EDITORIAL NOTES

The Council Meetings

This issue of the Review is devoted almost entirely to the meeting of the National Christian Council which was held at Waltair from the 5th to the 11th of November. We do not apologise for this, as we believe that the subjects treated are of a variety and interest sufficient to justify us in inviting our readers to consider them at length.

It was the conviction of all who were at Waltair that the meetings had been successful in a very high degree indeed. Certainly there was a wonderful measure of unity, by which we do not mean identity of thought, for that way dulness lies, but the determination to think together until the right thing was reached. If there were any present who had doubted the wisdom of the change whereby the Council became equally composed of Indian and of Western members, they must have gone away converted. The Indian members took their full share in everything from the very beginning, and their contribution was vital throughout. Of racial conflict there was none, and not a thought of it, but there was on the other hand a real enrichment of the common life by the inter-action of minds and personalities of different types.

If the spirit that came to expression in those long days of thought and speech and prayer can be carried far and wide by those who were present—and it is our belief that the Council broke up realising that it had only begun its work—it will bode well for the cause of Christ in India. Men are never truly effective, spiritually, until they have ceased to feel that what matters is their own effort, even their most self-effacing and self-sacrificing effort, and
have come to know that they are possessed by some thing mightier than themselves, whose they are. That sense seemed to some of us to seize the Council at Waltair; and to that we attribute the deeply spiritual power of the gathering.

We earnestly hope that the statement issued by the Council on the religious situation in India will be read with understanding by those to whom it is addressed. The Council was in a deep sense intensely evangelistic. But there was a complete absence of the warlike terminology, or, what is more important (for words are sometimes a mere fashion) of the warlike temper in relation to the great religions of India. What was in the mind of the Council was that in the knowledge of Jesus Christ they were the possessors of something which they might not keep to themselves, which others had a right to share; they were the ambassadors of one whose love knows no barriers and no reserves. In answer to the declaration of the Unity Conference at Delhi in favour of freedom of profession and conversion, the Council says, in effect, "This is what we believe Christianity to be; this is what the Church is; this is as much yours as ours, it is not for us to keep it to ourselves."

We are not so optimistic as to suppose that resolutions, whether of the Unity Conference or of the National Christian Council, will change hard hearts and transmute fanaticism or wilful mistrust into love and confidence. But we believe that a responsible Christian answer to the Unity Conference leaders will be looked for and welcomed, and that only good can come of it.

For the rest, may we hope that the action of the Council will be the signal for a fresh returning to God by many Christians all over India, that both in the privacy of their own souls, and in groups and congregations, they may seek more earnestly for the causes of their failure, and learn afresh the sources of renewal.

Public Affairs

The past four weeks have seen the return of the Conservatives to power in Britain and the re-election of President Coolidge in America. We have not as yet received clear indications of the meaning of the huge vote received by the President; it appears to be claimed as a general victory for Conservatism. The British elections represent partly a slide back to the conservative standpoint, but what is most noticeable is the disappearance of the historic Liberal party. In effect, this means that the future of British politics lies between Labour and Conservatism. The country is not yet prepared for an absolute Labour majority, and the very size of the poll indicates that many who do not usually trouble the polling-booth were stirred by something, to go there on October 29th. Possibly it was the fear of Bolshevism, though we are unable to believe that the British voter is really worried about a movement which is almost negligible in British
Moreover, Labour actually polled more than a million votes more than in 1923. The bitterness of the election is to be regretted, and even more that apparent half-agreement whereby Labour was to be opposed by a united anti-Labour vote. That way lies the class war.

There will be, presumably, a stable Government in Whitehall for four years, and so far as India is affected by British politics it will be to Conservatism that she will again have to adjust herself and to Lord Birkenhead. We observe with interest that the main claim he is now said, by papers of very diverse views, to have to the affections of India is his speech on the Dyer affair, and we have no doubt of his abilities or his force. What we doubt is his grasp of any defined body of moral principles. On one occasion he will profess, as he did at Glasgow University, the most unblushing materialism, at another he will be found lecturing the Archbishop of Canterbury in the House of Lords on the low and unspiritual views of marriage held by His Grace. Like Habakkuk he is capable de tout. We await with interest and some anxiety the first signs of his policy.

For there is need for a policy. The Unity Conference marked not only a drawing together of the Indian leaders, but a new atmosphere of co-operation with Europeans and, if it would, with the Government. The Bengal arrests have stopped that, and now we have a new surrender, as it cannot but appear, on the part of Mr. Gandhi to the Swarajists. We do not know on what evidence Government have acted in Bengal, and we assume that they must be in possession of overwhelmingly convincing evidence, else they would not have taken action which has again united all Bengal parties against them. If Government are certain that murder is portended and that only thus can murder be stopped, they are right. But the engine which is used is a mighty one, and the police are not immaculate; it is no wonder if an Indian feels that liberty is threatened. That the Swaraj party, as such, is threatened we do not believe. Yet it remains true that anarchy can only be fought effectively by freedom, and one potent cause of trouble in Bengal is the sense of impotence and disillusionment and discontent with the political method, which characterises many of the younger men. If there can be a unity created among the Indian parties—a unity based on some reality and not on a formula—there may be a response from the side of Government which, as things are, is virtually impossible. For few Europeans are content with the status quo or regard it as really tenable, and no one believes that it is possible (whatever he might like) to go back behind the Reforms.

Ourselves

We are glad to be able to say that the circulation of this Review has shown a rapid increase and has practically doubled
in the last two years. We invite our readers to help us during the year 1925 to increase the circulation still further. It has been our object to make the paper of real value to all those who wish to study, or are themselves engaged actively in, the Christian movement in India. We shall be grateful for suggestions as to the improvement of the paper, and for contributions to its pages, though we shall exercise a natural discretion in accepting either. We ask our readers to secure new readers—readers who buy and do not only borrow—and we hope, if progress is maintained, to be able to achieve a permanent enlargement of the size of the magazine.

An Index to the 1924 volume is being prepared and will be ready by the end of the year. It will be supplied to any who apply for it either to the Mission Press, Mysore, or the Editor, 111a Russa Road, Calcutta.

Writers in this Number

The Rev. H. C. Balasundaram is a Secretary of the Y.M.C.A., Madras, and Secretary of the Madras Representative Christian Council.

The Rev. D. G. M. Leith is a missionary of the Wesleyan Methodist Church in Madras. He is the convener of the German Missions Committee.

Notice. The word AIKYA has been registered as the telegraphic and cable address of the National Christian Council. Telegrams may be addressed "Aikya, Calcutta."
THE CONFERENCE ON HINDU-MUSLIM UNITY

BY THE MOST REV. THE METROPOLITAN OF INDIA

WHEN I received a telegram from the organisers of the Hindu-Muslim Unity Conference asking me to attend, I gladly accepted the invitation, welcoming the opportunity which it afforded of fulfilling the solemn pledge given at the time of my consecration as a Bishop, "to set forward, as much as should lie in me, quietness, love, and peace among all men." It has been to me a quite unforgettable experience, and, I believe, has helped some prominent Indian leaders, both Hindu and Muhammadan, to realise perhaps a little more clearly that the Christian Church is out to help the people of India.

It is not easy rightly to analyse the causes which have led to the serious increase of strife between these two great communities, and I will but briefly refer to some of those reasons which were most emphasised by various thoughtful men with whom I discussed the question.

Few of them shared the view that religious differences were the primary cause of recent disturbances, though they recognised that they afforded the means by which designing persons could most easily excite the passions of the ignorant masses. One man from the Punjab said emphatically that it was essentially an economic question. Various important trades were entirely in the hands of Hindus, and the Muhammadans were awaking to the necessity of taking a share in them. Muhammadans by their neglect of education had, in large measure, been excluded from clerical and official posts, but with the Indianisation of the services they desired to secure a larger proportion of these. On the other hand, the Hindus were alarmed at the decreasing difference in numbers between the Hindu and Muhammadan communities. Twenty-five years ago one member said "the proportion was four to one in favour of the Hindus, now it is but three to one, and the future may see the numbers still more closely approximated." I have not been able to check the accuracy of this statement but it expresses a thought present to many Hindu minds. A similar fear, however, assails the Muhammadans when they hear of mass conversions brought about by Arya Samaj workers in Rajputana. Already far fewer in number than the Hindus, they cannot afford to lose any considerable body of their followers to those whom they regard as rivals.

But while with the less religious and more politically minded
these reasons may weigh most, we cannot fail to recognise the great power of religious prejudices. As far as the Hindus are concerned these mainly centre round their veneration for the cow. As I listened for hour after hour to impassioned utterances on this subject and watched the faces of the speakers, I realised as never before the depth and intensity of their feelings, though the arguments by which they sought to justify them were strongly unconvincing. Some were not slow to express their disappointment that the support which they had given to the Khilafat agitation had not been rewarded by a curtailment of "cow-slaughter" on the part of the Muhammadans. These, on their side, laid chief stress upon music played before mosques at the time of worship, and when it was urged that this could not be placed on the same level as the slaughter of cows, spoke of the outrage which was inflicted on their feelings when idols were carried in procession.

These conflicting interests and prejudices called for wise and judicious handling by all capable of influencing the opinion of the masses, but in place of this a certain section of the public Press had vigorously fanned the flames of communal strife, by the most unscrupulous attacks on their religious opponents and grave misrepresentations of their tenets and abuse of the persons they most highly venerated.

It was little wonder that a tense feeling of bitterness was growing apace, and the hopes of national unity were being shattered; herotic action was called for, and the man to take it was not wanting. Himself wonderfully free from all bitterness of spirit, Mahatma Gandhi was deeply distressed by the growing bitterness which marked Hindu-Muhammadan relations. The Satyagraha movement which he had inaugurated, so far from winning over the British Government, had ultimately issued in the estrangement of Hindus from Muhammadans. He believed in the efficacy of fasting and determined on a prolonged fast both as an act of penance for communal strife, and as a means of self-purification which would enable him to serve God better.

The announcement of his fast produced an immediate effect. It focussed attention upon the growing trouble, it stimulated his admirers and followers to resolute action, and steps were taken without delay to summon a conference of representative persons who would earnestly seek a solution of the problem. Four hundred invitations were issued, and nine days after Mahatma Gandhi's fast commenced, the Conference opened in Delhi. The haste with which it had been summoned was responsible for certain defects which characterised it. The members were not elected delegates, truly representative of the communities to which they belonged, but influential men and women selected by the conveners of the gathering. They could not hope that the conclusions which they arrived at would be readily accepted by all Hindus and
Muhammadans throughout India as the authoritative determinations of a duly constituted assembly, they could only hope that their reasonableness and fairness would commend them to the acceptance of all men of good will. They could look to no coercive power to enforce them, but trust that the reasons which had led to their adoption by the Conference would ensure their acceptance by the general public.

After the formal opening of the Conference, and the election of Pundit Moti Lal Nehru as President, a Subjects Committee of eighty persons was elected, and it was in this Committee that the real work of the Conference was done. A few persons had met and drafted a series of resolutions which were practically a declaration of rights, for it was on their rights that the Muhammadans especially were insistent during the early stage of conference. "Admit our right to sacrifice and slaughter cows and then we will show you how ready we are to curtail the exercise of it." But this the Hindus were not ready to admit, for whatever Muhammadan rights elsewhere might be they had, as a matter of fact, been limited in practice in India. It became clear that it was not along that line that a solution of the problem was to be found, so a small committee of eleven persons was chosen to re-draft this series of resolutions. It sat from four till midnight on Sunday the 28th September and most of the time was taken up to discussing the resolution regarding cow-slaughter. That phrase was used in preference to the "sacrifice of cows" for cows are killed in far larger numbers for food than for sacrifice, and this involves a grave economic question. The demand which the toleration of this Muhammadan practice makes upon the Hindus is very severe. There is clearly no Hindu custom which hurts the Muhammadan so deeply as cow killing does the Hindu. Perhaps for this reason the Muhammadan leaders at the Conference were on the whole far more generous than the Hindus. In one of several brilliant speeches which Maulana Abdul Kalam Azad made, he emphasised the fact that it was no longer true to say that the parties into which Hindus and Muhammadans were divided over this question of cow killing were two, and that the line of cleavage coincided with that of religion, for, while the two parties still remained, the line of separation was no longer religious for a very large section of the Muhammadans took sides with the Hindus in desiring to see cow killing entirely stopped. At one point in the discussion on this question, it seemed as though it would be impossible to draft a resolution which would satisfy both parties. I looked for some sign on the part of the Hindus of their appreciation of the Muhammadan position and of the difficulty of their undertaking that the slaughter of cows should be entirely stopped but, after a critical 15 minutes during which the Hindus took counsel apart, Pandit Madan Mohan Malaviya on their behalf
said that if the Muhammadans were unable to undertake to stop completely the slaughter of cows except for sacrifice they would gladly accept a resolution which would leave it to the good will of the Muhammadans to reduce it as far as possible. The passing of this resolution marked the turning point in the work of the Conference. It had required four days of prolonged debate to reach this conclusion, and during that time countless amendments had been suggested, and at times the noise of many voices striving simultaneously to advocate different views seemed to preclude any hope of arriving at a common mind. In reality the Chairman was wise in not attempting to enforce the ordinary rules of debate, and though as a result the proceedings of the Conference were very protracted and at times confusion prevailed, ultimately a resolution was passed unanimously because every member felt that his views had been expressed and that nothing which might have been said had been left unsaid: they had been neither silenced nor hurried by the rigid enforcement of the rules of debate, and they were satisfied that justice had been done to their points of view. The other resolutions were passed after little debate. They contain nothing new, nor do they embody anything which differs from those principles of freedom of thought and religious tolerance which have, after centuries of struggle, found acceptance in the West. These have long been pressed upon the peoples of India by foreigners, but now a conference of prominent leaders has accepted them on their own initiative, they have recognised that the many Indian races with their various religions and customs can never develop a true national life without them, and they are going forth to carry this conviction to the minds of all their followers.

Though the Conference was mainly concerned with Hindu-Muslim differences, the resolutions in many cases cover a wider sphere. Tolerance is to be given to all religions; the duty of bearing witness to the faith they profess was recognised as the inherent right of the followers of all religions, who were declared to be free to win converts by all honorable and fair means. The place of Christians in the national life was clearly recognised and that attitude towards them, which has in the past separated them in some measure from their fellow countrymen, was entirely abandoned, leaving the Christian of character and conviction in a far better position to exert his influence.
IMPRESSIONS OF THE FIRST MEETING OF THE NATIONAL CHRISTIAN COUNCIL

I

THE Kingdom of God and its righteousness—this was the keynote of the Tenth Annual Meeting of the National Christian Council. Forty elected delegates from the ten Provincial Councils and twenty co-opted members met at Waltair. It was a representative gathering—people from the north and south, east and west—Mr. Manilal Parekh with his red shawl and Mr. Augustine Ralla Ram with his ever ready speech—bishops, priests, and laymen. Diversity of outlook there was. But this diversity disappeared in the supreme ambition of the Conference to see the ushering in of the Kingdom.

