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THE HARVEST FIELD

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NOTICE TO CORRESPONDENTS.

Literary Communications, should be sent to the REV. H. GULLIFORD, EDITOR, Harvest Field, Mysore City. The Writer's name and address must accompany each contribution.

THE HARVEST FIELD

A MAGAZINE DEVOTED TO THE INTERESTS OF
MISSIONARY WORK IN THE INDIAN EMPIRE

VOL. XXXVIII

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Editorial Notes

Congresses, Conferences and Conventions.

India delights itself in oratory, and for a week or two at the close of the old and the beginning of the new year it gives free play to its natural instincts, and the land is filled with the sound of many voices. The newspapers contain column after column of reports of speeches, which have been delivered not only for the stimulus and edification of those present but also for those who may be reached through the press.

The most noteworthy gathering was the National Congress. This assembly had fallen upon evil days. The divergence in opinion and sentiment had split the Congress into two parties, and the extremists, led by Mr. Tilak, of Poona, kept aloof. Before the last meeting Mrs. Besant, who has given herself of late almost entirely to political matters, took the part of mediator, and under the banner of Home Rule persuaded the two sections to unite. What is more, the Muslim League was induced to join the National Congress, so that for the first time the Moderates, the Extremists and the Muhammadans met together to declare that India was now fitted for self-government and to demand that it be granted at the close of the war. As far as we can see, great concessions were made by the Hindus to induce the Muhammadans to join in the demand for Home Rule. The Congress spoke with no uncertain voice as to what it demanded. When we look at the reasons urged for the demand, we find the advocate's one-sided

way of putting the case and the actions of the Indian Government ignored or misrepresented. No one doubts that India must govern herself ultimately, but differences immediately arise when we ask How? and When? It is not in our province to discuss these political questions, except as they bear on the work of missions. The aim of the Congress is apparently to demand democratic and representative government. At present elections to the various Councils are in the hands of comparatively few persons, and unless the franchise is considerably broadened, India will be governed by an oligarchy, and this must of necessity be the best educated section of the people, and this consists chiefly of Brahmans.

The apparent unanimity of the people was broken by the issue of a manifesto from the non-Brahman community, which pleaded for the continuance of British rule. The educated and the Brahmans are a very small portion of the community, which have an influence altogether disproportionate to their numbers. The lower classes have not thrived under Brahman rule, when that rule has been indirect rather than direct, and the distrust that has been ingrained in the people by the caste system cannot be eradicated easily. The Muhammadan has been induced to enter the camp. The non-Brahman and the outcastes will long hesitate to commit themselves to the rule of an oligarchy, which in the past has not shown them any favour, and which to-day would in many cases fix upon the lower classes the caste system in a form that would prevent the people from rising. The non-Brahman is gradually being enlightened and he is thinking for himself. He will not allow Home Rule to prevail under Brahman ascendancy without strong protest.

The Brahman has made a marvellous change in his views and his occupations. He was the keeper of the sacred books, the fountain of learning, the priest that interceded, the teacher that taught. He lived the simple life, and to a great extent showed by his works that he regarded the present age as *māyā*, vanity. Western learning threatened to overthrow the religious, the philosophical and the social system. The Brahman made himself familiar with all the

West could give. He was prepared to ignore his idols and his ceremonies in order to graduate in a university; he abandoned his ideas of the illusory nature of the universe, studied science, became often a materialist and sought all the conveniences and luxuries that wealth can procure; he was ready to raise the cry that caste was out of date and not suited to modern requirements. He therefore abandoned the simple life of his forefathers and fitted himself to be a leader in matters political, industrial, and social in a most materialistic age. The Brahman has changed his creed, his environment, and his outlook; but wise in his day and generation he retains his place at the top of the social system.

Though at the top, he has not shown that unselfish desire for the improvement of the masses that would lead them to trust themselves to a Brahman aristocracy. This is where India is to-day politically and socially. The voice that speaks, the pen that writes, is that of the Brahman. The masses still are largely voiceless. But there is growing among them a desire for change. Tens of thousands of the lowest classes are throwing aside the yoke of Hinduism completely and are entering the Christian Church. Many tens of thousands more are beginning to study the state of India as it exists to-day, and they will hesitate to commit themselves to Home Rule. In this connection we would direct attention to Mr. Popley's brief paper on the need of Christian education for the great middle class. The Brahman has acquired all that he needs intellectually, and there is no doubt that fewer and fewer of that class will be found in mission schools. But when the millions of the middle classes come for teaching and guidance, we must not shut the doors of our schools and colleges, but rather open them wide for the masses to learn the freedom there is in the gospel of Jesus Christ.

The present situation in India demands the most careful study from both statesman and missionary. The former must do nothing to alienate the people from loyalty to the British throne, and at the same time give every scope for the aspirations of the people who understand their

country's needs. Self-government is the goal to which the statesman must guide the peoples of India. The missionary must study these rapid changes and so adapt his message and apply his influence that Jesus Christ may be made known to the great middle class, which must ultimately determine the nature of the government that must prevail in India.

Changes are rapid in the thought and expression of the people. How far they are slaves of phrases foreign to their modes of thought, or to what extent these words express their true convictions, it is not easy to determine. The new wine is fermenting: of that there is little doubt. In the process many bottles will burst and much good wine will be spilt; but there will arise a people, more free from custom and caste, more enlightened and ready to share in the hopes and fears of the masses and help in their advancement. If reaction gets the upper hand, it will be but for a time. The true light is shining in the land, and its glory cannot be extinguished, though its full shining may be obscured for a time by clouds of strife, misunderstanding, and self-seeking.

The Missionary

By the Rev. J. S. Chandler, M.A.

TO make a mission, provide men and women of the finest quality; add equal quantities of teaching, preaching and healing; stir gently with one part zeal and two parts of love; as the mass separates into congregations and churches, add for each one a pinch of comity. This recipe has been formed from the experience of a hundred years in India and can be guaranteed.

Is it not our experience that sooner or later missions grow into common methods, however differently they may be planned at the beginning? For instance, one of our missions started as a preaching mission; its missionaries spent their time largely in preaching, at the gate of the mission compound, in the bazaar, in the bed of the river, at the weekly fairs and great religious festivals. It sought for its assistants evangelists who knew the Bible and could preach.

Another mission started as an educational mission; its missionaries started schools, first elementary, then those of a higher grade, and spent their time in teaching. The assistants they sought were trained teachers, and if Christian teachers could not be found in sufficient numbers, then for secular subjects, yes, and even for teaching the Bible too, non-Christian teachers were employed.

Now, however, both missions have their preaching, educational, medical, industrial, pastoral, and zenana departments fully equipped as the result of a common experience of the needs of the people. And both seek the same classes of trained assistants for their several departments. The one was made a preaching mission and the other an educational one at first; but both had to be made broader as they grew, in order to meet the situation. Each would have been stronger to-day if it had been started on the broader plan which it has now attained.

The first requisite for every Christian mission of whatever sort is the missionary, a soul consecrated to the

service of God for doing his part for the redemption of the world through Jesus Christ among non-Christian people.

Training

The simple purpose of every true missionary has to be maintained in the greatest complexity of conditions, and this complexity must be the guiding factor in regard to his training.

His own aptitudes must be followed to a certain degree, for it is better for him to do well what he is especially qualified to do than to work ineffectively in some other line not suited to his ability. If he is a born teacher, that power should be trained; if a linguist, let him learn the languages that will bear upon his studies and the principles of phonetics; if, as a man among men, he can influence others to make decisions, let him be trained to be, like Paul, all things to all men that he may win many to Christ.

It is not always easy to decide the aptitude of a student; and what has been found desirable for one person may be unsuited to another. One student, without any aptitude for medicine, was advised that, as he might be alone in a station, he should know something about medical treatment, and attended two or three medical courses while studying theology. Arrived on the field, he found that though he was alone, the advice of a neighbouring doctor and a few simple remedies were far more helpful than those fragmentary courses of lectures; and he regretted that the time spent on them had not been spent in learning Sanskrit. When he advanced to the position of a missionary on furlough and was called upon to advise another student in a seminary looking forward to the missionary work in the same field with himself, he related to his young friend his own mistake and advised him to study Sanskrit. His advice was followed, and his friend went out to the field only to find that his work was nearly all in English and that he had no use for Sanskrit. Missionary, No. 2, therefore considers that his courses in Sanskrit were a waste of time, and that he should have spent his spare time in taking pedagogy. He might say what Sir Wm. Ramsay

says of himself after attempting to learn Sanskrit, "The path of Sanskrit had nothing for me." The next man will therefore be warned against Sanskrit and urged to take pedagogy. May the advice not strike some one whose work will be largely administrative, and who will regret that he had not been advised to learn book-keeping and double entry; or who will have agricultural work and will feel the need of training in scientific farming?

In entering upon his work a missionary becomes a member of a circle of his fellow countrymen, who, being a foreign band sent out for a prescribed work, are united more closely than any similar bands at home. They live nearer to one another and have to depend on one another as do members of a family. As one of them said, "We are tied together and have to get along!" However much they differ in temperament, training, methods of work and habits of thought, each one must subordinate himself to the common interests, and work in harmony with the mission. Some can do this without any special training. A few never succeed in doing it. But most persons having the missionary spirit can and do train themselves to the requisite spirit of harmony.

