them in our village, it will be more beneficial. Your people can get here houses for rent. If not, I will give a piece of land. Not only that, but also I will give beams, sticks, thatching grass and whatever material you require. I will supply them from my hills free of cost. You will have to only build up the house. You may establish one English school also. We will take more care to bring the boys as much as we can.

"As there were churches and congregations around Jerusalem, it is my wish and prayer that all surroundings of Madanapalle should have churches and congregations. I am going to try for the spread of Christianity in my village, hence I am writing this.

"This is all. With our salaams.

"Yours most obediently,

"(Sd.) MEER AJUBUDDIN ALI KHAN SAHIB,

"Dated 21-2-09.

Nawab and Jagirdhar of Gurrampakonda."

TUBERCULOSIS

It is now clear that this disease has invaded India, and is spreading everywhere. The medical missionaries have taken steps to stop the ravages of the disease by opening a sanatorium. The report says —

"The Doctors of the Mission found that this dread disease was affecting many of the pupils in our boarding schools, as well as others, and felt that something very urgent should be done to save the lives of those who have contracted the disease. The want of money was the great hindrance, but, through the kindness of Miss Gertrude Dodd, sufficient funds were immediately donated to make an early start in this matter, and it was decided to erect temporary quarters for the Sanatorium in Punganur. Providentially, an excellent site to the north of the mission compound was secured, and, as the result

of considerable push, a group of seven temporary buildings, with corrugated iron roofing, have been erected and were ready for occupancy by the end of October.

“The number of patients at the end of the year was twenty-three. By the middle of January, seven of these were pronounced cured, and to their great joy, were permitted to return to their schools. The remaining pupils are making good progress, and the results thus far indicate that this Sanitorium is a step in the right direction.”

We have marked many paragraphs for quotation, which tell of varying kinds of mission work all pushed forward with intelligent zeal, but our space is limited. The Arcot Mission with its devoted staff of workers is doing well and will build up a strong Christian Church in that historic district.

AMONG THE TELUGUS

The Canadian Baptists have published their report for 1909 under the above title, and it is a portly volume of 150 pages. We doubt if very few persons will read it through. Each station is separately treated, and each missionary describes his share of the work. Where there is interest in the individual missionary or station, the report will be read, for each contains much information. There are, however, two summaries of the work, which is done by the two Baptist Conventions. We are glad the two sections carry on one work, and we should like to see the Canadian geographical terminology obliterated from the report. Could they not be united in Canada in one Society, even as the missionaries on the field are in one work?

A FEW FIGURES

The year has been one of considerable prosperity and great encouragement. The response is coming not only from the non-caste but the caste people as well. The missionary staff remains about the same, but the Indian workers have increased from 420 to 462, and the villages worked from 4,374 to 5,308. The baptisms numbered 698, the largest on record, and the membership has advanced from 6,577 to 7,212, while the adherents number 15,345. The contributions amounted to Rs. 10,885. The day scholars increased from 3,084 to 4,305; and the Sunday scholars from 5,876 to 6,680. Altogether 45,249 books and tracts, including Scriptures, were sold. All these figures indicate a very pleasing development.

THE WORK

Every branch of mission work is carried on with vigour, and all combine to produce definite results. We are struck with the amount of touring done, and we are confident that the presence of the missionaries in the villages is very beneficial. Medical work opens hearts and homes that would otherwise be closed. It is sad to read of an inmate in one

hospital—"The little Mohammedan mother *only twelve years old.*" The influence of the village school is referred to; for lads and lasses who have received a Christian training are not likely to forget it. The following extracts show the strong position Christianity has in some districts.

CHRISTIANITY IS BEGINNING TO PREVAIL IN THE LAND

- "The better comprehension of Christian teaching and motives, the establishment of character on such teaching and the inherent life and winning power of Christianity are opening up a vista to waking India which undoubtedly indicates the course and progress she is to take in her redemption politically, socially and spiritually.
- "Already there are whole regions in which it is hard to find a village in which there are no Christians, while, in the hamlets of some of the villages, there are no more heathen to be found.
- "The time is already in sight when there will be no more villages, in this whole region, in which there are no Christians. The list, too, of those hamlets and villages in which there are no heathen left is growing. One such has recently been added to the list.
- "With this more general comprehension of Christianity and its motives, the persecution of the Hindu is rapidly becoming a thing of the past. Even now there is but little persecution except it may be in a village newly beginning to turn Christian in some back corner.
- "The Hindu is beginning to understand that Christianity is here to stay and that it is better for him to get on with it peaceably.
- "The Nazarene has conquered,' though not yet true of the castes, is, in a large sense, true of the panchamas. These latter are now about persuaded that their only hope of elevation lies in Christianity, and are looking to us with increasing urgency for teachers.
- "The increasing numbers of Christians of culture and character through the villages are making it more and more unmistakable that there is in Christianity an effective power of life to raise. The Christians on the whole are a great improvement on the classes out of which they came."

