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Harvest Field.

Editorial Notes.

We are sure that our readers will be grateful to Dr. Jones for the interesting and well-balanced paper in which he reviews the missionary situation in the United States. **Home interest in Missions.** We believe that many of the remarks which he has passed on the American Churches may be applied with equal truth to the English Churches. This is particularly the case with reference to the growth of a missionary feeling in the ranks of the Christian ministry. The younger men of to-day who are already at work in their pastorates or are still preparing for their sacred office in the Colleges of Great Britain take a keen interest in the cause of Missions. We have no need to despair when we remember that the first Protestant Missionaries to India from Europe nearly chanced to be two worthless Danish pastors of ill repute and few gifts who it was thought might be good enough for this forlorn hope, this meaner ministry. But coming much nearer to our own times, we recollect that it is only a century ago—as we read in the life of Dr. Duff—that a learned and influential Scotch divine preached a sermon to prove that Missions were contrary to the course of nature and a rebellion against the decrees of Providence. And in so doing he expressed the spirit of his age and community. Yes, we have travelled far since then, and we may hope for much from the fuller knowledge, the wisdom gleaned from experience, and the warm emotions of these present times.

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Mr. H. Naraina Rao has an article in the *The Indian Review* for April, in which he gives us his view of the religious situation in India at the present time. It cannot be said to be a very decided opinion. The writer does not pretend that he can penetrate the veil which Providence has cast over the future. He notes that Christianity gains most of what Hinduism loses ; but still in comparison with its vast bulk the losses of Hinduism are inconsiderable. Time only can show what will be, is the general conclusion of the article. But if Mr. Naraina Rao has so little to say in elucidation of the future, his comments on the modern attitude of educated Hindus have more of definite shape and content. He says :—

“ The educated Hindu, who knows the value of the bird in the hand, does not calculate upon the fulfilment of a doubtful prophecy, but has set about adapting his religion to its new environment, and trying to improve its chances of survival. There are two methods of improving a religion,—which may respectively be called the method of rejection, and the method of selection. The former not only selects and retains what is good in a religion, but insists on eschewing what is objectionable : it teaches us that Truth is jealous and knows no compromise. The other method selects and elevates the good, but seeks no war with error, which it expects to wear out in the course of time. The credit of having discovered the most successful method of working the diamond reefs of Hinduism belongs to Europeans. The Theosophical Society was indeed not founded with the ostensible object of bringing Hinduism into a line with the most advanced thought of the West : its object was wider. But it has taught the bulk of educated Hindus how to apply to their religion the method of selection, to which I have referred. We may learn now not only to pick out the highest teachings of Hinduism and to teach them to the world at large, but may invest what may appear crude and superstitious with a meaning to which our forefathers themselves were strangers. Undoubted evils are left to themselves unmolested in the hope that they will disappear before the rising intelligence of the community. Therefore, if we take a bird's-eye-view of the whole situation, what arrests one's attention is not so much the transfer of small numbers from one community to another, as the process of purification and consolidation that is going on in the ranks of the Hindus, and the respect and affection which the higher phases of Hinduism are winning everywhere.”

Rammohun Roy is selected as an example of the Reformer who adopts the method of rejection. For the rest one may be content to say that history does not favour the notion of a noiseless, painless purification of morals and religion. We see in the efforts of Hindus to discover and resuscitate what is best in their systems one of the results of contact with Christianity.

Original Articles.

THE PRESENT POSITION OF THE MISSIONARY CAUSE. IN THE CHURCHES OF THE UNITED STATES.

BY THE REV. J. P. JONES, D.D.

I SHOULD have hesitated to select this subject for myself—it seems in itself so formidable. Moreover my recent sojourn of some nineteen months in that land of the West, during which I travelled more than twenty thousand miles in twenty-one States and in Canada, brought vividly to my mind so many impressions upon this subject that I find it impossible to properly arrange them and to bring them into harmonious relations. Perhaps it were better that I make no special effort to classify and to harmonize, for a general impression, the many facts which came under my observation and the experiences which carried with them certain convictions. In my visits to about 190 churches, to States and other Associations, denominational and inter-denominational, and to not a few gatherings of young people, I had ample opportunity to form and to change many opinions; and I am not sure that I shall give to each fact its proper emphasis, or to each observation its proper interpretation.

However, there are a few things pertaining to the attitude and relation of our Home churches to the foreign missionary cause which confront the missionary at all points in that country and which so persistently obtrude themselves upon him that he cannot ignore them, even if he would. I wish to call attention to some of these facts and conditions.

I. The first is the appalling fact that so few of the regular members of our Protestant churches have any knowledge whatever of, or the slightest interest in Missions in foreign lands. The statement by Dr. N. G. Clark, to the effect that "the Churches are only playing at Missions," is as true now as when it was uttered. One need not travel far in the States, especially outside of New England, in order to learn how little has been accomplished by missionary appeal and other methods to enlighten the masses of church members upon this subject which we regard as of such moment. It was with a strange mixture of pleasure and disappointment that I heard from not a few church

members in various sections of the country that they are now interested in India, because they have read Kipling's books! I presume that we must welcome an interest in our chosen land, even though the interest is created, not by missionary intelligence, but by the author of "Soldiers Three."

The Congregational Church has been, and still continues to be, one of the most progressive in missionary work in that land. And yet during the last year 2,225, out of its 5,753, churches contributed absolutely nothing towards the support of the foreign missionary work of the denomination. Moreover, the contribution of these churches is less *per capita* now than it was more than twenty years ago. In 1840 the members of that denomination contributed 90 cents *per capita* for this work, whereas, in 1900, the *per capita* had come down to 70 cents—a very marked reduction, and that at a time during which the wealth of our Christians had increased marvellously.

Among the Baptists 5,000 churches, among the Episcopalians 2,500 churches, and among the Presbyterians 2,762 churches, gave not a cent to the great foreign missionary enterprise during the last year. Practically two fifths of all the Protestant churches are absolutely deaf to the calls of the heathen world. It is estimated that 60 per cent. of all the Protestant church members of the United States ignore entirely this great cause, both in prayer and benevolence. Only an average of 32 cents (one rupee) per member is contributed annually by all the Protestant churches of that land for foreign missions. The average *per capita* offerings of the five great denominations in the States is as follows:—Denomination (a) 87 cents; (b) 70 cents; (c) 48 cents; (d) 37 cents; (e) 28 cents.

These figures are deeply significant of the condition of general apathy which prevails in that progressive land concerning this Cause which is so dear to our heart.

The same fact is driven home to us if we consider the aggregate of offerings made for this Cause by all the Christians of that land. The eighteen million church members of our Protestant churches contributed only the paltry sum of six million dollars for the redemption of the heathen world during the last year. There has been an extraordinary accumulation of wealth among these same Christians during the last quarter of a century. It has been stated by those competent to understand the situation that the Protestant Christians of America added \$725,000,000 to their wealth during the last year alone! But the treasuries of our Foreign Missionary Board do not share in the benefit of this vast accumulation. If these Christians had given to foreign

missions only one-tenth of what they *saved* out of their income last year, they would have multiplied 1,200 per cent. of their actual offering for that cause.

It is not fair to call this penuriousness; for these same people are generous in other lines. Their sympathies and offerings are being diverted into other channels. There are a thousand new interests which strongly appeal to them, for the simple reason that they are *home* interests, that they have daily evidence of their claims and of their utility. These are ever clamorous and tend to drown the voice of appeal which fitfully comes from remote heathen lands. People like to give to those enterprizes which they can see grow under their eyes.

For colleges, libraries, museums and miscellaneous charities \$117,500,000 was given in offering during the last year, while churches received only about six millions dollars for endowment &c. This means (and it is a fact of tremendous significance) that the financial support and substantial benevolence of Christian people has largely passed out of the channels of direct churchly activity and is flowing freely in, perhaps no less Christian, but certainly non-ecclesiastical, channels which the Christian consciousness of the day has dug out for itself. Say what we will, ecclesiasticism, with its direct calls and claims is held relatively much less in esteem than formerly. Church members have, to-day, a thousand interests of philanthropy and of Christian altruism which absorb their time, thought and money, and which greatly diminish the treasuries of direct church activities.

I would, by no means, say that they are less Christian; rather they are more cosmopolitan than were their fathers. They have at the same time lost some of their confidence in ecclesiasticism and its methods and have broadened and deepened in their sympathies and efforts. The streams of life are running increasingly outside of ecclesiastical boundaries, and the foreign missionary treasuries are not the only ones that are suffering in consequence.

II. A few other facts are worthy of consideration in this same line.

1. This is a remarkable time of transition in Christian thought. We are rapidly passing from a very distinct type of biblical interpretation and, especially, of theological prepossessions and methods of thinking, to another which is very different. The old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been either entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary motive of a hundred years

ago no longer obtains and is being supplanted by another, or at least is yielding to it pre-eminence in its influence upon the Christian mind. The Missions of to-day are not based upon or moved by our belief in the hopeless depravity and lost condition of the heathen so much as by loyalty to the last Commission of our Lord and by a conviction that Christianity is essentially missionary in its character and must perish when it ceases to be world-wide in its sympathy and

Now the old motive has ceased to grip the church of to-day and the new motive has not yet found a warm lodging place in and a working power upon the mass of Christians. This is the difficulty of to-day. We must wait patiently until the new leaven passes, in transforming power, through the whole lump and then we shall enter a new era of missionary effort such as the world has never seen. In the meantime the work lags, because all the people are not vitally in touch with either the old or the new motive.

2. Americans have become great travellers. Many of them take hurried journeys through Mission fields. It is only a small fraction of these travelling American church members who acquaint themselves, upon their long journeys in the Orient, with the most patent and easily obtained facts concerning their own Denomination's Missions in the regions which they visit. And when they return home and are questioned about these same Missions they hide their ignorance of them by the cool assumption or bold assurance that they either do not exist or are practically doing nothing! I would that something could be done by home pastors and by our missionary organizations at Home to bring these many travellers into touch with the Missions of their Home Church, at least, as they pass through the countries where the same are established and are doing such fine work. They might thus be converted into active friends and supporters of our Cause. I have seen many such converts and am now being helped in my work by several of that very class. Instead of this the large majority of them return to their native towns and pose as oracles about Missions which they failed to visit and denounce the Cause as useless and barren, because they declined or found no opportunity to behold and study its wonderful work and results. The blasting influence of these travelled people upon the missionary cause in our home churches is much greater than many of us think.

