Editorial Notes

Famine in India

Large portions of India are suffering from shortage of food grains; prices are abnormally high, higher than in times of more severe famine; and in some parts there is great suffering. The deficiency in food is partly the result of the great world struggle, and every nation is feeling the economic pressure; but in India this is accentuated by the failure of crops in large areas. The transport of food has been hindered by insufficiency of rolling stock on the railways and from lack of ships. These things ought soon to be remedied; but meanwhile many are suffering. The great advance in wages during the war enables many to face the present crisis without much suffering; but there are millions who unaided cannot support themselves and their families.

The Government of Bombay has begun famine relief works and is encouraging the collection of funds to relieve distress. The Bombay Representative Council of Missions took the matter into its consideration some months ago, laid its plans, and offered to help Government as far as it was able. The National Missionary Council at its meeting in Benares endorsed the action of the Bombay Council and authorised its executive in co-operation with some members of the National Council to appeal for funds and to arrange for their distribution. This committee hopes soon to have funds available and desires Representative Councils
to form small committees to help in the distribution. This is a very necessary step, and we trust there will soon be formed an organisation throughout the needy parts of India for the giving of help to missions that require famine aid. The secretary of the Bombay Committee is the Rev. J. McKenzie, Wilson College, Bombay.

The supporters of missions in the home lands will receive appeals for aid in relieving distress, and these appeals are based on the urgent needs of the poor who are unable to purchase food at the very high rates prevailing. The funds that have been given with great generosity to those who suffered in the actual fighting will, we trust, be available to meet the needs of India to-day. Missionaries and their fellow-workers have always worked wholeheartedly to relieve distress, and they have placed their services at the disposal of Government to aid in distributing relief. Any missionary will gladly welcome contributions, which will enable him to succour the needy in his own district.

The Basel Mission

From the first of January, 1919, the Basel Mission, or as it was frequently styled the Basel Evangelical German Mission, ceased to exist in India. At an early stage in the war the German missionaries of the mission were either repatriated or interned, and the Swiss missionaries that remained were forbidden to correspond with their home board. They found themselves in a position in which it was impossible for them to continue the work of the mission, and felt compelled to approach the National Missionary Council and ask it to take charge. That Council agreed to arrange for the transfer of the work to other societies, and assumed responsibility for it, pending transfer, from January 1st, 1919. This great change is one result of the war, and the authorities in Germany responsible for the outbreak of the war have brought about the destruction of the Basel Mission in India.

No one who is familiar with the history of the Basel Mission can contemplate the breaking up of this
great mission without feelings of deep regret. It has, an honourable and worthy record. Its founders were animated by the true evangelical spirit and a long succession of missionaries from many lands—for the mission was international in its membership—faithfully trod in the footsteps of their fathers. Many of the missionaries were scholars and gave themselves whole-heartedly to the study of the vernaculars and the people. They have left their mark upon the literature of the Malayalam and Kanarese languages in forms that their successors will for many a long year find necessary, and for which they will be grateful. Their industrial establishments brought a new element into mission activities, and many were eagerly watching the development of these enterprises to see whether the right method for raising the people economically had been found. The mission had in many ways made distinct contributions to the solution of the many problems that confront every large missionary society. Its organisation and methods enabled missionaries to specialise in directions that are not open to most missions, and regret is expressed that this is no longer possible. The passing of this large mission into other hands is an event of the first magnitude in the Indian mission world.

Other German missions have ceased to be manned by German missionaries, but they have been taken over by kindred societies and will be continued on similar ecclesiastical lines, except in the case of Gossner’s Mission in Chota Nagpur, where the future of the mission has not yet been determined. In the case of the Basel Mission the work has been divided among several societies. The Malabar churches, which are the largest and most flourishing, will, it is hoped, be incorporated into the South India United Church; the National Missionary Society has increased its responsibilities in North Canara by taking over the work of the Basel Mission in that area; the Wesleyan Mission has assumed charge of the work on the Nilgiris and in Coorg; while the Swiss missionaries, who are courageously facing great difficulties, have formed themselves into a new mission styled the Kanarese Evangelical Mission, and are
making themselves responsible for the Southern Maratha and South Canara fields.

The local authorities of the Basel Mission in India have issued a statement to all their workers and churches in which they consent "to the transfer of the control of the work of the Basel Mission in India together with all funds belonging to the Basel Mission under the control of the General Local Committee to the National Missionary Council of India with effect from January 1st, 1919." They add, "The General Local Committee, being confident that under the control of the National Missionary Council the mission work will be carried on also in the spirit of our Lord Jesus Christ, prays that God's abundant blessing may be given to rest upon all the churches and agents of the now closing Basel Mission." Thus passes a great mission.

The question of the Industries, which are under management different from that of the mission, has not yet been settled; but it is anticipated that a British Company will be able to take over these industrial concerns and run them on lines similar to that followed by the present directors. We understand that negotiations are proceeding.

A New Christian Marriage Act

Last month we made a brief statement as to what was done by the National Council of Missions to frame a new Christian Marriage Act. Before such an Act can be drafted it is necessary that there should be a general consensus of opinion among Christians as to what the Act should contain. An important memorandum on the subject was presented by the Public Questions Committee, but there was not time to discuss it fully.

Some of the points to be decided are these:—(1) Shall the marriage of a Christian with non-Christian rites be void? At present different interpretations are put on section 4, which deals with this question. Shall this section be re-drafted so as to avoid all ambiguity? The general feeling of the Council was that this section should be retained and made perfectly clear. (2) The next point
was how to secure equality of treatment with regard to
ministers of religion. The ministers of some churches by
virtue of their ordination can solemnise marriages without
any authority from Government. What conditions should
satisfy the Government that the ministers of a church or
mission should have power to marry without a licence?
It is suggested that all such churches and missions should
be put in a schedule of the Act. What ought the Govern­
ment to require of a church or mission to place it in such
a schedule? No church or mission ought to be placed in
this schedule unless it can satisfy the Government that
it has definite rules and regulations regarding the persons
whom it permits to marry, the notice to be given, the time
and place of marriage, and other important questions.
Great care is needed in formulating these conditions. At
present section 5 lays down the law regarding this matter.
(3) What is the law to be with regard to the registration
of marriages? As so many things depend upon the validity
of a marriage, it is essential that the law shall be clear
regarding registration. (4) Few marriages would probably
take place under part III of the Act. Should this part be
amalgamated with the rest of the Act, especially as many
sections are simply repeated from other parts of the Act?
This raises the question of making the Act as simple as
possible. (5) Should part VI also be abrogated? Great need
is felt for a simple way by which villagers can be married,
and many feel that this part must not be given up unless the
powers given in this part be provided in some other way.
(6) Should the sections which refer to marriages performed
by a registrar be embodied in a separate part or form
a portion of the Act? (7) Should there be any appeal from
the action of a licensed minister as there is in the case of
a registrar regarding the shortening of notice in case of a
minor, &c. (sections 43, 45, 46, 48)? (8) Should section 45,
which gives the father special authority, be retained? (9)
The whole question of giving publicity to the intended
marriage and the length of time required before the
marriage can be solemnised require to be carefully
considered, especially if part VI is retained. (10) The
minimum age of the persons to be married is fixed in one part but not in another. Persons of British domicile have to be considered. Should such persons be compelled to conform to the Indian Marriage Act, or should they retain the rights they enjoy in Britain? (11) In view of recent judgements of Indian courts of law, it is necessary to define a Christian. This has been suggested:—"A person shall be held to be a Christian who has professed the Christian religion and has not been admitted to membership of another religion, and the fact of his submitting to the ceremony of marriage by non-Christian rites shall not be held in itself to prove that he has ceased to be a Christian."

(12) It is proposed that a section be added to the effect that if a non-Christian married under this Act contracts a second marriage during the life-time of his or her wife or husband shall be held guilty of bigamy; and a section by which the marriage of persons, whose conversion to Christianity has thrown doubts on the validity of their marriage, shall have their marriage made valid. (13) Each church must have a table of prohibited degrees, unless all can agree to a list to be placed in the Act.

These are some of the points on which it is necessary that churches and missions should come to an agreement if the Act is likely to be favourably considered by the Government. It will be seen that each church and mission must carefully consider every point and give their reasoned decision so that those who have the drafting of the Act can adequately and accurately lay down the law on this most important subject.

**A Residential High School for Christian Boys**

We publish elsewhere a scheme that has been formulated for the establishment of a residential high school for Christian boys speaking the Tamil, Telugu, and Malayalam languages. It is the outcome of earnest thought and prayer, and represents, in spite of its apparent costliness, real self-sacrifice on the part of those who will form the teaching brotherhood. Every one who wishes to see the Christian community truly educated and exercising
its legitimate influence among the people will pray that the scheme may become a reality.

