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NOTICE

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Editorial Notes

The Indian Church.

The Indian Church is a fact, for which there are abounding reasons for gratitude to the great Head of the Church. That Church is beginning to realise itself, and in this difficult and delicate stage of growth, it is necessary that all should help with all possible sympathy, while not blind to the dangers that lurk around.

We are sometimes apt to forget even the immediate past, and it is well to go back a few years, as the Rev. H. Anderson has done in his article on "The Modern National Spirit, the Indian Church, and Missions," in the July number of The International Review of Missions. Mr. Anderson calls our attention to the resolutions passed at the National Conference held in Calcutta in 1912. We will quote a few passages from the "Findings" of that Conference.

"It is the conviction of this Conference that the stage has been reached when every effort should be made to make the Indian Church in reality the most efficient factor in the Christian propaganda in this land."

"This Conference is of opinion that there is undoubtedly a strong desire on the part of many of the leaders of the Indian Christian community for a comprehensive church organization adapted to the country. . . . This Conference considers that every facility should be afforded for the spread and development of this desire in the Indian Christian community at large."

"While this Conference believes that the Indian Church should continue to receive and absorb every good influence which the Church
of the West may impart to it, it also believes that in respect of forms and organizations the Indian Church should have entire freedom to develop on such lines as will conduce to the most natural expression of the spiritual instincts of Indian Christians."

"This Conference considers that isolation of any section of Indian Christians from the other communities is strongly to be deprecated. In view of the rapid change that India is undergoing in all departments of national life and activity, and in view of opportunities for service thereby afforded, this Conference would urge that every effort be made to encourage such a sympathetic knowledge of, and interest in, Indian affairs as will enable the Indian Christian community to take its rightful share in the regeneration of India."

"This Conference regards it as of primary importance that every suitable effort should be made to present the highest ideals of sacrifice and service to our Christian youth, so that the best type of consecrated leadership may be secured for the Indian Church."

"This Conference desires further to record the conviction that whenever capable and spiritually-minded men and women are discovered, Churches and Missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and the most responsible positions in every department of Mission activity."

"This Conference is of opinion that all positions of responsibility made available for Indian Christians should be related to Church organizations rather than to those of Foreign Missionary Societies. This will not only provide opportunity for the development of leadership but will also tend, from the first, to emphasise the fact that the Indian Church, and not the foreign missionary organization, is the permanent factor in the evangelisation of India."

There is more that we might quote, but it is perfectly clear that the band of men and women who assembled in Calcutta in 1912 looked upon the Indian Church as the chief hope for India, and desired for that Church the most perfect freedom. A committee was appointed, and it felt that its chief aim was to bring home to the Indian Church the significance of the above "Findings." We have watched the work of that committee and of the committees appointed by the Representative Councils, and we must confess to a feeling of disappointment that so little has been accomplished. We cannot tell why this is so. Is the ideal sketched above far beyond the ken of the present Indian Church? Is it content to be led rather than to lead? We have read the utterances of many Indian Christians,
and beyond plenty of criticism we have found little that is helpful and constructive in bringing into being an Indian Church free to develop on national lines.

Mr. Popley, in the paper we publish in this issue, would apparently reverse one of the "Findings" quoted above. Instead of bringing the leaders into vital connection with the Indian Church, he would, if we understand him aright, attach many of them to missions. This would involve the alteration of the constitution of many missionary societies, and was one of the reasons that led the Calcutta Conference to make the Indian Church the centre. We are persuaded the Calcutta Conference showed true insight and foresight in so finding. The attitude of all well-wishers and workers for the kingdom of God in India must be face towards India with its great possibilities of leaders, workers, and spiritual and material resources, and back to the foreign lands from which so much help has come. We must not ignore those lands and their lavish support; but we must look for inspiration and help in India itself, if the Church is to be truly indigenous and attract the people.

Much is said in these days of "vision" and "leadership." They are two noble words; but like every good thing, they are in danger of being abused. In the home lands the claims of the foreign field have been rightly pressed upon the young men and women in the colleges, who have had a vision of the needs of the world and felt a call to leadership. They come to the foreign field. We read a few days ago an account of the annual meeting of a mission. The writer states—

"How much depends on these new missionaries, coming as they do with fresh faith and zeal to the work; how they can make or mar the work of a station; what a great blessing many of them are, where they are willing to fit in and adapt themselves to the work. On the other hand—how a few have failed. Coming out with preconceived notions—[? vision]—as to how the work should be done, and ready to inaugurate 'reforms' —[? leadership]—or what they considered reforms in every department of the work, they caused serious loss and damage, showing pretty clearly 'how not to do it'."

In this important question of vision and leadership, whether by Indian or European, there is but one way open
to us, and that is the way the Master trod. He said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." We have all failed to act in this spirit at all times; but it is this spirit that will make a pure, strong Indian Church. It is therefore not a question of intellect, or education, or wealth, or race, but of willingness to serve. It may be that conditions of service may be irksome, as we all have felt them to be; but only he who is willing to submit to discipline and service is counted worthy for leadership. "Kicking over the traces," as Mr. Popley suggests, is not the way to leadership.

Then the question of organisation cannot be ignored. If there is an Indian Church, it exists in some more or less organised state. In many cases it is an imitation of the practices of the West. The National Council desires to see a national Indian Church, managed by Indians, with such forms of worship as will develop the spiritual life of Indian Christians. Our western forms are frequently too stiff and do not touch the Indian soul. Some Indians are discussing such subjects, but we have yet seen little that is practicable. Many missionaries would like to see services conducted on Indian lines, and acceptable to Indian worshippers. The committees of the National and Representative Councils have ample scope for the exercise of their powers, and we trust those committees will deal with the problems which now face the Indian Church. Up to the present they seem to have carefully avoided them. Much mutual concession and great tact and more grace will be needed to reach the desired result. An article by the Rev. G. Hibbert-Ware in The East and the West for July on "An Indian Church" is most timely. He shows that it is practically impossible for missions to continue to administer and support Indian churches. They must be freed from mission control and administered by an indigenous organisation, because they
are increasing so rapidly. In this connection we advise our readers to peruse also an editorial that we have extracted from *The Indian Christian Review*. We think that goes to the other extreme of independence. Between the two extremes the Indian Church will find a golden mean.

**Indian Christians and National Aspirations.**

The growing national self-consciousness in India is manifest in various ways. If speeches at public meetings and articles in newspapers are any index to the thoughts of the people, there is no doubt they are desirous of obtaining increased influence in the government of the country. There is no unanimous voice as to what is really wanted. The proposal that the Secretary of State for India shall come to India and try to gauge public opinion has many things to be said in its favour, if he is in a position rightly to interpret the many cries he will hear.

The Indian Christians are awakening to a sense of the situation; and there is a strong feeling that the foreign missionary should not interfere in their political relations. This is specially manifest among the Roman Catholics of South India, who are agitating that the foreign bishop and priest shall leave them free to follow their own political aspirations. Some of the Roman Catholic leaders have yielded to episcopal authority, but some are apparently prepared to resist it. This is a question that the Christians should settle for themselves. They ought to greatly influence the future social and political life of India; but whether they are yet united and strong enough to do much in this direction is doubtful.

**The Church as seen by a Layman.**

We have received some correspondence regarding Mr. Davies' paper, published in our August issue, and we hope to print it next month.
Foreign Missions and Indian Leadership

By the Rev. H. A. Popley

This paper is the result of experience gained during the past two years in association with leaders of the church and mission and with other educated Indians throughout India. The problem dealt with in the paper is regarded by a very large number of missionaries and Christian leaders in India as one of the most important which is before the Christian Church in India to-day. There are so many difficulties on every side that one hesitates to deal with it in a thorough manner, and one finds oneself always shrinking from the main problem, and hoping that in course of time the situation will right itself. It is not the way of such situations, however, to come right of their own accord. Problems must be faced, and faced clearly and thoroughly. This paper endeavours to face the problem, and to suggest some lines upon which a solution may be found. It is manifestly impossible for any one person to deal with a problem like this at all adequately. One can only hope that conferences in different parts of India, consisting of both Indians and others, will take up this matter and deal with it from the highest spiritual standpoint in order to find the best solution.

What I want to do here is to try to state the problem and the difficulties on both sides and to suggest one or two principles which seem to me to be at the foundation of any solution. I will set down frankly what I have thought and what I have heard on this subject, because I believe that frankness is essential to any understanding of the situation, and I must ask readers to forgive any statement which seems too harsh.

The problem before us is as follows:—

1. There is to-day a considerable feeling of estrangement between educated Indian Christians and foreign missionaries throughout India. This feeling is particularly noticeable in the South, and the recent Palghat
case, which unfortunately has not yet been settled, has emphasised it to many who before were ignorant of it. Some missionaries may perhaps deny the existence of such a feeling, and may think that I am exaggerating the meaning of a number of little instances which have come to my notice. Let me give a few illustrations which will make things clear. A little while ago a leading Indian Christian, whom no one would accuse of having any anti-missionary feeling whatever, said to me, "We have noticed for many years that whenever any matter comes up in which a missionary is opposed to an Indian Christian, it is the Indian Christian who goes to the wall." At the time the statement was made, he was in a position to know the truth of it, and I had instances of it which manifestly I cannot produce here. One is thankful to say that some instances of the very opposite also have been brought to my notice, but they are not many, and I am afraid the statement represents a fact.

