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EDITORIAL NOTES

Evangelism

Perhaps the most frequent criticism, made by missionaries of long experience in regard to recent developments in missionary work, is that they feel the evangelistic note is being forgotten, smothered in the multitude of other voices. We have often talked with men who, without wishing to oppose these newer developments, for instance, in regard to co-operation and concentration in education, feel, nevertheless, that attention is being drawn away from the fundamental Christian task, the preaching of the Gospel. It is not our intention here to treat this as if it were truly an antithesis, for it is not. We do not doubt that there would be a far more powerful Christian witness borne by educational institutions to-day if they were more "intensively" conducted. We do, however, wish to call attention to this fundamental question of evangelism, and especially to evangelism among educated men and women.

An Unprecedented Opportunity

It is one of the paradoxes in the midst of which we live, that at a time when Western institutions are more widely scorned in India than ever before, there should be, by general consent, a greater degree of receptivity to the Christian message. We do not know whether all our readers would agree with this statement. We often meet men who are frankly despondent, and have no sense that there is response to the theme they are burning to deliver. But there is an impressive weight of evidence to the contrary. Those who, like Dr. Stanley Jones, have been set apart specially to speak and work among educated men, are unanimous and emphatic in their testimony to the eagerness of the welcome they receive.
Perhaps it may be said that the evidence of such men is optimistic, and that in any case the conditions with which they meet are abnormal. We doubt the value of this argument, but the same testimony is found among men who labour continuously in one place. An Indian professor in a government college, a man of enthusiastic Christian conviction, urged upon us not long ago, in conversation, that now was the time for a courageous attempt to win the mind of educated India for Christ. An American educationalist, who knew his students intimately, said that he believed the time was at hand when there would be a great turning of the student mind towards the figure of Christ. We do not wish to suggest that there is likely to be any considerable turning towards the organised Churches. As to this no one can dogmatise; it is at least plain that at present the interest that exists is an interest in the Person of our Lord, and not in the fellowships which are called by His Name. It seems to us to be of immense importance that we should take the greatest possible pains to use worthily this opportunity. Is there not room for much more common consultation on this matter than it at present receives? Some time ago we were told, by a missionary professor in a big Christian centre, that he was amazed, on reflecting, how very little attempt was made by men in his own type of work to get together and help one another by pooling their experiences and their difficulties. We do not know whether this is a common experience, but we fear it is. Moreover, there is the increasing body of opinion, among Indian Christians of ability and experience, as to the best methods of presenting the message of the Master. We hope to recur to this subject again and to devote space to it in our columns. Meanwhile may we invite our readers, and those especially who have intimate contacts with educated India, to give us the benefit of their experience.

The Boxer Indemnity

We rejoiced when the news came that the British Government has at length decided to devote the remaining instalments of the British share of the Boxer indemnity to purposes of mutual benefit to China and, to Great Britain. The use made by America of her indemnity has always been to us a cause of envy, and there is little doubt that the American people has benefited not less than the Chinese from the educational plans initiated and carried out by the aid of these funds. The British Government, like the American Government, is concerned primarily with domestic interests, and we do not suppose that any wise man will treat either the American action in the past or the British action in the present as evidence of a purely dis-
interested spirit. But even supposing that there is present the desire to increase Chinese friendliness and Chinese trade in the direction of Great Britain, that does not lessen the importance of the chance now offered to those who care about the national welfare of China. We learn with great pleasure that the Standing Committee of the Conference of British Missionary Societies has taken action in this matter. It seemed to the committee to be of the utmost importance that any educational scheme which might be adopted should not only commend itself to the British community in China, but should be acceptable to those Chinese who are sincerely aiming at strengthening education in their own country, and that the best way of arriving at a decision as to the application of the remaining instalments of the indemnity towards education in China would be through the help of an advisory body, on which the best experience of education in the West and in China should be adequately represented and through which the views of Chinese leaders could be obtained. The British Missionary Societies have always taken a large share in education, both medical and general, in China, and they are ready to place this experience at the disposal of the Government. It is much to be hoped that a strong advisory body will be appointed, and that both the committee and its chairman should have the confidence of Chinese educators.

Christian Councils in Asia

The mention of China reminds us that there is in China, as in India, a National Christian Council. May we express the hope that steps will be taken to keep these two bodies in as close relationship as may be? Obviously the conditions under which they work and the problems they face are widely different. Nevertheless there are great similarities, and we believe that those who are working in the Christian movement in India and in China have much to learn from one another. We shall not readily forget the warmth of the welcome that Mr. T. Z. Koo received from Indian audiences, or the cogency and penetration of the advice and criticisms he offered. The opportunity will come for our Indian Koos to do as much by China.

Kenya

It is at the moment very difficult to discern the progress of events in the Kenya dispute, and doubtless a decision will have been reached before these words are published. There is an apparent drift towards the idea of a return to pure Crown Colony Government, and while this may be looked on from the purely European standpoint as a step backwards, we are not
at all sure that it may not be the wisest method of dealing with the intensely difficult situation. A letter just received from a missionary in Kenya (one who distinguished himself in the fight against forced labour) suggests that the true line of advance is to restrict both Indian and European immigration, and simultaneously to urge forward a policy of education and uplift, which would result in the inclusion of Africans in the work of administration. After that had been secured, our informant suggests, it would then be safe to allow unchecked immigration. It is plain that the result of the whole controversy has been to throw a great light upon the lot of the African native in Kenya, and we believe that any solution which is, in absolute honesty and sincerity, directed primarily to the good of the African native will be accepted by Indian opinion, as the leaders of the Indian delegation have said it will.

Rural Education

We hope in our next issue to give some account of the series of conferences and training institutes for teachers now being conducted in Western India, the Telugu country, Bihar and the Central Provinces, at the instance of the National Christian Council and with the very valuable assistance of Mr. W. J. McKee, of Moga. The account in Dnyanodaya of the Ahmednagar meeting has just come to us, and we hope that the editor will be justified in his view, that the conference is destined to mark a turning-point in rural education in Western India. It is, of course, true that conditions differ widely in the different provinces, and any attempt to copy the methods that have been so successfully initiated at Moga must be limited by the local environment. But we do not think there is any fear of that being forgotten; no one, for instance, working in the Deccan can for long be oblivious of the fact that frequent famines, added to the permanent pull of Bombay and other great industrial centres, radically affect the outlook of education and constitute a problem which the more purely agricultural provinces do not have to face. We believe, however, that nothing but the highest good can come from these efforts that are now being made to study the newer methods used in village education and to adapt them, and the teacher-training they necessitate, to the conditions of each province. We notice with much pleasure that the Panjab Government, in an order published in the Lahore papers, expressly holds up Mr. McKee's work as a model, and invites other bodies to copy it, with the assurance of public support. This is a testimony from a quarter which is not usually suspected of sentimental addiction to educational fads.
We desire to state that Mr. E. L. King, Methodist Mission, Jubbulpore, will shortly publish a pamphlet by Mr. McKee on the *Story Method of Teaching Reading* (the method used at Moga and in other schools), and that there are still a number of copies of the second edition of the Commission Report, *Village Education in India*, for sale at Re. 1-12-0, obtainable from the Association Press, 5 Russell St., or a bookseller.
ETERNAL CHINA

BY SHERWOOD EDDY

THERE is something sublime in the endless onward march of the conservative, majestic, plodding people of China.

The other ancient empires—Egyptian, Assyrian, Babylonian, Persian, Macedonian and Roman—have long since passed away; the mushroom growths of the middle ages have fallen, modern governments rise and fall in the kaleidoscopic changes of the post-war map of Europe, but China goes on for ever. The Chinese, as one of the three great root races of the world, seem destined to survive as long as humanity persists upon this planet.

After a tour of three months through a score of the principal cities of China, through the chief provinces from Manchuria in the north to Canton in the south, and from the coast to Hunan in Mid-China, we left the country with a deepened love and admiration for the Chinese people and with a stronger confidence in their great future. Yet there was a sense of sadness at the impending disaster which I fear threatens the government. It is the government and not the people of China, however, that is in danger of falling to-day. Disasters may come and go, governments may rise and fall, but the Chinese people will go on for ever.