Anything we write regarding the scheme is with the desire to make it a success. We gladly recognise the keen desire to see the Christian community take its rightful place in the nation and the spirit of renunciation that animates the promoters of the scheme. There are a few factors that may have been overlooked and we should like to call attention to them. Most strong and lasting institutions have developed from comparatively humble beginnings. In the fully developed scheme there are two formidable difficulties. There is first the raising of a lakh of rupees for buildings, and secondly the gathering of a brotherhood of twenty teachers imbued with the spirit of self-renunciation and devoting themselves to teaching as a call from God. The first can probably be more easily secured than the second. Instead of waiting till funds are raised and a pile of buildings erected, could not the school be begun on a small scale? Could not those teachers and sympathisers, while ever keeping before them the goal of a fully-equipped and fully-staffed high school in suitable buildings and surroundings, make a beginning in a humbler way? All the great missionary institutions in South India had humble beginnings. They were started by men of vision and of faith. They waited not for the full fruition of their desires, but with faith, devotion, and self-sacrifice they laid foundations, which at the time made no great appeal to the eye, but which sustain growing institutions that command the attention of all.

We should like to see the brotherhood of teachers and sympathisers formed at once and the work begun. It may be on a humble scale and under conditions that are not ideal; but if the spirit of Christ animate all, the work will grow, confidence will be secured, funds will more readily be given, the workers of the right calibre and spirit will be attracted, and the high school become a reality. We fear that if the scheme is not begun till both funds and staff are found, the day on which the school is founded will be long postponed.
The Centenary of the Madras Religious Tract and Book Society

By the Rev. J. Passmore

We have had all sorts of centenary celebrations in recent years. Very many of the more important and older missions organized in this country have completed a hundred years of work, and in most cases it has been celebrated by a centenary meeting; and there are more to come. So far as I know, there has only been one literature society that has reached the hoary age of one hundred years; and that is the Madras Religious Tract and Book Society. Naturally, literature societies were a later development. They followed ordinary missionary work; they were the result of it; and it was not until missionary work had been established, and had advanced to some extent, that the consciousness of a need for literature societies arose. In most cases, however, it was discovered pretty early. Missions could not go far without the help of literature and of organizations to produce it in some form or another; and it is not a little remarkable that the early missionaries realized this very vividly.

Many of the readers of The Harvest Field will have seen the “Report on Protestant Tamil Christian Literature” prepared by the Rev. A. C. Clayton. In his introductory statement Mr. Clayton asserts that the real founders of Christian Literature in India were the missionaries of the Society of Jesus, whose work was begun by St. Francis Xavier in 1542. “They were the founders of Christian Literature in India.” As Mr. Clayton rightly points out, others who succeeded them were equally literature missionaries.

“Robert de Nobili, who died in 1656, and pre-eminentally Constantius Joseph Beschi, who died at Manapar in 1742, were distinguished Tamil scholars. Beschi was a great master of Tamil. His poetry is equal to any Tamil verse. His prose is exceedingly felicitous. His knowledge of the structure of the language as set forth in his grammars and dictionaries and in his Latin translation of the Kural,
the chief of Tamil classics, and his power of lucid exposition are all admirable.

"De Nobili wrote under the name of Tatva Potaka, 'the teacher of truth.' The Madura Sangam of the day conferred on Beschi the title of Vira-ma-Munivar, 'the great hero-devotee.'

"A hundred years after the commencement of the Jesuit Mission in Madura, on July 9, 1706, just one year before Beschi landed at Goa, the two first Protestant missionaries, Bartholomans Ziegenbalg and Heinrich Plutschau, landed at Tranquebar. Six days after their landing they made a beginning with Portuguese, but it was some months before they could begin the study of Tamil in any satisfactory fashion. By 1709 Ziegenbalg could say, 'It is as easy to me as my mother tongue, and in the last two years I have been able to write several books in Tamil.'

"Those 'several books' were the beginnings of Protestant Christian Literature in Tamil. For over two hundred years that literature has been slowly growing and steadily doing the work for which it has been undertaken by the long chain of writers, European, American, and Tamil, who have preached and taught by pen and printing press."

Protestant missionaries were obviously no less ready than their Roman Catholic predecessors to recognize the importance of this work, and it was probably due to the fact that there were very few Protestant missions established in this country until well on in the nineteenth century that no attempt was made to organize literature work. Ziegenbalg and Beschi both did yeoman's service, but their efforts were personal and isolated, though their work has lived.

If any attempt was made prior to 1818 to form any organization for the production of Christian Literature, there does not appear to be any record of it, except in one case. A Tract Society was started at Bellary in 1817 by the Rev. John Hands. It became associated with the Madras society soon after, but I have not been able to discover the date of its decease. Possibly some Bellary missionary may be able to give the information. But in 1818 a distinct step forward was taken. An address to those interested was circulated in Madras, dated September 10, 1818, and it contained the following passage:

"To form, therefore, an Auxiliary Religious Tract Society on the plan of the Parent Society in England, we purpose to assemble together

at the Church Missionaries' House in Black Town, on Tuesday, 29th of September, at half past four o'clock in the afternoon, and respectfully request all Christian friends to favour us with their presence, their assistance and their counsel.*

The address was signed by the Revs. C. Loveless, E. Pritchett, C. Rhenius, and L. B. E. Schmid.

In accordance with the invitation issued, a meeting was held on Tuesday, the 29th of September (1818), in the Church Mission House in Black Town (now George Town). A number of rules were adopted, a committee was formed, and a Treasurer, a Secretary, and a Depositary were appointed. The idea was to start a society similar to the Religious Tract Society of London; indeed this is made abundantly clear from the address referred to above, in which, after a very appreciative reference to the London R.T.S., it is stated that they "have long felt the necessity and usefulness of the establishment of such a Tract Society in Madras;" and the first rule adopted at this first meeting in Madras, at which the new society was formed, was one expressing cordial approval of the objects of the Religious Tract Society of London.

As already indicated the earliest effort to provide Christian literature in Tamil was made by Jesuit missionaries. The first publications appear to have been produced towards the latter end of the sixteenth century. Tamil types were apparently first cut in the year 1578; and from that date onward various spasmodic, but interesting, efforts to provide Christian literature were made by individuals. Presses had been established in different places, and the natural outcome of this was that some arrangement should be made for publishing. It was this that led to the establishment of the Madras Religious Tract and Book Society, but not under this name. The Society was at first known as the "Madras Religious Tract Association."

The names of those who were connected with the society at its start or during the first years of its existence are interesting. The best known name is that of the Rev. C. Rhenius, who was the first secretary, but who left Madras

* "Jubilee Memorial," pp. 31-2.
shortly after, only to be instrumental in beginning another society—the Nagercoil and Palamcottah Tract Society. He was the author of many Tamil tracts and at least three books—"Analysis of Scripture;" "Explanation of Baptism and the Lord's Supper;" and a "Harmony of the Gospels." He also found time to complete a revision of the New Testament which was for some time the standard Tamil version.

The Rev. B. Schmid was another fairly prolific writer and translator. He wrote tracts and translated extracts from Thomas à Kempis, which were published but not by the society.

The Rev. W. C. Loveless, of the London Missionary Society, one of the four who signed the original circular summoning the meeting on September 29, 1818, became secretary when the Rev. C. Rhenius left Madras and continued to hold that office for four years.

J. S. Hall, Esq., was the first treasurer and held the office for seventeen years. Among other well-known missionaries and laymen who served the society in the early days were G. Van Someren, Esq., Lieut. J. Braddock, the Rev. Dr. E. Hoole, the Rev. Edmund Crisp (who was one of the association secretaries of the London R.T.S.), the Rev. J. Scudder, M.D., and a little later the Rev. M. Winslow of Tamil Dictionary fame. Many of these names are well known and their connexion with the early work of the society is a matter of no small interest.

I have not been able to find any report of the society earlier than that for the year 1826, though the fact that it is said to be the eighth report suggests that there had been one for each of the preceding seven years. It contains an account of the proceedings of the Eighth General Meeting, and at that meeting no less than six resolutions were proposed, seconded and carried. The secretary read the report, and then each of the six resolutions was proposed and seconded; and after all this George Bennett, Esq., and the Rev. D. Tyreman, deputies from the directors of the London Missionary Society, ....... addressed the meeting.

Thus including the chairman and secretary there were
sixteen speakers at this one meeting. Those present can hardly have had reason to complain of a lack of quantity. Of the quality there is no record, and we do not forget the old proverb, *de mortuis nil nisi bonum*.