Then any one who reads *The Christian Patriot* must realise the existence of this feeling. Some years ago it might have been said that this paper, which represents in a very wide sense the Christian community of South India, and is circulated throughout the whole of India, was dominated by one party which was very anti-missionary. To-day, however, this statement cannot be made. The paper has changed hands, and has a large and representative board of directors, and the editor is one of the leading Christians of Madras, who is respected by all who know him. He himself is engaged in mission work.

*The Indian Christian Review*, published in Bombay, also furnishes evidence to the existence of this feeling of estrangement in articles which appear in it from time to time. Then, further, a large number of missionaries belonging to different societies and in different parts of India have both written and spoken to the same effect. Dr. Howells read a paper before the recent Conference of the Baptist Missionary Society in Calcutta which dealt with this very question, and with its result in the hesitation of Indian Christians of higher educational qualifications to
enter mission service. Rev. H. Huizinga, in a recent article in *The Baptist Missionary Review*, deals with the same problem and discusses the question of salary for such men. All Indian Christian leaders will tell you that there is such a feeling. Probably missionaries who are engaged in mofussil work amongst a large backward class population do not come much into contact with it, as was the case with me when I was working in Erode.

It may therefore be accepted that such a feeling does exist in a very considerable measure and that the lack of educated Indian Christian workers both in church and mission is partly due to this feeling.

2. It seems to me from a survey of the whole position that the only adequate way to meet this difficulty, and to provide a plan which shall in the end do away with the feeling itself, and the results of this feeling in the lack of suitable Christian workers for large spheres of responsibility, is for the missions to determine effectively and thoroughly to apply the principle of complete co-operation on a basis of equality between Indian and foreign agencies in Christian work in this country. This co-operation must apply not only to organisations but to personnel as well.

I wish now to develop these points a little more fully.

3. I should like first, to deal briefly with some of the things which appear to me to have caused this feeling of estrangement, and also its result in the reluctance of Indians of higher educational qualifications to enter the service of the missions.

(a) One of the causes for this feeling is undoubtedly the lack of understanding of each other's thoughts and ideas shared by both Indians and Europeans. The Indian is extraordinarily sensitive on many points, and the misunderstanding of arrangements made for his entertainment and in other ways often leaves with him a feeling of soreness. He says that he has been treated in a rude way when no rudeness whatever was intended. Similar mistakes have occurred also on the side of the European. A more thorough attempt on both sides to understand each other would go a long way to meet the difficulty.
This lack of understanding shows itself in relation to moral affairs. The European missionary severely condemns in an Indian many things which are not in accordance with his own ideas of morality. Before condemning we need to make sure that the action is absolutely wrong itself, and even then we need to remember Christ’s teaching on the necessity of shrinking from rash judgements of others. Some one has said that we should divide the mistakes of Indians into two classes, viz., those that are not right for the European, and those that are not right for any one.

(b) Another cause of this feeling is the racial distinctions often made in the case of Indians. There is a sort of feeling that an Indian can be put off with a little less attention than an European and that he will not notice omissions. I do not propose to give instances here, but I could give many which show very clearly how frequently the Indian is made to feel that he is an inferior. Many of us Europeans have got an idea that our standard of civilisation is and must remain much higher than that of the Indian, and that we should not attempt to treat Indians in the same way that we would Europeans. Whether there is any truth in the principle or not, the application of it is certainly not helpful to good relationships, and hardly reveals the thought of Christian brotherhood. This assumption of superiority by the European, and particularly by so many non-official Europeans in this country, is more than anything else the cause of feelings of resentment and bitterness at present among the Indian people. Distinctions founded upon race, which a few years ago would have passed unnoticed, to-day leave a heritage of resentment behind them. The problem of the confluence of two civilisations in India is undoubtedly a very difficult one, and cannot be dealt with in a summary fashion. It really needs a whole article to itself.

All that one can say here is that as far as the missionary is concerned all distinctions founded on race must be put resolutely aside and the principles of social equality and brotherhood must be regarded as a vital part of our very religion.
The test of Christianity in a country like India is its power of expressing in all its actions the highest ideals of brotherhood as taught by Christ our Master. Most of us have to admit that here we walk very far behind our Lord.

(c) The Indian employed in mission service often feels that the foreign missionary appropriates to himself final authority in all the work. He supplies the funds, and represents the home church, and the final control rests with him. His position is a dominating one, both in the church and in the mission, and the Indians feel that in order to get on in missionary service they must take care to understand the wishes and ideas of the missionary, and to act as far as possible in harmony with them.

It is true that even the young missionary to-day is in a somewhat similar position in relation to an older missionary, but the young missionary is fully aware that a change will certainly come in the near future, and perhaps a little kicking over the traces may facilitate its coming; whereas the Indian knows that his change depends entirely on the will of the missionary. A keen observer, who is neither an Indian nor a missionary, asks the question, "Are we not really content with getting men we can boss in mission work?"

The following is a quotation from the article of a young English missionary who was a visitor at the Agra Conference of 1916. "It is impossible to boast of our British doggedness, when we see how it hurts others. Only too often we come out intending to love, and perhaps become organisers; we come to serve and stay to rule; we boss it with our Anglo-Saxon assurance, and we do not know how it hurts, and the Indian Christian has till recently said nothing."

(d) The lack of sufficient scope and of a wide opportunity of service for the educated Indian Christian is another reason why so few enter the service of the mission. While it may be true that a number of Indians do seek position rather than opportunity, it is none the less true that what is wanted by the best men is not position but opportunity, and our policy of keeping the finest opportunities from
Indians prevents these very men from coming. In reference to this many will say that the Indian has ample opportunity in the church where there is plenty of scope for freedom, and for a large service. In regard to this it must be said that there are only a few churches which are wholly free from foreign missionary domination, and which can give the opportunity desired. Further, the difficulties connected with the service of the church in India are very real, especially in those cases when the churches are independent in constitution, and the ministry is only related to individual churches.

It is an interesting fact that the Syrian Churches are beginning to get hold of the higher type of men for the ministry to-day; and this is mainly due to the fact that larger opportunities of service are placed before them.

At the same time it must be admitted that educated Indians have not availed themselves of all the opportunities there are. As Mr. K. T. Paul urges in an appeal made recently to educated young men to enter mission educational service in spite of all the difficulties and all the trouble, the Indian who really desires to serve Christ should not hesitate to face the obstacles but should take up the work and give himself to the task. Personally I do not think that the best Indian leaders would take up the attitude of one who said that if any young men asked him as to the advisability of entering mission service he would advise them not to do so. At the same time we must remember that there are a good many young men who have suffered much in this way and naturally other young Indians hesitate to take a step which can lead to so much trouble.

(e) The insecurity of tenure in mission service is another of the reasons why so few Indians of this stamp take it up. The Indian feels that if he takes up this work it should be to him a life work, and he cannot be sure that opportunity will be given to him for making it so. Once he has entered it, it is difficult for him to enter other fields. It may be said that the missionary is in the same position, but as Dr. Howells points out, it is not so really.
Theoretically it may be so, but practically the society undertakes to look after him for the remainder of his life. It only gives him a very small amount to live on, but it practically guarantees that to him, and he is quite sure that his society will not let him starve if he works faithfully.

These are some of the reasons for the problem with which we are dealing, and we all have to admit that there is a good deal of truth in them.

4. The educated Indian of to-day keenly resents any suggestion of race distinction, and I think if we try to put ourselves in his place we should feel the same.

I have already stated that the principle I would apply to the solution of the problem is the principle that there must be the fullest co-operation between both Indians and foreign missionaries on the basis of equality in the accomplishment of the task which lies before the Christian Church in this land. Our purpose in this country is to establish an Indian Church, which will be the centre of all religious activities in this land, and which will be equipped with the finest leadership which India needs for the solution of all her social and religious problems. It does not matter how beautiful a church we may build up with European leadership: it does not fulfil the purpose at which we are aiming.

There are three stages in the development of the church in a field like India. First, when the foreign missionary is in control of all the work of the church. The second, when the foreign and Indian elements co-operate in the work. The third, when the Indian is in control of the whole work with the foreigners as helpers. We are now in the second stage, and it is essential that Indians and Europeans should fully co-operate in all directions if we are to attain success in our endeavours. We cannot expect the Indian leaders to co-operate in the carrying out of policies if they are not asked to co-operate in the planning of them.

If our work is to be truly Indian and to have a permanent influence in this land, it is essential that it should develop along Indian lines and that it should be permeated with the spirit of India. This is only possible upon the
basis of Indian leadership in the mission as well as in the church.

In mission conferences many different plans for work are discussed, such as union efforts, educational curricula, the location and carrying on of seminaries, and many other things affecting the Indian Church; and then we go to the Indian leaders with the plans already made, and ask them to help us in working out the details. This is not the position that any Indian leaders can take and retain their self-respect. If it were not so disastrous, it would be truly ludicrous to see assemblies of foreign missionaries discussing such questions as caste in the church, the employment of married Indian women, &c., and laying down important policies with no Indian leaders present.