Even Barnabas and Paul had to separate on a question of mission policy.

Almost every missionary finds himself in a position of responsibility for many kinds of work and he must have the power of adapting himself to any kind, even that which he has never attempted before. When he realizes that such work will be left undone unless he does it, he will inevitably plunge in and do the best he can. He should therefore have a liberal education that will give him the capacity of entering new and unexpected forms of work, and of learning for himself how best to maintain them. This power of adaptation will include the power of initiative, of execution, of understanding underlying principles, of appreciation of others, of helping others to understand. The more special training he has in addition to his general education, whether manual labour, pedagogy, law, science, theology, the better. Especially should he be carefully

trained in some good school of religion. And the beauty of it is that in his entry into some new and unexpected line of work he may find some kinds of work for which he is especially fitted. One who took charge of a large field without much experience in teaching was thus agreeably surprised to find his most fruitful work in the two boarding schools, one for boys and one for girls, that were suddenly thrust into his care.

This liberal education is a means of training one to work harmoniously with others, as well as to adapt himself to any work that comes to hand. Dr. Treat, a former secretary of the American Board, once said that one tenth of the Board's missionaries were not college trained men and that nine tenths of all the trouble the Board had with its missionaries came from that one tenth.

Insufficient training in any line, manual labour for instance, may be a source of embarrassment, but he will find occasions when he must act even though he bungles with unskilled hands. A young couple with a child sick unto death stopped at a mission compound, when the child died. The young missionary in his sympathy for the bereaved parents found that as Christians they desired to give the body a Christian burial with a coffin; but there was no way to secure a coffin other than to make it himself. With unskilled hands and much time and labour he made one that was too short, and then a second box of the right size was clumsily put together. The custom of the country did not require a coffin, and perhaps it was time and effort wasted. But that young father soon became an associate of the missionary, and in the end a life-long friend. The time came when the missionary was ill, and at the same time the Indian worker was called to a pastorate in another field. The desire of the missionary that his associate should not leave him in his illness was sufficient to settle the matter: the pastorate was declined. All the same the skill of a carpenter would not have been amiss.

J. L. Stuart of China is quoted by the Board of Missionary Preparation as saying:

"Regarding the nature of theological preparations, I find it difficult to form a clear-out opinion. One sees so many instances of

men called to do a type of work entirely out of the range of their anticipation in coming to the field. For instance, I looked forward to a life of simple evangelistic work, largely in country districts, left most of my books in America at the advice of an old missionary, and thought that further theological study would be a species of self-indulgence. I find myself in a theological school, teaching Greek in Chinese, dealing perforce with recent Biblical criticism, the bearings of evolution and science generally on Christian truth, and all the difficulties that beset theological students in our home seminaries."

The power of adaptation is called into play immediately on arrival in a foreign field. Everything is strange and almost every one a stranger. The very climate seems to conspire with everything else to test the new missionary. No one need be disheartened at this. Give him time and he will adapt himself to the new environment. If he cannot, he has missed his calling.

With all this general training it must not be overlooked that special training for special departments of work is necessary. This is clear in such a department as medicine. But many fail to appreciate it in special departments of education. Young women are frequently sent out to conduct normal schools, in which they must train girls in the art of teaching, without themselves having received normal preparation. As the inspectresses are themselves thoroughly trained in normal methods, when they find a lady trying to teach Indian girls how to teach, without herself having been normally trained though she may be a graduate, her degree of Bachelor of Arts does not make up the deficiency. It is only by hard experience that such a missionary can make good her lack of training. She should not be subjected to that hard experience.

Let a missionary cultivate a sense of humour and a cheerful spirit. The ability to see the amusing things in life about him will save him from many a gloomy brooding, and enable him to meet many a situation victoriously. It should be combined with a cheerful happy spirit; for if not, he may become cynical and sarcastic, shedding bitterness with his brilliance. It is said that one who was always cheerful looked forward to stated mission meetings as an opportunity of getting off his puns.

Cheerful humour sometimes saves persons under the tension of exciting and critical circumstances from mistakes that increase the difficulty of meeting the situation. When the Madura Mission wished to test the spirit of caste in its agents by requiring them to eat together, it was a lack of the sense of humour for them to call it a love feast.

The most important part of a missionary's training is the culture of his own spiritual life. He must learn to draw the power and inspiration of his life from realizing the presence of God and keeping in close contact with the life of men.

He sometimes feels as if he were in a situation that required him to be always giving forth without much chance to be himself filled. The figure of a vessel being filled and pouring forth its contents is inadequate. He is living a life, and that the life hid with Christ in God, and communion with God is an inward personal experience whether he is among Christian people or separated from them. He must practise the realization of it, and he will never be alone.

But this spiritual life must be always growing in contact with other human life and must be continually under training and discipline. To this end the intellectual life, without which there can be no intelligent spiritual life, must be constantly trained by study and observation of the various forces moving upon men individually and socially. Its vision must be maintained clear and broad by contact with all truth in the unceasing search at all the fountains of truth.

Language Study

The vernacular of the people for whom a missionary works is the highway to that knowledge of them which will lead to securing their confidence and gaining the power to influence them for Christ. There are many by-paths, such as the English language, interpreting, and ministrations that require only the language of kindness. But the one high road is their native tongue. The missionary will therefore naturally desire to learn the vernacular.

Many a missionary will get it independently of any special aids or methods. Ziegenbalg sat down on the floor of an Indian school and learned Tamil along with the Tamil boys, and his proficiency enabled him to use it both among the people and in translating the Bible. Mrs. Hazen of the Madura Mission obtained a remarkable knowledge of the home language of Tamil women from the women themselves. Her use of it in conversation, kindly inquiry, instruction, admonition and prayer, gave her a wonderful influence.

It is always a matter of regret when the work of education or some other department makes such demands on a person's time as to crowd out language study. In the case of short-term appointees it is almost impossible for them to spare time for language study. But theirs is a special work. Permanent appointees should have time given them for this most important preparation.

Personal contact is the *sine qua non* for learning a vernacular so as to pronounce it correctly and use it idiomatically. Some may not get a difficult language even with that aid, but none can get it without. An English bishop won the admiration of an Indian audience by preaching in a vernacular that he did not know; but it was merely a skilful feat of memory and amounted to nothing.

Language is more than an aggregate of words, more than a system of grammar, more than a collection of idioms. It is a manifestation of points of view new to the missionary, an expression of the people's life, the voice of their religion. How then can a foreigner learn their points of view, their inner life, their religion, as well by any other way as by entrance along their language? To enter by any other way, is it not like studying a beautiful country by paintings and descriptions, without walking through it and seeing the vision?

With this personal contact much can be gained by the wise use of aids. A good munshi is always a great help.

The learner is not an immature person requiring the compulsion of a school, but an adult seeking knowledge.

He must not therefore leave it to the teacher to drive him. On the contrary he is in a situation to point out to the teacher the lines in which he is seeking to advance. Nor must he make the teacher a scapegoat. If he fails to make progress, he must take the responsibility himself. A munshi usually understands that he is placing his own knowledge at the new missionary for this purpose. Sometimes he may forget. Such an one was teaching a lady, whose little child interrupted her more than he thought desirable, and he said, "Madam, must I be severe with you?" But that was an exceptional instance.

Many a missionary has taken an indifferent munshi and revealed to him by daily study and interchange of ideas the lines in which he could make the language a living thing, and has thereby trained him to be a valuable teacher, while at the same time getting from him a fair knowledge of the language. It goes without saying that some munshis are better than others. But even with the best the trained missionary will do well to guide his own studies to a certain extent. A munshi, who knows the requirements of examinations, has experience in teaching the prescribed subjects, and success in teaching his pupils to pass, gets a reputation and can command a large income. But the missionary must look beyond the limits of two or even three examinations, and lay a foundation for the continuance of language study after the first two or three years. This must be done all the more when no examinations are required.

In the early years without examinations a lady who was working among Hindu women and was teaching the life of Christ in Tamil to the wife of an official, as her time of furlough was approaching, realized that without learning to read and write Tamil it would be impossible for her to correspond with her friend; so forthwith she set to work and learned both to write and read script in the vernacular, and thereby maintained her influence over her friend.

Examinations are required by most missions and they are a valuable aid to the missionary as he commences the study of the new language. They help him to understand

how to begin and what to aim at in laying his foundations for a life work.

In the beginning he should have control of his whole time in order to pass a first examination. This does not mean that he should do nothing else but study. It means that study must be his work for the time being. With the emphasis placed on study, it will relieve the monotony and tedium of study for him to go among the people and get acquainted with them, to look into the forms of work about him and get interested in everything that is going on. Indeed some of these incidental experiences that will come to him will be a distinct stimulus to his studies.

With the passing of a first examination and during the time of preparation for a second he will be able to take up certain kinds of work. To teach a class or two, to visit villages with preachers, to assist in hospital work, to confer with vernacular workers, to improve every opportunity of talking with the people—these will become a part of his preparation, provided all the responsibility of accounts, appointments and other absorbing activities be not placed upon him. In that case even a school may be a positive help. But he must be able to continue his direct studies for a second examination.