The report states *inter alia* that seventeen tracts had been printed by the society in editions varying from 2,000 to 5,000, the total number being 59,000. A grant from the London R.T.S. of £ 0 worth of English tracts and fifty reams of printing paper is recorded. The following statement of issues during the year is interesting:

<table>
<thead>
<tr>
<th>Language</th>
<th>Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil Tracts</td>
<td>32,000</td>
</tr>
<tr>
<td>Telugu</td>
<td>5,700</td>
</tr>
<tr>
<td>Portuguese</td>
<td>3,000</td>
</tr>
<tr>
<td>English</td>
<td>15,000</td>
</tr>
</tbody>
</table>

While the following issues for each year from the formation of the society give us some idea of how much work the society had done up to this time:

<table>
<thead>
<tr>
<th>Year</th>
<th>Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>11,722</td>
</tr>
<tr>
<td>Second</td>
<td>14,580</td>
</tr>
<tr>
<td>Third</td>
<td>9,069</td>
</tr>
<tr>
<td>Fourth</td>
<td>5,060</td>
</tr>
<tr>
<td>Fifth</td>
<td>17,400</td>
</tr>
<tr>
<td>Sixth</td>
<td>22,500</td>
</tr>
<tr>
<td>Seventh</td>
<td>56,000</td>
</tr>
<tr>
<td>Eighth</td>
<td>63,700</td>
</tr>
</tbody>
</table>

Total since the formation of the society in 1818: 190,031

There are some items of great interest in this report under the heading “Associations.” The Palamcottah and Nagercoil Tract Society is reported to have “continued its operations with great activity having issued during the year 14,500 tracts.” The report of the Bellary Tract Society had been received and shows that the Madras Society had supplied Tamil tracts to Bellary, and Bellary had engaged to supply Telugu tracts to Madras. The Tranquebar Association had sent eighty rupees. The Kumbakonum Association had sent thirty rupees for the special purpose of assisting in the publication of Schwartz’s Dialogues. From the Jaffna Society one hundred rupees had been received. The Vizagapatam Society had raised ninety-one rupees for its support and had remitted besides thirty-five rupees to Madras. The Belgaum Association had sent twenty-five rupees and some Portuguese tracts.
At some period between 1818 and 1826 a change was made in the name of the Society from the Madras Religious Tract Association to the Madras Religious Tract Society. It does not appear from the records where the society and its tracts were located at the beginning. But soon afterward the stock of tracts was lodged in a room underneath the Wesleyan Chapel in Popham's Broadway, which was given for the purpose. This was open three times a week for the purpose of issuing tracts. In the year 1835 a more ambitious depository was started at Popham House, and was opened daily for the issuing of tracts from 10 a.m. to 4 p.m. In 1843 accommodation was provided in premises opposite to the Bible Depository in the Broadway, and in 1848 a move was made to the North Esplanade; while in 1859 it was again located in the Broadway. It did not stay there long, for in the following year it was transferred to a building opposite to the General Hospital. Subsequently it was again re-established in Broadway until January, 1874, when the depot in the Memorial Hall Compound was opened and occupied by the Madras Religious Tract and Book Society jointly with the Christian Vernacular Education Society. But we are anticipating. Let us now go back to the work of the society up to the time of its jubilee in 1868.

During the year 1828, that is, the tenth year of its existence, 48,000 tracts were printed and 48,082 were circulated in nine different languages.

Ten years later things had altered greatly. Twenty-one new editions of Tamil tracts were published that year and eight in Telugu, amounting to 240,000 copies; but only one new tract was added, of which 5,000 copies were printed, and one handbill (2,000). The issues amounted to 215,722. It is interesting to note that in these early years the printing considerably exceeded the issues. In 1848 only 56,144 tracts were distributed and a slightly larger number printed; but by this time the society was becoming active in other directions, for quite a number of vernacular

* This appears to have been the usual condition of affairs until about eight years ago, when the demand increased, and issues almost ever since have exceeded the output.
books were disposed of and a large quantity of school books was produced and sold. In 1858 some 46,000 tracts were printed and a similar number issued, but sales of books amounted to Rs. 2,489-13-0. After fifty years of work, i.e., in 1868, 95,347 books and tracts were issued during the year; and from the time of its commencement it is reported that 5,434,825 tracts and books had been distributed.

This is a bare record in figures of what had been done. It must be remembered, however, that the distribution of books and tracts in those days was a vastly different thing from what it is now. Up to the year 1868 there were comparatively little means of transport of any kind available. When tracts were sent to different parts of the country they could not as now be sent by post, except in very small quantities, and only to very few places could they be sent by railway. The principal distributing agent appears to have been the missionary, and he was the individual on whom the society almost entirely depended for carrying its publications away from Madras. And in this distribution missionaries and mission agents appear to have been energetic and enterprising. Whether travelling by bullock cart or palanquin, or in any other way, parcels of tracts accompanied them and supplies were dropped here and there on the way as they passed their neighbouring missionaries.

In 1868 the society celebrated its Jubilee and a memorial volume was published on this occasion. It was compiled by the Rev. R. C. MacDonald, who at the time was the corresponding secretary. In this he was helped by Dr. Murdoch, who some years before this had come to Madras. The memorial volume contains a great deal of extremely interesting information, perhaps none more interesting than the fact that during the first five years of its existence the income of the society was Rs. 5,318, whereas the last five years realized Rs. 27,188. There are a number of appendices attached to the memorial volume, one of which gives an abstract of the cash receipts for the whole fifty years. Another is an abstract of the expenditure for fifty
years. A third is a list of the members of the committee and the officers, while a fourth is a catalogue of publications. In Appendix V we have an analysis of the books and tracts distributed, and from this it appears that literature in thirteen different languages had been handled by the society. This is not of much interest now except to show that some one had time to spare in these far off days for doing a lot of unnecessary and unremunerative work. To-day the missionary has so much to do that he has learned to eliminate the unnecessary. The Jubilee meeting was held in the Memorial Hall on the 29th September, 1868; and the report of that year gives quite a full account of the proceedings. One of the missionaries who took part in that meeting was the Rev. Arminius Burgess of the Wesleyan Missionary Society, who had at that time been a missionary for sixteen years; and it is interesting to note that Mr. Burgess died only a few months ago. Dr. George Smith also spoke, and the Rev. D. Fenn of the C.M.S. Including the chairman and the secretary there were eight speakers at the Jubilee meeting—a sort of thing that to-day we should regard as absolutely certain to kill any meeting whatsoever. About the same time, I believe the day before, a Tamil meeting was held to celebrate the Jubilee.

It would be tedious to follow the development of the society in detail for the next fifty years, but there is one matter that must be mentioned, and that is Dr. Murdoch's association with it. I believe he first came to Madras in 1854, and after a visit to Madras returned to England the following year. Then for a time he appears to have divided his time between Madras and Kandy, but in 1858 all his plans were modified by the establishment of the Christian Vernacular Education Society, the committee of which appointed him as its agent in Madras. He had apparently been doing a great deal of work for the local Tract Society for many years, and exercised a large influence with the London Society. His name first appears in the records in connexion with the thirty-ninth annual meeting of the Society held in March,
1858; and in the reports of that and the following year his name was included as a member of the committee. But in 1860 it was omitted for some reason, and it does not appear again until 1870, when he was present at the annual meeting and seconded one of the resolutions. During these years, however, it is quite certain that he had given a great deal of time to the work of the society, and that the Jubilee and its successful celebration was in a large measure due to him. The absence of his name from the reports is only in keeping with his extremely modest, retiring disposition, and is only what those who knew Dr. Murdoch best would have expected from him.

The work of the society has continued vigorously up to the present. Up to 1915 it led an independent existence, but the report of 1914 is the last separate report issued in connection with it. That report gives the total circulation of handbills, tracts and books during the year as 1,237,104, and the total circulation from the beginning of the society to September 30, 1914, as 60,083,428. In 1915, the society was amalgamated with the Christian Literature Society. After much correspondence, and a little difficulty, all parties eventually agreed to the amalgamation. A letter from the Rev. A. R. Buckland, of the London R.T.S., dated January 19, 1915, conveyed to the secretary in Madras the willingness of the home society to agree to amalgamation and the London R.T.S. undertook if this amalgamation took place on the lines laid down in the letter under reference, "that the applications of the Madras Committee for help as heretofore would in no way be prejudiced." Within a few weeks from this date the amalgamation was an accomplished fact, and since that time the Tract Society has maintained its organization and has worked as the Tract Department of the Madras Branch of the Christian Literature Society.

This was considered to be a sufficient justification for celebrating its centenary, and the celebration took place on the 24th of October, 1918. A full report of this celebration was published in the October issue of the C.L.S. Indian Bookman, which was held back a little in order that the
WANTED AN ARMY

report might be issued in it. His Excellency Lord Pentland presided, and the Bishop of Madras and Mr. M. D. Devadoss spoke. Mr. Devadoss declared that "the society under God's guidance has been the vehicle of much good to the Christian as well as the non-Christian. Its influence is growing day by day. Its vigour has not diminished with age."