I should like to add here a quotation from an article in the latest number of The International Review of Missions, which has just come to hand, by the Rev. H. Anderson, of Calcutta. No one can accuse him of lack of judgement or of irresponsibility. He says:

"Further, we must anticipate that the influence of the national spirit upon Indian church leaders will be a demand, recognised in the finding of the Calcutta Conference as just, for complete equality in status and responsibility with European fellow-workers, and this will come as part of the emphasis the spirit of the age is placing on the desirability of the elimination of race distinctions. Character and capability must be the passport for position and influence, whether in church life or in missionary administration. The more Indian leaders attain to the highest secular posts in the empire, the more Indian Christians will expect the highest posts in missionary service. If the foreign government of the country uses Indians in all departments of their work and in growing numbers, missions should do the same."

In reference to the proposal made above various objections have to be taken into consideration. It is said that it is not good for the Indian Church to consider itself in any way related to the foreign mission, and that the Indian Church should always manage its own affairs, while the mission manages all those things which belong to its activity. Then it is stated that the sphere of the Indian is the church, and the missionary must be left alone in his sphere. This really means separation of church and mission. It is a policy which has proved most disastrous in
Japan, and we do not want to see it repeated here in India. It is impossible to carry out the task that we have in India unless both church and mission are closely related to each other and work in co-ordination. Anything which means the separation of church and mission will have serious effects upon the work of both. One is glad to note that the tendency in India is not towards separation but all the other way.

Further, it is sometimes said that the missionary occupies the position of a father to the Christians, in a similar fashion to St. Paul. It may be true that the missionary who actually is the cause of the conversion of the Christians in his church is in such a fatherly relationship, but it could not be said that the young missionary who is fresh from England is in the position of St. Paul or has in any sense the right to claim that position. This argument seems to me to lead to very many troubles, as the missionary claims for himself the authority of the apostle. Even though in the case of his own converts some such position could be claimed, and would not be resented; in any other case there is no ground whatever for such a claim. We are brothers with the Indian pastors and workers in carrying out the evangelisation of India; and I think we need to get right away from the attitude of paternal benevolence and feel ourselves to be in the truest sense companions and friends.

The following is an extract from a recent article in The International Review of Missions on work in Japan, which bears on this same subject, and illustrates the ideal aimed at:

“Nothing could be more important to the work of foreign missions than ideal relations between the foreign and the native workers. The objective in view is the establishment of the Kingdom of God, where there is neither barbarian nor Greek; and to illustrate a brotherhood of mutual goodwill and forbearance is far more indispensable to the spread of the kingdom than all the eloquent preaching about it. To have absolute equality of responsibility and of remuneration, of standard and of authority, was once considered dangerous if not impossible. The pioneer spirit must seek a way to realize this ideal. It has been found in the intimate fellowship of raising up young men like sons within the household that workers with like ideals and aims
and consecration can be produced and retained, in spite of inducements
to leave for personal advantage: and that with such workers
absolutely equal standing can be maintained, and, indeed, must be
maintained, if phenomenal progress is to be made. (And what ought
we to expect of Christianiiy less than a phenomenal effect upon
mankind?) Nothing that this little backwoods mission has been able
to accomplish in twelve years of obstacle-beset effort counts ahead
of its nearly ideal relationship between its two races of workers. No
discussion has ever turned upon national lines, nor have the two sides
of any argument ever mustered with only one race represented on
a side. The highest salary passing through the mission's treasury
goes to a Japanese, not a foreigner. The Executive Committee is
equally divided, and it works well."

5. This complete co-operation between the Indian
and foreign elements in the missionary work of India
necessarily involves equality of status between the Indian
and foreign agent. That is to say, that the appointments to
the mission staff should be made without reference to the
question of race. For example, one reads in a mission report
that there are so many Indian agents, and so many foreign
missionaries. There could be no clearer picture of the
present situation than a statement like this. The Indian
is always an agent, while the foreigner is a missionary.
We shall not fulfil our task in India until we have entirely
cleared away from our organisation such race distinctions
which may have some raison d'être in logic and history, but
surely have none in practical Christianity.

We must remember that the term 'missionary' represents
the highest ideals of Christian service. The position of a
missionary is and must be for many years, one of very great
influence and power. Then the tradition which has come
down from the old days inevitably clings to this position,
even when the cause for it has ceased largely to exist. One
still sees the results of this tradition in a church like the
South India United Church, which is a church Indian in
origin and largely composed of Indians. It may be true in
many cases that the influence of the missionary is largely
personal and not official, but at the same time it must be
granted that the position of the missionary is a very great
help to the exercise of that influence. To deny a position
like this for all time to Indians in their own country is to
shut the door in the face of earnest men who wish to serve the church.

While it is true that many different departments of work are being handed over to the church itself, it is an undeniable fact that for a very long time to come it will not be possible to hand over all the work now carried on by missionary societies to the Indian Church. Even the churches in England and America would find it difficult to create the organisation necessary for dealing with such complex activities. For example, the magnificent work amongst the soldiers has had to be conducted by a separate organisation. The Y. M. C. A. existed partly for this purpose, and there is no doubt that the churches as such would find it very difficult to carry it on. Churches have not the means for so large and complex an organisation. At the recent meeting of the Congregational Union of England it was admitted that the organisation created some years ago for more effective work was largely a dead letter. We cannot expect therefore that the Indian Church will be in a position in the near future to carry on all the work of missions. If therefore we maintain the distinction between the missionary and the Indian agent, or between the mission and the church, we shall be for a very long time keeping Indians away from the highest position of evangelistic leadership, and putting them outside of the control of some of the most important work of the church.

Further, the result of such an exclusive policy is to retain a dominating foreign influence over the development of the Indian Church and so to prevent the growth of a real indigenous organism.

I should like to mention a few additional reasons in favour of this policy.

(a) Only in this way may we hope to enlist the services of the highest intellectual and spiritual activity of the Indian Christian community. There are Indian Christians of the type needed serving the Government. It is sometimes said that the reason that these men did not enter Christian service is simply lack of spirituality. As Dr. Howells admits in his paper, this is undoubtedly one of the
causes for the lack of men of this grade, and we must all deplore the outlook of so many Indian Christians, who prefer a good salary under Government to entering Christian service with its sacrifices. But, as he points out, it is not true to say that the spiritual level of the church is lower to-day than it was twenty years ago, and we are not right in ignoring the operation of other factors leading to this result. It is a well-known fact that many motives operate in personal decisions, and in estimating the reasons for our failure to win the highest ability for Christ's service we have to take all these into account. A recent article in *The International Review of Missions* states that many missionaries take up their work from the desire of utilising their talents in the largest possible sphere. We cannot hope to win many educated Indians to the service of the church unless we give them a similar scope. It is only when a position of complete equality with the foreign missionary is given that such men will come. With reference to this I should like to say that the matter of equality of salary seems to me to be of secondary importance. It is undoubtedly of some importance, and in deciding upon the proper allowances for such Indians, the opinion of Indian Christian leaders must be given its due importance. It is high time that mission bodies in co-operation with the Y.M.C.A. should arrive at some conclusion upon what constitutes a reasonable allowance for workers of this type, taking in view of course all their financial responsibilities. There is no doubt, however, that this question of salary can be settled without a great deal of difficulty. The only thing is that the basis on which the salary is reckoned should be the same for the Indian as for the foreign missionary. We have no right to give ourselves comfortable homes, good food, and other conveniences without giving these also to Indians.

(b) It may also be pointed out that already a number of successful attempts have been made by missionary societies to carry out this principle. The following may be mentioned: —The C. M. S. in the the U. P. has three Indian graduates who have been appointed to the position of missionaries.
Two of these are in evangelistic work, and one of them is the Principal of the Divinity College. In Bengal and Behar there are two Indians in the Council occupying the same position as European members. One of them is a Principal of a high school, and has as his Vice-principal a double first-class of Cambridge. K. C. Chatterji in the Punjab and Karmarkar of the American Marathi Mission were in such a position; and S. K. Rudra, of St. Stephen’s College, Delhi, occupies a similar position to-day. The Y.M.C.A. also has adopted this principle, and on the whole has found it work well, and they have been able to obtain the service of young men of the type needed.

(c) The only way in which we can get away from the westernness of so much of our Christian work in this country and create a better Indian atmosphere is to have Indians in this position of leadership. As long as the position of missionary is almost entirely occupied by foreigners, so long will the Christian enterprise in this country be a foreign enterprise. This danger is greater to-day than ever, because of the frequency of furloughs and because of the larger number of missionaries. We want the Indians to be real leaders in every sense, and not simply agents.

Further, the growth of the national spirit makes it incumbent upon us to make it clear that the Christian enterprise in India is a national and not a foreign enterprise.

