EDITORIAL NOTES

The Floods in South India

There has been a significant delay in the gathering of authentic information regarding the havoc wrought in South India by the recent floods. It appears that communications have in some places been so thoroughly demolished that news simply was not to be had. Now that a tolerably complete view of the devastation is possible, it is only too evident that a very great disaster has fallen upon these southern areas, and one from which only a slow and gradual recovery can be expected. One cheerful feature, amid the loss and bereavement, has been the instant readiness of all kinds of bodies, political and non-political, religious and non-religious, to take up the work of rescue. We observe that Mr. H. A. Popley, in a statement broadcasted by the Associated Press, has referred especially to the excellent work done by the Ramakrishna Mission. We print elsewhere an appeal issued by the Madras Representative Christian Council, and endorsed by the National Christian Council. It is earnestly to be hoped that there will be no lack of response to this request for help, and that both large and small gifts may be forthcoming to help the people of South India in a time of very great and poignant need.

India and the Religious Future of the World

While Dr. Rabindranath Tagore has apparently received in China, generally, the welcome to which his great place in the world of letters entitles him, it is evident that there has been more than a note of criticism mingled with the praise. It has been contended against him that he is representing, and trying to draw back young China towards, the acceptance of the old,
outworn Eastern type of civilisation, in the weakness of which China lies already prone before the predatory civilisation of the West and of Japan, the pupil of the West. What China wants, say these, younger advocates of the opposite view, is not a spiritual civilisation based on non-resistance, but the power to rival and, perhaps, some day to beat the West at its own game. We recollect a lively meeting of Indian Christians at which one iconoclast, in this case we are sure an *advocatus diaboli*, explained alliteratively that what India wants is “not Bhagavad-gita but biceps.”

Dr. Tagore pled that, whatever might appear to be the temporary glamour and power of a civilisation based on force, it is false to the deepest truths of humanity. Nor can we doubt that he is right, and that the West, to so many minds in India a symbol for materialism, is of importance in the world’s long history by reason of far other things than her battleships and stock exchanges. But it is a matter of real interest to note how both Dr. Tagore, and we think also Sadhu Sunder Singh, find elements in China and Japan that disappoint them. Is this to be connected with the fact that in China, at least, there does not appear to be any religion which is vital and active in the sense in which Hinduism and Islam are vital and active in India?

Some of the ablest students of China hold that the common view, that in China the choice now lies between Christianity and agnosticism, is mistaken. We do not presume to offer an opinion, but we do not think it probable that Christianity in China is confronted by any organised system of religion as profoundly philosophical and at the same time as full of the spirit of devotion as the best Hinduism, or as powerfully organised and conscious of its own separateness and destiny as Islam. It may well be that in the future economic development of the world, when the forces now pent in the womb of time are brought to birth, China may become by far the greatest single factor in world history, for she has unmeasured wealth of coal and minerals and a vast store of patient and efficient labour. It may prove to be so. But we venture to think that there is one great battlefield of the human spirit wherein India will remain the decisive quarter, the battlefield of religion. We do not desire to press the military metaphor. Let us call it rather the search for the truth about God. Where else than in India is that search conducted with such consuming zeal and devotion? Where else, we might add, is there a real alternative to Christianity? Africa has no religion that can stand; in the sunrise her twilight gods and devils fade away. China seems to offer no alternative to Christianity but the dogmatism of positive science and the will to power. But India—India has in Hinduism another version of the world from the Christian version, a different philosophy, a different ethic, a different hope.
It is this knowledge that makes a good many missionaries glad that it is in India that their lot is cast, and leads them to an ever-growing sense of the greatness of the Christian task in India. It is in India that the specifically religious issues are to be fought out. When Jesus Christ wins India, it will not be because Indians have come to accept Christianity as a basis of national and social regeneration, though Christianity is all that and more. It will be because they have found in Him the Way, the Truth and the Life.

**Betting, Gambling and Racing**

There is a steady growth in the complaints regarding the evil of betting in India, especially in connection with the organised races in the great centres such as Calcutta, Madras, Poona and Rangoon. The harm done to the Indian population by the extension of commercial betting is far greater than, we venture to think, most Europeans know. It is the cause of a wide and deep demoralisation. In this connection we wish to refer candidly to the curious lack of conscience on this subject which characterises a large number of estimable Christian people in India. We are all familiar with the defence of betting which runs as follows: “I like to back my fancy, and I never bet more than I can afford.” Now, it appears to us that this apologia is about as weak as it could well be. No one with any social conscience can consent to have his actions judged on so-narrow a basis as this. We do not live and move in a vacuum; there are others who know what we do and whose actions are influenced by ours. But we would add to the familiar argument from example that gambling and betting are not merely neutral things widely abused, but things definitely wrong in themselves. There is an ethical world that goes with betting which is nothing less than deplorable. It is a world in which “debts of honour” take precedence over the debts to your tailor; where luck and mascots and other residual elements of paganism obscure the great and simple fact of a Divine Providence; where an atmosphere of excitement and “sportsmanship” surrounds the basic transaction of getting something for nothing (as well as the ethically less dangerous transaction of getting nothing for something). We admit that some men who habitually bet small sums are only subjecting themselves to this fantastic and immoral world in a small degree. They like the atmosphere of the race-course, they like horses, and they bet. They are not confirmed gamblers. But they are actively encouraging something which to countless men and women has proved a snare of the devil, and they are, just in so far as they themselves take it seriously, vulgarising their own lives.
We wish that some vigorous effort could be made to draw
the attention of leading Europeans to the harm which the
introduction of commercialised betting, and the highly organised
races which depend upon such betting, are doing in India.
Unfortunately, the very highest patronage is given to the race-
meetings. In reply to the protest addressed to him by the
Wesleyan Methodist Synod, the late Governor of Madras in the
course of a speech solemnly advanced the moral argument that
in encouraging racing he was strengthening people's characters
by submitting them to temptation. To which a non-Christian
newspaper made the retort that in that case His Excellency
would doubtless proceed to the encouragement of other forms
of evil-doing in order that the moral process should be extended!
To such expedients are good men reduced when they defend the
indefensible.

We should like to see some good and fresh treatment of the
case against gambling and betting in pamphlet or book form.

Writers in this Number

The Most Rev. Foss Westcott, D.D., Bishop of Calcutta
and Metropolitan of India, has been chairman of the National
Missionary Council since 1919, and is now chairman of the
National Christian Council.

Mr. Manilal C. Parekh was formerly a missionary of the
Brahmo Samaj, and is joint author with the Rev. R. M. Gray
of a recent book, Mahatma Gandhi.

Mr. P. O. Philip, formerly secretary of the N.M.S., is now
a secretary of the National Christian Council.

Miss E. A. Gordon of the United Free Church Mission,
Poona, is lent as an honorary officer to the National Christian
Council.

The Rev. D. S. Sawarkar was formerly a Government
educational inspector, and now devotes his time to the promo-
tion of Marathi Christian Literature.

An Apology

The article on "Language Schools of the Future," which
appeared in our July issue, was written by the Rev. E. M.
Wilson, of the American Presbyterian Mission, Islampur. We
regret that, by an oversight, Mr. Wilson's name did not appear
as the writer of this article.

We find that we mis-stated the office of Mr. G. Y. Chitnis, a
contributor to our August issue. He is not secretary to the
Prarthana Samaj but minister of the Prarthana Samaj Church.
THE CHRISTIAN FORCES IN BENGAL

BY THE MOST REV. FOSS WESTCOTT, D.D.,
Bishop of Calcutta and Metropolitan of India

UNDER the above title the Rev. W. Carey, of Dacca, has given an illuminating interpretation of the Government Census Returns of 1921 and of the Mission and Church statistics of 1921-22 for the Province of Bengal. He treats his subject in three chapters which deal with “The Field,” “Facts concerning the Christian Occupation of the Field,” and “The Functioning of the Church as the Chief Feature in Future Expansion.” Of these three subjects the second receives the most detailed exposition and, together with the third, is illustrated by numerous graphic charts.

Mr. Carey makes an exhaustive analysis not only of the Indian Christian population in regard to both its distribution and denominational allegiance, but also of the Christian workers, both foreign and Indian, showing their location in the various districts and indicating the proportion devoting themselves to each of the special branches of missionary activity.

Some striking facts are elicited by this analysis, over which the Christian Churches in India and abroad might well ponder. Let me refer to those connected with distribution.

While it is true that in every one of the 28 districts into which the Province of Bengal is divided, Indian Christians are to be found, it is also true that not one is resident in an entire subdivision of the District of Hooghly, with a population of over 282,000. In Bengal a police thana covers some 100 sq. miles and has an average population of just under 70,000. There are 670 such thanas and in 237 of these there is not a single Indian Christian. Out of 117 towns with a population exceeding 5,000 there are 23 in which no Christian dwells and in a further 23 the number does not exceed 10. Turning to the villages we find that in only 1,275 out of close on 90,000 in Bengal are any Christians to be found.

Surely these are startling figures and justify the statement which Mr. Carey quotes from the Government census report, that “Christianity has made but little impression upon the population of Bengal when measured by the number of converts.”

But Mr. Carey does not omit to give us other facts of a more hopeful character. In the ten years following 1912, the Christian community (excluding Roman Catholics) increased from 27,896 to 53,706, i.e., it was nearly doubled in that period.
We should remember, too, that Mission work for many years was limited in extent. Out of the 95 District Missions of various societies, ten only have been in existence for 100 years or more, and a further 27 for periods varying from 50 to 100 years; of the remaining 47 for which figures are given, 27 have been working for less than thirty years.

The facts enumerated are a challenge to the Christians of Bengal, and Mr. Carey suggests several directions in which their missionary zeal might find expression. Why should not some of the younger Christian artisans and traders migrate to those towns in which at present no Christians live, and there, "by their character and life bring glory to the name and power of Christ?"

This suggestion draws attention to personality and character as a great force in the spread of the Christian faith; but the census statistics emphasise the fact that the Christian community is not exerting this strong attractive power. In the 24 Parganas, Christians are living in 7 per cent. of the villages, as contrasted with less than 1½ per cent. for Bengal as a whole, and yet in this district the increase in the Christian population was only 8'3 per cent. in the decade under review. The Church must strive to deepen the spiritual life of its members, if it is in truth to function as the leaven which Christ intended it to be.

It is to be hoped that this pamphlet will be widely read, and that it may be the pioneer of a series interpreting for every province in India and for Burmah and Ceylon the figures which await such graphic elucidation.

THE SPIRITUAL SIGNIFICANCE AND VALUE OF BAPTISM

BY MANILAL C. PAREKH, RAJKOT

It is no exaggeration to say that to-day the most difficult question facing the Church of Christ in India is that of baptism of the new disciples. That this has been so is largely or altogether due to the fact that baptism has come to be associated with a number of things which are not only unessential but are even harmful to the spiritual life of such disciples. In India to-day baptism means membership of a community the entire outlook of which is westernised and even materialised. It means joining a community which stands as a distinct social and political body with its own airs and aspirations which are very often anti-national and far from Christian in any proper sense of the term. It has come to mean absolute severance from one's own community, from one's own birth and kin, from one's national, cultural and even
spiritual heritage, all of which are very often nearer to the Spirit of Christ than the so-called Christendom or the Christian community in India. For the higher castes it means social submergence and ecclesiastical bondage.