The place to study is in general the place where his work is going to be, that, as he becomes able to converse with the people and learns how to observe, he may become familiar with the thought and conditions of the community for which he is to devote his life work. As to whether his residence should be in city or country, missions are apt to have fads. One young man was sent out to a country station because of the fear that in the city he would hear too much English, and would not succeed in getting the vernacular. After some months in the appointed place, where he could not secure a suitable munshi, having suffered much discouragement at his lack of progress, he was invited to go into the city. There he secured a good munshi, confined himself to vernacular work, and passed his examination with distinction. Another candidate might be helped more in the country. It is safer to decide

each case by itself, so much depends on the individual. A few months or a year in a language class or school will be valuable to most new missionaries, as they receive their special instruction and oversight in the beginning from both foreigners and Indians well qualified to assist them. This must be supplemented by studying the people, by living and moving among them.

Penalties for failure do not commend themselves.

Some missions pay a reduced salary until the new missionary has passed his examination; others refuse to allow a man to get married until he has done so. This attitude seems more in accordance with the idea of a missionary's being an employee of the Board that sends him out than with the idea of his holding the place of a fellow worker. If a man is unfitted for the work and has made a mistake in entering it, he will inevitably manifest it sooner or later. But the language is not a fair test. Those who have been kept from continuance in the work have in many cases been good linguists with an excellent knowledge of the vernacular.

As President Faunce of Brown University has said, the curve of progress in learning a language begins by a rapid ascent; after a little that flattens out into a level plateau, where there is no apparent progress. The acquisition up to this point seems to decrease in the confusion of ideas and the failure of memory to hold what has not been thoroughly grasped. But if there is no great progress, there is at least a clarifying of ideas and a more careful understanding of the relations of words and idioms. Let the learner but persist even in discouragement, and sooner or later the curve will again rapidly ascend to a more satisfactory elevation.

Choice of work is greater when a missionary knows the language. He is likely to be in a position requiring his attention to many kinds of work, such as supervising schools or congregations or presses, preaching, visiting the people and helping them in their difficulties, training teachers, or preachers, or mechanics, or workers in other departments, literary work and study. Even though he should have

connection with nearly all of these forms of work at one time, yet, while neglecting none, he will be led to emphasise those particular forms that he can do best. A knowledge of the language will give him a greater range of choice in using his talents and opportunities most effectively.

Home Life

It is not for us, in view of the fine and enduring work that has been done by single missionaries, to insist that marriage is a necessary part of a missionary's equipment. When a Hindu gentleman asked if Dr. Miller of the Christian College had never been married, and was told that the college was his wife, he responded, "Yes, and he has many sons."

At the same time it is impossible to overestimate the power and influence of a Christian home to the missionary, be the home established through marriage or by the living together of congenial spirits.

(To be continued.)

Missionary Education in India

By the Rev. H. A. Popley

MOST of the readers of THE HARVEST FIELD will have read the article of the Bishop of Madras under the above title in the last number of *The International Review of Missions* and the reply by Dr. Miller in the same magazine.

Dr. Miller discusses the proposals of the Bishop of Madras from one point of view and expresses strong opposition to the abandonment of the higher educational work of missions.

There is also another aspect of this work which needs to be strongly emphasised at the present time. I refer to the relation between Christian educational institutions and the middle classes.

Now it is a fact, in South India at any rate, that the missionary high schools and colleges draw a great majority of

their pupils from the middle classes. Indeed, we may say with confidence that the higher education of the middle classes is very largely due to missionary institutions. In Hindu and Government institutions most of the teachers are Brahmans, and it is often said, with what degree of truth I do not know, that non-Brahman pupils are not encouraged and do not receive the same attention as Brahman pupils. At any rate the non-Brahman prefers to send his children to the missionary school. The remarkable fact about many of the Hindu private institutions is that the greater part of the funds for their endowment have been contributed by non-Brahmans and yet non-Brahmans enjoy very little of the benefit of them. It is not necessary here to discuss the reasons for this. The important point is to recognise the facts. It would be worth while for the Missionary Council of Aided Education to investigate the proportion of non-Brahmans in missionary higher educational institutions.

This fact of the higher education of a great part of the middle classes in missionary institutions has very great significance at this time from three points of view.

First, from the point of view of Government and the general progress of India, it is highly desirable that the large and influential middle class should be adequately educated and moreover educated in institutions with high moral and religious ideals. The adoption of the policy advocated by the Bishop of Madras would at once considerably reduce the opportunities, which are already too few, for the educational progress of the middle classes.

Then, secondly, from the point of view of the present non-Brahman movement it is most important that the non-Brahman classes should have every opportunity to attain the same intellectual level as the Brahmans. The closing of missionary institutions would throw the middle classes once more into the hands of the Brahmans, and they know well what that means. It is distinctly unfortunate that the Brahmans as a class, with a few notable exceptions, do not seem able to rise above class interest. It is this characteristic which has led to the non-Brahman movement, which is to-day such a prominent feature of

public and social life in the Madras Presidency. The only hope for the possibility of the non-Brahman competing on equal terms with the Brahman lies in the higher educational institutions of missions. I say without hesitation that we shall be doing less than our duty if we adopt any proposal which will check the progress of the middle classes of India.

Then, thirdly, from the missionary point of view itself it is of the utmost importance for us to win the sympathy of the middle classes for Christ and His great ideals. One cannot measure the significance of the great mass movements among the depressed classes and their value to the Christian Church; but at the same time it must be recognised by all that India can only be won for Christ by winning the great middle classes of the non-Brahmans. There is no doubt that the work that is being done in our missionary institutions is playing a great part in the achievement of that purpose and can be made much more effective in the same direction with very little extra expense.

The purpose of evangelism must dominate our work more and more, and we should plan to bring every pupil who has left the mission school to the point of decision. It can be done if only the Church and the Mission will co-operate. This is one of the ideas of the Evangelistic Campaign Movement. The fulfilment of this means the winning of the middle classes for Christ, but it cannot be done if we are going to adopt the proposal of the Bishop of Madras to abandon the greater part of our higher education.

For the sake of the middle classes in the South of India, who have far too long been exploited in the interests of a dominant caste, it is essential that missions should not only maintain their present educational institutions but that they should increase them and make them more efficient both educationally and from a Christian standpoint. The middle classes to-day are ready to give heed to the teaching of Christ. They have come to fear the supremacy of the Brahman and to look upon the Christian as their friend. The opportunity here is greater to-day than ever before. They are keen to move forward. They are imbued with a

deep religious spirit. They are seeking high ethical ideals. They realise the dangers that menace their onward path. I do not think that many of them have got to go far to realise that only in Christ and His power is there any hope of real and permanent advance. Now is the time for the missionary forces to advance and not to discuss withdrawal. The recent rural campaigns in Madura, the meetings of Mr. Eddy, and many other signs, which are common knowledge to those in touch with middle class life, prove clearly that the middle classes are ready to consider the claims of Christ.

I hope, therefore, that for the sake of the middle classes we shall do all we can not only to maintain our existing higher educational institutions but, if possible, to increase them. The need is urgent and the opportunity may soon pass.

Centenary Celebrations of the Wesleyan Mission, Negapatam

THE Wesleyan Methodist Church in Negapatam celebrated the Centenary of Negapatam Methodism on Saturday, Sunday, and Monday, the 27th to the 29th of January. The Rev. James Lynch, one of the first band of Wesleyan missionaries to the East, after sailing from Jaffna to Point Calimere, arrived in Negapatam on January 28th, 1817. He stayed in Negapatam for five days and conducted the first Methodist services in the town, and indeed in South India. The Methodist Church of to-day in Negapatam has a baptized community of 458, two English and two Indian ministers, five evangelists, nine boys' schools and seven girls' schools with 604 male and 760 female scholars as well as ten zenana workers who carry light and knowledge into many homes.

Among the many distinguished missionaries who have laboured in Negapatam one of the most beloved was the Rev. W. H. Findlay, M.A., who is now living in Bangalore as Director of a Survey of Missionary Work in India.

It was fitting that he should join the Negapatam Methodists in their celebration, and a large crowd of Methodists and old students gathered at the station to welcome Mr. and Mrs. Findlay back to the town after twenty-five years' absence. After the usual salutations and garlands the visitors were conducted to the mission house.