(d) An additional reason for adopting this course is the difficulty that must arise after the war in carrying on missionary work. We have done splendidly up to the present in spite of the severe financial stringency, but only by leaving many positions vacant. There is little doubt that after the war difficulties are going to be greater as regards both money and men; and if we are to extend in any ordinary measure in face of the present magnificent opportunity throughout India, it is absolutely necessary that we should call to the service of the church Indian leaders of the type of Gokhale, Ghandi, and Kalicharan Banerji.
These reasons alone might perhaps not be felt sufficient to warrant a departure from existing policy, but if we regard them as additional grounds to the main principle of co-operation which we have stated at the beginning, they will be seen to add very great weight and urgency to it.

Before finishing the paper I should like to mention some arguments which are often brought against this proposal, and to say a little about them.

(a) It is said that the term 'missionary' must be confined to the foreigner in India for etymological reasons. This argument is still used by some people, although it will not appeal to many. In reply it must be said in the first place, that the term missionary has not got the signification of going to a foreign country. It means one sent forth on a particular mission to which he has given himself entirely. It is a modern equivalent of Apostle. It is in fact the very same word in Latin form. Many of the Apostles never left their own country and never spoke to any one but Jews. The root ideas of the word missionary are, it seems to me, first, the call to a definite and lofty mission, second, the dedication of one's whole life to this purpose, and third, the renunciation of all idea of personal profit. It may be pointed out that we ourselves apply the term missionary to many people who never come to the foreign field. We have our city missionaries, police court missionaries, and other home missionaries. In fact we have that distinct term, foreign missionary, in order to separate the idea from that of home missionary.

Whatever the allowances given to Indian missionaries may be, there is no doubt that when we consider the type of men we need and the position they might reasonably hope to occupy in government service or in the professions, there will always be a very real renunciation of material good and personal profit for Indians of the type required who listen to the missionary call.

(b) It is stated that the position of missionary involves a definite relation to the home church, and that his duties include definite responsibilities in connection with the home church particularly as regards finance. It
is true that the foreign missionary has often to raise a good deal of the funds for his work. The possibility of his doing this, however, is not considered when he is appointed to the work. There are some missionaries who cannot raise money. They have not got that particular gift. Not only so, but it is not impossible that the Indian will be found a better money-raiser than a foreign missionary. He will certainly in many cases be a much better deputation as he will be able to tell stories straight from life. I am thinking, of course, of the men who would be appointed to such a position, that is to say, men of similar qualifications to the missionaries themselves. It is no more difficult in these days for an Indian to have personal relationship with American or English churches, than it is for an American to have similar relationship with Indian churches. Further, Indians will be able to develop the resources of the Indian Church in a way they have never yet been developed.

(c) It is said that from the point of view of the Indian Church such a step would be fraught with disastrous consequences and with rivalry to indigenous service. We have to remember first of all that complete co-operation between the church and the mission is premised all through, and that the mission is recognised to be a servant of the church and not a separate organisation. Then, in the second place, the churches are not at present able to call many men of the highest intellectual gifts. They cannot afford the scope such men need, and they cannot give them a living wage. It is the mission educational service which is recruiting such men to-day. As the churches are raised in their outlook and capacity, they will be able the better to find work for such men. Not only so, but there will be a path from the service of the mission directly into the Indian Church. It has been found, for example in America, that through the Y.M.C.A. a large number of young men who would never have gone themselves to the churches have passed into the service of the churches. Not only so, but when Indians are in the mission councils helping to determine policies, the Indian churches will come to their
own far more rapidly than they can ever do under the control of foreign missionaries.

(d) A fourth reason urged against this is that the Indian is not equal to the responsibility involved. In reply to this I should like to say first, that a few failures do not prove a general principle. It is necessary to investigate the cause of failures. In the second place, no one would dare to say that a Christian Gokhale is not equal to such a responsibility. There are such men in the Indian Church if we only look for them and offer them the opportunity of service. We have not got any offers yet, because we have not made clear the existence of the opportunity. The Government gets them, but not the missions. Then further, it should be said that the mission would not make any appointment except in the case of one who had proved himself to be equal to the opportunity. Many foreign missionaries are found to be unequal to the responsibilities of the work and are sent back again at the close of the period of their probation. There would be the same period of probation for Indian missionaries.

(e) Another objection often made to the appointment of Indians as missionaries is that it is disastrous to use foreign money for the support of Indian evangelistic workers. While it must be admitted that there is a real danger in this matter, and that the aim of our work should be to get the support of indigenous agencies from indigenous sources, it must be said in the first place that this is an intermediate period in which both indigenous and foreign agencies are working together, and such anomalies may be accepted for the real advantages they bring, provided that the principle of our work is quite clear. Every practical policy has to adapt itself to circumstances, and this is true in mission policy also.

Further, it is strange that while this argument is advanced against the taking of highly qualified Indians into mission service, one never hears anything about it in relation to the employment of multitudes of evangelistic workers of a lower grade by missions and the entire financing of their work from foreign sources. As a matter of fact
appeals are continually being made to England and America for so much for the support of a catechist or an evangelist. It is difficult to understand why that which is regarded as regular and normal in the case of a low paid worker becomes irregular and abnormal in the case of one who is paid a little more and put in a position of greater responsibility.

Not only so, but the danger can be guarded against in two ways. First, by connecting these appointments in some way with the Indian churches, and secondly, by adopting some such methods as the National Council of the Y.M.C.A. has for the control of the work in India. The National Council is an autonomous body which directs all the Indian work and it has the help of the International Committee in the shape of both funds and men.

Some missions have got such organisations, representing the church and the mission in co-operation already in existence; such as the Madura Mission, the Anglican missions and others, and it should be no difficulty to relate these appointments as well as the majority of foreign appointments to such a committee on the field itself.

We should look forward to the time when the control of the work will be almost entirely exercised in the field, and the English and American organisations will be financing bodies with a definite supervision over expenditure, such as the Colonial Missionary Society and Bible Society have.

(f) It is also said that it is impossible for the Indian to get the background of historical and practical Christianity which the Englishman and American have. I do not think this argument needs to be seriously met, but as it is brought up, it is well to state that if it is thought that the background of English and American Christianity is really necessary for such men, it is not impossible for the missionary societies to send them home for a short period to study at one of the English colleges, where they will also have an opportunity of coming into contact with the churches in England. This has already been done in a few cases with very great success, and might be adopted
more widely. I have been glad to see that New College, London, is offering scholarships to Indians on certain conditions to take a course of study there. This is a step in the right direction, and it is hoped that it will be imitated by other colleges.

(g) Another argument brought forward against this proposal is that efficiency would suffer. No doubt in some cases there would be a temporary loss of efficiency due to want of experience and other causes, but I cannot think that this would last long. It may also be confidently asserted that there would be quite a number of cases where efficiency would be increased. Not only so, but in no case can an artificial efficiency take the place of real vital connection of all the work with the Indian Church.

An experienced missionary a short time ago said to me that an artificial level of efficiency was being maintained in many churches simply through foreign administration and leadership, and that this was really of very little value in the church, as it was not the result of a natural growth. Efficiency can never take the place of a real vital co-operative development as far as Christian work is concerned.

I have written this paper and made these suggestions, not with any intention of satisfying the demands of Indian Christians, but because I feel that such a course is necessitated in the interest of the true development of the church in this country and of the permanent success of the Christian enterprise here. Were there no such estrangement as I have stated, there would still be every reason for adopting the course suggested of endeavouring more and more to establish Indian leadership in all the various activities of the Christian enterprise in this land.

This has not been written hurriedly, but only after much thought and consultation with both missionaries and Indian Christians. I can only hope that it may be a helpful contribution towards the solution of one of the most urgent and important problems connected with the development of the kingdom of God in this land.
THE INDIAN CHURCH

Extract

THE INDIAN CHURCH

We copy the following editorial note from The Indian Christian Review. We refer to it in our editorial notes, as it represents an aspect of the case that must not be overlooked.

"We have read with great pleasure in the July number of The Harvest Field a paper on 'How to meet the growing self-consciousness of the Indian Church,' which Mr. V. Chakkerai, B.A., read at the Kotagiri Missionary Conference. The paper is well worth careful perusal and thought. In it Mr. Chakkerai gives expression to the current opinion of Indian Christians with regard to several subjects connected with the Indian Church. We cannot, however, agree with everything that Mr. Chakkerai says. Perhaps a more careful study of Church history may lead him to change his views with regard to Western Church organisations. It is all very well to speak of discarding all church organisations from the 'Roman Church down to the Seventh Day Adventists,' but will such destructive criticism be of any help to the Indian Church at the present day? The danger to the Indian Church lies not in organisation but in organisations ill adapted to the Indian mind. The danger lies not in conformity but in non-conformity. In our humble opinion the atmosphere from which Mr. Chakkerai hails is rather too free. He makes bold to say that 'In his humble life the Lord Christ has been always first and last and the Church nowhere.' If that has been so, then Mr. Chakkerai has missed one of the prime motives of the Incarnation. It is of course for the Indian Church to decide as to what form of organisation it will pin its faith to in the future, but we do not certainly want the Indian Church to be brought up in the atmosphere of a 'non-institutional religion where the largest freedom of worship and speculation is tolerated'. If the history of Western Christianity for the last 2000 years is to be entirely set aside, if Athanasius is to be to us no guide in doctrine, nor the Roman Church in organisation, nor the Church of England in the true spirit of compromise, then, surely, Christians for the last 20 centuries have lived, struggled and died in vain.

