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EDITORIAL NOTES.

There is no question that has been so much before the public mind during the past three months as the subject of education. It is not merely that educational experts, ranging from Dr. Miller down to the common and ordinary teacher, have been overhauling the system now established, but men in positions of commanding eminence, Governors of Provinces and the Viceroy himself, have felt called to make public pronouncements upon the methods pursued for nearly two generations and upon the results arising from the use of these methods. Some months ago Dr. Miller invented the phrase—the “examination mania”—and it has since been caught up and repeated by many other mouths. We are told that the frequency with which the examination test is applied in the career of the student, the stress which is laid in all departments of the public service upon the possession of a pass certificate of some kind or other, have degraded the whole aim of education and have diverted it from its true end. For the fair form of Truth herself, we have substituted in the Temple of Science the parchment roll of the University, and the worship of the diploma is one more addition to the degrading cults of the world. Now, though we must believe that any education which does not furnish the mind or intellect with healthy and natural exercise is indirectly injurious to the whole nature of man, yet as missionaries we do not feel it incumbent upon us in particular to weigh the merits of the established system as furnishing a mental discipline. Those missionaries who are engaged in teaching will be interested in every endeavour to lead out more fully all the powers and faculties of the mind; but we look to the whole teaching body which is honest and whole-hearted and skilled in its work to devise the means whereby the errors of the past shall be repaired. We shall rely upon the zeal and

knowledge of the teaching profession to improve upon existing methods and provide additional safeguards against cram.

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We are, however, most intimately and directly concerned with the objections that have been raised on moral and religious grounds. It is said that Hindu youths are growing up in ignorance of the very rudiments of morality, that owing to the resolute silence of their teachers on the highest questions appealing to the spirit of man, they become neglectful and apathetic towards their duty to God and man. The position may be summed up by saying that if state education is not immoral, yet it is unmoral; if it is not irreligious, yet it is non-religious.

The other side reply that the study of English literature and history is in itself an education in morals; it is the opening up to the student of a new world of large and generous ideals, and as such it cannot fail to change for the better his standard of life and conduct. It may be added that the strict discipline of the intellect in the physical sciences of the West, in its logic and ethics, is of the nature of a moral training, which must as a natural consequence substitute truer and saner modes of judgment and reasoning than those which have prevailed heretofore.

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It ought not to be forgotten that India is now passing through a period of change. In transitional epochs there must always be an amount of confusion and lawlessness—
The View of the always be an amount of confusion and lawlessness—
Pious Hindu. the old order disintegrates while as yet the new order has not arisen to supply its place. When, therefore, we hear laments about the immorality and irreligion of the educated Hindu, let us be sure that we use morality and religion in the same sense. Here is an extract from the report of a yearly *Sabha* of Madhva Brahmins held at Tirupati. There is no doubt that to them the decadence of religion means the neglect of Brahmanic ritual and of caste regulations. The educated Hindu justly retorts that this neglect is inevitable; it is the result of fuller knowledge and a wider view of things:—

“Unfortunately at the present day, the modern youth has no training in religion and from his infancy is sent to an English School. His religious education is utterly neglected; the parent does not attach any importance to it but pays great attention that his boy gets up his lessons well and goes to school regularly. He only wishes that his son should pass one examination after the other without failure but does not guide the young mind to the Creator of the Universe. From the beginning of his career, the boy has no religious principles

inculcated to him, nor is he taught his duty towards God. The boy thus has not the religious nature in him awakened by his parent, and of course when he grows older has no religion in him ; his internal nature relating to Godhead is left blank and in this state he is sent to any school.

When the youth who has no idea of religion in him from his infancy is advanced in years and is capable of understanding and of feeling the responsibilities of life, he is sent for education to any of the Mission Colleges or to any Government College. In the Government College, there is no religious instruction imparted to him all through his course ; while in the Mission College separate hours in the week are kept apart for instruction in Bible and the student is compelled to attend such classes. Now we may guess what the consequence will be. Only some students will be able to resist the temptation put in their way owing to considerations of obedience to parents and filial affection and consideration of losing caste and all family ties, but weak-minded students at once imbibe what is taught to them as true and the religious nature that was void till then believes them. This brings about the result that such students, as they grow old, become attached to the religion taught to them in their classes. What a disappointment and panic it creates in the family ! Instead of looking at the cause that ultimately resulted in the student's falling off, we blame the student himself. The real reason is to be found in the parents' neglect to give religious instruction to their children in younger days."

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There is to-day in India a huge system of state supported schools and colleges from which religious instruction is rigorously excluded. We have allowed that the reading of English literature may and ought to be of moral benefit to a student, and we also recognise that much seeming disorder and decay is only the inevitable prologue to better things. Yet the question will suggest itself, whether it is not time for the Government to modify its present methods. Is not its neutrality mistaken for indifference, its silence on high and solemn matters for ignorance ? Are not our Universities hardening and materialising the youth that fills their convocation halls ? But we have no right to criticise, unless we can bring forward some practicable plan by which a more definite and strenuous moral tone can be given to state education. The difficulties in the way are very great, if not insuperable. The principle of non-compulsion must be observed. A Christian Government cannot teach any thing else than a Christian morality, but the central principle of that morality is that no suasion other than moral shall be exercised on the mind of the learner. Some weeks ago a letter appeared in the *Times* from an English Colonel concerning the Khartoum College. The writer said that our religiously neutral educa-

tion in India had proved a mistake, and that the country was now gathering the bitter fruits of a weak and false policy. He suggested that the mistake should not be repeated in the Soudan. He would not use any compulsion towards the Soudanese, but there was in his view no reason why classes for instruction in the Bible should not be held from the first in the college to be reared in memory of a man of the Bible—General Gordon. The attendance at these classes might be voluntary.

It is scarcely for us in these brief notes to say whether such a plan might be adopted in India, but we may urge upon all educationalists, and especially on missionaries engaged in education, the importance of finding some solution to the difficulty which confronts the Government of India.

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When the foundations of the present educational system were laid, it was contemplated that gradually the number of **Voluntary Schools**. Voluntary Schools would be increased and that ultimately the State might retire from direct participation in the education of the country. The original intention of Government has not been fulfilled; for while aided schools have multiplied, the State establishment has grown out of all proportion to them. We welcome with pleasure the movement among Hindus to establish schools and colleges in which instruction can be given according to their own Shastras. We may rejoice that, in imitation of Christian schools, an attempt will be made to set apart an hour or half an hour daily for instruction in religion and morals. It is true that the Scriptures taught will be Hindu and not Christian, but it is pure gain that for a few moments daily the thoughts of the students will be arrested and turned to the consideration of the nature and character of God and duty. The religious instinct will be thereby stimulated and strengthened, even though it may be, as we think, wrongly directed. If Hindus are sincere in their professions, the establishment of such a college as that which is proposed for Benares is the only right and logical step for them to take. As an act of sincerity and of sacrifice, it cannot but bring them nearer the truth, even though they are moving whither they would not go and the truth will be found to be other than they think.

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In Mission schools the Church of Christ possess the instrument of a complete education. It is not necessary to prove to **Dr. Murdoch on Mission Schools**. missionaries the advantages of Biblical instruction in schools, but it is sometimes advantageous to review well-tried principles in the new significance that is

given to them by the events of the hour. And if the pass, to which we have come in education in India, has any lesson for the missionary, it is that in the Bible he holds the key of the situation. On the one hand he escapes the difficulty of the Government, which is to combine definite religious and moral instruction with true toleration, and on the other hand the error of those who would unite secular education with a religion that is opposed to it in spirit and in dogma, a religion that is not for these times. The Mission School is the answer to both parties. The Bible contains the morality and the spiritual teaching that the age requires. The teaching of Scripture being of such supreme importance in mission schools, it ought to be made as effective as possible. A few days ago Dr. Murdoch issued a pamphlet to missionaries, entitled "Missionary Education in India. Its Three Great Needs." The writer reminds us that he is now in his eightieth year, but one cannot complain of any lack of vigour in his criticisms. Dr. Murdoch carries his attack into the camp of the missionaries. He charges some societies with remaining content to employ a large percentage or even a majority of non-Christian teachers, with using readers containing no moral or religious teaching in preference to the carefully prepared books of the Tract Society, and with neglect of Sunday schools. Christian teachers, Christian readers, Christian Sunday Schools, these are the "Three great needs" of missionary education. The first thing for missionaries to do is to set their own house in order.

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An injustice which is being done to the Native Christian Community has been unearthed during the past month. In **Native Christians and Death Duties.** bringing forward a bill to amend the Court Fees' Act a debate was aroused in the Supreme Legislative Council on the present Law of Succession applying to Indian Christians. Under the existing law the heirs or executors of every Indian Christian, whose estate is valued at over Rs. 1,000, are compelled to take out Letters of Administration and to pay a succession duty of 2 per cent. on the value of the whole estate. Hindus, Muhammadans, Sikhs, and Parsees are exempt from the operation of this Act, and it is frankly admitted that Native Christians have only been included by accident and not with intention. The Act was designed to safeguard the estates of Europeans or Eurasians dying in the country, and it is as alien to the habits of Indian Christians and as unnecessary for the protection of their property as in the case of Hindus and Muhammadans. The Hon'ble Mr. Rees said that in Cochin and Travancore there was

a considerable number of Christian proprietors of small estates who felt the pinch of paying the succession duty, and Sir Griffith Evans denounced it in vigorous language as equivalent to a tax on the profession of Christianity. It cannot be said, however, that this question is a burning one in the present condition of the Christian Community. Now that the facts of the case have been recognised, it is not likely that we shall have to wait long for an equitable amendment of the law. There are other and graver disabilities under which converts to Christianity labour, that have yet to receive due consideration.

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We have received Dr. Fairbairn's farewell letter addressed to the Hon. K. C. Bannerjea, for publication in the *Harvest Field*. As it has already appeared in so many other places, it will suffice if we quote from it, what appear to be the most pregnant passages.