The members of the Wesleyan Methodist Church held a reception for their old missionary at 3-30 p.m. on Saturday, January 27th, in the old building of the High School, where Mr. Findlay used to teach the senior students. Immediately afterwards the new wing of the High School building was formally opened by Mr. Findlay in the presence of a very large company of past and present students and European and Indian friends of the Mission. The Principal, the Rev. R. Smailes, M.A., announced that H. E. Lord Pentland, who had laid the foundation stone of the new building on December 7th, 1915, had written expressing regret that he was unable to be present at the opening ceremony and wishing the institution every success. Similar messages had been received from the Hon'ble. J. H. Stone, Esq., M.A., Director of Public Instruction, W. C. Douglas, Esq., M.A., Inspector of Schools, Sixth Circle, Rev. J. H. Moulton, D.D., and a large number of former students and teachers. The Principal then read a statement showing the history of the school, which was founded in 1823 and is one of the oldest Anglo-Vernacular schools in the Presidency. After recitations in Tamil and Sanskrit by the Tamil Pandit, Mr. Findlay gave the following address:--

“As I stand here to-day it is with very varied feelings. I do not wish to speak of those feelings. They are more to me than they can be to you, and I will speak of other things which concern us all. We are to-day marking a stage in the life of an institution that deserves already to be reckoned as ancient. This school was established in 1823, six years short of a century ago. How many schools in India are there that can claim so long a history as this? No Indian school or college can rival it in years. When it was founded, it was probably almost the only

institution of its kind in the mofussil. Certainly it was the only one in the Tanjore District. Outside Madras there was hardly another institution for western education when this High School was founded. That is surely a notable thing to remember when we are setting out on the second century of its life.

“I am, moreover, glad to think that there is more than age to look back upon with thankfulness. When a man has nothing but age to his credit, it is not much to boast of. This High School has more claim to hold up its head than that. I can think of those who have been students here who have adorned this great country. One was the late Dewan Bahadur N. Subramanyam, who was Administrator General to Government. There are many yet living whom this institution has helped to send out into life fully equipped for their tasks. Since I returned to India I have had the pleasure of renewing my acquaintance with such old students as Mr. R. Srinivasa Iyer, Deputy Accountant General to Government, and Mr. T. Vijiaraghavachari, Secretary to the Corporation of Madras; and it is a great pleasure to see in the audience to-day Rao Bahadur K. S. Venkatarama Iyer, the Delegate Chairman of this Municipality (cheers). It is, as I say, a source of pride to know this Institution has helped to prepare for life such men as these.

“This occasion leads me to review the place of missionary education in India. When we look back twenty-five years and read history from a distance, we are able to see the prominent outlines and principles rather than details. I ask myself to-day what did it mean when the Wesleyan Missionary Society sent out its first missionary and within six years of the arrival of that missionary established a school, and ever since then has been doing the same kind of philanthropic work? Why did they do it? It meant first of all that the Christian missionary greatly values education. It also meant that he is deeply interested in the training of the young. This is very significant when one is considering the relation of Christian Missions to India. We may ask what benefit has been conferred on the people

of this land by this policy. It was the missionary who was the pioneer of western education in India. Long before Government felt any responsibility in this matter the missionaries had established schools. The Government followed, in imitation, a long time afterwards. But it is a fact that during a long period of the history of British rule in India the Government could not have been carried on at all if mission schools had not provided educated men to fill the posts of the Subordinate Civil Service. In due course India's sons followed the example of the missionary and the Government; and while a short time ago the missionary was alone in this work, he now finds that others have stepped in as colleagues and imitators and sometimes supplanters. It must ever be a matter of pride to the Christian missionary that he has been the leader in the Renaissance of India. Even if our children are sometimes not as grateful as we might expect, that is only what happens in a great many families.

“Now it would be giving a wrong impression if I said that the main purpose of the policy of James Lynch and his successors was simply to give education. They are first of all missionaries, and the missionary's great desire is to make India a Christian land. That was the actuating principle of all their labours, and it is as true to-day that the missionary's deepest and strongest desire is that this land may from end to end become a Christian country. I want to suggest that that aim and purpose must be declared more clearly and strongly than ever. I make no apology for myself and for those who are doing this work, and I have no hesitation in saying that we have no deeper and stronger wish than that in the interests of India itself it should become a Christian land.

“What to-day gives special emphasis to this desire is the fact that India is awakening to the longing for representative government. This longing, which is quite justifiable, is spreading and deepening and capturing the whole land. But India has not yet begun to realise that representative government as a historic fact can flourish only on Christian soil. British history shows that Britain owes to its

religion the gift of representative government. Representative government is a fruit of the Christian tree. Take away the Bible from the history of Great Britain, take away such men as Wycliffe, Cromwell, Wesley, and other great religious leaders, and history shows that the freedom and liberty of representative government would have been impossible. All other countries which have representative government owe it to the Christian religion. India has begun to want representative government. My Indian friends, your ambition is perfectly right, but let me assure you that that representative government, which you are right in desiring and which all true friends of India desire that you should have, cannot be given as a gift; it cannot be handed over to you by the British Government, it cannot be seized. If it could, then in ten years it would have withered and gone. Representative government can only flourish where the character of the people is suitable for it, and that character is not produced by any religion but Christianity. Far be it from me to say that the British character is better than the Indian. There is much that I admire and love in the Indian character, but the Indian religions have never produced the type of character that belongs to representative government. They have had 2,000 years to try, but they have not succeeded. Only one nation has tried the experiment of representative government without Christianity, and that is Japan. It is an interesting study to watch that experiment, but the leading statesmen of Japan are acknowledging that everything depends upon character. Any doubt they have about the success of the experiment is a doubt as to character. Leading Japanese citizens are therefore looking round the world to see which religion will fit their people for the work. Religion, character and representative government are bound together. That is why we missionaries feel that our business is more important than ever. We bring the root that you may enjoy the fruit. In confidence we offer you the root of Christianity, which if planted in your soil will produce the fruit of character such as will make representative government possible. So I stand here to-day thinking

hopefully of the new lease of life granted to this High School and I claim to be a true friend of India helping forward the highest interest of your great land " (applause).

After the address, Mr. and Mrs. Findlay untied the silken thread which held the door of the building closed and the new wing was declared open. After the distribution of flowers, sweets, and pansupari, Rao Bahadur K. S. Venkatarama Iyer proposed a vote of thanks to Mr. Findlay and the ceremony closed with the singing of the National Anthem.

Later in the evening a meeting was held in one of the upper rooms of the new building, when several former students of this school gave reminiscences and paid tributes to the influence of Mr. Findlay's teaching and character upon their lives. It was decided that an Old Boys' Fund should be raised to provide a Findlay Medal which could be awarded to the best student of the school every year, and it was announced that already Rs. 150 had been contributed. Mr. Findlay briefly replied and stated that more attention needed to be paid to physical training and vernacular teaching in order to reduce the great strain of higher education.

On Sunday Rev. W. H. Findlay, M.A., preached in Tamil to the Indian congregation and conducted the English service in the evening in the Wesleyan Church, which had been tastefully decorated for the Centenary Day. There were large congregations at each service.

On Monday morning Mrs. Findlay laid the foundation stone of a new building for the West Gate Girls' School and visited two of the other girls' schools in the town. In the afternoon Mr. Findlay visited the new branch secondary boys' school recently opened at Nagore, where the boys and girls of the mission schools gave an entertainment to a large audience, which included the leading Hindu and Muhammadan gentlemen of the town. Mr. Findlay spoke of the new school as a resurrection of one which he himself had tried to foster thirty years ago, but which had unfortunately to be closed in 1890. He spoke of the value of the school in helping to draw together the two communities,

which contributed almost equal numbers to the scholars on the rolls.

In the evening a public Centenary Meeting was held in the church, at which W. H. Barden, Esq., presided. Mr. Findlay gave an account of the erection of the church, which he had himself supervised, and of the devoted service rendered to it by such men as Mr. Frank Oliver, Mr. Graham S. Bruce, Mr. Barden's father, and Major Tremenheere. A collection was taken in aid of the work carried on by the South Indian Wesleyan Missionary Society at Adilabad in the Nizam's Dominions.

United Call to Prayer for India, Sunday, 18th March, 1917

*“Wait on the Lord: Be strong, and let thine heart take courage;
Yea, wait thou on the Lord.”*

TO ALL WHO SEEK THE COMING OF GOD'S KINGDOM IN INDIA

Again it is our privilege to invite you to observe with us a day of special prayer for India. The stress of these times has been teaching Christian people in all lands new lessons of the comfort and strength of prayer; and here in India the days of united prayer concerning the war that we have from time to time observed, have brought a growing sense of the value of such fellowship at the Divine Mercy Seat. It is surely fitting, and will be an act fruitful of blessing, that we should set apart a day when “with one accord” and spiritually, “in one place” we may unite our praises and our prayer, regarding the manifold concerns of the work of God in this great land.

The day selected is *Sunday, 18th March, 1917*. We make no plea for uniformity in the mode of observance; but to help to ensure ‘one accord’ in the general direction of our thoughts, we have outlined below what appear to us to be some of the chief matters of supplication and thanksgiving that the Indian situation presents to-day. We suggest that this outline should be communicated beforehand as extensively as possible (in an Indian vernacular, if necessary), to all who will respond to the prayer call; and that they should be urged to give time on Saturday, March 17th, to due meditation and preparation. On the day itself we could wish that all Christian congregations everywhere may be led to ‘agree as touching His Kingdom’ in giving special, and considerable, place to prayer and praise concerning India, whether in association with, or substitution for, one of the ordinary services of the day, or in an additional service specially arranged.

We would suggest further that all Christian people should be urged, in their family and private devotions on that day, to unite their earnest prayers with those that will ascend from so many congregations.