The twenty-four long dynasties, stretching back over three millennia, and the last Manchu Dynasty, which survived for two hundred and sixty-seven years, did not represent the real government of China, which was based upon the customs of the people. Each passing dynasty was an autocracy super-imposed upon a democratic people. Viewing the country as a whole to-day, the people of China are slowly, all too slowly, rising. The revolution in 1911 was a protest against the old order. It brought about a superficial, surface change in the central and provincial governments. Nine-tenths of the population, who cannot read and write, are not yet intelligently conscious of a Republic. Many of them have never heard of it and have not the least idea what it means. Life for them is one long fierce struggle for bare existence. Slowly the people are plodding forward in the gradual advance of education, through the mercantile leadership in the cities of the chambers of commerce, the widening influence of the press for the few who can read, and more especially through all forms of democratic organisation in the family, the clan, the guild, the modern trade union, the school, the church and in the Student Renaissance, or “New Thought
"Movement," which during the student strike on the Shantung question affected even the merchants and the people of the principal cities. Thus slowly, all too slowly, the people are rising.

But swiftly, all too swiftly, the government is falling. It is threatened by the selfish, sectional militarism of the Tuchuns or military governors; through the rapidly increasing menace of bandits which now overrun many of the provinces; through the recrudescence of opium, and through what is far more pernicious and poisonous even than this deadly drug, the destructive influence of "squeeze," graft and corruption, now so widely prevailing in the political and commercial life of the country. All this inevitably results in the increased poverty of the people. Through this moral paralysis the natural resources of the country are undeveloped. Roads, railways, mines, mills and factories are not adequately paying. Government officials, teachers, and soldiers are left with their salaries months in arrears. As a result, the unpaid soldiers become bandits and prey upon the already impoverished people. The plodding people still toil on, but the government is in a vicious circle of moral corruption.

Here is a strange anomaly, account for it as we may, that the great Chinese people with a deeper moral conscience than any non-Christian nation on earth, is more graft-ridden in its political life, and has more universally the custom of "squeeze" in its commercial life than perhaps any nation in the world to-day. In their international relations the Chinese are prevailingingly honest, from policy rather than from principle, in making good their credit in the big business of the guild. Here they know from long experience that honesty is the best policy. They are not yet always honest from principle in their personal, political or commercial life.

The present political situation in China is dark indeed. A letter received from Peking reflects the almost universal feeling of foreigners at this movement in the capital. It is from a man who has loved China in a long life of sympathetic service: "The foreign legations are sending an International Commission to Honan, ostensibly to investigate the capture of certain foreigners who are now in captivity in the hands of the bandits. This looks very much like foreign intervention if not international control of China's affairs. Here in the Peking Government one Chinese Minister after another is being arrested, charged with bribery and with stealing Government funds which run up into numbers exceeding a lakh of rupees. All the men that we have thought were good men, as officials go, are being run out, or run in, as the case may be. President Li Yuan Hung is simply a figurehead, and never can be anything
more. I would not be surprised if he should get frightened again one of these days, and make for the Japanese Legation until he can have an escort to the concession in Tientsin. In the meantime, old Tsao Kun is shaping up his programme pretty definitely for the Presidency.

"I believe that it is worth while trying to do all we can, and hope that if worst comes to worst we can at least help take care of the bruised and broken in battle. Somebody ought to stand up and say something and do something in order to clear things up, for it certainly is slow going when we are all stuck down in the mire as we are here now. China needs the help of every Christian that can give any time, any sympathy and help in order to save her from total ruin as a nation."

This is typical of the feeling of gloom I found in Peking, among those who are the best friends of China and who take deeply to heart the present serious conditions. The political situation can only be understood in the light of Chinese character. The Chinese are a noble race and among the most lovable in the world; strong, stolid, patient, plodding, with a deep moral consciousness, intensely conservative, holding tenaciously to the past. They cling closely to Nature and her processes, and hence have survived as "farmers of forty centuries." Other nations have more quickly exploited and impoverished their soil. Densely over-populated, and with a bitter cold winter, China has to face the fiercest struggle for existence in all the world.

Professor John Dewey, who made such a notable contribution to China's educational system, well says that the philosophies of the Chinese are ingrained in their habits. Why are these eternal people so unperturbed before a crisis or threatened calamity that menaces their nation with extinction? The two great philosophies of Laotze and Confuscius have left a lasting impress on Chinese character. Laotze's doctrine is the superiority of Nature to man, with the resultant principle of "non-doing." It inculcates an active patience or endurance while nature has time to do its work. Dr. Dewey believes that this is the root of Chinese fatalism and of their laissez-faire contentment and pacific attitude. The Chinese have learned to wait for the ripening of slow natural processes. They have learned by experience that Nature cannot be hustled. They have learned to think in centuries and milleniums, indifferent to hectic crises and temporary disasters. Nowhere in the world, so much as in China and in Egypt, does one gain the impression of vast time, and of the painfully slow progress of the human race. Nothing will be finished in China "in this generation."

Foreigners may strain or strive, they may be convulsed or
driven to despair over her, but China will plod on without even wasting the energy to shrug her shoulders. Before the invasion of impatient Western civilisation and industrialism,

"She let the legions thunder past,  
Then plunged in thought again"—
or rather, turns plodding back to her toil again.

The Chinese have slowly evolved and developed as a people in the social unity of the family, the clan, the guild and the race. They are, however, as yet undeveloped in three important points: first, in individual initiative, in independent thought, and in a sense of personal responsibility. Second, in social solidarity. They have as yet little sense of social responsibility and co-operation. In unity of purpose and action, the Chinese, apart from the binding customs of the family, the clan and the guild, are still largely undeveloped. Third, in national solidarity, in patriotism, in a democratic sense of responsibility for good government, the Chinese are still woefully lacking.

Mr. Bertrand Russell, always a friend of China, after speaking of the ability of the Chinese to hold the affection of foreigners, of their passive indifference and lack of excitement over their country’s desperate need, their imperturbable quiet dignity, their politeness, love of compromise and habit of bowing to public opinion, their thirst for education, indefatigable patience and ability to absorb foreign conquerors, finally speaks of their three worst faults as avarice, cowardice and callousness. In the recent famine many sold their children into slavery for a few rupees. On the day we left Hongkong a man was seen going through the streets carrying a dead child carelessly by the arm, as if it had been a leg of mutton or a dead dog.

Slowly, in place of avarice, personal cowardice and callousness, in so far as they in some measure exist, China will learn altruism, personal moral courage, social responsibility and solidarity. Individually, socially and nationally they are slowly but surely developing. With all their faults they constitute to-day one of the sturdiest, strongest and most lovable races in the world. China must be understood, and she must be given time. But she, on the other hand, must understand that she must either set her own house in order or else realise that the world will insist upon some temporary international consortium or extension of foreign control over her finances, if she is not able to do this for herself.

We may take an illustration or two from recent experiences in a score of cities visited by our party. In Amoy there is an anti-opium society, with signs out announcing that opium is illegal and destructive, while at the same time this
very society is in collusion with the government and is selling the right for the raising and selling of this deadly drug. In one small district they made a profit last year of over twelve lakhs of rupees. That the officials are implicated in this despicable, hypocritical opium society is well known throughout the town. To save their face with the foreigners the government raises the taxes so high that no other crop but opium will pay. Yet neither individual nor social sense of responsibility nor national patriotism move the men of Amoy to rise up and put out this abomination. They throw their garbage and filth in the streets at their front doors, and there individual responsibility ends. There is little sense of civic or public responsibility, or of national pride, with the result that Amoy, although exceedingly wealthy, is described in one encyclopedia as the dirtiest city in the world.

In Hunan we found the government officials and merchants implicated in selling opium, which is almost the only profitable trade left since the city and province have been impoverished by inglorious civil war. At the Washington Conference glowing promises were made by Chinese leaders, and the nations were asked to give China a chance to set her own house in order. But this she has not done and is not doing. The menacing armies have not been disbanded and conditions are steadily growing worse. China could doubtless work out her salvation if unmolested for an unlimited time. She might put down the bandits if left for a generation or more, while anarchy and lawlessness increase, as in the Taiping Rebellion, which lasted for several decades. But China is now in the midst of the modern world, interlocked in her relations with foreign nations. With all goodwill the world cannot wait indefinitely for China to save herself. Mencius well says, "A nation must first smite itself; then others will smite it." Whatever may follow, China is certainly smiting herself to-day.