What are the marks of this Kingdom? It is the realm of God—where the God of peace, the God of all hope, the God of patience and comfort held sway. The Metropolitan of India in his own quiet way led the members of the Conference into that realm. And we found ourselves surrounded by the infinite patience and the abiding presence of our Father in Heaven. The meditations on the first day disclosed to our minds the foundations of our hope and the source of our comfort. The end of that season of prayer and meditation saw the Conference in the right mood to view with hopefulness the signs of the coming of the Kingdom. It was quite possible for the members to have said that these signs have been there all the time. No—it was in a spirit of great gratitude and true humility that the "willingness to listen" was welcomed. As man after man rose and gave reasons for his hope, our hearts went forth in glad surprise. There was another note—that mentioned by Dr. Lucas, "Am I sufficient for this work?" "Is anything wrong with me?" Towards the end of the discussion of the present spiritual opportunity in India it was felt that "as individuals we have failed to express in life and practice the message of Him whom we believe to be the Lord of life."

The Unity Conference was referred to throughout the discussion. A definite desire was expressed that the results of that Conference should be welcomed. The Council was ready "to declare its readiness to co-operate in giving effect to any proposals that make for a better understanding among the peoples of India." What was lacking in the newspaper reports was made vivid by the two after-dinner speeches made by the Metropolitan and by Dr. Datta. They were members of the Unity Conference. The Metropolitan was taken into the inner counsels of the Indian leaders. As he emerged out of that group the people of India discovered in him the true peace-maker. "And he left Delhi "as the first head of the Indian Church." The possibility of working with our non-
Christian friends, the sincerity of their devotion to duty, the "deep desire for a new national order based not on fear but on love"—these were the impressions left on my mind.

What puzzles many a Christian is the difficulty of seeing any connection between Jesus Christ and the firm realities of life. Has the Gospel any relation to child labour and the enormities connected with Industrialism? Dr. Datta explained certain details which proved conclusively that a Christian can and does exercise the right influence in public life. Miss Wingate spoke about the appalling conditions under which poor people lived and worked in factories. Her proposal that Miss Agatha Harrison should be induced to come out to India to study the problem was therefore opportune. That she should have the collaboration of an Indian man and an Indian woman was also important. All is not right in our cities and villages. As Dr. Griswold said, "It is time that we as a Council took cognisance of the situation."

On the question of theological education there was a very emphatic expression of opinion. That students in seminaries are not related to the movements of the day is a fact, though in certain places desirable attempts are being made. Further investigation was agreed upon. Upon the right solution of this problem will depend the future of the Church in India.

The reports on opium and rural education showed what had been accomplished by the full time secretariat. Towards the end of the Conference—when it was just time for dinner—a strange desire took possession of the Conference. Appoint more honorary secretaries and give more work to the secretaries now present! This, incidentally, showed how much there is yet to be done. It further revealed the fact that individual Missions and Churches felt that what a central organisation could do they can but do imperfectly or do not at all.

I went as a learner. This was the first time I attended the Council. A few thoughts occur to my mind. And they are as follows:

1. We are surrounded by the love and care of an All-knowing Father whose abiding presence means peace, hope, and comfort.

2. This God is the supreme centre of that realm where Christians, Hindus, and Muhammadans find their light and strength and happiness.

3. This realm is the Church of Christ—"the world-wide society"—of which "I am an Indian member."

4. To make known the grandeur of this Society is my proud privilege. To make my friends fellow citizens in this Kingdom is my vocation in life.

5. In the service of the Kingdom there is room for the glow and charm of the individual personality. These are the chosen sons and servants of God. By their joint deliberation and united
service what is done imperfectly may be fulfilled in great measure, what is lacking may be completed, and what is but dimly seen will be discovered in all its bearings.

(6) In willingness to listen, in persistent effort, in concerted action, in taking account of diversities of opinion and in weaving them into a whole fabric—this is the right way of life and therein lies the solution of our problems.

(7) This is what the National Christian Council stands for.

H. C. Balasundaram.

II

Rain, rain, rain and more rain. A great big, bare bungalow. A tempestuous sea with bounding breakers. A hungry longing for tea that would not come. A promiscuous search for luggage. These were some of the first external impressions—partly pleasant, partly the reverse—of the National Christian Council at Waltair, November 4th to 11th, 1924.

But what was the real significance of the Council? Why had sixty Christian men and women come together from all parts of India, Burma and Ceylon to meet at an extra-world place like Waltair? The Council was pregnant with significance. First, it was an astonishing symbol of unity. I do not forget the differences in attitude, in viewpoint, in heredity, in tradition, in nationality and in theological outlook. But for six days some thirty Indian men and women and some thirty Western men and women lived together, ate together, walked together, talked together, prayed together, meditated together and resolved together. All that was the influence of Jesus in our lives. I would not make any individual comparison, but amid all the forces and movements in life to-day, I see no culture, no creed, no purpose that is thus wonderfully binding men and women together in the common life of detail. The Unity Conference at Delhi was a magnificent advance for the life of India. But such unity of life as we had at Waltair, it could hardly achieve. The Theosophical movement is built on the foundation of brotherhood. But even it can hardly reach such six days in which all members ate together. I write in no spirit of boasting. I grieve there is so little expression of brotherhood amongst sundered races. But I do rejoice that Christ's love does thus bring men and women together in this striking way. There was, of course, one regrettable break in this unity. We were not privileged to partake together of the agape that Christ instituted. We were Baptists, Methodists, Lutherans and Anglicans.

There is always a danger in conferences—a danger of tangentialism and centrifugalism. We do not concentrate. We lose our way in a mass of details. We tarry over what is unimportant. The National Christian Council did not. We centred
our minds on the essential things—some of the great fundamental questions that stand before the Christian Church in India. But to see these things and to get the right attitude it is essential that we enter very closely into the mind of God. The first day of prayer and meditation meant more than one can tell. We were at leisure to think of God. Under the guidance of the Metropolitan we saw the God of peace, of hope and of patience. We seemed to come near to the view point of God. There was therefore a definiteness regarding the task before us. We were ready for the second day to think out afresh the task before the Church. We kept clearly in mind the Unity Conference at Delhi where many of the leaders of India had struggled to achieve unity between two warring communities. We recorded our deep conviction "that it was our obligation to preach the Gospel of Jesus Christ and to incarnate it in life and fellowship." We recognized the right of all to share in the gift we had received and to enter into the world-wide society, the Church of Christ.

The same central conviction that sends us forth with the revelation of Jesus also inspired us to try to bring the spirit of brotherhood to the industrial situation in India. In Western lands, modern industry has demanded a heavy toll from large numbers of the workers. What of the industrial centres of India? Many spoke of the terrible housing conditions, the sweating, the disease in various industrial areas in India. The heart of the Council was touched by the tale. Gladly did it welcome a proposal for Miss Agatha Harrison whose work in the industrial centres in China has been so valuable in stirring public opinion there on the subject, to come to India to help in the investigation of conditions here in company with men and women of India. A Christian council can take no rest until the conditions under which men live are Christian, or at least human. In Madras, a Bank of the highest reputation pays an attender—a man of 22 years of age—Rs. 10 a month. What are its dividends? Very few of the compositors in the same city seem to get a living wage—but the work goes on. They have not the strength to strike. The public have not the knowledge nor the sympathy to care and to help. The National Christian Council as representing the Church of Christ in India wishes to extend a brotherly hand to the men and women who are down.

Another great central necessity is the unifying of the Christian forces of the land. The Council was impressed by the sectarianism of much of our theological study. Save in the United Theological College at Bangalore efforts towards union in this direction have hardly been crowned with success. The reason for the slow progress is obvious and it was asserted that twenty, even forty years, might be required to secure greater unity in theological study. The Council was not, I think, prepared to accept that
Indian spokesmen regarded the present separation as prejudicial to the richest development of the Indian Church. Theological study is fundamental to the life of the Church, and the National Christian Council is aware of the fact and is trying to deal with it. So, too; it gave its expression to its longing for the unity of the Church by again offering to the Christian missionaries of Germany a hearty welcome back to India as soon as Government regulations permit. Not only will this be a gain to India—it will be an enrichment of the Church in Germany. All the nations of the earth have a contribution to make to the Kingdom of God. Only in their unity can the greatest and best be achieved.

The Council fixed its special attention on the spiritual. This was not only the case on the first day. Every morning there was a period of worship. At mid-day there was a period of prolonged intercession so that the atmosphere of the Council made it natural to concentrate on the spiritual aspects of the work. There was little thought of machinery and organisation. How to achieve spiritual ends by spiritual means was our whole occupation.

With concentration on the spiritual there was concentration on India. I think that the larger part of the speaking was done by the Indian members of the Council; so it ought to be. Very diverse they were—the convert from Islam, the convert from Brahmoism, the convert from Hinduism, the man with three generations of Indian Christianity behind him. They belonged to all kinds of ecclesiastical denominations. But they, along with the foreigners, comprising American, Swede, Scotch, Welsh and English, limited their thought entirely to India and its life.

And what will it all achieve? Not perhaps a revolution. Perhaps a revolution is not desired. It will help to focus the thought of the Church on certain definite questions—our duty to the followers of Islam, our obligations to the call for unity in India, the vital spiritual aims in our task in India, and new developments in the arrangements for theological study. It will also convey to our brethren in Germany a fresh token of our brotherly goodwill and our desire that they should be linked with us in comradeship, in the task of sharing the Christian message with India—thus helping to build up the unity of the world.

D. G. M. LEITH.
THE NATIONAL CHRISTIAN COUNCIL MEETING

A RECORD OF THE PROCEEDINGS

WHEN the members of the Council assembled at Waltair on Nov. 5th, there was evident a spirit of expectancy; when they went away six days later it was in the spirit of joy. A few of those who came had been to many of the meetings of the old National Missionary Council—the Chairman had been to every one—while a large proportion, including most of the Indian members, had never been to any. There was among them all, the newest hands and the oldest, a general conviction that the meeting at Waltair had constituted a memorable event in Christian progress in India.

The Council met in the Officers' Rest House of the Bengal Nagpur Railway, kindly lent by the Agent. While meetings were held, and all members had their meals, in that building, sleeping accommodation was provided also in a neighbouring bungalow and an hotel. The three buildings were practically adjacent, so that there was ample opportunity for personal intercourse apart from Council meetings. The rain came on as the delegates assembled, and did its best for four days to decrease everybody's comfort, being ably assisted in this by an indefinite number of pariah dogs, which invaded us in the watches of the night. But none of these things disconcerted the delegates, of whom there were not a few who

"went all naked to the hungry shark"—

sharks, as we were informed by one of the highest authorities, being wont to lurk beyond the breakers in which we bathed.

The attendance of the Council members was almost complete, though three elected and two co-opted members were at the last moment obliged to be absent. All the provinces of India, Ceylon, and Burma, all the large denominations, and very many sorts of people were represented, and the representative character of the gathering made all the more remarkable the extraordinary unity of spirit and out-look which prevailed almost from the beginning. Half the members present were Indians (the term includes Burmese and Ceylonese) and from the beginning they took a full share in all that was done.

The decision of the Executive, that the first whole day of the Conference should be reserved for meditation and prayer under the guidance of the Chairman, was very amply justified. To this in the main is to be attributed the deep religious unity of the Conference. The Metropolitan called us to think of God—the God of peace, the God of hope, the God of patience and all comfort. What is so often said and so little practised was proved abundantly here, that to take:
time away from the doing of business and to devote it to prayer means that the business is better done. We laid aside our concerns, to rest in the thought of Him, who had called us to our work. It will be surprising if any future Council decides to depart from the precedent established this year.

The second full day was devoted to the consideration, led by several speakers, of the present religious opportunity in India. The discussion had been prepared for in advance by the issue of a memorandum which is reproduced elsewhere, and had been discussed in more than one Provincial Council. The day began with statements from several members, representing very different areas of experience, as to the nature of the opportunity which they found to be present, and the readiness or otherwise which they discerned among those around them. Perhaps not much that was new was said here, nor is it to be expected that it should. There was the most definite evidence given as to the amazing readiness, and even eagerness, of the student class and the educated people to listen to and to apprehend the message of Jesus Christ, partly, so some felt, because of a growing disillusionment with other messages and proffered hopes. Practically all those who spoke out of a close contact with the educated class in the towns were agreed that the sensitiveness, as one phrased it, to Christianity had never in their experience been so great as it is to-day. One man emphasised the fact that the knowledge of Christ among his own non-Christian friends had led to a scrutiny of Christian methods of appeal and defence, and to a strong dislike for anything that could be called vague or half-hearted in Christian presentation. It was interesting to hear two Indian members stress the same point, that definiteness and conviction and unflinching loyalty are expected of a Christian speaker. A story was quoted of a non-Christian chairman who at a meeting where the Christian speaker had indulged in calculated vagueness with the idea of “leading up gradually,” had rebuked him by saying “We can speak of God for ourselves, we expect to hear from you about Christ.” Another told of the series of meetings held in Bihar and Orissa by Dr. Stanley Jones, and how non-Christian papers had printed entire addresses of his, and halls been filled night after night. The question was asked, Is the Church at all prepared to receive an ingathering of educated men and women?

Much also was said of the other great opportunity, in what are called the “mass-movement” areas. Few things were more interesting during the crowded days of the Council meetings than the warmth of the advocacy of the Christian movement among the outcastes. One remembers two speeches most clearly, that of the Bishop of Dornakal, telling simply and clearly of the pressure of the depressed classes into the Church and the reasons for it; and that of Dr. Datta, defending the movement as in the Apostolic
Christian succession of the uplift of the downtrodden, and claiming it as one of the great gifts of the Christian spirit to the present and the future of India. That this part of the discussion breathed reality may be shown by the fact that it was decided, on the motion of a member, who professed that he had been led to change his opinion entirely by what he had heard, to instruct the Secretaries of the Council to prepare a booklet describing and explaining the mass-movements, both for the benefit of that section of opinion within the Church which was ignorant of the truth about them and consequently critical, and also for the not inconsiderable number of non-Christians who would see in the movement one of the most notable phenomena in modern India.