3. Then I discovered that not a few of those who were indifferent to the missionary cause a decade before were now its pronounced enemies. In almost every church men and women are found who are

outspoken opponents of work in heathen lands. Many a time did pastors warn me of the presence of such people in their congregations and did urge me to shape my addresses so as to meet such carpers. I have in my possession a book of nearly one hundred pages written and published two years ago by a Christian minister—an old man who proudly boasts of his “D.D.” and “L.L.D.”—which is the most bitter and irrational attack upon foreign missions that I ever knew. He would abolish all missions in *heathen* lands; and if one half of his contentions had been carried out a few centuries ago, he and his would be at present grovelling in the lowest depths of paganism. It were well if some of us could be the butt of our own arguments! This book I found in the hands of a well-known Congregational minister to whose people I was to speak and whose mind it was evidently influencing. Even a tyro in missionary lore and a novice in Christian teaching ought to be able to answer all its arguments; and yet its impassioned appeals against present day missionary effort will do its work in poisoning the minds of many against our blessed work.

There are doubtless several causes to this anti-missionary spirit in the churches. In the first place, the events of the last two or three years in China, Bulgaria and a few other lands have created in the minds of some church members a revulsion against any effort in behalf of peoples who do not appreciate the labours of the missionaries; yet more, who attack and kill missionaries and massacre Native Christians. “Why send to such ingrates our sons and daughters and our money?” This is an easy question which finds no reply in the mind of the natural man of our churches to-day.

Moreover, the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against Missions for non-Christian peoples. The question propounded by not a few in these days is “Why do you not let peoples with ethnic religions to gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?” This question may seem far from Christian, and indeed not in harmony with the highest and best thought of evolution itself. But it has a place in the mind of a good number in our American churches to-day; and it does its duty in the work of hindering the progress of the missionary idea.

I hardly dare to add to the above an expression of a belief in the growing wordliness of the Church at Home. Doubtless a great deal of the commercialism of the age has entered into the Church of America;

and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands.

Perhaps the chief source of trouble lies in the ignorance which rests like a pall upon so many of our Christian people in reference to the most elementary facts and principles of foreign missions. And Missionary Societies and missionaries do not begin to fulfill their duties towards dispelling this Egyptian darkness. The missionary is given too much to the work of describing the natural scenery, and native customs of his field of work rather than the supreme opportunity and the urgent need which the field furnishes for spiritual work among its teeming millions. In other words the missionary too often falls into the temptation of amusing rather than instructing and inspiring his audiences in the home land. The missionary on furlough must offer himself, with all his might, to a campaign of education; he must always and everywhere, endeavour to dispel the darkness which rests upon the churches in reference to his work in particular and to the foreign missionary enterprise in general. The spiritual condition and need of the heathen and the substantial results already achieved upon the missionary field—these must constitute the substance of his addresses and furnish him with the pathos and enthusiasm which will everywhere captivate his audiences and make working friends for the cause which he advocates. It is only by confining himself to a recital of facts and experiences which are pre-eminently a part of his own life that he can accomplish this and help to remove the odium under which missionaries as a body rest in the home land as a class of dry and uninteresting public speakers. Some of my missionary brethren may have shared with me in the oft-repeated experience of having to face Sunday audiences (in cities especially) which were expecting to hear their own pastors preach. Though the engagement had been made the week before, perhaps, the pastor withheld from his people all knowledge of the missionary's visit and address. And he did this out of the goodness of his heart lest many of his people should, for that reason, absent themselves from the service! Even some of the best friends of our cause in America have not a few times said to me in sadness, "How strange that so many of our returned missionaries are able to make such uninteresting addresses upon so fascinating and inspiring a theme!" I am inclined to think, and I am sure that most of the home pastors will agree with me in this, that the apathy and indifference of our American churches to the work of foreign missions can in part be traced to the indifferent, and sometimes worse, advocacy by mission-

aries of their cause among the churches. This is a matter which impressed me much during my recent home stay, for I had much occasion to hear about it from many sources.

I thank God that there is another and a cheering side to this subject. I could hardly have returned to this land had it not been so. There are in America facts which are full of encouragement to the Christian missionary and to the friends of our cause.

1. The first which comes to mind is the changing attitude of American pastors towards the great missionary problem and work. I perhaps saw more of cheering progress in this particular than in almost any other. I was able to make very comforting comparisons between the state of the pastorate during my recent visit and during that of a decade before.

This is largely owing to the change of attitude towards the great missionary enterprise on the part of the Theological Seminaries which train our pastors. Formerly these institutions either entirely ignored the great missionary duty and opportunity or gave to all their students the idea that no young man of parts could afford to waste his days or hide his talents in far-off lands among the benighted heathen. To-day the situation is very different. These schools of the prophets devote no little time to emphasizing the glory of the missionary idea and to instructing the students in missionary principles, history and methods. In all these institutions a new importance has been given to the subject; and in some of the best equipped Seminaries the subject of Missions has been exalted into a department in which young men can find courses of lectures and lines of study such as will make them thoroughly proficient in the subject and send them out into the work thoroughly equipped with intelligence and appreciation of this great enterprise, either as "missionary pastors" or as active missionaries in the foreign field. We are to-day just as much in need of home pastors who are profoundly missionary in their principles and spirit as we are in need of men and women who will go out into the far-off missionary field. Without either the missionary enterprise must wane and die. And I am profoundly grateful that all these Divinity schools have, during the last two decades, been converted to the missionary idea and are at present, with ever-increasing efficiency and zeal, imparting to the coming pastors and missionaries of the Church of God worthy conceptions of all missionary effort and are exalting to the highest importance the last Commission of our Lord upon earth. Nor are their professors averse now, as formerly, to appoint young men of talent and

power to far-off missionary fields as the highest spheres of labor and as the best opportunity for large results and heroic exploits.

This changed attitude of the Seminaries is only symptomatic of the general awakening among all the leaders of religious thought in the far west to the place of importance which the missionary enterprise must occupy in the thought and activity of the Church. Never before was it recognized by relatively so many of the leaders of our Faith in the States that the missionary spirit is of the very essence of Christianity—that no Church can be really Christian which is not eminently broad in its sympathy and which is not world-wide in its prayer and out-going effort. To-day the pastors of the Church of God in the West are, as a body, thoroughly imbued with this spirit. At least they are much in advance of the Christian leaders of any former generation in this particular. And it is only a question of time when they shall bring all their people to a full appreciation of the same high ideals which they themselves possess. A thoroughly awakened missionary pastorate must inevitably carry into the Church the new revival—the revival which will be as broad in its out-reach as former revivals were deep in their searching convictions.

2. There is also witnessed in all denominations to-day a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy. Unfortunately it is not many of these men and women of faith who are possessed of large pecuniary means. But the earnestness which they reveal and the prayer which they offer daily for this movement cannot fail of accomplishing much in the dissemination of the spirit of Missions throughout the Christian community.

3. The new era of the study of Missions is one of the most encouraging signs of the present day in the West. This movement was inaugurated, I believe, by the Student Movement of which I shall write later. But it has spread into the Churches and has been taken up with eagerness, especially by the women, and is doing wonders in disseminating a healthy intelligence concerning the fields, the manifold efforts and the conspicuous success of Missions. The Women's Foreign Missionary Societies are making united efforts in this line and are preparing and publishing annual text-books on different fields and are, in addition publishing in their periodicals such information as may help in these special studies. This year India is the subject of study, and a very good book, with an unfortunately vague name,—“Lux Christi”—was prepared and published as a text-book and is having an extensive sale

in all the denominations—for be it remembered to the praise of this movement that it is inter-denominational in every sense and is grounding many of our young people and not a few older ones in the history and achievements of Missions throughout the world. Never before was India and its Missions brought before our home churches with such persistence and studied so extensively as during the present year.

This movement is only in its infancy; but it has promise of potency in the development of a healthy, intelligent missionary interest such as is possessed by nothing else which I have seen in that land. Let the churches have more missionary intelligence and there will be found accompanying it a deepening interest. We cannot have fire without fuel.

4. I must call attention to another suggestive fact in connection with the conduct of the great missionary societies of America of to-day. I refer to the Annual Conferences which are conducted by the officers of these organizations. They are now anxious to learn from each other and to adopt any suggestion that may come over the denominational fence. These leaders of the great denominational societies thus come into that double bond of comity and amity which is as significant of progress and as pregnant with good as the similar movement witnessed among missionaries in India to-day.

5. And whence has come this spirit of fellowship among the fathers? Has it not found much of its impetus and direction from those recently organized and wonderful societies among the young people? There are two of these societies which have recently come into existence in that land which are in many senses unifying Christians of many names and are taking a noble stand for the world-wide work of Christianity. I refer, of course, to the Student Volunteer Movement and to the Christian Endeavour Society.

The Student Volunteer Movement is only in its infancy (it was established in 1886); and yet it has done more in that land, I verily believe, for the reinvigoration and the exaltation of the missionary idea than has any other movement that I know. It is pre-eminently a movement of the young and is almost exclusively directed by the young. And yet there is a no more sanely directed and more vigorously conducted movement in any land than this. It was my privilege to attend its last Convention at Toronto, Canada. I have no hesitation in saying that it was, in many respects, the most inspiring and elevating, as it was also the best conducted gathering of the kind that I had ever attended. It was a revelation of power to many, and it created an epoch in the lives

of hundreds of young people who had gathered there from many States to strengthen their vows and to perfect their purpose to go into the uttermost parts of the earth in order to carry the message of life to the benighted heathen. Through this movement the Lord is laying heavily the hand of conviction and consecration upon the hearts of a host of the best young men and women of our institutions of learning and is preparing them to offer themselves, in a hearty life-service, for the Christless millions of the world. That Toronto audience of more than three thousand college men and women who had individually heard the Master's missionary call and who had already said, "Here am I, send me," or who were praying for strength to make the great decision, was in itself a sight worth going many miles to witness. Personally I have no sympathy with the Movement's motto,—"The Evangelization of the World in this Generation." Though Mr. Mott has tried hard to popularize the term and to make it innocuous, I do not think he has succeeded in concealing the origin or the present animus of the expression as a *slogan* in the interest of a certain doctrine and of a certain type of theology. It either means too much or too little. If it means the actual or substantial conversion of the world in this generation, it attempts what is, humanly speaking, an impossibility. If it only means the possibility and duty of "bearing witness" to Christ before all men, it is a delusion. It has been a mistake to make this the war-cry of the movement. Much of the time which the leaders of the movement have been compelled to devote to explaining or to explaining away the term could have been more usefully given to other matters of more pressing importance and of more permanent helpfulness. But it is not my purpose, here, to take issue with the movement in this matter. It is the only thing which, in my opinion, mars what would be an otherwise perfect organization.