"I came expecting to learn much, and much has certainly been learned: but what has been learned most of all, for it has been a matter of uniform and daily experience, has been the fine and refined temper of the Hindu people. Nothing has impressed me more than the patient courtesy with which audiences have listened, even when they must have deeply disagreed. . . . The chief defects of the Hindu mind seem to me its want of the critical and historical spirit in handling its own literature; its inability to read its books in their historical sequence and setting; and the absence of a philosophical, as distinguished from a merely metaphysical attitude toward its own religion. What does not tend to correct these defects has little chance of helping the Hindu mind in its quest after the truth. . . . Of the missionaries and their work, of their noble services to India, of the remarkable variety of their activities and the astonishing efficiency of most of their agencies I will not trust myself to speak, lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came."

It is true enough that in the small compass of five lectures, it was impossible for Dr. Fairbairn to do more than state his results in many instances without exhibiting his methods of reaching those results. His summary observations on Hinduism especially might to a Hindu wear the aspect of an *ex parte* statement. For this reason Dr. Fairbairn prefers that the material of his lectures shall appear in a larger setting. We wish that some means could be found for adapting the price of European works on comparative religion to Indian pockets.



ORIGINAL ARTICLES.

THE SELF-GOVERNMENT OF THE NATIVE CHURCH.*

BY THE REV. H. GULLIFORD.



TAKE for granted the fact that the New Testament does not reveal to us the details of the organization of the Church. If such a revelation had been made, there would be no need to discuss the present subject. There are in the New Testament hints as to what the Apostles did in the way of ordaining officers for the churches in Palestine, Asia Minor, and other places ; but it is evident the organization was of an elastic nature and suited to local circumstances. The Church was and is far more a matter of life than of order. The Church of each nation and each age must therefore work out the problem of organization for itself, according to the life that it enshrines. The question then arises, How can the Indian Church be so organized that it will be able to govern itself ?

Let us first look at the conditions surrounding the Christian Church in India. To understand them we must consider some of the national characteristics of the people with reference to government.

One soon becomes aware of the fact that the East has very little genius for what the West calls organization. In the West if a few persons meet for a combined purpose, they form an association, frame rules, and organize themselves for the object in view. A leader is not absolutely necessary, though the person with most character, energy and enthusiasm will most surely come to the front. The East believes but little in such forms. The ideal here is either to have a recognized head, generally hereditary, and blindly obey ; or to have a gathering of the clan, or caste, or community, and aimlessly discuss the project mooted, without any definite rules. It is a kind of palaver, where those assembled try to talk themselves into agreement.

Such being the genius of the people in respect of self-government, the difficulty of organizing and governing the native churches is increased by the way in which Christianity is brought to the people of this country. It comes in the person of the missionary, who practically possesses all power in the local church. The people have received their enlightenment through him, he under God has been the means whereby they have been converted and brought into the Christian Church ; to him

* The substance of this paper was read before the Bangalore Missionary Conference in October last.

the little community look up as their leader and head. His word is law, and according to their natural characteristics they are not disposed to question his authority. This form of Government fits in with their ideas, and hence there is seldom the desire to question the decisions of the missionary.

Churches in India are in all stages of development. There are one or two families in some distant village where an evangelist holds an occasional service. There are small churches of from twenty to fifty members to whom a catechist ministers. He is not under the native church, but is obedient to the missionary, who lives probably twenty or more miles away. There are other churches ministered to by a native pastor, and quite able to support him. But here also the missionary is supreme. He is a bishop with full powers, and his decisions are seldom questioned. This autocratic system, which was the only one possible and which is still the most easy to work, tends to check development from within and hinders self-government. When the time is ripe, the centre of power must be shifted from the missionary to the church.

In most churches the people are poor, imperfectly educated, accustomed to obey, and seldom encouraged to think for themselves in the ordinary relations of life much less in matters pertaining to the church. They in their non-Christian state were in the habit of leaving everything religious to the priest, and they are quite prepared to do the same now they have entered the Christian Church. They take kindly to a system where all thinking is done and their organization arranged for them. They do not understand what is meant by a self-governing church, and very few have the practical knowledge that will fit them to share in its government. If one is trusted with office, he thinks it must confer some authority on him by which he can rule over others. He cannot realise that the officer is the servant of the church. Again in financial matters he is quite unable to see that he has any share in them beyond the making of an occasional offering. All money matters in his non-Christian days were arranged by some power of which he knew nothing; all he had to do was to make his offering to the officiating priest or to the temple. The same ideas accompany him into the Christian Church. If there are persons wealthy enough to be entrusted with stewardship, few of them have character enough to be treasurers of the sanctuary. They are in danger of joining church funds with personal moneys, and sometimes these become so mixed up that they cannot be separated. Habits of punctuality are rare, and the native pastor who is paid by a church council has often to wait for the

means whereby he is to live. There is so much of slackness, dilatoriness, personal feeling, desire of pre-eminence among church members that it is not easy to give them positions of responsibility.

Then very few of them have understood the greatness and the genius of Christianity. They do not comprehend that it is a universal religion destined to embrace all people of all realms and tongues, neither do they realise fully its bearing upon their individual life and duty. They do not see that they should so organize themselves that the power of Christ by the Holy Spirit may work mightily through them upon the people around. There is a tendency to go in the rut worn by past practice; they lack initiative and adaptability. They are not prepared to sacrifice the thought, energy, and time needed to fully discharge their duties as members and officers of the Christian Church.

It is not difficult to get the people of this country to imitate foreign organizations. They will put on paper an admirable scheme, and for a short time they will be enthusiastic. But this is something external; it is not the expression of their life and thought. Rules are not made to be kept, but to serve the convenience of the members; officers are appointed not to administer and serve, but to gain power and privilege and to work the organization for their own purposes. Hence the many mushroom growths we have all seen in the form of short-lived societies in the church.

In brief, our people lack the genius of organization; they do not understand the principles of self-government; they prefer others to do their thinking for them and to guide them. They are happy with ministers from afar to rule them, with pastors and teachers obedient to the mission that supports them. They know that any change must mean work, worry, and expenditure of time and energy on their part, and therefore the present state of things is best for them. This seems to me to represent the present attitude of the great majority of the members of our churches. There are, of course, honourable exceptions, but they are in a very small minority.

Now, no true missionary desires to perpetuate this state of affairs. In the beginning no other method of procedure was possible; we have inherited the position, and must utilise it to the best advantage. It is far easier to carry on the work in the autocratic way, but this would not be right. The missionary is but a temporary officer in the church. It is true his services may be needed for a long time; but it should be his aim so to train and organize the churches under his care that, when he is removed, the organization and government may remain stable

and at the same time progressive and aggressive. This is the problem to be solved.

Christianity has to some extent gripped the members of the different churches, and has in some degree moulded their lives. Its genius must be understood, if we would apply it to the organization of the native church in India.

Christianity, while a kingdom, is a religion that is essentially individualistic. It grapples with a human soul and alters its relations with its Maker. With this spiritual side of Christianity we have not now to deal. It so lays hold of the individual that it alters his relations with his fellowmen. It unites him to a community that has ethically and spiritually similar aims and aspirations, though the members of that community may be in different walks of life and have varying degrees of mental culture. The individualistic character of Christianity makes it clash with anything like autocracy in church government; and yet the greater part of Christendom is ruled by autocrats. The history of the churches that have adopted this method does not warrant us in saying that this form of government is best for the church. The individualistic conception of Christianity would seem to point to some democratic government as best suited to its genius; but here again history does not tell us that churches founded on this principle have been most prosperous. History may help us; but it will not solve the problem that faces us.

Christianity, it must ever be remembered, is more a life than an organization; and as the life develops, so will the organization take shape, though it will inevitably be influenced by its environment. There is danger lest the organization in India be lax, irregular, liable to be altered by sudden gusts of feeling. Under the influence of some strong emotion or personal pique, the church may be unduly excited, and in the heat of excitement may make regulations which partake largely of the motive of the caste system that now prevails. These, while perhaps not contradicting the letter of Christianity, may totally misrepresent its spirit. The life of the church must be so nourished that it shall not develop in a one-sided or extravagant manner, but that it may ever express the mind of Christ.

At present the church in India is not fully awake, neither is it conscious of its strength. The churches in the south of India seem to some extent to realise their power, and some of their energies appear to be employed in the rehabilitation of caste in the Christian church. The spirit of caste is utterly antagonistic to that of Christ; and if the

Christian church in India ever organizes itself on caste lines, its power for good will vanish away. It may keep those that are within the fold ; but there will be no hope of aggression upon those without. The greatest danger seems to me to lie in this direction. If caste is taken as a model, the life of the church will be dwarfed and impoverished, and it will cease to be a blessing to the people. The Syrian church appears to illustrate this. It has practically become another caste in the land, equal in respectability and status to the Nairs of Malabar. There are no artisans or low-class members in the community. They form a church for the merchant and agriculturist. The result has been complete stagnation and in many cases degeneration. There is but little life and practically no aggression. If the Christian church, either by organization or by force of circumstances, becomes another caste, exclusive in its dealings, then it will cease to be a regenerating power in the land.

To develop the life of the church, men of deep spirituality are needed—men in true sympathy with the great Head of the church and with the members of the body of Christ. Men will be needed to exhort, admonish, stimulate, encourage, console. The sick will require visiting, the mourners will need consolation, the down-hearted will demand stimulus, the careless admonition, the ignorant instruction. Men of gifts and graces with time at their disposal must be at the service of the church, pastors after Christ's own heart. By continual instruction and constant oversight the members of the church will be quickened and the divine life nourished.

Then Christianity is a philosophy as well as a life. It demands long and careful study, if it is to be fully appreciated and properly assimilated. The relation of the truths of Christianity to the world as it exists to-day must be understood and set forth. In India especially Christian thought must be related to all the various changes of Vedantic thought, and its superiority demonstrated. Christianity and its relation to modern scientific and progressive thought must be adequately discussed. These things demand men of acute intellect and wide reading. For the true development of the Christian church in India men of spiritual power, and of deep thought, and profound insight are absolutely needed.