"But although Mr. Chakkerai practically refuses to attach any importance to organisations which, from the time of Our Lord up to now, have found expression in the life of the Church, for he says, 'That the spirit of Christ should dwell in our hearts richly in all wisdom is of more serious interest than that we should organise an efficient Church with all the accessories which have been developed in the struggles and trials of centuries of Christianity,' still, when speculating about a National Church, he says, 'We who were born before we were baptised into the religion of Christ cannot help allowing our national character to give local colour to Christianity. We wish to place the legacies of time that we have received from our
fathers at the feet of the timeless Christ, His crown is being made of the precious gems of many lands and we as Indians would set our Kohinoor among the rich inheritances that our loyalty owes to Him. Now, in the first place, are there any Christians who are baptised before they are born? We did not know that this was a privilege enjoyed by Christians in India. In the second place, what is this striking contribution that the Indian national character is going to make so as to give a local colour to Christianity? We are being Westernised at every turn. Customs, society, educational methods, mode of dress, even our language, all are reeling under the impact of the West. Even the Bible, originally an Eastern book, has come to us from the West with rules of exegesis laid down by Western scholars. The sacred language of the Vedas, than which nothing more Indian exists, is indebted for its renaissance in India to the labours of men like Max Muller. The only good dictionary of the Marathi language is the product of the labours of an Englishman. What then is this local colour going to be? Is it going to result in greater philosophical thought like the Upanishads, or in a more elaborate sacrificial system like the Vedas, or in a grossly superstitious observance of Christian rites and ceremonies for which we Indians have been famous through the centuries, or in greater piety and devotion than Western Christianity has produced, or in blind faith like that of our forefathers, or in what? We would like Mr. Chakkerai to tell us. The glory of Christianity is that it can never be localised. Christ has never taken any local tinge. Neither He nor His Church have ever been Jewish, Roman or Grecian, and they will not be Indian. The Church has ever been universal in character and to the end of time it will be the Church Universal. Of course we fully understand that every country that comes under the sway of Christ gives its contribution towards outward aspect of development. But the essentials are once for all established. Just as the Creeds of Christianity have been developed in the East as a result of a tremendous struggle between truth and error, and they have been adapted and assimilated by the Western Church, so India inherits the rich legacies of Christianity, and, although the outward channels may be modified by the genius of the nation that accepts it, we cannot in India produce a Christianity that has unlearned the lessons that the West has taught us. And just as there are no very special legacies of time left to us poor Indians to contribute, so also, however much we may wish to set the Kohinoor in the crown that is being made of the gems of many lands, the Kohinoor is not in our possession. It has long ago passed both in fact and in metaphor to the possession of the West, and there it will abide for many a long year to come. The duty of the Indian Church is not to unlearn the lessons that during the last hundred years it has learned from the West, but rather to learn many more lessons and to assimilate what it has learned so thoroughly as to make them its own. When we say that we learn our lessons from the West, we of course mean what Asia, North
Africa, and Europe have contributed to the growth and development of Christianity in the West. It is not by accident that these things have come to us, as Mr. Chakkerai thinks. Providence has its own purposes, and those who believe in Providence do not believe in accidents.

"In many parts of Mr. Chakkerai's paper Missions seem to loom very large. There seems to be no salvation for the Indian Church unless it comes from a mission or a missionary. The reason why educated Indians do not find themselves in the ministry is because Missions are evidently unwilling to invite young men of talents and give them independent charges. Is not this one of the very things that the Indian Church has to unlearn, not to depend upon Missions? Did St. Paul wait for being placed in independent charge by a mission before he set out on that ever memorable mission to Damascus? When Father Damien put himself in charge of a leper asylum, was he sent there by a mission? Depend on yourself and not on foreign missions and foreign money, that is the first lesson that the Indian Church has to learn, and that too is a lesson which comes from the West and has no Indian local colour about it. Does the educated Indian Christian really desire to be the minister of Christ? then nothing in the world can hinder him if he has got the true spirit of self-sacrifice. Is he fired with missionary zeal of going out and preaching the Gospel to his countrymen? then also nothing can hinder him, as nothing hindered St. Thomas and St. Xavier. If he really loves his Master, then what can separate him from the love of Christ? But if he wants to be a missionary, just because he wants to be in 'home connection' and have the same status and pay as the foreign missionary or 'positions of trust and responsibility on equal footing with foreign missionaries,' as Mr. Chakkerai puts it, then his missionary zeal must be given a different interpretation. We do sincerely hope that this is not the local colour that the educated Indian Christian is going to give Indian Christianity.

"With regard to interference of missionaries in Church affairs. Mr. Chakkerai says that the grounds alleged for controlling them are 'that financial help is afforded by missions and that the churches cannot be left to themselves. Financial considerations cannot form the only determining factors. As a missionary friend of mine said to me, it is not inconceivable that foreign missions should give endowments to Indian churches and leave them to administer the funds under sufficient safeguards.' This reminds us of what one very prominent leader of the Home Rule party proposed very 'coolly' some years ago, that the British nation should undertake the task of defending India against foreign enemies and allow Indians to manage their own affairs! We want foreign money, but we do not want foreign control. This certainly militates against our ideas of self-respect. To become independent at the cost of the blood and money and courage of other people is certainly a very interesting proposition. We hope this is not the kind of local colour that we Indian Christians are
going to give to Indian Christianity. Is this all the self-sacrifice of which we are capable? Is this what Western Christianity has taught us? Is this the spirit of our Master? One gets sick of hearing Indian Christians talk of their poverty. Poor we are no doubt, but we are not beggars. We are only poor as far as the Church is concerned, but not with regard to the world and its comforts. It is all very well to talk of the ‘legacies of time that we have received from our forefathers’, but we would like to know how many legacies rich or moderately rich Indian Christians have left the Church or for charitable purposes? If missions have done us any disservice, it is this, that they have taught us to depend on them for financial support. We have been treated with overmuch kindness and now we are acting like spoiled children. To become independent by depending upon endowments of foreign money seems to us to be nothing short of suicidal. When Samuel Johnson entered the University, he was so poor that he had not a decent pair of boots. His friends noticed it, but they knew the spirit of independence that reigned in the heart of the future lexicographer and they did not dare to offer to buy him a new pair, so they privately contributed amongst themselves, and after young Johnson had retired to rest for the night, placed a new pair of boots outside his door. When Samuel came out in the morning, he saw the new pair of boots and picked them up, then looked for a moment at his old and tattered pair, but it was for a moment only, then deliberately threw the new pair out of the window. That is the true spirit of independence. But then Samuel Johnson was not an Indian Christian. Had he happened to be one, he would have considered the new pair a ‘windfall’ and thanked Providence heartily, especially if they had been bought by mission funds. One old Indian Christian woman said that she was the mother of nine children and boasted that she had not spent a single pie on their education or upbringing. They had all been brought up and educated by the mission. Why talk of the want of local colour? Here is enough to last for a generation.

"As we said at the beginning, Mr. Chakkerai’s paper needs careful perusal and thought. The growing self-consciousness of the Indian Church cannot be met by criticising missions and trying to snatch from them what they have been giving to us with the utmost liberality all these years. With this growing self-consciousness we hope there will grow up also a greater spirit of self-sacrifice, both with regard to service and money, a greater spirit of self-help and real missionary zeal which will not depend upon missions and mission funds for an outlet. It would be a good thing if some of our educated Indian Christians, fired with missionary zeal, were to live for some time in the atmosphere where Mr. Chakkerai himself was brought up, as the Editor of The Harvest Field informs us, 'An atmosphere where material and external things are counted as of secondary importance or of little value, while the things of the spirit are regarded as primary.' Is not this just what most of us need?"
The Year's Harvest.

THE CHURCH OF SWEDEN

The report of this mission has been forwarded to us in manuscript, and as the information contained therein will not be generally available, we propose to make a rather longer extract than we are usually able to give in these brief reviews. It is well known that the Swedish Church has taken on additional burdens since the outbreak of the war, and the whole missionary church is grateful for the valiant service it is rendering to the common cause by carrying on under great difficulties the work formerly done by the Germans. The addition of what is known as the Northern section has been a great strain on their resources, and in some cases they have to report decreases. But the whole mission is responding nobly to its increased responsibilities, and we have little doubt that these dark days will be successfully tided over.

"The congregational work has been carried on undisturbed, but on account of so many missionaries having been obliged to leave the mission the work of the remaining missionaries and the Indian pastors has been much increased, and some of them have had to look after work which was previously managed by two or three missionaries. I am glad to say our pastors have willingly taken upon themselves the heavier burden of work and responsibility, and I am confident this is contributing to a healthy growth in pastoral experience, and a sound self-reliance. We can most clearly discern God's fatherly care of our mission in the fact that in the year when the war broke out one class of theological students finished their four years' course and were ready to step in when the German missionaries had to leave. It was a gift of God to our dear Tamil Lutheran Church in the time of its greatest need."