Let it not be supposed that any one expects even one half of these ardent and consecrated youths to ultimately go forth and join the foreign missionary force. Providence will eliminate a majority of these from foreign service. Other causes will lead many others to withdraw. But let it not be forgotten that a large residuum will still be left who will give their life to this glorious calling. Already more than two thousand of these volunteers have reached the many dark lands of the earth and are faithfully toiling among the Christless masses. But it is not only the fraction that actually goes out into the field that must be regarded as the results of this movement; of more importance than that even is the much larger number of men and women who have been, through

the movement, converted into a home guard of the missionary cause. They are compelled by many circumstances to stay in their native land; but they will henceforth be the warm friends and loyal advocates of the movement in the home churches. Not a few of them will be (I am glad to say that many now *are*) pastors, editors, professional men and men of business. But in whatever position found, they will always be true to their volunteer vows and most helpful friends to our Cause.

Another most important result which the Volunteer movement is accomplishing at present is that of conducting Mission study classes in the colleges of the country. There are said to be about 350 such classes with a membership of over 5,000 in connection with our institutions of learning. And for the use of these students and others systematic effort is being made to prepare and publish suitable books. This literary department of the movement is well organized under a capable leader and is furnishing to the students, at reasonable rates, excellent books such as will enlighten and inspire in missionary history, example, ideals and principles.

Nor must I fail to mention the Christian Endeavour movement as an important missionary factor in the States. From a missionary standpoint it does not compare, of course, with the Student movement just mentioned, both as to intensity of purpose and singleness of appeal. Nevertheless it has, during the last few years, given special emphasis to the missionary opportunity and is, with ever increasing fulness, inculcating the principles and exalting the ideals of Missions among the millions of young people who are enrolled in its membership. The advantage which the C. E. has over the Volunteer movement in this respect lies in the fact that its activity is exercised within the church itself and among so many more youths. Any effort which it may put forth in this direction tells directly and immediately upon the life and activity of the churches, not to speak of its potentiality in the developing of a missionary church for the coming generation. It is most encouraging to see how the leaders of this great organization are bringing it more and more into active sympathy with our cause and are giving every facility to the members to study and to acquaint themselves with the Mission fields and missionary heroes and are urging them to enter into active partnership with God's people in saving the heathen world. Even within the Congregational denomination, to which I have the honour to belong, Christian Endeavourers contributed many thousand dollars during the last year for the work in foreign fields. They support, with their own offerings, missionaries, native pastors, catechists and other agents and departments of missionary work.

The same thing is true of other large societies for the young, such as the Epworth League &c. The leaders of all these organizations are keen to appreciate and to impress the missionary motive and appeal. So that the youth of our Christian community in America is constantly ~~having~~ its mind directed towards the work in foreign lands and is cordially invited to study the same and to enter into blessed fellowship with the missionary body in the conversion of the world to Christ.

So while there is much to discourage the missionary during his sojourn in the United States—much that savours of indifference and of opposition—he finds also not a little that cheers and inspires. Most of the discouragement is the heritage of the past and is an evil which is incident to the present transition from the old ideas and methods of the past to those of the new age upon which we have entered. But the encouragements are all a part of the new life of to-day and give promise of permanence and growth.

They come largely from the young and are pregnant with the promise of youth. They are based upon growing intelligence and a broadening sympathy, as they are also upon a new conception of the paramountcy of loyalty to our Lord in all that we do in His service and Kingdom. Out of the new life, the stirring thoughts and the world-wide sympathies of to-day, there will arise ere long, I believe, a mighty movement which will embrace the whole Christian community of the West and which will make the conversion of the non-Christian nations its first duty and its supreme opportunity. And for this the whole missionary body should wait in earnest and united prayer.

MISSIONS AND THEIR RELATION TO PRIMARY EDUCATION.*

BY THE REV. A. ANDREW.

THIS is a large subject and cannot be discussed in every detail in a single paper. It is therefore necessary to take up the salient points connected with it, and bring them into review.

Education has been one of the agencies employed by Missions since the beginning of missionary operations in this great land. The day is now for ever past when it can seriously be called in question by any person who has studied the needs of India, and the nature of the

* A paper read at the Madras Missionary Conference on 20th April, 1903.

human mind. Missionary education is absolutely essential in the prosecution of missionary work. This is an axiom which has been firmly established and which must be accepted by all who are endeavouring to establish the Kingdom of God in this land. Schools, whether Anglo-Vernacular or Vernacular, may by the blessing of God be an efficient evangelistic agency, and a means of teaching children to read and understand the Word of God. This of itself is of paramount importance.

The field of operation is vast. A whole army of children are living without enlightenment and intellectual development. The claims of the myriads of little ones on the sympathy and generosity of the Church in all its branches are great and clamant. In the Madras Presidency there are about 5,800,000 children of school-going age, but about five millions of them are growing up without any education whatever. In the Primary stage only one boy in five and one girl in twenty-five are at school. If all the children in South India were at school, there would thus be *seven* times more than there are at present!

So vast is the field that it is impossible for all the missionary organisations at work to undertake to occupy it throughout. This thought should not tend to paralyse effort, but rather to brace the energies to renewed exertion to reach out to the millions of the ignorant and illiterate.

Owing to various causes the development of primary education in the past few years has been arrested, and in places it has actually declined. It has not been keeping pace with the natural increase of the population. This is a lamentable fact which should be taken into account by all who have the good of the great mass of the people at heart—by Government, by Missions, and by all influential Hindus and Mahomedans. The ruling authorities were extremely anxious fifty years ago to extend primary education among the village population, and the principles by which it was to be done were clearly laid down in the famous Educational Despatch of the Secretary of State for India in 1854. This great Education Charter made aided education the order of the day, and established on a firm basis the system of grants-in-aid with a view to foster a spirit of reliance among the people of India, and to encourage them to depend upon their own exertions for local educational wants. The Education Commission in 1882 emphasised the same principle in their weighty Report. They said:—

“That while every branch of education can justly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to

declare the elementary education of the masses, its provision, extension, and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed on a still larger measure than heretofore. . . . that an attempt be made to secure the fullest provision for an extension of primary education by legislation suited to the circumstances of each Province. . . . that where indigenous schools exist, the principle of aiding and improving them be recognised as an important means of extending elementary education . . . and that, as a general rule, aid to primary schools be regulated to a large extent according to the results of examination."

The principle, thus so clearly and forcibly laid down, is one that requires to be emphasized and put into force on a more comprehensive scale than ever it has been done in the past.

It was once the theory that primary instruction could best be promoted by the extension of the higher education. This was called the "downward filtration" theory. Educate the higher classes, the advocates would say, and the lower classes would gradually acquire a taste for education: or, as it was elegantly put in 1841 by the President of the University Board to Lord Elphinstone, "the light must touch the mountain tops before it could pierce to the levels and the depths." This theory no longer holds sway in educational matters. The great mass of the people needs a stimulus from within and without to be quickened into intellectual activity, and this must be done concurrently with all efforts put forth on behalf of the higher classes. The history of education shows during the past thirty years what has been done in this direction.

The number of pupils in the Presidency increased by 191 per cent, or nearly the double, in the ten years prior to 1881-2, the next ten years saw an increase of 76 per cent; while during the ten years ending in 1901-2 it was only 24 per cent. But if primary education alone be considered, we find that it has not been making progress as it ought, but is going back in places within the past few years. In commenting on the Director's last Report the Government admits this, and says:—

"So far therefore as the numerical strength of boys in public primary schools was concerned, there was no perceptible advance, while under Board schools there was a marked falling off. In Kistna, Nellore, North Arcot, Coimbatore, Salem, Tanjore, South Canara and Tinnevely the results were particularly unsatisfactory. In villages and groups of villages containing a population of 200 or more, only the half have schools of any kind, and in smaller villages only six out of every 100 villages. The progress made in the provision of schools in rural parts in the past five years has been almost *nil*."

These words imply that the Government is now becoming alive to the necessity of doing something more than it has yet done, for it has declared that primary instruction is "the most important department under the Director's control," and that it is to private efforts that the Director is requested to look for any real advance in primary instruction.

Missions are doing a great deal to foster primary education, though not to the extent they ought to. According to the statistical tables drawn up on behalf of Protestant Missions there were in 1900 in Mission Lower Schools 81,447 boys and 38,683 girls in the Presidency undergoing instruction, or about one-ninth of all the boys and more than one-third of all the girls on the school rolls of all the schools of whatever sort. The increase of missionary primary education for all India according to the same tables was 67 per cent between 1871 and 1881; 45 per cent between 1881 and 1890; and 28 per cent between 1890 and 1900. This is a fair record, and may be regarded with some satisfaction, yet there remains an enormous amount of ground to be gone over before much impression is made on the millions of those who are uncared for and unenlightened.

The advantages of developing missionary primary education are many and weighty. Primary education reaches the rising generation of children when their minds are impressionable and plastic. The primary stage is the starting point for all future progress in the development of the mental faculties—it is the bed-rock upon which rests the whole educational superstructure of the mind—and hence it is extremely important that the best means be used in reaching the children and in bringing them under the teaching and discipline of a well conducted school. Intellectual stagnation will be the sad result if no education be imparted to them. For Christian children the Christian school is absolutely indispensable. This is a fundamental principle in force in all Protestant countries, and ought to be recognised and enforced in every Mission in India, not only with regard to the education of Christian boys but also of Christian girls.

The equal education of the sexes is essential in every well-ordered community. It is necessary to the development of the highest qualities, and to the upward march of any race of men in civilisation and culture. But what do we find with reference to the Christian community in this Presidency? Do we find any real desire for the education which will lay hold of every Christian child and train it in the way it should go? Are Missions blameless in the matter? We find that Missions have still much to do to educate the Christian children whom

God has committed to their care. According to the last census only 143 Christians in every 1,000 Christians could read and write in 1901; while 857 in every 1,000 Christians were illiterate, and could neither read nor write. And what is peculiarly sad is the fact that literate Christian males have fallen back 14 per cent during the ten years previous to the census. Though the percentage of literate Christians is greater than that pertaining to the Hindus or the Mahomedans, there is no ground for congratulation. Indeed, it is a shame to our Christianity to find so many as 857 Christians in every 1,000 left in a hopeless state of ignorance and intellectual stagnation. Whatever be the cause, it should be the bounden duty of every Mission to face this deplorable fact.