The aim then of missionaries in the present stage of the development of the Christian church in India is to prepare that church for developing and maintaining a ministry, in the widest sense to instruct and edify its members, and to extend its influence among the non-

Christian millions of the land. This ministry must not be the sole depository of power, but must so form part of the body of Christ that all may work in harmony and peace.

How this is to be done, is the practical question next to be considered.

1. An educated Christian ministry must be provided. It is perfectly true that the material to our hand is not all that we desire ; but we err in thrusting men out into the work before they have grasped the aim of Christianity and the part they are to play in the Christian church. We give them some Biblical knowledge, some theology, some instruction in preaching, and then send them forth. They are naturally imitators of others, and cannot be entrusted with oversight. We may be told that men with intellectual capacity are not available for training, that the present material will not take polish, and that under existing circumstances nothing better is possible. I do not think so.

We must give more attention to our Christian children. Boarding schools have done and are doing much to improve the intellectual and moral state of the children ; but more experienced teachers are wanted, who can give all their energies to the training of the young and who will have time to deal with individual children according to their characteristics. We must have training institutions for teachers, evangelists, Bible-women, and pastors. While the best theoretical instruction should be available for them, they must have at the same time a thorough practical training. In addition to the exercises of the classroom, there must be the long weary tramp to the villages, the preaching to the people, and practical work of every kind. Otherwise there is great danger that they will all fail when they have to enter upon their life's work, and will not be ready to endure hardness as good soldiers of Jesus Christ. It may be said that such a training may lead them to demand more remuneration and that they may go ultimately into secular work. If they are so drawn away, I do not know that they are the men we want for our work ; but in any case the training will not be wasted, for they will be better fitted for discharging their duty in the sphere in which they work. If God has put His hand upon a man and wants him, the man will yield himself to God's service, whatever his position and pay may be. The training should be a thorough test, so that the unworthy may be hindered from going forward.

2. But while we train the teachers and preachers to fit them for their position in the church, the church itself wants constant training in its duties and responsibilities. At present the missionary or pastor

is the centre round which all turns. We must make the church the centre. It is perfectly true that if anything is to be done, it is far easier for the missionary or pastor to give some one orders to do it, or for them to do it themselves, than to see that the church does it. Church members, not in mission employ, do not adequately realise their privilege and responsibility in church work, while those in mission employ feel that they must do whatever they are told.

In a properly organised church, the paid agency is small; the greater part of the work is carried on by voluntary workers. In India we have seized every person that appeared to have any gift for church work, and we have set them apart and paid them for doing it. The result is that very few of our churches have workers with leisure for service in the church. We must not be disheartened; we must utilise what we can lay hold of. We must organise the church so that the sick, the needy, the careless, the outsider may be attended to as far as workers permit. We must set the members to work and see that they do it. The missionary should never do what he can get others to do. The work may not be so well done; but unless the members of the church have opportunity for exercising their gifts, they will never use them. They must have experience, and by practice they will learn to do their duty well. To get laymen to undertake church work and to do it regularly and conscientiously is no easy matter. Still every member must be taught to feel that he has a share in the duties of the church, and be encouraged to do what he can. Much of this work will be irregular and spasmodic, but perhaps it will be none the worse for that.

It will be a long time before a church can be left to itself to carry on all its duties and fulfil all its functions. When it has raised sufficient funds to meet the expenditure of the church, it does not by any means follow that that church is fit to stand alone. The gift of money and other offerings for church purposes indicate a measure of grace and of the Spirit of God; but there are other things needed if a church is to be wisely governed. There are churches quite capable of supporting their pastor and the work that is carried on, but they may be quite incapable of governing themselves.

I recently heard of a church in India, which was dominated by a wealthy man, who had grievously sinned, but who had not confessed and forsaken the error of his ways. The church meeting assembled, and discussed whether this guilty man should be put away from them. The missionary, who presided, asked those who wished that the man

should cease to be regarded as a member of the church to put up their hands. Not a hand was held up. "Is he to continue a member of the church?" asked the missionary. Still not a hand was held up. Then said the missionary, "Let those who are willing for me to settle the matter hold up their hands." Every hand was at once held up. These persons were not fitted for self-government, for they were not willing to discharge a disagreeable duty.

Again, churches are liable to be unjustly lenient in cases of proved guilt. A pastor was found guilty of immorality. The church met to consider his case. For a long time the church would not vote to dismiss the man, unless the missionary would agree to provide for him in some other way. It required much persuasion to make the church do its duty and remove the unworthy pastor. Though they provided the pastor's salary, they were not fitted to govern themselves.

Further, in some churches there is a kind of caste feeling, though the members would repudiate caste. A church has been known to refuse one who came from a degraded class admission into its fellowship. They were not prepared to give him the privileges of the church, because he came from a despised community. These needed to be taught one of the elementary lessons of Christian duty, and were by no means fitted to be their own masters.

While then we urge the duty of self-support with all earnestness, the churches need something higher and more important than this. We must train the churches to do their duty in the various phases of church life. As long as the missionary is pastor, or as long as the mission provides a pastor, the people will be contented. As long as everything is done for the church and paid for by the mission, there will be little complaint. But when we begin to place responsibilities and duties upon the members of the church, and desire them to undertake them without fee or reward, and when the performance of those duties brings difficulty, trouble, abuse, and even more, we shall find that men will shrink from these offices and decline to perform them. Still these duties must be urged upon the members, and the missionary and pastor must educate the people in the performance of them, and for a long time see that they are rightly and punctually performed. To my mind this is the most important duty to be undertaken at the present time. It will tax the patience, and the ingenuity, and the forbearance of the missionary and the pastor for many long years; but this educative process must be begun and carried on till we can secure a number of men and women in each church who will undertake the

duties devolving upon the church—visiting the sick, helping the needy, educating the young, rebuking the unruly, maintaining the purity of the church, providing for Christian worship and instruction, collecting funds for church purposes, and carrying on aggressive work among the non-Christians around. We may call these officers by any name—deacon, steward, churchwarden, elder—but these men must be found and trained for discharging their duty in the Christian Church. We must be continually on the look out for such persons and fit them for the offices that they must ultimately fill.

3. The self-government of the church requires some form of church meeting, where the state of the church can be considered and where discipline can be maintained. Ought each member to have the right to be present? or should the church be governed by representatives?

Considering the character of the majority of our church members, some of whom are extremely ignorant, it seems hardly desirable that all should have equal voice and vote in the business matters of the church. Some are incapable of understanding the business and so cannot give an intelligent vote. While no absolute rule can be laid down, it seems to me that church business proper, such as the finances of the church, the election of officers, the maintenance of discipline, and matters that generally affect the government of the local church, should be relegated to a representative committee or a court of church officers. There is the danger in an open church meeting of partially informed members being unduly influenced to give their votes. Those who voluntarily bear the brunt of the work of the church are surely best fitted to manage its affairs.

There are on the other hand questions affecting the state of the work of God which should be brought before all the members. The spiritual state of the church, all efforts for improving its spiritual tone, its aggressive work among the unconverted Christians and among non-Christians should be brought before the collective church, so that their sympathy may be awakened, and their prayers, influence, gifts, and labours enlisted in the projects set before them. Such occasional church meetings would demonstrate the common life of the church, and band all the members together for spiritual and aggressive work. The time immediately after one of the ordinary Sabbath services seems most suitable for such a gathering.

4. The self-government of the church involves the further question whether each local church should be left alone to develop as best it may, or whether the churches should be linked together according to

some well-defined scheme. This raises, I know, the whole question of church government; but surely some system is necessary by which the churches can be so united that the strong shall help the weak, and one church watch over the interests of another.

A body composed of representatives of the churches in some given area could readily deal with and settle such questions as—

- (1) Call and training of teachers, evangelists, and ministers.
- (2) Change or interchange of pastors.
- (3) Aggressive work in unoccupied regions.
- (4) The more advanced educational work of the church.
- (5) The relation of the churches to the Government.
- (6) The literature of the church.
- (7) Homes for converts, for orphans, the poor, and all charitable work on a large scale.
- (8) Building large churches and other institutions.

An annual gathering of such representatives would do much to consolidate the work in each district.

This opens up a still wider question—the federation of the different missions working in a given area. But this is at present so remote from practical application that a discussion of it would not profit at the present time.

The main question is so to develop each local church that it shall be able to govern itself. For this end the members of each church must be trained. Though we may not have institutions for training them as we have for teachers and preachers, yet amidst all his labours the missionary must find time in church meetings and gatherings of church officers to so instruct and guide the people that they shall to the best of their ability manifest that ideal of the church that Jesus Christ has set forth in the New Testament.

THE REVISION OF THE VERNACULAR VERSIONS.



LAST year a circular letter was issued to many missionaries in South India soliciting their opinions as to the desirability of revising the South Indian Vernacular Versions of the Bible. Those who favoured a revision were requested to indicate what, in their view, were the principal defects in the existing versions, and also to mark out the lines along which the Revisers should proceed in preparing new versions. The answers received from several missionaries were collated and published in the

HARVEST FIELD. Since that time we have sent out a letter of similar import to some of the native leaders, lay and clerical, of the Indian churches. Their replies to our questions will be found on another page. For the convenience of the reader they have been arranged in tabular form. The writers with one exception give Tamil as their Vernacular, and also with one exception they possess a knowledge of Greek. A single individual among them claims to have a modest acquaintance with Hebrew. We are greatly indebted for the willingness and candour with which they have responded to our enquiries.