"With thankfulness we have to mention that the Danish Missionary Society has come to our help not only by contributing a sum of Rs. 1,500 monthly toward the heavy expenditure, but still more by lending us an experienced and zealous missionary, Rev. V. Nielson. Also the Lutheran missions working in the Telugu field, have shown us brotherly love, the Guntur Mission by money contributions and the Rajamundry Mission by offering us one of their missionaries as a loan."

A reference is made to the rather serious decreases in the Northern Field, the late Leipzig Mission, though it is pleasing to note that they are able to report a steady increase in the Southern Field. The decrease in the Northern Field is said to be due to emigration to foreign countries, and to exclusions.

"In Pandur alone 482 were excluded from the congregation in 1916. We all know that in those parts some fifteen years ago multitudes of panchamas were received into our congregations. They had received
much kindness and help from the missionaries stationed there, who actually saved them from slavery under their landlords and money lenders. Seeing their misery and degradation, he decided, in true Christian love, to do all in his power to raise them up bodily and spiritually. Thus many who were plunged into debt and poverty are now well-off, and many who were in spiritual darkness have been brought to Him who is the Light of the World. But of many we must say with sorrow what the Lord Jesus said to some of his occasional followers, 'Ye seek me because ye have eaten bread and are filled.' We may also add that some of the Indian workers there have not been true shepherds of this great flock. They have neither given them proper spiritual food nor have they given them examples of a holy life. Those who have now been excluded have for many years not attended the Christian service and are living like heathens."

Mention is made of the necessity for more attention to the question of fellowship, and the importance of devoting more thought to the work of instruction before confirmation. In connection with the former it is urged that the Christian villagers should be invited more frequently to the festivals of the larger congregations; on the subject of the latter, i.e., confirmation instruction, it is urged that the problems of finance and organization should be overcome so that the candidates from the distant villages should be brought to the headstation for instruction for at least a month. Many a child receives from this instruction and from the confirmation act blessed impressions for life.

It is interesting to note that the Lutheran Mission in India has already embarked on an important bit of indigenous missionary work by establishing in the Native State of Rewah an Indian missionary who volunteered for this work.

The question of the use of the Sacrament is referred to, and the figures given show that in the Northern Field there is an increase in the number of communicants but a falling off in their partaking of this means of grace. On an average every communicant has partaken nearly twice yearly. The Coimbatore Church has a better record, every member having been three times to the Lord's Table. In some cases the neglect of the Communion has been due to the inability of the missionaries and Indian pastors to make the necessary arrangements.

**United Missionary Association of the Oxford Mission**

We are sure that this report does not give a complete account of the work done by this Association, which has for its object "to promote interest in the missionary work of the Church, and especially in that which is entrusted to the Oxford University Mission and the Community of St. John the Baptist (Clewer Sisters)." We have read the report through carefully, but have not found a single reference to any of the spiritual work which we are convinced is being carried on by a large staff of clergy, sisters, and novices, and it is impossible to gain
any idea of the success attending their work. There are several notes devoted to personal matters, the opening of a new hostel in Calcutta for medical students, and an interesting account of a deputation to the Syrian Churches in Malabar. The rest of the report is devoted entirely to a summary of the educational work done by the Community of St. John the Baptist, and the results are evidence of very careful and systematic educational work. But we are at a loss to see how this report will give the supporters an adequate idea of the valuable mission work which no doubt is being done.

LONDON MISSION, GOOTY

This small pamphlet is intended to keep the people at home in touch with the work being done in the mission, and though it is a "less attractive report" than usual in its get-up, it ought to succeed in its object. It is of course impossible to discuss missionary problems in such a small report, but references are made to some of the difficulties being encountered in educational work. Serious efforts have been made to develop the spiritual life of the church, and these together with the Evangelistic Campaign have not been in vain. Reference is made to the introduction of the bhajana in the church services, and it is said that this innovation has had the effect of brightening up the services, and making them more attractive, especially to those who will come and listen at the doors and windows, but will not venture to come inside.

SABATHU LEPER ASYLUM

The scourge of leprosy in India is very inadequately dealt with, and any institution which attempts to deal with it is deserving of our sympathy. The work of the Sabathu Leper Asylum has justified itself, and through its agency many stricken men and women have been relieved. The Honorary Superintendent refers to the difficulties they have experienced through the unreadiness of some of the patients to persist in the treatment. There have been cases of relapse, but it is pleasing to note that Sir L. Rogers stated that "taking into consideration the number of years the patients had been suffering from leprosy the progress made was good." In the period under review eleven Europeans have been patients, and ninety Indians. Though the Government gives a grant to the institution, funds from private sources are urgently required.

NORTH INDIA CHRISTIAN TRACT AND BOOK SOCIETY

The 68th Report of this society deals with eight months only, but though it is not possible to make any true comparison with the work of the past year it is stated that as compared with the corresponding period of last year there is an increase both under subscriptions and sale proceeds. No new books were issued, but 180,000 handbills were
A leaflet, "A Living Miracle," appears to have been found very useful, and several tributes are paid to the value of it in connection with Evangelistic Campaigns. We note that this Society has seen the importance of publishing tracts with coloured pictures. This is a more expensive method than the one usually followed, that of filling the whole available space with printed matter, but without doubt, tracts with coloured frontispieces are much more attractive, and of greater service to the preacher. The total circulation of books and tracts amounted to 509,445 copies, and of pictures, cards, etc., to 71,493 copies, making a grand total of 590,938 copies.

Literature

The Jesus of History, by T. R. Glover, Fellow of St. John's, Cambridge, with a Foreword by the Archbishop of Canterbury. Association Press, 6, Chowringhee Lane, Calcutta; Special Indian Edition, Rs. 1 as. 4.

Hundreds of missionaries and young men had the privilege and pleasure of listening to Dr. Glover, when he was in India. They were struck by the analytical character of his mind, his incisiveness and directness of speech, and his vast capacity for asking questions. His lectures on Jesus Christ were greatly appreciated. No person has had so much written and spoken about him as Jesus Christ. It seems almost impossible that anything new or fresh can be said. Yet Dr. Glover has succeeded in giving us a most suggestive and helpful book by a study chiefly of the Synoptic Gospels. The lectures present the man Christ Jesus in such a form that the conclusion is inevitable that He was more than man. Missionaries will do well to read and study the book, as it will be of great use in understanding the character and work of Jesus Christ and presenting Him to others. There is an appendix showing how the book may be used in study circles.


Mr. Inglis deserves our hearty thanks for the labour expended in compiling this Directory. He would be the last to say that it was perfect, because he knows the exceeding difficulty of getting persons who have the information to impart it at the right time and in the correct way. Mr. Inglis has added a section in which is a list of special institutions. There is a great deal of information, but it is admittedly incomplete. We are grateful to Mr. Inglis for what he has gathered, for it will be of great use to many. The time has come, he says, when the Directory should in some way receive official recognition. We are not sure that there is any body that can give "official" recognition to the book; but we do think that the National
and Representative Councils should render help in the compiling of the volume and recognise it.

On looking at the long list of what we may call the smaller missions, one wonders whether these represent those persons in the home lands who have turned aside from the larger churches. The multiplication of these small missions will not tend to the unity of the work of Jesus Christ, unless all are prepared to act in conformity to the statement on comity prepared by the National Council. Many are confused by the multiplicity of organisations; these new missions, many of them appearing for the first time, will add to the confusion. Might it not be possible for them to federate with existing missions, and so become helpers in the general work? A cursory glance at the lists gives the impression that much overlapping and waste of energy could be prevented by mutual arrangement.

The International Review of Missions for July maintains its interest and high standard. Miss McDougall, of the Women's Christian College, Madras, writing on “The Higher Education of Indian Women,” argues that English must for the present be employed, as the use of the vernaculars only would lower the standard. “It may be frankly confessed that the ideal education for girls who leave school at the age of thirteen or fourteen to enter on domestic life has not yet been discovered.” The Rev. H. Anderson, the secretary of the National Missionary Council, has a timely article on “The Modern National Spirit, the Indian Church, and Missions.” He pleads for “the fullest, deepest sympathy with all aspirations after a Church of India, free from foreign control and desirous of developing its life, under the guidance of Christ, in its own way”; and asks the missionary societies to “accept the principle of a comprehensive church organisation adapted to the country.” Professor Hogg continues his studies on “The God that must needs be Christ Jesus.” The present study is not easy to grasp. Other articles are replete with information and interest.

The East and the West for July contains several papers of interest to Indian workers. The Rev. W. E. S. Holland writes on “A Conscience Clause in Indian Schools,” a part of which we hope to print. “An Indian Church,” by the Rev. G. Hibbert Ware, shows the urgent need of making the Indian Church indigenous and self-contained. The Rev. W. C. B. Purser, of Burma, calls attention to “India’s Infirmities”—the blind, the deaf-mutes, the lepers, the insane; and pleads that something more should be done to help their infirmities. The Rev. J. S. Stevenson, of Rajkot, Kathiawar, gives a most instructive paper on “St. Patrick’s Missionary Methods.”