It is no small pleasure to be able to state that since the amalgamation took place the London Religious Tract Society has continued its support of the society undiminished, and we are deeply grateful for the support thus given.

The production for the year 1917, the last year for which figures are available, is given below.

<table>
<thead>
<tr>
<th>Tracts</th>
<th>Tamil</th>
<th>Telugu</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>110,300</td>
<td>43,500</td>
<td>1,598,200</td>
</tr>
<tr>
<td>Handbills</td>
<td>645,000</td>
<td>920,000</td>
<td>2,600,000</td>
</tr>
<tr>
<td>Books</td>
<td>21,000</td>
<td>35,000</td>
<td>5,019,000</td>
</tr>
</tbody>
</table>

Total cost, Rs. 6,206-15-0

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Wanted An Army

By the Rev. H. A. Popley

No matter how courageous the leaders may be, nothing can be effected unless there is also an adequate army. We are thinking with gratitude of the magnificent strategy and leadership of Marshal Foch, Sir Douglas Haig and other leaders of the Allied forces. We all know, however, that without the fine armies which responded so grandly to their leadership, they themselves could have done nothing. It was the British army that barred the road to Calais, and the French army under General Foch, as he was then, which refused to budge in spite of all the assaults of picked German divisions at the first onset.
Missionaries have rightly emphasised the necessity of training leaders for the work of winning India to Christ. Much has been done in this direction, yet much more remains to be done. We can never be satisfied until there is a strong and efficient leadership in this land for all Christian enterprises. The hosts of evil, however, will never be put to flight by a body of leaders unless they have behind them an adequate army. It is the purpose of the Evangelistic Campaign to create such an army in the Indian Church and to enlist every fit man and woman in it. We have only to think of the work that lies before us to realise that without such an army there is no chance of the church holding its own against the forces of evil, however nobly the leaders may do their work. Not only so, but the lack of a strong army always means that leaders get discouraged and wearied.

It is a remarkable fact that the progress of the Gospel has been less in those districts which have had a large church than in the newer areas. For example, in the Punjab the increase of the Christian community was 300 per cent. in the last decade, while in Madras it was only 19 per cent. One would have thought it would have been greatest in the areas where the church was the largest. But this is not the case, as the census figures have shown. The reason is that the task in the older areas has got beyond the leaders and can never be satisfactorily undertaken until a strong army has been created. When once an army is enlisted and properly used, we see the change. The Arcot District without such an army succeeded in winning about 100 men and women to Christ in a year. With such an army of over 1,000 voluntary workers they have during the last year won over 4,000, for the most part in old villages.

The two greatest problems of the church in India are first, how to train the large numbers of people in the Christian community to service; and second, how to lead the people of this land to Christ. Neither of these problems can be solved unless we solve the problem of creating an adequate army from the men and women who have the spirit of Christ. In some churches no attempt has been
made to utilise the great force that exists already for this purpose, either because this thought has never struck anyone before, or the leaders have not had time for the work. A certain church with a highly trained force of evangelists working in the midst of a people who are disgusted with Hinduism and who are trying to find something better has been able to effect practically nothing, and this was largely because there was no army. No conception of its evangelistic responsibility had dawned upon the church, and the large body of evangelists was powerless. As was said in a manifesto of the movement, "the average church member has considered himself rather a pumpkin in a basket to be carried safely to market than a soldier in an army."

When we think of the age-long superstitions which have to be overthrown, the dread of evil spirits which has to be overcome, the moral lassitude to be swept away, the evil customs and habits to be changed, the hosts of darkness which oppress this land, what chance is there of any number of leaders performing this task unless they have a proper army? Some time ago when conversing with the secretary of the largest and most efficient Social Service League in India, I was told that their great lack was the lack of workers. The same is true of the church in India. In South India there is on an average one worker to every 10,000 of the people in the districts where strong Christian work is going on. How can these few individuals possibly fulfil the purpose of the church in a country like this?

Then again we often deplore the lack of suitable leaders for the work. How is it possible to expect leaders to emerge until we first of all train an army from which they can come? The leaders of the new Army, which was such a powerful factor in overthrowing the Kaiser's legions, were trained in the army as common soldiers. In such an army it was not difficult to find those who could lead.

It should therefore be an axiom that Christian work in India can never hope to progress as it should as long as we are content to jog along or muddle along with no army behind us. We all have our share in the causes which led
to this result. It is not the purpose of this article to blame but to suggest the remedy. The first thing to do is to recognise the need and then to find the best means of supplying that need. We have to give the church a vision of the greatness of Christ’s purpose to create in the church a sense of responsibility to carry out Christ’s command and to develop an instinct for Christian service. These are the aims of the Evangelistic Forward Movement, and by various means, some old and some new, it seeks to carry them forward.

We have to consider also the kind of army we need for the purpose of winning this land to Christ and making the ideals of His life and teaching dominant through the people. In the first place it must be an army of enthusiasts. In the words of Ignatius Loyala, “It must serve as He desireth, give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labour and not ask for any reward, save that of knowing that it is doing His will.” At a recent conference a veteran leader of the church said that we needed more fanatics today, sane fanatics, let us say. We have got to create an enthusiasm which shall brush aside all the petty excuses which prevent us doing our bit for Christ.

It must also be an army of witnesses, men and women who are bent on bearing their testimony to what Christ has done for them and can do for all. This means training and persistent inculcation of the thought that every Christian must be a witness.

It must also be an army of Spirit-filled men, as were the early Christians who went forth to preach the word in all the villages to which they were scattered. It means prayer and continual prayer by many that this result may be achieved.

It must also be an army with staying power. It has been truly said that the Allies won by their staying power. They had more staying power every time than the Germans. Those tired men who withstood the shocks of the German hosts from Mons to the Marne had sufficient staying power to turn on their pursuers there and inflict on them the first
decisive defeat of the war. The first battle of Ypres should have been won by the Germans, but the British had the superior staying power. The only reason why the Germans could not take Verdun was that at the end the French had the staying power which the Germans lacked. Such staying power as this in the fight against the forces of evil in this land can only come from moral reserves of power created by the abiding presence of Christ Himself.

It must also be an army of highly trained soldiers. Only those who have been in the army during this great war know how much the training cost. We must train the army for the work that has to be done and for the conquest of India to Christ. It must be trained not in the obsolete methods of a century ago but in the most modern methods of the day by men who are themselves in the thick of the fight. The methods of to-day are out of date to-morrow. We must use the old weapons in a new way and against new conditions. The purpose of every army, whether of the first or of the twentieth century, is the same, but the ways of working out that purpose are different.

The aim of the evangelistic movement is to create such an army from the hosts of the church members and nominal Christians. Some of its methods may be open to criticism and may have to be changed, but the purpose of them all is the same. Methods must change from time to time to meet altered conditions and in different places for different circumstances. No method is above criticism, but they all have got to be tried first.

Has it in any measure succeeded in its aim? Everyone who has any knowledge of the facts will testify that it has. A pastor said to me recently in answer to my enquiry as to the value of the movement in his church, "To-day I have got a band of workers to help me continually in the work that has to be done." "How did you win so many?" I asked in the Arcot District; "By the army of volunteer workers," was the answer. "Why did that effort fail in a certain town?" "Because the army melted way." "Why are men beginning to take an interest in the Gospel
message?" "Because there are bands of volunteer workers who are known to be doing the work without any remuneration whatever." So one might multiply instances.

This movement has now been in existence as a distinct movement for four years in India and for five years in China. What has happened in China? A great army of personal workers has been raised and trained in many of the large cities of China. The same is coming to pass in India. It is after all no new thing. It is largely a matter of emphasis. We have always had this ideal. The Christian Endeavour, the Epworth League, and the Wesley Guild have sought to achieve this aim.

—We cannot, however, achieve it unless we bring to bear upon it all the forces we can muster. The evangelistic movement has been distinctive in concentrating attention and endeavour upon this aim. It has thought out its problems as others have thought out the problems of education and of church organisation. It is only too true that we are apt to lose sight of the great aims of life when we are busied with things that have to receive so much detailed attention.

This movement is now entering upon another stage of progress. During the past four years it has been developing in certain areas and churches more than in others. While it is true that it has become an India-wide movement and while it has been welcomed by all the churches, including the Anglican, Methodist, Congregational, Presbyterian, Baptist, and indeed churches of every name and denomination (eleven different churches were represented at the recent ministers' conference at Tranquebar), yet it has not engaged the attention of Christian India in a national way. Next year Dr. Sherwood Eddy, who has done so much in China for this ideal, is to be here to help us, and with him will be associated a band of Indian workers who will carry the message to every church and to every part of India.