Under these circumstances it is not to be wondered at if some of the best and most Christlike men in India have fought shy of it and stayed away from the Church. Keshub Chunder Sen, Protop Chunder Mookomdar, and M. K. Gandhi are pre-eminent among this class of people whose number is legion. One only wonders as to what would have been the progress, not in numbers perhaps (though even in this matter there is no knowing what would have happened) but in true quality if the religion of Christ had come to India in some such way as Robert de Nobili, the great Catholic apostle to India, Bishop Heber, the saintly Anglican, Bernard Lucas, of the London Missionary Society, and others wanted it to come, viz., without the absolutely unessential and even anti-Christian elements such as western civilization, European culture and foreign imperialism whether Portuguese, as in the time of Robert de Nobili, or British as in our own times. It is these which have been the great stumbling-blocks. It is because of this that several Hindu disciples of Christ stand outside the Christian Church, that many among Indian Christian leaders do not press for baptism of such disciples, and that there are some among missionaries even who have come to think that baptism is not essential. It is because the way to the Church of Christ is barred for the high-caste Hindus by the stumbling blocks mentioned above that most missionaries in India follow the line of least resistance by confining their work chiefly to the outcastes and untouchables.

That this condition is not desirable at all, that there is something seriously wrong somewhere, and that the disease whatever it may be must be remedied, even most radically if it be necessary, has been increasingly felt during the last decade or so, and that is one of the best signs. The question of questions is how to remedy the situation that has arisen?

To give up baptism as has been advocated by some of the most thoughtful among Indian leaders is no remedy. To the present writer it is like giving up the fight altogether. It is true these noble souls rightly feel that a great change is necessary in the Church of Christ itself before it can ask the Hindu disciples to come in. Perhaps what they have seen in the Church has made them think that if baptism means and can mean all this, it is better to drop it altogether and for ever. But one wonders whether by removing the necessity for baptism we would not be giving up something which is vital to the discipleship of Christ. It is essential because Christ has
commanded it, and even if it be proved that He did not command it, its necessity is inherent in the nature of spiritual life, for all such cannot exist without an open confession thereof, and baptism is at least the most unequivocal and open confession of the discipleship of Christ, if nothing more on the spiritual side be granted on its behalf.

But this very confession has in it a privilege which is wonderful. It is not merely a duty but a privilege of the highest kind. The present writer will never forget the wonderful way in which the words Nam prajat adhikar, i.e., the privilege of making the name known, came to him only an hour after his baptism like a flash of revelation from God. For years before he joined the Christian Church he was preaching Christ in his own humble way in the Brahmo Somaj: he almost formed a wing by himself in that body calling his position Christocentric; but still his testimony, unique as it was outside the Christian Church, was always halting and not so unequivocal as he felt it became the moment he took baptism. Thus baptism confers an adhikar, i.e., power, authority of the highest kind. This is none other than that of a priest or to put it in Hindu phraseology that of an acharya. This also includes in it the power of a prophet. Hence true baptism makes the disciple of Christ at once a shishya, an acharya and a prophet.

If baptism means this—and it ought to mean nothing else—it provides its own safeguards. It is only because it has not meant this that it has come to be viewed with so much distinct suspicion and even dislike. Now if it is to be reinstated in its own proper position, it could be done only by purifying it of all those accretions which have grown thereupon. It has been abused as much as possible and this has made it only too cheap. All this must vanish if baptism is ever to be what it is meant to be. Incidentally herein lies the purifying process of the Christian religion itself which may well grow through such and be free from all the dross that has gathered upon it, a process which is inevitable when any faith is preached to the people of an alien faith. This also means that all proselytism must cease whether among the upper or lower classes and castes. The present writer was overjoyed to hear recently that in a particular district where members of some of the untouchable communities clamoured for baptism, the Mission on the spot refused to give it to them in a mass on the sole ground that they wanted it for social and other privileges rather than for the spiritual value thereof. The distinction between proselytism and evangelism lies in this: that whereas the former leads to the growth and development of a distinct social and political community, the latter emphasizes chiefly the spiritual aspects of life and helps in establishing the Kingdom of Heaven which
does not lie in eating, drinking and marrying but in Christ-like life, love and service. Owing to this, every proselyte makes it harder for true discipleship to grow among Hindus, who naturally look upon such a distinct community as something alien and even anti-national. Already European and American Christendom has discredited Christianity with its mutual wranglings, economic and imperial expansions and exploitation, and wars on a world-wide scale. To all this let us not add the sin of extending a kingdom, which is more of this world than of Heaven, in the name of Christ and Christianity.

Thus, in order that true discipleship might grow among Hindus and others in this land it is essential that the disciples should remain where they are, i.e., in their own respective communities. That this was not done hitherto was due largely to the fault of the Christians themselves who, in most cases, began their so-called Christian life with violating almost every rule, essential and non-essential, but not necessarily ante-Christian, of Hindu life. As a result of this there was, necessarily, evoked the spirit of antagonism among the Hindus. But even if the aggressive had not been taken by the Christians, they should have remained at their post among their own people, suffering all sorts of persecutions and troubles and yet professing and practising their faith in true Christ-like meekness and forgiveness. This would have been satyagraha in the best and truest sense of the term, and in course of time would have disarmed all persecution and opposition. Unfortunately this was not done in the early stages of Mission work and so much most valuable time is lost. Happily now, both the Christians and the Hindus have come to their senses and they are finding increasingly that there is more in common between them than was supposed previously. What is required is that this spirit should grow from more to more so that there may come a time when both the Hindus and the Christians might come to feel that their interests in many spheres of life, including even the religious, are identical.

That some such thing is possible is not a mere matter of conjecture but of realized experience with the present writer. Although he took baptism some six years back and has been a humble worker in the field of evangelism, he still continues to live with his own family and people, none of whom are baptised. He also knows that it is an earnest effort on the part of most missionaries to keep the new disciples of Christ in their own respective communities. This would never have been the case had they not come to feel that this is the best course for such to follow. Only a few days ago he was told by an able lady missionary that it was most unfortunate that Christianity in India had assumed the form of a caste and that people were asked to join it in the name of Christ.
It is sometimes said that the Hindu community will not make it possible for such disciples to remain among their own people. Unfortunately, very often the wish is the father to the thought behind this statement, whether it be made by Hindus or Christians. But, even if in some places and among some communities, a baptised disciple may not be allowed to remain in his own home and among his own people, he should still consider himself as one of them and should always keep the door of relationship open on his side. Most often he takes it for granted that the door is shut from the other side and he makes no effort whatsoever to keep up the connection. Nay, more often he closes it himself by changing his manner of eating and drinking, habits of life, and by marrying. We should never forget that love, forgiving love, serviceful love conquereth all barriers, and one who calls himself a disciple of Christ should never weary of loving his kith and kin, and much more so when he has a chance of winning them for the Kingdom of Christ. Such a disciple may not worship idols, and there are thousands among Hindus who do not worship idols. He may not keep caste and he will find a large number not keeping it. To-day the Hindus do not mind these things, but they do mind many other things. The present writer was very agreeably surprised some time after his baptism to hear an uneducated—but none the less cultured for that reason—lady of his community saying to him that if he did not take meat or such things there was no reason why he should not practice his religion and still be a member of the community. He was as agreeably surprised to hear, only a few weeks back, a highly educated Christian lady of Maharashtra who has married recently a Bengali Christian, saying that if a disciple did not change his diet things would be much easier. Unfortunately, in all these things most disciples have sinned very much and a great deal of prejudice has been created which it is very hard to dispel. A well-known missionary, who has just begun to live like the Hindus, said a few days ago in a meeting that all the while we are preaching the Gospel to the Hindus we are asking them not to come to us, by our every-day life, which is so different from theirs.

Thus, if baptism has to be saved from being a mere ecclesiastical rite or ceremony or an instrument for proselytising, and thus having in it very little of spiritual significance, the only way to do it is to separate from all the accretions that have grown thereupon, i.e., in short from all proselytism whatsoever and make it essentially evangelical. The disciples of Christ—the word "convert" should be dropped whatever be its original meaning since it has come to mean a sort of pervert—should remain in their respective communities. This
should be made a *sine qua non* of discipleship, for the test of true discipleship is far severer in the Hindu Society than among the so-called Christians. The present writer knows this from personal experience. Moreover, as is well-known, most of those people who come to join the Christian community come for some or other ulterior motive, and this would be provided against when the disciples are kept in their own homes and communities. Also the downward pull in the Christian community is often greater than among the Hindus. To-day the Church of Christ must resist the great temptation—it is nothing else—of driving men into it and thus make both baptism and Christianity too cheap. Some years back the present writer was told by one of the members of the Oxford Mission that they had very few baptisms in Calcutta, in spite of their being there for nearly a generation, and when he expressed a surprise which perhaps conveyed that this was not very creditable to them, he was rather rebukingly asked as to what his idea of success in mission work was. He has never forgotten or, rather, it has been brought home to him more than ever since that time that it is not numbers that matter, that baptism is something most sacred and wonderful and that, in exact proportion to this being done, depends the real success of true Christianity.

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THE WORK OF THE NATIONAL CHRISTIAN COUNCIL

BY P. O. PHILIP, B.A.

**Executive Notes**

The Executive Committee of the National Christian Council met under the hospitable roof of the Bishop’s House in Calcutta on Wednesday and Thursday July 30th and 31st. Ten members were present from Punjab, U.P., Behar and Bengal, and Mid-India. Members from South and Western India were unavoidably absent. The Most Rev. The Metropolitan of India, the chairman of the Council, presided. The two secretaries, one of whom is the newly appointed Indian joint secretary, and Miss E. A. Gordon, one of the honorary officers for rural education were present. On both days at noon there was a period of intercession in the chapel of the Bishop’s House, led by the chairman.

**The Next Meeting of the Council**

Arrangements for the meeting of the Council, November 5 to 11, was one of the first subjects that claimed the attention.
of the Committee. Since 1917 no meeting of the Council had been held in the South, and so it was that Waltair was suggested as the place of meeting by the last Executive. There are difficulties in the way of getting suitable accommodation for the whole Council at Waltair. Enquiries made went to show that, if needed, it would be possible to have the meeting in Bangalore. Considering the longer distance members from the North have to travel to reach Bangalore, the Committee recorded its preference for Waltair, and instructed the secretaries to arrange the meeting there, if possible.

It was felt that at the meetings of the Council we were not giving to corporate prayer and waiting on God as much importance as we should. Therefore, it was decided that a whole day as near the beginning of the meetings as possible, be set apart for quiet and prayer, and that on the other days of the meeting there be a morning devotional period of one hour, and at noon a devotional period of twenty minutes. The day of quiet and prayer and the devotional periods have to be carefully planned to be of real profit and the Committee unanimously decided to request the Metropolitan to undertake this important task.

Membership of the Council

According to the constitution, each of the ten Provincial Christian Councils has to elect four members for the National Christian Council, and two of these are to be Indians. A scrutiny of the names sent up by the Provincial Councils shewed that some of the best men and women among missionaries and Indian Christians formed the membership of the Council this year. The co-option of additional members was not an easy task. In doing this, important interests or phases of Christian work not otherwise represented, had to be carefully considered, and choice had often to be made between persons who were equally able and qualified to make the best contribution to the work of the Council.