One-third of the province of Honan was recently swept by bandits under the very eye of General Wu Pei Fu, who with the largest army in China seems unable to keep order. Ten walled cities have been captured, hundreds of villages destroyed, men tortured and killed, women violated, eleven foreigners have been seized, and the province is in the grip of lawlessness. Conditions are almost as bad in several other provinces. Thus, while the people of China are slowly rising, the government, honeycombed with bribery and corruption and unable to grapple with growing lawlessness, seems to be sinking toward disaster or downfall.

The December issue of the *Far Eastern Review* thus sums up the present political situation: "The control of China will have passed out of the hands of the *Tuchuns* (or military
governors) into those of the bandit chiefs. As the Mandarins gave way to the militarists, the latter will give way to the bandit leaders. Over 40,000 so-called bandits are ravaging the province of Shensi, while the provinces of Honan, Anwhei and Shantung are over-run with these gentry, to say nothing of the chronic situation in Manchuria. In fact, nearly every province is over-run with these bands preying upon the helpless people. Towns are burned and sacked, women torn from their homes, and men pressed into the service of the bands. Foreigners are seized and held for ransom. . . . This is anarchy. This is China."

Turning from their political to their industrial development, the Chinese are undoubtedly the world's greatest race of toilers. In the family, upon the farm, in the home industries, and in each shop you enter, the children from six or eight years old and upwards all seem to be at work. The children play at work and have almost no games apart from this toil, which begins in early childhood and ends only with death. Old and young work all day and all week without any regular day of rest. The river boats that pass us are being driven by a treadmill of a score of human feet, working like the galley slaves of a bygone age. They call it "rice power": feeding the rice to the men and transmitting this costly human energy to the slow-moving wheels. One-fifth of China's labour is now devoted to transportation, while in Western nations only five per cent. of labour is thus occupied. China has less than 7,000 miles of railways in operation, while the United States has 265,000 miles. China has only a few hundred miles of good modern roads, while America has 250,000 miles.

Yet China is being rapidly industrialized. Within the last two years there have sprung up in the Yangtze valley 53 factories, 26 electric plants, 18 transportation companies, 16 cotton mills, 16 agricultural enterprises, 15 commercial houses, 12 mining companies, 3 fisheries, and 8 miscellaneous companies, aggregating a total investment of $37,000,000. Only her unstable government, sectional militarism, bandits and lawlessness, inadequate transportation facilities, and her fluctuating currency, stand in the way of more rapid industrial development.

The twelve-hour day prevails in nearly all of the modern industries. The work day in the primitive Chinese industries ranges from twelve to eighteen hours, seven days a week. In many silk filatures children are working from six to twelve, and in the cotton mills from seven to twelve years of age. The wages of these children vary from three to ten cents a day. Several hundred thousand apprentices receive nothing but their food, which costs about six cents a day. There is as yet no law
in all China for the safeguarding of the life or health of the workers. Usually no compensation whatever is given for accident, permanent injury or death. Most of the machinery in Chinese mills is unguarded, accidents are numerous and the health of many women is seriously impaired in modern industry. The family system is breaking down where whole families are in the factories working on the day and night shifts.

Let us take examples of one or two typical factories and homes among the three hundred thousand industrial workers in Shanghai. It is 5.30 a.m., and the night workers are just pouring out of the great cotton mill. This motley mass of humanity comprise all ages from one to sixty years, the babies being carried in the mothers' arms. Here is a woman who has earned seven annas for her long night's toil, leading her child of twelve, who has earned seven cents for twelve hours during the night. The mother, who is hobbling along on her bound feet, is carrying a small baby that is forced to spend half of its life in the roaring factory, where it will play about the machines until it is old enough to work. Here are wheelbarrows, each pushed by one man, carrying eight women with bound feet or feeble ankles a mile or so to their homes, at a cost of nearly two rupees a month from their slender wages for this daily service. The chimneys are belching forth black clouds of smoke over the teeming city on this dark winter morning, while the alleys and streets are pouring forth their streams of human life back into the ceaseless roar of the giant factories.

Next let us visit a silk filature, where a thousand employees toil from 5.30 a.m. till 9 p.m. Here are little girls six years old at work. Here are mothers working, with nursing babies lying on the floor beside them or strapped to their backs. The children learn to work as soon as they are able to walk.

We next visited the homes of these workers. Here is a carpenter, who has courteously invited us into his "home." His neck is full of running sores from scrofula, pouring out tubercular infection to the several families crowded in one small house. In a two-story house, that is sub-divided into little rooms, hovels, holes and shelves, forty people, including four families and their relatives, try to live. Here is a room about ten feet square with ten people living in it. Half sleep during the day, and half during the night shift. They have no stove in the room and no chimney to carry out the smoke from the fire under an iron pot in which all the cooking is done. There is no latrine or closet in the house, but simply a bucket in this room, where day and night ten people, men, women and children, cook, eat, sleep and live.

Here is one shelf serving as a home for six people. One man is dying of tuberculosis, coughing day and night. Five-
other inmates are packed side by side on this shelf, which rents for three rupees a month.

For these masses, these human "personalities," there is available no park, no playground, church, Y.M.C.A., club or reading-room. They cannot read or write. Life is bounded by the factory, one dark street and the hole or hovel in which they exist. As we came out of this house a flock of crows was perched upon a neighboring tree in the cold winter wind. We envied those crows on the clean limbs of that tree, and pitied these human beings in their poverty, cold, hunger, filth and squalor. They were made for better things. They were meant to live.

Here is one-quarter of the human race that is being rapidly industrialized. A deep discontent is spreading through labour. Strikes are now occurring in almost every trade. The labourers are being stirred to action. The leaders of the Christian Church are beginning to awaken to their social responsibility. Articles are beginning to appear in the press attacking those responsible for child labour, and the conscience of the community is beginning to awaken. There is an immediate and desperate need for men to help lead the Christian forces and to help to change these awful conditions. If ever a Macedonian call of human need was made, it is here and now in this backward quarter of the human race, which, if it knew its own need, could cry aloud, "Come over and help us."

In substantiation of these impressions of a three months' visit to China, we may quote from the findings of the National Christian Conference, held in Shanghai last May:

"1. Wealth is becoming concentrated in a few hands, and the masses are left as poor as before, but with the added handicap of not owning their own tools.

"2. A working day of 14 to 16 hours or even more, made worse by the necessity of long trips between home and factory, is the rule.

"3. China's time-honoured family system breaks down when whole families are in the factory for day and night shifts, and the development of a better home life, which is one of the deepest concerns of the Christian Church, is made impossible.

"4. Grave risks and accidents come with the use of high-powered machinery and of certain dangerous processes of manufacture.

"5. The health of women is seriously impaired, both by night work and by the economic necessity of working up to, and too soon after, childbirth.

"6. The child labour problem, with its heavy toll on the minds and bodies of China's future citizens, is at its worst here; thousands of children from six years of age up are employed on both day and night shifts from 12 to 16 hours.

"7. The same arguments which had to be met in the West are advanced here by both parents and employers: 'They are better off than at home.' 'They must earn money.' The fact that their tiny wage lowers the whole wage scale is lost sight of in the vicious circle.

"8. Conflict between labour and capital has not yet developed in any
very serious acute form, but there are many signs that labour is beginning to be restless and to seek organisation. Unless the obvious mistakes are avoided it is likely to adopt some of the more reckless measures of the labour movement of the West, but with infinitely more serious results due to ignorance."

In the light of these conditions the Conference adopted the following resolutions:

"In view of the difficulty of immediate application of the League of Nations standard to the industrial situation in China, the following standard shall be adopted and promoted by the Church for application now:

(a) No employment of children under 12 full years of age.
(b) One day's rest in seven.
(c) The safeguarding of the health of workers, e.g. limitation of working hours, improvement of sanitary conditions, and installation of safety devices."