This illustrated book in paper covers is prepared “for leaders of missionary classes of boys and girls from nine to thirteen years old.”
There are six talks: Servants of India in the Past, including the stories of Anangopal and Naila; a Civil Servant of India, "Jan Larens;" a Missionary Servant of India, "Carey, the Cobbler;" a Woman who served India, "Chundra Leela, the Pilgrim;" an Indian who served his people, "Narayana Sheshadri, the Brahman Convert;" Servants of India to-day, in which medical mission work is described.

The work is admirably done, and ought to add greatly to the knowledge of India obtained by boys and girls in the home lands. The pictures and hints show how the talks can be made realistic. Many teachers in India would find the book very helpful.

Bible Gems, published by Mr. Fritchley, Bombay, has been translated into Kanarese, Tamil, and Telugu, and copies can be had at the Methodist Publishing House, Madras, at the following rates:—one copy, 4 as.; 12, Rs. 2-4-0; 24, Rs. 3-12-0; 48, Rs. 6-12-0. The translations have destroyed the alphabetical arrangement, and as there is no index, it is not easy to know what subjects are treated, and where they are to be found.

Obituary

THE REV. JOHN MARK

John Mark was a convert to Christianity in his early days, and by his character and gifts soon gained a place in the service of the Wesleyan Mission in the Mysore. He was received as an evangelist in 1873 and entered the ministry in 1885, and faithfully served his Master in many stations in the Province. Ill-health compelled him to retire, but it was not to rest. As strength permitted he was engaged in proclaiming the evangel of Jesus Christ. A short time before his death at Davangere, he called together his Hindu friends and proclaimed Christ to them. This having done, he fell on sleep. John Mark was a lover of young men and an ardent evangelist, spending his strength in the service of his Lord.

THE REV. DR. RAE

Though the Rev. G. Milne Rae, D.D., left India about 1891, it is fitting that a brief record of his services to India should find a place in this magazine; for it was in The Harvest Field that several chapters of his important book, "The Syrian Church in India" first appeared. Mr. Rae came to India in 1867 and for eighteen years was professor of English in the Madras Christian College, where, Dr. Miller says, "it was no small share, in making that College all that it has been and is, that was taken by George Milne Rae." Dr. Rae was secretary of the United Free Church Mission in Madras for five years; and on his return to Scotland he was appointed secretary to the Colonial, Continental, and Jewish Committees of the Church. Dr. Rae was also the author of "The Connection between the Testaments" (Dent).
Correspondence

THE EVANGELISTIC CAMPAIGN

To the Editor of The Harvest Field

Dear Sir,—I shall be very much obliged if you will inform your readers that in connection with the Week of Evangelism, which is to take place in many churches from September the 22nd to September the 29th and in others at the beginning of October, a pamphlet containing suitable topics and suggestions for addresses with special lyrics has been prepared. A few English copies may be obtained from the undersigned. Tamil and Telugu copies may be obtained from the C.L.S., Post Box 501, Madras, for six pies each, or Rs. 2-8 a 100, postage extra; and Malayalam copies from the C.M.S. Press, Kottayam.

In addition the undersigned has a list of Tamil, Telugu and Kanarese handbills specially suitable for work during the week; and two others have been prepared on the topics appointed. These may all be obtained from the C.L.S., at Re. 1 per 100.

The C.L.S. has two large Tamil posters which can be used for the week. One of them is the text, Romans v, 8.

I trust you will be able to make special mention of this, and inform your readers that any further information may be obtained from the undersigned at Erode.

I regret that owing to the boat containing my letter having gone to the bottom of the deep blue sea, it will not be possible to supply the verse cards.

Erode, H.A. Popley,
August 20, 1917.
Convener of the E.F.M. Committee.

OVERLAPPING IN LITERATURE

To the Editor of The Harvest Field

Dear Sir,—May I give one instance of the multiplicity of magazines published by missions in India? Aided by the recently published “Missionary Directory for 1917” I find that the following magazines, all intended for those who can read English and have more or less college education, are published by various missions:

1. The Student’s Chronicle; Serampore; Monthly.
2. St. John’s College Magazine; Agra; Quarterly.
3. St. Columbia’s College Magazine; Hazaribagh; ”
4. Calicut College Magazine; Calicut; Monthly.
5. Bankura College Magazine; Bankura; ”
6. Murray College Magazine; Sialkot; ”
7. Scottish Churches College Magazine; Calcutta; ”
8. The Young Men of India; ”
9. The Christian College Magazine; Madras; ”
10. Progress; ”
11. The Indian Interpreter; ” Quarterly.
12. Ewing College Bulletin; Allahabad; ”
13. The Wesley College Magazine; Madras; ”
I know of one or two others, and probably the list could easily be extended till it included between twenty and thirty magazines. I happen to have had several years' experience of editing one of those magazines, and as a member of the Finance Committee of the Christian Literature Society I have some knowledge of the circulation of two of them. Through the courtesy of one or two editors I have some idea of the circulation of two or three others. I am convinced that much valuable time and not a little money is being expended on these magazines that might be saved if we could amalgamate them into perhaps two, one for the graduate classes and one for the undergraduate classes. I believe, too, that the circulation of these two magazines would justify the Mission or College to which the selected editors belonged allowing them to give a definite and considerable amount of their working time to writing and editing them.

In view of the meeting of the Literature Committee of the National Missionary Council in November, it will be of service if the questions of practical co-operation in this matter can be discussed in your pages. If also there are those who prefer to write to me direct, I shall be glad to hear from them. The question is before the Literature Committee and it will help us in the Literature Committee to know what others think.

Yours faithfully,
Kodaikanal, South India,
August 6, 1917.

A. C. CLAYTON.

Current Mission News

THE 75TH ANNIVERSARY OF THE AMERICAN EVANGELICAL LUTHERAN MISSION, GUNTUR

The celebration lasted eight days, beginning Tuesday, July 24th. This was Guntur Congregation Day, Wednesday was "Woman's Day," and included the commencement exercises of the Nurses' Training School, Inspection of the Hospital, etc. Sir Alexander Cardew, I.C.S., presided. In the afternoon there were two mass meetings, one for Hindu women and one for Christian women.

Thursday was devoted to the various schools, including reunions of old students with roll call, also a feast and social time for renewing old acquaintances.

Friday the Guntur Synod and Gospel Workers' Conference had special meetings. Inter-mission activities were also discussed.

On Saturday the subject for the day was Sunday schools and Church Societies. In the afternoon there was a large women's meeting in the spacious hall of the Sylvanus Stall Girls' High School, Mrs. Cannaday presiding. There were twenty-six brief reports from Women's Societies, some being from individual societies and some from all those in a taluk. There are in the whole mission 115 societies with a membership of about 5,000. Stirring addresses were also given.
by delegates and missionary ladies, Mrs. Mcfarlane speaking from her experience in the London Mission. Miss Lowe, of Rentachintala, gave a forcible object lesson on the strength of united work. First, she showed the delicate fibres of hemp which are used in rope-making. Each fibre stood for one member. A small well-twisted rope stood for a society, while a large stout rope stood for the united strength of all the women's societies in the mission.

Simple village women, bright intelligent teachers and wives of mission agents, devoted hard-working Bible-women from all over the Guntur district, members of the city church, a few curious Hindu women and missionary ladies comprised the audience, and it was an inspiring sight. When women are so in earnest, the Kingdom seems not far off.

Sunday was given up to Thanksgiving services. In the morning at 8-30 the large pandal built for the occasion, whose seating capacity was between two and three thousand, was filled for the Telugu service. There had already been an early morning meeting for school children, as there was not sufficient room in the pandal for all at one time.

Again, in the afternoon the pandal was crowded for special Sunday school services. The usual attendance at this Sunday school is 1,200, hence it must be one of the largest in Southern India, if not the largest.

After this there was a thanksgiving service of prayer and song in the cemetery for those who had given their lives to the work. The graves were also decorated.

The evening service was in English in the stately beautiful Memorial Church, which was crowded to its utmost capacity. The nine exquisite stained glass windows, representing scenes in the Life of Christ, make this edifice unique in mission church buildings. Mr. Rupley, Principal of the College, preached the sermon on the verse, "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Numbers xxiii, 23.

Monday morning found every one hurrying to the college compound. A big 75 had been marked out on the college green, and with much merry talking and gesturing, this was filled up completely by about 2,600 school children. The girls who formed most of the figure five wore all the colours of the rainbow, and one could imagine that the giant number had suddenly burst into bloom.

The morning meeting was held in the college hall, presided over by W. B. Brierly, Esq., Inspector of schools. Rev. William Penn gave a straight searching address on "The Gospel and Education," making very clear the missionary aim. Dr. Uhl gave a historical address on "The History of our Schools and College." The Christian boys enlivened the exercises with songs.

In the afternoon the scene shifted to the hall of the Girls' High School, where the ladies of the mission were At Home to all their friends. While partaking of refreshments, there was delightful opportunity of meeting each other socially; meanwhile a large crowd
was collecting on the lawn in front of the school. The seats were arranged in a huge circle, in the centre of which the exercises were given. Pupils from various girls' schools—Muhammadan, Hindu, Christian and even the Blind School—entertained the audience with songs, drills and dialogues until the shades of evening began to fall.