IN THE NIZAM'S DOMINIONS

The Wesleyan Mission in Hyderabad very early struck a stratum of the population that responded to the claim of Jesus Christ for their acceptance of Him as Saviour. The work has rapidly spread and continues to develop, so that year by year there is the strain of thanksgiving and the shout of victory. The mission began in 1880, and in 1887 there was the first indication of a mass movement, for 215 adults were baptised that year. Since then each year has brought its harvest, varying from 134 to 1,369 adult baptisms. Last year, which represented nine months only, there were 505 adults and 459 children brought into the Christian Church by baptism. The total community numbers 12,781 in 270 villages. They are poor and contributed Rs. 3,519 in nine months to the support of the ministry. The converts are chiefly from one class, the Mālas; but recently in some parts of the field the Mādigas, who are considered to be still lower in the social scale, have begun to respond to

the Gospel call. Educational work amongst such people is of slow growth, but it is developing, and the efforts made to raise up a band of intelligent and loyal workers are being crowned with success, though the number is yet far too few for the work. The day scholars number 2,977 and the Sunday scholars 1,803.

The report is well got up and illustrated with many good photo engravings. It is full of good stories, but we have room to quote only a few.

A STORY FROM THE MEDAK HOSPITAL

"A few weeks ago a patient had been carried many miles in a dhoolie to us. I lifted the big sheet that covered her, and got my first sight of poor Ellamma. She was young, not more than twenty-four, but already death had marked her for its prey, and ravages of cancer were very apparent. Her mother was with her, and pleaded 'Even if you cannot cure my daughter, let her be in your hospital; for there is comfort there, and she is my only girl, with two little daughters, and the gods, too, have taken her husband.' Again as we shook our heads telling the mother how hopeless the case was, and how her death in the ward would frighten other patients, she once more pleaded, 'But we have no one on our side, and only you white people have any pity on widows'. Fully realizing that her death would be considered defilement to us and to our hospital, we remembered also the Compassionate One moved all such superstition aside as He touched the bier, and, thus remembering, we let the mother of Ellamma have her way.

"For a few weeks she was an inmate in our hospital, and day by day she heard of the God of Love, until one day our old Bible-woman Abishekamma came to us with a face radiant to say 'Ellamma's mind is turning to our Lord Jesus, for she knows now that He is different from her old gods and wants to give her children into His care.' The next day the face of the sick one was still more changed, the eyes sunken, and the lines deepened, but still with motherly instinct, ever and anon, her eyes turned upon her beautiful ones, her fair Sathe and Latche, and she saw them, amidst a world of Indian girls, but, alas! fatherless and motherless and with such a slender chance of ever growing into pure womanhood, that her heart turned with a greater longing to the God of the fatherless and motherless. Once more as we went our nightly rounds, we saw on her face a strange sweet smile as her long thin wrinkled hand was stretched out and laid on the head of her child. Her lips moved; but it was with difficulty that now and then we caught the word, 'Call the Padre and bring the water—I will give them to Jesus—I will give myself to Jesus too.' The same night Mr. Posnett came, and in the presence of the dying mother took from the little ones their heathen name and baptised them Irene and Agnes. As the children knelt in prayer with clasped hands at their mother's bedside, once more the dying eyes opened and a moment or two rested, suffused with the tears of weakness and of love, upon the children; and then touching the missionary's hand, she said, 'I too believe in Him, make me a Christian too,' and so she passed to be with Him in Paradise."