Alongside of these two strains of encouragement came a note of a different kind from those who knew best the great middle class, those who are not of the educated minority and have not been subjected to the tremendous corrosive force of modern education, and are, as the outcastes are not, soaked in the traditions and practices of Hinduism or Islam. One man spoke of the great melas at Allahabad, another of the car-festivals of the South, and neither was able honestly to say that he discerned an increase of interest in the Christian message.

The thought of almost all speakers led back to the same end—it is with us and those like us that the fault mainly lies if men and women are held back from Christ. Some things were said about methods and about organisation, but in the main the Council accepted soberly the conviction, which it is so much easier to express than to act upon, that our greatest need in the face of our spiritual task in India is far more Christlikeness in the Church.

The Bishop of Dornakal roundly declared that "devolution" from Missions to Churches, which he regarded as more or less a universally accepted policy in the South, was far from removing all weaknesses, and that breaches of comity and excessive denominational keenness and exclusiveness were perhaps more found among Indian clergy and ministers than among missionaries. Much emphasis was laid on the need for more Christian institutions in which the atmosphere should be strongly Christian, particularly through the improvement of the staff by the inclusion of more Christian members, and mention was made of the work done by the Student Christian Association in laying before Christian students and graduates the opportunity and importance of service in Christian schools and colleges.

It was perhaps surprising that so little was said on the vexed questions centring in baptism and what is vaguely called "proselytism." The reason was that they had largely disappeared. No one defended, or thought of defending, mere increase of numbers, without regard to spiritual quality, as in itself desirable. No one sought to represent the Church as co-terminous with a mundane
community, distinguished from the rest of India by certain habits and customs. But baptism as a spiritual act shared in by God and the human soul, and the Church as the world-wide society of those who believe in Christ—these thoughts were continually present and in the light of them the other problems assumed their true dimensions. Dr. Datta said one of the memorable things of the week when in denouncing the "community" theory of Christianity he declared "I am an Indian who is a member of the Christian Church."

It is perhaps difficult to exaggerate, as one looks back upon it, the influence which the Unity Conference at Delhi had on the thinking of the meeting. There were two elements in that influence. The first was the perfectly unequivocal recognition at Delhi that not only must there be tolerance for all religious expression that is sincere, but there must be liberty to convert and to be converted, provided that is not done by unworthy means and for unworthy motives. In the face of that one could not but rise to the height of the simple and austere claims of the Gospel, that all is well lost for the sake of the love of Christ. The other point was the sense which the Unity Conference certainly gave us, and perhaps most of all to the Indian members, that Christianity was acknowledged in India, and welcomed, and had its own place. We were very fortunate in having in our midst two men, our Chairman, the Metropolitan and Dr. Datta, who had been in the Conference at Delhi, both of them on the Subjects' Committee where the real conference took place, and the former in the very innermost group of all. In the evening of the day on which the discussion which has been chronicled took place, these two gave an informal account of the Delhi meeting, and no one who was there will readily forget it.

Before we left this great theme of the religious opportunity in India, we heard from Miss Hornby of Ceylon some account of that remarkable Conference (described in this Review last month) held by the Christian Council in Ceylon, to take stock of their own work and effectiveness and the reasons for the apparently stationary character of Christianity in Ceylon. Mr. Philip spoke of lines along which the Christian Councils, National and Provincial, might be of service in meeting the need which all felt.

The statement printed elsewhere dealing with the spiritual opportunity in India was drawn up with great care and accepted by the Council after very considerable discussion and re-drafting. It is, first, a statement of what, to those who drew it up and accepted it, the Christian task in India is and the function and message of the Christian Church. We offer this to the public, and not least to those who drew up the Unity resolutions at Delhi, as our statement of what we believe God would have us stand for in India. Then we go on to speak more of our own organisations, and end by urging the need for corporate waiting on God and for
a spiritual awakening, both to the opportunities which are before us and to the power which is available to us if we will use it. Whether in little "retreats" of people of a neighbourhood or a Church, or some other natural grouping, or in other ways, we hope that the effect of this day's work and thought and prayer of the Council will be found in a new vigour and expectancy in the most fundamental spiritual labour, and a greater uniting of Christians everywhere in the common facing of the wonderful opportunity in the presence of which we stand.

We turn now to the other matters on the very full agenda. The first to be taken was the consideration of the resolutions passed by a number of conferences led by Dr. Zwemer on his recent and notable tour throughout India, and of the whole question of Christian work for Muhammadans. This was presented by Mr. M. T. Titus, who has made himself very thoroughly conversant with the whole problem, and his presentation lacked nothing in the vigour with which both the remarkable openness of the Moslem world, the manifold activities of organised Islam, and the grotesquely small number of missionaries who are adequately equipped to deal with Islam, were set forth. It led to a very keen discussion, which was only slightly marred by a fear on the part of some members that if special attention were to be given to Islam it could only be at the expense of other communities—an attitude which was rightly reprobated as incompatible with the standpoint of the previous day. The Council passed several resolutions calling attention to the need for more trained workers among Moslems, both Indian and foreign, urging the missionary societies to make an endeavour to secure more specialists in Islamic studies, suggesting methods of training for those who are willing to devote time to further study, not necessarily to qualify themselves as whole-time workers in this field, but so that they may be able to use to greater profit such time as they can give, and inviting those bodies which are strongest in the great Moslem centres to consider it a duty particularly incumbent upon them to have in each such centre at least one worker thoroughly qualified for work among Moslems. The Council also expressed not only its gratitude for the work done by Dr. Zwemer on his tour during the recent summer, but its earnest desire that he should return as soon as possible for a longer visit to carry on the work of guidance and investigation he had so ably begun. A strong committee was appointed to advise the Council in regard to Moslem work, and it is the intention of the Council that during the next two years this department of work shall assume a place of high importance.

Rural Education is a subject which, first, the Fraser Commission and, more recently, the work of Mr. W. J. McKee have forced into prominence, and Miss Gordon, who joined the staff of the Council in June as an honorary officer lent by her Mission, is to
give special attention to it. She had been present with Mr. McKee at all the conferences held by him during the summer, with the exception of that held in Burma, and, in reporting to the Council, described the very valuable work which Mr. McKee had done not only through such conferences in several parts of the country, but by correspondence, by writings on various aspects of the subject, and, perhaps most of all by the special course of four months held at Moga in the cold weather of 1923-4, at which 26 people had been present including ten missionaries—probably the greatest service rendered by Mr. McKee to the cause of rural education, for nothing is so much needed as more trained men and women. The *Village Teachers’ Journal* now appears, in whole or part, in Urdu, Hindi, Marathi, Tamil and Telugu, as well as in English. The reports of the Moga Conference held in December, 1922, has had an amazingly wide circulation, finding its way not only to all parts of India but to China, Egypt, Kenya, and to the West. Experiments are now getting under weigh, and the general attitude of Governments is friendly and sympathetic, provided it can be shown that the new methods and plans have knowledge and experience behind them and carry with them the promise of stability.

Along with its endorsement of the varied lines of activity promised for the future, the Council expressed a very keen desire to get Mr. McKee, whose circumstances do not at present render a return to India after his furlough at all likely, to return later to India, and to return to do in connection with the Council more fully and continuously the kind of work he has so ably carried on in such part of his time as he has been able to spare from his responsibilities at Moga. It was accordingly decided to ask the American Presbyterian Mission whether, supposing that it should after all become possible for Mr. McKee to return to India, they would lend him to the Council for a period, in the same way as the United Free Church of Scotland have lent Miss Gordon. It is earnestly hoped that this may be found feasible, for Mr. McKee has shown himself possessed in a very remarkable degree, of the qualities required in the work suggested for him.

The Council then passed to the consideration of the reports on German Missions, and heard Mr. Leith from the South, and Mr. Cannaday from the North, report on what had been done to care for the work of the German missionaries and to develop in self-support and autonomy the Churches they had founded. The Council placed itself once more on record as earnestly desiring the return of the German missionaries, and now that the period of five years from the (official) end of the war is approaching, desires to call attention, especially, to the need for helping the German missionaries to relate themselves to the great changes which have taken place in India, and in the Christian communities, since the time of their repatriation.
Few subjects aroused more keen discussion than that of theological education, especially among the Indian members, to some of whom the matter is one of intense interest. A report was given on the efforts made to explore the possibilities of co-operation or federation of those colleges engaged in the highest grade of theological teaching, and on the almost complete lack of success attained, owing to the existence of very real difficulties, into which space forbids us to enter here. Greater success bids fair to attend a proposal which is now before the S.I.U.C. and the Missions connected with it, for a united Tamil seminary teaching up to the Licentiate in Theology grade, but largely in Tamil. But what was clear after the discussion is that a powerful feeling exists among many Indian Christians against the indefinite continuance of purely denominational institutions, where it is impossible, or at least exceedingly difficult, either to attract first-rate men or to maintain a high standard of teaching, and in favour of union or federation, not only in the interests of academic efficiency but in the interests of the ultimate unity of the Church. It was felt that the appointment of a very large committee in 1923 had been a mistake, and a small but powerful committee was appointed to carry on the consideration, not only of definite schemes for co-operation, but of the investigation of the deeper problems underlying the training of the ministry and the supply of ordinands in India to-day.

The next day began with a number of matters conveniently grouped as "public questions,"—the amendment of the Indian Christian Marriage Act, the "Legal Handbook," the Age of Consent Bill, and the question of Betting and Gambling. On the first matter, though neither the Bishop of Bombay nor Prof. S. C. Mukerji could be present, it was reported that the opposition of the Roman Catholic Church to any change in the existing Marriage Act still barred the way to a united approach to Government. The Bishop of Bombay and Dr. S. K. Datta were invited to pursue the matter further. The "Legal Handbook"—child of many hopes—was reported to be almost completed. Dr. Datta invited the support of the Council for the Age of Consent Bill, and urged that Provincial Councils should help in the movement which it represents by collecting information regarding the working of the present Act and the abuses which are known to exist. A brisk discussion took place on the betting evil, and it was resolved to collect information on the positive evils connected, especially with commercialised gambling, and to strive to create through literature and in other ways a public opinion against what is acknowledged to be a rapidly growing national evil.

The report prepared by the Secretaries on the opium question was presented, and in this connection a letter read from the China Christian Council, which in view of the Press conspiracy to obscure
THE NATIONAL CHRISTIAN COUNCIL MEETING

the efforts being made in China to counter the growth of the opium habit, is worth quoting. It is as follows:

September 24, 1924.

Dear Mr. Paton,

We have been appointed by the Executive Committee of the National Christian Council of China to get into touch with the National Christian Council of India, through you; in relation to the anti-narcotic work in which both Councils are deeply interested.

You are probably aware of the fact that at the last Annual Meeting of our Council it was decided that the anti-narcotic work should be one of the major services rendered by the Council to the people of China during this year. The activity of the Council has resulted in the formation of a National Anti-Opium Association, supported by a number of important organizations, including chambers of commerce, educational associations, medical and religious bodies. This Association is engaged in a very vigorous campaign with the object of mobilizing the moral forces of the country in regard to this question, and so bringing strong influence to bear upon the authorities who in many cases are profiting by the planting and sale of opium.

The Executive Committee believes that much good will come through an association of the people of India and China, and particularly of the Christian forces in these two countries in regard to this great effort. We are anxious that our Indian brethren should realize how universal and deep is the feeling in regard to the evil in this country, and the harm which is done to the moral fibre of people. We are led to believe that there might not be the same widespread and unanimous feeling in India, owing in part to the fact that the form in which opium is used is less immediately harmful in India than in China.

We realize also that in both countries there is a certain tendency to acquiescence on the part of officials, which many of the best people in the country deplore. One of our great problems is how to bring public opinion effectively to bear upon the official mind so that this evil which threatens both our countries, and indeed all parts of the world, may be dealt with vigorously.

We should be glad to know what measures are being adopted in India in seeking to deal with this evil; how far the people of India have been able to bring their opinion to bear so that it may have its influence in the councils of the League of Nations; and whether you see any way by which the voice of the masses in these two countries can be joined together in effective protest.

It has been suggested that there might be advantage in an approach from the people of China to the people of India in a more public way, and that possibly a deputation might proceed from one country to the other in order to emphasize the desire and need for common action. We should be glad to know whether this suggestion commends itself to you; and we should also like to know what the Executive of the Indian Council feels would be most helpful in the matter of approach to leaders of public thought, public bodies, or other representative groups in India.

We realize in our campaign here the extreme difficulty of making any headway against an evil which is so deeply rooted and supported by such strong financial and other interests; but we are encouraged to move forward when we remember how many great campaigns have been fought and won for the good of humanity in the name of Christ, our victorious Lord, and we join with you in the belief that His Kingdom is coming throughout the world, and that therefore any effort in this direction will not be unavailing.

We are, your friends,

(Signed) K. T. CHUNG
C. Y. CHENG
HENRY T. HODGEKIN

Christian literature would have claimed a much larger amount of time in the Council meeting had it not been arranged that a day
should be devoted, immediately before the meeting of the Council, to this subject. To this special Conference, with which the January issue of this Review will deal more fully, several persons came, in addition to members of the Council particularly identified with literary work. The main task of the Literature Conference was, in view of the growing interest taken in the work of the Indian Literature Fund by the missionary boards in the West, to revise the "Programme of Advance" adopted in 1920, and present a programme which should be thoroughly up-to-date. Dr. Griswold presented the report of the I.L.F. for the past two years, and the revised constitution of the Fund was adopted.

It was unfortunate that the subject of the training of missionaries, together with the result of the inquiries undertaken by the Council and the Provincial Councils, at the instigation of the International Missionary Council, had to be taken at the end of the morning, when members were acutely desirous of tiffin after a long spell of work and obviously disinclined for further cerebration. Fortunately, solid work has been done by the Provincial Councils, and the matter is essentially one for language areas. A comprehensive report is being sent to the Mission boards in Britain and America, and it is possible to state with fair completeness what measure of provision, especially for language teaching, is considered necessary by those best able to judge. It may here be mentioned that the scheme modestly sketched by Miss E. T. Stevens in the August number of this Review, of a joint training institution for Indian and European women, has called forth warm interest and approval from two Mission boards.

One of the most memorable meetings was that at which, after the report of the Industrial Education Conference had been presented, Miss Wingate of the Y.W.C.A. presented a proposal to invite Miss Agatha Harrison, an expert in welfare work and industrial reform, to come to India and take the lead in a movement under the Council's auspices, for investigating the evils of the growing industrialism of India. Miss Harrison has already performed signal service in connection with the National Christian Council of China in precisely this field, and if, as is believed to be probable, her services can be secured for India, she might well be instrumental in helping to create that body of informed opinion, based on a strong ethical foundation, without which the growth of industrialism in India means certain and terrible evil on an immense scale. It is to be hoped that this development of the work of the Council, which aroused considerable enthusiasm and was by some held to be the most important piece of business taken up during the whole week, will attract the help and co-operation of some of those leaders in social service who are not members of the Christian Church.