What are the Missions doing to dispel this ignorance? Taking the Indian Christian community as it stood in 1901, and calculating the number of children of school-going age at 15 per cent of the entire Christian population, we find that there were 149,793 Christian children who ought to have been at school. The Report of the Director of Public Instruction for 1901-2 shows that only 63,663 Indian Christian children were on the rolls in that year, or 41 per cent of the entire number. Of these 40,744 were boys and 22,919 were girls, showing that there were two boys at school for every girl. It is therefore distressing to realise that no fewer than eighty-six thousand Christian boys and girls are growing up in ignorance and superstition.* This fact is most humiliating and should make us strain every nerve to overtake the ground that requires most urgently to be taken up. As a rule it is not possible to educate the adult converts from the lower classes, but strenuous efforts should be put forth to educate every Christian child, however poor.

* When the paper was read it was mentioned that there were no fewer than ninety-two thousand Indian Christian children not at school. The figure should have been eighty-six thousand. This, however, seems to be far below the mark, as fifteen per cent. is too low a figure by which to calculate the number of children of school-age. According to the 1901 Census there were 286,219 Christian children between the age of five and fifteen. Deducting 11,162, or 3.9 per cent., being the proportion of European and Eurasian children between the age of five and fifteen, there are 275,057 Indian Christian children of the same age. If the age between five and fifteen be regarded as the school-age then there are 211 thousand Indian Christian children not at school, or 125 thousand more than is mentioned in the paper. Whichever figure is the right one, enough has been shown to make it manifest that there is a vast amount of work still to be done by Missions to reach the Indian Christian children, and to extend Primary education for their benefit. The matter appears to be very urgent.

The common saying, "Knowledge is power," is true everywhere. "That the soul be without knowledge is not good," said the wise man to the Hebrew nation. It goes without saying that Missions should impart this knowledge-power to their Christian children, and to as many of the non-Christian children as possible. Such knowledge would go far to protect the poor from injustice, and to produce a spirit of self-help and self-reliance. Moreover, the Mission school affords a good vantage ground for dealing with the highest interests of the pupils. The end and aim of all Mission work is to bring India to Christ, and this should never be lost sight of in elementary education, as it can be made an instrument to bring about the greatest of all changes—the birth of a new spiritual life in the pupils—instances of which can be given. While secular subjects should be taught with efficiency, the moral and religious instruction should also be taught in the most efficient manner. For, the more we awaken the intellectual faculties and impart moral and spiritual truth, the more we strengthen the character of the pupils and enable them to resist temptation and wickedness. The teacher is called upon to superintend the pupils, to check their evil habits, and to inspire them with a hatred for wrong-doing and a love for everything that is upright and good. The highest aim should be to reach the heart of his pupils and lead them to Him who is the "Light of the world." Every lesson should be purposely directed to this end.

This brings me to a subject of great moment. Before any real primary instruction can be given, the teacher himself must be a qualified person in every sense of the term. I fear Missions have not faced this question in a thorough manner. We may have an excellent theory about education, and possess all the modern educational appliances, and resolve to put the theory into force, but all will be useless if the teacher be unsuitable,—unsuitable with regard to his teaching power and also with regard to his moral and spiritual qualifications. Herein lies one of the chief drawbacks in missionary education, especially in the primary stage. Hundreds of teachers are being employed in primary instruction who are utterly unsuitable, and who are unmistakable hindrances to the real progress of the pupils in every sense of the term.

Let us see what is being done for the training of masters and mistresses in the Presidency. In 1901–02 there were 31 Government training schools for masters and 5 for mistresses. There were also 11 aided and unaided training schools for masters and 13 for mistresses. Thus, there were 60 schools with 982 pupils in training for masters and 331 pupils in training for mistresses, or 1313 pupils in all.

Of these 810 were in the primary grade and 417 were in the lower secondary grade. The number in training is far below what it ought to be, considering the strength of the teaching staff in boys' and girls' schools, and the need there is for further development. In the same year no fewer than 12,036 teachers out of a total of 23,909 teachers at work in boys' schools were unqualified under the educational rules, or about 59 per cent. In girls' schools, however, about 38 per cent., of the teachers were unqualified, showing that more attention has been paid to the normal training of mistresses and masters.

My point is that more money should be spent on the training of teachers both by Government and by Missions. Missions are doing something to urge those of the Christian community who aspire to be teachers to qualify themselves. Of the 1313 normal students 550 are Indian Christians, or nearly 42 per cent. This proportion is very gratifying, but the number under training appears to be quite inadequate to meet the wants of Mission schools. We hear of constant complaints being made by Missions as to the want of technically qualified Christian teachers, and as such teachers are scarce, unqualified masters and mistresses and non-Christian masters have to be employed instead. Even in primary schools the very best teachers should be appointed. The Government is about to establish some model primary schools with highly qualified teachers in order to show how secular primary education should be conducted. There is much wisdom in doing this, though not on the large scale originally proposed. Many of the teachers in our Mission primary schools are utterly unfit to teach even elementary subjects, and are so careless about their registers, the attendance of pupils, and even about their own attendance, that no good work can be done by them. Some teachers are nothing but a disgrace to all concerned.

A reform is urgently wanted. The training given in Normal schools to primary students seems to be defective. Many of them on the completion of their normal course are unable to pass the method and practical tests to qualify for certificates. The primary examination seems too low as a qualification for admission to the training school. Besides, no general education is given to students while undergoing training. Students who have only studied in the fourth standard and passed the primary examination cannot apparently study all that is necessary to learn about organisation, discipline and methods of teaching. The Director is aware of these defects. He says :—

“A remedy is to give each practising section a complete and efficient staff of its own independent of the training school, so that the pupils may not

have to depend on the lessons given by students under training to such an extent as they do at present. Another and greater defect is that the students of the training school are given no general education. As their knowledge of the subjects they have to teach is when they enter the school, so it remains when they leave it : a trained teacher may often know all about methods of teaching and yet not be able to apply them, because there is no subject that he knows well enough to be fit to teach it. The theory is that general knowledge should be acquired at ordinary schools ; knowledge of the art of training at training schools. In practice, however, it is found that ordinary schools do not give the kind of general knowledge that a teacher should possess. It is therefore now proposed that this defect should be supplied in the training school itself. A beginning will be made with primary training schools, as it is in these schools especially that the defect is noticed. The course will be extended to two years, perhaps ultimately to three and at least half the time will be devoted to improving the students' knowledge of the subjects he will have to teach. A similar change will in time be made in secondary training schools and in training colleges."

This is a step in the right direction, and ought to be carried out with all possible speed not only in Government training schools but in all Mission training schools.

With regard to the latter it is necessary to put in force the Resolution of the recent Decennial Conference which recommends all Missions that have not special training schools to organise such schools as soon as possible, or to unite with two or three other Missions in organising them, as has been recently done at Arkonam. If several Missions were to unite within a certain area, they could organise a large training school and equip it with an efficient staff and with every modern educational appliance. Government normal schools, however well equipped, cannot train teachers for our primary schools as they ought to be trained. They lack the one thing needful—religious and spiritual instruction. A separate course of Bible instruction in addition to the ordinary normal training is absolutely essential to the equipment of the Mission primary teacher. Such a course ought to run concurrently with the normal course, and ought to form a distinct branch of it. A Mission training school should be a normal training school and a Bible Institute combined, for only in this way can we ever expect to get the right kind of teachers prepared for the responsible work they are called upon to do.

One of the most serious defects in the Indian primary teacher is the lack of ability to unfold the meaning of Scripture to the pupils, and to apply the lessons of Scripture to their heart and life. He as a rule lacks spiritual imagination caused by the want of prolonged spiritual

teaching in the past, as is found in Western lands. He often lacks the warmth of a burning enthusiasm for souls, and hence he makes little attempt to quicken the souls of the children committed to his charge into newness of life. He too often settles down into a hum-drum routine, caring little for the birth of a moral and spiritual life in his pupils.

What is wanted is the conversion of the teacher himself in addition to his undergoing a course of Bible study and of normal training. He should be trained in the best methods of Bible study, and in the best means which should be adopted to bring the truths of Scripture before the mind and to develop the spiritual faculties. Medical men are not permitted to practise their profession, unless they know something of the structure and functions of the human body, and the means to be adopted to keep it in a healthy normal state; but in not a few cases Missions do not place the same kind of restriction on primary teachers. Missions too frequently trust the most incompetent men to deal with the intellectual, moral and spiritual training of the mind and soul of children, and grant them opportunities to blunder on in this important work. To remedy this it is necessary to establish thoroughly equipped Mission normal schools in which a prolonged course of Bible study is given in addition to the other subjects of the normal course. This course should last at least three years. This will cost more money, but it will be money well spent. It is a false economy to save money by employing inferior and badly trained men.

The next point which requires consideration is the wisdom of employing non-Christian teachers in Mission schools. I have read of a Chaplain of Dinapore who some years ago gave a certificate to his dhole.

" 'Mulloo,' he wrote, 'was Church dhole for about a year during my incumbency in Dinapore. He washed the surplices, &c. well. But one cannot help feeling that it is a great pity such things have to be put into the hands of a heathen.' "

If such be the sentiments of a Chaplain about the washing of clothes, it appears to me that the different Missions should think seriously on the policy of employing Hindu teachers in Mission schools, especially in connection with primary schools. So far as the teaching of secular subjects is concerned, they may do excellent work. The higher teaching, however, cannot be committed to them, and it is felt by not a few managers that their influence in some cases is against the highest ends of the Mission school. The presence of so many of them

presents a grave and serious obstacle to the spiritual development of the pupils.