Rural Education Conferences

Miss Gordon, who had only recently returned to Calcutta after attending, along with Mr. W. J. McKee, a series of conferences on rural education in Calcutta, Jubbulpore, Bezwada, Vellore and Pasumalai, told us of the keen interest aroused in the subject among missionaries and Indian Christians. Considering the important part played by missionaries in the past in spreading English education and female education in India, it is in the fitness of things that they should take the lead in giving a new direction to rural education as demanded by the actual conditions of life in India to-day. To Mr. McKee, of all men, belongs the credit for having demonstrated the great
possibilities of rural education carried on in accordance with the highest Christian ideals and the best results of the modern science of education. Our regret was, therefore, great when we heard that Mr. McKee was not likely to return to India after his forthcoming furlough in November. The Bezwada Conference had passed a resolution suggesting the desirability of the International Missionary Council appointing a secretary for rural education, to keep in touch with and help in the development of rural education in Mission Fields. The following resolution of the Executive gives expression to a widespread desire among missionaries and Indian Christians, who know the value of his work, to see that the valuable knowledge and experience gathered by Mr. McKee may somehow be made available to the cause of Christian rural education.

"Resolved that the Executive wishes to place on record its high appreciation of the services rendered to the cause of Christian rural education by Mr. W. J. McKee in his work in connection with the Council. It regrets exceedingly that he is prevented from returning to India after his forthcoming furlough and heartily endorses the resolution passed by a representative group of missionaries and Indian Christians at Bezwada. Should an appointment of the nature suggested not prove feasible, the Executive urges on the Committee of Reference and Counsel in America that steps be taken to relate Mr. McKee to some form of missionary administration in America so that his knowledge and experience may not be lost to the cause of rural education."

Indians in Africa

The attention of the Christian forces in India has often been drawn to the needs of the Indian population in Africa, especially in Kenya. While Indians go to Africa as traders, clerks, artisans and coolies in search of material benefits for themselves, there are no efforts which seek to convey to Africa the best that India can offer. This is a reproach on India, and none can feel this reproach more keenly than Christian Indians, for as Christians we believe we have some positive and valuable contribution to make to the nations and peoples with whom we come into contact. But in the present state of the Indian Church can anything be done in this direction? How far will the Missions from Western countries already engaged in work in Africa welcome such efforts? What chance of reception has the Christian message among the peoples of Africa, Indians or Africans, who are the victims of the selfish exploitation of those who call themselves Christians?—these are some of the questions to be faced in connection with any work in Africa by Christian bodies in India. The Executive Committee which met last November felt that some preliminary exploration of
the whole question should be made by a competent man who may be deputed by the Council to do it. It was therefore resolved at that time "that subject to the provision of funds apart from the regular budget of the Council, Dr. S. K. Datta be invited to go to Kenya as the representative of the National Christian Council, and to make a report to the Council on the possibilities of work for the Indians of Kenya being opened up by Christian bodies in India." Owing to the local situation in Kenya it has not thus far been possible to give effect to the above resolution. Nevertheless the matter has been pursued by correspondence with Christian leaders in Africa; and the Committee heard with thankfulness that the Presbyterian Church in India was proposing to start some work in Africa. Finally, it was resolved "that the importance of Christian bodies in India doing some work for Indians in Africa be reaffirmed and that the secretaries be asked to continue the enquiries already started."

German Missions

One piece of service for which the Council will always be remembered with gratitude in the history of Christian Missions in India is the timely help rendered during war time, by which the work formerly done by German Missions in different parts of India was prevented from going to pieces. When the German missionaries were repatriated by order of Government and when it looked as if their labours of past years were about to be swept away, the good offices of the Council enabled other Missions and newly organised Indian Church bodies to take over and carry on the whole work. Government was persuaded to allow the properties of German Missions to be held in trust for Christian work by Boards of Trustees jointly appointed by the Government and the National Christian Council. In the matter of admitting into India missionaries of alien nationalities, over which there has been difficulty ever since the war, Government seeks the advice and co-operation of the National Christian Council. Though the way is not yet open for German missionary societies, as such, to return to India, Government has now given permission for individual German missionaries to come to India and work under certain safeguards. This action, far more than it affects missionary work in India, helps to remove one of the causes that stand in the way of international friendship and understanding. German Churches have been feeling keenly the exclusion of their missionaries from India, where they had served the people in different ways for several generations and made their distinctive contribution towards the establishment of the Kingdom of God. We heard with thankfulness that permission had been given by Govern-
ment to two German missionaries belonging to the former Basel Mission to return to Malabar. They are to work under the direction of the Malabar Council of the South India United Church, Rev. G. E. Phillips of the London Missionary Society, now working in connection with that Council, being responsible for them.

Work among Moslems

The report of the tour of Rev. Dr. Zwemer was at once encouraging and humiliating. It was encouraging in that it revealed how Moslem audiences in all parts of the country were willing to give the most cordial hearing to the message of the Cross, when it was presented by one who had made a serious study of Islam in a spirit of sympathy. But it was humiliating to realise the utter inadequacy of the efforts put forth by Christian Missions to take advantage of this great evangelistic opportunity among Moslems. Dr. Zwemer, by his enquiries and investigations in different parts of India, has brought out startling facts about Moslem literature and propaganda which even local missionaries had not heard of. He has aroused a great deal of interest among Indian Christians and missionaries in work among Moslems, and it will be one of the immediate tasks of the National Christian Council to place this need effectively before Churches and Missions and influence them to set apart suitable men who could, by special preparation and study, devote themselves to this important work. The whole matter is coming up for careful consideration at the next meeting of the Council in November.

The Council and Evangelistic work

In the whole range of subjects considered by the Executive in these two days, there was none more important than "The Council and Evangelistic work." The members had been prepared for the discussion of the subject by a memorandum sent in advance. The three important points that emerged in the discussion of the subject were: (a) that the Council ought to place increasing emphasis on the spiritual side of its work; (b) that advantage be taken of the present unusual opportunity for evangelistic work in India; and (c) that missionaries and Indian Christians who do not see eye to eye on methods of Christian work be encouraged to meet in an atmosphere of prayer and waiting on God to discover His will. It was unanimously felt that the subject should be carefully considered by the Provincial Councils and should occupy a prominent place in the proceedings of the November meeting of the Council and to ensure this it was resolved that one whole day be set apart for its consideration.
THE VALUE OF DEVOLUTION IN MISSION WORK

BY THE REV. D. S. SAWARKAR, L.C.E., POONA

To understand the missionary situation in India to-day, it is fundamentally essential that there should be a true appreciation of the fact that we are living in a new India. A great change in the hopes and aspirations of the people has passed over the length and breadth of the country within the last few years. Many of the old problems with which missionaries from the West had to deal in the past have been completely changed, and new ones are coming to the front for solution. Take, for example, the problem of Untouchability. It used to be asserted that its solution lay in the conversion of the Depressed classes to Christianity. A late Diwan of Mysore once said in a public address that the material and spiritual salvation of the Pariahs can be accomplished only by Christianity. But how does this problem stand to-day? The latest issue of the *Swadharma*, a paper published in Poona, gives an account of the steps that are being taken in North India and in U.P., under the leadership of Swami Shradhanand, for the emancipation of the Untouchables. This is but one example of the transformations that are taking place at present in this country.

Among Indian Christian Churches, the burning questions of the hour appear to be Unification and Indianization. Educated Indians have begun to feel that the denominational differences among them are hampering their progress as badly as the caste differences are doing in the case of the Hindus, and that it is absolutely necessary to break down these differences by all means within their power.

What applies to India and to the Indian Church applies to every branch of Missionary work. It is a noteworthy sign of the times that many of the older Missionary Societies have begun to see the need of the Indianization of their agencies and work and to consider what are the most effective methods for the evangelisation of this land. It is felt, both by Indian as well as by non-Indian missionaries that the great obstacle in the way of speedier evangelism is the predominantly foreign character of the methods adopted. But this is inevitable so long as missionary organisation continues to be completely Western in character. There is also a natural prejudice against the placing of Indian Christians in positions of trust and responsibility; in positions in which they will have a hand in the control of funds raised wholly out of India. But whatever
the prejudices and traditions which guided the policy of Western Missions in the past, the time has come to keep in the very forefront of the Christian programme the uplift and evangelization of India and to devise ways and means for carrying forward Christian work as expeditiously as possible.

With this end in view, some of the older Missionary Societies have begun to take practical steps to associate the Indian Churches with themselves in this work and to put on them some part of responsibility, so that the Churches may be roused to evangelistic ardour. To bring this about several schemes have been devised, which may all be grouped under two main classes. Some of the Missions have invited a few Indian Christians to sit with European and American missionaries on the Mission Councils and have granted them the same status and voting powers as the former. In a similar spirit of enterprise, other Missionary Societies have handed over to the Indian Churches or to joint Boards of Indians and non-Indians, certain portions of Mission work along with funds for carrying it on. Schemes which fall under the first class will not, in my opinion, produce much effect on the policy of the Missions and they will never Indianize Mission work, even if they are tried for a hundred years. The foreign character of the Missions will continue unchanged, and missionaries will still remain as masters and Indians will continue as their servants. Such councils will remain outside the current of life of the Churches and will not seriously quicken the conscience or the imagination of the average member. The second class includes schemes by which a definite portion of responsibility and control is transferred to the Indian Church. This may be whole or partial devolution, but it has not the drawbacks of the schemes under the first class. It seems to me to be far more valuable and effective than the former method, and it will, if applied whole heartedly and persistently, result in the complete Indianizing of Mission work, making it thoroughly indigenous in character in course of time.

The next question would naturally be whether the Indian Church is ready to take up this responsibility. It must be admitted that the outlook is not very encouraging. The Indian Church as a whole is not strong in men and means. Many of the individual Churches are not yet entirely self-supporting and they have not yet realised that it is their duty as well as their privilege to preach the Gospel to their countrymen. The Mission work now being carried on by the Western Missionary Societies cannot even partially be supported by the Indian Church. There is a great lack of suitable leaders: men and women who will undertake organising work themselves, inspire others to become leaders of Christian movements, and be
willing to take the humblest place for the service of their brethren. It is very important not to shut our eyes to these facts. But in spite of these drawbacks, and perhaps because of these drawbacks, it seems most desirable to begin to put on the shoulders of the Indian Church the burden of the evangelism of this country. The Church must learn by experience how to carry this burden, and how to take it on in an ever-increasing proportion, so that ultimately it is able to set free the Western missionaries to go to the many unoccupied fields in this country. I do not agree with those who say, "Wait till the Indian Church is fit to take up this work." The "wait and see" policy is a fatal policy. The present time is not the time for waiting, it is a time for taking definite action. The rapid development of the national spirit in this country should not be ignored. The Indian Church will no doubt commit mistakes, but it will learn from the mistakes it makes.

I have had several opportunities of discussing the idea of devolution with European and American missionaries. A few of them, without being actually antagonistic to it, were sceptical as to its practicability: their main contention being that the time is not ripe to make the experiment. I confess that I do not like the word "experiment" in this connection. Why call devolution an "experiment?" An experiment is something done to prove a theory: if the experiment fails, then the theory falls to the ground. But the work of evangelism which Indian Christians are bound to carry on is not a theory. The history of the Church shows that as Christianity began to take root in a country, the work of spreading it further and of consolidating it was handed over to local men and women, while the original evangelists passed on to other fields. There are other objectors who are inclined to hint that the money raised outside India should not be put under the control of Indians. I, as an Indian, do not wish to contest this claim, but Dr. N. Macnicol once met this objection publicly in a gathering of missionaries. I am unable to quote his exact words, but what he said in essence was somewhat as follows: "To the objection that we are putting our money in the control of the Indian Church and that we should remember that he who pays the piper should call the tune, the answer is, the money is no more ours than theirs. We get it because it is believed that we can administer it. What the home contributors of the money desire, above all else, is that the money should be administered as effectively as possible. To this, I would add, that the putting of such money into the hands of the Indian Church will probably stimulate the Church to raise its own funds for the work."

