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NOTICE TO CORRESPONDENTS,

Literary Communications should be sent to the REV. H.  
GULLIFORD, EDITOR, HARVEST FIELD, MYSORE CITY. The Writer's  
name and address must accompany each contribution.
Editorial Notes

The National Council.

From the minutes of the Executive Committee, which contain the agenda for the next meeting of the National Council at Coonoor, November 9—13, it is evident that several important matters will come under the consideration of the Council. Material has been provided for the further consideration of the conscience clause in mission schools. While many different positions have been taken up by missionaries, we think it is not impossible to have practical unanimity in the conclusions reached. There will be extremists, who cannot be satisfied; but missionary opinion is, as far as we can judge, steadily concentrating on opposition to legislation, but providing for the relief of conscience in single school areas by consent of managers of schools.

The mass movement question will be brought into prominence by the necessity for making arrangements for the visit of the proposed deputation next year. We presume the deputation will take counsel with the men on the spot; for none of the members have had any practical acquaintance with the problems to be solved. Much information will have to be gathered and digested before plans of any value can be formulated. We are glad that the deputation is prepared to remain in India as long as is necessary for the accomplishment of its task.

The Indian Church is being confronted with grave and complex problems. So far the Committee on the Indian
Church has done but little to follow up the "findings" of the Calcutta Council of 1912. Indian Christians are being influenced by national aspirations, and they desire to take their place in presenting Jesus Christ to non-Christians. It is essential that the oneness of the Church of Christ in India should be manifest. Little or no progress has been made in this direction, and the time has arrived when the Council should make a forward movement unless it desires to see the question taken out of its hands.

The Survey Committee and the Literature Committee will have important matters to bring before the Council, and there are other subjects reaching a stage where advance is necessary.

The National and Representative Councils are gradually but surely taking a careful survey of the various matters that are involved in the evangelisation of India, but the great difficulty is to find men of experience with sufficient leisure to devote to the study of the problems and the working of committees. These Councils should call forth the sympathy and prayers of all workers in India.

Christianity in Ceylon.

On reading Mr. Dickson's most interesting paper, our first thought was, "How different are the conditions of mission work in lands quite close and inhabited with the same class of people." The paper bids us in no uncertain tones study the past history of the people we are trying to evangelise. The missionaries in Ceylon have had to face problems and difficulties of no ordinary kind, and they are to be congratulated on the success of their work in spite of opposition from without and interference from within. We commend the paper to the attention of our readers.

The Church as seen by a Layman.

We publish three letters, protesting against certain positions taken up by Mr. Davies in the paper we published in our August number. We can understand the attitude of our correspondents; but they have failed to touch the main issue. Is the Holy Spirit a vital influence in the churches to-day? Are priests, clergymen, ministers, laymen willing
to-day to listen to the voice of that Spirit? No one will say that the churches are perfect and are amply meeting the needs of the world at this present trying hour. Men and women are not flocking to them. Is the Holy Spirit calling upon each one of us to find out what is essential in the Gospel of Jesus Christ and urging us to concentrate on this, that the Church may have the wherewithal to meet the world's need and woe?

India as well as the rest of the world is asking the churches for light and guidance. Our western way of apprehending spiritual truth, our elaborate organisations, our modes of worship are being carefully examined, and men are asking for what is essential. When we preach the Gospel to the Hindus, do we say that it is first necessary for them to accept a certain book as infallible, or a priesthood or ministry that has been divinely ordained? Is not the Lord Jesus Christ the one essential thing? Does not the Holy Spirit witness to Him to-day when we preach, as He did when the first evangelists proclaimed the evang, before the New Testament was written or any organisation of the Church agreed upon? Is that Holy Spirit speaking to the churches to-day, bidding them look at the things that separate, and see if they cannot put them in that subordinate place to which all things human rightly belong? Men who have been face to face with death in its most terrible forms do not want to come back to a Church rent asunder by forms and phrases of man's devising. They want a Church which by teaching and example sets forth Jesus Christ as the One who alone can meet not only the needs of the individual, but of men and women in all their relations one to another. Are the churches prepared to study Jesus Christ anew, to find out how He comes to the individual with cleansing and renewing power, and enables him to take his rightful place in the social, industrial, political, international reconstruction that shall bring in the kingdom of Jesus Christ among men? If the churches enter upon this quest under the guidance of the Holy Spirit, such questions as an infallible book, an infallible church, an infallible ministry will not arise. Men will seek the in-
carnate, crucified, risen, living Christ, and under the mighty inspiration of His Spirit strive to set Him before their fellows in every relation of life. This, we take it, is Mr. Davies’ aim, and we must not be turned aside from this supreme quest by any subsidiary purpose, however good in itself it may be.

The Government of India and Lotteries.

There has been some doubt as to the action of the Government of India with regard to lotteries, seeing that two lotteries for the war loan were sanctioned by it. Before any representations reached the Government of India from mission organisations, that Government had issued to the various local Governments the following circular:

Simla, the 5th May, 1917.

Sir,—In the Home Department letter Nos. 5-174 to 183 dated the 31st May, 1882, the attention of local Governments and Administrations was drawn to the fact that the practice of holding lotteries, for whatever object, was distinctly mischievous, and that it should not receive encouragement of any kind from the Government. As instances have come to the notice of the Government of India of attempts to organize lotteries in various parts of India in aid of the war loan, they consider it necessary to emphasize the importance of strict adherence to the policy laid down in 1882 which it is not intended to alter. Recently, it is true, the Western India Turf Club and the Royal Calcutta Turf Club have been authorized, with the approval of the Government of India, to conduct lotteries in aid of the war loan. The circumstances in which sanction was given were however entirely exceptional, and these two instances should not be regarded as constituting precedents for the encouragement or authorization of other lotteries whether in aid of the war loan or not. I am accordingly to request that with the permission of His Excellency the Governor-in-Council the organisers of any other public lottery that may come to the notice of the Government of Bengal may be promptly warned that such lotteries will not be authorised by Government, and that if the promoters of them contravene the provisions of section 294 of the Indian Penal Code, they will be liable to prosecution.

I have the honour to be, etc., etc.,

(Sd.) J. DUBOULAY,
Secy. to the Govt. of India.

This letter makes it clear that in spite of its departure from its principles in two cases the Government of India does not wish to encourage this unwholesome way of raising money.
A Hundred Years of Christian Work in Ceylon*

A Brief Sketch of the Ceylon Mission, American Board
By the Rev. J. H. Dickson

If we accept the correctness of the dictum that the education of a child begins a hundred years before its birth, much more is it true that the history of a mission antedates its advent on the field, and that any adequate appreciation of its achievements is impossible without an understanding of antecedent conditions. This is my reason for desiring to invite your attention first of all to an outline of Ceylon's experience with Christian civilization for 300 years prior to the founding of our mission.

Chance brought the Portuguese to Galle in 1505, but it was not till 1517 that any serious effort was made to obtain a footing in the island. The political condition of Ceylon at that time was deplorable: Jaffna and Northern Ceylon were held strongly by the Malabars, whose seat of government was Jaffna Town; the coast towns were all in the hands of the Moors; the great central region was governed by petty chiefs always at war; while the nominal sovereign of the south with his capital near Colombo was in constant conflict with at least five other minor kings claiming authority respectively over the districts of Badulla, Gampola, Peradeniya, Kandy, and Mahagam.

With such disunion among the people, Portuguese ascendancy was rapidly established. In 1544 the first attempt to subjugate Jaffna resulted in the Rajah being compelled to pay an annual tribute of 4,000 ducats and to grant facilities for the propagation of Christianity. Francis Xavier immediately embraced the opportunity afforded, and in one year about 700 converts were made, and almost immediately slaughtered by the Rajah. But Portuguese vengeance was always swift, and in three years the Rajah not only made overtures to Xavier, but avowed

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* A paper read at the Kodaikanal Missionary Conference, 1917.
his readiness to accept Christianity and entered into an alliance with Portugal. This pact was short-lived, for in the seventy years following the Portuguese sent three expeditions to punish the ruling princes of Jaffna for efforts to undermine Portuguese authority and persecution of Christians. Finally in 1617 Jaffna was taken by assault under circumstances of singular barbarity and Portuguese rule firmly established over the whole peninsula.

Their efforts to christianize the people of Jaffna attained a measure of success unparalleled in the rest of the island; the district was divided into parishes, each with its church and school, and within a few years almost the whole population including the Brahmans had become at least nominal members of the Church of Rome. To shepherd their converts, about fifty European monks belonging to the Jesuit, Franciscan, and Dominican orders were employed; convents, seminaries and monasteries were established with that degree of thoroughness characteristic of the Roman Church in all ages.

The methods used varied considerably: in the earlier years the apostolic zeal of Xavier was imitated by his immediate successors, but a closer acquaintance by the Tamils with the perfidy and licentiousness of the Portuguese led to a great falling away, so that somewhat naturally in seeking other methods of approach, the tactics of De Nobili of the Madura Jesuit Mission were introduced, namely, an external conformity to Hindu habits and customs; a careful avoidance of any shock to their prejudices, religious or social; in short the adoption almost without qualification of the practices of Hinduism. These methods were not forbidden by Papal bull until 1704, and it is clear from the accounts given by the Dutch historian Baldeus, of conditions as he found them in Jaffna at the Dutch occupation, that the interpretation of Christianity presented to the people of Jaffna by the Portuguese cannot be regarded as anything less than a sad parody on the teachings and example of Christ.