On behalf of the National Missionary Council,

G. A. CALCUTTA, *President*,

HERBERT ANDERSON, *Secretary*.

AFTER ANOTHER YEAR

The world-tempest of the great war still rages, and though India is sheltered from its fiercest blasts, all the interests of God's Kingdom here, as in every land, feel its impact; the stress of it must needs affect all our service and all our prayer. This "stormy wind, fulfilling His word," speaks vividly to us of the need, and the reality, of God THE FATHER ALMIGHTY, "the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." Amid these tremendous events we bow in deeper adoration of His sovereign majesty, in more reverent submission to the mystery of His forbearance and His wisdom. He is our refuge and strength; at the Throne of His grace our light and our comfort will be found.

This faith in God will strengthen our hope that, in His purpose, the world-agony of to-day is to prove the birth-travail of a new and better time, alike for Europe and for all lands. Let this hope inspire and guide our prayers, and may our prayers confirm this hope; for such "hope putteth not to shame."

Meanwhile the progress of Christ's Kingdom in these troubled times yields much matter for thanksgiving and much encouragement to prayer. The bewilderment and arrest which the monstrous eruption of evil brought at first to the startled church were only temporary; and the past year has seen steady recovery of confidence and resumption of the forward march. Witness the "National Mission of Repentance and Hope" in England and the eager response given in this land, by the Indian Church and the missionary body alike, to the appeal of the "Evangelistic Campaign." Witness the maintenance in scarcely diminished vigour and range of the manifold processes of church life and missionary activity. And witness, not least, the wonderful blessing which God continues to give, in many parts of India, to the endeavour to win the humbler "masses" to Christ. Such tokens as these of living energy in the Church of Christ give abundant cause for mingled praise and prayer.

There continues to be urgent need for our affectionate sympathy and earnest supplication on behalf of the churches and missions now deprived of the large support which, before the war, they drew from Germany. Helpers have been raised up from many quarters for the work so grievously embarrassed; and the grace of God has been magnified by the courageous response of the Indian churches and pastors to the challenge of new responsibilities. Yet the tale is still

one of workers, few in number, heroically trying to carry burdens that normally taxed the strength of many, and of considerable fields of missionary effort threatened with serious arrest of growth unless God send help beyond the help of man. This work has a constant claim on our sympathetic and prayerful remembrance and on any active co-operation we may be in a position to render. And let us not forget in our prayers our German missionary brethren bearing the pain of severance from the work into which they have poured so much love and sacrifice.

As regards the general work of God in India two great developments continue, as in previous years, to invite our thankful intercessions: first, the growth of the Indian Church toward all that belongs "unto a full-grown man, unto the measure of the stature of the fulness of Christ"; and second, the spread in the missionary body in India of that spirit of amity and unity which will most worthily exhibit the mind of Christ and will permit of the most effective co-ordination of the forces at work. In both these fields the past year has shown such measure of real advance as may encourage us to pray and strive for yet greater things.

On the Day of United Prayer we join our thanksgivings and intercessions with those of many in all parts of the land. To help to definiteness and unity in our approach to the Throne of Grace certain topics are named below; but they should be taken rather as samples and suggestions than as exhausting the range of our gratitude and our longing concerning the progress of the work of God in India.

THANKSGIVING

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Let us Give Thanks—

For the unflagging loyalty and unstinted help of India in the great war.

For the continued progress of the Gospel in this land in spite of the distractions of the time: in especial—

For the revival and spread of the evangelistic spirit in the Indian Church;

For the growth of the spirit of comity and co-operation among the various organizations, Indian and missionary, that are seeking to establish Christ's Kingdom in India;

For the continuance of mass-movements toward Christ in various parts of the country.

PETITION

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Let us Pray—

For His Excellency the Viceroy in this the first year of his high responsibility.

That, in God's mercy, the great war may soon end under conditions favourable to a lasting and worthy peace.

That meanwhile the Spirit of God may so move upon the hearts of the warring peoples that the victors may be unspoilt by victory and the vanquished may derive blessing from defeat.

That the flame of Christian love, in spite of all that threatens to quench it, may so be kept alive in the hearts of all Christian people, that when peace is restored interrupted progress toward true Christian unity shall be resumed with new vigour and hope.

That wherever in India the interests of the Kingdom of God seem at this time to be imperilled by lack of workers or funds, the power of God may be magnified in man's extremity.

That the workers in mass-movement areas may have faith and wisdom adequate to the overwhelming problems of the success that God is giving them; and that the Great Shepherd of the sheep will, out of His infinite resources, provide due nurture for the hungry multitudes who to-day are hearing His voice.

That the Spirit of God may so permeate and overrule not only the religious thought and activity of India but also its social, political and other movements, that all may tend to the establishment of that Kingdom which is "righteousness, and peace, and joy in the Holy Ghost."

That the Church in India, and throughout Christendom, be fully awakened to its high duty and privilege of carrying the Gospel of Christ to all those, near and far, who have not received it.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

The Evangelistic Campaign

The Presbyterian Church in India has taken up the question of the use of Christian literature in the Evangelistic Campaign, and have prepared the following list of English books, which will be found useful for Christians and non-Christians.

I. Bible Study for Christians

NAME OF BOOK	AUTHOR	PUBLISHER	PRICE		
			RS.	AS.	P.
The Manhood of the Master	.. Fosdick	Y.M.C.A.	0	10	0
The Meaning of Prayer	.. Do	"	0	10	0
Prayer	.. Larsen	"	0	6	0
Studies in Acts	.. Eddy	"	0	4	0
Christian Testimony	.. Goodman	"	0	8	0
Studies on the Holy Spirit	.. Wilder	"	0	4	0

NAME OF BOOK	AUTHOR	PUBLISHER	PRICE		
			Rs.	As.	P.
Christ's Message of the Kingdom ..	Hogg	"	0	8	0
Missionary Ideals ..	Walker	"	0	10	0
Evangelism ..	Scott	Mhow Press	0	6	0
The Prophetic Gospel ..	Larsen	C.L.S.	0	3	0
India and Missions ..	Bishop of Dornakal	C.L.S.	0	4	0
The Will of God and a Man's Lifework	Wright	Y.M.C.A.	1	14	0

II. Bible Study for Enquirers

Gospel Studies in the Christian Life ..	Jones	N. I. Tract	0	4	0
Studies in the Personality of Christ ..	Silcock	Y.M.C.A.	0	7	0
The Religion of Jesus ..	Macnicol	C.L.S.	0	12	0
The College St. Matthew ..	Farquhar	Y.M.C.A.	0	4	0
The College St. Mark ..	Young	"	0	8	0
Romans ..	Eddy	"	0	2	0
The Teaching of Jesus our Lord ..	Jones	C.L.S.	0	4	0
The Principles of Jesus ..	Speer	Y.M.C.A.	1	11	0
The Firm Foundation of the Christian Faith ..	Beet	C.L.S.	0	4	0

III. Study Courses on Personal Work

Christ Among Men ..	McCanauhy	Y.M.C.A.	0	12	0
Studies for Personal Workers ..	Johnston	"	1	4	0
Handbook of Work for Student Enquirers ..	Walter	"	0	2	0
Taking Men Alive ..	Trumbull	"	1	8	0

IV. Study Courses on Social Service

Social Study, Service, and Exhibits ..	Fleming	Y.M.C.A.	0	12	0
The Social Servant (Studies in Isaiah) ..	King	M. E. Press Madras	0	8	0

V. Helpful Books and Pamphlets for Christians

(a) Prayer

Intercessors—The Primary Need	Mott	Y.M.C.A.	0	2	0
The Morning Watch ..	"	"	0	1	0
Secret Prayer Life ..	"	"	0	1	0
United Intercession ..	Wilder	"	0	2	0
With Christ in the School of Prayer ..	Murray	"	0	14	0
Prayer and Missions ..	Speer	"	0	1	0
The Still Hour ..	Philps	"	0	7	0
Prevailing Prayer ..	Moody	"	0	6	0

(b) Bible Study

Bible Study for Personal Spiritual Growth ..	Mott	Y.M.C.A.	0	2	0
The Bible a Missionary Book ..	Horton	"	0	14	0
How to Study the Bible ..	Torrey	"	0	14	0
The Bible—What it is and how to read it ..	Hosler	"	0	1	0