Considerable diversity of opinion prevails as to the literary merits of existing versions. One writer declares that as a whole the Tamil translation may be pronounced good : another emphatically condemns it in the lump. But whether on the ground of accuracy or of idiom, we would point out that the feeling is unanimously in favour of revision. The opinions of the Rev. N. Gnanaprakasham and the Rev. S. Gnanamuthu stand out in somewhat startling contrast. The one would have a Bible for the people, simple and idiomatic, and the other a Bible for the scholar, literary and classical. It needs but a slight acquaintance with any of the vernaculars of South India to discover that there is a wide gap between the language of the books and the speech of the common folk. In the former the Sanskrit element is everywhere in evidence, and it is justly urged against much vernacular literature that is a slavish reproduction of ancient models. The desire of the author is rather to make a verbal display than to inform or ennoble the mind of his reader. Be the cause what it may, it cannot be doubted that there is a divorce between literature and the mass of the common folk. The separation is to be deplored, because its issue is an illiterate people and an inhuman literature. The characters in modern vernacular stories and poems are not living men and women but artificial puppets making wooden grimaces on a stage. This state of things cannot last for ever. Already the national life of India is beginning to stir. The sense of spring is in the air. Native scholars are turning to their mother tongues with fond and intelligent affection. Much that has been called literary and classical is, when judged by a true literary standard, meretricious. In Kanarese at least there has been a movement towards what is original and simple in the language itself. There is a fresh appreciation of the terse and the homely, the picturesque and the strong. If this be due to the influence of English literature on vernacular scholars, we may rejoice. It is well that authors should recognise that true literature must speak with the mouth of the people. When a language

shuts itself off from the many within the covers of books, it may become a learned jargon, but it ceases to be the speech of men. We should not therefore hesitate to say that so far as possible translators should aim at what is popular without being vulgar. Only so, will the Bible become dear to the people as the preserver and treasure—house of their familiar and loved forms of speech.

At the same time it must be admitted that any reviser, who hopes to avoid the appearance of strangeness in his version, is doomed to disappointment, or if he succeeds, his success is obtained at the expense of truth. A faithful rendering of the Christian Scriptures must contain what will appear to be solecisms or barbarisms. Christian thoughts cannot buy their clothes ready-made at the Hindu Stores. They are somewhat exacting about their fit, and will appear in dress as distinctive as themselves. For a generation or two at least there must be Hindus who will be repelled by expressions in the Bible which seem foreign and therefore grotesque to them. Yet we have a right to remind all such that the Bible is much more than a literary production. It contains a religion—a religion in the highest and broadest sense. It reveals the relations of man to God and man to man. It contains a spiritual philosophy and a system of ethics. The reader who is repelled from the Bible, because he finds in it phrases that are uncouth in their novelty, is unworthy to realise the newness of the *idea*. We may illustrate this point by a reference to the translations of Hindu classics that are now so common in English. No faithful rendering of the *Bhagavat Gita* in English can ever be devoid of a foreign flavour. The safest and most valuable translations for the English reader are those which contain a number of technical Sanskrit terms. It is far better that these should be included than that Vedantic ideas should be disguised in English masks. What for example is more misleading than the rendering of *Dharma* and *Adharma* as *Righteousness* and *Unrighteousness*. The two sets of words breathe a different atmosphere. We are not pleading for the inclusion of Greek or Hebrew words in a vernacular text; but we do affirm that certain words and phrases will have to be given a technical connotation. We may justly require of the reader of the Bible patience and earnestness enough to search out the meaning. It is improbable that any translation of the *Bhagavat Gita* will ever make it so popular that it will be in demand at Smith's bookstalls for the diversion of a railway journey. And we do not expect to see a rendering of an Epistle of Paul in Tamil or any other language, which the bullock-driver will chant in the intervals of clacking to his beasts, or which will

chain the attention of a flippant educated Hindu. The Bible appeals to a far nobler instinct than the merely literary ; it will only unfold its beauty and truth to desperate earnestness and heart-hunger.

In the narrative portions of Scripture, as Mr. Krishna Rao has pointed out, we may hope for a simple and idiomatic rendering : in the more difficult and doctrinal sections not even the use of high and classical terms can deliver us from the charge of strangeness.

We also publish here a letter that has been kindly forwarded to us by the Editor of the *North India Gleaner*. It is from the Rev. W. Hooper, D.D., of the C. M. S., and it deals with some points raised in the former discussion.

I have been much interested in the two articles you have lately published about Bible translation into the Dravidian languages, the principles of which vitally concern us in North India, though of course the details do not. But there are three points in the last paper to which I would like to take exception, but of course would be glad to hear what can be said on the other side. First, the writer complains that different words, all of Sanskrit origin, are used in different Dravidian tongues to express the same thing. Now, I know nothing of Dravidian languages : but on the face of it I fail to see any inherent necessary impropriety in this. While (to give no more than two examples of North Indian languages) the common word for God in Bengali is *Ishwar*, in Hindi is *Parameshwar*, and in Mahrati is *Deva* ; and while in Bengali the common word for husband is *Swami*, which in Hindi commonly means master, and *pati* is the common word in Hindi for husband ; while, I say, such instances as these lie on the very surface in the use of words in such very nearly allied North India languages, one requires some definite assurance that the same tendency common to all groups of languages everywhere does not obtain in South India. Secondly, he speaks of the present Tamil version as being fairly idiomatic, but far from accurate. The value of this assertion depends on what he means by accurate. If the present version represents the thoughts rather than the words of the Original, then I hold it fulfils the function of a translation far better than if it were merely literal. Thirdly, Mr. Jensen, whom he quotes with approval, seems to advocate Bible Translation Committees being composed of Hindus as well as Christians. To such a proposal I strongly object. By all means have them, in as great numbers as you like as Expert Assessors ; but never give a non-Christian a vote on the rendering of God's Holy Word !

Question I.—*Do you think your present Vernacular Version needs revision ? If so, please state the grounds for your opinion.*

THE REV. JACOB GNANAVOLIVU, B.A.,

S. P. G., Trichinopoly.

Yes, but I consider it too soon to disturb it.

THE REV. N. GNANAPRAKASHAM,

S. P. G., St. Paul's, Vepery.

I do consider the present edition needs revision, *not as regards diction so much*, but as regards correct representation of the ideas of the original. (The writer cites the Tamil Translation of "the form of godliness" as one among many instances in which the Tamil conveys another idea than that of the original.)

THE REV. S. GNANAMUTTU, M.A.,

Professor of English, S. P. G. College, Trichinopoly.

The Tamil version needs revision, since it is not strictly accurate in several places, and not elegant in other places. The style is not suited to the nature of the work, and it is entirely different from the style met with in Tamil literary works. The Hindus very naturally speak contemptuously of the Tamil style of the Scriptures, as it is utterly unlike that of their religious or devotional works. It is very desirable to introduce a change in the style from simple and ordinary to literary and classical.

K. KRISHNA RAO, B.A.,

Editor, *Christian Patriot*.

I do think it needs revision. But the second part of your question is not so easy for me to answer. This I may state however—that a feeling of repulsion comes over me whenever I attempt to read the Telugu Bible as it is at present. The language used is neither colloquial nor classical. In some parts it is even ridiculous.

THE REV. J. LAZARUS,

Danish Mission, Madras.

Yes. The present "Union Version" is literal in some parts and free in others. It also in certain cases paraphrases instead of translating. The Tamil is good on the whole, but there is room for an improved *native* style. It does not seem to have followed one uniform principle of translation. The revised texts in the originals also render a revision necessary. The terminology also needs revision.

Question II.—*Whom would you keep chiefly in view in revision—the non-Christian or the Christian?*

THE REV. JACOB GNANAVOLIVU,

Christian scholars only, the Holy Bible being the inspired word of God. (Rev. xxii. 18, 19.)

THE REV. N. GNANAPRAKASHAM,

The Bible is pre-eminently the book of the people, and not of the learned few only. The simpler the style, the better for the immortal souls of men, all of whom cannot afford to get the luxury of a higher educ-

ation. This applies equally to Christians and non-Christians. One reason, if not the reason, why so many of the Hindus are profoundly ignorant of the sacred books is the high poetic form of the literature. Many who can read and repeat large portions are ignorant of the meaning.

THE REV. S. GNANAMUTTU,
The non-Christian.

MR. K. KRISHNA RAO,

I do not quite understand this question. The teachings of the Bible must be the same to both. This being so, I presume the question refers to only the kind of language to be used. If so, I should keep both in view, and to suit their capacity to understand the scriptures, I would have the historical or narrative portions translated into the simplest but idiomatic Telugu, and the doctrinal portions into high class Telugu.

THE REV. J. LAZARUS,

Neither the non-Christian nor the Christian in particular, but those who speak an elegant and idiomatic Tamil.

Question III.—*Which do you consider the best method of translation—the one-man method, or a committee?*

THE REV. JACOB GNANAVOLIVU,

One responsible person with a large body of learned assessors, both lay and clerical.

THE REV. N. GNANAPRAKASHAM,

The Tamil of most men is an anglicised new dialect of it. Get some Indians who are able to write real good Tamil in a simple style and who are able to avoid slavish literality. Assign to each a single book, and when the whole is thus rendered or corrected, as the case may be, let all the revisers meet in a place for a period and go over their individual labours collectively. If a revision be necessary, this alone seems to me to be the best course.

THE REV. S. GNANAMUTTU,

A small committee of three or five members.

MR. K. KRISHNA RAO,

I would suggest the former, provided the man chosen is a spirit-filled man, European or native, thoroughly conversant with Hebrew or Greek in addition to English and Telugu. If a European, the services of a good Christian or even a non-Christian Munshi to help him should not be grudged. Of course the munshi should be well acquainted with English and Telugu. A small committee may then sit to revise and finally pass the whole.

THE REV. J. LAZARUS,

The present version is the result of the one-man method *plus* a committee. I should prefer two co-revisers—one a European and the other an Indian, with a small committee of scholars to help them with their counsel and criticisms.

CHRISTIAN ENDEAVOUR, WHAT IT IS AND HOW IT WORKS.*

BY THE REV. L. B. CHAMBERLAIN, M.A.



PERPLEXED pastor faced an encouraging problem. A precious revival spirit, attending the January Week of Prayer had brought many into the Church. That was encouraging. How to conserve this young Christian life?

That was the problem. The usual Church and Young People's prayer meetings and the Sunday School were all doing good work, but experience had shown that these did not 'hold and mould' the young converts.

Thus it was, that the idea of a new society arose. After much thought, and prayer, and sifting, the essentials for a society that would develop its members spiritually, and remain vigorous appeared to this pastor to be that:—

It should be frankly and primarily religious, with social and other features as adjuncts ;

It should give each member something to do ;

It should work under and for the Church ;

It should have a high but feasible condition of membership and an automatic method of purifying its ranks.