We should like to quote the story of the Artillery man who preached Christ in the village of Ammagudem but we cannot find room. We will conclude our review with a story which shows that the

CHRISTIANS ARE LOYAL TO CHRIST

"In Kondapuram there is a fine young fellow named Mollanna Moses. He was baptised only two or three years ago. For a Mala he is in comfortable circumstances and stood to lose by becoming a Christian. He is a kind of government messenger and works under the caste headman or patèl of his village. Remember that Malas are mere serfs in the eyes of the patèl. A high-handed patèl—and there are many such—makes the Malas quake before him and tremble at his nod. His word is law. Owing to an epidemic the cattle in Kondapuram were dying off at an alarming rate. This was clearly an evidence of the wrath of Poshamma. The patèl at once made a levy on all the villagers and appointed a day for a propitiatory sacrifice. He came to Mollanna's house and wrote him down for three rupees. 'Others may give,' retorted Mollanna, 'but for my part I shall not pay a single dub.' 'Oh, and why not?' 'Because I am a Christian.' 'What difference does that make?' 'That I cannot countenance idolatry. Poshamma is no goddess, but a mere stone, chiselled into a hideous form.' The patèl found that Mollanna was not likely to yield to coercion and went to collect *puja* money from other people. Mollanna not only refused to go to the sacrifice himself but waylaid some who were on their way to the holy spot, and taunted them as to the *bona-fides* of their deity. 'She is no goddess,' he said, 'and can do you no harm. What life is there in a stone?' Next day the patèl heard of this incident and came in haste to Mollanna's house. 'Your refusal to subscribe was your own affair, but I'll teach you to show disrespect to our god.' He stormed at Mollanna and was about to slipper him. An Indian resents a slipping above any other punishment, but not so Mollanna. He was ready even to be slipped for Jesus Christ his Lord. 'Slipper me if you will,' he cried; 'but can you by slipping me change a stone into a god? If you slipper me, it is a stone; if you don't slipper me, it's a stone. Therefore, what do you gain by slipping me?' The patèl was dumbfounded in the presence of such defiant fortitude. 'Then how did this epidemic come,' he asked, 'if not from Poshamma?' 'Because the village is dirty and full of dung-hills,' replied our Christian rationalist. 'Keep the village clean and there will be no scourge.' Here was a young Christian who three years ago would have cowered before the form of his Patèl. He would then have promptly paid even a ten rupee levy in fear and trembling, and would have joined the multitude in propitiating the wrath of the goddess. Now he not only repudiates idolatry but fearlessly preaches against it, and beards a wrathful patèl in the presence of the whole Mala community. Surely God has raised up for Himself a very Daniel in Kondapuram."

WESLEYAN MISSIONS IN SOUTH INDIA

This is not so much a report as the record of the proceedings of the South India Provincial Synod, which met in Bangalore in January last. It is interesting to note the way in which various missions carry on their business. The Wesleyans do it by means of question and answer.

The reports and schedules attached show that the Wesleyans have effective missions in four parts of South India—Madras, Tanjore District,

Hyderabad and Mysore. The full members number 611 English and 7,280 Indian, with a total Christian community of 25,988. The Mission raised in India from all sources Rs. 248,895. In the day schools there are 16,488 boys and 10,402 girls; and in Sunday schools 8,475 boys and 5,431 girls.

BETWEEN THE HIMALAYAS AND THE EQUATOR

With the above title the India Sunday School Union has issued its annual report, which is full of information and describes real progress. The first Sunday-school in India was opened in 1803 in Serampore, and the Union was formed in 1876. There are 11,429 schools, 16,456 teachers, and 458,945 scholars reported; but the full total is doubtless larger. Only one child in 453 goes to Sunday-school, while in Britain the proportion is one to five. In Ceylon one in 123 attends school; in Central India one in 5,489.

The entries for the Sunday-school examination were 19,162, and the passes 14,016. Papers were set in 20 languages. This examination undoubtedly encourages Bible study.

Mr. and Mrs. Annett have been enabled by the Arthington Trust to give themselves to Sunday-school work in South India, and the Rev. R. Burges continues his labours with unabated vigour. Mr. W. H. Stanes, as children's missionary, has visited various parts of India and Australia with blessed results.

THE BANGALORE TRACT AND BOOK SOCIETY

The brief, business-like report shows that the Society is not unmindful of the task entrusted to it. The number of new publications is small, the chief being a translation of "The Confessions of Augustine;" but there has been a gratifying increase in the circulation of Christian literature. It is of little use to produce tracts and books, if they are not read. The total circulation was 154,245 as compared with 127,170 of the previous year. Kanarese is the language in which most work is done, and there was a good increase under every head.

WORK AMONG LEPERS, RAMACHANDRAPURAM

Miss Hatch has issued her tenth report, which is a song of thanksgiving for the blessings received during the period the home has existed. During the year 46 lepers were admitted; 10 died and 25 left, thus increasing the total by 11. There are now 105 inmates, who are thus classified:—Men, 67; women, 25; children, 2; untainted, 11. Of the 105, 98 are Christians 18 of whom were apparently baptized during the year.