It should be emphasised that this is not an extra-church movement with an extra-church organisation. There are committees in the various provincial and na-
tional missionary councils to help forward the movement, but these are only co-operating committees. The actual work of organising and initiating the work is being done by the church itself. It is not really an inter-denominational effort like the Y.M.C.A., but rather a number of denominational efforts linked together by a common purpose and similar methods. It is not merely church-centric but within the church. It arose first of all in a distinctively Indian church, and from there it spread to other church organisations. The failures of the movement have come when it has forgotten this intra-church principle and when its leaders have attempted to impose it upon churches which had not felt the need for it. As the Ghina leaders have said, "It must be linked on to the organic life of the churches so that it may continue to be increasingly fruitful." No large exterior organisations are needed for it, but churches need aid and information and inspiration to help them in their endeavours to forward its ideals.

Neither is it a matter of special meetings or conventions for a limited period. Every movement needs some attention and publicity of this sort, but these are after all only part of the machinery to create the enthusiasm, to pass on the spirit and to bring the ideals prominently before the whole church. The greatest work of the movement is done by individuals with individuals. With regard to the special meetings next year it should be understood that we are not aiming at big meetings with a large advertising apparatus, either for Christians or for non-Christians. In both groups the aim is to bring together for further inspiration and help those who have realised something of the need and who have heard the call.

There is taking place now a movement of preparation, so as to have prepared men and women. We trust that the meetings for non-Christians will not be largely advertised, but will be composed of those who have been led to an interest by the efforts of Christian workers and who have been personally invited by them. This is not a special effort by itself of Dr. Eddy, or of any one else, but rather one phase of a campaign or a movement which has been
going on and which will continue to go forward in ever-increasing power after Dr. Eddy and his party have gone. This aspect needs to be emphasised and re-emphasised. We do not want a lot of organisation that must be scrapped as soon as the meetings are over, but we want just that organisation which is absolutely needed to carry forward the work, and most of which will be, and in many cases already is, part of the normal activity of the church.

Both Dr. Eddy and ourselves wish it to be emphasised that this is not an Eddy campaign and that he is not the essential element in it. There are two essential elements: first, the Holy Spirit working through capable leaders, and, secondly, the personal work of the Christian community in each place. All else is auxiliary to these. There was a moment when we thought Dr. Eddy would not be able to come, and in spite of this the committees in various parts of India decided to go forward. The campaign would still go on even if Dr. Eddy was not with us, but if the Christians, both men and women, fail to take their part in personal work, whether in the nominally Christian or non-Christian community, there can be no campaign at all in the sense intended. It is first a campaign of help to the few or many real Christians to emphasise and illustrate the ideal of personal service with the object of winning the whole community to the same service and particularly with the object of enlisting them in the task of leading others to Christ.

This work is being undertaken at the request of the churches and is the work not simply of Dr. Eddy, or even of the party which is accompanying him, but primarily of the various churches and their Evangelistic Forward Movement Committees which have been working for the past few years to this end. The various meetings which are being arranged are not for Dr. Eddy but for the whole "Mission of Service" constituted of the party brought together under his leadership.

This being so, we confidently ask for the co-operation of all the Christian forces in India in the special effort that is being made this year. We ask this not only because of
the value of the ideals it presents, but also because of the wonderful opportunity which faces the church in India. It is an opportunity which can only be redeemed in full measure by using all the forces which the church possesses. India is entering upon a new era of social and political reconstruction which demands the uprising of new moral forces within the nation. The Christian dynamic has the solution for all the problems which press upon the people of India and many of India's leaders are beginning to realise it to-day. Some of them have said so and many more are thinking so. The opportunity cannot be adequately met by the coming of large missionary reinforcements or by the training of more leaders. The first requisite is a trained army to lead, and it is only when the ideals which have received special emphasis in this movement become the common property of the church and the foundation for a new life of service to the nation, that the church will be able to fulfil its purpose in this wonderful time.

A pamphlet of intercession has been specially prepared for this work and may be obtained from the writer. It is that the Christian forces throughout India will be linked up in this great task of intercession so that the movement may have behind it all the power of God Himself.

The League of Nations and the Reign of Christ*

By the Rev. H. Spencer, B.A.

"The government shall be upon His shoulder."—Isaiah ix, 6.

WHEN Isaiah uttered this prophecy he was living in days not unlike our own. He is speaking of a great deliverance from a foreign foe which had been granted to the people of north Palestine, the tribes of Naphtali and Zebulun. They had served a cruel bondage. They had been in anguish; they had walked in darkness; they had dwelt in the land of the shadow of death. But now the yoke of

* A sermon preached in Bangalore during the Wesleyan District Synod, January, 1919.
the burden of the oppressor, and the staff of his shoulder, and his rod had been broken. The people were free. There should be no gloom to her that was in anguish.

It is so in the world to-day. Naphtali and Zebulun have been delivered from a long and cruel oppression. Allenby's troops have swept through this same territory, and once more their gloom is dispelled, and their anguish assuaged. It is so in many oppressed lands. Mesopotamia, Armenia, East and South-west Africa, Alsace-Lorraine, have been delivered from the yoke of their oppressors. Invaded France and Belgium, Italy and Serbia, have seen a great light. In many a land the hope of the people to-day says, "There shall be no gloom to her that was in anguish."

In enemy countries, too, the staff of the oppressor has been broken. Ancient empires have been dissolved; tyrants have fallen; peoples long down-trodden have claimed their freedom. The world waits to see whether there also the true light of liberty has dawned, and whether it may be said of these lands also that there shall be no gloom to her that was in anguish. For with the example of Russia before us we know that the breaking of the staff of the oppressor does not always bring liberty nor peace. There is a freedom which begets fear.

But Isaiah is an optimist. He foresees the end of all war. All the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. He sees the end of all armaments and all the paraphernalia of war. For he has in his view not only victory but also government. The old oppression has been overthrown, and a new mode of government is to take its place, and the security of that government is in the Person who is to hold sway. The Prince who is to come is the guarantee of the world's peace. His name is Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. The government shall be upon His shoulder.

We do not need volumes of history to tell us that no scheme of government by itself can guarantee peace. Thrones and principalities have failed and fallen. Repub-
lies have proved as futile. The Divine Right of Kings is an exploded doctrine. The past twelve months have shewn us that there is no divine right in republics either. The stability of the State resides in two conditions only: one is the character of the ruler, and the other is the character of the people. The British Throne stands unshaken in the midst of ruined thrones partly because of the honesty and piety and good sense of the Monarch, for whom we thank God, and partly because of the fact that our people have learnt through many vicissitudes of experience the art of being governed.

But are we really any nearer to the fulfilment of Isaiah's prophecy of universal and eternal peace? To-morrow the Conference assembles in Paris which is to settle the issues of the late war. Will it be able to do anything more? Men are talking of greater things. The Prime Minister in the House of Commons spoke on November 11th of the end of all wars. Is he also among the prophets? The newspapers discuss the possibility of world-wide peace. The man in the street has his opinion of the League of Nations. In the market towns of this State men solemnly assure us that President Wilson is the saviour of the world.

We remember the Hague Conference, which was to end all war. What was wrong with the Hague Conference? It was simply that some of the parties to that contract did not mean what they said. Shall we not always be faced with that difficulty? The ambitions of monarchs or the passions of the mob may break out at any time and render futile the most elaborate precautions of the peacemakers. Even the League of Nations scheme, so far as it is formulated, has provision for police action against unruly members of the League.

Let us thank God for the fact that the best and wisest and most powerful men in the politics of the world at the present day are giving their best thought and endeavour to the perfecting of this plan. But let us remember that the one thing which is essential to its successful working is just what they cannot guarantee. If it could be ensured that all the rulers of men should be always wise and
powerful and paternal and peaceable, and that all their subjects would always cheerfully submit to their government and co-operate with them with all their hearts, then the problem would be solved, and we could set the match to Isaiah's bonfire at once.

Our leading humorous paper lately published a picture representing a clergyman speaking with one of his parishioners, a blacksmith, on the day of the armistice. "I suppose," he says, "the time has now come to beat our sword into a ploughshare?" "Well, I don't know, Sir," replies the smith, "speaking as a blacksmith of 45 years' experience, I may tell you it can't be done." It will not help the situation much if men can bring to its consideration nothing better than the experience of a blacksmith, though it be of 45 years' duration. And the experience of the newspaper man, or of the politician, or of any profession whatever, will be equally at fault. There are many men to-day who are discussing the scheme of universal peace, and they can get no further than to say that it is vague, or nebulous, or visionary, or impracticable. The trouble is that they are speaking as blacksmiths of one kind or another. We have to bring to this discussion a vision that is not of earth. All the visions of the visionaries will be needed if all the armour of the armed man is to become fuel of fire. Isaiah's vision of the end of war had as its central Figure the Prince who had those qualities which are the guarantee of peace—Wise, and Mighty, and Paternal, and Peaceable, and the government was to be upon His shoulder.