Portuguese sovereignty in Ceylon terminated with the capture of Jaffna by the Dutch in 1658, and the bitter religious
differences of Europe were speedily transplanted to eastern soil. Stringent laws against Catholics were enacted: they were forbidden to hold office; their churches and property were seized and made over to the Dutch Presbyterian Church; priests could minister to their flocks only in disguise, for no public assembly of Catholics was permitted; and it was a capital offence to harbour or conceal a Catholic priest. But in spite of every legal enactment, Catholicism, though greatly diminished in numbers, retained its hold on the people, and gradually grew in power to such an extent that, at the conclusion of the Dutch period, all laws against Catholics were in abeyance.

For the spectacular ceremonial of Rome, the matter of fact Dutchmen substituted instruction in the catechism and long sermons on doctrinal subjects. Baldens, in discussing religious work in Jaffna, rather boasts of the small amount of instruction required to admit candidates to baptism, so that it is not surprising to read that after five years of Dutch rule 65,000 professed the Protestant faith and by 1688—that is after thirty years of Dutch rule—this number had risen to 180,000. No adequate effort was ever made to shepherd these converts; at no time were more than three European clergymen engaged in Jaffna; but, worse still, little attempt appears to have been made to learn the vernacular; all preaching was done by interpretation. Valentyn gives a list of 97 Dutch clergymen, and adds that only four of them were able to preach in Tamil, whereas almost without exception Roman priests preached in the vernacular.

Educationally, the Dutch did far more than the Portuguese in spite of opposition from the Dutch East Indies Company. On one occasion the Company expressed their opinion that "reading and writing are things not as absolutely necessary for the edification of these poor wretches, as teaching them the fundamentals of religion which are contained in a very few points: to propagate Christianity by reading and writing would be both tedious and costly to the Company." And yet be it recorded to the credit of the Dutch that when the British took over Ceylon,
they found 85,000 children in school, of whom 18,000 were in Jaffna. It is worth adding that the Dutch even went so far as to pass a compulsory education law, which rather naturally they could not adequately enforce.

The closing years of Dutch rule were marked by growing disappointment and discouragement at their failure to vitally change the lives of the people nominally called Christians, and this led to the gradual withdrawal of missionaries so that in 1747, or 49 years before the advent of British rule, there were only five Dutch clergymen in Ceylon. At this point the Danish Mission in Tranquebar was appealed to and sent a succession of devoted men to Jaffna, among them the famous Christian Frederick Swartz. Nothing, however, could stem the ebb tide against Christianity, and the close of Dutch rule in 1796 passed over to England a religious problem whose magnitude has appalled generations of brave men and women.

In seeking to estimate the causes of Portuguese and Dutch failure, certain elements stand forth clearly. There is no evidence that, in Ceylon at least, the Portuguese resorted to compulsion; they did resort to intrigue and artifice. Catholicism with its ceremonial, pageantry, decorations, festivals, fireworks, processions, perfumes, images, relics, holy places, pilgrimages, votive offerings, prostrations, repetitions, invocations, purgatory, legends, miracles, charms, all with their direct counterparts in Hinduism, appealed and do appeal to-day to the Hindu as our simpler forms of worship perhaps never can. The Roman priests had no need for compulsion; in a sense the Dutch did, and they did not hesitate to apply it. For instance, no native could aspire to the rank of mudaliar, even farm land, or hold office under Government, who had not been baptized and subscribed to the Helvetic Confession, and no child could be legally registered without previous baptism. When force seemed likely to fail, bribery was employed; so scandalous did these proceedings become that we find in the records of the Dutch Consistory of Colombo a letter from the Classis of Amsterdam, dated 1700, containing the following pregnant sentences: “We
hear that attempts are made by improper and unjustifiable means to coerce the natives to a reception of Christianity, that is of baptism; that they who are not baptized are declared to have forfeited a third of their property, and fines are imposed for the purpose of compelling attendance at schools and at church. If such things are, they are not of Christ nor calculated to advance His kingdom: compulsion can never generate conviction, nor penalties inculcate belief; those who are constrained by such inadmissible means, though they may submit to call themselves Christians, must remain enemies of Christ."

But this warning, given nearly a century before the conclusion of Dutch rule, was unheeded, and though the Dutch left behind in Ceylon 342,000 so-called Christians, it was a prodigious superstructure without foundation, unsound through and through—so much so that within twenty years it had practically disappeared. The rapid disintegration of these nominal Christians aroused England, and in 1804 the London Missionary Society sent out three German missionaries, one of whom, the Rev. Mr. Palm, resided at my own station, Tellippalai.

The British Government of that time, strange as it may seem to us of to-day, was not only sympathetic, but even eager to do what it could to assist in conserving the Christian community; proponents were appointed and paid by Government to itinerate among the Christian community. But they proceeded about their work with a zeal untempered by discretion; they made the principal part of their work the promiscuous baptism of infants, taking advantage of the idea commonly prevalent after 300 years of Portuguese-Dutch rule, that baptism was essential for the inheritance of property and the enjoyment of numerous civil advantages. When proponents visited villages, the tom-tom was beaten, parents hurried to the appointed place and were arranged in rows, the proponent passing along and dashing some water in the infants' faces, and mumbling a formula. Davies, an early Baptist missionary, records that it was no uncommon thing for a father on such occasions, if his wife and child happened to be absent, to borrow a child and
have it baptized in the name of his absent infant, and in this way the same child was often baptized in different names. Christians commonly called themselves “Government Christians” and described their religion as “of the East India Company,” and such queer terms as “Christian Buddhist” and “Christian Hindu” were current. Sir James Tennent says there were large districts in which it would have been difficult to find a single unbaptized Buddhist or Hindu child; attendance at temple or church was regarded as equally meritorious.

Is it any wonder, then, that these three German missionaries after less than five years’ ministration under such conditions should describe the so-called Christians as worse than heathen and declare the task assigned them an impossible one? So it was that, heartbroken and utterly discouraged, they returned whence they came.

The first missionaries of the American Board landed in Calcutta in 1812, while England and America were at war, and were immediately ordered to leave. Two proceeded to Burma and three were given passports to Bombay. Two reached Bombay, and the third, Mr. Newell, and his wife landed unexpectedly at Mauritius, where his wife died, and, unable to get a ship to Bombay, he proceeded to Colombo, which he reached in February, 1813. Here he was obliged to remain for ten months, which he employed to such good advantage in acquainting himself with the unusual conditions in Ceylon and in passing his information on in urgent letters to the Home Board that they decided to establish their next mission in Ceylon.

Accordingly Edward Warren and Messrs. Poor, Meigs, Richards, and Bardwell and their wives sailed from Boston in August, 1815, and after a seven months’ voyage reached Colombo on March 22nd, 1816.

Richards was one of that famous group of five young men of Williams College who gathered at the Haystack prayer meeting in 1805 to pray for an open door to the heathen world. He was the only one of that group to become a foreign missionary, and his grave in Tellippalai compound witnesses to the large share he had in the formation of the
American Board and the great modern missionary movement.

After several months of careful enquiry, they decided to locate in Jaffna as being in many ways the most suitable place for their labours. The Governor, Sir Robert Brownrigg, showed himself most sympathetic with the work, and offered to turn over to the Americans all of the old Portuguese-Dutch churches and property of which they could make use, and so it happens that to-day six of our stations and seven outstations are located on these ancient premises, all strategically located and ample for our purposes.

By October, 1816, work had begun at Tellippalai and these pioneers were face to face with as hard conditions as ever tried a missionary. Three hundred years of intrigue, hypocrisy, and licentiousness, of misrepresentation of the Christ and His teachings, had made the very name "Christian" a byeword and a hissing. Temples long in ruins were being feverishly rebuilt, and a Hindu revival was in progress which openly gloried in the new liberty accorded by the British Government to revert to their ancestral religion. Instead of being accessible and open to instruction, the people were most difficult to reach and suspicious of every effort put forth to win their confidence.

But with apostolic zeal and an overflowing love, they pressed forward and in five years had occupied and were carrying on regular evangelistic work in eight parishes, had opened 24 free vernacular schools, and were caring for scores of young boys in their own houses, wholly supporting them and keeping them constantly under the influence of the missionary home. How extensive this work was may be gathered from the fact that by 1825, or in nine years, 400 boys had thus been educated in the homes of the missionaries for periods extending to six years. In 1820 a printer, presses and type arrived, permission having been previously asked and granted to operate a printing press, but in the meantime the Governor having been changed, the mission were astonished to be told by his successor that he considered it "an impertinence on the
part of Americans to come to Ceylon for missionary work, since every needed effort in that direction was already being made by His Majesty’s Government.” The printer, Mr. Garrett, was ordered to leave at once, the printing outfit was handed over to the Church Missionary Society, and the mission informed that no further American missionaries would be permitted to enter Ceylon. It was thirteen years before this prohibition was removed, but never once did that heroic band lose courage; it was during this stressful period that the famous Batticotta Seminary was established, Government having prohibited their more ambitious plan to make it a college; Uduvil Girls’ Boarding School, the first missionary boarding school on foreign soil, was founded; their one church was divided into five and a presbytery formed.

Not only did this early band have to educate and christianize the heathen in Ceylon, but they were obliged to enlighten the ignorance and shame the parsimony of so-called Christians in America. The first difficulty arose in 1825 over the servant question. The missionaries succeeded in persuading the Board to grant the reasonableness of “servants,” but the Secretary of the Board cautioned them to avoid all reference to the subject publicly. His words are so interesting that I quote them here. He writes, “The word servant is not pleasing to New England ears; but to think of a servant to a missionary of the cross and especially that a missionary should have four servants would seem altogether unaccountable if not highly culpable to many a pious man or woman who is willing to give 50 cents or a dollar a year to send the Gospel to the heathen, but who have no inclination to support ladies and gentlemen in foreign lands. The word servant will not be pleasing and had better be abandoned. It is quite as much as most people can bear to be told of hired people.”