The report calls special attention to the fact that leprosy is a contagious disease, and that persons suffering from it should be segregated.

Literature

The Student's Handbook of Geography, by GEORGE PATTERSON. London: Christian Literature Society for India.—This book is, we suppose, intended to supersede the Manual of Geography, which has rendered such valuable service to so many generations of Indian students. The author must have taken an immense amount of pains to produce the present volume. The maps and illustrations are admirable, and the get-up of the book is excellent.

The introductory chapters on mathematical and physical geography are carefully done, and the political and general portions are not overloaded with detail. We have examined some pages and have detected a few errors and misprints, which should be removed in future editions. On p. 183, the reference to the Kistna (p. 104) is wrong. On p. 191 the Kistna should be the Cauvery, for that river has most irrigation channels running from it in the Mysore. There is rightly considerable attention given to the railway systems, but the abolition of the Madras Railway has caused some paragraphs to be belated. We should not accept some of the adjectives attached to some of the native states, but the information is reliable. We know the difficulty of keeping any Geography up to date, because of the frequent changes in boundaries and the opening of new railways. This book is generally up to date, and we trust it will be studied in all mission schools and in others also. The price is Re. 1 as. 8.

The Congresses, Conferences and Conventions of 1909. G. A. Natesan and Co., Madras.—The publishers have done well to issue, at the low price of 12 as., this series of presidential and inaugural speeches. They include the chief addresses not only at political gatherings, but at such meetings as "The Christian Endeavour Convention," "Theosophical Convention," etc. Our hope is that some at least of the wisdom expressed in these speeches may be put into practice. We would urge that at the next annual gatherings no speeches should be made, but each delegate should be questioned as to what he had done during the year to carry out the objects of the society to which he belonged.

Essays on Indian Art, Industry and Education, by E. V. HAVELL, Principal, Government School of Art, Calcutta. G. A. Natesan and Co., Madras.—Questions of art are outside our domain; but anything that will make India more beautiful appeals powerfully to us. Much of what passes for Indian art is certainly not beautiful, though it may have a religious inspiration. The essays are interesting. The price of the book is Re. 1-4-0.

M. K. Gandhi, a Sketch of his Life and Work. G. A. Natesan and Co., Madras. —This little sketch of Mr. Gandhi's career is from a devout admirer. Mr. Gandhi has stood up manfully for his countrymen in South Africa, and one cannot but admire one who is fighting against great odds. We do not know enough of the problem to say whether Mr. Gandhi has always acted in the wisest and most statesmanlike way; but we trust he will continue his agitation till Indians have a duly-recognised and legal status in the South African states. The little book is sold at 4 as.

We have received a copy of *Unoccupied Fields of Protestant Missionary Effort in India*. We do not know who has collected these papers, to most of which we have referred in previous issues. They have been printed at the C. P. Mission Press, Rutlam. There is no table of contents, and if the papers had been well edited with an introduction they would have been of considerable value to persons interested in missions. No price is fixed, and we do not quite understand the purpose of the publication.

The Rev. J. Knowles has sent us a copy of *Mark* in "romantic" Sinhalese. The book is well printed, and we trust missionaries in South Ceylon will introduce it to their congregations and schools, so that it may have a fair test.

The East and the West.—The April number of this magazine contains a very thoughtful article by the Rev. W. W. Holdsworth, M.A., of Handsworth College, on "The Missionary Motive." After reviewing various motives that have impelled men to the service of Christ in foreign lands, he urges with great force that "union with Christ" must become "the basis and inner motive of our service." "When the Church realises that life [in Christ], it will find a more universal obligation, and a mightier motive than it finds to-day for a service which is no less than the bringing of the world to God. He has committed unto us the word of reconciliation, and it is 'in Christ' that He reconciles the world unto Himself." The Rev. R. G. Milburn, Vice-Principal of Bishop's College, Calcutta, writes on "Alternative Missionary Policies for India." These are (1) let Indian Christianity evolve its own Church principles, (2) let an Indian Church be formed, in communion with the Church of England, with Indian bishops and congresses, (3) let things remain as they are. The author favours the second course. It is interesting to read, "A lady worker in the service of the S. P. G. was once visiting another European lady who was working for the C. M. S. At the close of their conversation the latter lady remarked that she was so glad that she had had that opportunity of a talk with a member of another church."