After presenting these resolutions adopted by the National Christian Conference to the Chefoo Chamber of Commerce, they were adopted by that body, and also by the Chamber of Commerce in Peking, composed of the representatives of over forty guilds. There are signs of an awakening conscience among some of the leading employers, both Chinese and foreign, among the general public, and especially and most encouraging of all, among the leaders of the Christian Church of China.

In the midst of this serious political crisis and deep industrial need, China presents probably the largest opportunity for Christian evangelism of any nation in the world to-day. During the last three months we have visited a score of cities in China. Evangelistic meetings were conducted in these centres from Mukden in the north to Canton in the south, and from Shanghai in the east to Changsha in the west. No attempt was made to secure the large popular audiences of two and three thousand a day which characterised certain previous campaigns. Our effort was intensive rather than extensive. We found the Christian community better prepared and the Christian Church in a stronger position to reap and conserve the results than in any previous year. With the exception of one city, we have never found China so open to hear, so deeply conscious of national and personal need, and so ready to receive the Christian message as to-day.

Each day we visited the various Christian and government colleges in a city, and at night meetings were held in some central Y.M.C.A., church or theatre. Audiences were gathered of non-Christian students of five or six hundred each morning and afternoon, and they averaged about a thousand each night during the three months. Although endeavouring to use most conservative methods in the light of experience in former years, even the visible results were encouraging. Some three thousand non-Christian students and other young men became
inquirers, or signed cards expressing a desire to enter Christian Bible classes to further study Christianity. Some three thousand others made their final decision, definitely accepting Christ, and expressed their desire to enter the Christian life. Many of these also signified their intention of entering the Church and designated the Church of their choice. For instance, in Canton, the last city visited, more than eight hundred non-Christian young men and women made their final decision to become Christians, rose publicly and signed cards giving their names and addresses. In the final meeting the pastors of more than thirty churches led out the new converts to an adjoining room to begin classes of instruction to prepare them for Church membership.

The whole work would have been quite impossible without the splendid co-operation of the Chinese workers and the foreign missionaries in each city. Only their earnest preparation, their whole-hearted co-operation and fine effective organisation for the conservation of result made possible whatever was accomplished. Since the parable of the seed falling on various kinds of ground was uttered, there always has been, and there probably always will be some shrinkage in results. Some of the visible results shrink, some of the invisible mature. The fact remains, however, that China is to-day probably more open to the Christian Gospel than any other nation in the world.

INDIAN CHARACTERISTICS THAT SHOULD BE PRESERVED IN THE INDIAN CHURCH

BY D. M. DEVASAHYAM, B.A., B.D.

"Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of His glory and in the fulness and freshness of the primitive dispensation. Why do I speak of Christ in England and Europe as the setting sun? Because there we find apostolic Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. But if you go to the true Christ in the East and His apostles you are seized with inspiration; you find the truths of Christianity all fresh and resplendent."—Keshub Chander Sen.

It is, perhaps, necessary, for the sake of some of our conservative brethren, to introduce the subject with the preliminary observation that the demand for an Indian form of Christianity is not to be construed in any way to be a subtle

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and insidious attempt to whitewash or conceal or introduce into Christianity any of the evils that may be found in Hinduism. Our subject is carefully worded; when we speak of "Indian characteristics that should be preserved," it is implied that there are also Indian characteristics that do not deserve such a disposal. All that is contended for is that there are in Hinduism truths that are too precious to be ignored in the higher interest of Christianity, whose Founder "came not to destroy but to fulfil" all that is best, not only in Judaism, but in all other religions that owe their inspiration in any degree whatsoever to the universal Spirit of Truth and to the "Light that lighteneth every man that cometh into the world." Hinduism is sometimes disposed of as a mere conglomeration and medley of various and conflicting beliefs and practices, which, it is assumed, is its own condemnation. Such, no doubt, is a characteristic of Hinduism, and, indeed, it cannot be otherwise, when we remember that the only satisfactory way in which Hinduism can be defined is that it practically comprises the religious life and experience of the people of India. Such a composite product as Hinduism must needs be made up of different strata of religious thought and experience, which may vary considerably in their value and may even exhibit elements that are opposed to one another. Christian evangelism has for long been content with a destructive criticism of Hinduism, and therefore devoted exclusive attention to its darker and lower aspects. But Christian charity and fairness, as well as, the modern scientific spirit, demand that we bestow equal attention on the higher aspects in Hinduism in a spirit of sympathy. It may be well to point out that this unsympathetic attitude to Hinduism has been also due to the fact that Christianity has had, in these latter days, to come into contact with Hinduism not at its best, but in an advanced state of decline. Similar to this, however, was also the state of Christianity in the middle ages, when it had been changed almost out of recognition into the Papacy, with all its concomitants. If the spirit of the Reformers did not on that score impel them to do away with Christianity altogether, and if modern Protestantism would even seek to learn from Roman Catholicism whatever may be of value in it, the same spirit should move us to award Hinduism a similar treatment. Moreover, evangelism demands that we should present the Christian Gospel not only to the dissenters and outcasts of Hinduism, but also that it should be commended to the religious-minded Hindu who cannot be persuaded to give up all that he has regarded and cherished as noble in his ancient heritage. The former might accept Christianity when presented as a revolt against and a subversion of Hinduism, but the latter would not even consider it unless it is shown or seen to
be in accord with his own highest aspiration as a Hindu. For this latter class of Hindus we need a form of Christianity that will embody the best in Hinduism. Finally, it may even be asserted that Western Christianity may find in higher Hinduism its best correctives to some of its perversions and aberrations, and that Christianity as an Eastern religion may even be better understood through Indian spectacles. Our present task, therefore, which amounts to a deliberate attempt to discover only the worthier elements in Hinduism, should be approached not in a spirit of condescension and caution, but in a spirit of humility, expectancy and teachability.

It will be apparent that personal limitations as well as other considerations can enable one to touch only the very fringe of this momentous subject and all that is attempted here is just to break the ice and set others on this quest to discover the traces of the "Spirit of Truth" in His dealings with the mystics, saints and ascetics of India. I shall group my thoughts under and confine my remarks to four or five different heads, viz. the quality of Indian religion, Indian religious constitution, Indian expressions of religious service, Indian attitude to ritual, Indian theology.

(A) Quality of Indian Religion

Under this head we shall notice a few of the characteristics of religion which India may be said to have developed, preserved and emphasized in a special manner—characteristics that at the same time lead us into an atmosphere similar to that of the New Testament.

(1) First and foremost may be mentioned the insistence on the tremendous cost of the religious life. No other religion or people has laid such stress on renunciation and self-sacrifice as fundamental to the religious life. It has manifested itself in its higher forms in the Yogis and Sadhus of the better type, and in the cruder form in the self-imposed austerities and tortures to which some Indian religious devotees subject themselves. It will be easily seen that Judaism has not much to teach us in this respect, since it was rather materialistic and worldly in its outlook. But Western monasticism has bequeathed a valuable legacy, ultimately traceable, however, to Eastern influences. Christian religious reformers in the West have also always directed attention in some degree or other to the principle of self-sacrifice. But Hinduism easily surpasses them in its unwavering emphasis on self-sacrifice and world-renunciation. Nor can Hinduism be charged with having ignored the religious dignity of the ordinary householder. on that score, for in Hinduism there has been a perpetual but unsettled controversy as to the relative merits of the life of the householder and
that of the sannyasi. There is, therefore, no intention on my part to exalt unduly the ascetic and sadhuistic elements in Hinduism. But it is contended that Western Christianity, as it has come to us, suffers not a little in its religious vitality, and in its religious reputation, in a religious country like India, by its conformity to the ways of the world. And Indian Christianity is still further complicated by the fact that foreign material resources have played too prominent a part in the creation and even maintenance of the Indian Christian community; so that Christianity in India bears the character of a movement that is more social and economic than religious in its essence, though the religious result of the impact of Christianity on this country has been great in its own way.