Another subject which was decades in reaching a rational settlement pertained to their children. The Board declined to permit them to be sent home except at their parents’ expense and risk, all arrangements in America to
be made by the parents. Out of a long list of reasons for this decision I mention only two: the Board contended that to spend missionary money on the children of missionaries would amount to a misuse of money given for the conversion of the heathen, and they solemnly advised the parents that as children sent back to America would, as a general rule, be cared for by grandparents, and as it was well known that grandparents invariably spoiled their grandchildren, the parents would be well advised to train their own children!

It may be of interest to note in this connection that the salary of a married man in those days was £150 sterling, equivalent then to $666, and a single man received £100 equal to $445, while other societies in South India and Ceylon were paying almost double these sums.

The year 1834 saw the opening of the long desired press and, more important still, the extension of the mission to India. Messrs. Todd, Lawrence, Hall, Eckhard, and Poor were transferred to Madura, and two years later Messrs. Winslow and Scudder were sent to Madras. The work in Madura developed into what is now the American Madura Mission and that in Madras subsequently became the nucleus of the present American Arcot Mission, and thus the Ceylon Mission is the mother of these two great missions.

One of the interesting developments of this period was the decision of the missionaries to give up the use of beer and wine, which up to that time they had believed essential to health, without realizing how they compromised their influence with a people instinctively inclined to temperance.

From 1845 to 1855 was a period of solid progress, marked by growingly insistent questioning from America as to why more conversions did not result from their large school system, both day and boarding. Letters from the missionaries of this period are full of a clear, statesmanlike presentation of facts and principles upon which practically all mission boards are now agreed. The situation was, however, aggravated by differences within both the Ceylon
and Indian missions of the Board as to the wisdom of a large emphasis on educational work. The result was that in 1855 the Board sent to India and Ceylon a Deputation of two clergymen, neither with any missionary experience, "vested with full power to give such directions as they judged the best interests of the missions should demand."

After two full months spent in the Ceylon Mission, six changes were ordered in the methods employed. They were as follows:

1. English education was abolished.
2. The number of pupils in Uduvil Girls' Boarding School was reduced to 25, the number estimated as necessary for wives of mission agents.
3. A maximum wage for agents lower than the highest paid.
4. All Government grants were refused, and the number of schools reduced.
5. Native pastors were ordained.
6. The mission press was passed over to Tamil management.

It may be said briefly that every one of those changes, except the ordination of native pastors, proved mistaken, and one after another was abandoned, the last, the resumption of the mission press, occurred only thirteen years ago after a fair trial of forty-eight years.

It is of interest to recall in this connection that it was on this issue that Dr. Cyrus Hamlin left the American Board and established Robert College, Constantinople, and it was the striking success of this institution which largely influenced the Board to a frank change of attitude toward educational work.

The years which followed were the most trying in the history of the mission. The people had been given a taste for education and would not be denied; the pupils from Christian schools which were closed entered Hindu schools, and the missionaries had to stand silently by and see a whole generation of young people pass from their schools before the Board in 1870 receded from its mistaken policy. All this told severely on the missionaries; in 1857
the mission consisted of only three families, and a little later even this was reduced to one man and two women. Though cast down and bitterly disappointed at the ruinous policy forced upon them, they refused to acknowledge defeat.

The bright spot in these years was the development of the medical work under Dr. Green. Begun in 1816 by Richards and Warren at Tellippalai, it was continued and developed by Drs. Ward and Scudder, but it remained for Dr. Green to undertake the work of training young men in western medicine and surgery. To do this he translated no less than nine large volumes, 4,000 printed pages, covering the whole range of a medical education and saw them through the mission press. In twenty-seven years he fully trained sixty young men, whose standard of skill and knowledge has made the name of Dr. Green a household word in Jaffna and many parts of Ceylon. It was during these years that Dr. Winslow completed his Tamil-English Dictionary that many of you know so well, and which even to-day is the standard in general use in South India.

In 1868 a new Girls' Boarding School was opened at Udupiddi, and four years later, Jaffna College was founded, a revival of the old Batticotta seminary. The striking feature of this venture lay in the fact that the college was founded by the Tamil people. They raised Rs. 75,000 toward the endowment, and friends in America contributed a much larger sum quite apart from any connection with the American Board, and to-day the college is managed by a Board of fifteen, a majority of whom must, by special constitutional provision, be Tamils. This was the answer of the Tamil people to the refusal of the Deputation of 1855 to engage in English education, and it has characterized much of our work. We have, for instance, gone far in self-support: in 1868 only two churches were self-supporting, while to-day not one of our twenty-one organized churches receives foreign aid; thirteen churches are fully self-supporting, and the other eight are provided for by our local Council.
Our people are good givers; for several years they have averaged for church purposes alone more than Rs. 20 per church member, and our Centenary last year saw the completion of a fund of Rs. 20,000 for forward evangelistic and educational work—indeed the aim was exceeded by Rs. 2,400. Our extensive medical work with its two large hospitals, and last year 2,281 in-patients and 9,705 out-patients, is (excluding the foreign doctors’ salaries) fully self-supporting.

Educationally our mission has always occupied a strong position; to-day we have nearly 12,000 children in our schools, of whom over 1,100 are in our secondary and boarding schools, for all of which the Ceylon Government pays us on the average over Rs. 60,000 per year. Uduvil Girls’ Boarding School, which was limited in 1855 to 25 pupils, has now grown to be a great institution, the largest in Ceylon, with 550 pupils and an annual budget of Rs. 50,000. The crown of our educational work is the fact that more than one third, sometimes nearly one half, of our annual harvest of souls comes from our schools.

To-day our communicant membership numbers 2,300 with a Christian community of 3,600, more than 98 per cent. of whom are high caste, which gives us a caste problem so different from that of India that there is not much basis for comparison. It is true that we work among a bare 200,000 people in a stretch of territory less than half the area of the state of Rhode Island, but the people are capable, industrious, pushing, generally intelligent; they are unwilling to be underlings; they seek the higher positions of influence and power for which their talents fit them in eminent degree. They push out beyond their native land: the last census showed that more than 20,000 Jaffna born Tamils are residing in India, Burma, the Straits Settlements, Borneo, and South Ceylon—that is nearly 9 per cent. of the whole population has emigrated. The Jaffna Tamil is often called the Scotchman of the East: in the Straits Settlements he has almost monopolized prominent government and commercial positions, while in South Ceylon the commercial houses, estates and government offices are dominated by Jaffna Tamils.
The influence these men wield is a large and growing one; they are going in increasing numbers to every part of the Eastern world; to win them for Christ is to touch the peoples of the East in quite as effective a measure as much larger missions working among India's teeming millions and able to tabulate their results by hundreds or thousands.

If we would glory in and thank God for the achievements of the past one hundred years, there is ample justification. The Ceylon Mission has mothered two of South India's great missions; it gave the missionary world its first Home Missionary Society in 1832; its first Y. M. C. A. in 1884; its first Y. P. S. C. E. in 1885; and its Students' Mission was the forerunner of the National Missionary Society of India. It has given the Tamil speaking area a great dictionary, standard even to-day; the first Tamil graduates in western medicine were Dr. Green's students; he originated a Tamil medical nomenclature for western medical science that is commonly used to-day; and Uduvil Girls' Boarding School was the first in the missionary world.

Some problems have been solved, many remain—the future bristles with them—but problems were made for men and women, who realize that it is not by might nor by power, but by the Spirit of the living God that we alone can overcome. Those heroic men and women of a century ago inspire our courage and summon us to a faith in God and a consecration to loving service like theirs, which has laid strong and deep the foundations on which we build to-day.
The National Missionary Council

THE Minutes of the Executive Committee, held in Calcutta in July, have been published, and from them we take the following information.

The next meeting of the Council is to be held at Brooklands, Coonoor, November 9—13. The agenda is published, and from it we gather that the Council will be able to devote itself to a careful review of the many subjects that come under its purview. Some changes were reported in the personnel of the Council and in the convenership of some of the standing committees.

Our readers will remember that the Rev. Bernard Lucas wished the Council to memorialise the Government of India so that missionaries, as missionaries, should be exempt from service under the Defence of India Act. The Public Questions Committee did not favour the presentation of such a memorial, and it was not sent. The Executive Committee did not desire to re-open the question, but they referred to the Public Questions Committee the further question, "whether it would not be well for the Council, as representing the whole body of missionary opinion, to move the Government of India to leave it to the responsible authorities of each mission to decide whom they regard as ministers of religion for whom they claim exemption." The difficulty that had arisen in regard to this question in the Friends' Mission has been satisfactorily settled, all the members of that mission having been exempted.

We are glad to see in the Minutes a copy of the memorial sent to the Viceroy by the Executive regarding lotteries and of the notification published by the Government of India before the memorial was forwarded. We publish it in full elsewhere.

In connection with Mass Movements it was reported that a deputation from Britain and America, consisting of the Rev. Principal A. G. Fraser of Ceylon, Dr. S. K. Datia of the Panjhab, Professor D. J. Fleming of the Union Theological Seminary, New York, and John Matthai, Esq., of the Syrian
Church, South India, would visit India next year to investigate and report on the education of the children where masses had joined the Christian body in recent years. This deputation has requested the National Missionary Council to make all arrangements for the tour. The Executive on behalf of the Council welcomes the deputation, and meanwhile it is necessary to decide what areas the Deputation should visit, the wisest method of conference with mass movement and educational missionaries, and the best way to arouse in the Indian Church sympathy and interest in the proposed enquiry. The Council at its meeting in November will have an opportunity of discussing this important question.