Correspondence

THE WORLD MISSIONARY CONFERENCE

To the Editor of the HARVEST FIELD

SIR,—May I be permitted to endorse the suggestion made by Dr. Weitbrecht that the World Missionary Conference should arrange for the appointment of a permanent Missionary Council to act as a central Intelligence Department and more especially to devise and suggest co-operating lines of action on the part of the different Missionary Societies? The former task is needful so that all Societies may have a definite missionary policy and be able to understand more clearly the specific claims which world evangelisation has upon each Society and their relationship to the whole world problem. The latter task is more than needful—it is urgent. The time is ripe for it. And it is in the West in presence of Home Boards and Churches that such action must be initiated.

The time is ripe for it. Most missionaries will agree with the weighty words of Mr. John R. Mott, "After studying the world field let me say that I firmly believe a carrying out of a comprehensive plan of co-operation in the missionary work of the various Christian communions would be the equivalent of doubling the missionary forces." Efforts at co-operation and union are being made in various fields. Some are halting and imperfect for various reasons—frequently because of Home Boards and Churches. With most of us financial resources are strained to the utmost, and wise economy is demanding unification and co-operation.

At least in certain sections of the church in the West the narrow spirit is passing. The wider outlook is taking its place. The way is therefore being prepared for the World Conference. A magnificent opportunity lies before the Conference of allying itself with this sentiment, of focussing the vague hunger after co-operation and unity, and of securing the formation of a permanent organisation of Missionary Societies to give concrete expression to what many of their representatives on the mission field are more and more deeply feeling.

Triplicane, Madras,
14th April, 1910.

Yours truly,
D. G. M. LEITH.

THE USE OF THE TERM DEVAN FOR GOD IN TAMIL

To the Editor of the HARVEST FIELD

DEAR SIR,—In the paper by the Rev. C. H. Monahan on the Versions of the Bible in Tamil reference is made to the adoption of the word

Dévan for God in place of *Parāparan*, and in reference to the controversy on this subject it is stated "We therefore believe that the question has been finally settled for us by the Union version whose renderings are not likely to be altered in any future version." One naturally hesitates to make any objection to a statement so decisive by a Tamil scholar of Mr. Monahan's experience and attainments. Yet because I feel that the reasons against the retention of *Dévan* are so strong, such a statement should not be allowed to pass unchallenged.

There are, I believe, a large number of European missionaries who strongly object to the use of the word *Dévan*, and a very fair number who rarely use it either to Christians or Hindus. I have heard some say that they only use it for Christians. My objections to the use of *Dévan* are the following:—

(1) It constitutes an entire break with Hindu religion and literature, where the word is never regularly used to express the Deity.

(2) The word is objectionable to a large number of educated Hindus, partly because of its disuse in their literature and partly because of its masculine termination.

(3) The word is unintelligible to the mass of Hindus. The ordinary vernacular man never uses it for the Deity and does not understand that by it.

(4) The plural of it, *Dévar*, is the ordinary name for the crowd of demigods in the Hindu pantheon. The singular therefore by right should belong to one of them.

(5) The word is in common use in the singular as a caste title among the Maravars.

(6) The vocative *Dévarir* is often used in addressing a king or a master.

For these reasons I never use the word and should be sorry to see the question of its use as the translation of *Elohim* or of *Theos* regarded as entirely closed.

As far as I know there is very little chance of *Parāparan* ever coming back, but there are other words which will express the Christian idea of the Supreme Being. The word *Kadavul* is one that appeals to very many. However, the question as to the exact word that should be used is not the one with which I am concerned. I am only concerned to appeal that the translation of the idea by *Dévan* shall not be regarded as a closed question.

London Mission, Erode,
March 25, 1910.

Yours faithfully,
H. A. POPLEY.

Current Mission News

THE REV. ALEXANDER TOMORY

Mission work in Calcutta—and especially mission college work—received a severe blow in the death of the Rev. A. Tomory suddenly at home early in April. He was a strong man, who did not advertise himself, and as Principal of the Duff College he made for himself a position that secured the esteem of the educational world and the affection of his students. A correspondent to a Calcutta paper furnishes the following particulars.