The League of Nations will be a failure, or at best a very limited success, unless it is subordinated to the reign of Christ on earth. The world's war had its origin in the frank repudiation of the Law of Christ as binding upon states and nations. The world's peace will be re-established and guaranteed when that Law is frankly acknowledged and adhered to by rulers and peoples alike. Can it be doubted that if Christ's Law were thus accepted, war would immediately become impossible? And what of the League of Nations? Where had it its origin except in Christ
and in His Law? It is not President Wilson's scheme: it is Christ's. President Wilson is not the saviour of the world. Christ is the Saviour of the world. The League of Nations requires that He shall be its Head, as He has been its Inspirer. He only has those qualities of rulership which guarantee peace: Wisdom, and Might, and Paternity, and Peaceableness. His Name is Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. And He alone can regenerate the unruly minds of men and bring them into a glad and whole-hearted compliance with Himself. He must repeat among the democracies of Europe the wonderful things he has done in the savage islands of Fiji, and is doing among the outcastes of India. What the world needs to-day is to recover faith in the personal, living, wonder-working Christ.

This is a missionary sermon. What are missions to do in the new world which is to be set up? If what I have been saying is true, and I believe with all my heart that it is, then missions are at the very centre of the world's crisis. Suppose we turn from these considerations of high politics for a moment, and think of the tasks to which we shall return in a few hours: street preaching, and school management, and the varied occupations that I need not detail now. What of it all?

What is this Gospel which we preach? It is a promise of personal regeneration from the evil passions of the heart and life. We learnt that long ago. And we have learnt in this land, as they have learnt it at home, that the Gospel is a protest against social wrongs, against long-standing abuses and injustices: it is a power of social cleansing and uplifting. Now we are learning a new lesson. The Gospel is a message of international well-being and peace. It is in the end the only instrument by which these things will be attained. The war has brought us face to face with this character of the Gospel. Like the Law, it has been a schoolmaster, bringing us to Christ. And what the law could not do, in that it was weak through the flesh—that is, the law told us what to do, but it could not make us do it—God did, sending His Son in the likeness of sinful
flesh and by a sacrifice for sin. The war has taught us what we need, but there is nothing in the war nor in the treaties which will end it, to give us what we need. It brings us to Christ. It proclaims afresh, and with terrible urgency, the need of the world for the Gospel.

Our humble tasks from day to day are an imperial, an international service. There are those who are called to promote the world's peace in the council chamber. May God be with them, and guide all their counsels, and bring them to fruition. And we are called to promote the same ends in the street, and the school, and the market, and the home. Our aim, like theirs, is to complete the erasure of the law of those who rule by the sword, and to write in its place the gentler and more potent Law of Him who by His Cross draws all men to Himself. The world's hope is in Christ. It has no other.

Announcement Regarding Survey Reports

In the August Harvest Field a prospectus was inset which contemplated the early publication of the India Survey Manual and the Sectional Report of the Survey in the Mysore State. Prices were also indicated for the volumes. Upon this announcement not a few orders have been sent to the office of the National Missionary Council, Calcutta, and to the Christian Literature Society, Madras. Continuance of ill-health, however, which has so repeatedly in the last three years frustrated the hopes of the Director of Survey, has again nullified the forecast of last August. The preparation of the Manual and the Sectional Reports of the Survey of the Madras Province is being prosecuted unremittingly, though very slowly; but those who are interested in the publication must please take notice that no date of publication can in the circumstances be forecasted.

In the months since August it has also become probable, in view of various considerations, especially the
extraordinary rise in the price of paper, that the very low prices fixed for the volumes will have to be increased.

A revised announcement of publication and price will be issued when the date of publication is actually in view. The applications for copies hitherto received must needs be regarded as cancelled, and those who have sent them are requested kindly to make application again, if they think well, when the new announcement reaches them. Since they were led to apply through announcement in the Harvest Field I hope that this notification in the Harvest Field may also come under their notice, so that I may be saved the expense and trouble of individual communication with them. I am sorry that they should be put to the trouble of a second application.


Literature

Fishers of Men, being Bible Studies in Personal Work in Imitation of Jesus Christ, by Rev. B. C. Sircar, M.A. Christian Literature Society, Madras; price as. 4.

The book has been prepared for the use of Christians in villages and towns for evangelistic work, especially in connection with the evangelistic campaign. The Rev. W. Carey in the introduction says, "Mr. Sircar has written a book packed full of helpfulness. His knowledge of the conditions, his sympathy and insight, together with his own personal experience, combined to fit him for the task. Those who have listened to the substance of these addresses—as first spoken in his mother tongue, the raey, colloquial speech of East Bengal—will remember how they gripped the minds and moved the hearts of his hearers. In their English dress, especially as thus made available for translation into other Indian vernaculars, they are likely to give just that light and stimulus which simple and sincere voluntary workers throughout the country long for and need." The book is intended for study classes, and is well adapted to fulfil its purpose.

India Christian Endeavour Union Year-Book, for 1919, C. E. Office, Bangalore.

The Rev. H. H. Halliwell has compiled another helpful year-book for the large band of Christian Endeavourers in India. Let every Endeavourer get the book and daily read and study the topic selected, and he will be both a better Christian and a better Endeavourer at the end of the year.

This tract can also be had for free distribution in English, Urdu, and Hindi from the writer, Katra Mission House, Allahabad. The tract quotes largely from Scripture and lets the words of the Bible tell the story of what the death of Jesus Christ means. We trust it will have a wide circulation.


Copies for free distribution can be obtained from the writer, the Rev. J. J. Lucas, Katra Mission House, Allahabad. The prophecy is that the Gospel of the Lord Jesus Christ shall be proclaimed unto all the nations, and that then the end of this world or age shall come.

A Noble Indian Ideal. Christian Literature Society, Madras; price 6 pies, or Re. 1 as. 8 for 100.

The ancient Hindu ideal of the four āśramas is described, and the reader exhorted to discipleship, service, communion, and renunciation. The leaflet serves an admirable purpose.

We note with pleasure the fact that Dnyanodaya, the English-Marathi newspaper that for seventy years has been published by the American Marathi Mission, is now conducted by a board representing five missions—American Marathi, United Free Church of Scotland, American Presbyterian Mission of Western India, American Methodist Episcopal, and Wesleyan. The English editor is the Rev. F. J. Edwards and the Marathi the Rev. N. V. Tilak. We trust Dnyanodaya may under its new management become an increasing power for good in the Bombay Presidency.

The Moslem World for October is a good number and full of interest. Some of the articles are "What Christianity may add to Islam," "Was Mohammad sincere?" "Animistic Elements in Moslem Prayer," "Moslems in the Caucasus during the War," "Mohammadans and the Unseen Presence."

Obituary

THE RIGHT REV. G. A. LEFROY, METROPOLITAN OF INDIA

India is the poorer for the translation of Bishop Lefroy from earth to heaven. His dedication to the service of India, when he came to Delhi as one of the members that formed the first brotherhood, nearly forty years ago, was complete. India he loved and India he served with a devotion in which self was sacrificed. He was the head of the Cambridge Mission to Delhi for many years: from there he went to Lahore, when he was made bishop of that diocese; and about six years ago he became bishop of the Calcutta diocese and
Metropolitan of India. In those three centres—Delhi, Lahore, and Calcutta—his influence among all classes was vital and far reaching.

Of his work as a Churchman we know little, save that he was most anxious that the Church of England in this land should be wisely organised and governed and exert a true and pure spiritual influence among the English dwellers in India. His knowledge of the peoples of India led him to sympathise with them and speak out for their rights. His plain speech on national subjects was by no means appreciated by all his fellow-countrymen, some of whom slightly complained of his entrance into what they termed politics, but which the bishop regarded as Christian ethics. He resented injustice everywhere and was anxious that Englishmen in India should ever take the highest standard of morality and right in dealing with the people of the land. He did not obtrude himself into matters that might be semi-political, but he spoke with no uncertain voice when moved to utterance by the Spirit.

We knew him best in his relation to members of churches other than his own. We interviewed him for The Harvest Field at Delhi, more than thirty years ago, and we were then impressed with his courtesy, frankness, and high Christian principle. The idea was current that the members of the Cambridge brotherhood had embraced a life of asceticism and devotion. He assured us that they had all they needed, and that from a temporal point of view they lacked nothing. Nevertheless one could see that these scholarly men had made the supreme sacrifice. They had given themselves to God and through the Cambridge Mission to India. The offering in Lefroy's case was never recalled. The sacrifice remained on the altar to the end. Advance­ment in ecclesiastical rank made no difference. Wherever he was, he was there, like his Master, to serve.