The Convener of the Education Committee, the Bishop of Chota Nagpur, reported the steps he had taken to carry out the resolutions of the last Council regarding the Conscience Clause, and the memorandum and statistics he had prepared were ordered to be printed and circulated. The way is open for the Council at its next meeting to make a declaration on the subject.

We print in full the proceedings of the Executive as it affects German Missions. The Bishop of Chota Nagpur presented the following report:

**THE GOSSNER MISSION IN CHOTA NAGPUR**

The close of a second year finds me still in charge of the schools of this Mission and trying in such ways as are open to me to help forward the spiritual side of its activities. As last year I will refer briefly to what has been done along the three lines which I then indicated.

*Education.*—When the war broke out the German missionaries called on their pracharaks (preachers) to start schools in addition to their other duties, and thus to qualify themselves to receive some grant towards their salaries from the Special Government Grant which was given for the maintenance of the educational work of the Mission. This policy called into existence a number of schools which were numerically very weak and of little educational value. This is shown by the fact that at the end of 1915 there were 71 schools with an average attendance of less than 10, while of these 15 had an attendance of 5 or under. After a period of grace had elapsed without any improvement certain of them were closed and there are now 28 schools less than there were at the beginning of 1916, but the decrease in the number of pupils has only been 53. It seemed that the money could
be better employed in strengthening the staff of schools in which the number of pupils or classes was beyond the powers of the existing teachers, than in giving small grants to pracharaks to teach four or five children with little prospect of their ever enabling them to master the art of reading. At the present time there are 234 primary schools with 5,800 scholars, or an average of 24.8; and 7 secondary schools with a total roll number of 1,034. The numbers in the High School in Ranchi have increased by 50.

It also seemed better to concentrate four of the small girls' boarding schools at a convenient centre where the joint school could be under the supervision of an English lady, and the larger numbers would enable a separate teacher to be employed for each class. Miss Stallard has accordingly now a flourishing school at Koronjo.

A serious accident happened in June to the new Hostel attached to the High School in Ranchi. Two thirds of the roof of one of the six large rooms which comprise that building completely collapsed. Most providentially this happened in the day-time when the building was empty; had it been at night, it must have caused serious loss of life. The report of the architect has been submitted to the Government, whose orders are awaited.

_Spiritual._—On two occasions I invited the pastors to join me at different centres for three days' Bible study, and many of them availed themselves of this opportunity. Last rains all the primary school teachers were called in for a summer school lasting for two and half weeks, which was devoted to Bible study and also technical instruction in which we received valuable help from the Government inspecting staff; opportunity was afforded at the same time to the local pastors to give such instruction as they desired. Similar classes will be held again this year.

In May last a joint convention for the deepening of spiritual life was held in Ranchi for the better educated workers of both the Missions working in this part of Chota Nagpur, during which the Rev. E. Greaves of Benares most kindly gave us a series of valuable addresses. About 450 workers took part in this gathering which lasted for three days.

_Financial._—The year has not been free from anxiety financially. When it seemed as though funds supplied through the National Missionary Council by Dr. Mott would meet the needs of the pastoral and evangelistic work, the subscription from friends in India was closed. In November, 1916, and again in April of this year the funds in the hands of the Treasurer of the N.M.C. became exhausted. I approached the Government with the view of obtaining permission to borrow money on the security of the property. After consultation with their legal advisers the Government was unable to accede to this request. Where possible I used certain Trust Funds that had been entrusted to me, and before a real crisis was reached our needs were supplied by the renewed liberality of Dr. Mott and his friends. I give as last year a statement of the three funds which he provided for the
work, and also add a fourth, which consists of miscellaneous sums received from the sources indicated, which in the case of the rents the Government has kindly allowed me to use for the purposes of the Mission.

**Gossner Mission Education Account.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
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</thead>
<tbody>
<tr>
<td>To Ordinary Grant-in-Aid</td>
<td>11,798</td>
<td>13</td>
<td>10</td>
<td>By Balance August, 1916</td>
<td>322</td>
<td>3</td>
<td>0</td>
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<tr>
<td>&quot; Govt. Special-in-aid</td>
<td>31,000</td>
<td>0</td>
<td>0</td>
<td>&quot; Station School Salaries</td>
<td>18,268</td>
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<td>&quot; Fees paid in to Central Office</td>
<td>971</td>
<td>0</td>
<td>9</td>
<td>&quot; By Village School Salaries</td>
<td>13,384</td>
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<td>9</td>
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<tr>
<td>&quot; U.P. Scholarship</td>
<td>45</td>
<td>0</td>
<td>0</td>
<td>&quot; Boarding Houses</td>
<td>7,703</td>
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<td>0</td>
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<tr>
<td>&quot; Refunds</td>
<td>151</td>
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<td>6</td>
<td>&quot; Repairs</td>
<td>372</td>
<td>7</td>
<td>6</td>
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<td>&quot; Debit balance</td>
<td>363</td>
<td>5</td>
<td>2</td>
<td>&quot; Guru Training School</td>
<td>3,000</td>
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<td>0</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; Rates and Taxes</td>
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<td>12</td>
<td>6</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; School Contingencies</td>
<td>80</td>
<td>14</td>
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<td></td>
<td></td>
<td></td>
<td>&quot; U.P. Scholarship</td>
<td>45</td>
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<td>0</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; Sundries</td>
<td>76</td>
<td>10</td>
<td>6</td>
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<tr>
<td>Total</td>
<td>44,329</td>
<td>13</td>
<td>3</td>
<td>Total</td>
<td>44,329</td>
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**Gossner Mission Fund.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance August 1, 1916</td>
<td>165</td>
<td>14</td>
<td>1</td>
<td>By Pastors and Pracharaks</td>
<td>15,127</td>
<td>12</td>
<td>6</td>
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<tr>
<td>&quot; Don. per N. M. Council</td>
<td>16,980</td>
<td>0</td>
<td>0</td>
<td>&quot; Medical Work</td>
<td>997</td>
<td>8</td>
<td>0</td>
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<tr>
<td>&quot; Other Donations</td>
<td>180</td>
<td>0</td>
<td>0</td>
<td>&quot; Rent and Taxes</td>
<td>969</td>
<td>14</td>
<td>3</td>
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<td>&quot; Miscellaneous items</td>
<td>90</td>
<td>1</td>
<td>6</td>
<td>&quot; Servants</td>
<td>515</td>
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<td>0</td>
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<td>&quot; Transfer from Trust Funds</td>
<td>1,492</td>
<td>11</td>
<td>6</td>
<td>&quot; Repairs</td>
<td>403</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; Rest-houses</td>
<td>87</td>
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<td>0</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; Telegrams, Reg. and Ins. Fees and Bank charges, etc.</td>
<td>91</td>
<td>4</td>
<td>0</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; Other items</td>
<td>31</td>
<td>11</td>
<td>6</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot; Balance, July 26, 1917</td>
<td>689</td>
<td>9</td>
<td>4</td>
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<tr>
<td>Total</td>
<td>18,908</td>
<td>11</td>
<td>1</td>
<td>Total</td>
<td>18,908</td>
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**Bishop's Emergency Fund.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance August, 1916</td>
<td>3,179</td>
<td>12</td>
<td>5</td>
<td>By Maintenance of Missionaries</td>
<td>22,162</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>&quot; Donations per S.P.G.</td>
<td>20,262</td>
<td>8</td>
<td>9</td>
<td>&quot; Travelling</td>
<td>1,487</td>
<td>10</td>
<td>6</td>
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<tr>
<td>&quot; Donations in India</td>
<td>1,198</td>
<td>12</td>
<td>0</td>
<td>&quot; Servants</td>
<td>240</td>
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<td>0</td>
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<tr>
<td>&quot; Refund</td>
<td>367</td>
<td>0</td>
<td>0</td>
<td>&quot; Sundries</td>
<td>23</td>
<td>2</td>
<td>0</td>
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<tr>
<td>&quot; Bank Interest</td>
<td>48</td>
<td>7</td>
<td>0</td>
<td>&quot; Balance</td>
<td>1,225</td>
<td>2</td>
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<td>&quot; Sundries</td>
<td>82</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>25,138</td>
<td>8</td>
<td>2</td>
<td>Total</td>
<td>25,138</td>
<td>8</td>
<td>2</td>
</tr>
</tbody>
</table>
To Balance August, By Buildings and Rates and Taxes
1916 ..... 1,193 8 3 Repairs ..... 2,490 9 3
" Rents ..... 3,396 3 0 " Chaukidars ..... 627 2 9
" Garden Produce ..... 381 14 6 " Bible-women and
" Govt. Grant, Lohardaga Leper Colporteurs ..... 186 0 0
Asylum ..... 600 0 0 " Leper Asylum, Lohardaga ..... 491 0 0
" Bible Society's Grant ..... 480 0 0 " Desks for Kor
" Sundry Receipts ..... 39 7 0 " Sundries ..... 148 7 0
" Balance ..... 1,430 13 9
Total ..... 6,091 0 9 Total ..... 6,091 0 9

F. CHOTA NAGPUR.

Resolved:—That inasmuch as the financial statement of the Bishop of Chota Nagpur shows that the funds in hand will not carry on the work beyond September, this fact be communicated to Dr. Mott, whose letter of December 11th, 1916, indicates that he contemplates continued assistance, on which the Bishop is relying.