I shall now say a few words on another aspect of the financial problem. I have said in the earlier part of this
paper that the Indian Church is at present too poor to raise sufficient funds to carry on this work unaided. It is, therefore, inevitable that for a long time to come the work of Devolution Boards will have to be financed by funds coming from outside this country. But this is not expected to go on for ever. It is probably intended by the Foreign Mission committees that the grants made by them in the first few years be gradually reduced, so that at the end of a certain number of years the grants would cease altogether. It would, perhaps, be undesirable to lay down a hard and fast rule for the reduction of these grants, but sooner or later a provision for this should, in my opinion, be made in the existing devolution schemes, whereby a certain portion of the subsidy will disappear annually. This seems to be a necessary provision, in the absence of which the Indian Church will continue to be in its present dependent position.

It is perhaps a providential circumstance that mostly all the Missions from the West are suffering from shortage of money at present and the question which is in the mind of most Mission committees is "Will there be any reductions in the grants?" In this connection let me quote a few lines from the February issue of Conference, a quarterly paper of the U.F.C. Mission in India. Says the editor: "If the reduction does take place, it may compel us to translate our talk about devolution into action. Let us do all we can to make sure that smaller grants will not mean less work. Economy and efficiency go hand in hand. The loss to the Mission, if it is a loss, may be a gain to the Church. It will be in every way a blessing to the Indian Church if it is indeed, owing to reduction in our income from home or by any other lawful means, to undertake a larger share in the work of evangelisation and education." These are brave words. I hope and pray that if and when the anticipated difficulty arises, the Indian Church may be prepared to face it in the strength of our Lord and Master.

Here let me give you a few facts in connection with a Devolution Board under which it has been my privilege to work in the past two years. If I am not wrong, the U.F.C. Mission was almost the first in Western India to prepare and give practical effect to a scheme for handing over the responsibility of Mission work to the Churches under the Presbytery of Bombay. The work transferred to the Board is evangelistic, medical, and educational and is carried on at seven centres. Our experience has shown us very clearly that the scheme that has been launched is likely to have a very far-reaching and stimulating effect on the Indian Church. We have had to face several difficulties, and I confess that we made not a few mistakes, but at the same time I am happy to say that the
scheme is giving clear indications of fulfilling the purpose of the ends that were in view when work was transferred. The work is at present largely subsidised by grants from Scotland, but this fact is likely to stimulate the Churches under the Presbytery to a greater measure of self-sacrifice and generosity in the matter of raising funds locally. As an illustration of what the Churches can do when their energies are inspired by a sense of responsibility, it may be mentioned that here in Poona a small committee of the women of the Marathi congregation has been formed, which collects regular monthly subscriptions from women members of the Church. This committee raised during the past year over Rs. 300 by personal efforts, without in any way interfering with the Church offering or with the regular subscriptions of the Church members. Take again the small congregations at Alibag and Lonavla, which also have given liberally, according to their means, towards the work of the Board. At Thana the medical work is in a fair way of becoming self-supporting. The Marathi Church in Poona raised in 1922, Rs. 1,000 by a special effort for the work of the Board. These are not big sums, but they indicate what the Church can do under the control of the Spirit of God.

One of the immediate effects of the devolution I have just mentioned has been the desire shown by some of the Church members to render assistance in voluntary service. The Board regards such service as the key-stone of its hopes for the future and it seeks to keep before the Churches at all times the ideals of cheerful giving and voluntary service. From what I have said it will be seem that the Board is a means of drawing out the latent powers of Indian Christian men and women for the evangelization of their countrymen and this, it seems to me, is the greatest service which it is at present rendering to the Churches.

I have now to say only a word or two in regard to the methods of work which the Presbyterial Board is following. At present the work is being done on old lines. So far, no new ground has been broken, nor any fresh lines of development laid down. The questions which need very careful and serious consideration are: How can the working cost of the establishments be reduced? How can the Church be made to realise the greatness of its opportunity? How can the Christian community be made to feel that it has ultimately to support this work? How can fresh workers be selected and trained? How can co-operation be established between the paid agency and voluntary workers? What steps should be taken to give the work a really indigenous character? And so on. These are very important questions, and unless they are faced boldly and seriously, I do not see much hope of
advance. It is felt that the Western methods of work to which we have become accustomed are expensive and needlessly complicated; and that they are not suited to the conditions prevailing in this country. I myself feel that the beaten track must be abandoned and cheaper, but not less efficient, paths must be discovered.

Before closing I should like to emphasise, what seems to me to be a very important point. Apart from other things, the success of Devolution Boards will, in a large measure, depend on a spirit of harmony between its Indian and non-Indian members. It is no doubt true that Indians do not often see eye to eye with their missionary brethren from the West, but these differences are a healthy sign of progress. I have hopes that the Devolution Boards will be one of the means of increasing the co-operation between both sides, and of binding them together, more firmly than in the past, with bonds of respect and affection for one another. The future of the Indian Church, as well as the advancement of the Kingdom of God in this country, depends very largely upon such co-operation.

PROGRESS IN RURAL EDUCATION

BY MISS E. A. GORDON

ONE of the main objects which was behind the appointment of full time officers for the National Christian Council was the great need for improvement in Christian Rural Education. To further this objective, Mr. W. J. McKee, an honorary officer of the Council, has during June and July held six conferences in India and Burma. Each conference, except that held in Rangoon, was divided into two sections: (1) A survey of present conditions of rural education in the area under review, and a discussion of the possible ways and means by which these conditions might be improved. (2) A series of lectures on educational theory, embodying the application of the Project Method to Indian rural conditions, with special reference to the successful experiment in the use of this method at Moga and in village schools in the Punjab, along with demonstrations of better methods of teaching various subjects. In Burma, Mr. McKee conducted three sessions daily, because the large number attending (750 registered delegates) made this necessary. The lectures during one session daily were interpreted that those not knowing English might have the benefit of them. The conference in Burma, where rural school conditions differ very greatly from those obtaining
PROGRESS IN RURAL EDUCATION

in India, aroused enormous interest and enthusiasm. The conferences in India were held at Calcutta, Jubbulpore, Bezwada, Pasumalai (near Madura), and Vellore. Conditions in all the areas under consideration vary very greatly, but everywhere the same story was told of the village school. Education as given there is not in terms of the life of the village child or of the community. It is not related to the needs and interests of the village. Such knowledge as the child may acquire at school is soon lost. Children remain two or even more years in one class, and of those entering the first class only an insignificant percentage reach the highest class. The schools do not minister to the needs of the community and are not helping to build up Christian character or to develop an indigenous church in rural areas. The conferences were attended by Indian Church leaders and Indian teachers, and by missionaries in charge of district work and of training centres. In most cases members of the Government Education Service were also present and contributed to the discussion. Apart from the fuller realisation of the great weakness of this branch of Christian service, what have the conferences achieved? A thorough discussion of our failure has led to the discovery of where and how we have failed, so that we are now in a better position to plan for improvement and advance. The failure in the past has been due to: (1) the poverty of the present curriculum, which needs to be enriched and to be related to the life of the child and of the village community. (2) The type of training which has been given to our teachers—the training has been inadequate and has not provided sufficient practice under genuinely rural conditions. (3) The fact that we have very often expected boys and girls brought up in urban surroundings to have a "vocation" for teaching in the villages. This can only be remedied by having, as a connecting link between the village primary school and schools teaching vocations or high schools, a middle school conducted in rural surroundings which aims at guiding pupils carefully in their choice of a life work and therefore provides a curriculum so varied that it will enable the pupils to discover the line of work for which they are best fitted. (4) The lack of constructive and adequate supervision. Supervision hitherto has meant in most cases, mere inspection. A new type of supervision is needed which will keep the teacher alive and will foster in him the ideals at which a village school ought to aim, and will help him practically to achieve them. Another cause of failure is lack of men and women, Indian or Western, sufficiently well qualified as educationists to make the necessary experiments in adapting Western educational theory to Indian conditions. At two of the conferences, resolutions were adopted regarding the necessity for Home Boards to appoint to rural edu-
cational work men who have had training in educational theory and practice. At all the conferences the desire for a second month's course, similar to that held at Moga last cold weather, was expressed. Several missionaries shortly going on furlough, have made up their minds to study these problems at the best available training centres in the West. Such study should be very fruitful as they go to it equipped with an intimate knowledge of the conditions under which they will have to work out the solutions of the problems they are seeking to solve. All this points to slow but sure improvement in our village schools. There is no royal road to success, but with patience and faith, we must make headway where we can. As a result of the four months' course at Moga last year, men all over India have started surveying conditions, adapting methods, experimenting and, most important of all, studying the village child. Through the Council we hope that all this work will be co-ordinated and that successful results in any centre will be made available to others who are beginning work along new lines.

One result of the conferences will be, we hope, that careful survey of village conditions in different districts will be made, so that education in the future will be more vitally linked up with needs of each district. Another outcome will be a wider knowledge of the suitable available vernacular literature, whether published by Christian or other agencies, for use in villages and in village communities. There is probably more suitable literature available than is generally known, and full use should be made of it to help to check the relapse into illiteracy. In some areas plans are already being made to begin to arrange for adequate supervision of small groups of schools and the problem of training supervisors is being tackled. As a result of urgent demands, it is hoped to republish Mr. McKee's pamphlet on The Teaching of Primary Reading, and pamphlets on Teaching Arithmetic and Writing as well as a curriculum on the Project Basis for Primary Schools. It is also hoped to reprint specially useful articles in back numbers of the Village Teachers' Journal. An educational journal for village teachers is now available in Tamil, Telugu, Marathi, Hindi and Urdu. There are now special committees on rural education in connection with the Provincial Councils. The present time is an opportune one for Missions to make a very real contribution to the solution of the enormously difficult problem of rural education in India, for all sections of the people are dissatisfied with the present educational system, and are willing to co-operate with any body of people who are in a position to demonstrate the value of new methods. In all cases Government officers have encouraged the making of experiments, and where such experiments have proved successful, have given considerable
assistance. There is in this work an unparalleled opportunity for young men and women of the highest gifts and qualifications to serve their country by devoting their lives to the solution of these problems upon which much of the future prosperity must rest.

All those who are engaged in rural work owe a deep debt of gratitude to Mr. W. J. McKee for his untiring efforts to give us all the help he could and, especially, for the inspiration to go forward which he has given us and the vision he has opened up.

DEVOTIONAL SECTION

The Way of Consecration

VI. THE CONSECRATION OF SUFFERING

To all of us, sooner or later, comes suffering—bodily pain and illness, mental distress, agony of spirit. Whatever might have been the case in a perfect world, in a world of sin we cannot escape the Cross. We have not to seek it or lay it on ourselves, like some eager but misguided ascetics. It will come inevitably if we are seeking to be obedient to the Will of God and to serve our fellowmen. And suffering will be a blessing or a curse according as we do or do not consecrate it in God's service.

I

The Cross of Christ is the supreme example of the power of consecrated suffering. Jesus had pondered long and often, we cannot doubt, on that picture of the suffering Servant of Jehovah in the 53rd Chapter of Isaiah. He knew that that picture must be fulfilled in Him. "This which is written," He told His disciples, "must be accomplished in Me—'And he was reckoned with transgressors.'" But surely He had pondered also on the concluding verses of that Chapter, with its vision of the glorious issue of that suffering—"'Through giving himself as an offering for guilt he shall see posterity and length of days, and the pleasure of Jehovah will be realized in his hands.'" And again—"'My righteous servant shall make many righteous and himself will bear the burden of their iniquities; therefore will I give him a portion among the great, and with the strong shall he divide the spoil.'"