NAME OF BOOK	AUTHOR	PUBLISHER	PRICE		
			Rs.	As.	P.
(c) Christian Life and Service					
Absolute Surrender ..	Murray	Y.M.C.A.	0	6	0
Practice of the Presence of God ..	Lawrence	"	0	4	0
Abide in Christ ..	Murray	"	0	14	0
Life and Life Abundant ..	Ingram	"	0	1	0
Power of Jesus Christ in the Life of a Student ..	"	"	0	3	0
Unmerited Suffering in Relation to the Atonement ..	Gibson	C.L.S.	0	1	0
A High Emprise ..	Hume	Y.M.C.A.	0	1	0
Life and What to Live for ..	Eddy	"	0	1	0
Indigenous Expression of Chris- tian Truth ..	Andrews	"	0	1	0
What Constitutes a Missionary Call ..	Speer	"	0	3	0
Missionary Spirit in the Indian Church ..	"	"	0	0	6
Evangelization of the World in This Generation ..	Mott	"	0	1	0
(d) Personal Work					
Christ as Personal Worker ..	Messer	Y.M.C.A.	0	3	0
Individual Work for Individuals ..	Mott	"	0	1	0
Personal Work ..	Ingram	"	0	1	0
Personal Work—How Organized and How Accomplished ..	Ober	"	0	3	0
(e) Social Service					
Practical Service by Christian Students ..	Fleming	"	0	1	0
Social Mission of the Church in India ..	"	"	0	2	0
Some Attempts at Social Service in a Ceylon School ..	"	"	0	1	0
Social Programme in the West ..	Henderson	"	0	10	0
(f) Miscellaneous					
A Spiritual Awakening ..	Finney	"	0	2	0
Compelled Men ..	Potte	"	0	5	0
Systematic and Proportionate Giving ..	Sallmon	"	0	2	0
Heroes of India ..	"	"	0	7	0
Awakening of India ..	Walker	"	0	2	0
Christ and Modern India ..	Rudra	"	0	2	0
The Awakening of Asia ..	Eddy	"	0	1	0
National Christianity in India ..	"	C.L.S.	0	2	0
Kali Charan Banerji ..	Barber	Y.M.C.A.	0	4	0
Help for the Tempted ..	Wells	"	0	4	0
Handbook of Musical Evangelism ..	Popley	"	0	12	0
Natural Method of Bible Teaching ..	Annett	"	0	8	0
The Outcastes' Hope ..	Phillips	"	0	12	0

VI. Helpful Books and Pamphlets for non-Christians

(a) Fact of Christ					
Fact of Christ ..	Simpson	Y.M.C.A.	0	12	0
Future of Christianity in India ..	Farquhar	"	0	0	3
Gita and the Gospel (Hindus) ..	"	"	0	6	0
Karma and Redemption (Hindus) ..	Hogg	"	0	8	0

THE EVANGELISTIC CAMPAIGN

NAME OF BOOK	AUTHOR	PUBLISHER	PRICE		
			Rs.	As.	Pi
Person of Jesus Christ ..	Mackintosh	Y.M.C.A.	0	10	0
Steps in the Christian Life ..	Eddy	"	0	1	0
Studies in the Character of Christ ..	Robinson	"	0	8	0
" " Resurrection of Christ ..	"	"	0	8	0
Truth in a Nutshell ..	"	"	0	0	6
Constructive Suggestions for Character Building, Part II ..	"	"	0	2	0
Decision of Character ..	Foster	"	0	2	0
The Next Step ..	Jefferson	"	0	2	0
Baptism and Church Membership ..	S. I. U. C. Committee	"	0	1	6
Christian Life ..	"	"	0	1	6
How to Succeed in the Christian Life ..	Torrey	M. E. Press	0	6	0
The Laboratory Method in Religion ..	Fleming	C.L.S.	0	0	3
Bushnell's Character of Jesus ..	"	"	0	2	0
Moral Courage ..	Hume	Y.M.C.A.	0	1	0
Hindu and Christian Conceptions of God ..	"	C.L.S.	0	1	0
Approach of Christ to Modern India ..	Farquhar	Y.M.C.A.	0	2	0
Historicity of Christ ..	Waller	"	0	0	3
How I Became a Christian ..	Kingsbury	"	0	1	0
Oneness with God (Hindus) ..	Larsen	"	0	2	0
Fight for Character ..	King	"	0	1	0
The True Incarnation ..	Wilder	"	0	1	0
Why I am Contented to be a Christian ..	Burton	"	0	0	3
The Supreme Person and the Supreme Quest ..	Hume	"	0	1	0
Constructive Suggestions for Character Building, Part I ..	"	"	0	2	0
Victory and Temptation and How to Meet It ..	Eddy	"	0	2	0
The Master Man ..	"	"	0	1	0
How to Deal with Temptation ..	Speer	"	0	5	0
Testimonies of Great Men to the Bible and Christianity ..	"	C.L.S.	0	2	0
Hindu and Christian Ideas Regarding Sin and Its Pardon ..	Parthen	"	0	9	6
Jesus Christ: His Life and Times ..	"	"	0	3	0
Holiness with God ..	Larsen	"	0	3	0
Helps to Truth Seekers ..	"	"	0	1	0
Christ the Fulfilment of Hinduism ..	"	C.L.S.	0	0	6
Why I became a Christian ..	"	"	0	1	0
Christianity the World Religion ..	"	"	0	4	0
India Hindu and India Christian ..	"	"	0	2	6
A Letter Concerning Salvation ..	"	"	0	1	0
The Christian Idea of the Incarnation ..	"	"	0	1	0
Christianity or What ..	Rice	"	0	0	6
God is Love ..	Gulliford	C.L.S.	0	0	3

NAME OF BOOK	AUTHOR	PUBLISHER	PRICE		
			Rs.	As.	P.
The Christian Idea of Sin ..	Banks	"	0	0	3
The Cross of Christ ..	Beet	"	0	0	3
The Forgiveness of Sin ..	Findlay	"	0	0	3
The Christian Interpretation of Mediation ..	Hogg	"	0	0	3
Aspects of the Redemptive Acts of Christ ..	"	"	0	2	0
Jesus a Complete Saviour ..	"	"	0	2	0
Life's Warfare and Victory ..	Whittle	"	0	6	0
Moral Courage ..	Mylne	Y.M.C.A.	0	0	6
Life and What to Live for ..	Eddy	"	0	1	0
The Search for Truth ..	Maclean	C.L.S.	0	2	0
Ethical Transcendence of Jesus ..	Fairbairn	"	0	0	6
Is there only one Saviour of the World? ..	Lamb	"	0	0	6
The Laboratory Method in Re- ligion ..	Fleming	"	0	0	3
Moral Courage ..	Hume	Y.M.C.A.	0	1	0
Who is Jesus of Nazareth ..	Lucas	N. I. Tract	0	0	6
Bushnell's Character of Jesus ..	"	C.L.S.	0	2	0
Truth in a Nutshell ..	"	Y.M.C.A.	0	0	6
The Secret of Jesus ..	Andrew	C.L.S.	0	0	3
Courage ..	"	"	0	0	3
Did Christ Rise from the Dead ..	W. S. P.	"	0	0	3

Literature

The Splendid Quest: Stories of Knights on the Pilgrim Way, by BASIL MATHEWS, M.A. Jarrold and Sons, London; price 2s. 6d. net.

We are not surprised that the copy sent to us is one of the third impression making 21,000 copies printed. The book amply fulfils the title, and it ought to inspire in every boy and girl reader the true spirit of knight-errantry and chivalry for all that is pure and good. Indian boys and girls may find it difficult to catch the local colouring, but the stories will go home.

The *Year Book* of India Christian Endeavour Union for 1917, compiled and edited by the Rev. H. Halliwell, is full of information that every Endeavourer needs. It has messages from the chief officers, Topics and Notes for seniors and juniors, and several helpful articles. The little book is well got up, and copies can be had from the C. E. office, Bangalore.

Bible Gems is the title that Mr. E. W. Fritchley, F.R.I.B.A., Hornby Road, Fort, Bombay, has given to a collection of Scripture passages dealing with fifty-two important topics such as affliction, anger, atonement, benevolence, children, contentment, courage, diligence; etc.

There are seven short messages for each subject, so that if one verse is learnt each day, the whole book will be committed to memory in a year. If men love to treasure in their memories the choice sayings of poets and orators, how much more should they learn these words of divine wisdom? This little book ought to help the young especially to know some of the precious passages of God's Word. Copies in English can be had from the compiler; in Urdu, Roman-Urdu, and Hindi, from the M. E. Publishing House, Lucknow; in Tamil, Telugu, and Kanarese, from the M. E. Publishing House, Madras.

The Zenith of Moral Power, by the Rev. Dr. HUME. Association Press, Calcutta; 1 anna.

Dr. Hume very forcibly sets forth the claims of Jesus Christ as the source of moral power in a brief pamphlet prepared for the Evangelistic Campaign. The style is clear, the arguments cogent, and the appeal powerful. The pamphlet should have a wide circulation among those seeking to live a life of sincerity and truth.

Suggestions for Social Service, by the Rev. H. A. POPLEY. Association Press, Calcutta; price 2 annas.

Mr. Popley's aim has been to compile a cheap booklet to help those who are willing to help others. The pamphlet of 34 pages surveys a wide field. Such subjects as education, libraries, lectures, play, sanitation, helping the sick, prevention of cruelty to animals, temperance, are briefly treated in a practical way, and the hints will be helpful to many.

Four Simple Talks upon the Laws of Health, Pure Air, Pure Food, and Pure Water, by Mr. C. P. V. SHUNKER, I.S.M.D., Assistant Surgeon, Government House, Madras. Christian Literature Society, Madras; price 3 as.

These talks were given to the servants and staff at Government House, Madras, and Lord Pentland, the Governor, recommends them "in the hope that they may be found to be of some little use in diffusing an elementary knowledge of conditions of healthy living in this country which might be observed by all." The talks are printed both in English and Tamil and are simple enough for the ordinary reader to understand.