BASEL Mission Affairs

The Secretary reported the receipt of a letter from the Rev. W. H. Findlay in May last in regard to certain proposals which have been before the India and Colonial officers and the Indian Government for a Swiss Missionary Society to take over the complete control, rights and properties of the Basel Mission. Dr. P. de Benoit of Berne, Switzerland, was now in India negotiating for the transfer. Mr. Findlay suggested a memorial to the Government of India and submitted a draft, favouring the proposal, if the political interests of the Empire will permit, as British and American Societies cannot undertake the great additional burden of mission work formerly done by the Basel Mission. The correspondence was circulated to the members of the Executive and the replies received made it clear that it would be better to discuss the matter at the Executive. Meanwhile Dr. de Benoit forwarded copies of important papers giving particulars of the proposals. After discussion it was resolved:—

That subject to the Council’s consent, the following short memorial be forwarded to the Government of India:—
"The National Missionary Council of India has been informed that proposals are now before the Government of India for the transfer to a newly formed Swiss Society of all rights in such of the Basel Missions as are in the British Empire. This Council has no title, and no desire to express any view on the political aspects of such proposals. Missions in general in this country have repeatedly been recognised by Government as, apart from their specific propaganda, doing 'work of national importance,' in contributing to the educational, industrial, social, and moral elevation, especially of the more backward classes of the community. In the interests of the maintenance of such work the Council would earnestly urge that no final decision be come to by the Government of India with regard to the future maintenance and direction of missions of hostile nationalities without previous consultation with the National Missionary Council as representing the interests alike of the Indian Christian community and of foreign Missionary Bodies."

German Missions in Madras

The following letter received after the Executive met is included in the Minutes for information:

Guntur, 10th July, 1917.

"Dear Mr. Anderson,

About the Missions in South India, the Basel Mission is the only one that has much uncertainty over it. Of this you have information and I need not dwell on it.

The Old Leipzig Mission is financially provided for. The remittances that they received from Sweden in April provided for their work till August. Our hope is that this means that the Church of Sweden can finance it without much help from others.

The Old Hermannsburg Mission is financially provided for. Rev. Mr. Scriba continues as accountant; Rev. Victor McCauley of our Mission has been appointed by the Board at Home and Government here as Secretary. The needs therefore are met.

The Old Schleswig-Holstein Mission continues to be provided for by the Rajahmundry Mission both as to supervision and finances.

I may add that our own German Missions Continuation Committee has only had one call for funds the last seven months—that was from the National Council in April. We then sent Rs. 1,800. As we got no further call, we take for granted that funds have been received for the old Gossner Mission. As we have had no calls from South India we are in a position to help the National Council some if needed to finance the Gossner Mission, although in case it is needed I should be obliged for notice in good time.

Sincerely yours,

(Sd.) J. Aberly."
A CONSCIENCE CLAUSE IN MISSION SCHOOLS

Canon Holland of Calcutta has published his views on the subject in *The East and the West*, and we extract the concluding portion, which gives the practical solution of the difficulty as suggested by him. The subject will come up at the National Council.

We think it may be stated that missionary opinion will be unanimous in affirming that two principles of equally sacred cogency must determine our policy in this matter. First, nothing can be allowed to qualify the radically Christian character of whatever education we impart. And secondly, the acceptance of that Christian education must depend, never on virtual compulsion, but on voluntary choice.

We may put this position in another way, and lay it down that no solution of the problem under consideration can be satisfactory which does not

1. leave room for entire loyalty to our missionary commission;
2. cohere with sound educational method and discipline;
3. commend itself as fair and honourable to the Indian conscience;
4. present a line of policy that Government can adopt.

Now the introduction of a conscience clause, while consistent with the last but one of these tests, is in at least possible collision with all the other three. Can a solution be found that satisfies all four conditions? We think it can. And the way lies, not in a conscience clause, but in the provision by the authorities of an alternative institution wherever Christian education is not desired.

First, we must make it plain to the Government and the public that missionaries are not responsible for the general education of India. We are here to give Christian education to those who are willing to receive it. Government cannot demand of us that the education we give shall be less than Christian. Where Christian education is not desired, the Government's business is to provide an alternative school. We claim no monopoly anywhere. We are prepared to surrender grants if they are needed for the alternative institution. We want no unwilling pupils when we teach the glorious good news. We repeat: Government may everywhere provide an alternative to the Christian school; where this is honestly desired we shall welcome it; but Government cannot require us to mutilate the education to the giving of which we have freely devoted our lives.

For the purpose of this issue missionary institutions fall into two clearly distinguished groups.
1. Areas where the Hindu or Musalman pupil has before him the choice between entering a missionary or neutral institution. The great mass of missionary education, at any rate in the higher grades, will be found to fall under this category. In order to make the choice more genuinely free, I wish we might agree everywhere to raise our fees to at least the level of the competing non-missionary institutions. If then missionary education be found to attract because of the excellence it derives from its religious basis, the parent cannot in reason ask to be provided with the fruit if he refuses the root from which it springs. When conditions as to fees, etc., have been thus equalised, we shall have impregnable ground from which to resist the introduction of a conscience clause into institutions which the pupil only enters because he freely chooses them.

2. There fall to be considered areas in which the only school or college really open to the would-be pupil is a missionary institution. We must be faithful to our principle that we only give Christian teaching when its acceptance is really voluntary.

If in such an area the demand arises for an education that is not Christian, we shall make it clear that we welcome the principle of an alternative institution; and, if we are satisfied that the demand is an honest one, we shall do what we can to facilitate the project, even if this involve the sacrifice of our grants from Government. Our point is this: agitation must have as its object the provision of non-Christian education for those who desire it, not the coercion of the missionary into giving an education in which he does not believe. What missionary opinion is really out against is dishonest agitation: agitation which, unable or unwilling to pay the cost of providing the education it wants, seeks to squeeze non-Christian education out of Christian charity. But an agitation which is willing to bear its share of the burden in providing the education it desires is not dishonest. From it neither Government nor missionaries have anything to fear. Let us repeat: agitation must be, not for a conscience clause, but for an alternative school.

Such an agitation can only fail on one ground: that the proportion of pupils for whom non-Christian education is desired is too small to form the nucleus of an alternative school, which means that in this area the large majority desire the continuance of mission education. In that case Government can hardly be expected to interfere and to prefer the wishes of a small minority to those of the great majority. But in that case also it is open to the missionary, if satisfied of the honesty of the demand, of his own free grace to extend to the dissenters the benefits of a conscience clause. For, being ex hypothesi a mere handful, their withdrawal from the Scripture periods will not materially affect the Christian character of the institution. The moment this majority attains considerable proportions, the missionary will say, "I cannot any longer grant this exemption without impairing the Christian character of the school. You must now get the authorities to
give you an alternative institution." And it makes all the difference in the world to the happiness and smoothness of the interior discipline and exterior environment of the school whether a conscience clause is granted by the free grace of the missionary or is demanded by prescriptive right. For, let it again be said, agitation can only demand, not a conscience clause, but another school.

Two objections may be brought against this solution from opposite directions. It may be said that, in places where a second school is impossible, it leaves these small but honest minorities at the mercy of the missionary principal. Yes, but this principal will have upon him, if the policy outlined in this paper be adopted, the pressure of the pronouncement of the whole missionary body in favour of real voluntariness in all religious teaching. There will always be hard cases; but the procedure outlined above will surely reduce them to a minimum. Or, conversely, it will be argued that, once the missionary body has pronounced in favour of entire voluntariness in this matter, agitation will take the form of demanding a second school as a cloak for extorting the concession of a conscience clause. Yes, but such agitation must always run the risk of a success larger than it bargains for. If more than a mere handful join in the demand, the mission will insist on an alternative institution or else withdraw: the agitators will in any case be left saddled with the maintenance of a school. The mission can at every point compel the agitation to be honest, and to bear the penalty of success. Throughout it needs to be remembered that Mr. Sastri and his party are too anxious to cover India with education to view with anything but dismay the withdrawal of mission schools from India. They desire earnestly the continuance of mission education, only they would have it emasculated of Christianity. We forgo entirely the strategic advantage this fact confers on us. We are anxious, not to win, but only to do the right.

The position we plead for is an unequivocal declaration that our Christian teaching shall at every point be really voluntary, and an equally uncompromising insistence that the public cannot coerce missionaries into giving their lives to impart an education in which they do not believe. The method is clear recognition of the fact that, where Christian education is not desired, it is the business of the public to provide it, and the retention by the mission of the right to grant a conscience clause in the small residue of cases where an alternative is impossible.
The Year's Harvest

CHURCH OF ENGLAND ZANANA MISSION, BANGALORE, MYSORE, CHANNAPATNA

Two reports from this Society are before us, one dealing with the general work in Bangalore and Mysore for 1916, and the other devoted to the medical work carried on in Bangalore and Channapatna during 1915 and 1916. Miss E. M. Potter contributed the main portion of the report on the general work, and refers to the starting of a training school for Hindustani-speaking mistresses. The Government of India has accorded sanction to the scheme, and has made a substantial grant. There are ten students in the training class, of whom four are Christians and six are Muhammadans: of these latter all but two are living in the mission compound and so are under direct Christian influence. In connection with the working of the school they have had to encounter considerable difficulties, but by the assistance of the members of the staff taking on extra duties, they have been able to continue the work of the school. Voluntary help has also been given by Mrs. Canara, an Indian lady, whose husband is a Y.M.C.A. Secretary. Without venturing to recommend to our readers the following cure for whooping cough, we may at least quote it as being of interest.

"In one house there was a small child very ill with whooping cough, so we told them of an Indian remedy of which they did not seem to have heard. It is to catch a blood-sucker, tie a string round its throat, wrap it in a cloth and let it scratch for ten minutes on the child's chest. This is to be repeated for two or more days when the cure will be complete. I did not visit that house again for a month and had forgotten the fact that the child had whooping cough, but the father reminded me of it, and said he had tried the remedy and it had been most effectual; therefore the child was no longer his but mine and he intended to send her to our boarding school as soon as she was old enough."