One of the pleas for their employment is the scarcity of Christian teachers; another is that sometimes Hindu teachers are better than Christian teachers. The remedy, however, lies in the founding of a sufficient number of training schools. According to the Protestant Statistical Tables there were in 1900 in South India 6,317 teachers in Mission lower schools of whom 1,289 were non-Christians, or about one-fifth of the whole number. This does not appear to be quite accurate, as the preamble to the Resolution on the organisation of training schools drawn up by the Education Committee of the Decennial Conference mentions that more than one-third of the teachers in Mission schools are non-Christians. The number of non-Christian teachers seems to be excessive, and steps should be taken to reduce the number, and get a better supply of properly trained Christian teachers. It has been the Church Mission in Tinnevely which has supplied many Christian teachers to other Missions, and the secret of its success is the large and efficient training schools at Palamcottah where teachers receive an excellent training and go out to the schools of the Mission in the district and to other Missions as well. In this Mission all its teachers are, I believe, Christians.

With regard to the curriculum of study something should be done to put the Resolution of the Decennial Conference into effect anent the introduction of Graded Scripture text-books into Mission schools, and the adoption of a systematic course of Scripture instruction suited to the different stages of a child's education, and founded on these text-books. The graded series is, I understand, in preparation and may be soon in the hands of the public. The curriculum of secular studies has been considerably improved in recent years by the introduction of a large number of optional subjects. An important step has been taken to provide for the acquisition of general knowledge by the study of common objects in the neighbourhood of the school with their application to "agriculture, health, and industrial arts." The knowledge thus acquired in the course of the year is to be of a practical nature, and pupils are to be encouraged to make observations for themselves. The Government has ordered that,

"an additional teacher, trained at the Agricultural College, should be attached to every training school for masters, and that gardens should be started in connection with these schools wherever possible."

Every master will thus be made acquainted with agriculture, and be able to illustrate his teaching by explaining to his pupils the pro-

cesses of agriculture going on around them, making them practically familiar with such. The object is to train the pupil,

“to keep his eyes open and his mind awake and to take an interest in all his surroundings, agricultural or other, and to produce in him that frame of mind that will induce him to experiment for himself and give an unprejudiced consideration to all improvements that may be offered for his benefit.”

Missions should encourage their teachers to act on the principle laid down by the Director. They should, however, go further and establish agricultural schools for boys, making agriculture the main occupation and literary study the secondary occupation. In a country where nearly three-fourths of the people are given up to agriculture there is great need for schools such as these. It ought to be regarded as essential that primary education should be of such a nature as to increase the intelligence of the pupils and at the same time to lead them to devote themselves to the production of what is for the material good of the country.

It is a pleasure to refer to the admirable way in which the American Madura Mission is trying to do this kind of work. Both at Manamadura and at Pasumalai the dignity and profitableness of labour are being taught along with school work. At Manamadura that Mission has united the station Boarding school with the industrial school, and is teaching the boys carpentry, blacksmithy, agriculture, and the girls lacemaking and art needle work. “The controlling idea of the whole school,” says the Report for last year, “is self-help and its chief aim is not so much to educate boys or train artisans, as, while doing these, to awaken a spirit of independence and self-reliance among the pupils.” At Pasumalai College all students receiving scholarships from the Mission are made to work three evenings a week after the school hours are over so as to teach them to overcome the prejudice which exists in the mind against manual labour, to train the eye and hand, and to make them self-reliant and useful members of society. The whole scheme promises to be successful, and may be followed by other Missions. At Melrosapuram and at Chingleput we are trying to do the same.

At the Calcutta Decennial Conference it was mentioned that the Christian Vernacular Education Society was imparting Christian instruction to 153 vernacular primary schools in Lower Bengal by means of Christian circle teachers. These schools were brought into connection with the Society and placed under missionary direction. They each received a monthly grant of about Rs. 2 and on account of this consideration the teachers permitted Christian teachers who had schools in

adjacent villages to come and give the pupils Scripture lessons twice or thrice a week. The Christian instruction was elementary, but it was the means of bringing the minds of the children in contact with the divine teaching of Christ, and with moral and religious subjects. In examinations in Bible knowledge the pupils did exceedingly well.

The Christian Literature Society has, however, for various reasons, quite recently ceased to give these grants. The system had its drawbacks, but notwithstanding these much good was done in this way. The Rev. G. W. Oliver, the Secretary of the Society, writes thus about the good that was being done by it:—

“It was not possible that many boys should be definitely brought into the Christian Church as the result of such work, which was necessarily amongst those who as minors were prevented by law from taking that step; but I believe that cases were known in which in after life such boys were brought into the Christian Church as the result of such early teaching. I have heard of some, and I know of several cases in which pundits, as the result of the teaching to which they had to listen, were led to Christ, and continued till death faithful members of His Church, and teachers of His truth.

“But apart from this there was another gain. At a small expense—Rs. 2, 2-8-0, 3, a month—were secured centres of Christian teaching in villages where we had nothing else; a faithful teacher was sure of a congregation of adults by the time he had finished his lesson, and he was known throughout the neighbourhood as one having a definite connection with the place. Most of the pundits, if not all, when school was over were quite willing that their school buildings should be used as preaching houses, or for lantern services.”

This is encouraging. It appears to me that something may be done in South India to reach the large number of pupils in aided and indigenous schools conducted by Hindu teachers.

I mention this to show what might be attempted in South India among unaided and private schools which are conducted by Hindu teachers. I am not aware if the C. V. E. Society is still carrying on this work, but whether or not, something may be done by Missions in the South to reach the large number of pupils in these unaided and indigenous schools. There are 4,452 indigenous primary schools in the Presidency with 85,656 pupils, and 5,914 unaided schools with 132,216 pupils. Of the latter 814 are unaided schools connected with the different Missions. Excluding these we have 9,552 schools which might be brought under Christian instruction. I believe many of the Hindu teachers would allow such instruction in their schools if a monthly grant-in-aid were given to them from Mission funds for the privilege of affording Mission teachers an opportunity to impart moral and religious teaching in them. A few circle teachers might be set apart to visit

such schools in each district, and great good might be the result from this practice. Zenana ladies give their time to teach the Bible in Hindu homes, and are welcomed by the Hindu women; why should not the Bible be taught in Hindu schools as well? This is a needy and promising field. May it be entered upon with the same devotion and faith as characterize the work of the lady workers in the Hindu homes! and may spiritual results follow!

With regard to ways and means—the lack of adequate support from Government, and the frequent delay by the Education Department in meeting the requirements of aided schools, are great drawbacks. As we have seen, the Despatch of 1854 inculcated the extensive development of primary education among the masses of the people by means of grants-in-aid to all bodies who would be ready to take up this work, on the ground that it was impossible for Government to do all that must be done. The Madras Government by the Local Funds Act of 1871 made the diffusion of education, the maintenance of schools either wholly or by means of grants-in-aid, the inspection of schools, and the training of teachers a charge on Local funds. This was an important step. Then in 1882 the Education Commission recommended the extension of the grants-in-aid system, and the establishment of the principle that primary education should possess an almost exclusive claim on local funds set apart for education, and a large claim on Provincial revenues.

Any extension in primary education may be said to have been brought about by the establishment of the grant-in-aid system. But this system does not seem to have been carried out on liberal and statesmanlike principles. The higher educational officers practically know nothing personally about primary education, as there is no personal inspection made by them, and hence the wants of aided schools have not received the attention they deserve. It has happened too, I believe, that Municipal and District Boards have not been sympathetic enough and have not given adequate financial support, when it was in their power to do so. Money, I think, might have been assigned to primary education but was devoted to other objects which were thought to be of a more pressing nature than the education of the masses. Whatever be the cause, primary schools have been starved by the Government and the Boards during a course of years in recent times, with the result that many schools have either been closed or have fallen into the long list of struggling unaided schools.

The loss has indeed been very great. The number of boys' schools examined for results' grants in 1901-2 was 12,026, and of girls'

schools 459. The amount earned by the boys' schools was Rs. 6,69,622, and by girls' schools Rs. 47,212. But what was the amount available to meet these large claims? Was it large enough to cause managers to become enthusiastic over the educational uplifting of the masses? Were the hopes of managers fulfilled to their satisfaction? We cannot say so. The sanctioned assignment for that year for boys' schools was only Rs. 3,23,251, and for girls' schools was Rs. 31,325, or a loss of Rs. 3,62,248, amounting to about one half of what had been earned. The same kind of loss happened in the previous year and for a number of years before that. Just think on the great boon those $3\frac{1}{2}$ lakhs of rupees would have been to managers of schools throughout the country. This amount would have doubled their power, and enabled them to strengthen their staff, to provide better appliances, and to begin new schools in needy localities. Think also on the amount lost in the previous years. The wonder is that primary education has fared as well as it has done; for the policy of the Government, caused no doubt largely by the drain of the resources of the country by the Provincial contract, has had a tendency to strangle what it now rightly calls the "most important department under the Director's control."

When we consider that an aided school can be carried on at a much less cost than a Government school it must be reckoned a short-sighted policy to withhold adequate financial support from such a school. In 1901-2 the average cost of each Government and Board primary school to Government was Rs. 195, while the average cost of each aided school to Government was only Rs. 39. Each pupil in a Government primary school cost Rs. 7-14; in a Board school Rs. 4-11; and in an aided school Rs. 3-6. There is, therefore, a great disparity between the cost in aided schools and in Government and Board schools.

The average net cost in each of the 11,125 aided primary schools for 1901-2 was Rs. 85, of which Government contributed Rs. 39 in grants, leaving the managers to pay Rs. 46. As this is so, the different Missions should approach Government with the request that a clause be added to the District Municipalities and Boards Acts to the effect that at least 15 per cent of the funds at their disposal should be set apart for primary education. This should be regarded as a minimum allotment. A better allotment would be 18 per cent. A fixed share of the funds, which can be depended on, is absolutely required to meet the needs of the people. For, the primary education of all boys up to the third standard is wholly committed to the financial care of Muni-

pal and District Boards in the Presidency. If the Government cannot fix the allotment for primary education by executive order, it should get it done by legislative enactment as the Education Commission recommended.

Managers of Mission primary schools should now endeavour to get their schools placed on the permanent list with fixed grants. There is now some hope of receiving better grants than those that have been given during the past years of financial leanness. The fixed grant system, though not without drawbacks, has merits of its own. It relieves managers from the worry and uncertainty of annual grant-in-aid examinations: it tends to put them on their honour in exercising greater vigilance and care so as to keep their schools in an efficient state, and it avoids the temptation to teachers to devote a great part of their time in preparing the cleverest pupils for the purpose of securing a good results grant to the neglect of the duller pupils. On this system the efficiency of the school is judged by a collective test instead of by individual examination. In this way greater freedom and elasticity can be given to the instruction of the pupils.