A report was read by Mr. Maclean on Education, and some
time, though all too little, was given to the subject of possible action by Indian Christian bodies in the direction of either a Mission to Africans—a plan which has already been adopted in principle by the Presbyterian Church of India—or of doing something for the uplift of Indians in East Africa. A certain amount of correspondence with Church leaders in Kenya, Uganda and Zanzibar was read, and it has to be frankly stated that for neither plan was any support forthcoming from the African side. Members of the Council, however, were not at all inclined to accept this as necessarily final, nor to admit that all that is involved in such proposals had been fully understood, and there was strong support for the view that the Indian Church ought to have this means of expression, as well as for the even more obvious fact that Indians overseas, not only in Africa but in other and greater communities, constitute a problem for the Christian Church in India. The Executive was instructed to carry on investigations.

The other matters of importance were finance, the location of the office and the secretariat. The Executive was instructed to go carefully into the whole question of a permanent home for the Council; in the meantime the office remains in Calcutta, where, in the premises of the London Missionary Society, suitable quarters are available for some time to come, though not permanently. The Council decided to ask Mr. Paton, who had been appointed for two years from the beginning of 1924, to accept a five years’ appointment after that, and to instruct the Executive to take up the questions involved in making the secretaryship of the Council permanent.

The accounts were presented and showed a balance, though a small one, on the right side. It should be mentioned that a good deal more had come in from Britain than from America during the year 1924, owing, it is thought, to a closer co-operation of the missionary societies at the "home base." The budget was presented and accepted, the total being Rs. 47,120, more than Rs. 5,000 less than the budget asked for 1924. The difference is accounted for in large part by the new system of holding the Council meeting only at intervals of two years. It was decided to ask the North American Missions, through their Conference, for Rs. 32,000 and the British for Rs. 16,000 this being the relative proportions of their missionary expenditure. It is hoped also that contributions may be made by some of the Continental missions, and that something will come from Indian sources. In relation to the last point, it is to be noted that Indian Churches are now in all the Provincial Christian Councils and helping to support them financially, and in view of this the Council was not desirous of making a strong appeal to the Indian Churches for the National Council also.

So ended a week of continuous and sustained work, of the variety and interest of which this is the merest outline. As has
been said, the day of prayer and meditation at the beginning set us
our standard, and they must be fortunate men and women who
have experienced a more real joining of their minds and wills with
others in the corporate search for the will of God. The Council,
on its new basis and with its new membership, has ever since the
Ranchi meeting been a hope and a promise. Now it has been
launched, it has become a reality, and there was, in the hearts of
many, an echo of the words of the Metropolitan when he said that
he believed the National Christian Council had a great place to fill
in the life of India.

It is impossible to close this account of the Waltair meetings
without mentioning the great degree in which the Council stood
indebted to its Chairman, the Metropolitan of India. Both in the
day of retreat which he led, and in the whole of the meetings over
which he presided, his spirit was infectious in its graciousness, and
it is perhaps most of all due to him that the Council was not a
body of men and women voting on matters of business, but a
thinking, praying unity. The expression of affection which accom­
panied his re-election to the chair was the token of the regard in
which he is held by all those whom, in his own inimitable way, he
has made his friends.

W.P.

THE PRESENT SPIRITUAL OPPORTUNITY
IN INDIA

A Statement Prepared by the National Christian Council

T
HE National Christian Council at this, its first meeting, has
devoted special attention to the question of how best the
Christian message can be set forth and the Christian
contribution made in India to-day. The mind of the Council found
expression in the following statements which may be of encourage­
ment to men and women of good will:

"We welcome the wide-spread willingness to listen to the
message of Jesus Christ, for we believe that in this willingness is
expressed a deep desire for the creation of a new national order,
based not on fear but on love. We confess that as individuals and
corporately we have grievously failed to express in life and practice
the message of Him whom we believe to be the Lord of life.
Notwithstanding our failure as Christians, we acknowledge fully
our obligation to preach the Gospel of Jesus Christ, and to incarnate
it in life and fellowship. We recognise the right of others to share
in this gift which we have received and we regard it as our
privilege to invite all to enter into that world-wide society which is
the Church of Christ."
"The Council rejoices that its Chairman, the Metropolitan, and Dr. S. K. Datta, another of its members, were privileged to take part in the Conference on Unity which met recently in Delhi. We discern in that Conference the recognition of the fact that human brotherhood has no other basis but love and truth, and in that spirit we declare our readiness to co-operate in giving effect to any proposals that make for a better understanding among the peoples of India. We welcome the clear vindication of the right of every man to follow after religious truth, to practise the worship of God according to his conscience, to witness to that which he believes and to invite others to share in it. We agree that for the accomplishment of a spiritual task such as conversion no means should be employed save such as are consonant with that end. We hold that Christian principles should govern all human relationships, individual and social, industrial and national. We hold it further to be a Christian duty to ameliorate the condition of those of our fellow men to whom the ordinary rights of humanity have been denied. We affirm that the Christian motive in the work of evangelism is the overmastering sense of the love of God, having as its objective the bringing of men and women into the fellowship of the society of Jesus Christ to which they have equal right with ourselves.

"We urge the great importance of having the schools and colleges which are conducted by Christian Churches and Missions staffed as largely as possible by Christians and we appeal to the young men and women of the Christian Church, who have the necessary qualifications, to strengthen such schools and colleges by seeking service on their staffs. We welcome the efforts of the Student Christian Association in this connection and express the hope that they may be still more fruitful in the future. In order to secure the best Christian service we appeal to those in charge of schools and colleges to foster in every way the spirit of comradeship and to give to the Christian staffs an adequate share in the responsibilities of direction, and in the development of the life of the institutions in which they work.

"We urge upon each Provincial Christian Council to devote special attention, possibly following the example of the Ceylon Christian Council, in holding a retreat of the Council members to a fresh examination of the spiritual opportunity and need of the area within its bounds. We commend to their notice the special evangelistic efforts and the conventions for spiritual revival held under the auspices of the Bihar and Orissa Christian Council and other Christian bodies, and the schools for lyrical evangelism held in the South.

"We consider that much good would result from the holding of a number of small informal retreats, composed of a few men
and women drawn from the same neighbourhood with the object of stimulating and encouraging prayer and thought and action among Christians for the evangelisation of India. We urge on the Provincial Councils and on Churches and Missions, on groups of Christian people who are conscious of a concern in this matter, that they should endeavour to put these suggestions into effect.

"In view of the need of setting apart workers—Indian or European—who have special gifts for evangelism and for personal work, the Council urges missionary societies so to strengthen their staffs as to make it possible to set such workers free for this purpose.

"In view of the danger that, amid the absorption in the details of organisation which has resulted from the development of Christian effort and its success, missionaries and other Christian workers should lose sight of the ultimate aim of Christian service, the Council would earnestly urge all workers: (1) so to surround their business work with prayer that it shall always be done in a spiritual way; and (2) to be watchful for all opportunities that present themselves of definitely presenting the Christian message to those whom they meet."

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DEVOTIONAL SECTION

The Way of Consecration

IX. THE REWARD OF SELF-CONSECRATION

WHILST it is true that the object of our self-consecration, as we saw at the outset, is no advantage for ourselves but the service of Jesus Christ and our fellow-men, still we are encouraged to look for the reward which God always accords to faithful service; and the reward of the complete surrender of ourselves to the service of God is freedom, and the joy that accompanies freedom. Cui servire est regnare. When we are bidden to become the slaves of Jesus Christ, we perhaps fear at first that we are being asked to suppress our own personality, to surrender our initiative, to become unnatural, cramped and morbid, as so many religious people seem to be; but the result of true surrender is precisely the opposite of this. Let us consider this in regard to our intellects and our wills.

I

First, in regard to our intellects. Some men feel—"In this claim which you say Christ makes on me, you are practically asking me to surrender my intellect. I am to accept certain
dogmas which I can’t see really sufficient reason for believing, and to launch out on the strength of them into certain religious practices like prayer, and to continue them until I have hypnotized myself into what you speak of as faith.”

What is the answer to such a position? First, that it is a parody of the true case. This is not really what is asked of any man. It is quite true that as children we must begin by taking a great deal on trust in religious, as in all other, matters; and this attitude of learning from those with larger experience than our own is one with which, purely on grounds of reason and common sense, we shall never wish entirely to dispense. But, as full-grown Christians, we are not asked to accept our beliefs blindly, on trust. It is demanded of us, as we have seen in a previous study, that we shall investigate the grounds of our faith, test the evidences, and be able to give an answer for the faith that is in us.

Nevertheless, the objection raised has behind it this amount of truth, that we are asked to make a venture of faith—not indeed without evidence to justify us, but without conclusive proof—and only by such a venture can we come to know the truth. And this demand is not unreasonable. It recurs in all departments of life. Science itself proceeds by ventures of faith. It assumes a certain order and purpose in the world which it did not itself create, and without which it could do nothing. So it conquers nature only by obeying her; it wins its freedom and power only by surrender.

Just in the same way we are asked to trust to those deepest instincts of our nature which tell us that our life is not purposeless, that it is controlled and directed by a Wisdom like that which we see in the world about us; and, just as science conquers nature by obeying her, so it is by risking ourselves forth in answer to those deep assurances that speak within us that we attain to intellectual triumph and certainty. *Credo ut intelligam* ("I believe in order that I may understand") is the great Christian paradox. For the venture of faith is justified by the result which follows it, by the flood of new light which pours in upon the world for the believer in Christ, meeting the deepest needs of our nature, and illuminating the darkest problems of the mind.

I say, the acknowledgement of God in Christ, accepted by thy reason, solves for thee all questions in the world and out of it, and hath so far advanced thee to be wise.

So far from being asked to surrender our intellects in the sense of losing them, we are invited to that (not-irrational) venture by which the intellect escapes from its prison-house of self-distrust into the ample spaces of increasing vision and certainty.

II.

So also in regard to our wills. We are asked to surrender our wills to Jesus Christ, and this seems at first sight the completest
loss of personal freedom “Why,” we ask, “should I consent to bind myself down to certain lines of conduct, to forego my natural cravings and desires, to submit to these demands for self-discipline in my moods, my temper, my appetites? Why should I give up ease and comfort and pleasure for a life of hard work and service and sacrifice? In these and other ways am I not unreasonably surrendering my freedom of will?”

The answer, of course, is that, so far from surrendering it, we are for the first time gaining it. What is it worth to start with, this freedom of which we boast? A poor weak slave of every passing mood and passion and caprice, the “bondservant of sin.” I summon it to my support when temptation presses upon me, and it gives way under me. I see before me the ideal of what I would be—the pure and humble, loving and unselfish, strong and resolute manhood which God meant should be mine. I see it most clearly in the Man Christ Jesus. And I summon all my power of will to help me and to lift me up there, where I would fain be—and it breaks under the strain... And the Lord Jesus Himself comes and stands before me, pitying, not despising, my puny efforts.

“Ah! fondest, blindest, weakest,
I am He Whom thou seekest.”

“Give Me thy will.” I yield it to Him, with tears and struggles. I love it so well, even still; but I yield it up. “Take it, Lord, and make it Thine.” And see! there comes already flooding into me a tide of new power, breaking down old barriers, replenishing the dried founts, fertilizing the waste places! And my will, which was so weak—with which I thought I had parted—thrills with a new life; it lifts, it carries me. I scorn the old limitations; I forget temptations; I find myself actually beginning to do the things which I had hardly dared to dream. In a word, I find myself free, and I know now that I never knew before what freedom meant. It is not liberty to follow the ways of each passing fancy, each momentary inclination; for that has proved to be the veriest slavery. It means liberty to be my best and truest self, liberty to be the man God meant me to be; and that I have found at last in making myself the willing slave of Jesus Christ. His “service is perfect freedom.”

III

So it is, then, that the reward of self-consecration to Christ is that our whole personality comes to its own. For the Christian to be eccentric, or morbid, or unnatural, is always the mark, not of too much grace, but of too little. So far from finding that we have surrendered our individuality or initiative, we find that we have become for the first time ourselves. This is the glorious heritage of the Christian, when he faces the surrender from which he shrank at first. The shackles which bound him drop off, for the
new bonds set him free. The warder into whose custody he gives himself opens the prison door. For “where the Spirit of the Lord is, there is liberty”; and he knows that now at last he is for the first time truly free, truly his own self, when in and through him—by way of his self-consecration—there lives and moves and energizes the re-creating Spirit of the Lord Jesus Christ.

REVIEWS


In this pamphlet of 107 pages which he has dedicated to Mr. Gandhi “who by his life, character, and sufferings has made Jesus of Nazareth a reality to the people of India,” Mr. Kingsbury has made an attempt to set forth what he supposes is the historical content of the more or less untrustworthy accounts of the Life of Christ that he finds in the Gospels.

Just as the compilers of “Matthew” and “Luke” “felt perfectly free to choose and to reject out of the material before them,” so Mr. Kingsbury has gone them one better and has chosen or rejected from the material which they chose the things that fit in with his scheme of things. What the basis of his selection and rejection is he does not say, nor is it apparent from what he has chosen. But in this he is like the scholars whom he is seeking to follow, for none of them either agree as to what should be chosen and what rejected. Each has his own theory. Dr. Headlam well says of such critics, “When we ask what is the original and historical nucleus, we find the greatest variety of opinion.”

Mr. Kingsbury selects the miracles of demon possession but rejects the Nature miracles. He rejects the raising of Lazarus and that of the young man of Nain, though he includes the raising of Jairus’ daughter on the basis that there is no raising from the dead there, though the messengers, according to Mark, distinctly report the child dead. Jesus may say that she sleeps, but this He also said of Lazarus hence the two are practically parallel.

Mr. Kingsbury also is rather arbitrary about his translations. He does not say what version he is using, but in some things he, no doubt, is making a new translation which is neither true to the Greek nor to any standard translation. For instance he has “unfaith” in Matt. 17:20 where the Greek (W. and H.) is “little faith.” In the Beatitudes he has neither Matthew’s nor Luke’s version but a new version which reads, “Blessed are the poor, for theirs is the kingdom of God.” And why should he change “Son of Man” in Mark 2:10 to “man”? Mr. Kingsbury says, in his preface, that he does not know of any “purified editions of the Gospels” or any text-book which contains the story of Jesus and his teachings “now generally accepted as well-attested.” The reason for his failure to see such books is because there are none, and critics do not agree on the matter. And no scholar of real standing has been bold enough to print a book that claimed to be such. It is true that scholars are discussing the matter, but they do not hold their conclusion with sufficient dogmatism to issue them for public use.