We should be rather interested to know whether this method of treating whooping cough is adopted in the Zanana Mission Hospital. Miss Moore briefly reviews the task in Mysore City, where good steady work continues to be carried on by the devoted workers.

Progress is reported all along the line in the medical work, and Dr. Lillingston is able to say, "The work increases, as it must do, since the population are learning that a hospital is the place to go to in case of illness. It was a lesson that only the minority had learnt when we opened in 1895, but there is a real advance since then, and we can barely keep abreast of it. Ninety-six patients was our maximum number at one time, but we look on seventy-six to eighty as an ordinary, average number of in-patients. The total number of in-patients in Bangalore and Channapatna respectively, for 1916 was 1,167 and 209; out-patients, 8,207 and 5,398. It is interesting to note that under the heading, "fees and payments," there has been a steady increase from Rs. 2,648 in 1914 to Rs. 5,423 in 1916. A
laboratory has been established, and also a roof ward in connection with the Bangalore Hospital, and these have proved of the greatest value.

During the year the new hospital at Channapatna has been opened. "It is one of the castles in the air which has materialised and fulfilled the hopes and prayers of many years." Miss Poynder, who has shown great zeal in the establishment of this hospital, has now gone to qualify as a doctor with the object of coming back to Channapatna to continue her work. The work being done in these two hospitals is invaluable.

**IRISH PRESBYTERIAN MISSION IN GUJARAT AND KATHIAWAR**

Under the title, "The Way of the Cross," the report for 1916 gives a series of sketches which brings before the reader the various aspects of the work being done in these districts. The curse of opium is felt here.

"In one village beautiful frescoes were to be seen. On the wall of the chora were depicted scenes from the great epics with delightful foregrounds of running water and backgrounds of castles and walls and trees. The artist died only last century, and being himself a victim of the opium habit, he had rather touchingly at his own expense contributed to another building frescoes showing the evil results of the habit in the most graphic way. In another village a couple of princely darbaris hospitably entertained the missionary to tea after the morning's preaching, of whom one discoursed vigorously on the evils of opium, while the other seated beside him illustrated the discourse by calmly indulging in the habit to his heart's content."

A reference is made to the great loss this mission has suffered in the death of Dr. Gavin. At a public meeting held to express their sympathy with Mrs. Gavin, it was decided to perpetuate his memory by opening a subscription. This was largely contributed to by the Indian gentlemen of Anand.

The question of Sunday observance is not easily impressed on our Christians, and the difficulty of a rigid rule is realised in many parts. In Nadiad the question is acute, for here is a band of enquirers, prepared to be baptised, but not able to give up Sunday work. "They have largely given up heathenism, they read the Bible, they meet together for worship, and always take up a collection for church funds, but they do not come to church on Sundays. They are mill-workers, and as the mill is not closed on Sunday, and as the owner will not give them leave for that day, they feel they cannot do otherwise."

The total number of communicants in this mission is 1,557, an increase of 20 on the previous year. The total Christian community is 5,885. In the medical work there is a striking falling off, both in the number of in-patients and attendances, as well as in the number of operations. This is doubtless due to the difficulties under which they have been forced to work through the heavy losses they have had to bear.
LONDON MISSIONARY SOCIETY, ANANTAPUR

This is a brief sketch of the activities of the church in Anantapur. As an interesting instance of "bazaar war stories" the following may be quoted:—"The Kaiser had agreed to cease hostilities if he were given possession of India. This had been refused, and he was to be given Calcutta only; but not being satisfied with that, he continued the war, and as a result King George had hidden himself and could not be found." The church in Anantapur is now affiliated with the South India United Church, and this has resulted in increased giving among the members who have raised sufficient to pay three quarters of the minister's salary. Good work appears to have been done in the schools and the Flint Memorial Home.

Literature

The Sinless Incarnation, by Frank W. Warne, Methodist Publishing House, Lucknow. Price, 1 anna or Rs. 5 per 100.

Bishop Warne says he has not found a tract or booklet in an inexpensive and convenient form that would give a non-Christian an orderly account of who Jesus was. He has also observed that the Hindu does not fall in love with the Christian system of philosophy and doctrine, but they do love a lovable person. This booklet sets forth Jesus Christ as a lovable person and is an appeal to the heart. Part of the story is told in the words of the Gospels, part in the verses of Christian hymns, and the rest in a simple style that appeals straight to the emotional nature. We believe the booklet has a work to do in India. We understand that it is being translated into Hindi and Urdu, and that copies in those languages will soon be available.


Missionaries should be grateful to Dr. Felt for compiling this handy record of cases from many parts of India showing how some have tried to deprive Christians of the use of public wells and tanks. There has been no legislation on the subject, but where the question has been pressed on the attention of local governments, orders have always been passed giving converts the right to use wells and tanks that are open to the public. We have not recently heard of difficulties of this nature. Possibly men are becoming more tolerant; but the way for a non-Christian to become a Christian is not being made easier from a social point of view.

Masih ke Haqq men Chand Peshingoân (Prophecies Concerning Christ and Their Fulfilment), by Miss M. R. Greenfield.

The object of this book, which is printed in Roman-Urdu, is to take the prophecies as they occur in the Old Testament and give in parallel
columns the obvious meaning of the prophecy with verses from the Old and New Testaments amplifying or shewing that the prophecy is fulfilled in our Lord Jesus Christ. The passages are given in full, and thus the need for reference to the Bible is obviated. It is hoped that the book will be acceptable to Muhammadans as well as Christians; for the former acknowledge the books of Moses and David and the Prophets. At the end is a full list of the subjects treated of. The price is 4 as., or Rs. 3 as. 8 for 16 copies, which can be had from Miss Greenfield, Oak Hill Cottage, Murree.

Work Among Children is a very suggestive pamphlet written by Miss G. E. Chandler, M.A., to supplement the Handbook for Workers in Evangelistic Campaigns. It is published by the Christian Literature Society, Madras, and sold at 9 pies a copy.

Light to the Blind is the name of a small monthly issued by the Indian Association of Workers for the Blind, and published by Mr. P. N. V. Rau, the Hon. Secretary of the Association, Mysore. We are truly glad that more thought and care are being bestowed on the blind in India; but we doubt whether it is wise to have a special periodical to advocate the work. We think that occasional articles in magazines and newspapers by those engaged in the work are likely to find a larger number of readers and supporters than this magazine is likely to reach. The zeal of the promoters of the enterprise is commendable.

English Reader, No. 1. Direct Method Series. The Christian Literature Society, Madras; 5 as.

There is no introduction of any sort to the book, which, we presume, is intended for teachers only. We are not enamoured of the direct method, but we believe considerable help can be obtained from the method if it is combined with others. In the first lesson the teacher is asked to do the impossible. With his tongue between his teeth, he is required to say, “This is my tongue.” A phonetic alphabet with new characters is also introduced. This, we feel sure, will only confuse little Indian pupils beginning English. The book is illustrated with photographic reproductions of the mouth to show how the sounds of certain letters are produced. We doubt if the rhymes at the end will convey any meaning to the Indian child.

Victory over Satan, by Mallala David; p. 1-16; 6 pies. C. L. S., Madras.

This little pamphlet shows the nature of evil in the world, and the overwhelming victory of Christ and His worshippers. It is written in easy verse, easily understood, yet good Telugu.


The record of the life of a village Christian, written in Gramya Telugu. The first part contains the record of his life, the second a collection of songs written by him in praise of His Lord. A very useful little book.
The Supreme Person and the Supreme Quest, by Dr. Hume; pp. 1-27, 1¾ as. C. L. S., Madras.
This booklet has appeared in other languages, and its worth is well known as a book for both Hindus and for Christians. It shows how Jesus is the Supreme Guru and Teacher for all mankind. The Telugu is excellent, and so both matter and manner will command respect.

Prayer, by L. P. Larsen; pp. 1-211, 6 as. C. L. S., Madras.

This also is a translation into Telugu of a book that has become known and gained popularity in other spheres. The translation is well done, and now it goes to do service in another language area.


Another version of a book that has appeared in another language. The Telugu is beyond question. It is a very useful book for simple country people who want interesting and sensible reading matter.

The Life of Chandra Leela; pp. 1-56, 3 as. C. L. S., Madras.

This also is an old friend. The translation is done by Mr. Arogiam, B.A., and the result is a Telugu book which ought to be of great service among Hindus.

The Call of the King: pp. 1-67, 4 as. C. L. S., Madras.

A translation into Telugu of one of Miss Marston's stories, and one likely to spread both good morals and sound loyalty; and both Hindus and Christians need every stimulant along these lines.


Mr. Hogben's books need no description for English readers. This is a useful little book to put into the hands of Telugu Christian workers and preachers; he shows the great results that accrue to individual personal work and influence. And surely this work brings in the greatest and most precious fruit into the garner.

Tracts for Muhammadans, by Dr. Rouse; pp. 250, 8 as. C. L. S., Madras.

Half a dozen essential and basal truths are taken up and discussed from a Muhammadan point of view. The language too is good, and the book will be of great service to Telugu preachers who are in touch with Muhammadan hearers, whether such form the greater part of their audiences or are only stray hearers.