These principles certainly commend themselves to all. With them as guides, the pastor drew up a constitution and invited some of the earnest workers among the young, and all the younger members of the congregation to meet him. They came, a bright company, the zeal of new-born love for Christ, added to the natural enthusiasm of youth. A social hour put them at their ease and loosened their tongues. Then the pastor broached his plan. The young people welcomed the idea of a Society, and older ones joined in approval as the pastor explained that, while there might be social, literary and other adjuncts, the society should be, primarily, a religious organization. The young people were again pleased as they heard that they were to manage the Society, and older heads nodded approval to the provision by which the Society

* This paper was read at the Madras Missionary Conference in March.

would always be a loyal supporter of, and subject to the control of the Church.

The pastor explained, in conclusion, that the condition of membership would be the voluntary making and keeping a pledge promising, in the strength of Christ, the 'doing what *He* would have one do,' daily prayer and Bible reading, regular attendance at Church Meetings, and participation in the weekly prayer and monthly consecration meetings of the Society. Those absent without reason from three consecutive monthly meetings would thereby cease to be members.

Now, attractive as the idea of a Society all their own was, eager to serve their newly acknowledged Lord as they were, hearty as their approval of the other proposals had been, this definite pledge startled them. Nods of approval did not follow. None came forward, at the invitation, to take it, and thus form the society. Nevertheless, for reasons we may not stop to give, but in which subsequent events proved him right, the pastor felt and argued that the pledge was essential to success. Earnest discussion and prayer followed. Yet there was hesitancy. It seemed as though the society would be still-born. Then, from the circle round the pastor, W. H. Pennell, an earnest leader of a Young Men's Bible Class, sinking personal disinclination, in favour of influencing his scholars, rose and affixed his name. The act was contagious. Others followed. Thus, there and then at 62 Neal Street, Portland, Maine, U. S. A., in the house of Rev. F. E. Clark, on February 2nd, 1881, was formed the first Young People's Society of Christian Endeavour.

This incident of two decades ago is repeated here that we may dislodge any lurking prejudice against Christian Endeavour as an elaborate organization, launched on the church by theorists, based on ideals to meet fancied needs, and propagated by an influential body.

The facts are that Christian Endeavour was the outcome of a quiet, honest effort of a single pastor to solve the problem:—How to hold and develop the youth of the Church. This is a problem Christian workers have to face the world around. It is not peculiar to any one church or clime or continent. It is the same great problem in Manchester and Minneapolis, and Melbourne and Madras; in the established Church of England or Scotland; with English or American or Australian Baptists; among Presbyterians, Methodists, Lutherans, Congregationalists, Friends or Independents.

Two problems face the church—*How to win?* and *How to keep and develop the won?* I believe Christian Endeavour helps to answer

both, for none can doubt that so far as human means go, if present Christians were what they might be in spiritual life and activity, the world would soon be won. I am therefore confident of the sympathetic attention and hearty support of all, if I am able to show that Christian Endeavour is a means of upbuilding the Church.

Eighteen years have passed since that February night. What is their story? It is that that original society has been a wonderful success. Not only has it had a continuous and vigorous life itself, but it has been the model for societies organized in every country on the globe—save Russia. Multiplying slowly at first, through no paid agents, it has been duplicated at the rate of 3,050 societies, with 200,000 members, a year. There are now 55,000 societies with 3,268,500 members—the most stupendous organization in numbers and ubiquity the world has ever known.

Now, I hold, being one myself, that missionaries are wide-awake. It is not necessary to prove to them what the majority of the world has already acknowledged. Also I hold, being one myself, that missionaries are ready to adopt any legitimate means, though they be new, to accomplish their end. Therefore, in fulfilling the request to read a paper on Christian Endeavour, I take it that you do not desire or need to be told of Christian Endeavour, as some unknown development of the West; or to be persuaded not to reject it because of its novelty. We are rather to examine for commendation or condemnation the principles or central ideas of the society. But we know that the success of a society elsewhere does not prove that it will be useful in India. The Primrose League is doubtless useful to the Conservative Party in England, but doubtless it is not useful to the Missionary Conference in Madras. The Audobon Society may have a large field in ladies' hats in America, but India's matrons wear no feathers. Our second enquiry then must be, whether Christian Endeavour will work in India.

I shall not enter into details or answer objections that have been raised. There is too much else to be said. There is an abundance of succinct literature by experts in which both are done, and this may be had on application. One secret of Christian Endeavour is to hold to principles but leave freedom in form, and not to force its way where it is opposed.

The first question before us is :—

What is the central idea of the Christian Endeavour Society?

Put in a sentence it is,

Pledged Individual Voluntary Service for Christ through the Church.

The most unique feature of Christian Endeavour is

THE PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just as far as I know how, throughout my whole life, I will endeavour to lead a Christian life.

As an Active Member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavour prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

To use with all reverence the Scripture figure, this has been "the stone of stumbling and rock of offence" to them which disbelieve in the Christian Endeavour idea, but "the chief corner stone" of the Christian Endeavour Society. Much must be left unsaid at this time about this pledge, but let it be, at least, noticed that:—

1. It is a promise to God—not to a society or man.
2. It makes no man a judge of his neighbour. God and one's conscience are the arbiters.
3. It begins by acknowledging dependence on God and promising to serve Him.
4. It next acknowledges one's daily need, and promises the daily use of the God-given means of spiritual nourishment—the Bible and Prayer.
5. It acknowledges one's relation to, and promises to fulfil one's obligation toward them that are of the household of faith, through Prayer Meetings and Church Services.
6. While thus definite, pointing ignorant and anxious novices to certain unquestionable duties, it is as broad as Christ's command "Follow Me," for does it not say "Whatever He would like to have me do."?

To this Conference, so large a part of which hails from the land of the Covenanters, it would be superfluous to defend the idea of a pledge. If ever anything was justified by its fruit, the Pledge has been. Testimony from the great Christian lands, and from the great Mission lands is the same. Where the pledge has been adopted fully, there has followed life and success. Where societies, without the pledge, or with

an emasculated pledge were waning, the introduction of the *pukka* pledge has brought new life and success. Of this we will hear later. Suffice it here to say in the words of Rev. R. Burges, Secretary of the S. S. Union, "Strict adherence to this pledge idea may seem a *hindrance*, but wide experience proves it to be *the secret of success*."

There is so much to be said, that we may but touch on the other peculiarities of this society. By its name—"Christian Endeavour," by its motto—"For Christ," by its object—"to promote an earnest, Christian life among its members . . . and to make them more useful in the service of God," by its prayer meeting—the centre of all its activities, this society proclaims itself a religious organization.

Christian Endeavour develops and uses the individual. Every member is pledged to activity. Every member is given specific work by membership in some one of the several committees by which the work of the society is performed. None so useless but what some work is to be found for him to do. Thus all are developed, taught to think, and to share responsibility. The gain in work and interest is as true in fact, as in theory, it should be. Christian Endeavour calls for and uses only voluntary work. The army of voluntary workers it has developed and is producing gives promise of a coming Kingdom.

By its motto "*For Christ and The Church*," and its Constitution, which gives the Pastor peculiar authority, and subjects the actions of the society to revision by the church officers, Christian Endeavour indicates its subordination and loyalty to the church. It draws its members from, and is a part of an individual church, and thus differs from such organizations as the Y. M. C. A., I. B. R. A., S. S. U., &c., as was recognized by representative Y. M. C. A., and Y. P. S. C. E. workers recording in the *YOUNG MEN OF INDIA* for 1897, that the individual church or congregation is the peculiar sphere of the Y. P. S. C. E. and that the Y. M. C. A. is peculiarly adapted to take up work in colleges and among Christians of more than a single congregation.

This then, as I understand it from study and experience, is the principle which has crowned Christian Endeavour with a wonderful record of usefulness—*Pledged Individual Voluntary Service for Christ through the Church*.

A few of the developments in practice are worthy of mention, because peculiar to Christian Endeavour.

To provide each member with something to do, the work of the society was divided between committees. Three points are gained.

1. The work does not come on the few faithful or efficient ones, nor can a few inefficient ones spoil it.

2. All become acquainted with and trained in church work, and fitted for responsible office.

3. Forms of activity may vary in character and number, by increasing or decreasing the committees according to the size of the society and to local needs or opportunities.

The variety of work carried on by Christian Endeavour Societies may be seen by the names of some of the committees. Every society has some, though no society has *all* of these. They are :— The Look Out, Prayer Meeting, Social, Music, Temperance, Flower, Helping Hand, Good Literature, Good Citizenship, Tenth Legion, Information, Sunday School, Rice, etc. The work of all but the first may be gathered from the name. The Look Out Committee is peculiar to Christian Endeavour, and with it lies the making or marring of a society. Its twofold duty is to obtain new, and rouse lax members. In the former it should seek quality rather than quantity. But the more delicate task is that of stirring up the careless before they become callous. This it must do with all holy tact, and never with show of authority. One has defined its duties as to look out, look in, look after, look into, look around, look over, but never to overlook. The very fact that there is a committee on the look-out is a spur to many.

Another development is the keeping of the religious idea paramount, by relegating all business to the Executive Committee. This prevents the society being made an arena for debate or propagation of peculiar ideas, and avoids occasions for serious differences among members.

As everyone is pledged to take part, brevity is compulsory, and variety is a result.

While the original society was for Young People, the success was such that the idea was adopted for children and adults, and now there are Junior and Senior as well as Young People's Christian Endeavour Societies the world over.

A Society that is loyal to its Church naturally becomes loyal to its Denomination. Christian Endeavour has always been true to its Denomination. The Treasuries of Denominational Boards bear especial testimony to this fact.