From the beginning of the National Missionary Council he has been its president, and it has been a pleasure and a satisfaction to many that he was able for four years to help in shaping the policy of the Council. He believed that the Church should be one, though he had definite views regarding churchmauship. These were never obtruded, and it was a delight to feel that the chair of the Council was occupied by a man of breadth of view, true catholicity, a devout disciple of Jesus Christ, and a wise master builder in His Church. One of his frequent prayers was that the Council, in the familiar words of the collect, should have a right judgement in all things. That phrase portrays the man. It was a delight to hear him clearly framing the issue before the Council, and keeping the members to the consideration of that issue till a decision had been reached. His fairness and courtesy were most marked; and in all there was the devout spirit, the consciousness of the presence of God. It was most refreshing at the beginning of a session, when we needed every moment of time, to hear him say with perfect naturalness, "Let us place ourselves in the presence of God and spend a few moments in silent prayer."
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presence of God in ecclesiastical and other assemblies reveals the quickest way to arrive at decisions. When each mind seeks guidance from the divine mind, there is illumination, clarity of discernment, and sanity of judgement. Bishop Lefroy ever sought to know God's will and do it. His last message to the Council from a sick bed was characteristic of the man. He wrote, "You have important and in some cases difficult matters to discuss, but nothing is really difficult, when it is tackled in the power of the Holy Spirit." He lived in the presence of the Holy Spirit, and exemplified what he wrote to Mr. Mukerji, who presided for him at the last Council, "It is a big responsibility, as I know myself so well, but nothing to shrink from, approaching it, as you will, in simple and entire reliance on the goodness and power of God and in the unfailing guidance and support of the Holy Spirit."

Lord Morley in his "Recollections" writes of a visit paid him by Bishop Lefroy, and evidently the conversation turned on topics other than those usually brought before the Secretary of State for India by visitors from India; for Lord Morley writes of being carried "for a while into the upper ether;" and suggested that Lord Minto should make Lefroy Governor of the Panjab. His great ability would have enabled him to adorn any station in life; but he chose the path His Master trod. He died in Calcutta on January 1st, shortly after he had resigned his office. For years he had suffered much; but he never failed in his duty, and he has left an example for all to follow—consecration to God, devotion to duty, reliance upon the Holy Spirit, and a catholicity that enabled him heartily to join in labour with those from whom he differed. A non-Christian editor, writing of Bishop Lefroy, says, "Personally he was the very embodiment of the Christian spirit in his humility and goodwill towards all men."

REV. HOWARD ARNOLD WALTER

There passed away at Lahore on November 1st, 1918, one who lived a strenuous life on a high plane and who would have made rich contributions to missionary literature had he survived to carry out his plans. Born at New Britain, Connecticut, U.S.A., in 1883, of a Puritan stock, he proceeded in due course to Princeton University, where he had a brilliant career, when Woodrow Wilson was its president. He went to Tokyo, Japan, at the call of the Y.M.C.A. to teach in the Wiseda University, and returning to America went through a theological course at Hartford. Germany and Scotland were visited for purposes of study, and then he became assistant pastor of a Congregational church at Hartford. He had bright prospects in America, but the call of the mission field was imperative. He offered his services to the Presbyterians, but was declined on grounds of health. Dr. J. R. Mott, recognising his great literary gifts, requested Mr. Walter to become a literary secretary of the Y.M.C.A. to give special attention to Islam. This brought Mr. and Mrs. Walter to India, and after a few months in the language school at Lucknow, he went to Lahore.
where he entered upon his special work. He has completed a book on "The Ahmadiya Movement," and was preparing for further study of Islam in Mesopotamia, when he was called to higher service. "Wherever he has gone, men and women have recognised him as one who was living close to the Master." He had great literary gifts and had published a volume of poems entitled, "My Creed and other Poems." Though his purpose was not fulfilled, he did not live in vain. We quote his poem, "My Creed," which shows the manner of man he was.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

"I would be friend of all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh—and love—and lift."

REVS. B. WESLEY AND R. U. LOCKWOOD

The Hyderabad District of the Wesleyan Mission has suffered very severe losses during the last few weeks. We reported in these pages only a few weeks ago the death of the late Rev. Nellore David, who succumbed under an attack of influenza. Another veteran, the Rev. B. P. Wesley, died at the end of the year. Mr. Wesley was one of the pioneers of the work of the society in the Hyderabad State, his service dating from 1881. Mr. Wesley was a man of unusual ability and for many years had superintendence of a large mission centre. In 1913 he was sent as a delegate to represent the Indian Church at the Centenary celebrations of the Wesleyan Methodist Missionary Society in London, and the following year was made the first Indian Chairman of the South India Provincial Synod.

Now, while the District Synod is in session, the already depleted band of missionaries has suffered another loss in the death of Rev. R. U. Lockwood, who came to India two years ago. While still a candidate for the ministry, he had enlisted in the Army, but after a short period of service was discharged as medically unfit for service. After ministerial training, he came to this country and had already passed his vernacular examinations. When officers were wanted to raise a Labour Corps from the villagers of Hyderabad State, Mr. Lockwood offered himself, and on receiving a commission served in that capacity for two months and a half. After an illness of only a few days he died on the 10th January, 1919.

A memorial service was held on Sunday, January 12th, in the Wesleyan Church, Secunderabad. The church was crowded, all the members of the Synod were present, and the Chairman conducted the ceremony. The Oxford and Bucks Regiment Band rendered, the Dead March in "Saul" and buglers sounded the Last Post. A company of the labourers of the corps was present with Lieutenant Lockwood's fellow officers.
MID-INDIA REPRESENTATIVE COUNCIL OF MISSIONS

The annual meeting of the Council was held at Jubhulpore on September 5 and 6, with the Rev. D. G. Abbott in the chair.

With regard to the Statement on Comity issued by the National Council, the following missions have signified their agreement with it:—American Evangelical Mission, American Friends' Mission, United Free Church of Scotland Mission, C.E.Z.M.S., C.M.S., Christian and Missionary Alliance, Evangelical National Missionary Society of Stockholm, Canadian Presbyterian Mission, Men and Women, Pentecost Band Mission, American Mennonite, and Disciples Mission.

In the report of the Education Committee, which was adopted, occurs the following resolution regarding fees to be charged in admitting scholars of other missions into boarding schools:

"In cases where parents or guardians apply to have children or wards admitted into a boarding school under the management of a society or mission other than that of which the applicant is a member the management of the boarding school applied to should first determine the rate of fees charged for a similar school in the society or mission from which the applicant has come and should not admit the children or wards of such applicants at a less rate than that charged in the mission or society from which the applicant has come unless by mutual agreement, provided that in the application of this rule the concession rates made by missions for their own agents or members shall not be a basis for calculating the fees to be charged."

There are no institutions in Mid-India conducted on a co-operative basis, but it is recommended "that where possible Round Table Conferences be held amongst the members of various churches from both the Indian and European communities to consider and discuss questions in the interests of closer unity and fellowship."

The Literature Committee desires to bring pressure on the North India Tract Society to publish a Bible Dictionary in Hindi, the material for which is nearly ready.

The Council through its Survey Committee asks Mr. Saum "to continue his investigation with regard to work among the aboriginal tribes in this area and that he be urged to finish it before the next meeting the Council."

The Evangelistic Campaign Committee presented a cheering report from which it appears that a large number of Christians engaged in voluntary work, and that between three and four hundred persons accepted Christ. Over fifteen thousand portions of the Scriptures were sold and more than fifty-seven thousand tracts distributed.

The representatives to the National Council made the following recommendations, which were adopted:—"Your Representatives recommend the Mid-India Council (a) to ask its members to see that important matters which appear in the National Missionary Council's Proceedings are brought to the notice of the churches or missionary bodies which they represent and particularly to note their bearing on
the missionary problems of their society, and (b) to instruct its Secretary to apply to the Secretary of the National Missionary Council for sufficient copies of the Proceedings to enable him to send one to all secretaries of missionary societies in the Mid-India Area."