(2) The search after religion as a life pursuit is another dominant idea in Hinduism which is of great value. It is recognised that the religious life is a gift of God, but Hinduism does not on that account make its realisation easy. Not only may a man give up his all for its sake but he may have to spend years of his life in its quest. On the other hand, in Christianity the doctrines of atonement and divine grace have been interpreted in a way that has made religious attainment appear far too easy, with the result that a good deal of our religious life may be said to be more imagination than reality. Indian Christianity will immensely gain in power if more emphasis be laid on the fact that the religious life is a treasure hid in the field, which not only requires as purchase money all that one has, but demands a continuous and persistent application and sacrifice before it can be realised.

(3) Under the same category may be mentioned the Hindu emphasis on the spiritual character of religion. Hinduism has been criticised as being other-worldly and unconcerned with the material, social and physical welfare of men. It may be said in reply, that there are aspects of Hindu doctrine where the material elements loom large, as in the doctrine of Karma as ordinarily interpreted, and that physical welfare is not a matter that has altogether been left out of account. But it may be admitted that Hinduism on the whole is other-worldly, at any rate compared with Western Christianity as it has come to us. Another remark of a similar character usually made by Christian propagandists is that Hinduism is lacking in the spirit of social service. This is also not a correct statement, since a great deal of service is rendered by the Hindu, though not in the same organized manner of the West. But in so far as social service is material, it may be that Hinduism does not on the whole lay so much stress as Western Christianity does. But we need not allow ourselves to be carried away by the ordinary connotations of terms "other-worldly" and "social
service” in their reference to Hinduism. Other-worldiness need not, as is often understood, carry us to a region of vacuum where nothing of practical interest is of any concern. The truth is that Hinduism lays much store by the higher world, the world of the ideal, the world of the mind, the kingdom of the spirit. It, therefore, seeks the spiritual or psychic rather than the physical or material well-being of man. Indian genius, moreover, has always understood the physical in relation to the spiritual, and physical welfare does not to the Indian mind mean the multiplicity of comforts and luxury that are usually associated with it, for simplicity of life is regarded as conducive not only to spiritual but also to physical welfare. With this background of Indian thought, social service assumes a somewhat different value and would be found to be expressed in different terms. If Western Christianity with a materialistic civilisation and material resources at its back talks a great deal about economics, sociology, medicine and hygiene, Hinduism might retort that its weapons are not carnal and worldly, but belong to the spiritual, the psychic realm. No critical evaluation of the rival claims of the two cultures, the one laying emphasis on the spiritual and the other on the physical respectively, need be attempted here, for “love is the greatest of all gifts.” But Christianity, at any rate, need not become partial to the materialistic, but should manifest itself with all its gifts in a land like India, which expects the religious man to be endowed with all of them. The Indian Church, with such innate tendencies inherited from India’s past and not endowed with the material resources that the West can command, will and ought to find natural self-expression along these lines. And it ought to be possible to say of the Indian Church, as St. Paul did of the Church at Corinth, “I thank my God always on your behalf for the grace of God which is given you by Jesus Christ, so that you come behind in no gift.” It is remarkable that the Indian atmosphere in this respect is more in consonance with the spirit of the New Testament than Western Christianity as it has come to us. The faith-healing and similar movements in the Indian Church have, therefore, to be understood as essentially in tune with the genius of Indian Christianity though evidently there are elements that may deserve condemnation. Much that the Western Christianity may throw away as superstitious, Indian Christianity, will sanctify as spiritual. Indeed the religious heart of India can be far better approached in this manner than in the cold, materialistic manner of Western Christianity. Therefore let us “covet earnestly the best (spiritual) gifts” for the Indian Church.

(4) Another characteristic of Indian religious genius is its emphasis on the passive virtues, such as calmness, gentleness,
meekness, patience, which are truly regarded as the deeper and greater virtues. In Western Christianity, as in Western civilisation, the aggressive element plays a greater part. The missionary spirit of the West, for example, has partaken largely of the character of political aggrandizement, even in cases where the methods were of the less questionable sort. If Western Christianity has followed the method of aggression in its evangelism, Hinduism has come to regard as of supreme value the method of attraction and silent influence. This, again, is an element worthy of being conserved in Indian Christianity as thoroughly Christian in character. The gentle virtues are to be understood, of course, not as personal weakness or a neglect of duty, but as supremely manly, in that they consist in the conquest of self and not in the suppression of manliness or individuality.

(5) Hinduism has further been remarkably successful in maintaining the dignity of religion. There is a danger not only of coercion, domination and aggression in religion, but also of cajolery, begging and bribery in its methods. While it is immoral for the religious man to stand on his own dignity, it is his supreme duty to maintain the dignity of his cause. Religion would not tolerate a rival, and demands complete sovereignty over its votaries. It could not, therefore, make itself cheap and easy. This is true not only of Hinduism, but also of Christianity. It was Christ’s principle not to cast pearls before swine, and it is said that He taught them in parables in order that they may not understand (Luke 8: 10). There is a reserve in religion which is as essential for its true success as its willingness to serve and save all. In the Christianity of to-day there is a vulgar parading of the mysteries of the Gospel, a cheap lowering of the standards demanded by the Gospel, and a compromising over-anxiety or indecent haste to bring others into the fold by any means whatever—all of which have greatly lowered Christianity in the estimation of the religious Hindu. The impression that Christian missionary efforts are traps to capture the unwary Hindu needs to be wiped off at all costs, and Christianity should be presented in all its moral and religious grandeur, which must prove sufficient attraction to the enquirer to enable him to leave all and follow Christ. No plea is here made for an exclusive adoption of the attraction method and for an abandoning of the aggressive method. Both the methods have their place, but need discretion in their use, should they achieve their end. Indian Christianity should not lose its balance one way or the other, but at present it would gain immensely by a sense of reserve and dignity in religious propagation.
(B) Indian Religious Constitution

In regard to the ordering and control of the religious life of the individual and of society, it may be said, in one word, that Hinduism has been unusually successful in its preservation of the freedom of the spirit.

1. First, higher Hinduism attaches little importance to organisation. Dr. Pratt, in his wonderfully sympathetic study of India and Its Faiths, regards this as about the only and prominent fault of Hinduism. But the same writer asserts, as several other Western scholars have conceded, that the people of India are the most religious in the world, and the question naturally arises as to whether there is any connection between these two Hindu characteristics. Whether and how far Hinduism has suffered from its comparative lack of organisation will, therefore, have to be investigated before acceptance. It cannot be maintained that there is complete lack of organisation in India. But it is not given the same prominence that Western Christianity has given to it; nor has it developed in the same manner and to the same extent. It is not possible to enter into the whole subject at present, but I have no doubt that the lesser importance given to organisation is a sacred heritage to Indian Christianity from Hinduism. I further maintain that this is fully corroborated by a study of the history of Christianity. That excessive centralisation of government is to be avoided is at present being admitted, not only in religion but even in politics. We find Christianity in its most highly organised form in the Medæval Papacy, which, while it rendered signal service by preserving the Roman civilisation and maintaining political coherence at a critical stage in European history, turned the Church into a temporal power and the Pope into a worldly monarch—the very antithesis of the purpose of the Founder of Christianity. In the Free Church Fellowship publication, entitled Pathways to Christian Unity, we find this remarkable admission: "One danger, however, has to be borne in mind, and this whether we are planning small unions or considering the union of the whole Church; great care should be taken to see that we do not simply multiply our present difficulties in increasing the size of a corporation . . . We must take a warning from the fact that Papacy, as it has been developed, is a sheer necessity if we are to have a vast organisation which must be able to take swift actions and take it altogether" (page 193). Anglican writers, like Canon Streeter, may be quoted to the same effect. Not only is excessive centralisation as illustrated in the Papacy, but the tendency to centralisation in Nicene and post-Nicene Christianity, and the increasing prominence that was being given to organisation even in ante-Nicene Christianity, as such were elements indicative of spiritual decay in the early
Church. The constitution of the Church in its earliest stages is given in St. Matthew 18: 15-20, and Principal Lindsay rightly calls it "a theocratic democracy," according to which the Church was guided by the Spirit of God, whose will was communicated in the unity of the spirit of the brotherhood of believers.