The title of the first explains it sufficiently; the second book is the Second Reader prepared for Telugu school classes. The books are up-to-date in method, and bring Scripture portions or Bible lessons into the courses prescribed.
Obituary

The Rev. W. S. Dodd.—The Wesleyan Mission and the missionary cause in South India have sustained a great loss through the passing away of the Rev. W. S. Dodd, which sad event took place at Negapatam on August 28th, after only a few days' illness. Mr. Dodd, who was the son of a popular Wesleyan minister, came to this country seventeen years ago and at once threw himself with characteristic ardour into the work to which he was appointed, and the impress of his personality is seen in every station in which he has laboured. He was a powerful preacher both in English and in the vernacular. Possessing the gift of imagination, he illumined his sermons and addresses with telling illustrations which made his utterances attractive and effective. Himself the soul of honour, his spirit flamed against all manner of insincerity. He was a man of tender feeling, and the sight of oppression and injustice moved him to strong protest. But he was full of the tenderest sympathy for those who were striving to do better, and he spent himself freely in the service of others. During late years he had many anxious times, but these only served to bring out the essential nobleness of his nature, to enrich his experience, and make him more tender towards those who suffered. His sunny disposition brought brightness into many lives, and made him a great favourite with children and young people. Wherever he went, he was met with affectionate greetings. Few men have touched the heart of the Tamil Christians as he has done, for he was ever to them the brother beloved, and it was natural for them to turn to him for help and sympathy. He has been cut off in the height of usefulness, when his mind was full of schemes for the future; but what he has wrought will abide, and his memory will be a precious heritage to many and an inspiration to the youth of our Tamil Church. Many Hindus have expressed their grief at the loss of one whom they regarded as the true type of a Christian gentleman.

Canon F. T. Cole.—The Church Missionary Society has lost a devoted worker in the death of Canon Cole at Taljhari, in the Santal Parganas, Bengal, on July 27, in his seventieth year. He came to India in 1872 and began work among the Santals, among whom the greater part of his missionary life was spent, being for many years chairman of the Santal Church Council. He devoted part of his time to the cultivation of Christian literature among the Santals, revising portions of the Bible, the Book of Common Prayer, and the Pilgrim's Progress. He prepared many books for divinity students, of whom he had a class. He was made Canon of St. Paul's Cathedral, Calcutta, in 1900. "His genial personality, buoyant spirits, and untiring devotion to work will never be forgotten by those who knew him."

Miss Helen E. Robinson.—The cruelty of the German is responsible for the death of Miss Robinson, who was a passenger on board
the City of Athens, which struck a mine off the coast of Africa. She entered a boat, which was capsized. Her last words were, “Jesus is with me.” Miss Robinson was the daughter of Bishop J. E. Robinson, of the Methodist Episcopal Church, and was born in Bangalore in 1880. Her early years were spent in India, and her education was completed in America. She returned to India in 1902 and was appointed to Marathi work in the Bombay District. In 1908 she was transferred to the Gujerati field, and laboured in Baroda. The last year of her life was spent in America in preparation for future usefulness, and it was while returning to India that the tragedy happened. She was abundant in labours, had faith in people, especially in the Indian people. “Other missionaries have been more brilliant, but none have loved the people more, none were more consecrated, unselfish, or prodigal with their money, time and strength; none more full of the ‘divine discontent’ that demanded the best in herself and for her work.”

Mr. and Mrs. Duckworth.—These missionaries of the Christian and Missionary Alliance, with their six children, were also victims of the catastrophe that befell the City of Athens. They were returning from America to take up their work at Viramgam, Gujerat. Mr. Duckworth first arrived in India in 1898.

Miss C. B. Hiller.—The Church Missionary Society has sustained a great loss in the death of Miss Hiller, who for several years worked at Poona in connection with the Church of Scotland, and subsequently with the C. M. S. at Nasik and Aurungabad. Her work lay chiefly in the management of girls’ schools for which she was eminently fitted. She died in St. George’s Hospital, Bombay, on September 4th.

Miss Agnes de Selincourt.—Miss Selincourt was practically the founder of the Missionary Settlement for University Women in Bombay, whither she came with two others in 1896. A difficult task awaited her, which she faced bravely. Her health, however, gave way, and she became Principal of the Lady Muir Memorial Training School for Indian Christian Women Workers in Allahabad, where she spent some happy, useful years. The failure of her health compelled her return to England, where she became in 1913 Principal of Westfield College, Hampstead. “Miss de Selincourt’s was a life lived with a single aim, to which she consecrated all the brilliant powers with which she was so richly endowed. That aim was the bringing in of Christ’s Kingdom on earth.”

The Rev. T. E. Stolgren.—Mr. Stolgren arrived in India last year as a missionary of the Scandinavian Alliance Mission of North America. He went to Poona to learn Marathi, where he fell ill and spent many weary days in hospital. He died on September 8th.

The Rev. T. Rangiah.—Mr. Rangiah was born more than eighty-three years ago in a family that supplied priests to an outcaste tribe. He was converted to Christ and trained for Christian service by the
Jowetts, of the Baptist Mission, Nellore. He was a great help to the missionary at Ongole, and he saw the mission grow from one missionary family and one station to some hundred missionaries and thirty stations with more than 72,000 baptized believers in the churches of the mission. He was for many years pastor of the Perambur Baptist Church, Madras. He retired from the active work some ten or twelve years ago and died on Sunday, March 4th.

The Rev. Dr. Johnson.—Dr. Johnson, of the Methodist Episcopal Church, sailed for India in 1862, and laboured in various parts of North India till his retirement in 1910. He was a man of prayer and faith; his preaching was evangelistic, and he greatly promoted medical work. He was 84 years of age at the time of his death.

Correspondence

FOREIGN MISSIONS AND INDIAN LEADERSHIP

To the Editor of The Harvest Field

Dear Mr. Editor,—There are just one or two things which I should like to say in regard to your notes on my article. I am sorry that you should have deduced a large principle from a small phrase, which was only meant in a humorous vein, and make it appear as if I was not aware of the fact that service is always the way to leadership. It is the way both as regards the European and as regards the Indian, and we need to apply it in the two cases impartially. I have often thought that it would be a fine thing if every missionary could begin by being an ordinary catechist and so go through all the different grades before he exercises authority over others. However, this is only a side issue.

You say, "Mr. Popley would apparently reverse one of the findings quoted above (of the N.M.C regarding Indian leadership). 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." I am glad to think that, if I err, I do so in company with the Secretary of the N.M.C., who was one of those who drew up the findings quoted, and with which I need not say I quite agree. The important point, which has evidently not been noticed as fundamental to my position, is the thought that both church and mission must be so closely connected that there is no opposition or incompatibility between them. This is the basis of my article. Connection with the mission must mean connection with the church.

I should like to quote from an article in the recent number of The Chinese Recorder a paragraph which deals with this very matter. Bishop Huntington writes in an article on "The Home Board, the Mission, and the Chinese Church," "Now I take it that the object of
the mission is everywhere to give place to the native church as quickly as possible; but the difficulty is as to how this is best to be done. One theory is that the mission and the church should remain separate entities, the mission gradually handing over to the church such matter as it thinks can be safely given into its charge. The other is that the mission should gradually merge into the church. This latter seems to me to be much the better plan . . . ." This is the idea of my article, and I must confess that I have been convinced that unless we adopt the suggestion I have made for complete equality of status and authority of the Indian and European personnel, I can see no way of carrying out the aim. Let all missionary appointments, if necessary, be directly connected with the Indian church, and then there will be no difficulty in adopting the suggestion. I am convinced that if we really want to do this, we can accomplish it without violating the principle of the finding referred to.

Then further, we cannot help taking into account the matter of sentiment in our missionary work. Unless we create the right sentiment both in our relations with Christians and non-Christians, we cannot hope to get far in the Christian enterprise in this land and we must be content with failure. Any suggestion of race-difference to-day in such matters inevitably creates a hostile sentiment both in Christians and non-Christians. If we were dealing with a vital Christian principle, it might conceivably be necessary for us to do this, but we are only dealing with a method of work and a question of constitutional adjustment, and tradition should not be allowed to prevent an advance into a new path. The fact that a number of societies have already adopted the method advocated is sufficient evidence that there is nothing unchristian or radically wrong in it.

Whatever may be the outcome of this discussion, I feel sure that the definite facing of the problem will do us good, and will help us to find some solution which will ultimately commend itself to the leaders of both communities.

Yours sincerely,

On tour, September 8th, 1917.

H. A. Popley.

[Most of Mr. Popley's letter refers to points we did not mention. We said nothing about race questions, and they ought not to influence the discussion. We said nothing of status, for in a church court all are equal. What we implied was that if an Indian wishes to have the position of a missionary, the missionary societies must settle the question. There are so many practical matters involved, that missionary societies must not blindly rush into a position they may not be able to maintain. We hesitate to accept the statement that some societies have already adopted this position, with all that it involves, and should like more information. Mr. Popley's article looked at one side of the question only, and we expect some of our correspondents to deal with the other.—Editor.]
To the Editor of The Harvest Field

I.

Sir,—In an article published in your paper of August, 1947, entitled "The Church as seen by a Layman," the writer makes the astounding statement that, "Our grandparents believed in literal inspiration. Not even the most reactionary of us will fight for that to-day. But I doubt whether the clergy always realise how completely the attitude of the educated laity has been revolutionised towards the Bible. I believe what for short I have called the higher criticism has magnified its value a hundredfold, but it is no longer the infallible guide that it was to our forefathers. The Word of God it remains, but an evolutionary progressive and humanly comprehended and therefore fallible word. We judge the song of Deborah and the cursing Psalms, and in the words of my old master, the aged Bishop of Hereford, feel that for us to-day their inspiration is rather the word of the devil than the Word of God."

Sir, is Mr. Arthur Davies ignorant of the fact that Dr. Sanday of Oxford, the Archbishop of Durham, Bishops Stratton and Ingham, the Dean of Canterbury, Prof. Orr of Glasgow, Prin. Forsyth of Hackney College, Sir Robert Anderson, Prof. Sayce, Pres. Patten of Princetown, Pres. Moorehead, Pres. Mullins, Dr. C. I. Scofield, amongst well-known scholars, of whom many more could be mentioned, all believe, or whilst living believed, in the "literal inspiration" of God's Word?