But while Christian Endeavour is not undenominational, it is, what Dr. Clark calls, inter-denominational. United in Pledge, Principles, and Plans, it is natural that Christian Endeavour Societies should fraternize for mutual instruction and inspiration. As the Platform of Principles states, the basis of union of the societies is one of common

loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal or ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

Christian Endeavour, existing in and for the church, seeks no end of its own. Each member owes allegiance only to his Church Society. There is no great organization which asks one's time or money. On the contrary the leaders of Christian Endeavour have encouraged emphasis of denominational loyalty, by the introduction of distinguishing names, such as, The Baptist Young People's Union of Christian Endeavour, The Methodist Epworth League of Christian Endeavour, The Wesley Guild of Christian Endeavour, The Primitive Methodist Legion of Fidelity of Christian Endeavour.

The sole request Christian Endeavour makes is that those who adopt its principles use its name, and that those who use its name adopt its principles. This much it has a right to ask.

We turn now to the second question,

How have these principles worked ?

This may be interpreted, either, "With what *success* have they met?" or "By what *methods* have they been applied?" So abundant and interesting is the material for answer to both questions that I greatly regret that time necessitates confining myself to answering only one, and that in part. As much literature on methods is available for distribution on application to me at Madanapalle, I will try rather to give a glimpse of Christian endeavour success.

First, how were these principles propagated? Simply, yet wonderfully. An English mechanic joined the first Society in Portland. Interested by it, he wrote to home friends in Crewe, England, and thus was sown the seed of the first English Society. A neighbouring state pastor heard of the original Society and formed, on its model, the second in America, at Newburyport, Mass. From this Society, through the son of a ship captain sailing from Newburyport to Australia, the story went to the great island Continent and the first Australian Society was formed. On the eve of sailing to China, fifteen years ago, a missionary happened to go into a Christian Endeavour meeting, and was so impressed, that, on arrival in China, he started the first Society there. A mofussil missionary in this Presidency, casting about for some way to interest and develop the native youth of a congregation, read in home papers of Christian Endeavour and organised the first in this land. This is the story the world over. Christian Endeavour has thus

far had no travelling Secretaries to advertise its merits. Earnest Christians, seeking to build up the Kingdom, and learning of this God-blessed instrument, have used or recommended it.

As the number of societies grew, they have banded together for fellowship and inspiration—never for legislation—in annual conventions. These conventions, both in America and Great Britain have been remarkable for their spiritual power—showing *God's* blessing, and their astounding attendance—showing *man's* interest. The American Conventions, culminating with the 50,000 delegates who assembled at Boston, are the most stupendous gatherings of people, for any purpose, save war, on record. To accommodate the hosts that gathered for the '97 Convention of Great Britain, Liverpool opened St. George's Hall, the Philharmonic Hall, Hengler's Circus, and two Churches for simultaneous meetings. Of last year's Glasgow Convention the reliable SUNDAY SCHOOL CHRONICLE says,

"It was the largest gathering for strictly religious purposes ever held on this (Eastern) side of the Atlantic. Never has there been a series of meetings higher in purpose, deeper in tone, or more impressively spiritual."

Noteworthy as has been the support received by Christian Endeavour from the rank and file, it has been equalled by that given by the leaders in the Christian Army. So long would a list of leading American supporters be, that I will only say the prominent divines of the Protestant denominations are on it, while in Great Britain an idea of Christian Endeavour supporters will be given by the mention of such men as Dr. Wells of Glasgow, Dr. Barrett of Norwich, Rev. F. B. Meyer, B.A., of London, the lamented Dr. Berry of Wolverhampton, Rev. Armstrong Black, M.A., of Liverpool, Dr. John Watson of Manchester, Rev. S. Chadwick of Leeds, Rev. Griffith Ellis, M.A., of Liverpool, Rev. J. Brown Morgan of Chester, Rev. J. Pollock, and Rev. W. Knight Chaplin who are earnest supporters and prominent office bearers of the movement. As to laymen, in America it is the common thing for Governors of States, in person, to give a message of welcome to the Convention, and two Presidents of the U. S. A. have considered the movement sufficiently important to send a personal message to its Conventions; while J. P., M. P., L. L. D., and other titles show the standing of the laymen who are behind Christian Endeavour in Great Britain.

Most of the great denominations in America and many in Great Britain and Australia have officially endorsed the movement. As a sample,—the Primitive Methodist Annual Church Conference in recording the fact that 2,129 members of the Christian Endeavour Societies had joined the church last year, adopted the following—

“The central council believes that Christian Endeavour has become a great spiritual force and, if appropriately guided and nurtured, will enable us to solve the difficulty of keeping our young people to the Church by winning them to our Lord and Saviour.”

In the United States, the Presbyterians, Congregationalists, and Disciples of Christ (Campbellites) have most heartily and largely adopted Christian Endeavour. Their Secretaries have published the following suggestive comparisons between their growth and C.E. development in their Churches.

The average yearly accessions were—

	IN 1875-1884 OR DECADE BEFORE C.E.	IN 1885-1894 OR DECADE OF C.E. BEGINNINGS.	IN 1895-1897, YEARS OF C.E. LARGER GROWTH.
Presbyterians ...	33,348	55,527	63,252
Congregationalists ...	16,948	30,842	32,302
Disciples of Christ...	40,593	69,797	83,446

According to my latest statistics—some of which are for 1897, there are in

The U. S. A.	41,565	Societies, Presbyterians leading.
Canada	3,467	„ , Methodists leading.
Great Britain	5,931	„ , Baptists leading.
Australia	2,284	„ , Wesleyans leading.

In the Whole World 55,118 Societies, with over $3\frac{1}{4}$ million members. From these Societies 225,754 members joined the Church last year. From these glimpses of Christian Endeavour success in other lands we turn to see,

What has been and is the success of Christian Endeavour in India ?

This question will be best answered by quoting from those who have tried, and speak from experience. Here again a few must be taken from the many. I shall quote chiefly from S. India workers as they are best known to us. It will be seen what influential supporters Christian Endeavour has already won.

The experience about a regular or modified pledge is the same as in other lands. South India has held to the regular pledge, so I must quote from other parts of India on this point.

Rev. R. A. Hume, D.D., of Ahmednagar, pioneer Christian Endeavour worker in Bombay Presidency says,—

“In general we found a lack of staying power; probably a lack of the pledge and of the devotional element have been prominent causes. . . . Adopt

and maintain the principles and practices which experience in other lands has shown to be essential. Have a pledge: have a weekly prayer meeting."

Rev. Wm. Carey, grandson of the great pioneer missionary Carey, and himself pioneer Christian Endeavour worker in Bengal has said,—

"Our first experiment signally failed though we gave it a fair trial of two years. We had a modified pledge. From the day we undertook to apply the real pledge, hope revived, and the enterprise grew."

Now, the great bulk of Native Christians live in little villages. The large and peculiar field for Christian Endeavour, then, should be village congregations. Yet conditions there are so utterly at variance with those where Christian Endeavour has triumphed at home, that one might doubt its adaptability. What say those who have tried?

Rev. William Carey, who has had more experience in village Christian Endeavour Work than any one in India, has published a booklet on "Christian Endeavour in Small Village Communities", in which he tells of 60 such societies which he, after four years' trial, pronounces a success.

Rev. J. P. Jones, D. D., of Madura, writes.—

"Christian Endeavour is eminently adapted to India. Having tried it in Village Congregations I feel that its possibilities of usefulness are many and attractive. I have seen young men who were a burden to the catechist and congregation, converted into active, enthusiastic, helpful, Christians through the establishing of a Christian Endeavour Society. Even if there are only three young men in a congregation, a small society among them more than doubles their activity and ability to do good. A few young men thus banded together, under the pledge and inspiration of the society, become at once an organised help and inspiration to the pastor, and are ready to accompany him as a preaching band. In the working up of enthusiasm in festivals and special meetings, they are the prime movers. They usually do much to improve the congregational singing. In our mission the establishing of Christian Endeavour Societies has very largely increased the number of Voluntary Christian Workers. As these are chiefly among the young men the promise of the work is the more enlarged."

Of the Society formed by *Rev. J. H. Wyckoff*, Tindivanam, it is reported,—

"Both men and women have cheerfully engaged in preaching to the non-Christians both far and near. 19,374 were thus reached in '98, the greater part at Mailam festival. Sunday Schools are being held by Christian Endeavourers in four places, one for Hindu boys, one for Hindu girls, one for Christians, and one for Pariyas."

Rev. Dr. Hume says.—

"The Christian Endeavour movement is the best fitted to develop village Christians religiously, and as Christian workers, because, (a) It has a regular

organization, and yet a *simple* one, (b) It seeks to lead every Christian to do Christian service *without pay*, (c) It gives these scattered and weak Christian companies strength by association with a larger organization, both in the near and the distant community."

Rev. J. A. Beattie reports one Society, among others, that has transformed the village through a street cleaning committee.

Many like testimonies enable me to confirm the words of the Editor of the 1898 Marathi Mission Report,—

"The Young People's Society of Christian endeavour seems, in the last year, to have entered upon a new stage of usefulness. Many paragraphs concerning it have come to us from different stations of the mission, but the limits of our report forbid their insertion here."

So we pass on to *Christian Endeavour and the Children*.

Rev. L. R. Scudder, M.D., in the Arcot Mission report for '98 says,—

"The Christian Endeavour Societies have proved a decided blessing in a number of the villages. The children are especially profiting by them. In one village a little girl, interested through the Society, is now trying hard to persuade her parents to become Christians, that she may go to school. In another village the children, with flowers for the pulpit, and with drums and cymbals, march up and down the village street singing and inviting all to the Church. I cannot describe my feelings as I followed that band of little singing Endeavourers into Church one Sunday morning."

Rev. F. E. Jeffrey, of the Madura Mission, reports that,—

"The Christian Endeavour Society in the Hindu Boys' School at Malur is doing a most interesting and hopeful work. The members are all Hindus, except the masters. In the meetings they tell how they have tried to carry out their pledge. One tells how he explained to an outsider about Christianity; another has pointed out the way to a traveller; another has led a blind man through the crowded streets; and others have picked glass and stones out of the pathway."

Nor do India Christian Endeavour Societies fail in winning their members to Christ. Of the Madanapalle Societies it is s

"The Young People's, and Junior Christian Endeavour Societies flourish, the Junior being especially bright and lively. My hesitancy in starting it has received a just rebuke. Both Societies have a strong influence on their members. Ten associate members of the Y. P. S. C. E., have joined the Church this year."