So Christ went forward to die, confident that life would spring out of death, never separating His prophecies of resurrection from His prophecies of suffering, yet knowing that it was only by the bitter way of sorrows that the new life could
be set free, that the Father’s purpose for the world through Him could find its fulfilment, and the Father’s Kingdom be set up. “I, if I be lifted up from the earth”—so, and so only—“shall draw all men unto Me.” He offered Himself as a sacrifice of perfect obedience to the Father’s Will, and through His death the victory was already won. The resurrection was no new and independent triumph; it was the inevitable outcome of the Lord’s final conquest of evil upon the Cross. The new life bursts forth from the tomb on the Easter morning and streams forth into the world from the glorified Son of Man in ever-widening scope and fulness; till we, looking back from our point of vantage nineteen hundred years after, can see beyond all question, that the world’s new life flows from the Cross of Calvary, that in the act then accomplished there lay all the promise and potency of the setting up of God’s Kingdom among the races of men.

II

Now it is this experience of death and resurrection which we, as Christians, must expect to share, not simply because we are trying to follow in our Master’s footsteps, but because His life is in us. No one could put it more boldly or vigorously than St. Paul does in the Second Epistle to the Corinthians. We are “always bearing about in the body,” he says, “the nekrosis (the putting to death) of Jesus, that the life also of Jesus might be manifested in our body.” The life of our Lord that is within us is a life of sacrifice; it carries us with Him to Calvary; it forces us to share His putting to death. But the purpose of it is, says St. Paul, “that the life also of Jesus might be manifested in our body.” Through sharing in His death, we become sharers also in His resurrection. For us, too, life springs out of death; suffering and sacrifice become the path to power. The weakness of God’s instruments, our natural human weakness, is no obstacle to the fulfilment of God’s purpose. On the contrary, it is the very condition through which that purpose is to be fulfilled. So St. Paul tells us at the beginning of this magnificent passage—“We have this treasure in earthen vessels.” The treasure is the new life of the Spirit, the earthen vessels are the bodies of clay, which are the instruments of our service and sacrifice—“We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves. We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed.” Through the pressure, the perplexity, the pursuit, the downsmiting, we die daily with the Lord; but daily also, through the life of the risen Jesus within us, we rise to a new and fuller life. And all these forms of trial and suffering are not hindrances. They are
the means, and the only possible means, for the full manifestation of the divine life. We live and do our work, not in spite of them, but because of them. In and through death the resurrection life emerges. Out of the sacrifice springs the power.

"The pleasures of each generation," says Dr. Illingworth, "evaporate in air; it is their pains that increase the spiritual momentum of the world. We enter into life through the travail of another. We live upon the death of the animals beneath us. The necessities, the comforts, the luxuries of our existence are provided by the labour and sorrow of countless fellow-men. Our freedom, our laws, our literature, our spiritual sustenance have been won for us at the cost of broken hearts, and wearied brains and noble lives laid down."

III

Everything turns, then, upon our attitude to the suffering which comes to us. If we resist and repine and rebel, it will embitter us and make us a nuisance to all our friends and neighbours. If, on the other hand, we accept it patiently, nay, welcome it as a cleansing and bracing discipline, it has in it an unlimited potency of life. If we ponder this alternative, it will surely stimulate us to offer up each trial, each disappointment, each illness, each fit of depression to God, asking Him to use it in His service as He sees best. He will use it perhaps by giving us the grace of patience, by deepening our trust in Him, by cleansing us in the fire, by enriching our sympathy with all who suffer, and by enabling us to show forth in our weakness something of His power, for the strengthening of weak hands and the confirming of feeble knees.

Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And he who suffers most hath most to give.

REVIEWS

TWO BOOKS ON RACE

We have before us two books on the subject which, perhaps more than any other to-day, claims the attention of thinking Christians, the problem of Race. The first is Mr. J. H. Oldham's, *Christianity and the Race Problem.* (Student Christian Movement. 7s 6d net. Pp. xx, 280.) We do not hesitate to say that this is by far the ablest, best-informed and most important book on the subject which we have come across. Its author has had opportunities, which come to few men, of studying his subject in its human setting. He has not only drawn on his own wide and intimate friendships with men of different races (and there is nothing on earth to compare with friendship as a solvent of the race-phobia) but he has been able to use the evidence given him by a considerable number of
people in Asia, America, Africa and Europe, so that his book rests upon an unusually wide range of induction. It is, moreover, inspired with a remarkable openness of mind. Those who know the author well are accustomed to wait, in the course of any speech by him, for the words, "Now, what are the facts?" He knows that things are what they are, and that light and knowledge and freedom come not from fancying that they are something else, but from facing the realities and finding there the guidance of God. Accordingly he fills his book with a most judicious account of the diverse elements which go to make up the racial problem, and he is scrupulously fair in stating the side of the argument with which he does not himself agree.

One is always apt to think that a book is good when one agrees very strongly with its conclusions. The present reviewer has done his best to propagate the view that what is called "race" is largely an illusion, that is, that the phenomena of race-hatred and of hypertrophied racial consciousness really arise from other causes and not from anything that can be fairly and accurately called race. This is Mr. Oldham's view (see p. 45), and he proceeds to define and evaluate the elements which produce the racial complexes of our modern world. He deals successively with the argument from heredity, where he enters a needed caution against accepting as conclusive the present state of biological research; with the actual inferiorities between peoples and with the fundamental case for the equality of man; with "the ethics of empire;" with the Indian situation; with the problem of immigration; with that thorny subject, intermarriage; with the questions of social and political equality; and with the practical steps that can be and are being taken to strengthen the bonds of friendship between the races. It will be readily understood that few matters relevant to the subject are omitted; indeed it is a conceivable criticism of the book that it covers so much ground. But the aim of the work is to show the canvas whole, and the references to books would enable any reader to pursue more thoroughly any aspect of the question.

The Indian chapter is at first sight slightly irrelevant to the scheme of the book, nor indeed is it wholly relevant. It is there, we suspect, partly because Mr. Oldham had some things he very badly wanted to say. But it is also true that a discussion of the Indian political problem is germane to a discussion of race, for the reason that, in the opinion of the present reviewer, racial feeling in India does not exist to any extent worth mentioning apart from the political tension. Mr. Oldham has no cut and dried solution for the Indian political question. He analyses it, makes some suggestions, and leaves it, believing that if there were enough goodwill it could be solved by consent, and sadly fearing that there is not enough goodwill. "The rest," he ends his chapter, "is in the hands of God." He makes one point which cannot be urged too strongly, that the freedom of India does not depend upon Britain alone, but upon India—an obvious point, in a way, but one which the words of the 1917 announcement and of the Government of India Act certainly appear to deny. He rightly feels that much progress could be made if the Englishman would only allow that fact to sink into his mind.

The book begins with an unequivocal statement of the Christian principles which, for a Christian, are final in this matter of race. The argument goes on to show, in the great range of its investigation, that these principles, if they cannot be empirically established are compatible with the evidence of life. It ends with the appeal for the "universal community of the loyal," in other words the Church, as the fellowship in which differences should be transcended and the true unity nurtured.

We do not know that we should recommend this book to everyone. The number of people to whom its judicious temper will prove entirely palatable is less than it ought to be. There is plenty of ammunition in it for those who would use it to prove their own points. Those who do not believe in the possibility of successful intermarriage, or of social or political equality between the white and coloured races, will find the arguments for their positions stated with an admirable clarity. Mr. Oldham writes for those who want to know the
truth and who have divested themselves of the childish notion that it is found at the bottom of a hole or any other tidy and compact repository. Again and again he says that "this problem requires the deepest thought" and having done his analysis refrains from a very clear pronouncement. The method is to some minds intensely irritating and there is a certain Olympian calm about the style which makes one think of Aristides the Just writing a leading article! But if we want a study which is faithful to the facts, the hot-gospellers will not provide it, and Mr. Oldham does. It is emphatically a book to read more than once.

For those to whom Mr. Oldham might be too judicious we unhesitatingly commend Mr. Basil Mathews', *The Clash of Colour*. (U.C.M.E. 2s.) We do not mean that Mr. Mathews is injudicious, but he paints pictures of a kind that no one could possibly fail to see. The difference between his methods and that of Mr. Oldham is not unlike the difference between going to the cinema or listening to the British Broadcasting Company's productions and attending a meeting of the Aristotelian Society. Mr. Mathews goes in for colour, and lots of it, in fact as we watch the purpureal imagery chasing across the pages we for just one moment misunderstood the meaning of the title. But he has given us in vivid and unforgettable form a challenge in the name of Christian love to the whole world of fantasy, fear, pride and bastard science which makes up the race-consciousness in a great many men to-day. He paints for us boys at play in places like Trinity, Kandy or Beirut. He takes us on aeroplane trips up and down the world. He makes us see that this business of race has got to be faced, and he is infectious in his enthusiasm.

We desire to remonstrate with Mr. Mathews on one serious mistake. He accuses Mr. Gandhi of emphasising racial and anti-British exclusiveness, "abstinence from race-contacts with the British." Surely he knows that even the famous boycotts were not that. Mr. Gandhi has continually fought against boycott of things British. His views, right or wrong, were national, economic, social, but they were and are as innocent of the poison of racial jealousy as those of any man alive. We defy any man to meet Mr. Gandhi and find in him a race-conscious subject. This we thought was generally conceded and we are surprised at Mr. Mathews' remarks.

We had intended to include here also some mention of Dr. Robert E. Speer's, *Of One Blood*, but as we understand this to be a preludium to a larger work we will defer a discussion of his views, except to say that he appears to be in hearty agreement with the general line taken by Mr. Oldham. We trust these books will be bought, read and re-read by thousands, and we could desire no greater ambition for any branch of the Christian Church than that it should become a part of that true and universal Community of the Loyal.


The Y.M.C.A. in India has given one more proof of its capacity to be alive to Indian requirements by launching out a series of books entitled, "Builders of Modern India." The life of Mahātmā Gāndhi in this series is very welcome indeed, especially because he is passing through the inevitable experience of all great men, the phase of unpopularity. We are indebted to Messrs. R. M. Gray and Manilal C. Parekh for having given us what they call "an essay in appreciation," but we should prefer to term, "a study of his personality." We find in the book an honest attempt at a fair analysis of his character—which is quite-welcome but not the reverential appreciation of a master by his disciples. Even the background is British rather than Indian (in spite of the Indian collaborator): "When all is said, as things are, Swaraj can only come to India by the conversion of Britain to the belief that it is in the interest of the people of India that it should come;" whereas most Indians agree with the Mahātmā that making the people of India fit for Swaraj is far more valuable than getting Swaraj as a gift from outside.
The writers describe Mahatma's "Home and Early Training," tracing for us the various influences which moulded his life, and the familiar story of his heroic life in South Africa. The third chapter deals with his "Return to India" and his preparation for the future campaign against the soul-destroying elements of Western civilisation. The next chapter describes his singularly beautiful life in the Ashram at Ahmedabad. "Punjab disorders" are chronicled faithfully in the fifth chapter. The authors who have so far assumed an attitude of impartiality have given way to prejudice in the chapter on the Khilafate question. Doubt is expressed as to how far the alliance with the Khilafatists was holy and natural. They make up for this one-sided picture by their splendid study of Non-co-operation, its value and effect, and of Mr. Gandhi's religion.