The period that followed this was marked by the evolution of Presbyterianism and Episcopacy in the local Churches—a process during which human authority was gradually usurping the divine—indicative of a gradual decline of the character of the Church as the organ of the Spirit of God. Nicea first brought the whole Church together, and the spirit of this imitation of the Empire which had already begun to manifest itself in local and provincial centralisations of authority led on to the ultimate development of the Papacy. History shows that this process of centralisation was synchronous with a decay of the spiritual power and function of the Church. Hobhouse, an Anglican writer, says, "It was the unspirituality of the Church, the worldly temper, the prevalent jealousy, and violence which really created the demand for a centralised supremacy." The history of Protestantism was largely a gradual rediscovery of New Testament Christianity: so it was with regard to organisation also. It protested in the first instance against Papacy, but the revolt was revived later on against Episcopacy and even Presbyterianism, leading on to Congregationalism, and, lastly, to Quakerism, which went to the length of questioning the value of organisation itself. It could be well maintained that centralised administration, close and efficient organisation, are not only not a guarantee of the spiritual life, but are really very often indications of the lack of it and even empty substitutes for the reality. I shall close this section with a quotation from Professor Bury's Life of St. Patrick, regarding a period of Irish Church history which is regarded as the most chaotic and least organised: "In the meantime the interests of religion had, perhaps, not suffered through the absence of ecclesiastical unity. At no time were the churchmen of Ireland more conspicuous and famous in other lands for learning and piety than in the sixth and seventh centuries" (page 182). That India is the most religious country in the world is, in my humble opinion, undoubtedly due in some measure to its looseness of organisation. Indeed, life is generated not by administrative machinery, which often kills it, but in a freedom of spirit which produces an exuberance of it in multifarious ways. I have no hesitation, therefore, in claiming the lesser emphasis on organisation of Hinduism as a spiritual heritage of India that should be safeguarded in Indian Christianity, whatever the cost may be.
(2) The same freedom of spirit is maintained in the subordinate place given to the religious official or priest, as compared with the free and unattached servant of God. In Indian religious life the priest, or purohit, may hold an important place, especially in the minds of the less educated. But it is universally recognised that the true religious teacher or guru is the wandering sadhu or sannyasi; the official, who keeps the ordinary routine, ritual or institution going, occupies quite a secondary place in the minds of the people. In Western Christianity, on the other hand, the official is given higher esteem, and the free lance is even treated with contempt. The call to the ministry through the appointed channels is considered necessary before a minister is given the opportunities of service to the Church. But Indian religious genius exalts the direct call as the perfect way. Whatever may be said about order and authority, Christianity was more a continuation of the prophets than of the priests, and this Hindu viewpoint is truer to the genius of Christianity than Western Christianity modelled on old Judaism, and deserves being conserved in Indian Christianity.

(3) Indian religion is, again, characterised by its freedom from the domination of politics. Influence of the State or of its spirit has been the bane of the Christian Church since the time of Constantine. Imperial Rome offered the model for the organisation of the Christian Church, and the spirit and methods of the Empire soon took hold of the Church, the O.T. aiding the process in a most insidious manner. The Reformation, being a revolt not only against the religious evils of Papacy but against the temporal supremacy of the Pope, laid the axe at the root of its temporal and spiritual power. But it did not deliver the Churches of the Reformation from the influence of the states or the dominant conceptions of the state. The Church and the state continued to be placed almost in the same category, and it does not matter whether it is the supremacy of the Church as before the Reformation, or the supremacy of the state as later, that holds the ground. The idea of the Church as an adjunct to the state continued to hold sway, until Nonconformity began to assert the independence of religion from political domination, a movement which was carried to its logical conclusions only with the advent of Congregationalists, the Baptists and the Quakers. The partial or total eclipse of the religious ideal by the political never took place in India (Muhammadanism is here left out of account, as this total eclipse or identification is of the very essence of that religion from the very beginning). It is, therefore, necessary to give a very serious warning that Indian Christianity should not be allowed to be possessed by the demon of the world yielding to the conception of the Church, either as an adjunct to or as a reflection of the state. The Hindu
heritage, and, not Western Christianity, is true to the ideal of Christ. The attempt on the part of some of our ecclesiastical leaders to create a National Church for India should be fought tooth and nail. To attempt to Indianise Christianity by the introduction of the National Church is to cast out the devil by means of Beelzebub, for the conception of the Church on the model of the state, either as an independent entity or as an adjunct to it, is the greatest heresy that has ever been conceived.

(4) Another Indian religious heritage of the greatest importance is its spirit of extreme toleration and wide catholicity. The absorptions of all kinds of religious beliefs within its hold is at once the strength and weakness of Hinduism. Hinduism defies all definition on account of its great catholicity, which can comprehend within its fold the most diverse, and, even mutually antagonistic forms of religion. Hinduism had manifested the spirit of persecution at times, but toleration and comprehension have proved its tried weapons, which have invariably brought success to it. The conception of religious unity that such an attitude presupposes or has fostered is a legacy of no mean order, and is to be compared only to the standpoint of the science of comparative religion, which amply justifies it. This unity is not a unity that makes no distinctions between truth and falsehood, nor does it regard all religions as of equal value. It is a real religious optimism, worthy of a mother, who believes in the filial love of all children, which may differ in degree but not in essence. Such an attitude is highly to be desired in Christianity, not only with reference to other religions but in the different sections of Christendom in their mutual relationship. This is the truly Catholic conception of the unity of the Church, and Indian Christianity should not be allowed to yield to a sectarian conception of catholicity based on unity of organisation.

(C) Indian Forms of Religious Ministry

Indian religious genius has also evolved its own peculiar forms of religious service.

(1) Our attention may first be directed to the place given to the unsalaried ministry, whether it is the professional priest or the wandering sadhu or fakir. The Indian viewpoint is that the man of God is the legitimate recipient of the offerings presented to God, and, not one who is an employee of those who pay. It is not denied that such a system can be or has been abused. Especially the professional priest cannot be said to be an ornament to Indian religion, and even the sadhu ideal has brought into existence a religious mendicancy that may not be regarded as altogether a blessing. But the
Christian ministry has assumed a mercenary character to an extent that is thoroughly detrimental to the interests of religion. It is an open secret that the Christian ministry in India, especially of the lower ranks, is being sought after as a means of livelihood—of course, by men who find it difficult to enter other avenues of life—with the result that the paymasters, whether it be the Indian Church or the foreign missionary, treat their ministers, whether of the better or of the worse type, in the spirit of the worldly master who has the destiny of the servant in his hands. While one does not feel inclined to sympathise with the Indian minister who has entered the ministry for the money it brings to him, one can hardly approve of the high-handed and insolent manner in which some foreign missionaries and Indian laymen in position treat the poor minister. And it is needless to notice here how the mercenary force in mission employ acts detrimentally to the self-expression and self-realisation of Indian Christianity by their interested advocacy of the perpetuation of foreign financial, administrative and intellectual dependence. It is very unfortunate that even profession of Christianity has lent itself to a mercenary aspect. It is high time that a ministry comes into existence that will decline to stoop to be an employee of human agencies, but be able to command the esteem and support of people in other ways. The need of the day in Indian Christianity is for ministers of the Gospel of the type of Paul the tent-maker, of Carey the indigo planter and professor, who would support themselves with work of their hands, or of George Müller, who will live by faith without soliciting the aid of others. But for, or in spite of, the order of independent preachers, with their subscription books, that have come into existence of late, we should advocate even men of the type of St. Francis of Assisi, who would not hesitate to glory in poverty and begging. But the paid agent can hardly be a successful exponent of the Gospel of liberty.

(2) *The Sadhu or Sanyasi* is the great Indian expression of religious service. As the subject is dealt with separately in this conference it need not detain us here.

(3) *The Guru-Chela* ideal is the Indian method by which true religion is ultimately understood to be propagated. According to the Indian conception, it belongs rigidly to the spiritual plane, and no man can enter into that realm who has not found his *guru*—the man chosen of God to be his initiator into it. While the disciple becomes the bond-slave for the time being of the *guru*, the latter becomes the father and teacher of his *chela*. How the West has misunderstood the Apostolate by its failure to grasp the Eastern ideal will be apparent to the students of church history. Officialisation of the Christian
ministry, centralisation of ecclesiastical government, apostolic succession, the Papacy, have all been evolved by the Roman legal and political spirit out of an Oriental guru and his chelas—a culmination that could hardly be imagined in a country like India. This principle deserves further careful investigation and adoption in Indian Christianity.