A Letter to Girls, by Mrs. RATNAM. Christian Literature Society, Madras; price half an anna.

This little booklet is written plainly and chastely, and supplies information that girls should know. The booklet should be distributed with discrimination. Mothers may find it just the thing to put into the hands of their daughters at the right time.

Correspondence

THE BASEL MISSION AT PALGHAT

To the Editor of THE HARVEST FIELD.

SIR,—In the article by Dr. Lazarus, which appeared in your November number, he refers to the Palghat scandal, mentioning the incident when on New Year's Day the missionary in charge closed the service. Either Dr. Lazarus knows the whole truth, in which case he should have given a full account of the incident referred to, or he does not know the whole truth, in which case he should not have mentioned it at all. It seems that for some time previous to this incident Dr. Burckhardt had been in the habit of giving the Communion to Mrs. Burckhardt in her own language. It has been a general practice in the Basel Mission for the Europeans to receive the Communion first, before the Indian Christians. Dr. Burckhardt followed this practice. His predecessor used to invite Indian Christians to come to the Communion rail, "to fill it up," but none ever came. I think no one will question the motive that prompted this action. Whatever languages we may acquire, the most solemn service of our Church comes home to us in the language of our childhood with an effect no other language can give. It necessarily resulted in Mrs. Burckhardt receiving the Communion alone. Some members of the congregation saw in this a mark of racial distinction, an exclusiveness which, if it really existed, they would have been right in condemning. It was arranged that the catechist should speak to Dr. Burckhardt about this. Most unfortunately he omitted to do so, and his omission was largely responsible for all the subsequent troubles. As Dr. Burckhardt made no change in the practice referred to, the people not unnaturally supposed that of set purpose he was deliberately ignoring their representations, and when on New Year's Eve the Communion was again administered to Mrs. Burckhardt first, some feeling was aroused, which was increased by Mrs. Burckhardt's being bareheaded. Some of the congregation quitted the church and took little pains to conceal their feelings, and an elder, when privately rebuked for his conduct, admitted his fault and undertook, if he were allowed to discharge his usual office of reading the lesson at service the following day, to make an apology. He was influenced by others, and, so far was he from making amends for unbecoming conduct, that he did every thing possible to aggravate the offence. He changed the lesson for the day and read the passage from Corinthians in which St. Paul directs the women of the Corinthian church to come to church with heads covered, and your readers will be able to judge whether this conduct showed a Christian

spirit. Dr. Burekhardt did not appear to have been fully aware of what was read, but he was quite sure that something was wrong. He perceived that the Christian atmosphere had been hopelessly vitiated, and he closed the service. These people, who were so indignant at his closing the service, applied to the magistrate to have the church closed for good, but their petition was rejected. They also prosecuted Dr. Burckhardt on a false charge of celebrating a marriage, though he had no license allowing him to do so. This charge was also rejected as false. He was also prosecuted for closing the service on New Year's Day. I deeply regret that among the vakils retained for the prosecution was one who bears a name greatly honoured in the Basel Mission. This case was also dismissed by the Additional District Magistrate. An appeal was made to the High Court, and a few weeks ago was dismissed with, it is said, strong remarks by the Judge.

Those persons who were instrumental in framing these false charges and in other ways behaved in a manner unbecoming Christians were summoned to appear before the duly constituted church courts, where Indian Christians are in a majority. They declined to appear. It was only after displaying infinite patience that the missionaries took the only course that lay open to them and exercised the discipline provided for such cases. Comparatively little, probably, would have been heard of the Palghat affair but for the fact that among the men disciplined is a near relation of a man of great influence in Indian Christian circles in Madras. Some well known Indian Christians of Madras were therefore led to champion the cause of the aggrieved men of Palghat. While the press has been filled with representations from one side, the missionaries in the spirit of Christian meekness have refrained from any publication of the case as seen from their side. Few in number, they have been almost overwhelmed with the task of administering this large mission, after the Germans, who once formed the immense majority, were interned. In addition to these labours, they have had the new and painful anxieties connected with the Palghat case. As they have been represented in the press as overbearing, tyrannical and despotic, I should like to bear my emphatic testimony that they are humble and devoted men of God. If in the past the Basel missionaries have had a fault, it is not the fault of arrogance and grasping of power, but the fault of over generosity and inability to read character. They have spent large sums of money in educating those who in some cases have showed anything but appreciation of the benefits conferred on them.

The industrial side of the mission, which was hailed as a great boon, seeing that it provided work for all who applied, pensions for widows, support for orphans, etc., has been recently discovered to be an engine of tyranny designed to keep the Christians in humble dependence on their superiors. And so the sad story goes on. I am sorry to say that the Christian press has showed anything but a

Christian tone. The accounts of the New Year's service have carefully omitted the choice of the insulting lesson for the day. Letters in favour of the missionaries have been suppressed. Ignoble motives have been attributed to every defender of the mission. The present atmosphere is altogether unchristian. The spirit abroad is not the spirit of Christian men seeking redress in a Christian fashion, but of men determined to use every weapon to bring down their hated enemies.

Two things have been completely overlooked by the agitators, first, that the good name of the Christian community is at stake. We all know that mission work receives comparatively little support from Europeans in this country, a great number of whom refuse to believe that an Indian is any better for embracing Christianity. The present agitation is placing a most effective weapon in the hands of such men.

Secondly, the Church of Christ in Malabar may receive a serious blow. The fate of the men under discipline is comparatively a small matter, though, of course, all important to them. What is far more important is the maintenance of church discipline. These men have shown a temper, which makes their continuance in the Church in their present mood an impossibility. To readmit them in the Church, to restore them to their old position without a change of heart or a plain declaration of penitence, would be a genuine blow to the Church of Christ.

Calicut,
January 6th, 1917.

I am,
Yours truly,
W. E. HOARE.

Current Mission News

DEDICATION AND OPENING OF THE RICE MEMORIAL CHURCH, BANGALORE

The Rice Memorial Church (Kanarese), Bangalore City, was opened on Saturday, January 27th, with great rejoicing and enthusiasm. There were present in the enclosure in front of the church, the members of the congregation, including the pastor, elders, Bible-women, girls and boys of the boarding homes; also members, both English and Indian, of all the churches and missions in Bangalore and district.

A short service was conducted by the Rev. Geo. Wilkins. At the close of this service he, in the name of the pastor, elders and members of the congregation, requested Mrs. Blake, daughter of the Rev. Benjamin Rice, to unlock the door and declare the church open for public worship.

A silver key was presented to Mrs. Blake by the elders, and she, standing on the steps of the church, before opening the door said:—
 “The ground on which this new church is built is full of holy memories of those who have gone before, who were permitted to give their whole lives to their Master’s service, to make known the unsearchable riches of Christ among the heathen, and bring them to the knowledge of the true Light, Jesus Christ, who is the Way, the Truth, and the Life. We are thankful for the measure of success accorded to them. Some of them have laid down their lives in His cause. May those, who are called in the future to minister in holy things here, preach Christ and Him crucified and risen, may their labours be abundantly owned of God in the winning of souls to Christ, and so may they follow those who, through faith and patience, are now inheriting the promises. I feel it a great honour and privilege to be asked to declare this church open, which I now do for the glory of God and the salvation of souls.”

Mrs. Blake accompanied by Mr. H. D. Rice, grandson of the Rev. Benjamin Rice, then entered the church. As the congregation entered, a hymn of praise and thanksgiving was sung.

The Rev. Lewis R. Scudder, M.D., President of the South India United Church, then took charge of the proceedings. He was supported by the Rev. D. A. Rees, Chairman of the Wesleyan Mission in Mysore; the Rev. R. A. Hickling, President of the Kanarese Church Council; the Rev. S. Francis, Pastor of the S.I.U.C. Tamil Church; Mr. Paul Daniel, Pastor of the S.I.U.C. Kanarese Church; and the Rev. George Wilkins. When all had taken their places, the congregation rose and sang the Doxology in Kanarese.

The Rev. George Wilkins announced that the various churches in Bangalore, Bellary, Hosur and Chikkaballapur had sent deputations to express the hearty good wishes of their respective congregations. These deputations were received by Dr. Scudder, who, on behalf of the Church, expressed the appreciation and gratitude of the brotherly feeling which their appointment implied. Dr. Scudder, in the course of an inspiring and forceful address, expressed his joy at being present with the members of the S. I. U. C. Kanarese Church, Bangalore, at the time of a great progress in the history of the Church. He brought cordial greetings from all the sister churches belonging to the S.I.U.C., of which he was President. He then spoke of the Church of Christ, emphasising (1) the Living Church, (2) the Spiritual Church, and (3) the Growing Church. They were not merely a part of the S. I. U. C., nor of the Church of Christ in India, but a part of the universal Church which was composed of all true believers in Jesus Christ, the Saviour of the world.

The dedicatory prayer was offered by the Rev. E. H. Lewis of Bellary.

The Rev. D. A. Rees brought greetings and good wishes from the Wesleyan Mission. He referred to the great responsibility which God had laid upon them to bring the knowledge of Christ to the Mysore State. They remembered the work done by the Rev. B. Rice, the Rev.