We can safely admit that scholars have done some very profitable work on the Life and Teachings of Jesus, but the last word has not yet been said. One can choose from a long line of students, beginning with those who admit that there may have been a carpenter in Nazareth who said a few of the things found in the Gospels, to men like Dr. Headlam who confidently assert that we have in the Gospel narratives, as they have come down to us, a reliable story in thorough keeping with the times in which Jesus lived. The Gospels are not the reflection of the early years of the Church but are the reflection of the years when Jesus lived. That the Gospels are compilations we may take for granted.
That Matthew and Luke used Mark and other sources is also evident. That they exercised a certain amount of freedom is no doubt true. But they did not use personal opinion merely, or colour their stories to suit certain purposes only; they tried to report that which they believed to be true and for which they were satisfied that they had good evidence. And the Gospels, as we now have them, are literary units. Scholars are more and more admitting that Mark and Luke were written as units and that Matthew, too, is a reliable chronicle by a careful editor.

We doubt whether Mr. Kingsbury's book will accomplish any good purpose. It is not an improvement on the Gospels as we have them. Lives of Christ there are innumerable. That India needs more scholarship along the lines of original research may be accepted as a fact. But the task of acquainting India with the scholarship of the New Testament should begin with the process and its principles and not with the uncertain results of any one man. Certain things are becoming clear. Let us try to understand the principles by which these are ascertained and then, perhaps at some future time, when scholars do begin to come together on the matter of results we may then follow them there also. And perhaps, as in Dr. Headlam's case, those results will not be so very far from the Gospels that have stood the test of the past nineteen centuries.

J.J.B.

* * * * *

Wilfred Grenfell, the Master Mariner: A Life of adventure on sea and ice. By Basil Mathews, M.A. S.W. Partridge & Co. Ltd. London.

That religion does not make life dull, but only calls out the spirit of adventure and high enterprise in the service of our fellowmen is amply illustrated in the story of Grenfell, the missionary doctor among the deep sea fishermen on the coasts of Labrador. The book before us is a popular account of this famous missionary written mainly for young folk. His life is full of stories of heroism on sea and on ice-bound land when ministering to the sick and suffering, of hair-breadth escapes from death, and of resourcefulness and pluck in the most trying situations. This book, well illustrated and attractively bound, will serve as a useful gift for boys and girls.

* * * * *


This book also written for young people, contains brief but vivid word-pictures of the work of some well-known missionaries and social workers whose faith and heroism in the service of God and humanity are bound to appeal to young minds. Dr. Albert Schweitzer, the great German theologian, musician and author, who studied medicine and went in 1913 to Central Africa as a medical missionary, George Grenfell of Congo, Florence Nightingale, Morrison of China and Shelton of Tibet are some of the men and women of whom we read in this book.

* * * * *


This will serve as an introduction to the study of the extant religions of the world, their origin, literature, history and values. In a comparatively small space Dr. Hume, who is well-known in India, has compressed an astonishing amount of fact. It will probably take rank as the best medium-sized handbook on the subject.

* * * * *

BOOKS RECEIVED


REPORTS AND NOTICES

The Relation of the National Christian Council to the Present Religious Opportunity in India

A Memorandum submitted to the N.C.C. Meeting at Waltair

Some time ago the Bishop of Bombay made a remark to me which has stuck in my mind. It was to the effect that when the Devil wishes to destroy the spiritual effectiveness of a worthy Christian man, he does not seek to make him positively vicious, for that would be too difficult; but he secures that he shall occupy himself with something which is entirely harmless! There cannot be much doubt that the tremendous amount of energy, organisation, and devotion which is put into Christian work in India and elsewhere is not all effectively directed to the object that matters most; and I have been doing a good deal of thinking as to the relation of the N.C.C. to the fundamental tasks for which the Christian movement in India exists, and wondering how far our existence is justified by those high standards by which alone we ought to judge ourselves.

During the period that I have had connection with the Council, I feel that the bulk of my energy, and the bulk of the discussions in Provincial Councils, as well as in the National Council, have been devoted to various aspects of institutional Christianity. We have been concerned with co-operation in education: higher, industrial, rural, theological; with the opium traffic; with relations with Government in regard to alien missionaries; with the organisation of Christian literature, etc., etc.

The list is a long one, and I do not want in the slightest degree to suggest that the things to which our attention has been devoted, and on which I have expended my own time and strength, have not been worth doing or that they have not been directly related to the carrying of the Gospel and the building up of the Church. Obviously they have been so related, and I think that anybody who has been intimately in touch with the work of the Council will admit its spiritual value.

At the same time, we must ask ourselves how far we are focussing our attention and bringing our work to bear upon the most central and fundamental issue of all. I frankly confess that I am dissatisfied with what we have so far done. I cannot honestly say that I feel that my own work, for instance, has been as directly related as I could wish either to the work of evangelism, or to the spiritual upbuilding of the Church, which are two sides of the same question. Similarly I feel that, valuable as are the matters with which the Councils have concerned themselves, there has not been, at least to my mind, an adequate and earnest grappling with the supreme Christian task which is the winning of the people of India for Christ.

I want, therefore, to ask that we should consider with very great seriousness how the National Council, and the Provincial Councils and the Secretariat, the whole organisation which has been built up and is now working with comparative efficiency can be most effectively used in relation to this great task.

There are two sides to the problem: one, the work of evangelism; the other, the upbuilding of the spiritual life of the Church. I will take first the question of evangelism. There is in India a very great opportunity at the present time, and probably all of us are acquainted with it in one aspect or another. Take for instance the work of Dr. Stanley Jones. Let us discount something in the accounts of his work as must always be done in estimating the permanent effects of special evangelistic efforts. It remains true, I think, that he has discovered a notable willingness to listen to the message of the Gospel, on the part of large numbers of educated young men. Dr. Zwemer has shown us the same thing, and in unexpected quarters. He has proved, what many people have doubted, that it is perfectly possible to gain the earnest attention of keen young Moslems for a definite and uncompromising Christian message. It is true that these two
are exceptional men; but the opportunity, which they have revealed, is present, and it seems to me to be a matter of obvious importance that we should not allow the opportunity to pass, and that steps should be taken to try in some way to meet it adequately.

What has been said bears primarily upon the English-knowing classes of the population; but the same thing is true, I believe, though less obvious, in the wider field. The diffusion of new ideas and the spread of new influences goes on apace throughout broad reaches of the people, and with the growth of literacy there is a continually increasing population which is at least open to the presentation of a message that is alive and real. If anybody wants to realise the intellectual and spiritual openness of India, he has only to go to Ceylon, where in that Buddhist country, so much more peaceful than India, and so much less concerned with great and troublous questions, it appears by general consent infinitely harder to make any spiritual impression at all.

When we ask whether the Christian forces are adequately grappling with this opportunity, I think we are compelled to say, "No," and among the reasons I would suggest two as the most important: (a) On the missionary side a very large number of men and women are engrossed in institutional work. I am not criticising institutional work as such. There are few things as effective in a Christian sense as a genuinely Christian institution. At the same time there is to be considered the question of proportion, and it is a startling thing to estimate in any of the big cities how many men and women are so placed that they can devote all or the bulk of their time to personal contact with non-Christians. (b) On the side of the Church we have to face the fact that there is among the ablest and the best educated leaders a considerable amount of hesitation and dissent with regard to what is somewhat vaguely called, "Proselytism." This objection varies from being merely a protest against any attempt to get Hindus to call themselves Christians. There is in the discussion a great deal of extremely confused thinking; but I believe the following are some of the really important elements in the minds of these of whom I am thinking—There is the feeling that the Church is not really a spiritual society, but has got inextricably mixed up with the Christian community, which is a quite worldly concern, and in Madras at least is a separate political unit. There is the undoubted spiritual weakness and often self-centredness of the Christian congregations, which leads some men to question whether a Christ-loving Hindu cannot bear his witness as well by remaining inside the Hindu fold. There is re-action against crude methods of evangelism and undue emphasis on figures, still found in some quarters. There is finally the doubt in the minds of a good many educated Christian men—a doubt born of inadequate and ineffective religious instruction—as to whether Christianity is so much better than Hinduism or Islam as to make it necessary for a Hindu or a Mussulman to become a Christian.

At the same time it is essential that those who are primarily responsible for the forward evangelistic work of the Christian Church in India, should understand sympathetically the difficulties that are felt by a number of educated Indian Christians. My own experience is that while it is in the South that such points are most strongly raised, they are more or less felt everywhere, and the result to which I wish to call attention is that the Indian Church is not heart and soul behind the evangelistic works, whose dynamic proceeds mainly from the Missions. In any case there can be no permanent spiritual movement in India for Christ unless it is a movement of the Christian Church. Efforts may be made by individuals like Dr. Jones, and Dr. Zwemer; but in the long run it is the Church and the Church only that matters.

This leads me to the other side of the question, namely, the spiritual life of the Church. I have not much to say about this as the matter is within the knowledge of us all, and there is nothing special that I have to add to the consideration of it. It is admitted on all hands that there is need, in the Church in all its branches for a much firmer grasp of the Gospel, and a much more earnest expression of it in life and service. There is too much clinging
to the forms of thought and belief that have grown up in the Christian communities of England and America, too little grasp of the essentials of Christianity as an Indian possession, too much emphasis on the place and rights of the community, too little on its opportunities for witness and service. I forbear to develop this point, as an Indian would be better qualified to do, but I plead that the development of the spiritual life of the Church is a matter to which the attention of the Christian forces should be given more thoroughly than is now the case.

This brings me to the question which I am anxious that we should consider in the National Christian Council, namely, "How can we be used to help in this work?"

All religious work is personal. It depends upon the contact of persons with persons. There is no other kind of religious work, and organisation is of religious value solely and so far as it helps persons to be of more value and to do their work better. I have been much impressed with accounts received from China of the "Retreats" held in different parts of the country under the auspices of the National Christian Council. The endeavour has been to get together small groups of people, Chinese and missionaries, for two or three days at a time to devote themselves to prayer and common thought and discussion about the spiritual task of the Church in China. The result has been, I understand, a considerable strengthening of the grasp of those who attend such "Retreats" upon the spiritual conditions of religious advance, and a new apprehension of the spiritual resources available to us.

It is along some such lines that I think we might work. I definitely do not suggest anything in the nature of an "All-India evangelistic movement" for the reason that such a movement, unless it sprang out of the need and conviction of groups of people all over the country, might do more harm than good. Dr. L. P. Larsen said to me some time ago that he felt the forward evangelistic movement in Madras had, in a number of cases, become so mechanical as to be a fetter on the Churches. Already there are signs, e.g., in Bihar and Orissa, that evangelistic work promoted by the Christian bodies jointly is being done where the need and opportunity have been grasped. I suggest that the Councils should be used to promote the prior work, namely, the realisation of the opportunity and the task. I feel that if we could make possible the meeting of groups of people, Indians and foreigners, of different denominations and different points of view, for prayer and thought and waiting upon God to know what He would have us do at this time in India, great good will result, far greater than we can readily estimate.

I venture to hope that at the forthcoming meeting of the Council we may be given both a united conviction and also light on the immediate steps the Council should take.

W. PATON.

Report of Committee of the Indian Literature Fund, 1924

The Executive Committee of the Indian Literature Fund met at Dehra Dun on Saturday, August 2nd, and in addition transacted a certain amount of business during the year by correspondence. The proposals regarding grants for 1925 were submitted to the larger Committee appointed by the National Missionary Council at Ranchi, January 1923, and duly ratified. They have since been communicated to all the committees and publishing bodies concerned.

During the year the following donations have been made to the Fund:

<table>
<thead>
<tr>
<th>Institution</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist Episcopal Church (2 remittances)</td>
<td>6,090</td>
</tr>
<tr>
<td>A.B.C.F.M.</td>
<td>2,557</td>
</tr>
<tr>
<td>Wesleyan Methodist Missionary Society</td>
<td>1,000</td>
</tr>
<tr>
<td>Tinnevelly Diocese</td>
<td>75</td>
</tr>
</tbody>
</table>

Carried Forward Rs. 9,722
REPORTS AND NOTICES

Brought Forward  Rs. 9,722

- Wesleyan Methodist Missionary Society (Women)  £ 15 0 0
- Church Missionary Society  400 0 0
- Society for the Propagation of the Gospel  63 15 7
- Presbyterian Church of England  6 0 0
- Zenana Bible and Medical Mission  50 0 0
- C.E.Z.M.S.  50 0 0
- Friends, F.M.A.  10 0 0

Total  £ 594 15 7  Rs. 9,722

The expenses of administration were Rs. 530, being the travelling expenses of the Committee and a contribution towards the travelling expenses of the Secretary. All other charges were borne by the National Christian Council.

The balance available for distribution by the Committee was Rs. 19,853. This represents an apparent decline below the figures of the previous year, when Rs. 24,851 was available. The decline however is not real, for in 1923 a sum of Rs. 5,000, allotted in 1922 to the salary of a worker whose appointment was not ratified, was comprised in the total. On the contrary, there is every reason for optimism regarding the future of the fund. Letters from the secretaries and conveners of the Literature Committees of both the British and the North American Missionary Conferences show a lively appreciation of the value of the Fund and of the efficiency of its organisation, and hold out definite hopes of larger sums being available in the future. Only a very few missionary societies provide the funds we enjoy at present, and it is therefore encouraging to hear of definite decisions on the part of bodies, not only in Britain and America but on the Continent of Europe, which have not contributed to the Fund in the past, to do so.

A Conference of the whole Indian Literature Fund Committee, together with others interested, will be held at Waltair, November 4-5, immediately before the meetings of the National Christian Council. A report of that Conference will be laid before the Council together with this report.

The grants made by the Committee for 1925 are as follows:

(A) Literature Workers

(a) Burma.  Rs. 1,800.—The Rev. B. M. Jones, a leading missionary of the Methodist Episcopal Church, is willing to devote half his time to literature work, and the Fund is to provide the salary of well-qualified Burmese assistant. The total asked is Rs. 1,800.