(4) The Mutt is an institutional expression of service in Indian religion, and deserves perpetuation in so far as it is a home for religious meditation, fellowship, study and training.

(E) Indian Attitude to Religious Ritual

Worship in Christianity is both individual and social, whereas in Hinduism it is largely individual. Hence there is very little that we may expect to learn from Hinduism. Nor is it my intention to refer to outward forms of worship, liturgies, etc., as I look upon the movement towards Indianisation as supremely spiritual, and not concerned with mere externals. But Hinduism has something definite to teach us in regard to our attitude towards ritualism. Take the idol, which fills such a large place in Hindu religious worship. Be it noted that all do not approach the idol in the same manner and that it is regarded as having different values to different types of men. A Saivite catechism distinguishes four different conceptions of the idol and four different types of men. To the lowest class, the idol is the god, and those who belong to it are unable to conceive the god apart from the idol. The second class of men regard the idol as an embodiment of the deity, who has taken that shape to manifest himself to the bhakta. The third class attribute the presence of the deity in the idol to, or make it conditional on, the invocation of the bhakta (worshipper), by means of which the idol becomes the abode of the deity. To the most advanced, or the fourth class, the idol serves, if at all, as a mere reminder of the deity, who is spirit and does not dwell in stones hewn by men, and must be worshipped in spirit and in truth. There are two things that deserve notice in this four-fold interpretation of idol worship. First, its toleration in giving room for the different views; and, secondly, its discrimination in awarding the ‘worship in the spirit’ without the medium of the idol, the foremost place. It is hoped that it will not be considered sacrilegious if a comparison is made between the idol and the elements in the Eucharist, and attention is drawn to the correspondence between different views of the Lord’s Supper and the four-fold interpretation of the idol worship. Further, it is to be noted that the Hindu conception is far more Christian in its spirit of toleration and in its spirit of discrimination than Western Christianity, which has shed so much of human blood for lack of these two Christian virtues,
so wonderfully found assimilated in Hinduism. A Christendom, which has chosen the Lord's table as the rock on which its unity should be shattered, might well learn a lesson from the Saivite catechism, and continue no longer to shut the Lord's table from the members of the same body, simply because they hold different views. While it may be said that Christendom is coming to its senses with regard to religious unity, it is still far from having acquired the spirit of discrimination so as to declare that ritualism belongs essentially to a lower realm. Protestantism, by a series of struggles through Luther, Calvin, Zwingle, Congregationalists and Quakers, has succeeded partially, but has not come up to the level of the Saivite catechism yet. Once again Hinduism has succeeded in maintaining the freedom of the spirit.

(F) Indian Theological Expressions

A country like India, which is unsurpassed in its devotion at once to philosophy and to religion, both of which again are fused together inseparably in a philosophy of religion of a highly advanced character, must be expected to make no mean contribution in the realm of Christian theology. The doctrine of Divine Immanence has already had a very profound effect on Western philosophical thought, and has proved a needed corrective to, or supplement of, the one-sided Jewish doctrine of divine transcendence. Indian thought is likely to have its effect on our Christology too. But it may not be necessary to pursue this enquiry at this conference just now, and further investigations of a similar nature have also to be postponed.

REVIEWS


This is a very vivid and attractive description of the life work of a devoted missionary of the Irish Presbyterian Mission in Gujerat. The greater part of his thirty years' service in India was spent in the town of Borsad. In this town and the neighbourhood round it he developed the work of his mission with striking success. While he was still at the height of his powers he was struck down by serious illness, and was compelled to return to Ireland. But he made an unexpected recovery, and was about to return to India when his life closed in tragedy. He was drowned while bathing at a seaside resort in Ireland, on August the 11th, 1921. This book has been written by one who
knew him and loved him, and who knows and loves the work of a missionary. It is, therefore, a moving tribute to a man of a vigorous and attractive personality.

In the book the conditions of missionary life are frequently referred to, such as the prejudices of the people, the more obvious of their customs and beliefs, methods of travel used by the district missionary, his relation to different classes of the people, the assistance which he can render to the government. There are several most interesting descriptions of how Christianity makes headway in their country in all sorts of indirect and unexpected ways. The traditional methods of missionary work—open-air preaching, the distribution of copies of the Scriptures, village schools, work among the out-castes, industrial work and the organisation of farm colonies—are explained and are proved to be capable of bearing abundant fruit when they are worked by a man animated by the Spirit. One of the attractive features of the book is the record it contains of the cordial co-operation of the missionary with Indian Christian pastors and workers, and of the capable and faithful missionary service which such men render. But all those aspects of the book are secondary to its main purpose, the revelation of a personality. It was a personality of gaiety and force, devoted to India and her people and graced by that distinctive quality which has but one source, the Lord Christ Jesus—no one can doubt the enduring worth of missionary work when it is carried on by such a man.

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Education in Africa, a study of west, south and equatorial Africa, by the African Educational Commission, under the auspices of the Foreign Mission Societies of North America and Europe.

This report is a valuable one in more ways than one. If only because it adds the weight of its great authority to the growing volume of evidence that the "Darkest Africa" of Stanley, "a vigorous administrator, a rushing explorer, compelled to satisfy the demands of a reading world by dramatic accounts of a wild country and a savage people," was a different world from that of Livingstone, an observing scientist, a patient explorer, a missionary, eager to know the country and the people," the volume was well worth publishing. The following sentences, culled from various pages, illustrate the fact:

"There is sufficient evidence of potential wealth to convince the most sceptical that Africa is the undeveloped treasure-house of the world." "The forest and agricultural possibilities of Africa have scarcely been touched." "Many sections
of Africa are rich in animal life, both domestic and wild."
"The beauty of the continent is in striking contrast to the usual conception of it as a land of dismal swamps, impenetrable jungles, and arid deserts." "Possibly the most general and persistent misunderstanding is the belief that most of the continent is dangerous to health and life." "It is increasingly the conviction of thoughtful students that the active co-operation of government, business, and missions in health campaigns and improvements can not only control the preventable diseases, but, in the course of time, eliminate these diseases from almost all the areas where they are a menace." "But the most unfortunate and unfair of all misunderstandings is the effect that the African people do not give promise of development sufficient to warrant efforts in their behalf." "Africans occupy positions of importance in every colony visited, in missions, governments, and commercial organisations." "Their folklore, their handicrafts, their native music, their forms of government, their linguistic powers all are substantial evidences of their capacity to respond to the wise approaches of civilisation."

The Commission points out that the same evidences of lack of complete understanding and harmony of effort characterise Africa, as one finds in too many parts of India, between officials, merchants and missionaries. The reason, it is pointed out, is due to a lack of acquaintance with each other, their modes of recreation, social customs and general conception of life. One mode of co-operation which many missionaries would seriously question, is that of participation in government. It is pointed out that in the British colonies the various other communities are represented in the governors' advisory councils, and the declaration is made, "It is to be hoped that such councils will later include representatives of missions as well."

The primary need of the systems in all the colonies they found to be adaptation to the needs of the people. Not that they recommend a mere "bread and butter" education. Rather, where the vast majority of the people must make their living from the soil, the system should not be such as to make men fitted only to be government servants and commercial clerks. The comments made on this point might, for a similar reason, be said of the present system in India. Some Africans complain that not enough science is introduced into the curriculum to properly equip them to develop the resources of their country. Others protest that the result of the present courses is to leave them unfitted to meet any of the definite needs of the community. Chiefs plead that their youths, after going to school, become restless
and unable to content themselves in, and adapt themselves to, the serving of their old tribal communities. The committee rightly says, "It must be admitted that education is bound to change the attitude of the youth with regard to many native practices; but it is equally evident that the youth should not lose respect for the people from whom they have sprung."