To us Christians it is a reproach that we should be taught to apply the principle of non-resistance to injury or as a Swarajist put it contemptuously, 'to give a kiss for a kick" by one who is not a professed disciple of our Lord, and that he should practise truthfulness, simplicity of life and vicarious suffering to a degree not ordinarily known among Christians.

We are however thankful that people should look up to the Mahatma and through him to our Lord Jesus Christ. The present book on the Mahatma will no doubt strengthen his present admirers and add more to the list. T. S.

**Excise and Liquor Control**, By Dr. John Matthai. The Authors' Press and Publishing House, Mylapore, Madras. Price, Re. 1.

Dr. Matthai, the Professor of Indian Economics in Madras University, is well fitted to write on this subject, as he has made a most exhaustive study of the whole question, and while not prepared to agree with all of his conclusions, we are grateful to him for having given to us a book so filled with information.

Under the chapter headings, Excise Control, Methods of Liquor Control, Excise System in Madras, Results of Madras System, Alternative Remedies, Proposed Reform and Excise Reform and Finance, he has dealt with the subject from almost every point of view.

In the first chapter he frankly admits that, because of the great amount of revenue involved, it is a difficult question for the governments to deal with, and that because drink is a "commodity the consumption of which seriously affects the welfare of the community" it must be dealt with.

He says that in India "it is on record that the habit (drink) has existed among the mass of the population from the earliest times of which there is any record."

One is a bit surprised that now, after so much more has been discovered about the use of alcohol, Dr. Matthai should quote from the findings of the Central Control Board in England (1916) to show that "alcohol when administered in moderate doses, in dilute form and at sufficient intervals has no effect on the human body of any serious and practical account." This is followed by the statistics of different Insurance companies showing the great difference between drinkers and non-drinkers in the death rates, to the advantage of the latter.

He also calls attention to the fact that one cannot estimate the harm done by drink, only by the number of convictions for drunkenness, because there must be many who lose in other ways.

Then there is the economic test. "Economically the effect of excessive drink is that it leads to waste." The following figures are striking: Total amount of grain used in brewing and distilling industries of the United Kingdom—3,044,168,506 pounds of grains of all kinds; total number of persons engaged in the liquor business—165,120. A striking contrast to any other trade.

Under, Methods of Liquor Control, the author mentions two classes, Regulative and Preventive. Dealing with these he shows how the two work out in practice. In this chapter we feel that Dr. Matthai has perhaps missed the point once or twice, and cannot agree with him when he says that advocates of local
option are those who, "however convinced they may be of the need for preventing the consumption of liquor, do not desire to force on their fellow citizens a reform for which they are not ripe and which they do not want. Prohibition, on the other hand, is the remedy of people who have not merely convinced themselves of the need for reform but who have made up their minds that other people also must have it whether they approve of it or not."

It seems doubtful whether this is a fair statement since prohibition, if carried out according to the way it was in the United States, gives every voter a chance to say whether or no he wants it, and then the will of the majority wins, while local option as carried out in the same country, was the application of the same privilege to a local area or smaller district.

The conditions and methods employed in other countries have been given in a condensed form which is most valuable.

The two chapters devoted to Madras are very illuminating and show that while the number of trees tapped for toddy and the gallons of arrack consumed is a little less in 1921 than in the previous year, the decrease has been so small as to be almost negligible and the revenue is steadily increasing. Also he suggests that the speculative element has entered into the Madras auction system.

Bengal and Bombay come in for a description of their systems and all methods are discussed.

The author feels that "Prohibition as a remedy for the drink problem in this Presidency may be dismissed as altogether out of the question at the present stage." He feels that it would be entirely too difficult of enforcement and would be too drastic a measure to be workable. He adds "We are thus driven to local option as perhaps the most suitable of the remedies open to us." But in order to enforce anything like a local option law there must be a larger electorate created.

"Put briefly the case for local option is this—the licensing method has failed to bring about a reduction in the consumption of liquor; the more drastic remedies such as prohibition are impracticable; and therefore if success can be achieved, it is to local option that we must look for it."

Some of us would be glad to see even that tried, while not yet ready to admit that prohibition is altogether "impracticable."

Suggestions are made as to various sources from which the Government may possibly be able to get revenue so as to be able to get along without so much from excise.

Altogether, while not agreeing with all of his conclusions, we are under a debt to Dr. Matthai for giving us a book which is so full of information and instruction, and we recommend it as a text book for those who are making a study of the subject of Excise Reform.

A.R.F.

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The Indian Church Commentary Series is endeavouring to meet a very real need by the supply of scholarly and, at the same time, simple commentaries for English readers, and the recent publication of Father Brown's commentary on I Corinthians is a valuable addition to this series. Circumstances vary greatly from one century to another, and between one country and another, but the letters of St. Paul seem remarkably modern in many respects, while a study of I Corinthians in particular, dealing as it does largely with matters of Church order and discipline, is full of suggestion and guidance for the Church in India at the present time of increasing independence and expansion. India is never far from the editor's mind, and his frequent references to Indian thought and conditions of to-day add greatly to the value of the exposition.

This book takes the form of a running commentary (with a paraphrase where necessary) on the text—a treatment to which the letter readily lends itself owing to the orderly arrangement of the subjects discussed. Occasional notes.
are given at the foot of the page, and references to Biblical passages and other
books when required, but digressions and discussions of less important points are
avoided so that the reader is able to enjoy the argument as it is unfolded and to
grasp the main teaching of the letter.

Naturally, in a book dealing with such subjects as we find here, there are
several controversial passages. In such cases the editor is usually content to
state his own interpretation of the verses in question, rather than to enter into a
long discussion of rival views. The exposition gains thereby in lucidity and the
absence of a controversial or dogmatic tone leaves the reader interested and
benefited, even if he cannot agree with the point of view presented.

Most readers of a book on I Corinthians probably turn with some degree of
fear, as well as of hopeful expectation, to the 13th and 15th chapters; it is so easy
on the one hand, to mar the beauty of the original text by excessive analysis
or on the other, to rest content with the literary charm and neglect the study of
its meaning. It is enough to say that the commentary on these chapters
is perhaps the best part of the book, and by some happy illustrations and
quotations fresh insight is gained.

Reference must be made to the very excellent introduction and especially
the first section on the "Transformation" of the city of Corinth under the
influence of Christian teaching during the second half of the first century. One
point is emphasised there which might, perhaps, have been more clearly indicated
in the commentary—that in nearly every case St. Paul's decisions on the several
matters discussed rest on some fundamental fact in the life or death of Christ;
for however important may be St. Paul's judgment on Corinthian affairs
(which are often our affairs too), of far more value to us is the study of the
principles by which his judgments were formed. For the rest, the book is well
arranged (with the exception that the headings of the sub-sections might have
been made to appear more like titles instead of the beginning of a sentence),
the type is excellent, and if any mistakes in the printing exist they are hard to
find.

G.H.C.A.

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Shillito. Longmans. Price, 2s. 6d. and 3s. 6d. net.

For those who desire to understand the meaning and significance of the
great Conference held in April last at Birmingham (see an Article in this
Review for June) this book will be almost indispensable, for it both shows the
connection between the Copec movement and the general Christian social
crusade, and gives the help in appreciating the colour and life and meaning of
the Conference itself which is essential to a just judgment on the whole.
Mr. Shillito is a practised and elegant writer, both in prose and verse, and the
Conference is distinctly fortunate in its interpreter. Readers of Gairdner's,
Edinburgh 1910, a description of the World Missionary Conference, cannot
have this book better described to them than by saying that it seeks to do for

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The Children's Bible (2s. 6d. upwards) and The Little Children's Bible (1s. up

These two beautifully printed little volumes are the fruit of the efforts of
Dr. Alex. Nairne, Sir Arthur Quiller-Couch and Dr. T. R. Glover to draw up a
syllabus of religious teaching for the County of Cambridge. The larger has
three parts: the Story of the Lord Jesus, which consists of passages from the
Gospels; the Story of His People, which consists of extracts from the Old
Testament; and the Song-Book of the Lord Jesus, which consists of passages
from the Psalms, Isaiah and the Benedictus Omnia Opera. We believe this
to be the right approach, and we rejoice to see the selection of passages made so
well and the book so well produced. The smaller book is on the same lines, but
the print is very large and the selections fewer. It begins with the Story of
Christmas, then come Stories that Jesus would learn from His Mother, then
the Baptism, Kind Deeds of Jesus, Stories told by Jesus, God the Father and
His World (including some Genesis and Psalms) and both books close with
passages about the New Creation. We congratulate all concerned. W.P.

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BOOKS RECEIVED


to the work of the Matriculation and School Final classes.

2. Regional Geography: The British Isles. By J. B. Reynolds. Indian

3. The Pupils' Class Book of Arithmetic. Book II. By Ed. J. S. Lay,
F.R.G.S. Price Is. This series of arithmetic books is specially adapted to
enable children of varying mental capacity to progress according to their
respective abilities.

4. The Vicar of Wakefield. Abridged and edited for schools with
illustrations. By Mrs. Frederick Boas. Price, Re. 1.

5. Selected Essays of Matthew Arnold. With Introduction and Critical
Annotations by H. G. Rawlinson. Price, 3s. 6d.

Correspondence

MISSION HOUSE,
CHAGULI, KISTNA DISTRICT.
15-8-1924.

To the Editor, NATIONAL CHRISTIAN COUNCIL REVIEW

DEAR SIR,—In the present month's issue of THE NATIONAL CHRISTIAN
COUNCIL REVIEW is a short review of a booklet by L. D. Weatherhead entitled,
What we believe to-day about the Old Testament.

I purchased a copy and read it, and as a result I wish to enter a vigorous
protest against the way the book is presented to the public.

At the top of the cover appear the words "What we believe to-day about
the Old Testament" and at the bottom the Publisher's name: The Christian
Literature Society for India.

It is natural to suppose that a book with such a title and published by
a "Christian" Society, falling into the hands of any English knowing Indian
might lead him to think that the contents represented the present attitude of the
whole Christian Church towards the Old Testament; while, as a matter of fact,
there are very many Christians who do NOT believe what is set forth therein,
but emphatically repudiate such teaching.

I am afraid that the title as it stands lends colour to the idea that those who
share these modern views with Mr. Weatherhead, do practically ignore the
existence of others who refuse to accept their "conclusions." Let Mr. Weather-
head and his school be fair and clearly state who is meant by the "we" used.

... There is a number of books written, also by modern scholars (not modern
in the Weatherhead sense) that fully refute the position he takes up, but one
realises the futility of attempting to argue with a man who has gone so far as
to pen such a statement as "We shall not allow that the authorship of a Psalm
can be determined by the word of an Apostle OR EVEN OF JESUS HIMSELF."

Yours sincerely,

E. CHAS. ADAMS.
REPORTS AND NOTICES

Flood Havoc in South India

An Appeal to the Christian Churches of India

We have been authorised by the Madras Representative Christian Council to place before you this appeal on behalf of the flood-stricken districts of South India. Something of the havoc and distress which have been caused by these terrible floods in South India will be known to you from the reports in the public press. The accounts that have appeared do not reveal the full story of the suffering and misery that have resulted to thousands of people. Even Government has not yet been able to obtain full particulars, as communications are still interrupted and many parts are still under water, though it is one month since the floods began.

The following is a telegraphic summary of the losses ascertained by Government up to August 4th, the date of the public meeting in Madras.