(b) English Editor, Dr. A. J. Appasamy.  Rs. 6,000.—The appointment made last year has proved extremely successful and both the Christian Literature Society of Madras, with which Dr. Appasamy has been especially connected, and the Literature Committee of the Madras Christian Council strongly urge the continuance of the appointment. Dr. Appasamy is preparing the following series of books:—(1) Books dealing with aspects of Christian thought from an Indian point of view, including books by the Bishop of Madras on the Divinity of Jesus Christ (already written), books in preparation by Prof. A. G. Hogg on the Moral Teaching of Jesus Christ, Mr. G. V. Job on Prayer, the Rev. E. C. Dewick on Immanence, Mr. Edwyn Bevan on Christianity and non-Christian Religions, and Dr. Appasamy on Christianity as Bhaktimarga. (2) The Bhaktas of the World, extracts from mystical writings with introduction, books on St. Augustine, Tauler, and Luther are in preparation. (3) “Books for the Times” a series dealing with problems of the day including Agricultural Cooperation in India, by Dr. John Mathai (ready), Dr. H. J. E. Zacharias on India and the League of Nations, and Mr. Paul Appasamy on the Legal Aspects of Social Reform. (4) Books for Women, including Mrs. Paul Appasamy on Pandita Ramabai and Mrs. Sathanandhan on the Awakening of Indian Women.
The Committee voted the continuance of the previous arrangement whereby of the total expenses of the appointment including salary, travel, and office expenses—Rs. 7,500—the Indian Literature Fund finds Rs. 6,000 and the Christian Literature Society, the remainder.

(c) Kanarese Literature Assistant. Rs. 600.—It was decided to continue the previous arrangement whereby Rs. 600 is given to provide the Rev. E. S. Edwards with a qualified assistant. Mr. Edwards devotes half his time to Kanarese literature.

(d) Marathi Literature Assistant. Rs. 600.—It was decided to continue the arrangement whereby the Rev. D. S. Sawarkar is provided with an assistant. Mr. Sawarkar devotes his time to Marathi literature work in an honorary capacity.

(e) Telugu Literature Secretary. Rs. 1,800.—It was decided to continue the arrangement whereby a subsidy of Rs. 1,800 is paid towards the salary of the Rev. F. L. Marler, the remainder being found by the Missions in the Telugu country.

(f) Literature Workers for Moslems. Rs. 1,000.—On the advice of the Moslem Literature Sub-Committee, it was resolved to devote the same sum, namely, Rs. 1,000 as was given in 1923, to be divided between various translators and editors under the guidance of the Moslem Literature Sub-Committee.

Total for Literature Workers Rs. 11,800

(B) Subsidies Towards Publications

1. Bengali. Rs. 1,050.
   Christa Charit (Life of Christ) by, the Rev. E. L. Strong, in Bengali. Rs. 300.
   The Pilgrim's Progress in Bengali. Rs. 750.
   (In the case of each of these two books the grant proposed is given not on the usual basis of difference between total cost and total probable sales, but is a grant to enable publication to be undertaken. This has been done owing to local difficulties, of the reality of which the Committee was satisfied.)

   Daily Light. A request for Rs. 700 towards the publication of Daily Light in Oriya was sent forward by the Bihar and Orissa Literature Committee. It was decided to grant this provided a special donation from the Baptist Missionary Society, London, for Oriya literature, which the Committee is informed has been made, duly comes to hand. As the money has not yet been received, the grant of Rs. 700 is not included in the present total.
   Gharbandhu, Rs. 200 (Hindi). A grant of Rs. 200 for one year only towards the Christian newspaper Gharbandhu is made on the recommendation of the Bihar and Orissa Council. This paper was widely circulated among the Lutheran Christians of Chota Nagpur, but with the removal of the German missionaries and the other difficulties through which the Lutheran Church in Chota Nagpur has passed the paper had to be discontinued. It is understood that a grant of Rs. 200 will enable the paper to be restarted.

3. Hindi and Roman-Urdu. Rs. 2,093.
   (Published through the North India Christian Tract and Book Society, Allahabad).
   The Village Teachers' Journal, edited by the Rev. J. W. Richards (Hindi). Rs. 500. This grant is proposed for one year only, it being hoped that the Hindi edition of the Journal, which is badly wanted in this area, will pay for itself.
   Din Pratidin Ki Aradhana (A Book of Daily Devotion), by F. Kilby (Hindi). Rs. 119.
   Children's Hymnal, compiled by the Rev. F. H. Russell and others (Hindi). Rs. 74.
The Practice of the Presence of God, translated from Roman-Urdu by the Rev. Sukh Lal (Hindi). Rs. 37


Homiletics for Village Preachers, by the Rev. J. I. McNair, translated by the Rev. A. Ratldn (Hindi); Rs. 17. (Published through the C.L.S).

Daily Light, 2nd Edition. (Roman-Urdu, Rs. 655.)

(a) English. Rs. 250.


An Outline of the Christian Faith, by the Rev. P. N. F. Young. Rs. 120.
(b) Tamil. Rs. 730.


Sweet Scented Garland. Rs. 90.

Childbirth (Tamil). Rs. 160.

Thiruvadi Ubadesam (At the Master's Feet), by S. Sundar Singh Rs. 160.
(c) Telugu. Rs. 490.

Problems of Discipleship, by the Rev. H. Bisseker. (Telugu). Rs. 120.

A Wreath of Stories (Telugu). Rs. 160.

Intercessory Prayers (Telugu). Rs. 80.

At the Master's Feet, by S. Sunder Singh. Rs. 130.
(d) Naga. Rs. 240.

Lhowkesier Theiriatha Dze Leshwda (Book of Genesis), Angami Naga.


Yurkha Eina Kata Lairik (First Book of Poetry), Tangkhul Naga. Rs. 30.
(e) Kanarese. Rs. 300.

Graded Bible Lessons, Book III, by Rev. A. C. Clayton (Kanarese).

Rs. 200.

Village Preaching, by Rev. J. I. McNair (Kanarese). Rs. 100.

5. Marathi.—Rs. 850.

Published through the Bombay Tract and Book Society.

Chura-Chara, edited by the Rev. D. S. Sawarkar, in Marathi. Rs. 150.

Yonache Charitra (Life and Teaching of Jonah), by Rev. E. W. Felt, in Marathi. Rs. 150.

Upadeshakas Suchana (Village Preaching), by Rev. J. I. McNair, in Marathi, Rs. 150.

Skabath-Shala Path (I.S.S.U. Graded Primary Courses, 3rd Year), by Mrs. Annett, in Marathi. Rs. 175.

Shastra-bhyusa Pathmala IV, by the Rev. A. C. Clayton, in Marathi. Rs. 225.

Rs. 225.

6. Urdu.—Rs. 850.

Published through the Punjab Religious Book Society, Lahore.

Mashti, a monthly Magazine in Urdu, edited by Mr. K. L. Rallia Ram.

Rs. 250.

Mazhab aur Hagigat, by S. Sunder Singh. Rs. 75.

Commentary on Ephesians by J. H. Orbison. Rs. 225.

Khazina-i-Jowahir ("The Treasure Chest"), a magazine in Urdu, edited by Mrs. L. A. Core. Rs. 300.

7. Literature for Moslems (Urdu). Rs. 1,000.


The Bible in Islam, by Rev. W. Goldsack. Rs. 140.

The Law of Apostasy in Islam, by Dr. S. M. Zwemer. Rs. 160.

Iluna Ashariyya, by Canon Sell. Rs. 120.
REPORTS AND NOTICES

Christian Life and Faith, by Canon Gardiner. Rs. 102.

Answer to Kemal-ud-Din’s origins of Christianity by Rev. Kewal Singh Rs. 138.

The National Christian Council Executive passed on to the Committee a suggestion with reference to the publication of a series of books and pamphlets on Rural Education, as follows:

Reprint (1) Teaching of Reading.
do (2) Selected articles from Village Teachers’ Journal.
New (3) Teaching of Writing.
do (4) Teaching of Arithmetic.
do (5) Project Curriculum for Primary Schools (see Moga Conference Report).

There is a widespread demand for these publications owing to interest in the subject created by the conferences held in different parts of the country by Mr. W. J. McKee. The publication, will be self-supporting but some advance may be necessary to enable them to be produced. It was proposed to the Committee that from its balance money should be advanced to finance these publications on the understanding that it is repaid—the books to be published with the imprint of the National Christian Council. On this the Committee passed the following resolution:

“The Committee accepts the suggestion of the Executive of the National Christian Council that it should from its balance advance capital to enable the series of works on rural education to be published, it being understood that the money is repaid—and authorises the Secretary to negotiate with a publishing society to undertake the work.”

The series is to be produced by the C.L.S., Madras.

The proposals with regard to Bible Dictionaries in the vernaculars, and with regard to the revision of the “Programme of Advance” were referred to the special conference.

Indian Literature Fund Conference

The Basis of Grants

The Conference recommends the following:

1. The present method of making grants should be generally continued with certain modifications.

2. In the case of publishing societies which need capital to enable them to put out certain publications the payment of grants may occasionally be anticipated by the advance of a sum of money not exceeding Rs. 2,000 for the publication of books which shall be specified by the society, provided that in no year the amount of money given in loan shall exceed one-third of the total amount available for distribution after payment of literary workers.

3. This amount so advanced shall be accounted for by the society concerned to the Executive of the Indian Literature Fund and dealt with as follows:

(a) On the approval of the Executive Committee of the Indian Literature Fund of a grant and loan for the publication of a book, the total amount shall be paid to the publishing society and debited to its account. On the publication of the book the amount of the grant, if any shall be deducted in the accounts of the Fund and the loan be dealt with as specified below.

(b) The balance of the loan shall be repaid in annual instalments to the Executive of the Indian Literature Fund as the books specified in connection with the loan are sold, until the whole is returned. The amount annually so returned should be at least proportionate to the loan made for each book and the sales effected.

(c) The whole of the loan must be repaid within five years unless the Executive Committee, after consideration of the sales and stock of the book at the end of that time, extend the period of repayment further or take other order.

That the Indian Literature Fund Committee recommends to the National Christian Council that the constitution for the Indian Literature Fund presented
at the last meeting of the National Christian Council be accepted in the following modified form:

1. (As present I).
2. (As present II).
3. **The General Committee.** The General Committee shall consist of:
   (a) One representative to be appointed by the National Christian Council of each of such Boards as contribute to the Fund such minimum sum as the National Christian Council may from time to time determine.
   (b) One representative of the Literature Committee of each Provincial Council, to be appointed by such Literature Committee.
   (c) Two representatives of the Muslim Literature Committee, to be appointed by the National Christian Council.
   (d) Not more than six additional members, to be appointed by the National Christian Council.

4. **Duties of the General Committee.** The General Committee shall make recommendations to the National Christian Council with regard to the policy of the administration of the Indian Literature Fund and shall issue instructions to the Executive Committee and review its proceedings in the light of such policy.

   The General Committee shall as a rule meet on the occasion of each ordinary meeting of the National Christian Council.

5. **Executive Committee.** The Executive Committee shall consist of the Chairman, the Secretary, and five other members of the General Committee appointed by the National Christian Council. It shall be the responsible administrative executive of the Indian Literature Fund. The Secretary shall send a report of the proceedings of each meeting of the Executive Committee to every member of the General Committee.

6. **Finance.** As present III. 5, except that:
   (a) In sub-section ii, "The Executive Committee of the Indian Literature Fund" shall be read for "The Committee of the Indian Literature Fund."
   (b) In sub-section iii, "The Executive Committee" shall be read for "The General Committee" twice; and
   (c) Sub-section v. shall be omitted.

7. **The Secretary.** One of the Secretaries of the National Christian Council shall be appointed by the National Christian Council to be Secretary of the General Committee and of the Executive Committee.

   His duties shall be (as present III. 7).

**Report on Theological Education**

The special Committee, appointed at the Ranchi meeting of the Council, has not been called together, as the requisite funds were not available. The Secretary has, however, corresponded or met with the majority of the members of the Committee and discussed the subjects referred to it. The following statement covers the main points which have been raised:

1. **Higher Grade Theological Teaching**

   The position and future of the higher theological department of Serampore College, out of which the appointment of the Committee arose, has demanded very careful attention. As it was impossible to call together the entire Committee it was decided by the Executive of the Council, at its meeting in November 1923, to invite together a number of members of the Theological Committee, who would in any case be in Calcutta in January 1924, to attend either the Episcopal Synod of the Anglican Church or Senate and Convocation of Serampore College.
The meeting was held at Serampore, on Friday, January 25th, and passed several resolutions. The first of these was an expression of warm approval of a proposal made by the Principal of Serampore College to the Acting Principal of Bishop's College, Calcutta, to the effect that Serampore College should provide a site out of its own property at Serampore and that Bishop's College should be transferred to that site, remaining a separate institution but engaging in such common activities with Serampore, academic and otherwise, as might commend themselves to the authorities of both Colleges. The Governing Body of Bishop's College however, found it impossible to approve this proposal and a proposal made by them that the Theological Department of Serampore College might be transferred to the Bishop's College compound did not commend itself to the Serampore authorities.

The Conference further invited the Council of the United Theological College, Bangalore, to consider, if the federation of Bishop's and Serampore Colleges were carried through whether it should not combine for higher theological work with Serampore. In spite of the failure of the proposal regarding Bishop's College, this suggestion was carefully considered by the Bangalore College Council, but it was strongly felt that the needs of South India made it imperative that a strong united Theological College could be maintained at Bangalore teaching up to the level of the Serampore and Bishop's Colleges.

The Conference further decided to issue an appeal to the Missions which concern themselves with theological teaching, inviting support for Serampore College in view of its inter-denominational Charter and Council and the importance of maintaining it in undiminished strength. This appeal, together with facts and figures, was furnished by the Secretary of the Council to the Missions concerned, with the result that several Missions recommended their home boards to make a contribution to Serampore, though it does not appear that sufficient funds have been promised to relieve the gravity of the situation threatening Serampore College.

It appears, therefore, that the efforts so far made to achieve a greater measure of concentration in theological teaching of the highest grade have been fruitless. The absence of Dr. Howells, the Principal of Serampore College, has been a severe handicap, and it appears undesirable to take further steps in the matter until Dr. Howells returns to India.

(2) Theological Education of the L.Th. Grade

Proposals were made at meetings held in May 1923, at Kodaikanal, and in August of the same year at Madras, with regard to the possibility of the establishment of a United Theological Seminary for the Tamil country, of the L.Th. grade, i.e., intended for those who have passed the Matriculation or the S.S.L.C. In view of the interest which the proposals caused, further meetings were held during the present year and a concrete scheme has now been laid before the Missions related to the South India United Church and the Council of that Church. The main reasons for the proposal are:

(a) That most of the work done in this grade is done by men who have charge not only of this work but also of purely vernacular theological teaching of a lower grade, and a number of those concerned feel that it is impossible for them to do work of the quality required under the present circumstances.