Tuesday was the great day of the feast, the Diamond Jubilee day, the day in which seventy-five years ago Father Hyer first came to Guntur. The festivities began with a big procession around town. It was made up of 26 "units," each unit representing some special mission activity. It was estimated that between four and five thousand people took part in the procession. "Floats" and banners and music made it all very gay.

The college boys carried their athletic trophies on their float. The hospital had a bandy covered with white with a big Red Cross on it. Behind it four of the nurses carried a stretcher. The blind girls shared in the fun, and had a float for themselves. It was trimmed with palm leaves and Miss Lowe sat with them. The prettiest float was one all thickly covered with green and pink and occupied by a number of smiling bright-eyed little Hindu lassies.

One of the units consisted of the thirty-five Christian young men of the different schools who have joined the "Indian Defence Corps."

The procession was really such a big affair that the Hindus could not help being impressed, and wondering what it portended.

There was a large Telugu meeting in the pandal in the morning after the procession had returned. In the afternoon it was in English, E. A. Davis, Esq., I.C.S., Collector of the District, being in the chair. Dr. Aberly gave a masterly sketch of the mission from its very inception, showing that in its earliest stages it owed very much to the help of godly civilians. Now there are 57,000 Christians in their community, and all kinds of mission work are in successful operation. Greetings were given in Telugu in the morning, and in English in the afternoon by delegates from eleven different societies, viz.:—Church Mission, Wesleyan Mission, A. E. L. Rajahmundry Mission, American Madura Mission, London Mission, American Baptist Mission, Church of Sweden Mission, Methodist Episcopal Mission, Danish Evangelical Lutheran Mission, Hermannsburg Lutheran Mission, American Arcot Mission. In closing, the Chairman made some very kind and appreciative remarks on the work of the mission.

A fitting close to this wonderful eight-day festival was the ordination in the evening of eleven Indian pastors. As the procession of choir boys, candidates, Indian clergy, and missionaries marched up the long aisle, singing, "Onward, Christian Soldiers," every heart must have thrilled with the thought of what a great power for Christ it represented. There were to have been twelve men ordained, but one of the most promising of them all sickened and died not long before the close of his course. It was a hard day for his widow, who had so long looked forward to this day as the consummation of her husband's preparation for life service.
The ordination ceremony was simple, but very impressive. The "laying on of hands" is surely no empty form; it must bring to the sincere candidate a very real blessing from the Holy Spirit.

After the ceremony was all over, all who wished had the privilege of shaking hands with the eleven new pastors and wishing them "God speed." And thus came to a close this memorable anniversary.

In thinking over the whole celebration, every one must be filled with thanksgiving for all the good work done thus far in the Guntur Mission—for its large Christian community, its 361 schools, two high schools, its college, its splendid medical work, its industrial work, and its large band of earnest evangelists, catechists, supervisors and pastors. It is such work that hastens the redemption of India.

H. S. Chandler.

BIHAR AND ORISSA REPRESENTATIVE COUNCIL OF MISSIONS: ANNUAL CHRISTIAN CONVENTION IN BHAGALPUR

"The best we have yet had" was the unanimous verdict at the close of the Fourth Annual Convention for Christian Workers (under the auspices of the Bihar and Orissa Representative Council of Missions), held at Bhagalpur, from June 5 to 8 inclusive. The C.M.S. High School was again the meeting place, and by a happy coincidence the opening meeting of the Convention marked the opening of the handsome new School Hall, built through the generosity of Babu Raghu-nandan Lall, a well known citizen of Bhagalpur. Last year the delegates to the Convention assisted at the laying of the foundation stone of the new hall: this year they had the joy and privilege of sharing in its dedication to the service of God and Bihar. The Christian lads from the C.M.S. Hostel were able to attend the meetings this year, and another pleasing sight was the presence of some of the members of the resident Christian community in Bhagalpur. The missionaries of the province were also out in greater force than usual, and a delightful spirit of Christian fellowship prevailed from beginning to end. The attendance on some occasions rose to 150, and among the delegates were found workers from fields as far apart as Santalia and Champaran. Practically all the mission stations in Bihar sent contingents, and the blending of denominations was happy and complete. It was a Christian family that met these days to take counsel from their Head.

The daily programme was as follows:—7 a.m., devotional service with short address; 8.30, convention meeting; 12 noon, meeting for discussion of some aspect of Christian service; 3.30 p.m., convention meeting. The devotional services were led by Messrs. Rockey (A.M.E.), Perfect (C.M.S.), and Hodge (R.B.M.U.), one morning being specially devoted to prayer on behalf of the National Missionary Society.

The 8.30 meetings were in the capable hands of the Rev. J. Ireland Hasler, of Bankipore, who took as his subject the Epistle to the Galatians. Mr. Hasler digs deep, and it required close application on
the part of the men to follow him; but they were amply repaid, and Galatians is now to most of them a new and fascinating book. Each address led naturally and inevitably to the Cross.

In the discussion hour the following subjects were taken up:

1. What more can be done to promote the use of the Bible in the home? The one point driven home here was the paramount necessity of parents setting a good example in the matter of family worship.

2. What more can be done by all Christian workers to increase the circulation of the Scriptures and other Christian literature? Some ingenious expedients were advanced, but Pastor Isa Charan of Gaya, who opened the discussion, indicated the only royal road to success when he emphasised “enduement with power from on high” as the great essential.

3. How can our Bazaar Preaching be made more effective? An old theme this; it led to an animated discussion, but no new light was forthcoming. A positive rather than a controversial presentation of the Gospel preceded by careful preparation and earnest prayer would sum up the mind of the brethren on this matter. In all these discussions it was noteworthy that the emphasis was invariably laid on the character and attitude of the worker himself.

4. The National Missionary Society. The Committee had been fortunate enough to secure the presence of Professor S. C. Roy, of the Scottish Churches College, to speak on the history and work of the Society. Mr. Roy had to speak by interpretation—an Indian addressing Indians by interpretation reminds us of the vastness of India and the diversity of its peoples and languages—but so well did he speak in English and so effectively did Mr. Tarafdar (another Indian) interpret, that the delegates, poor men most of them, responded in a collection of Rs. 40 towards the funds of the Society. Many of them heard of the Society for the first time, and their sympathy and imagination were alike aroused.

The Rev. G. E. Hicks, of Gaya, took the afternoon meetings and delivered four telling addresses on Christian Service. Underlying each address was the thought that all our service is directly related to Christ. He pictured our Lord as “thirsty and hungry,” and the disciples as called upon to quench that thirst and satisfy that hunger. These afternoon meetings were charged with spiritual power and had a fitting culmination on the last day, when man after man rose up and indicated his desire to dedicate himself afresh to the service of the Lord Jesus Christ. That act of dedication will count for much in the history of the Kingdom in Bihar. The local arrangements were, as usual, admirable, and excluded all possibility of grumbling. Nothing could have been more delightful than the way Mr. Tarafdar’s band of Christian young men waited upon their elder brethren. It was an object lesson in Christian courtesy that will not readily be forgotten. The thanks of the Committee are again due to the C.M.S. friends in Bhagalpur for the use of their buildings and the kindly hospitality they dispensed to the visitors. Nor can we close this
brief report without recording our humble gratitude to Almighty God for His abounding grace. We asked for “great things” and our expectations were exceeded.

J. Z. Hodge.

THE MID-INDIA CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE

This Convention will be held (D.V.) on November 14th—19th next in Jubbulpore.

The following, among others, will, it is hoped, take part in the Convention:—Rev. C. A. R. Janvier, D.D., Rev. J. R. Chitambar, M.A., Messrs. V. D. David (Tamil David), and A. S. Crowe.

Prayer is earnestly asked for God’s blessing on the Convention and for the Speakers.

The Convention Meetings will be in Hindi. English Meetings will also be arranged for. Enquiries may be addressed to the Rev. W. G. Proctor, Hon. Secretary, Mid-India Convention, Jubbulpore.

Gleanings

Self-Help in the Indian Church.—The Tinnevelly College of the Church Missionary Society is steadily growing and plans were prepared for increasing the accommodation and developing the College. The Home Committee could not commit themselves to the scheme and desired the college to be closed and the high school department retained. The Indian Church felt that there must be no retrogression, and made offers of support to keep the College open. After considerable consultation the Indian Church Council has agreed to take over the management from next January, receiving a diminishing grant from the C. M. S. and the services of the Principal, who would in any case have remained in the school. Plans for necessary buildings have been prepared, a constitution for a Board of Management has been drawn up, but back of it will be the Church Council. If the scheme drawn up is accepted by the C. M. S., ways and means for the first ten years are practically assured. We believe this is the first case where an Indian Church has made itself responsible for the management of a College in India, and we wish the undertaking every success. The strain of the war will probably be felt more severely by the missionary societies later on, and the Indian churches will be able to show their appreciation of the help they have received by helping themselves.

The Rev. H. U. Weitbrecht Stanton.—Many who knew Dr. Weitbrecht as an able missionary in the Panjab will desire to know that he has added his wife’s family name to his own, and will be known as H. U. Weitbrecht Stanton. He has charge of the work at Mildmay, London.