"Under His Excellency Governor's instructions, am furnishing details flood damages this Presidency. Malabar about 50,000 houses destroyed, damage private property very large, assistance immediately required, purchase seed, grain, cattle, building materials and subsistence till harvest. Trichinopoly about 2,000 houseless in town, total damage house property not yet received. Water supply dislocated. Cholera epidemic in town. Coleroon bridge completely destroyed. Coimbatore about 6,000 houses destroyed. About 24,000 persons houseless. Assistance required for rebuilding houses and for providing work for labourers. Tanjore about 3,000 houses destroyed in two taluqs in two other taluqs rough estimate impossible being under water. About 15,000 people houseless in two taluqs and in two others figures not ascertainable. Other districts damage less serious."

We have also had the reports of eye-witnesses who have been to Malabar, Coimbatore and Trichinopoly and have seen something of the extent of the damage. They have given to us a heart-rending story of woe and misery unheard of for the past 40 years in South India.

Some idea of the unprecedented and awful nature of the disaster may be gathered from the following facts: There are villages in the Shiyali taluq which have been altogether submerged for three weeks and are still under water. In the Coimbatore district there are villages permanently buried in the sand which was carried down by the river flood and to-day only the tops of the roofs can be seen. The floods began in Malabar on July 16th, and from that date until July 28th, Malabar was absolutely cut off with regard to post, telegraph and rail communications with the outside. Stories filtered through from the travellers who had made their way into the outer world with the greatest hardship.

It is estimated that in 350 out of a total of 500 villages in Malabar there has been serious loss and damage to a very large proportion of houses and rice fields and thousands of poor families have been ruined.

We have not even yet heard the story of the havoc wrought in Travancore and Cochin. There has been serious loss of life also in these States due to landslips.

No estimate has yet been possible of the total amount of loss and damage inflicted, mostly upon the poorer classes in all these districts. In Malabar alone at least 15 lakhs will be required, and probably another 30 lakhs at least will be needed in the other districts, including Mysore which has also suffered severely.

Christians, Hindu, and Muhammadans have all shared in the suffering and the flood has made no distinction.

We, therefore, in the name of the Madras Representative Christian Council appeal to the Christian Churches and public of India to come to the help of the South in this unprecedented disaster which has befallen us and to give a most
generous response to this appeal on behalf of our suffering brothers and sisters of all classes and creeds. It is a peculiarly Christlike quality to be moved with compassion for the sufferers from a calamity like this and we are sure that if only we could make you realise the tremendous need and urgency of relief you would make a most liberal and Christian response to this appeal.

We propose to place the funds so gathered at the disposal of the Central Relief Committee who are rendering help to all classes without partiality. We earnestly urge Churches to arrange immediately for a special Sunday collection, and individuals and other organisations to help to the fullest possible extent. The funds are needed immediately and the situation is such that delay will simply intensify suffering and distress.

Subscriptions and donations may be sent either to Rev. J. Passmore, Post Box 501, Madras or else to the Hon. Treasurer, Madras Central Flood Relief Fund, Imperial Bank of India at any branch in India. In the latter case it is suggested that a memo of the amount should also be sent to the Hon. Treasurer, M.R.C.C.

We are sure that the Christian Churches throughout India will respond most liberally to this appeal for help on behalf of the poor and suffering.

Yours very sincerely

W. L. Ferguson  C. H. Monahan
J. H. Maclean  P. O. Philip
H. A. Popley.

[Signature]

Madras Representative Christian Council

PUBLIC QUESTIONS COMMITTEE

Cinemas and Lotteries

It is well that the constituency of Churches in the Madras Presidency should know that cinemas and lotteries are under full control by the Collector of each district in the Mofussil and the Police Commissioner in Madras City.

Just recently, Government has directed all District Magistrates and the Commissioner of Police, Madras to exercise greater vigilance regarding cinemas and so suspend the certificate of any film which they think undesirable to be shown. Further, the Commissioner of Police, Madras has been requested to issue a warning to importers and exhibitors of films making them aware of the character of films which are likely to be found objectionable, and the importation of which they should, in their own interests, avoid.

As regards lotteries, the definition of what makes "a lottery" to be a lottery is—the absence of skill. Those who conduct illegal lotteries can be prosecuted after obtaining the sanction of Government.

It is right and necessary for the Christian public to take notice of improper cinema shows or films and of lotteries which evidently are mere methods of gambling, and to report the same to the Magistrate of the District, or to the Police Commissioner in Madras. Or, the circumstance may be notified to the Convener of the Standing Committee on Public questions of the Madras Representative Christian Council, the Rev. G. H. Macfarlane 30 Brodie's Road, Mylapore, Madras.

25th July, 1924.

G.H.M.

Summer School of Indian Music and Lyrical Evangelism, 1924

I have much pleasure in submitting herewith a report of the Principal, Rev. L. I. Stephen concerning the work of the school for this year. This deals with the most important matters connected with the work. There are, however, one or two other things that need to be mentioned.
1. **Examinations**:—Examinations were held as usual at the close of the school and all the students were given certificates. The majority of the students passed in every subject. Four students failed in one subject and three students in two subjects. One student obtained four distinctions, three students three distinctions each, two students two distinctions each and eight students one distinction each. Many of the distinctions were obtained in instrumental music. Students in both violin and harmonium made very good progress.

2. The Committee would wish to express their thanks to the Principal, the Rev. L. I. Stephen, for his work in the school. Without him the school would have been impossible. We would also like to express our thanks to the Erode Church for allowing his services to be available.

In addition we would like to express our thanks to all the gentlemen who helped us so freely, both Hindus and Christians. We had many willing helpers this year, and the school was therefore able to do a great deal more work. We are particularly grateful to our Hindu friends who contributed so much to the usefulness of the school. We should also like to express our thanks to the authorities of the Wesley College who granted us the use of the Wesley College buildings. This is an ideal situation for the Summer School.

3. **The closing meeting**:—The closing meeting of the school was held in the Y.M.C.A. on Friday June 6th, with the Hon'ble Mr. Justice M. D. Devadoss in the chair. There was a very representative audience drawn from all sections of the community and the Y.M.C.A. hall was well filled. The students and staff of the school rendered a programme of music which was much appreciated by the large audience. Certificates were presented to the students showing the work that each had done and the Rev. C. H. Monahan gave an address. During the meeting the speakers emphasized the value of music as a means of bringing together different communities as well as of helping the individual and congregation to express in the noblest manner the sentiments of _bhakti _and praise to God.

4. **Finance**:—The school closed its work with a debit balance of Rs. 233-1-8. In response to our appeal, contributions were received from two Missions only, namely, the London Mission and the Advent Mission. Mr. Eddy paid us his regular contribution of Rs. 100. We are convinced that this Summer School occupies a large place in the culture and work of the Indian Christian Church and we appeal therefore to friends interested to help us financially. Many of those who taught in the school gave us their services voluntary, among them being a number of Hindu gentlemen. It is therefore not a great deal to hope that our Christian friends will help us in the matter of finance. The school has already demonstrated its usefulness and has sent forth men who are able to present the Gospel of Christ in this new and attractive fashion and women teachers who are able to train children in Indian music. We are convinced therefore that our friends will help us to clear off this deficit without much delay.

7th June 1924.

_P.S._—Since this report was written we have received, from a friend in England, Rs. 134 towards the expenses of the school.

**Report of Principal**

The fifth Summer School of Indian Music and Lyrical Evangelism arranged by the Evangelistic Forward Movement Committee of the Madras Christian Representative Council was held at Madras, in the Students Home, Wesley College, from April 26th to June 6th, 1924.

The school was opened on Saturday, the 26th April, at 5-30 p.m. in the Wesley College Hall, Royapettah. The Rev. D. G. M. Leith presided over the meeting. V. Chakkarai Esq., Rev. G. S. Vedanayagam, K. T. Paul, Esq., and Rev. S. A. Vedanayagam took part in the proceedings.

The number of students who attended the school was 35, including 13 day scholars. This is the largest number that has attended since it was started. Of
the students 19 were men and 16 were women. The number of women students is increasing year after year, as they have found out the usefulness of the school. The majority of them are school mistresses who come with the intention of equipping themselves to teach Indian music in their schools and to impart the Gospel truths through the medium of music. Most of the men students come to be trained for evangelistic work.

We are glad to say that many of our former students have been instrumental in bringing new students by telling of their experiences in the school.


Six former students attended the school this year, one of whom is a third year student. We regret to say that one of our students from Manamadur, who was a very promising man, had to leave the school after a month's study on account of the sudden death of his son. We deeply sympathise with him in his grief.

The first period each day was a devotional study on the "Lessons on the Epistle of the First Corinthians" by Bishop Azariah. The classes were conducted by the Revs. S. A. Vedanayagam, V. Vedanayagam, C. Krishnan, H. C. Balasundaram, G. S. Vedanayagam, C. H. Monahan, M. Solomon, B. P. Appadurai and Mr. S. V. Martin to whom we render our thanks, and especially to Mr. Balasundaram who took the trouble to make all the arrangements for us.

With the Principal five teachers were employed for instrumental and vocal music. We had the pleasure of introducing the vina for the first time, though we only had one student for it. A time-table was carefully drawn up so as to include all the necessary lessons within the limited time available.

The theory of music was taken by the Principal and by the Rev. H. A. Popley. The violin was taught by M. R. Ry. Kalyappa Pillai and the Principal. The mirthangam and sitar by M. R. Ry. Krishna Iyer and Mr. Abdul Rahiman Sahib, respectively. Harmonium classes were taught by M. R. Ry. Vethachalam Nayagar and Mr. Manuel Singh, an advanced student of the school. Prosody was taught by the Rev. F. Kingsbury. Some lessons were also given on voice production. We have to specially thank M. R. Ry. C. Srinivasa Iyengar B.A., L.T., Professor of the Sanskrit College, Madras, who helped us greatly by teaching a number of lyrics from the Nanthanar Charithram and Mr. Sambamurthi Iyer B.A., who rendered great service in giving a course of lectures on musical compositions and advanced ragas. Mr. L. S. Samuel Bagavathar also rendered great help by teaching Devaram, Thirupugal and other lyrics.

The science of music, vocal music and kalatchepam songs were taken by all students, while each took up instrumental classes as desired. Some students took practical study in two instruments. A syllabus of ragas for each class was, very carefully prepared and lessons were taught according to it.

The advanced violin, harmonium and sitar students were given more difficult varnams and keerthanams. The mirthanga students, who were more in number this year, have made remarkable progress under the very capable instructor, Mr. K. S. Krishna Iyer.

Four model kalatchempams were given by the following Christian Bagavathars: Mr. T. Aiyadurai, Mr. L. S. Samuel and Mr. Manuel Singh. We were very grateful to Mr. Subramania Iyer Bagavather B.A., for giving us a fine kalatchepam on Ramdas Charithram.

We are specially pleased with the work of the staff, who took real interest in their teaching, and we believe that we have now found a permanent lot of instructors for the school. The students also spent their time very earnestly in their work. It is not an exaggeration to say that they were actually living in the atmosphere of music for six weeks. The students, both new and old, got
everything that they could from the instructors and from each other, and the result is in nearly every case a distinct advance in musical knowledge and practice.

Recreation such as volley ball, tennis and badminton were arranged for the students. Lodging and boarding were conveniently arranged for all the students and we desire to express our thanks to the authorities of the Wesley College for their kindness in allowing us the use of their buildings.