The Church of England Christian Endeavour Society of Mussoorie reported 12 conversions last year.

I close these quotations with four on the fitness of Christian Endeavour for India, by those who are trying it.

Rev. J. Duthie, Nestor of S. India Missionaries, writes,—

“The Christian Endeavour in Nagercoil is doing good work, both among Christians and Heathens, in seeking out the careless and non-church-going and in preaching to the Heathen. It is an agency capable of doing much good.”

Rev. A. W. Brough, a pioneer Christian Endeavour worker of Australia, now in Coimbatore, says,—

“The Christian Endeavour movement seems to me to be peculiarly adapted to India, inasmuch as it creates and fosters a spirit of independent thought and self-reliance in its members, throws them upon their honour, refers them direct to Christ, and promotes loyalty to Him in daily life.”

J. P. Cotelingam, M. A., Principal of Wardlaw College, who organised a Christian Endeavour Society in Bellary some time ago says,—

“It is my firm belief that Christian Endeavour is well adapted to India. It cannot but be. It seeks to impress on each individual Endeavourer his share in the growth of the Church he belongs to. Besides, the interdenominational character of the movement is a source of strength for which none of us can be too thankful.”

Rev. D. Downie, D.D., of Nellore, has written,—

“One of the many advantages of Christian Endeavour in India is that it is one, if not the best, visible proof of the Union of all Christian workers in India. Organic Church union has so far failed. Even the different branches of the same denominations have not yet united. The Y. M. C. A. and Y. W. C. A. unite a certain class of workers along certain lines, but Christian Endeavour unites all classes of workers of all denominations, and thus refutes to some extent, at least, the charge of divided ranks among Christian workers. It develops and broadens the minds of the native young people and leads them into investigation and work among peoples beyond their own narrow horizon, *i.e.* it cultivates *foreign* as well as *home* mission work.”

Finally, a glimpse at

The Present Status of Christian Endeavour Work in India.

The first society was formed a decade ago. Through interest excited and information gained from home papers, through the distribution of literature here in India, through interest aroused by Conventions, and largely through two visits of Rev. F. E. Clark, D.D., lovingly called Father Endeavour Clark by the societies of which he is the founder-President, the number of societies in India, Burma, and Ceylon had, in June 1898, grown to 433, situated in every Presidency or Province, from far-off Rawalpindi to Ceylon, from Bombay to Burma, and in at least twenty-five missions representing sixteen denominations. The **INDIA ENDEAVOURER**, a bright 16 page monthly, published at 136, Dharamtalla, Calcutta, for Re. 1, a year, is the organ of Christian

Endeavour in India. Christian Endeavour Literature is already obtainable in twelve of the Vernaculars of India.

To gain inspiration and disseminate information, the societies of the Chief Presidencies have formed Unions, of which the Presidents are, Rev. J. P. Jones, D.D., in Madras, Rev. S. V. Karmarkar, B.D., in Bombay, Rev. C. H. Bandy B.A., in N. W. P. and Oudh, Rev. G. L. War-ton, M.A., in Central Provinces, and Rev. N. L. Das, in Bengal.

To give unity and uniformity to the work throughout India, and to provide a centre for printing and distributing literature and a bureau for registration, the United Society of Christian Endeavour in India, Burma, and Ceylon was formed in 1897, with Rev. D. Reid of the Free Church, Calcutta, as President. Last year the Hon'ble. K. C. Banerjea was President. The names of the officers recently elected at the Allahabad All India Christian Endeavour Convention were reported in the March number of the HARVEST FIELD.

Here, in the Madras Presidency, there are 110 societies registered. Among the office bearers and earnest supporters, in addition to those already mentioned in the quotations and elsewhere, are, Rev. J. S. Chandler, M.A., Rev. J. R. Bacon, Rev. W. B. Boggs, D.D., Robert Stanes, Mr. Handley Bird, Rev. T. P. Dudley, M.A., Rev. P. B. Ragaviah, B.A., Rev. J. Ward, Rev. A. W. Rudisill, D.D., and the Secretary of the Madras Conference, Rev. J. Stewart.

Two Conventions have already been held. In 1897 at Madura, in 1898 at Vellore. This year we are to meet in Nellore. Dr. Downie, who invited us, stated that last year Mrs. Downie entertained 75 European missionaries for four days, and she is not exhausted. Seeing is believing. Your Secretary, Rev. J. Stewart, is proof. He came to the Vellore Convention, and now there are Christian Endeavour Societies in both the Free Church Tamil Congregations under him.

Remember: "NELLORE, 1899."

The story is told—partially though it be. Christian Endeavour is the outgrowth of a quiet effort to solve a common church problem. It acted on and has had verified the divine command and promise:—"Seek ye first His Kingdom and all these things shall be added unto you." Laying fast hold of certain principles, it gives great freedom in form. Believing in organization it withstands *over* organization. Proving successful and adaptable, it has grown beyond all precedent, and has developed and is developing the spirituality, liberality, and voluntary activity of millions. The mere thought of its possibilities is exciting. A very David for youthful prowess, a veritable Samson for gigantic power.

It is for the Church of God to guide and use this young giant. To fetter or shear or blind may subdue for a time. But the hair will grow, the strength is there. Shall it be put forth to bring down the house to its own and others' ruin? Wiser, infinitely wiser, to guide, encourage, and use it.

God is using this modern giant to solve the riddle and bring sweetness and strength together to confound the enemy—the sweetness of a spiritual life and strength of voluntary service. And God may use it, with only the jaw-bone of an ass, to smite the foe by thousands, and redeem Israel.



L I T E R A T U R E .

Stories of Indian Christian Life, S. SATTTHIANADHAN, M.A., M.L.L., and KAMALA SATTTHIANADHAN, B.A. : Madras, Srinivasa Varadachari and Co.—We consider that the title page of this little book is one of the most suggestive features of native Christian life in India. The academic distinctions of its authors would alone be significant; but when we add to this that a Hindu Christian has found his partner in literary effort in his wife, there is abundant reason for both thought and gratitude.

The authors will probably be the first to acknowledge that these stories are *sketches* rather than *studies*. They are as a matter of fact slight, not to say superficial; and we miss a certain accuracy of expression, as well as robustness of thought, which we rejoiced to find in Mr. Sattthianadhan's earlier work.

Mr. Sattthianadhan complains that it is sometimes said that the people India have no true appreciation of nature. In the sense that they are affected by the beauties or the grandeur of nature we agree with our author that this charge is not true, but that many of them are in a great measure unable to interpret nature, or even to detect her more subtle beauties, we think is shown in the very book in which this disclaimer is made. There is a great deal about "The silvery rays of the Moon," and "The lambent flames in the Sun," and "The transparent lilac of the hills" and so on. That nature has affected the senses is true enough, but if she had equally affected thought and spirit, these descriptions would have been fewer in number and different in character. The "love-making," too, is feeble and overdone. But we have no wish to run the risk of becoming captious or hypercritical in reading a book of this sort. Rather let us hasten to recognise the great value which work of this kind may possess.

The effort to express an aspiration is always helpful: and our sincere hope is that those who are qualified to voice the feeling of Hindu Christians will never hesitate to do so. For in the doing it they will assuredly recognise what

is extravagant or fantastic or unreasonable, and so lead those that follow them to intelligent and profitable issues.

There is advantage too in such work for the non-Hindu. The foreigner often gives pain where he intended the opposite, because he does not understand the sensitiveness of a people whose feeling is so different from his own. Any description of the emotional life of Hindus must have a certain value for the foreigner. The missionary also has his lessons to learn. He sees the ideals that exist at present within the Christian Church, and is able to appreciate the aspirations of the people for whom he works.

In this connection we may say that the most valuable evidence we have discovered in the book is that the writers—and, we would hope, many others of their community—see clearly that the highest appeal of Christianity lies in the character of its adherents. If in this they give expression to a general conviction, our hope for the future of the Hindu Christian Church is immeasurably increased.

W. W. H.

Ramakrishna, His Life and Teaching, by the RIGHT HON. F. MAX MÜLLER, K.M. : London, Longmans, Green, and Co.

This book has the literary charm which belongs to everything that Max Müller touches. One of the slightest of his works, it is yet one of the most interesting and instructive for the general reader. It falls naturally into two divisions—the Life with Max Müller's philosophising around it, and the collected Sayings. The author has drawn his materials from magazines and newspapers published in India, and from letters he has received from the disciples of Ramakrishna. It is evident that under such conditions a writer must feel a degree of hesitation about his narrative. The Professor has a few doubts himself, and we in India, who have had a more intimate acquaintance with some of the sources from which Max Müller has obtained his information, are justified in preserving an attitude of still greater caution. Whatever may be the virtues of his chief correspondent, sobriety of imagination and a scientific regard for historic truth cannot be included among the number. The Professor saves himself by an appeal to the "dialogic process." This is a phrase he uses to denote the truth that the world never sees an historical event, save as it is reflected in the mirror of the individual mind. When the fact has to be transmitted from one mind to another, there will be a process of successive distortion. We are not, however, concerned with the authenticity of what is related concerning Ramakrishna. The Life and Teaching may be accepted as an *ideal* at least, if not as a fact. And it is as an ideal that it has value for Christian thinkers.

Born in 1833 of Brahman parents, Ramakrishna seems to have been from a child of a fervidly religious and highly-strung emotional temperament. In early manhood he became a priest in the temple of Kali at Dakshineswar, five miles to the North of Calcutta. There he commenced his lifelong worship of the goddess as his divine Mother, lapsing frequently into trances during which he had

visions of her celestial form and fancied that he heard her voice. Ramakrishna must be described as a *bhakta*, for the intensity of his religious emotion was the central feature in his character. This appears in the saying attributed to him :—

“‘I must attain perfection in this life, yea, in three days I must find God ; nay, with a single utterance of His name I will draw Him to me.’ With such a violent love the Lord is attracted soon. The lukewarm lovers take ages to go to Him, if at all.”