(b) There is a strong feeling that men who have only passed the Matriculation, or in some cases have not even reached that standard, cannot adequately profit by teaching which is mainly in English; and that such subjects as the Old and New Testament Exegesis, Doctrine, as well as practical theology should be done not in English but in the vernacular, in order that men may be enabled to relate their studies more thoroughly both to their own religious experience and to the preaching in which they must engage later. In order to achieve this it is felt that the staff engaged in teaching should have more leisure to work out theology for itself in terms of Tamil, and this points clearly to the provision of a strong and more adequate staff than any of the theological seminaries of the Tamil country can boast.
(c) It was considered that such a United College would have a powerful influence on the Church life of Southern India. While it is proposed in the first place that such an institution should be supported by the S.I.U.C. and the Missions related to it, it is hoped that other bodies would later join with them. The S.I.U.C. considers that a United Seminary would be of great value in increasing among the students the sense of the united life of the Church.

Schemes have been drawn up (a) for the establishment of such an institution at Pasumalai and (b) for its establishment at Salem. The findings of the bodies concerned are now awaited.

In North India a similar need has been felt, but less strongly, as theological institutions are less numerous and further removed from one another. Committees have been appointed by the Christian Councils of the Punjab and the U.P. to consider whether co-operation on this level of theological education is possible.

W. Paton,
Secretary.

Report of Committee on German Missions of the National Christian Council and the Madras Christian Council

Various difficult and delicate questions have occupied the attention of the Committee during the year 1923-24.

1. The Committee is glad to report that as a result of efforts made in England and in Madras, Government has been pleased to accord permission to the Rev. and Mrs. Sengle, who are German subjects, and the Rev. Adolph Streckeisen, a Swiss subject, to come to Malabar as the representatives of the Basel Mission, to work under the direction of the London Missionary Society, and in connection with the Malabar Church Council. Mr. and Mrs. Sengle laboured in Malabar before the war. The Committee is very grateful to Mr. J. H. Oldham for the efforts which he made in this connection.

2. Grants from the Commonwealth Trust for the support of the work formerly maintained by the Basel Mission: In November 1923, information was received from the Managing Director of the Commonwealth Trust, Liverpool, that the Trust would not be able to pay dividend for the year ending 30th June, 1923, and therefore would have no surplus profits which would be available for handing over for the maintenance of the Mission work in the area. It was suggested in his letter, however, that advances might be made by the Commonwealth Trust against future profits accruing to the Trust to an amount of Rs. 60,000 for the year 1924. The Committee accepted the offer and made its budget accordingly. In January, however, further information was received from England indicating that this advance of Rs. 60,000 could only be given as a loan for which security would be required. This request for security placed the Committee in a very difficult position inasmuch as the only body capable of offering the required security was the Mission Trust of Southern India in whom all the property previously belonging to the Basel Mission had been vested by Government. The Trust, however, is not empowered to mortgage any of the property without consent of Government. The question was laid before the Mission Trust. It applied to Government for permission to mortgage property to the Commonwealth Trust with a view to advances of money being received. After considerable delay, the Government has agreed to the Mission Trust executing such a mortgage deed and steps are now being taken for a deed to be drawn up. This, however, has resulted in a very great delay in making payments to the bodies carrying on the work, and in some cases no payment has yet been made this year.

On the assumption that there would be available for distribution, Rs. 60,400 the Committee made the following budget for 1924:
3. **Deposits of former Basel Missionaries**: Correspondence has taken place with various persons and Governments regarding the deposits of former Basel Missionaries. A letter has eventually been received from Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, reporting that the Government of India was not prepared to make further concessions with reference to these deposits inasmuch as they had already conceded:

(i) The release of personal effects and household furniture of German Nationals up to a maximum value of £500.

(ii) That where the owner of property was not a resident in the British Empire, but was formerly resident there and could produce evidence that he was in necessitous circumstances, property be released up to a maximum of £500.

4. **Work in areas formerly occupied by German Missions**:

(i) **The Hermannsburg Mission Area**.—Difficulties with reference to the transfer of the property of the Hermannsburg Mission to the American Ohio Mission have been before the Committee. During the war and after the war, the Hermannsburg Mission stated in documents that they desired both the work and the property of the Mission to be transferred to the American Ohio Mission. This was recommended by the Committee on German Missions and submitted by the Mission Trust of Southern India to the Government of Madras and the Government of India in 1921. The Government of India, however, has taken up the position that such property should not be transferred outright, but should only be leased for a period not exceeding ten years. The matter has been further discussed with Mr. J. H. Oldham and the Mission Trust has been asked to submit the question again to the Government for further consideration. It is very essential that the property should be transferred to enable the work of the Mission to be carried on in a satisfactory way. It is pleasing to report that in this field during the past year the spiritual results have been very favourable. Ten ordained missionaries and four missionary women are now working in the Mission. A large Hospital costing Rs. 120,000 is about to be erected at Renigunta.

(ii) **The Area Formerly Occupied by the Schleswig-Holstein Mission**.—In connection with the work in this area which is being carried on by the American Lutheran Mission, representations have been made to Government to permit the Revs. J. Andersen and J. Toft, who were previously members of the Schleswig-Holstein Mission, but are now Danish subjects, to return to the area to work under the control of the American Lutheran Mission. Extended representations both in England and in India have been made to the governing authorities. The Committee are pleased to state that Government has agreed to the return of these missionaries and to their residence and work in stations formerly occupied by the Schleswig-Holstein Mission. This will be of very great value for the development of the work in that area. At present there are five ordained men and two lady missionaries working in this field.

(iii) **The Area of the Leipzig Lutheran Mission**.—Two important matters have developed in connection with this area:

(a) Application has been made through this Committee by the Church of Sweden Mission and the Tamil Evangelical Lutheran Church for permission from Government for the Rev. J. Frolich, formerly in the Leipzig Mission, to return to India to work in Madras under the control of the Madras Auxiliary of the
British and Foreign Bible Society, but with the financial support of the Church of Sweden Mission. If this permission is granted, Mr. Frolich will live in Madras, spend a considerable proportion of his time in rendering help in the revision of the Tamil Bible and will give other parts of his time to Church work connected with the Lutheran Church in the City and also to literary and theological work. The Madras Committee of the British and Foreign Bible Society have given their approval to the proposal and forwarded it to the Society in London. This Committee has also addressed Mr. J. H. Oldham on the subject.

(b) Letters have been received from the Tamil Evangelical Lutheran Church and from the Church of Sweden Mission regarding the possibility of arrangements being considered for the return of the Leipzig Lutheran Mission to take up at least a part of the work in the Tamil area which it was doing before the war. The embargo on German Missions and Germans, fixed by the Government of India, does not expire until 1926, that is five years after the official termination of the war. The Committee feels, however, that even if the Government insist on the full expiry of the five years period it is most desirable that they should now begin to think of arrangements in connection with the possible return of a body like the Leipzig Lutheran Mission. The question is therefore under consideration.

(iv) THE AREA OF THE BASEL MISSION:

(a) Malabar.—The work in Malabar has been carried on as in previous years. Grateful mention must be made of the services of Rev. C. S. Vaughan of the American Madura Mission, who acted for Rev. G. E. Phillips during his six months' absence in Europe.

(b) The Malabar Christian College.—The Madras Christian College is anxious that suitable buildings should be erected immediately, especially for the accommodation of the Science classes, at the Malabar Christian College. It will be remembered that before the war the Basel Mission has itself planned for this. It is estimated, however, that Rs. 1,00,000 will be required. If Government provides half, it is understood that the Madras Christian College will endeavour to secure Rs. 25,000. The Committee has suggested to the Malabar Mission the possibility of selling some of the property in Malabar, not required for religious purposes, and using the proceeds to provide the remaining Rs. 25,000 for the College Building Fund.

(c) The National Missionary Society continues to conduct the work at Honavar in North Kanara with success, but are desirous of finding funds for the construction of a hostel for the High School there.

(d) The Kanarese Evangelical Mission.—Dr. de Benoit was absent in Switzerland during a considerable portion of the year engaged with important questions regarding the work at the Swiss base. The Government gave permission for the Rev. Dr. Burckhardt to act as Secretary of the Mission during the absence of Dr. de Benoit. Dr. de Benoit has now returned.

(e) The Nilgiris.—The Committee received from the President of the Basel Missionary Society a pastoral letter addressed to the former Churches of the Basel Mission on the Nilgiris in which the Basel Mission stated its desire that the Wesleyan Missionary Society should be permanently responsible for the work on the Nilgiris and requesting the Convener of the German Missions Committee to read the letter in person to the Churches on the Nilgiris. The Convener therefore visited the largest Churches in the Nilgiris during the month of March and read the letter to the assembled congregations. In every case the meetings were helpful and harmonious and the Churches on the Nilgiris are carrying on their work with success and devotion. The Rev. R. W. Boote has taken the place of the Rev. H. Gulliford who has gone on furlough. The work on the Nilgiris, it should be stated, owes a deep debt of gratitude to Mr. Gulliford for the quiet, steady, devoted service that he has rendered there during the past five years.

(f) Coorg.—The situation in Coorg is still difficult. A number of Christians in Coorg are dissatisfied with the position and work of the Wesleyan
Missionary Society. The Committee has resolved to send a deputation to Coorg consisting of Mr. P. O. Philip, Mr. J. D. Asirvatham and Rev. G. E. Phillips to meet with the Christians there and discuss the situation with them.

D. G. M. LEITH, 
Convener.

[The financial statement of the German Mission Committee and of the Kanarese Mission Committee will be published in the proceedings of the National Christian Council meeting at Waltair].

Report of the Kanarese Evangelical Mission Committee

For the year ending July 31st, 1924.

The subsidies from the Commonwealth Trust having dropped by about Rs. 47,000 in 1923, most drastic retrenchments had again to be made, especially in the Elementary Schools Department. The number of our schools in South Kanara has been reduced from 45 to 30, and the salary scales have been reduced by 10 to 15 per cent. in all classes of workers.

The Church is making more and more efforts towards self-support but the goal will not be reached for several years. The floods in 1923 inflicted losses upon a number of Christians. Through the generosity of the Churches of South India a sum of Rs. 1,569-15-2 (including balance remitted 1924) was received, and sufferers could get relief to the extent of about one fifth of their losses. The property of the Mission and the Church suffered losses amounting to several thousand rupees. The new floods of July 1924 have again caused serious damages in South Kanara, but not so much as last year, and much less than in Malabar or some other parts of South India.

The Swiss Committee continues to make great efforts, and gifts have been yearly increasing, in spite of adverse circumstances. But it will be very difficult to make both ends meet. It is quite impossible to make further retrenchments without totally crippling the work.

Evangelistic work went on as usual. A small movement started among the outcastes in a village of South Kanara, and a larger number than recorded in previous years are coming from high and low castes. One young man was baptized who came to know Christ through Gandhi's writings first. Pastor W. Mallis again visited South Kanara, and his son Mr. Ernest Mallis, accompanied him. Again many Christians have been helped and brought closer to God.

During more than ten months, the under-signed was absent from the field. During his absence, Rev. Dr. P. Burckhardt acted as Secretary and Mr. J. G. Pritschi as General Treasurer of the Mission.

One lad has returned from furlough, and one nurse and one lady for school work have been newly sent from Switzerland. Three ordained missionaries, one doctor and one missionary for High School work are soon expected.

The new hospital for women and children at Udipi has such an attendance that it will soon be necessary to enlarge it. A dispensary has been opened in the village of Malpe. The medical work in South Mahratta has also made progress.

(Sd.) P. de Benoit, 
Secretary.

Report of Committee on Christian Education

No definite task has been assigned to the Committee, but in accordance with the reasons for its continued existence which were set forth in the report presented to the Council at Ranchi the Convener has endeavoured to watch the situation, and the Committee now submits the following report:

1. Co-operation. In the matter of co-operative effort considerable progress has been made. In the Madras Presidency there is now a Union Mission
Teachers' College for women, supported by eight Missions, which prepares Graduates in Arts for the degree of Licentiate of Teaching. In the Bombay Presidency the Training School for men teachers (Primary) at Ahmednagar has become a joint institution, supported by five Missions, with the prospect of being joined by a sixth. In Poona there is now a United Anglo-Vernacular School for girls, supported by the Church of Scotland and the United Free Church of Scotland Missions and the Wantage Sisters. In the Punjab the Methodist Episcopal Mission has become a partner with the American Presbyterian Mission in the support of the Forman Christian College. In these and other Provinces several other proposals for co-operative effort are under consideration.

(2) Conscience Clause. In the matter of a conscience clause the only Province in which any change in the situation has taken place is Bombay, where a clause has been introduced for single school areas. The principle of it has been accepted by the Provincial Council and by missionary bodies, but the form is unsatisfactory. The onus of getting consent to religious instruction is put upon the school authorities, and no discrimination is made in the matter of area between primary schools and institutions of higher grade. In the United Provinces, where the clause applies to all schools and colleges, its operation is said to be satisfactory, as in that case the onus of seeking exemption lies with the parent or with the pupil of an adult, and exemption is seldom asked for. In Madras it is understood that the matter is to come up soon in the Legislative Council. In answer to a request for a statement of its views the Missionary Education Council of South India submitted a memorandum, which was discussed with the Minister of Education. In this it pointed out various conceivable ways by which the rights of conscience might be safeguarded, and urged that the true way was to make such provision for the expansion of educational facilities as would allow a choice of schools. This is the principle embodied in the Madras Education Act of 1920, and in a supplementary statement the Missionary Educational Council suggested the extension of the principle to higher education. It also asked that in the event of a conscience clause being introduced the Council be given an opportunity of expressing its opinion on the form of the clause, and on the definition of a single school area.

(3) Transfer of Education to popular control. The transfer of control to elected bodies continues, and the process is being watched, in some cases, with a certain amount of anxiety. In Madras the District Education Councils set up by the Elementary Education Act of 1920 have on the whole worked well. Though the number of representatives of Mission schools on the Council is small those appointed have in most cases exerted considerable influence, and it is generally recognised that they are using their membership not to fight for special privileges or even to secure fair treatment in the distribution of government grants, but as a means of serving the community. With a view to securing a more rapid expansion of elementary education the Minister of Education has drafted a Bill for further decentralisation. This seems to the Missionary Educational Council an unwise proposal, and a representation on the subject has been made. In the sphere of secondary education the setting up of a Secondary Schools Board for each district gives missionaries a further opportunity of service. It is notable that a missionary was chosen as the first Vice-Chancellor of the University of Madras under the new Act. In Bombay some anxiety is felt in view of the increased responsibility for primary education soon to be placed on local authorities.