Mr. Tomory was born in the year 1862 in Constantinople, where his father was engaged in mission work. His father was of German extraction, but his mother was an Aberdeen lady and belonged to a family well-known in that city. Along with his three brothers, Mr. Tomory received his education in Aberdeen. He went first of all to the Gymnasium—and from there he proceeded to the University and studied for four years at King's College, Old Aberdeen, afterwards studying for four more years at the Divinity Hall of the Free Church of Scotland. It was largely due to the influence of the Rev. Dr. Robertson, formerly Principal of Duff College, but at that time residing in Aberdeen, that Mr. Tomory was led to come out to Calcutta. He arrived in 1887, and joined the staff of the Duff College, under the Principalship of Dr. Hector. At first he was occupied chiefly in teaching English, but later on devoted his attention more to History. For the last few years he has been specialising in Economics and Political Philosophy, and, through wide reading, had obtained a thorough knowledge of these subjects. He frequently gave public lectures on economic topics, and only a few months ago, a lecture delivered in connection with Wellesley Square Church on "The Rise of Prices in Calcutta" attracted great attention.

Mr. Tomory acted as Principal of Duff College from 1906 to 1908, in which year the College was amalgamated with the General Assembly's Institution, to form the Scottish Churches College. A great deal of the burden of the negotiations of the successful union fell upon him and he was expected to return in October as Principal of the United College.

Mr. Tomory was beloved by his students, and took a keen interest in all their concerns. His loss will be mourned by a large number of ex-students of Duff College and the Scottish Churches College, and particularly by some with whom he entered into close personal friendship. He was held in high esteem in University circles. He was appointed a Fellow of the University in 1904, and, for about 18 months before he left India, was a member of the Syndicate. He took a deep interest in all University matters. As he himself said, he found in University affairs one of his greatest opportunities for usefulness. He identified himself very closely

with his missionary brethren in all their efforts. He was a prominent figure at the meetings of the Calcutta Missionary Conference, and his guidance was sought upon many difficult missionary problems. He was a man of exceedingly wide interests, and took part in many various activities connected with the general life of the community. He was known and trusted by leading citizens of all classes and creeds, and many public movements owe much to his support. Along with Mr. Gour Hari Sen, he was the founder of the Chaitanya Library and Reading Club, an institution which still does good work in the northern part of the town, and many other clubs and societies have been able to count on his help, especially in the early days of their existence. He was a member of the Session of Wellesley Square Church, and took a great interest in the affairs of that church. He frequently occupied the pulpit, and gave help in other ways. He also preached regularly in the Mission Church in Manicktolla Street. He was a preacher of striking originality, and his ministrations will be greatly missed. He was also one of the most frequent and popular speakers at the student meetings held at the Y.M.C.A., College Branch.

Beyond some magazine articles and one or two text-books connected with his work, Mr. Tomory had published nothing. But he was known as a thinker of brilliance and versatility, and one or two of his friends had hopes that a work on his favourite subject of Economics would shortly be forthcoming from his pen. His loss will be very severely felt by his colleagues in the Scottish Churches Mission, and by all who had come under the influence of one of the most interesting personalities that Calcutta has known for many years.

Mr. Tomory married in 1890 the second daughter of the late Rev. Dr. K. S. Macdonald. He is survived by her and by a son and two daughters. The son has just commenced his medical studies in Edinburgh University and the daughters are at school there. The sympathy of many friends will go out to the bereaved family, and especially to Mrs. Tomory who has for long occupied a prominent place in the social life of this city.

REPORT OF THE CENTRAL COURT OF ARBITRATION FOR 1909

The Convener, the Rev. J. S. Chandler, sends the following report:—

The most important event of the year has been the affiliation effected between the Board of Arbitration and the Bengal and Assam Missionary Union. This Union is a body representing the Calcutta Missionary Conference, and it has a Committee to deal with arbitration matters. The suggestion of the Central Court that that Committee should be affiliated with the Board of Arbitration and be recognized as its Provincial Court for Bengal and Assam was cordially received and adopted by the

Bengal and Assam Missionary Union. This Court therefore consists of Rev. E. T. Sandys, M.A. (C.M.S.), Rev. W. R. Lequesne (L.M.S.), Rev. J. M. B. Duncan, M.A. (Scottish Churches Mission), and Rev. H. Anderson (English Baptist), with Mr. Sandys as Convener.

Dr. J. Fraser Campbell has reprinted the several papers on unoccupied fields in the press at Rutlam.

Vacancies in the Central Court made by the departure of Dr. Harpster and Mr. Cooling were filled by the appointment of Dr. J. Fraser Campbell, of Rutlam, and Rev. F. Lamb, of Secunderabad. In the Provincial Court for the United Provinces, Punjab and Kashmir Rev. F. W. Hale, of Palwal, was appointed in place of Rev. S. S. Thomas, while Dr. Lucas was made Convener. In the Madras Provincial Court Rev. D. A. Rees was appointed in place of Rev. J. Cooling.