But though the worshipper of a particular deity, the book is sprinkled with sayings in which the Vedantic idea of the one Brahma is put forward. At one time a devotee of Kali and at another of Hari, Ramakrishna declared that all roads lead to God and that, in the long run, pure love and pure knowledge are the same. The following passage is a curious example of the manner in which it is sought to elevate and spiritualise what was, and still is, a degrading symbolism and worship in India :—

“‘Humanity must die before Divinity manifests itself. But this Divinity must, in turn, die before the higher manifestation of the Blissful Mother takes place. It is on the bosom of dead Divinity (Siva) that the Blissful Mother dances her dance celestial.’”

The collection of Ramakrishna’s sayings is a little treasury of oriental illustration. Many of them are not, in the strict sense of the term, original. They belong rather to the common stock of imagery which has been used from time immemorial by the religious teachers of India. The lotus and the bee, the pot and the water, the lamp and the moth, have been used times and again to set forth the relations of the soul. But there are sayings here, which seem to us more characteristic of the individual. Most of them are homely, and some of them are gently satirical. In not a few there is a very real and touching spiritual beauty. We quote one or two :—

“‘The cup in which garlic juice is kept retains the nasty odour, though it may be rubbed and scoured hundreds of times. Egohood also is such an obstinate creature.’”

“‘When grains are measured out to the purchaser in the granary of a rich merchant, the measurer unceasingly goes on measuring, while the attending women incessantly supply him with grain. But a small grocer has neither such attendants, nor is his store so inexhaustible. Similarly it is God Himself who is constantly inspiring thoughts and sentiments in the hearts of His devotees, and that is the reason why the latter are never in lack of new and wise thoughts and sentiments ; while on the other hand, the book-learned, like petty grocers, soon find that their thoughts have become exhausted.’”

“‘Although in a grain of paddy the germ is considered the only necessary thing for germination and growth, while the husk or chaff is considered to be of no importance, still if the unhusked grain be put into the ground, it will not sprout up and grow into a plant and produce rice. To get a crop one must need sow the grain with the husk on ; but if one wants to get at the germinatory matter itself, he must first perform the operation of removing the husk from the seed. So rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the seeds of truth, and consequently every man must perform them before he reaches the central truth.’”

Notwithstanding much that is beautiful and true in this book there are some passages which constitute an offence against good taste and others which

are contrary both to truth and right. For example, "God tells the thief to go and steal, and at the same time warns the householder against the thief" One feels that, after all, this life and teaching does not meet the needs of the present day. Ramakrishna said that the story of Krishna was not allegorical only, it was also historical. But he himself had neither the knowledge nor the method to establish this proposition. It was not possible for him to have appreciated the intellectual difficulties of the Modern Hindu. His attitude towards the world was that of a false asceticism. He knew no better use for gold than to mix it with mud and repeat to himself that the two were one. India has yet to learn the right use of the world, in which it becomes a divinely appointed and ennobling discipline—a gift of God not to be rejected but to be received with thanksgiving.

Ramakrishna's love was deficient in the elements of intellect and conscience. It was consequently often extravagant or insane; he declared that the true devotee resembles the drunkard and that he cannot always observe the rules of propriety. The India of to-day needs a holiness without trances, in which the senses are rightly employed and not destroyed. Viewing the ideal of sainthood set before us in this book with sympathy and admiration for some of its aspects, we feel that it falls below the stature of the man in Christ Jesus—who uses all his powers in harmonious obedience to the will of God.

E. W. T.



CURRENT MISSION NEWS.

BISHOP WELLDON AT THE C. M. S. CENTENARY MEETING.

A great gathering of European and native Christians took place in the Town Hall, Calcutta, on Feb. 28th last, to celebrate the centenary of the Church Missionary Society. The Metropolitan's speech was naturally waited for with great expectation and listened to with keen interest. Bishop Weldon seems to have put a severe restraint upon himself. The most important part of his speech dealt with the principle of toleration. It seems somewhat extraordinary at first sight that he should have thought it necessary to enunciate "the clear and definite law that none is justified, or would under any circumstances be justified, in trying to impose his religion upon another who does not conscientiously embrace it."

This principle is so much a part and parcel of Protestant Christian Propagandism that one wonders what Missionary or what Society would dream of disputing it. The speech of Dr. Weldon only becomes intelligible, when it is regarded as his reply to the criticisms excited by his Exeter Hall utterance. Spoken from the platform of the greatest Evangelical Society, it must be taken as a declaration of the principles of missionary work both to Anglo-Indian and to Hindu and Muhammadan. We give an extract below:—

It is to me a special and sacred privilege to enjoy this opportunity of expressing my deep interest in the work of the Church Missionary Society. I am as perhaps you know, a friend of Christian missions—how can I in virtue of my office be anything else? But, ladies and gentlemen, to be the friend of Christian missions is not to desire that the faith of Jesus Christ should be forced by any extraneous means upon any man or woman in this or any other country. Religious intolerance is to the true Christian spirit one of the most hateful things in the world. Friends of Christian missions recognise fully and freely that a man's religious belief concerns his own relations to God. But we believe that the religion of Jesus Christ has been a great source—nay, the principal source—of the happiness and strength of England, and we believe that that religion may be a source of supreme happiness and strength to India. Ladies and gentlemen, I am in the habit of considering that the work of English missionary societies in India is the supreme instance of the duty—of the regard which we Englishmen feel for India. If we desired India to be weak, if we desired India to be unhappy, we should not offer the faith of Jesus Christ; but because in our heart of hearts we long for the strength and felicity of this land in which our lot is cast, we come forward not to impose our religion upon anyone against his wish or hers, but to tell the people of India that in offering them the faith of Jesus Christ, we are offering them the best and richest treasure of our own country. . . . I see a growing sympathy between the representatives of the Christian religion and the representatives of other religions. I have been struck—I may say I have been touched—by the sympathy accorded to myself by persons who do not belong to my church or my religion. I value it intensely. I think it points to a better understanding among the various classes which constitute the great community of Calcutta. I think, ladies and gentlemen, the citizens of this city, Christian or non-Christian, have come to understand one another better. Those who do not accept the faith which is so dear to me are yet willing to allow that I and my honoured friends and colleagues over here speak no unkind word, take no unkind action in respect of any religion in India. We shall endeavour to live our own lives according to the principles of our own faith. We shall be glad if any one is prompted to agree in accordance with ourselves, but we shall never depart from the clear and definite law that none is justified, or would under any circumstances be justified, in trying to impose his religion upon another who does not conscientiously embrace it. Ladies and gentlemen, that is the thought which has been present to my mind in view of this meeting. I do not desire to say any word that might look like boasting of the progress of Christianity in India, and indeed when the Christians are so few in comparison with the population of this country, every word of boast seems to be excluded. But it is my desire that all who profess the faith and bear the name of Christ, should bear themselves to be His missionaries, for upon them lies the responsibility of which they cannot get rid, and oh, that we, who are servants of the Lord Jesus, by our lives, by our conduct, may recommend His religion to the hearts and consciences of the people among whom we dwell.

GLEANINGS FROM THE FIELD.

SOUTH INDIA MISSIONARY ASSOCIATION.—The Rev. W. H. Findlay, M.A., Secretary of the Association, writes to correct the statement made in the Notes published in our March number. The General Meeting of the Association will not be held on May 26th, as was there stated, but on May 25th. Members of the Association will kindly take note of this correction.

INDIA SUNDAY SCHOOL UNION EXAMINATIONS.—We have received a notice from the Rev. R. Burges concerning the Sunday School Examination for 1899,

He says "Our plans for this examination in July next are going on apace. The subject is the International Lessons for the first six months of this year. If any have doubts as to what these lessons are, they should send an anna stamp to Headquarters 117, Dhuramtolla Steet, Calcutta. There will be four divisions:—*Teachers*, for those of all ages; *Senior*, for those 18 years of age and over; *Middle*, for those from 13 to 18 years; *Junior*, for those under 13 years; *Viva Voce*, for those too young or illiterate to write their answers. We hope that 3,000 will present themselves for examination this year. We cannot too strongly urge upon Teachers to constantly revise the previous lessons of this year."

VISIT OF THE REV. MARSHALL HARTLEY.—The Rev. Marshall Hartley, one of the Secretaries of the Wesleyan Missionary Society, is now visiting the principal stations of the Society in India. He has first examined the work in China and Ceylon, and is proceeding through India from the South to the north. He has passed through the Negapatam, Madras, Mysore, and Hyderabad Districts and finishes with the Calcutta and Lucknow. Wherever he has gone, he has left the impression of one who has the power of observing what is essential. His downright brotherliness has made his short visit to the Indian churches a joy and inspiration to the people and missionaries alike. He expects to sail for England about the middle of April.

WESLEYAN PROVINCIAL SYNOD, SOUTH INDIA.—The Synod met at Karur on the morning of March 8th, when missionaries and Indian ministers from the four Wesleyan Mission Districts of Madras, Negapatam, Hyderabad and Mysore assembled in the very commodious and handsome Wesleyan Church in that town. Mr. Vanes, the Chairman of the Mysore District, was elected to the chair of the Synod. Mr. Cooling, of Madras, was elected to the laborious and important office of Secretary. Mr. Hartley, one of the General Secretaries of the Wesleyan Missionary Society, was also present. The business of the Synod was largely a review of the reports of the work of the year sent up from the various District Synods, but it must not be thought that the Provincial Synod is merely a body gathered to register, file, and pigeon-hole reports sent up from the four District Synods. Most valuable service is rendered by the mutual criticism of the work in the various districts by members of other districts. It is this comparison of ideals and methods that makes this annual gathering an important factor in promoting the solidarity of Wesleyan Missions in South India. An interesting and useful conversation took place on the Twentieth Century Fund. A draft of a revised Order of Morning Service was presented in English. It was decided that this should be accepted and be translated tentatively into Tamil. This practically completes a draft English version which may be used either where a vernacular version of the Wesleyan Offices is not in existence, or where it is desirable to make a new version. The conversation on the state of the work of God gave "abundant reason to take courage and hope in the work."