(4) Work of the Committee. Regarding its own work the Committee has little to report. (a) It was asked by a former Council to consider the problems involved for Christian education in the spread of the idea that all education in India should be on national lines. In Madras a committee was appointed to consider the subject, but though it has held several meetings it has not yet presented any report. (b) The Committee is glad to report that the suggestion formerly made that educational matters should be dealt with by a Council in
affiliation to the Provincial Christian Council, rather than by a standing committee, has been adopted in the Punjab and in Burma. (c) The Committee regrets to find that the practice of exchanging minutes of educational councils and committees has fallen into disuse.

J. H. Maclean, 
Convener.

World's Evangelical Alliance

UNIVERSAL WEEK OF PRAYER FOR 1925

Sunday, January 4th, to Saturday, January 10th, 1925 (inclusive)

FOREWORD

Will all Christian leaders and workers please make arrangements early to bring Christians together for united prayer, daily, during this week, and to circulate the programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 4th, and to bring the universal Week of Prayer before their congregations.

Kindly forward promptly a brief report of meetings held and results, to the General Secretary, World's Evangelical Alliance (British Organisation), 19 Russell Square, London, W.C.1, England.

To all who in every land call upon God through the Name of Jesus Christ our Lord

DEAR BRETHREN IN CHRIST,

Our one Lord calls us at the beginning of another year to join our hearts and minds in united thanksgiving, confession, and petition.

Never was the measure of our blessing so full and overflowing. Even in our affliction the Lord our God is merciful and gracious. Let us give thanks “For whoso offereth the sacrifice of thanksgiving glorifieth me and prepareth a way that I may show him the salvation of God.” (Psalm L. 23, R. V. margin).

Never was there deeper need for penitence. As individuals, as nations, as a Church, we have failed in our duty. We have done what we ought not to have done, and we have left undone the things we ought to have done.

Never was there deeper need for petition. Confronted by our own personal necessities and by the needs of the world, we have to transcend the failures of the past, and yet the past is the only ground on which we can build. We must seek in the light of Christ to see light upon the problem of winning out of the imperfect past itself a future in accord with the mind and will of God.

Only God can help us. Let us pray.

We cannot doubt that the Spirit of God is abroad in the world. This is the assurance of our Lord Himself. It is the Divine Spirit Who is making men discontented with conflict and division, and quickening their hope and purpose toward a better order on the earth. It is He Who is leading men, according to Christ’s promise, into the Truth, and where He is, there men are aware of liberty.

Let us open our lives in sincerity and love to the fullest realisation of the presence of God. Laying aside all pride and prejudice, all self-satisfaction and judgment of others, all malice and cunning, all party strife and ill-will, may we ever let Christ dwell in us richly.

“Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

“In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.” (Philippians iv. 8, 6, 7, R.V.) We are, Yours in the faith and fellowship of our Lord Jesus Christ,

(Signed by British and Foreign representatives of the World's Evangelical Alliance; by heads of Churches in Great Britain and other Countries; and by official representatives of Bible and Missionary Societies, &c., with whose co-operation the programme is annually circulated and used throughout the world.)

Topics for Universal and United Prayer.
Sunday, January 4th, to Saturday, January 10th, 1925.

Sunday, January 4th, 1925.

Texts suggested for Sermons and Addresses

- "This is the name whereby He shall be called, the Lord our Righteousness" (Jeremiah xxiii. 6-8).
- "New heavens and a new earth wherein dwelleth Righteousness" (2 Peter iii. 13).
- "Neither shall they learn war any more" (Micah iv. 3).
- "If" (John viii. 31, 32; 1 John i. 7).
- "Till we all come into the unity of the faith" (Eph. iv. 13).

Monday, January 5th, 1925.

Thanksgiving and Humiliation

LET US GIVE THANKS—For the certain evidence of the righteousness and sovereignty of God in human life and history.

For the many ways in which the grace of God is seeking to bring Salvation to men, and for Christ Who is the Way.

For the fruits of the Gospel which are the only healing of the nations.

For the deepened longings of men for the "Desire of the Nations," and for their ever-widening recognition of the authority of Christ.

LET US REPENT—Of our fear and distrust of and disloyalty to the Truth.

Of our unlovingness, our proneness to think evil, and descent to human controversy.

Of our timid and inadequate obedience, our lack of courage and daring, our evasion of the Cross.

Of our poor thought of God, our failure to follow Christ in fulness of reality.

LET US PRAY—For a simpler and truer realisation of the meaning of the Gospel.

For purity of heart and humbleness of mind.

For the unity of the Body of Christ.

For the triumph of the Spirit of Christ in all the life and work and relationships of men.

SCRIPTURE READINGS—Psalm xxiv; Eph. iv. 20-32; Col. i. 18-29; I John iv.

Tuesday, January 6th, 1925.

The Church Universal—The "One Body" of which Christ is the Head.

LET US GIVE THANKS—For the richness of the gifts of Christ in the varied experience of the many members of the One Body.

For the evidence that the Risen Lord is at work in and through the Church.

For the awakened missionary purpose, and the conviction of the Church that she has a Gospel for the whole world.

LET US CONFESS—Our forgetfulness and neglect of our spiritual ideals and of our sufficient resources in God.

Our reliance upon unworthy motives or compromising associations.

Our pitiful standards of devotion in regard to money, life and prayer.

LET US PRAY—For simpler faith, clearer knowledge of the Truth, more teachableness.
For fidelity to past, present and future, and to Jesus Christ, “the same yesterday, to-day and for ever.”
For courage to rise above old failures and venture out into the great will of God.
That the Church may witness to the world the Truth of Christ, her Head, and declare His message of Unity in her ministry to the divided life of the world.

Scripture Readings—Eph. iii ; 1 Tim. iii. 14-16 ; Rev. iii. 7-22.

Wednesday, January 7th, 1925.

Nations and their Rulers.

Let Us Give Thanks—For the awakened desire of all peoples for peace and mutual help.
For their discontent with selfish and unrighteous leadership.
For the firm justice of God and His sure judgment on national sin.
For the breakdown of all false confidence, and of the reliance of men on war or wealth as the way to a better world.

Let Us Confess—Our own national selfishness, our self-righteousness, our suspicion of other nations.
Our judgement of others as we would not be judged, and our failure to do to them as we would have them do to us.

Let Us Pray—For the establishment of a righteous and friendly international life.
For the raising up of good and just and wise men to lead the nations.
For the establishment of peaceful methods of settling all disagreements, and of common agencies of world service and co-operation.
For the coming of the Kingdom of Christ.

Scripture Readings—Psalm ii ; Romans xiii. 1-10 ; xv. 1-7 ; 1 Tim. ii. 1-7 ; vi. 11-19.

Thursday, January 8th, 1925.

Missions.

Let Us Give Thanks—For the living faith, the loving service, the courage and patience of the missionary enterprise.
For the rise of the national churches on the mission field; for the converts from Islam; for the rootage of Christianity in new soils.
For the growing acceptance by the conscience of nations of the missionary obligations toward dependent peoples.
For the new opportunity, for the opened heart of Japan since the earthquake; for the universal acceptance of the moral authority of Christ.

Let Us Confess—The indifference and ignorance of the Church at home, and its acceptance of inadequate standards of obedience and love.
The hindrances erected by our failure as individuals and as nations to practise the Gospel we preach.

Let Us Pray—That in all mission fields abroad and in our churches at home we may more faithfully follow Christ and display His mind and spirit.
That we may not only say, “Lord, Lord,” but may also do His will.
That men and women and money may be laid at the feet of Christ in adequate measure for the fulfilment of the duty of this generation.
That the work of missions may be saved from the peril of division, and that Satan may not be allowed to triumph through us.

Scripture Readings—Acts i. 1-11 ; Rom. x ; Ezek. xxxiii. 1-20 ; Isaiah xxxv.

Friday, January 9th, 1925.

Families, Schools, Colleges, and the Young.

Let Us Give Thanks—For the mothers who in pain bore this generation, and in love taught it its first lessons in the holiness and love of God.
For the fathers who have followed in righteousness the paths trodden by their fathers and taught them to their children.

For the eagerness and ambition of youth, and their readiness to receive the truth that is evidenced by life, and the life that witnesses to truth.

For all hatred of uncleanness and hypocrisy, and for the new zeal for human brotherhood, social justice and world service.

Let Us Confer—Our disloyalty to the past and our fear in following God's new leadings.

Our negligence of the child and the lessons which the Lord still teaches from the child in the midst.

Let Us Pray—For the maintenance of the purity, stability and simplicity of the family life.

For the preservation of family worship and Bible-reading and Christian teaching in the home.

For those whom poverty or the exactions of unequal toil or misfortune or injustice have deprived of the privilege of home, especially for all children who are denied any necessity of body, mind or soul.

That the institution of the Sunday School may be made yet more powerful, and be yet more widely extended, and that the agencies for its improvement may be wisely directed and greatly strengthened.

That all schools and colleges and teachers may establish and not destroy the faith of students, and send them forth firmer in Christian conviction and stronger in Christian life.

Scripture Readings—Matt. v. 1-16; Acts ii. 14-18; Mark x. 17-31; Psalm cxix. 1-16.

Saturday, January 10th, 1925.

The Home Base and the Jews.

Let Us Give Thanks—For the ever-growing realisation that Jesus Christ is the moral judge of the world, and that nothing is right which He would disapprove.

For the response of men and the leadership of the Church in all appeals for help for human need and suffering anywhere throughout the world.

For all the work of the Church in all its agencies to establish Christianity as the supreme power in the life of the nations.

Let Us Confer—Our want of brotherly love and of inter-racial goodwill; our prejudice against the Jews, and our negligence in seeking to win them to Christ.

Let Us Pray—That the Church at home may be so pure in faith, so rich in benevolence, so faithful in duty, that none of her enterprises at home or abroad may suffer for want of men or support.

That the Jews may realise that the solution of the race problem is in Christ, and that Christians may make this realisation easy and not difficult.

That the Bible, the Lord's Day, and the Sacraments, the gracious wealth of Christian worship, may be loved and preserved.

Scripture Readings—Romans x; Psalm xciv; 1 Cor. xvi. 1-9; 2 Cor. ix.

The Bombay Christian Council

Out of the seventy members composing the Bombay Christian Council and representing twenty-two missionary organisations and nine Indian Church organisations, there were sixty-one present at the thirteenth annual meeting in Bombay on September 3 and 4, with several visitors, including Miss Gordon and Mr. P. O. Philip, of the National Christian Council staff. The Rev. J. M. Blough, president and the Rev. J. F. Edwards, was Secretary, with Principal McKenzie and Dr. Normand, as Recording Secretaries.

There were four devotional periods conducted by the Rev. Dr. A. A. Parker; Mr. Manilal Parekh, the Bishop of Bombay and the Rev. D. S.
Sawarkar, the central topic being "The Christian Opportunity in Western India." A largely attended public missionary meeting on the evening of the first day was addressed by Bishop J. W. Robinson, Mr. P. O. Philip and the Council Chairman.

This being the first meeting of the Council under the new constitution whereby the membership is half Indian and half non-Indian, it was encouraging to note that the Indian members followed the business with such real interest, though it is to be hoped there will be a fuller attendance of these up to the very close of future meetings.

A resolution expressing the sense of loss at the death of Canon Joshi was entered on the records, and another was passed thanking God for the fifty years' work of His servant, Dr. R. A. Hume, who arrived in India for missionary work on October 29, 1874. A motion to change the name of the Council to the Bombay Representative Christian Council failed to pass, but the proposal of the Treasurer to reduce the annual subscription per representative from Rs. 50 to Rs. 35 was carried unanimously, especially as travelling fare (third class) both ways is paid to all members attending Council or any of its committees during the year.

The greater part of the first day was taken up in discussing sentence by sentence a public appeal to Government, People and the Press on India's Drink Problem, urging the Bombay Government to legislate on the general lines laid down by the recent Excise Committee in its notable Report, and the Government of India to place foreign liquor on the same level as country liquor, and requesting that immediate Local Option with a declaration of Prohibition as the goal be the official excise policy. The Council also urged that Europeans should set India a personal example such as the weakest Indian can imitate with safety, and to help India in settling the legislative problem involved.

A resolution was passed on the Opium question showing that thirty-seven replies from doctors and others had been received, one of which showed that "90 children out of every 100 among Hindus and 75 out of every 100 among Muhammadans are dosed with opium almost from birth," but that "mothers are amenable" when the harmful results are explained, opium being thus "gradually discarded." The Council urged Government to give India's representatives at the International Council new instructions.

Resolutions were passed on work among Moslems, on the grave need for Vigilance and Rescue Work in Bombay, and on the problem of immigration of Indian Christians into Bombay City. Excellent reports were brought in by the Marathi Language School Committee, the two Literature Committees (Marathi and Gujarati), and the Educational Board. A very important scheme for the provision of an Indian Women Students' Hostel was given general approval, helping forward a definite stage the fine work of the Missionary Settlement of University Women, and linking it on to Wilson College, thereby also preparing the way for making the latter a union College of all those Missions who wish to co-operate in its working. A committee was appointed to arrange for an Educational Conference during the coming year. A decision on a permanent scheme for a Language School was deferred till next year, and the Executive and others were appointed to give definite shape to the Council's views on the training of missionaries.

Principal McKenzie was elected Chairman for the coming year, and the Rev. J. F. Edwards re-appointed the Honorary Secretary and Treasurer. The following were appointed representatives to the National Christian Council for this year at Waltair: The Rev. J. F. Edwards and Mr. P. Bunter, M.L.C., along with the Bishop of Bombay and the Rev. D. S. Sawarkar appointed last year. For four years after Waltair; Principal McKenzie and the Rev. D. S. Sawarkar, and for two years after Waltair; The Bishop of Bombay and the Rev. D. A. Yardi.
Obituary
The Rev. Joel Waiz Lall

We regret to record the death of the Rev. Joel Waiz Lall, well known in connection with the Baptist Mission at Delhi. He was born at Jamalpur in 1877, and educated at the Baptist school in Delhi and at St. Stephen's College, obtaining the degrees of M.A. and M.O.L. (Master of Oriental Learning) of the University of the Punjab. As a colleague with his former teacher, the Rev. S. S. Thomas, in the Delhi Institute for Indian Pastors and Evangelists, Mr. Lall made valuable contributions to the Christian literature of India by his commentaries on Isaiah and Zechariah and his History of the Reformation in Europe. He also published a History of Arabic Literature and a History of Persian Literature. Last year Mr. Lall visited Europe in connection with the meetings of the Baptist World Alliance at Stockholm, and was elected a vice-president of the Alliance. During the last three years he acted as chief reviser of the Urdu Bible. He was among the most accomplished Oriental scholars in the Indian Church, and in this and in many other directions his loss will be acutely felt.