DR. LOUIS KLOPSCH AND FARM COLONIES

India has been indebted to many philanthropists for help given in time of famine, but in recent years no one has done more than Dr. Louis Klopsch, editor of *The Christian Herald*, New York. He was a keen business man, but he had a heart that sympathised with suffering everywhere, and especially with those whom famine reduced to poverty. He raised large sums of money, and sent shiploads of grain to lands stricken with famine. India received much of his bounty, and thousands of orphans have cause to remember his name. An American paper says,

"Twice within three years he went to the relief of India. Two steamers were chartered by the United States Government and the cargo was furnished by the readers of *The Christian Herald*. He visited the famine-stricken and fever-infested districts in person, and in connection with missionaries and officials directed relief operations. For this precious work King Edward VII gave him the gold Kaiser-i-Hind medal. During the first famine in India he raised \$400,000 for the sufferers, and during the second about \$700,000 in money, besides a cargo of corn. After his return he guaranteed the support of 5,000 India orphans for five years."

Although a member of the Methodist Church, his sympathies were not confined to them, and many missions in India received great help from him in their philanthropic task of caring for the orphan and widow. The Irish Presbyterian Mission at Borsad, in the Gujarati country, is one of the missions that gratefully remembers the help given by Dr. Klopsch. The Rev. R. Henderson, who has had care of the famine orphans and is now placing them in families and colonies to earn their own living, is desirous of continuing this necessary work and at the same time of commemorating the name of Dr. Klopsch, by whom some 275 of his orphan children were supported for five years. This is how Mr. Henderson describes the scheme:—

"A Christian Farm Colony of at least 20 farmers, with model farm houses for themselves and families, and sheds for their cattle, and

also a good house for a mission worker who would act as pastor of the place. The Colony to have a church measuring say 50×25 feet with a suitable inscription carved in stone in its porch, describing briefly the great work of which the Colony is a memorial. The name to be Klopschpur."

To complete this work Mr. Henderson requires some Rs. 22,000, and he makes an appeal to the philanthropic to secure this amount. His address is Rev. R. Henderson, Borsad, Bombay.

GLEANINGS FROM THE FIELD

Drinking and Smoking in the Patiala State.—The *Bengali* announces that the Maharaja of Patiala has notified throughout his state, that no boy or girl below the age of eighteen shall use any intoxicant or tobacco, under pain of fifteen days' imprisonment with a fine. Anyone selling intoxicants to persons under this age will be liable to imprisonment for one month with a fine. This is as it should be; one's heart is filled with sorrow at the sight of little boys with cigars and cigarettes in their mouths, and the action of the Patiala Government in this matter is highly commendable and worthy of imitation by the mighty and puissant British Government in India.—*The Indian Messenger*.

A Farewell.—Dr. E. G. and Mrs. Smith, who left for Canada on furlough March 25th, were given a most enthusiastic farewell by the public of Pithapuram. Dr. Smith was presented with a gold medal, and an enlargement of his photo was put up in the hospital. The gathering was large and representative. The Rajah of Pithapuram and many distinguished gentlemen from Cocanada and Pithapuram were present. The Dewan of the estate presided. The Muhammadan community also paid a tribute in Hindustani verse to Dr. Smith, and the love and esteem of all classes for him was freely expressed. The Christians gave him a farewell and presented him with a silver-headed cane and Mrs. Smith with a gold ring.

Jaffna Central College.—The new college buildings were opened with great rejoicing on Monday, April 25th. The Rev. J. G. Trimmer, the Chairman of the District, had recently returned from furlough, and he presided on the occasion. Many visitors were shown round the new rooms by the Principal, vice-Principal and staff. The main hall was universally admired, especially the large iron girders and the reinforced concrete which make up the ceiling of the hall and the floor of the upper storey. The girders are the longest in Ceylon and weigh nearly two tons each. The laboratory was also the subject of general admiration and was declared to be the most complete in the peninsula. Mr. Meek's financial report

showed that out of a total of nearly Rs. 10,000 promised in subscriptions Rs. 2,700 was still outstanding.