In fixing the grant for each school a certain principle should be laid down so as to secure the stability and efficiency of the institution. The proportion of grant should be something like 70 or 75 per cent of the net cost of the school. If this were given, it would enable Managers to employ the best teachers and to produce the best results. If Government would select some of the best schools in each district and give them ample support, this would go far to make them model schools and of a type really required to meet the wants of the country. This would be less costly than the type of school the department is about to set up as model schools. The urgent need, however, is the assignment of a permanent fixed grant for all well-conducted and efficient schools amounting to about three-fourths of the net cost of the school.

In this connection it is pleasing to note that the Government authorities are beginning to realize the situation with regard to primary education. It is admitted clearly that primary education is somewhat at a standstill, and requires resuscitation and fostering care at the hands of Government. Last year grants were paid in full to the great satisfaction of aided managers. The recent Budget debate in Madras showed what is proposed to be done in the current year. The Hon. Mr. Thompson said

“Of the eight lakhs placed at our disposal by the Government of India, 2·60 lakhs was with no difficulty diverted to subsidising Local Boards,

One particular item on which money was going to be spent was the provision of model primary schools ; it arises out of the suggestions of the Simla Conference, but does not find ready favour here, where it seems easier and more possible to work with effect by assisting local bodies or private persons. It will be observed that nevertheless the expenditure is 3.40 lakhs over that of the previous year, and including the transfer of 2.60 lakhs the excess is six lakhs."

His Excellency the Governor referred also to primary education and said : -

" The increases in the allotment are mainly under the heads of grants-in-aid, most of which go to further primary education. Up to the year 1901-2 the funds at the disposal of Government as well as of Municipalities and District Boards were so limited that only a part of the grants earned would actually be paid, and this not only prevented the opening of new schools where they were required, but also led to the closing of existing schools. I need not dwell on the serious nature of this check on the primary education which is so vitally important to the progress of Southern India, for I am happy to think that with the special assignment of eight lakhs which is to be repeated until, as we hope, a new settlement renders us independent of charity, we shall be able to pay in full the grants earned from Provincial funds, but also to subsidise local bodies so as to enable them to pay their grants in full. In this manner and in other ways, which I cannot at present definitely explain, we hope to encourage and extend primary education for the welfare of the population at large."

These are important and cheering words for aided Managers, and augur well for the future. If the hopes thus so admirably sketched out by the Governor be realised, a great extension of aided primary education will be the result, and South India will have cause to bless the present régime. The Viceroy recently said that the fostering of education was one of the solemn duties of the State. Let the State therefore foster it in a broad statesmanslike manner, and let Missions and others do more than ever to take up the cause, so that the millions of ignorant children may be benefitted and blessed with at least the rudiments of education.

SOUTH INDIAN MISSIONARY ASSOCIATION.

NOTES BY THE SECRETARY.

The following is the Tentative Programme of the Conference to be held at Coonoor on June 4—5th under the auspices of the South Indian Missionary

Association. The Chairman of the Committee of organisation is Mr. G. Benton Smith:—

THURSDAY, JUNE 4TH, 12—2-30 P.M.

Chairman: Rev. Dr. McLaurin.

1. Devotional Half Hour.
2. *Baptising Caste Converts*. Opened by Rev. T. Walker.
3. *Literature*. Opened by Rev. H. Gulliford.

FRIDAY, JUNE 5TH, 10 A.M.—12-30 P.M.

1. *Converts' Homes for Women*. Opened by Miss M. K. Scudder.
2. *The Uneducated Children of the Presidency*.
 - (a) A Statement of facts. Rev. A. Andrew.
 - (b) How to reach them. Opened by Rev. W. Manley.
3. *Devotional Address*. By the Chairman.

FRIDAY, JUNE 5TH, 5—6-30 P.M.

Public Meeting. Chairman. Bishop Morley.

Addresses will be given by the Revs. W. Meston and W. Boggess.

The following is the Tentative Programme for the Missionary Conference to be held at Kodaikanal on May 20—22, 1903. The organisation is in the hands of Rev. W. M. Zumbro:—

1. *Review of the Work in the S. I. M. A. Missions during the year*. The Honorary Secretary.
2. *How to reach the Educated Hindus apart from Higher Education*. Paper by Rev. T. E. Slater.
3. *Converts' Homes*. Miss Bassöc.
4. *Robert de Nobili's Work in Trichinopoly*. Rev. J. S. Chandler.
5. *Review of the Work of the Leipzig Mission*. By one of that Mission.
6. *Christian Literature*. Rev. H. Gulliford.

The voting of the members of the S. I. M. A. is so decided in favour of holding the Annual Meeting in Kodaikanal in May that the Committee will probably give a date in connection with the Kodaikanal Missionary Conference, May 20—22.

W. I. CHAMBERLAIN.

The Year's Reports.

The Report which contains an account of the work of the Baptist Missionary Society in India is quite a formidable volume, running into hundreds of pages. Only the far flung boundaries of the regions in which the Society carries on its operations can justify the size of the Report. Its missionaries are at work in the densely populated districts of Bengal, in famed Orissa, among the hill tribes at the head of the Bay of Bengal, and the motley crowds that fleet through the great cities of

Northern India. If it is a long way to travel from the first page to the last of this Report, one has also to acknowledge that from Chittagong to Simla is no short distance. Three of the world's great religions are represented in this vast area—Hinduism, Buddhism, and Islam. The languages spoken are many and the racial characteristics are very divergent. In this field the Baptist Missionary Society employs an army—diminutive indeed in comparison with the greatness of its task. At the end of 1902 its European missionaries numbered fifty-one men and forty-seven women; the Indian pastors and evangelists numbered 152. There were 342 teachers, who with the colporteurs and Bible-women brought up the total of Christian workers to 625. The Indian Church members numbered 7,491, an increase of 540 on the preceding year and the total Christian community was estimated to be about 21,000. In the Day Schools 2,467 Christian children are reading and 5,651 non-Christian children. The average attendance in the Sunday Schools is given as 5,385, and the non-Christians are again in a majority. We may note in passing that two sets of lessons are used in the Sunday Schools. The International course is followed in the case of the more competent pupils, but for little children and those who have had and will have few opportunities of hearing Christian teaching a simpler course is used.

It may be said without offence that in the main the Baptist Missions follow old-fashioned methods. The work of the missionaries is still that of the pioneers who came to India two generations ago. Nearly all the men report extensive touring on foot, in the bullock bandy, or by boat. Here is an individual record which is typical in everything save the slightly Irish flavour accompanying it:—

“This year I have travelled by large boat and *dingi* about 1,800 miles, and been absent 170 days. In addition I had much travelling on foot in the dry season, and this occasionally meant wading knee-deep in order to reach some schools.”

The institutions which tie the missionary to his desk or his station are few in number—some will say too few. The two theological and normal schools with their sparse classes and the ten boarding schools represent the stay-at-home interests. The majority of the Day Schools are of the Primary grade and require from the missionary only that occasional visit of inspection which he can afford while on tour. Thus we may sum up the method of the Mission by saying that it is mainly one of faith in the *preached* word.

BOOK-MAKING AND BOOK-SELLING.—But one has no sooner uttered this word than one sees the necessity for qualifying it. It may be a matter for surprise that Baptist Missions in India have not more largely developed the educational side of their work, especially when we remember that the greatest of their pioneer missionaries belonged to the type which evangelises by teaching rather than by preaching. But Carey's influence and example is still felt and seen, we think, in the attention which is given to the production and distri-

bution of literature by the Baptist missionaries and in particular of the Christian Scriptures. The number of men who use their pens in preparing hand-bills and tracts for free distribution and booklets for sale is a great credit to the Society ; and the sale of Gospels and other portions of Scripture is an invariable sequel to the preaching in the *mela*. One missionary is able to report that during the year 274,000 copies of tracts from his pen had been put into circulation, and we read in more places than one of Gospels being sold by the hundred at the fairs. We must therefore add to our former *dictum*—faith in the *written* word.

It is rarely that the influence of books sold in this way can be traced, but it is occasionally possible and then faith has its justification in the manifested result. Mr. Bowen James writes :—

“ The origin of the work at Patkata is of special interest. A certain man many years ago, bought a Gospel in Bengali. Having read it, he began to speak to his friends of the wonderful works of Christ. The man died, and this particular Gospel, with some other books, became the property of his nephew. This nephew, now past middle age, was the first man at Patkata that confessed his faith in Christ. Others have followed him since, and we have reason to hope, that more are coming. When he showed me the Gospel, I was reminded of the time, when twenty-two years ago, I first came up to North Bengal. The Bengali Gospels issued from the Baptist Mission Press at that time were in large type and with stiff covers, and this was one of them, a very different edition from the current edition, which is characterised by small type, and thin paper covers.”

TALES OF CHRISTIANS, POOR AND RICH.—When the missionary engaged in itinerating work finds it hard at the end of the year to single out any features of his work to distinguish it from that of former years, the reviewer of this large Report which brings together many commonplace experiences may well be excused from attempting an analysis or summary view of the whole. The reflection which occurs again and again to the workers themselves is that their labour cannot be in vain : meanwhile they must pursue their wonted toil and sow the seed broadcast. We shall therefore give ourselves, without attempting any excuse or disguise, to the telling of stories, of which there are not a few in these pages. The remarks on the Christian Churches reveal the usual discouragements and encouragements. In many wide marches the Baptist Missions are the sole occupants of the field ; indeed one of the impressions which is conveyed most powerfully by this Report is that the field is overwhelmingly great and the labourers are few. It should be put into the hands of those who are satisfied that the Churches of Christendom have done their duty towards India and have sent all the messengers that are needed. It is well calculated to shake their complacency. In some places, however, there are more Protestant Missions than one on the ground and an unpleasant reference is made to friction. We quote a paragraph that is full of salutary warning :—

“ One cannot overlook the fact that attached to our community there are elements that may be compared to the masses of floating vegetation found in parts of the *beels*. They belong to any one who secures them. With the S. P. G. and the Roman Catholic *padris* moving about in our midst

this is inevitable. At Nobogram 41 persons went over to the Roman Catholic community because one of them, a teacher, had been dismissed. I think it should be recorded that the two men, who induced the Bishop of Calcutta to send missionaries into our district a few years ago, have now both been dismissed by the Oxford missionaries. One of them has indeed become a Muhammadan and is doing his best by pen and voice to overthrow the faith he once held."