The Mid-India Council is one of the few that collects statistics for the area. From the tables we extract the following figures:

<table>
<thead>
<tr>
<th></th>
<th>1918</th>
<th>1917</th>
</tr>
</thead>
<tbody>
<tr>
<td>No of Missionaries—Men</td>
<td>148</td>
<td>187</td>
</tr>
<tr>
<td>Do. Women, including wives of missionaries</td>
<td>271</td>
<td>241</td>
</tr>
<tr>
<td>Indian Ministers</td>
<td>53</td>
<td>51</td>
</tr>
<tr>
<td>Total Indian Workers</td>
<td>1,807</td>
<td>1,323 +484</td>
</tr>
<tr>
<td>Communicants</td>
<td>11,266</td>
<td>11,081 +185</td>
</tr>
<tr>
<td>Total Christian Community</td>
<td>29,398</td>
<td>27,140 +2,258</td>
</tr>
<tr>
<td>Baptised during the year</td>
<td>2,251</td>
<td>1,706 +545</td>
</tr>
<tr>
<td>Sunday-school Scholars and Teachers</td>
<td>34,166</td>
<td>29,111 +5,055</td>
</tr>
<tr>
<td>Total Pupils in Schools and Colleges</td>
<td>17,201</td>
<td>18,685 —1,484</td>
</tr>
<tr>
<td>Contributions for Church Work</td>
<td>Rs. 42,151</td>
<td>32,124 +10,027</td>
</tr>
</tbody>
</table>

### NATIONAL MISSIONARY COUNCIL OF INDIA

#### An Appeal for Funds

The National Missionary Council, at its last annual meeting, decided to appeal to the Christian public in India and abroad to supply funds that are urgently needed for the maintenance of the Pastors and Catechists in charge of the congregational work, connected with the late Gossner Mission in Chota Nagpur. They number about 350, and the large and scattered Christian community is dependent upon them for such duties as are connected with the worship of God and the ordinary rites of religion. The Bishop of Chota Nagpur has had the burden of the administration and of financing this work with funds obtained from various sources, since the beginning of the war. He writes under date of December 20th, 1918:

"The funds that have been sent me or left with me will not last beyond January even at the present reduced rate of expenditure. The need is urgent, the more so that we are faced with very high prices and the failure of the crops in the larger part of the Ranchi district. Since the war began the catechists have been on half pay, averaging from Rs. 3 to 5 per month. So long as their fields yielded them rice they could manage, but now that they have in many cases yielded them not more than 25% of the normal return they are in real want, or will be so in the early part of the year. For them to leave their work to seek other sources of livelihood, means that the Christians are left uncared for. Since the war began we have helped them. I hope that we shall not fail now when the end is in sight. Further, it may be of interest to friends to know that the Government are vesting all the Mission property in the hands of the Custodian of Enemy Property, in order to completely sever the connection of the Mission with Germany and the Berlin Committee of the Gossner Mission."

Rather more than Rs. 1,500 (rupees fifteen hundred) are needed monthly, and the Council would be grateful for an immediate and
liberal response to this case of urgent need. Donations may be sent to The Right Rev. the Lord Bishop in Chota Nagpur, Ranchi, or to the Honorary Treasurer, National Missionary Council, 23, Chowringhee Road, Calcutta.

On behalf of the Council,
Serampore College, Serampore,
January 1st, 1919.

S. C. Mukerji,
Secretary, National Missionary Council.

S. I. M. A. BOARD FOR VERNACULAR EXAMINATIONS

The following changes in the Plan and Syllabus go into effect from January 1, 1919, except I (3) (below), which goes into effect November, 1919.

I. General

(1) The examination fee will hereafter be Rs. 5 for the regular examination, Re. 1 per subject for subjects taken separately, and Rs. 2 for the examination in Knowledge of Hinduism, if taken apart from a language examination. This does not include board and lodging for candidates. About board and lodging the following will hereafter be the rule:—"Where desired, the local convener for oral examinations will arrange for board and lodging for candidates non-resident at the examination centre, the same to be paid for at local rates by the candidates concerned."

(2) The Third Examination will be held only in November and not in June.

(3) From November, 1919, Examination, instead of the Orient First Reader for the First Examination, the S.I.M.A. Book for Translation, First Part, will be used. This is to be had from the C.L.S., Madras, and is to be ready by February 1. This applies to candidates in all languages.

II. Telugu

In the Telugu First Examination and the First Alternative, the C. L. S. "Manual of Phonetics and Grammar" will be included in the Grammar Paper. This is to be in addition to the portion in Arden's Grammar.

III. Tamil

(1) In the Second Examination and the Third Alternative Examination, in place of Beschi's Instructions to Catechists first 10 chapters substitute Ullathu Narpathu, chapters 1-23.

(2) Instead of Rhenius' Tamil Grammar in the Second Examination as also in the Second Alternative, Subject III will hereafter be: Grammar—A more advanced Paper in Tamil Grammar based on Pope's Tamil Handbook and Arden's Grammar.

(3) In the Third Examination under Paper I (b) in place of Ullathu Narpathu chapters 1—23 substitute Beschi's Instructions to Catechists first ten chapters.

Note.—The Roman Catholic Edition of Beschi should be used.

As changes affecting all examinations are now under the consideration of committees, it is not proposed to reprint Plan and Syllabus till after the annual meeting of the Board in May or June. Secretaries
of Missions and Editors of Mission Periodicals are requested to give the above changes all possible publicity. Copies of these changes can be had from the Convener, or the Local Sub-Convener.

Guntur,

December 12, 1918.

J. Aberly,
Convener.

A CHRISTIAN RESIDENTIAL HIGH SCHOOL FOR SOUTH INDIA

The following scheme has been drawn up by a number of Indian Christians eager to secure the advancement of their community.

1. Boys.—(a) The school shall be mainly for Christian boarders. But a small proportion of non-Christians who are willing to accept the mode of life of the Christian boys, and a few day scholars, Christian or non-Christian, can be admitted.

Meat-eating shall not be compulsory and need not exclude any boy who will be otherwise eligible.

(b) The fee for tuition, board and lodging shall range from Rs. 15 to 25. Concessions or scholarships for a few deserving poor boys will be available, and a rich parent who can afford it will be required to pay a higher rate.

(c) The lowest class will be the I Form. If there should be a sufficient number of boys and suitable staff from the different language areas, the first three forms will contain a Tamil, a Telugu and a Malayalam section each.

No class shall have more than thirty boys. If there are sections in any class the total number in the sections put together shall not exceed forty. The total strength of the school shall be between 200 and 300.

II. Staff.—(1) There shall be twenty Christian men on the teaching staff, nearly all of them shall be graduates. Men who have teaching experience will be on probation for one year and raw graduates for three years.

(2) The salary will be much lower than the market rates and will be uniform. There will be no increments. But allowances will be granted for certain specified needs.

The suggested salaries and allowances are these:—A permanent salary of Rs. 75 for men having teaching experience; and a permanent salary of Rs. 40 for raw graduates during the period of probation, i.e., three years. After that period they will be given the higher salary.

Allowances.—Free quarters and free medical aid. Insurance premiums on an endowment policy for Rs. 3,000. An allowance of Rs. 2 for every child up to a maximum of Rs. 20 till the child attains the age of eighteen.

Free education of the children up to the VI Form in the school itself. Above the III Form this concession will depend upon certain conditions of fitness for promotion. An attempt will be made to give scholarships for the higher or collegiate education of the deserving children.
III. Management.—(1) There shall be a Board of Directors which will be responsible for collecting and distributing funds; which will keep the school property in its custody and consider and dispose of recommendations for the appointment or dismissal of members of the staff, including the headmaster.

A third of the total number in the Board will be elected by and from among the permanent members of the staff. The remaining two-thirds shall be chosen from among the contributors to the school funds, men engaged in educational work in South India and business men.

The head-master will be ex-officio member of the Board.

A third of the number, including the representatives of the staff, shall retire every year but may be re-elected. Vacancies shall be filled by election in the case of the representatives of the staff, and by co-operation in the case of others.

(2) All the members of the teaching staff, as a corporate body, called the School Council, will be solely responsible for the internal administration and conduct of the school.

They shall have power to nominate the head-master, and any new member to be added to the staff and to recommend the dismissal of any member of the staff including the head-master. The nomination or recommendation shall be placed before the Board of Directors for approval.

While all members of the staff can take part in the deliberations of the School Council, only those who have completed the one year or three years’ probation, as the case may be, shall have the power to vote. This restriction will not apply to men who are taken on the higher salary at the inception of the school, these being treated as permanent members of the staff from the start.

Religious instruction will be non-denominational; but nothing shall be done to disturb the boy’s loyalty to the Church to which he belongs.

It has been roughly estimated that the initial outlay and working expenses for a year with the first four forms will amount to Rs. 20,000, and the total cost of buildings, etc., will be about a lakh of rupees. There are indications of generous support from foreign missions. But the Committee feels that, unless the community responds generously to the appeal for funds and shows its interest in the scheme, it cannot appeal to Christian friends outside India without seriously compromising the self-respect of Indian Christians. May we hope that Christians in India, appreciating the self-denial and the noble Christian ambition of the men who are eager to dedicate their talents to the service of their Lord in this way, will help the young aspirants with their prayers and munificent gifts?

All communications on the subject should be addressed to George V. Job, Secretary, The Bangalore Conference School Committee, The Manse, Choolai, Madras.

Printed at the Wesleyan Mission Press, Mysore City—1919.