At a Christian Festival.—Bishop Warne writes in *The Indian Witness*, “The *Mela* lasted three days, and we had three or four services a day with an attendance of from seven hundred to a thousand people, and one hundred and fifty baptisms. It was a time of great spiritual refreshing. The leaders from thirty-six villages were present. The converts represented nine different castes, though the majority were from the *Chamars*. . . . I baptized a young Brahman whose name was Ram Gopal. He was the only son and heir in a wealthy Brahman family and was married to a Brahman girl, the only heir in another wealthy family of Brahmans. He became interested in Christianity, has been persecuted, imprisoned, beaten and offered very large sums of money if he would give up his idea of becoming a Christian and come back into Brahmanism. He deferred the time of his baptism for more than a year in hopes that his wife would come with him. He escaped from confinement with nothing on him but a loin-cloth and was baptised in garments borrowed from one of the preachers, having forsaken his wealth, his parents, his relatives, his wife, and accepted persecution and humiliation before his people for the sake of Christ. He had already won another Brahman and I baptised them both at the same time. Mr. and Mrs. Buck have much encouragement regarding the work among the higher castes.”

Missionaries and Education.—The *Rast Goftar*, a Bombay paper, says:—The aid of missionary enterprise may be enlisted with enduring benefit to teachers and scholars in India. Christian missionaries and school-masters have done lasting and material good to the cause of moral education in Indian schools and colleges. Order, method and discipline are nowhere observed and enforced at school with greater sternness as they are done here. The personal influence of these missionary teachers is in itself a great asset. Drawn from a class of men of high character and moral worth who have taken to teaching as a labour of love and a life-long profession, they have left a permanent mark on the educational work in India. Their educational activity has furnished Indian towns and cities with some very ably conducted schools and colleges. The selfless nature of their work and the high moral tone of individual workers among them have invariably impressed students who have received education under them with that esteem and reverence which we would wish to see established in youngsters towards their betters in age and wisdom. The relation between the teacher and his pupil in their schools has always been one of perfect cordiality, and when the student enters life the memory of the gratitude he owed to his school in his young days never forsakes him. The missionary in India acts as a connecting link between its rising generation and his own race in the same sense that he ties together

Christian and non-Christian races in this country by his philanthropic social work. His sphere of influence cannot be too widely utilised in matters of education, and should now be enlarged so as to extend from Indian student to the Indian teacher.

Religious Conferences.—The Rev. H. W. Schomerus, Erode, writes in *The Gospel Witness* a most interesting account of the Saiva Siddhanta Conference held at Trichinopoly. He was treated with every mark of respect and courtesy. After describing the various addresses he heard, he says, "Between the papers were sung stanzas from Devaram and Tiruvagam, very highly esteemed by the Saivites as their psalms, by two boys accompanied with a violin and vina. The more elegant the Tamil was, the greater was the attention, a fact that should prompt us missionaries to cultivate more the High Tamil, unfortunately held in ill repute by many. Several speakers quoted passages from the Bible, which were almost every time received with applause, especially the beautiful verses from Hebrews xii about chastisement. So much are the Indians impressed by the sublimity of the Bible that they use it as a *pramanam*, an observation I have often made. They endeavour to receive their religion in opposition to Christianity, but one sees they try to do it with the aid of thoughts and ideas derived from Christianity, which of course they will disclaim, but which is nevertheless a fact, and with a high esteem towards Christianity. Particularly the leaders are strongly influenced by Christian mysticism, as I had occasion to learn from talks with them and from their writings. From the missionary point of view, I believe we can only be glad of this movement of revival, although it will set many a new task before us, because this movement strives to stir up religious interest which is most needed in spite of the almost proverbial religiosity of the Indians; because this movement combats the spreading atheism and the Vedantic monism and strives to remove many an abuse; because this movement is a proof of the power of Christianity in the Tamil country; and chiefly because it will end in showing that Hinduism, also, in its best branches, is not able to satisfy the, according to the Saiva Siddhanta, eternal faculties of the soul, *gnanam, kiriei, itchai, i.e.*, we may say, the longing after truth, action and the supreme good, and will direct the eyes of the Indians towards the one Saviour, our Lord Jesus, who claims to satisfy the threefold longing of the soul as can be seen from His word, 'I am the way, the truth and the life' (John xiv, 6), and really satisfies. It is true, this movement sets its face against Christianity, but not less against the harmful monistic Vedantism. We can therefore look at the Saiva Siddhanta not only as an enemy but also in a certain sense as an ally. I conclude with the statement that we can trust to the Divine Providence that this movement, although started to check the spreading of Christianity in India, will yet help to bring the Christian faith nearer to the Indian people."