Happily there are much pleasanter stories than this and we shall first take that of the old couple who were much given to hospitality. It is a modern version of Baucis and Philemon :—

"Among a people, however, whose all is often *nil*, it is difficult to find out what a 'tenth' means. We solve it by waiting until the *nil* develops into *some* and then the gift is forthcoming. One old couple at Chusha, whose meal tub is often empty, have not failed to provide four pice each month. They have frequently deplored their inability to extend hospitality to the evangelist on his visits. One day it became possible, and he was invited to go and eat with them. In spite of remonstrance he had to go. He asked them, 'Why have you done this! I know the goodness of your hearts but you are so poor.' 'Because you are His servant.' He replied, 'Yes I am, and so are you. Be kind enough to receive these few pice from me to help you on.' They took the pice in the spirit they were offered and at once said, 'We give it back to you in the name of Jesus Christ for His work.'"

THE CHRISTIAN MERCHANT.—To this we may append the tale of one who was in no lack of this world's goods—Mangal Das, the Christian merchant of Patna, who with his wife was carried away in the last epidemic of plague in the City :—

"Just before the Mutiny of 1857 he left his home in Rajputana and, for purposes of trade, travelled down to Patna in company with his father, Fateh Chand. He was a 'Málwári,' and the influence of this community is too well-known all over India to be described. Here both father and son were brought under the influence of the Gospel, and, in spite of all the pressure brought to bear upon them by their relations and friends, they resolved to sacrifice *all* they possessed for the sake of the Lord Jesus Christ, and were baptized by the late Mr. Broadway. By thus obeying their Lord's command they were cut off from all their old associates and companions. At the advice, and with the help of Mr. Broadway, Mangal Das and his father set up in business, in a small way, in the city; but the feeling was so strong against them that, for a long time, their sales were not sufficient to pay their expenses. Still they persevered, looking to the Lord for help. In course of time the tide turned, and ever since prosperity has attended their undertakings. They started their business on Christian principles, and resolved to adhere to them. One price obtained in the shop, and people soon learnt that they could obtain no better value for their money in any other establishment in the city. On the death of Fateh Chand, Mangal Das carried on the business, and in front of the shop put up on his sign-board: 'Mangal Das, Christian, Cloth-merchant.' He never concealed his connection with the Lord Jesus Christ; he was proud of the fact that he belonged to Him. On Sundays his was the only place of business closed in the whole city, and a regular midday service was held in his private residence for the benefit of his servants and assistants. By closing his establishment on the Lord's Day he lost nothing. People knew it would pay them to wait until the next day; and Mondays were his busiest days."

for which his Sabbath had prepared him. In his shop he kept a stock of Christian literature, which he, from time to time, distributed among his customers. No other cloth-merchant in the whole city was held in higher repute for integrity and honesty than was he. By all classes of the community he was much respected. He loved his Church, and if unable to come out to the services on other days, he was sure to be present there on Communion Sundays. It was a great joy to him when his wife was baptized. Though she lived in the same house with him, she lived as an orthodox Hindu and was bitterly opposed to Christianity. For years she had been a thorn in his side, and her conversion to the Lord was one of the greatest joys of his life."

STRAIT IS THE GATE.—How hard it is for many to become Christians appears from many of the instances of conversion that are narrated in this Report. We will take two only:—

"A young man, Basanta by name, of a village some three miles off, was convinced of the truth as it is in Jesus. He gave up all for the Master and came to live with us. His sacrifice was worthy of praise. He stayed with us a couple of days and showed signs of growth in grace and strength. His old mother came to take him away. She was to put an end to her life, if Basanta was to become a Christian. Persuasion was of no avail. She stayed long without food and drink, but nothing moved Basanta. The woman then wanted to commit suicide in the presence of her son. She began to strike her head against the posts of the house where Basanta was. Blood flew copiously from her forehead and she almost fainted. It was a heart-rending sight. What was Basanta to do? He, with our prayer, followed his mother to her house."

Very different was the trouble of the money-lender who would receive Christ into his home. In him the case of Zacchaeus occurs over again:—

"A money-lender (who is a leper) together with his wife and sister applied for baptism and we had every reason to believe them sincere. His calling is a pernicious one and he was quite willing to end it. His debtors are many, but he offered to forgive the debts of any who were in straitened circumstances,—to take half the principal from those who could pay,—to remit the interest in all cases. He would sue no man for his dues, but await the convenience of each of his debtors for the repayment of the money. It seemed, nay it was, an honest attempt to do the right for Christ's sake. He lives in the Rajah's village just across the river from Ranganati, and a winding up of accounts would expose so many of the chief's household, that a howl of execration followed his decision to cast in his lot with us. Obstacles of a serious nature were thrown in his way and for the hour he wavers. The Christ will conquer in His own good time. His wife says, 'Have no anxiety, this will not last long.'"

THE RADHA SWAMIS: A MISTAKEN IDENTIFICATION.—From Mathura Mr. Patterson has a strange tale to tell. He says that there has apparently been set on foot a movement among some of the lower castes to humble the pride of the higher, and two guilty people took advantage of the movement to wreak a private vengeance.

"A *dhobin* got entangled with a sweeper, and thereupon received the usual treatment from her fellow-caste people. Being a woman with a temper she determined to avenge herself, and persuaded the sweeper to leave their own district, and assume the dress and character of devotees. A change

of clothing and a few touches of earth and ashes, transformed the outcast *dhobin* and the sweeper into people whose blessing was craved. Money was freely presented to them *en route*. When they got into this holy land of Hinduism they set to work. They found out the most respectable landowner in the village, in which they had taken up their temporary abode, and a little money was hid in one of the fields. The holy man told that the divinity had revealed to him some hidden treasure, and if he, the landowner, would come with him he would show him the spot. The money was found. In hopes of getting more, the happy recipient proposed giving a feast. The holy man said, 'Oh! you need not do that. I shall give the feast, but you send out the invitations!' The thing was done, the *dhobin* being cook and the sweeper waiter. When the feast was over, the guests were told that they had all become '*Radha Swamis*.' When asked what that meant, the sweeper said that all were alike before God, that caste was a lie, and that their caste was gone. '*Radha*,' pointing to the woman, 'is a *dhobin*, and I, the Swami, am a *mehter*.' Having said this, they disappeared before the people had got over their astonishment. Immediately the report spread like wild-fire that the Government had determined to spoil every one's caste and that the people they had appointed to do the work were Native Christians disguised as '*Sadhus*.' We are not now called Jesus Christ's people, but '*Radha Swamis*.' One party of *Sadhus* was pelted and hooted in Mathura bazaar, and the most disgustingly filthy things were reported about their food and drink. Of course for a time we shared the obloquy."

The identification of the *Radha Swamis* with the Christians was unfortunately sufficiently complete in the popular mind to seriously hinder the bazaar preaching for a while and to cause one school to be closed.

WANTED MORE OF CHRISTIAN LIVING.—We shall bring these stories to an end with one last narration. But before we come to it we would express our agreement with the Editor of the Report who says that there is need for the Baptist Missions in India to take up Medical work and Industrial training. The latter department seems to be practically non-existent and the former is represented by only one fully qualified doctor. The value of a man like Dr. Thomas who can inoculate so amazing a number of people in one day in a plague epidemic and who can give advice so excellent and laconic to the imperilled as "keep clean, keep calm, and keep praying", must be obvious to every one. For the increase of his tribe there should be many prayers. But to our story—which conveys a rebuke to us all for our many failures in practice. God help us to *do the truth*. The incident happened at Howrah.

"A learned Hindu gentleman, the editor of a dramatic paper, conversed with me on various topics, philosophical and religious. He seemed to be perfectly familiar with all the books I had ever read or heard of. He had read several Lives of Christ and was conversant with the letter of the New Testament. He had attended the Haskell lectures given by Dr. Barrows and Dr. Fairbairn. At the end of our conversation he made a remark that humbled me, and convinced me more than ever, if that were possible, of the evidential value of a consistent, Christian life; 'Sir,' said he, 'You have encouraged me to speak freely; I know you won't be offended at what I say. But believe me, India does not need to be instructed in the philosophy of the Christian religion; what India wants,—is to see a Christian life.'"

Current Mission News.

THE BIBLE IN HINDI.

At the meeting of the Northern India Bible Society held last month at Allahabad an address of great interest was delivered by Mr. R. Burn C. S. on the translation of the Bible into the vernacular with special reference to the dialects and diction of the people of Upper India. Mr. Burn said :—

“At the very outset I would lay stress on the need for a strict definition of the term Hindi. One is sometimes told that Urdu and Hindi are exactly the same, and again that they are totally different languages. Each of these statements may be almost literally correct, and the seeming paradox arises from the fact that the word Hindi is used in two different meanings. In the first place it is used to cover a large number of what Dr. Grierson has shown to be separate dialects, which may be grouped into a few distinct languages ; from Rajputana and the Punjab to Behar, and from the Himalayas to the heart of the Central Provinces the dialects have all been unscientifically called Hindi. On the other hand, there is one particular dialect, which has been chosen as the vehicle for ordinary prose, and this is also called Hindi, or more properly Higher Standard Hindi. It is not correct to say that Urdu is the same as all the dialects included in the loose term Hindi, but it is correct to say that it is the same language as High Hindi. This last assertion requires a little more explanation. When we say that one language is connected with another, we regard the grammar much more than the vocabulary. Thus we say that English and German are cognate languages, while French belongs to a separate group, though its vocabulary is almost, if not quite, as near to that of English as that of German is. Now the history of the High Hindi dialect is perfectly well-known. About a hundred years ago Dr. Gilchrist began to get some books written in Urdu, which was then a well-known, spoken language, but had a very scanty literature. It occurred to him that Hindi also ought to have a literature, and he employed a Munshi to start it. I do not know what instructions he gave, but the Munshi proceeded to translate a Braj version of part of the *Bhagvat Purana* into what was really Urdu, grammatically speaking. Only all words of Persian and Arabic origin were replaced by words of Sanskrit origin, and in many cases by words which were pure Sanskrit.