The boarding arrangements were excellent and were looked after most efficiently by Mr. Samuel Maistry, of the Wesley College Hostel, to whom we express our thanks. Our gratitude is also given to the Rev. S. A. Vedanayagam for the many ways in which he helped the school, for his suggestions and for his unceasing watchfulness.

The success of the school is due to the earnest work of the staff, the zeal of the students and the interest and support of many other friends. We would strongly urge all students who have attended this year for the first time to attend next year’s school and carry their instruction a stage further.

We hope that this Summer School has now become an annual fixture in Madras.

In conclusion, we express our thanks to our Heavenly Father for His help and guidance throughout the session and for all the blessings He has vouchsafed to us, and we pray that as a result of the school His Kingdom may be extended in the hearts and lives of men.

American Presbyterian Mission, Punjab

A copy of the Report for 1923 of the Punjab Mission of the American Presbyterian Church has been sent to us. It is admirably produced and full of interest. We quote several passages:

An Indian Minister—"The public preaching of the Gospel in the bazaar has been carried on regularly, as well as individual work for individuals. Many educated young men are showing a keen interest in seeking after truth. And it is interesting to note that the past agitation upon the part of non-co-operators and followers of Mahatma Gandhi has resulted in helping rather than hindering our work. For, in seeking for terms of praise and adoration of their leader they invariably have turned to Christianity as embodying the highest ideal imaginable, and have said that Mr. Gandhi is more truly a Christian than some of our baptized followers. While it is, of course, not true that anyone is a Christian who does not accept Christ as personal Saviour from sin; still interest has been aroused and they are desirous of learning more of this One above all others. Thus the door is opened and some of them listen to the true message with a joy never seen before."

Some interesting things are said about the violence of Hindu-Muslim enmity and the communal riots at Saharanpur. Of Saharanpur, too, the following is said by the Rev. B. B. Roy:

"The Church at Saharanpur has always been a Mission Church, and its increase and decrease largely depend on the condition of the Mission institutions. Our pioneer missionaries of the past age were, no doubt, men of great faith; but they were rather over-cautious about their converts. So to protect them from the contamination of heathenism, and to build them up according to their own conception of life, they purchased a huge Mission Compound, far away from the city, and settled their converts near their own homes, building a place of worship in their midst. Thus the Christian community, or the 'Compound Church,' at its very inception, became isolated from the city—cut off from the life of the people—with strange social customs and a strange mode of life.

"But an isolated community cannot grow. Many efforts have been made, in recent years, by means of special evangelistic campaigns, but year after year our statistics remain about the same. Although we have seldom a case of discipline before the Session, yet that does not equip us with the virtues of a living evangelical body. Our Church has been without a regular pastor for the
last eighteen years. But our people do not feel the need of one as long as their pulpit is supplied, children are baptized, young people married and the dead buried. At times I wish we were visited by an earthquake, either physical like Japan, or spiritual like Pentecost. I wish some power could demolish our Compound Church and drive us to the city, and we begin anew.”

Of the prospects in another very different type of work, that in the Forman Christian College, Lahore, Dr. Lucas writes:

“The outstanding features of the past year’s life in our College are the great numbers of students, running up at one time to 954; the atmosphere of political quiet after years of tense excitement and strain; the unsolved problems of our relations to the University and to sister Mission Colleges; and the earnest seeking after truth amongst the best of our students and their deep interest in Christian teaching.

Numbers and finances are like synonyms to us. If we had money we could reduce numbers and intensify our work on a smaller number; it would improve both the standard of our educational effort and the moral and religious life of the College. But we are swept on by apparently resistless forces. Thirteen thousand students took the Punjab University Entrance examinations during this last spring, as against about eight hundred when Dr. Ewing examined in English in the Entrance examination of 1890! What is to be done with these hordes of young men seeking higher education, and when their course is completed many of them can only secure clerkships on $14 or $18 a month? We are specializing in Science and especially Industrial Chemistry, so that our graduates may not be so helpless as the general lot. We long to enter new fields, to teach French and German and Japanese for their commercial value; and Engineering, especially Electrical and Mechanical, for which a great field is opening.

“From the close of the War until the arrest of Mr. Gandhi in March, 1922, the large student population of Lahore was kept in a constant state of excitement by political speakers and the Indian press. But for more than a year now in the Punjab, the bitter feelings against the Government have been turned into intense strife between Hindu and Muslim. The Mohammedan Minister in charge of Education, Sanitation and a number of other transferred subjects under the new Reform Laws, has fanned the flames by showing marked preference for his own community, even ordering the Government College in Lahore to admit at least 40 per cent. of Muslims students to the College, regardless of their academic standing. The Muslims are very backward in education and are also comparatively poor, though they outnumber the Hindus in the Punjab.

“Government and the educated Hindu and Muslim communities are taking up the task of education more thoroughly and widely every year. What is to be the place of missionary education in this era? It is clear that if we form just one more College in a group of Government, Hindu, Muslim, Sikh and other Colleges, with nothing to distinguish us in particular, then our main justification for being has ceased to exist. Christian circles in India clearly recognize that the key to India is education—education of the best and most useful type, education that affects life and makes men and women. How are we to get this strong and high type of Christian College? Why, in the same way that the War was won—France, Great Britain, Italy and America with one great army won the War. So Protestant Missions in India with a few strong Christian Colleges scattered through India will command the future of India—for from such vital institutions will go out the men and women who will make the new India. So for more than a year we have been in touch with the American United Presbyterians at Gordon College, Rawalpindi, and the Scotch at Murray College, Sialkot, and slowly plans for an Union Christian College at Lahore are taking shape. In my judgment such an institution would also do untold good in rendering vital cooperation between different Protestant branches of the Indian Christian Church much easier.”
American Marathi Mission

The 110th Report of the American Marathi Mission this year "seeks chiefly to show the important place of the Indian Christian in the work of extending the Kingdom of God in India. With increased work on every hand, evangelistic, educational, medical, and community, and with insufficient missionaries it has become paramount to place the Indian Christian in more responsible positions. In the Mission's history there has never been so much responsibility, financial and administrative, as now rests upon Indian shoulders. The day for Indian leadership has come at an opportune time. Indians are calling for self-expression, and for a chance to work out their own ideas. The American Marathi Mission in many ways, notably through its Indian Mission Board, is answering this call by making it possible for the Indian to assume his rightful place of leadership among his brothers."

Out of a great variety of topics dealt with in the Report we single out the passage dealing with the Indian Mission Board as especially worthy of notice. The Rev. S. L. Salvi says:

"The awakening of national consciousness and the aspirations it has put forth during the past few years have revealed many a responsible son of India, who is eager to come forward and take up the burden of building up his country politically, socially and religiously. In this sacred task of reconstruction there is no worthier foreign agency in India to-day than the Christian Foreign Missions. With genuine sympathy and love they have been labouring towards this goal and their success is indeed worthy of praise. To devolve on Indian Christians such responsibilities as Missions have been bearing all the past century is the aspiration of every Mission in India. In view of this fact the American Marathi Mission has brought into existence what is called the Indian Mission Board. Although this Board is quite new in its construction, yet such attempts at devolving responsibilities on Indians are by no means novel. They go back to the year 1854, the very early part of the history of this Mission. No less than nine such experiments have been made and each was a step forward. The present scheme is an improvement on all the previous ones. Fuller trust in and fellowship with Indians is the outstanding characteristic of this new Board.

"The area transferred over to the Board by the General Council is:

1. Sirur District, excluding Sirur Town, which is superintended by the Rev. E. W. Felt;
2. Parner District and Kolgaon District, superintended by the Rev. R. S. Modak;
3. Jeur District superintended by Mr. R. H. Gaikwad;
4. Nagar District superintended by the Rev. B. P. Umap.

"We have under our supervision 41 Village Schools with over 1,000 pupils, 48 teachers, 22 preachers and 2 Bible-women. We are also supporting 92 boys and girls in Ahmednagar in different Boarding Schools.

"The finances of the Board are not altogether satisfactory. Every district account of this Marathi Mission is run on a deficit, and by the privileges of "devolution" the Indian Mission Board inherits this fate for its five districts! Our assured annual grant—regular and irregular—was for 1923, Rs. 26,028. The total deficit that we were expected to collect, during 1923, was Rs. 3,498. Our collections were not more than half the expected amount. This obviously caused much perplexity and anxiety in the conduct of our work. But does this mean a failure of this new Board? By no means. The newness of the Board, the unsystematic methods of appeal for money, the inadequate financial policy of the Board, the natural aversion of the non-Christian public for Christianity and Christian enterprises—these and other causes explain our financial embarrassment. We have taken the situation as it has come to us, and with patience and perseverance have done our best to make this scheme a success.

"We would say that the ability to collect money and administer the same is by no means the only important aspect of devolution. Most important of all is our ability to lead the Indian Christian Church into the saving knowledge and
The grace of the Lord Jesus Christ, and to prepare her children for a consecrated service.

"The spirit of harmony and regard for each other was a constant source of encouragement and joy. Frank and brotherly towards each other, and honest in our convictions, we have had successful business meetings. We longed for fellowship and we have enjoyed it. We have discovered many good and sympathetic friends among both Christians and non-Christians, who have rendered help by word and deed. We have prayed more than ever for the guidance and help of the Almighty Loving Father. And so, if such cordial relations and fellowship among the members of the Board continue, and if the sympathy and co-operation of the friends of the Board increase, this Board will show marked success in the matter of devolution."

Missionary Settlement for University Women, Bombay

We have received the 27th annual report of the settlement. Two new "settlers" have been added to the staff, Miss Huckett and Miss Lambert. One of these writes of her new experiences:

"I have seen something of the Colleges and the Student life, when I have been down to visit the Common Rooms, and the Students are only too anxious to take you over the Hospital and the Dissecting Room and Museum. This term the Badminton Tournament took place at the Grant Medical College Gymkhana, and we were often asked by the Students to go down to watch and have a game now and then. The Settlement Students won several prizes, and one of them is the holder of the Ladies' Champion Cup for this year. The completely free and open intercourse between the men and women students at the Medical College especially struck me, when I thought of the rules that used to exist, at any rate a few years ago, at the older Universities in England. It struck me not as unnatural—it is all perfectly natural—but I was surprised to find such complete freedom from restraint in India and among Indian women, when we have been so behindhand in this respect in many educational institutions at home."

Another member of the staff writes: "I have tried to look after what we, at home, call Christian Union Work, but here there is very little such work organised, owing to the small number of Christian Women Students. In the whole of Bombay there are now hardly twenty, excluding the Roman Catholics who have their own societies. The Christian Union in the Grant Medical College is now, after many vicissitudes, really established and it is a mixed Union—a rare thing in this country—because the men and women students felt they were not strong enough to be organised separately. We have lately been greatly stimulated in all the Christian Unions by visits from Mr. Koo of the World's Student Christian Federation and Miss Zachariah, the National Student Secretary of the Y.W.C.A.

"The Settlement organised a Women's Conference at the Holiday Home in October, and this was attended by about eight students together with several visitors. We had hoped for larger numbers, and, indeed, had expected them, but several were prevented at the last moment from coming, one Hindu girl for instance met us in a breathless condition when we went to call for her on the way to the station, 'Yesterday my aunt's child fell downstairs, therefore I cannot come.'

"It is not easy to co-ordinate the Christian Work in Bombay, but we have achieved some measure of co-operation and we hope this will increase. The Day of Prayer was observed in November and professors and students together took part, and on this occasion and on others, one has rejoiced to see Christian Women Students overcoming shyness and diffidence and proving themselves capable of speaking and speaking well in public."