Is he unaware of the fact that for the last fifteen or sixteen years in Great Britain, The Bible League, whose stated object is, "To promote the reverent study of the Holy Scriptures, and to resist the various attacks made upon their Inspiration, Infallibility and Sole Sufficiency as the Word of God," has issued its organ, the Bible League Quarterly and sent its lecturers throughout the land, men of ripe scholarship, to uphold the doctrine of the plenary inspiration of the Scriptures?

That the President of this League is Preb. H. E. Fox, M.A., and that amongst its Vice-Presidents are many of the dignitaries of the Church of England, in all twenty leaders in the Church, amongst whom are the following laymen—The Lord Kinnaird, Prof. H. Longhorne Orchard, M.A., B.Sc., Sir Robert Anderson, K.C.B., LL.D., Sir William Godsell, Lieut.-Col. C. B. Corry-Smith, C. Hay Walker, Esq.; that it has on its Council twenty-seven other recognised leaders in church life, half of whom are laymen, and that all of these are pledged to uphold the very thing which Mr. Davies would have your readers believe is an exploded error, belonging to the ignorant past? As far as India is concerned, but a few years ago The Christian, London, published a protest signed by 119 missionaries living in Western India, against the teachings of Higher Criticism, stating their firm faith in the integrity of the Scriptures.
CORRESPONDENCE

Sir, much more might be added along the same lines, I therefore desire to strongly protest against the writer’s misleading statements found in the above paragraph and the audacious remark that the inspiration of “the song of Deborah and the cursing Psalms” “is rather that of the devil than the Word of God”.

Belgaum,
August 20th, 1917.

Wm. C. Irvine.

I am, Sir,
Yours, etc.,

 dear Sir,—In your August number, on page 290, we find the following: “Our grandparents believed in literal inspiration. Not even the most reactionary of us will fight for that to-day.” These words, we think, create the impression that there are no missionaries in India to-day who believe in literal inspiration. We, the undersigned, feel constrained to take exception to such an assertion, and request you to register and protest in the next number of The Harvest Field. “We believe and teach that the Holy Scriptures of the Old and the New Testament are in every part the inspired word of God, who is the author of the words as well as the thoughts of Scripture.” We know of thousands of pastors and missionaries who, without reserve, subscribe to these words.

The doctrine of inspiration is the doctrine of our Lord Jesus Himself, who says: “The scripture cannot be broken” (John x, 35). The literally inspired Word of God is the foundation upon which the church of God is built (Eph. ii, 20). And for this reason the doctrine of inspiration is not a secondary thing, but an essential. Rejecting this doctrine, in which our grandparents believed, only paves the way for doubts, uncertainty, confusion, and disunion.

It is this doctrine of inspiration that Dr. Martin Luther stood for, and that gave him faith and strength to carry out the work of the Reformation of the Church, the quadricentennial of which takes place this year.

Nagercoil,
August 30th, 1917.

A. J. Lutz.
G. Huerbener.
R. W. Goerss.

Sir,—Mr. Davies’ paper raises serious questions which should be answered. He seems to adopt the policy of the Jesuits: down with the Bible and up with the Church.

1. The Lord of glory when He was on earth said the Scriptures cannot be broken. Mr. Davies says they can be, and have been and are fallible. The man that makes God a liar must be himself a liar, so too all who assent to him. Every one who has learned of Christ knows that the higher criticism with its baseless assumptions is a fraud.

2. Having attempted to discredit the Scripture, he invites us to trust in a church that says “it seems good to the Holy Ghost and us.”
He seems to forget that the Bible is a record of what seemed good to
the Holy Ghost. Why does he say that "when the church realises that
truth, or rather that the human perception of truth, is progressive," &c.?
No one denies that we learn more and more of God's Word, perceive
more and more its meaning. But why does he then commit the error
of suggesting that the truth is progressive? We prefer to believe God's
Word that the faith has once for all been given and must not be added
to, although he tries to explain it away in a way that no one will
accept. His hypothesis of church authority is absolutely unworkable.
His "pathetic" Pope will tell him "it seems good to us and the Holy
Ghost" to torture and burn Protestants. Even true Christians, as the
Quakers, will say "it seems good to the Holy Ghost and us" to dispense
with Baptism and the Lord's Supper. I suppose, too, Mr. Davies thought
it seemed good to the Holy Spirit that he should write the serious
errors he has. Into such difficulties are we landed when we reject an
infallible Bible and trust fallible churches.

3. His illustration is rather unfortunate. His "old women" are
the choicest of God's saints in all ages who have found in God's Word
alone the "absolute final truth." His "truth-seekers" may enjoy
their science, philosophy and art, but it is a strange name to give to men
who seek to learn spiritual truth, which can only be known when
revealed by God, from either science or philosophy or art, which in
their very nature are incapable of giving the needed information.
Such men are rather those who stumble at the word being disobedient.
I would like to pass on to him two thoughts. One from scripture:
"Add thou not unto His words lest He reprove thee and thou be found
a liar;" and one a proverb: "Don't go out of the harbour to look for
squalls." Those who do so meet with storms of Divine judgment.

4. He seems to seriously term the Pope the Vice-gerent of God.
Why then is he in the Church of England a Protestant Church? To be
logical he should be a pervert to Rome. His own church used to pray
in her liturgy, "From the Bishop of Rome and all his detestable
enormities, good Lord, deliver us." But then in those days they
understood the Pope. Mr. Davies certainly misunderstands him.
Much more might be said about his paragraph about the Pope but space
is limited.

5. If he would really study the Bible, he would find his hopes for
the future are baseless, but then of course what is the use of his study-
ing a book he deems to be fallible. Every word of God is pure and
the Saviour sets His seal to the Old Testament which he specially
discredits in his article. Let God be true and every man a liar.

Yours faithfully,

Bangalore, August 12, 1917.

C. H. L. Mercer.
Current Mission News

THE UNITED PROVINCES REPRESENTATIVE COUNCIL

This Council has published a bulletin giving a full report of its proceedings and committees.

There is an interesting survey of the Chamar caste. It is not complete; but the usefulness of the survey is so apparent that the Council should complete it and show how these despised people can be reached by the Christian Church.

The Mass Movement Committee is awake to its duties, and the minutes of its meetings and the reports of practical papers and discussions reveal the state of the Christian community and the efforts to improve it. The following description of a mid-day service reveals the difficulties under which worship is conducted and the people taught:

"The preacher seeks out the Chaudhri, and in a short time fifty or sixty men, women and children gather under a tree in the centre of the mohalla and seat themselves in any order. Some with their backs to the preacher smoke the hooka, others loll on charpies, women search their children's heads for unwelcome inhabitants, boys punch one another and laugh; and the preacher seldom thinks of seating his congregation in some order before he begins worship. He starts a bhajan, which has some effect; but there is little of seriousness of the people when he says, 'Let us pray.' Throughout the prayer you will hear giggling and sneezing, and scarcely one of the crowd really understands what is going on. No special attitude for prayer is urged, except that of the bowed head, and even that is not strictly observed. Such worship seems mere mockery. After this the preacher begins to teach the Zaruri Talim, or a Bible story. During this performance (I cannot call it a service) the people, by their answers and approach to quietness, really give some signs of understanding. They reveal latent possibilities that daily wither for lack of attention."

The committee understands the situation and is striving to bring order and discipline into these wild uncultivated lives.

The question of cooperation is being brought into practice and a committee is dealing with the salaries and training of women teachers and Bible-women.

The Council has many subjects under consideration, and every mission worker in the United Provinces should secure a copy of the Bulletin and study it.

WORLD CONFERENCE ON FAITH AND ORDER

The world-wide interest in the World Conference on Faith and Order, as the best means to prepare the way for constructive efforts for the visible reunion of Christians, is steadily increasing and more clearly it is seen that the task is beyond human strength and that the immediate need is earnest prayer for God's guidance of the movement.

Therefore, the Commission appointed by the American Episcopal Church to issue to all the Communions throughout the world, which confess our Lord Jesus Christ as God and Saviour, an invitation to
unite in arranging for a World Conference on Faith and Order, desires to secure a world-wide recognition of the supreme necessity. It hopes for an outpouring, by Christians of every Communion and in every part of the world, of prayer that God through the Holy Spirit will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labour for the establishment of His Kingdom of peace and righteousness and love.

While our divisions still prevent the bringing together in one place of all the Christians in each neighbourhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

The Commission, therefore, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches) as a season for special prayer for the Reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for Reunion.

This period has been observed by an increasing number of Christians and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world.

Copies of a Manual of Prayer for Unity will be sent, on application to the Secretary, to those who can use it either as printed or as suggestions for extempore prayer. The Commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the cooperation of all Christians in their neighbourhoods may be secured. It may be helpful if the Commission is informed as to plans that are being made.

Replies should be addressed to Robert H. Gardiner, Post Office Box 436, City of Gardiner, Maine, U.S.A.

Gleanings

Missionary Fellowships.—The Union Theological Seminary, New York, has conferred Missionary Fellowships on the Rev. S. Tajima, of Tokyo, Japan; the Rev. Harrison K. Wright, of Ningpo, China; and the Rev. William C. Kerr, of Korea. The appointments for 1918-9 will be made about January 1st, 1918.

Lantern Slide Bureau.—Mr. Popley writes that he has secured the following additional slides:—No. 35, Rev. W. J. Longley, American Baptist Mission, Secunderabad, “America and its Agriculture” (51 slides); No. 36, Rev. W. Waide, Rurki, U. P., “Life of Christ by Tissot” (100 slides). Other slides are needed.