“Now it will be useful to trace briefly the course of these two varieties of style, *viz.*, Urdu and High Hindi, during the last century. We must remember that Urdu was, from the start, a language in common colloquial use, while High Hindi was not, in so far as it differed from Urdu. It is characteristic of the Oriental to make his literature as different as possible from the language in ordinary use. We read that Wassaf, the Persian historian, addressed an ode to the king which was so difficult that the king could not understand it, and Wassaf actually boasts of this. Urdu did not get a fair start as a written

language, till after the orders passed in 1837 under which it became the court language in these Provinces in supersession of Persian. These orders were resented by the clerks of the courts who had the chief monopoly of education, and for years the Urdu written was practically Persian in vocabulary with a Hindi grammar. The improvement in Urdu must be well-known to everybody here. In High Hindi, however, there has been a tendency in the other direction. The reason for this is almost certainly the confusion of thought to which I have referred before. People started out with the idea that 'Hindi' is different from Urdu, which is perfectly true, when by 'Hindi' we mean the language spoken in the villages of many parts of these Provinces, and parts of India outside. Having this idea, they thought that Hindi prose, which is invariably what I have called High Hindi, must also differ from Urdu, and therefore, as they found the syntax and accident almost identical, they marked the difference in vocabulary. But what they forgot was that this Hindi is unintelligible owing to its vocabulary to the greater part of the population in these Provinces. In the Census Report I have given an extract from a book in use as a Reader in Primary Schools, which was not understood by two of the Hindu clerks in my office, and it was an extract chosen at random, not picked out for its special difficulty.

"When we reflect that the ordinary conversation of educated natives is carried on in a single language, it seems to me a great waste of energy to endeavour to produce two varieties of it, because two different characters are in common use. Dr. Grierson, the greatest living authority on the subject, has written very strongly about this matter, and I thoroughly agree with his opinion that in literature the excessively Persianised Urdu and Sanskritised High Hindi should both be replaced by Hindustani, the language of Hindustan, which shall be readily legible in either the Persian or the Nagri character. The process followed in High Hindi has been to strike out *all* words which were of Persian and Arabic origin, not because they were too difficult to be understood by the ordinary reader, but simply because they were Persian or Arabic, and the writers have gone a step further than this. We know that the present language of the people is not descended immediately from Sanskrit, but from what are called Prakrits. These may have been descended from Sanskrit, but they mark a distinct phase of the growth of language. In the Fort of Allahabad is a pillar which bears an inscription of Asoka in the third century B. C. and this is not in Sanskrit but in Prakrit. Now Prakrit words differ from Sanskrit words. They have become weathered, to use a term in geology, and many of the words in common use of this day have the same forms as they had in Prakrit, or have been even more worn away. But the standard of taste amongst High Hindi writers, which I hope you will agree with me in calling a false standard, decrees that such words are vulgar, and must be replaced by pure Sanskrit words. The process may be made more familiar by supposing that the French Academy decided that all their vocables should be as near those of classical Latin as possible, regardless of the usages of ordinary conversation. For example, they might say that the word *royal* was vulgar and

should be replaced by a word *regal*. Examples of this process are numerous. There is not a villager in these Provinces who would not know the word *kitab* as meaning book, but in High Hindi prose this simple word is replaced by *pushtak*. Now I believe I am right in saying that the word *pushtak* or *pothi*, as it is more generally called, has got a specialised meaning and denotes a Sanskrit manuscript, or at least a book in Nagri characters, and would never be applied to a book in English or in the Persian character. It must be remembered that these methods have not penetrated into ordinary colloquial use, and they are looked on with disfavour by a small but increasing number of native writers. Now if we take the Urdu and High Hindi versions of the Bible what do we find? In the first place, it must be stated at once that they are not open to the sweeping condemnation which must be applied to many of the Urdu, and most of the High Hindi prose books of the present day. In the Urdu version there is not an excess of Persian and Arabic words, and I am perfectly convinced that the High Hindi version would be denounced as thoroughly vulgar by a good many High Hindi writers.

"At the same time, I think both versions are capable of improvement and the lines on which that improvement should be made are the unifying of the two versions. In the High Hindi version especially, the language diverges from that of the common people. There a few cases in the New Testament where a Sanskrit word has been unnecessarily used for a word in common use. *Manukhya* is an incorrect pronunciation of a Sanskrit word for which there are several common expressions, while I am unable to understand why *pita* is used for *bap*. In the latest revised version of the Psalms this process has been carried still further. I do not overlook the fact that while a translation of the Bible must be literal, and easy to be understood by the masses of the people, the nature of the subject requires the style to be above vulgarisms. The difficulties of reconciling such diverse conditions are enormous, especially in the absence of a fixed literary style which could be taken as a model. Therefore I say that the pioneers who have produced the existing version are deserving of the very highest praise that can be given to them. At the same time I would express my belief that in endeavouring to produce two separate versions, they have proceeded on wrong lines. They have cramped their powers in the High Hindi version, and on the one hand have occasionally used words which are above the heads of the people, while on the other hand they have used words which are only employed in special localities in their anxiety to be simple, and in both cases the choice has been unnecessary. To illustrate the latter argument, I would point to the word *dhundhna*, used for 'to seek.' In the east of the Provinces the word is unknown, being replaced by *khojna* which in the west is used in a specialised meaning, 'to track cattle.' The operations of the maligned police have, I am sure, made *talash karna* a much more widely used expression than either of these.

"Let me read you an extract from James Russell Lowell which bears on the subject: 'It is only from its roots in the living generation of men that lang-

nage can be reinforced with fresh vigour for its seed. What may be called a literate dialect grows ever more and more pedantic and foreign, till it becomes at last as unfitting a vehicle for living thought as Monkish Latin. No language that has faded into diction, none that cannot make up the feeding juice secreted for it in the rich mother earth of common folk, can bring forth a sound and lusty book. . . . There is death in the dictionary and where language is too strictly limited by convention, the ground for expression to grow is limited also, and we get a potted literature, Chinese dwarfs instead of healthy trees.' I shall probably be told that my statement of fact is incorrect and that I have only to go outside this building and talk to the first coolie I meet, to discover that what the ordinary Hindu speaks is not the same as either Urdu or High Hindi. I shall also be asked how I reconcile the views just expressed with the existence of Chand's poems, Tulsi Das, Ramayana, and the poems of the Vaishnava singers Sur Das etc. The Linguistic Survey of India has shown that excluding the Hill districts, if we take two lines north and south through the towns of Banda and Mirzapur, we get three divisions of the Provinces in which distinct languages are spoken by the common people. On the west we get what has now been named Western Hindi which includes the form of Urdu and High Hindi, as well as the dialects known as Braj, Kanaujia and Bundeli. In the centre we get Eastern Hindi, more familiar under the name of Awadhi, and in the East is Bihari, the Bhojpuri or Eastern Hindi of earlier writers. Those who have lived in the Bihari area well know how different the language used there is from that further west.

"I showed a few lines from a simple statement in the Bihari dialect to a native of Agra a few days ago, and it was not till he read them over the third time that he began to get a glimmering of the meaning. Now it is a fair question whether a translation of the Bible into a single dialect or language, Hindustani, is sufficient to meet the needs of the population over the whole area where the dialects and languages included in the term Hindi are spoken, and in expressing an opinion on this point I must limit myself to the area confined in these Provinces, of which I have personal knowledge. It is my experience that the grammatical forms of Hindustani will be sufficiently well understood over the whole of the Provinces except by a few people in parts of Bundelkhand, the hills and the Bihari area, if the vocabulary used is fairly simple and familiar. The people will not use these forms in speaking to each other, but they can understand them. It must be remembered that there is practically no prose literature in any of the dialects other than Urdu and High Hindi in these Provinces, and it seems to me inevitable that they will die out, and are not worth preserving. At the same time I would suggest for the consideration of those who are actually engaged in missionary work in the Bihari and Bundeli areas at any rate, whether tracts and translations of portions of the New Testament in local dialects would not be distinctly useful, if made strictly for local use. While serving in the Bihari area I have always made it a rule to speak to the people as nearly as possible in the grammatical forms that they use, and found that I was better understood.

"There remains the question of hymns. We may leave Chand out of account for the present purposes. Popular poetry may be divided into three classes. The Ramayana stands alone, and is written in an archaic form of Eastern Hindi. The second class includes the Vaishnava poets who all use the Braj dialect, and this has become the popular dialect for literary poetry. There is no reason for this, except that it has been assumed that the dialect in which poetry has been successfully written, must be *par excellence* the dialect in which poetry should be written. The confusion of ideas is much as if the success of the Kailyard school of novelists in Britain should impose on all novelists the necessity of writing in Galloway Scots. I have no hesitation in asserting that for hymns to be used over a wide area, this dialect should be discarded in favour of what is called the Khari Boli. Native writers have begun to use that form successfully, and it appears to me impossible that we can expect good poetry written by men in what is not their native dialect. It was exactly because they used their own mother tongue that Tulsi Das, Sur Das, Kabir and all of these poets have touched the hearts of the people. To this day, while the poems of these are known, the songs of the people are in their own dialects, and as these dialects must give way before the unifying influence of a printed literature and the adoption of a standard, I would urge on those who have to do with the matter the necessity of seeing that this standard is used."

GLEANINGS FROM THE FIELD.

A Tamil Translation of Wesley's Sermons.—The Tamil Wesleyan Missions in South India are seeking to obtain a good Tamil translation of the twelve standard sermons of John Wesley, which have been gathered into the little volume, known as "The Marrow of Methodism." A prize of Rs. 100 is offered for the best translation. The conditions of the competition may be had on application to the Rev. C. H. Monahan M.A., Guindy, Nr. Madras.

Scripture Text Books.—The Rev. L. B. Chamberlain M.A., who has been deputed to prepare the proposed series of Scripture Text Books for Mission Schools has issued the following appeal:

"Aid from those interested in the improvement of Scripture instruction in Mission Schools is earnestly desired. The importance and magnitude of the work of outlining a curriculum, and preparing a series of text-books on Christian truth, for the classes from Infant to Matriculation, is great. Every available aid is needed and desired. One such aid is the examination and comparison of existing courses and books, drawn up on modern pedagogic matter and method, suited to the age and grade of pupils.

"Many such courses and books, suited to Kindergarten, Primary and more advanced grades, have appeared in recent years. Will those who know of any kindly give me the name, publisher and price, or send a copy? A course or curriculum for a particular grade or one that includes all grades, a book giving lessons for one year, or for several years, will alike be useful. Many of the best in America have already been brought to my attention. Therefore, I especially desire to know of those published in Great Britain, Australia or Canada. Prompt information will be doubly useful to, and appreciated by me."