E. P. Rice, the Rev. W. Joss and many others who had laboured in the church. Unity among Christians is growing, as seen in the establishment of the Union Kanarese Seminary at Tumkur, and the United Theological College at Bangalore. This fellowship had existed from the beginning and he hoped it would continue and increase.

The Rev. Geo. Wilkins, in the course of his statement, said that the congregation had been without a spiritual home for ten years. The old building was vacated in 1907, as it was declared by an engineer as unsafe. A building scheme took definite shape in 1912, but the directors of the London Missionary Society were unable then to make a grant. The members of the church, feeling keenly the need of a building, decided to build the main church hall, without further delay, and to complete the scheme when help from England was forthcoming. On November 13, 1913, foundation stones were laid by Dr. Horton and Mrs. E. P. Rice. During some delay in building operations, the Municipality decided to widen the road, and required fifteen feet of frontage from the site for the purpose. This proposal made it impossible to proceed with the scheme, as the site was already limited. The Municipality helped in every possible way by suggesting other sites, but these were not acceptable. Finally, with their help, after much negotiation which lasted two years, the adjoining property was acquired. The church has been rewarded for all the long delay and disappointments by an enlarged site, a more complete scheme, more ornamental and substantial buildings appropriately adapted for the carrying on of Christian worship under quiet conditions. He referred to the large contributions made by the Indian members of the Church, a total of over Rs. 3,500. These contributions represent a story of self-sacrifice and self-denial which cannot be fully told. He asked the help of English friends to help to remove the debt of Rs. 3,500 on the building fund.

After the collection had been taken, the Rev. R. A. Hickling addressed the congregation. He referred to the work done by the Rev. Benjamin Rice in preaching and teaching and in the publication of many of our Kanarese hymns, and urged the members to carry on the work which he began. The strength which enabled Benjamin Rice to do his great work is available for us, to-day, for Jesus Christ is the same yesterday, to-day, and for ever.

The opening services were continued by the Rev. F. A. Stowell of Bellary, who conducted the morning service, the Rev. D. A. Rees preaching the sermon, while Mr. A. W. Gunstone presided at the afternoon service and the Rev. E. H. Lewis of Bellary preached.

A public meeting was held in the church on Monday evening, when the Rev. A. Brough, Chairman of the South India District Committee, London Missionary Society, presided. The Rev. W. H. Thorp, B.A., of the Wesleyan Mission, and the Rev. G. E. Phillips gave addresses.

The collections taken during the opening services amounted to Rs. 432-5-11.

THE UNITED THEOLOGICAL COLLEGE, BANGALORE.

The Entrance Examination for the admission of new students will be held on the 27th April, 1917. Applications should reach the Principal not later than April 8th. Application forms may be had from the Principal.

All applicants must present satisfactory certificates as to conduct and character, and pass an examination in Biblical knowledge. Candidates who have passed an examination not lower than the Intermediate Examination of an Indian University, or in the case of Ceylon students either the London Matriculation Examination or its equivalent in the Cambridge Senior Local Examination (*i. e.*, a pass in five sections including English with Composition), are admitted without further literary test. All others are requested to pass an entrance examination with a view to ascertaining whether their knowledge of the English language and their general education are sufficient to enable them to profit by the college course of instruction in Theology. For the Scripture test no special portions are prescribed. The examination is to be a general test of the candidate's Scripture knowledge.

In the English test there will be two papers: I. (1) An essay on some subject bearing on Christian work in India; (2) A passage of English prose to be translated into the candidate's vernacular. II. (1) An essay on a general subject; (2) The substance of a piece of simple theological literature to be put into the candidate's own words.

THE MADRAS REPRESENTATIVE COUNCIL AND THE SOUTH INDIA MISSIONARY ASSOCIATION.

There is a strong desire that these two associations should work together in such a way that there shall be no overlapping and no friction. At the last meeting of the General Committee of the S. I. M. A. the following action was taken:—

The Hon'y. Secretary brought before the Committee the full report of the joint meeting of the S. I. M. A., K. M. C., and M. R. C. Special Committees held in Madras on December 22, 1916, to consider the questions of the affiliation of the Kotagiri Missionary Conference with the S. I. M. A. and the affiliation or amalgamation of the S. I. M. A. with the Madras Representative Council. The report of the joint Committees was approved. After discussion it was moved to adopt the resolutions of the report as a whole and to instruct the Hon'y. Secretary to communicate the resolutions to the two bodies concerned. Those resolutions are:—

(1) That (a) the K. M. C. be recognized as a Local Branch of the S. I. M. A. under rule 11 of the Association, and (b), beginning with 1917, the annual subscription for membership in the S. I. M. A. shall carry with it all privileges of participation in local Hill Conferences without the payment of further fees.

(2) That the Committees consider that there is a distinct field of activity for the S. I. M. A. apart from the M. R. C., but, at the same time, in view of the close connection between the activities which the two bodies undertake, that it seems desirable that there should be a definite form of affiliation between them. The Committees therefore recommend to the two bodies concerned:—

(a) That the S. I. M. A. amend its rules so as to include the Hon'y. Secretary of the M. R. C. as an *ex officio* member of its General Committee, and, conversely, that the M. R. C. make similar provision with reference to the S. I. M. A.

(b) That each body communicate its proceedings to the other body for information and suggestions.

(c) That the M. R. C. make use of Local Branches of the S. I. M. A., or of Conferences held under its auspices, for the consideration of the problems with which it is dealing.

(d) That the M. R. C. give due consideration to such resolutions as may be submitted to it by the said Branches, or Conferences, not only on matters definitely referred to them by the Council, but also on such other matters as they may desire to submit to it.

N. B.—It is understood that the matters referred to in (c) and (d) above shall be brought before the M. R. C. through the General Committee of the S. I. M. A.

A MANLY CHRISTIAN BOY

Ganeshe attended one of the Sunday-schools in Palwal. He was a poor boy, of one of the lower castes, but he was bright and quick, and always studiously inclined. He was only eight years old, but he said openly that he wanted to be, and would be, a Christian when he grew up to be a man.

His own people took no notice of this—people do not take much notice of what a little boy of eight says. Why, even the Indian Christians said, "Wait and see." Well, Ganeshe waited and saw, and while he was waiting and seeing, he was growing, too—there is always that about a boy even in India. And by-and-by he was sixteen and quite a big, smart fellow. Then he said again, "I am going to be a Christian. I have reached the legal age, and I belong to Jesus Christ. Take me to the *Padre Sahib*, and tell him that I want to be baptised."

"But," the missionary said when he saw him, "Ganeshe, it will be very hard for you; there are no Christians in your own village, and your people will beat you, and perhaps kill you."

"Yes, *Sahib*, I know, I know. I have thought of all that, and whatever it means, I want to follow Jesus Christ."

And with a brave spirit he had only one thing to ask, that he should not be sent away from his own village until he had made his first stand for Christ there.

"I don't want the people there to be able to say, by-and-by, that Ganeshe was not quite straight about it when he became a

Christian, or that Ganeshe was afraid to confess Christ in his own home."

So, after his baptism, he went back to his village, the Padre Sahib feeling afraid for him, but very proud of him, as he promised to think of him and to pray for him while he was away.

Sure enough, poor boy, he was beaten, and they took him and shut him up for two days in a room by himself, a close prisoner, without food. And there he was, starving and raving with thirst. If anyone in the village wanted to argue with him, he was allowed to enter the room and browbeat him, aye, and to ill-treat him as he pleased—poor fatherless boy that he was.

But, on the third day, a young Hindu in the town, a youth named Mannu Lal who had been as a boy in the Sunday-school for children of the higher classes, and who at heart was himself a Christian, heard of all this. He had influence in Ganeshe's village, and went at once and brought the boy away and came with him to the mission house. The missionary found them sitting on the verandah side by side, the high-caste and the out-caste, a thing that could not have happened until Christ came and touched the caste-bound soul into sympathy.

They stood up together when the missionary appeared. But when he looked into Ganeshe's dark eyes, he felt too sad for words, for the poor boy's face was bruised and swollen; his eyes were blackened; there were smears of blood on his forehead; while the dirt on his face was furrowed where the tears had run from his weary eyes.

"Ganeshe, I am so sorry you have been treated like this, poor boy."

"No, no, Sahib, there's nothing for you to be sorry for," he replied, "it's just what had to be. I knew that it would have to be. Jesus Christ said Himself to His disciples that, if they would be His disciples and follow Him, they would have to take up their cross and follow Him. And Sahib, a year ago, when I was a little boy in the Sunday-school, I read in my Testament, 'When they shall smite thee upon the one cheek, turn to them the other also,' and I made up my mind that, when the time came, that's what I would try to do."

Dear boy! The missionary himself stood speechless and ashamed. He thought—"Now, here are you, a minister, brought up in a Christian home, in a Christian land; and here is this poor out-caste boy, with thousands of years of heathendom and serfdom behind him; and you have never attained to anything in grace like this. Never!" And there were big tears in the missionary's eyes, as he put his hands on Ganeshe's shoulders and thanked God for him.