"It has been a surprise that so few Europeans or Africans have realised that the most fundamental demand vocationally is for training to develop the soil possibilities of the great African continent." The Africans have resolutely opposed any alterations in the European system, on the ground that if they received a different kind of education from the white children of the community this fact would be seized upon to give them an inferior quality of instruction or one calculated to leave them in a permanent position of inferiority. One is reminded of the two Indian complaints against the system of today, that it only fits them to be government clerks, leaving them unfitted to assist in the development of the natural resources of the country (although this is inevitable if they receive the same education as Anglo-Indians), or where efforts at adaptation have been made, that "it is a breeder of slaves." "Any movement to provide an inferior system of education," say the Commission, "is, of course, to be condemned." Adaptation must provide for all phases of education, from the elementary school to the specialised profession, to the teaching of history and science in colleges quite as much as in that of reading and agriculture in the elementary schools.

Specifically, the Commission recommends that education be applied to the needs of the individual. The teachers should be equipped to give instruction in gardening, and in the cultivation of the soil, and the care and use of animals, especially of the small animals as essential to families with limited incomes. (Teachers are so prone to teach about the elephant, lion and rhinoceros, rather than the fowl, goat and pig.) The pupils should be taught the handicrafts which they need in their villages, the simple implements of industry and conveniences of the home, and this not merely as an end in itself, but as a means of developing character. They must be prepared for home life, by being taught how to apply the principles of health, sanitation and comfort to eating and sleeping; and by seeking to elevate the status of womanhood, through the admission of equal numbers of boys and girls to schools, and by the adoption of co-education, "now increasingly recognised throughout the world. The adoption of the co-educational arrangements must be conditioned upon very complete and effective supervision in every part of school life. While the advantages of co-education are real and substantial, the difficulties of supervision and..."
organisation are greatly increased.” Children must also be taught how to make use of their leisure time. Sex indulgence and wild forms of amusement are general among primitive peoples. The introduction of healthful forms of amusement will do much to correct this. “Among the most fruitful fields of research in native recreation are the games and ceremonies of tribal life.”

But education must be adapted not merely to the needs of the individual. It must also consider the needs of the rural and urban communities as a whole. In regard to the former the general advice is given that “Students of community extension in education will do well to study the methods of the United States Department of Agriculture, the great agricultural colleges of the United States and Canada, and the rural movements among American negroes.” The main suggestions are:

(1) Every part of the school curriculum may be made to contribute to an increased respect for the rural community. Reading lessons should include an appreciation of the work and beauty of the open country. Arithmetic should contain numerous problems on rural measurements and village markets, etc. The economic and social value of good roads and the study of hygiene and sanitation should be emphasized.

(2) The schoolroom type of institution should give way to the school-home type. Additional rooms should be provided for the teaching of home activities, and by preference the teacher’s home should be a part of the school buildings. “Teachers and pupils will combine to work out the problems of the home, the garden, the playground and every phase of rural life.”

(3) An “itinerating school” should be organised. A group of men and women, trained in simple carpentry, matting and cane work, household cooking and hygiene, care of vegetables and animals, etc., form the staff. Arrangements are made with a villager to hold the school for a week at his house, during a suitable period of the year, and word is passed through the village inviting all to come. Needed repairs to the house are executed with simple tools, and the people shown how to use them. The people are encouraged to speak, say of their difficulty in keeping vegetables. Then the nature of the disease and the remedy are simply explained. The method adopted is to encourage men and women to raise their difficulties and then to remove them. It is not necessary to have more than two on the staff, and visits of two or three days to one village may prove judicious in places. It is recommended that government assistance be secured in supplying the staff. One might doubt whether the mission workers would feel as
free to go out into the village in the evenings preaching under such circumstances. Not only would the government officials not be able to join them, but the suspicion would be aroused that they were themselves agents of the government, which was seeking in this fashion to propagate the religion of the raj. In India a school of this character would need to stand alone.

A special chapter is devoted to organisation and supervision, a point also emphasized in the Indian Village Education Commission's report. Illustrations are given of missions which have worked with great zeal but aimlessly, with meagre results; and of others which carefully organised their work, and which are now exerting a powerful influence on their community and in the counsels of the government. In regard to village education one of three aims is possible. One may aim to give every child at least the merest rudiments of education, in which case the teachers must themselves be drawn even from among those barely literate. Or one may aim at an ideal standard of efficiency, in which case a few schools will be well staffed and many years must elapse before all children can be reached. Or again, a third, middle course may be steered. Teachers falling somewhat below the standard, but still several grades in advance of those they are to teach, will be employed, a large number of children will be reached, and as opportunity offers the qualifications of teachers will be gradually raised until the standard is reached.

It is urged that much thought should be concentrated on the middle school as the institution from which most of the teachers and evangelistic workers are drawn. They are described as "the most effective institutions in Africa." Their great defect is their almost exclusive concentration on literary work. The Commission recommends that gardening and handicrafts be introduced, and the knowledge of the students sufficiently advanced in these respects that they will later be able to go out as teachers and give elementary instruction in them as teachers in the village schools. As the first duty of missionaries is to equip religious leaders for the people, these schools should be situated at mission centres, where the students will come constantly in contact with the missionaries, in private, in their homes (an important factor) and in the classrooms, where they will direct all teaching towards the upbuilding of self-reliant Christian character.

The United Free Church of Scotland Mission in Nigeria and the Basel Mission on the Gold Coast, now also under the former body, are taken as models of mission school organisation. From fifteen to twenty schools are placed under one superior, who visits them once every month or six weeks, spending from an hour or two to a week in each school,
depending on the need. Every Friday afternoon he gathers all his teachers together for consultation on difficulties, for demonstration classes, and for Bible and religious instruction. The main aim is to teach the teachers the best methods by letting them see the work properly done.

The chapters on the various colonies serve to bring out the relative approach of different missions to the ideal of village schools acting as centres for the equipment of the youth to fit themselves into the community life; of middle schools as institutions for the equipment of teachers to direct these activities, and for the equipment of evangelists to carry on religious and community work among older people; of various forms of activity (such as travelling schools) for the uplift of all; and especially of organised plans whereby each branch of activity harmonizes with the rest, rather than leaving the impression of the aimless rivalry of members of one mission. "Almost every colony visited by the Education Commission furnished examples of the value of organisation and supervision and the serious ineffectiveness and sometimes tragic losses of the extensive and haphazard missions whose chief object was 'the occupation of the field,' with little or no provision for the continuation of the interest awakened."

**Books Received**


*Work, Play and the Gospel.* By Malcolm Spencer. Student Christian Movement. 2s. 6d.

*Reynold’s Regional Geography of the World.* MacMillan & Co. Rs. 2.


*Medical Practice in Africa and the East.* A Series of Open Letters by Doctors Practising Abroad. S.C.M. 4s.
WHAT were the chief characteristics of the one supremely successful child-group of which we have record—that group through which God rarely was able to work miracles for the winning of the world—the group of the Christian believers after Pentecost?

In the first place, they continued together in prayer.
In the second place, they continued together in the breaking of bread.
In the third place, they held all property in common.

Now it is not, of course, to be laid down as essential that every group that is really living out God's ideal of Childlikeness towards God and man should be organised in exactly the way that this first Christian group was organised. But the fact that through this group such unparalleled wonders were wrought will lead us to pay the greatest respect and the most earnest attention to the principles upon which that group was organised.

In our work for the Kingdom of God do we, or do we not, do that work in a group of child-souls whose joyful trust in God, and good-will towards man, expresses itself in common prayer, in the common meal, in the common holding of property, as was the case with the first Christian group, through which God found Himself able to pour His power into the world so that the Roman Empire was won for Christ?

It is obvious that in one sense almost all of us do our work for God, or some of that work, as the members of a group reproducing, at least to some small extent, the conditions which obtained in that first Christian group which did such marvellous things for the Kingdom of God.

As members of a family, a home, we pray together (or so it is to be hoped), we have our meals in common, we hold our property in common.

Here we are brought back once more to the absolutely immeasurable possibilities for God of the ordinary human home, and to the conviction that this—the simplest and most natural group in the world—is capable (perhaps more capable than any other group) of bringing the supernatural into the world. The
members of the average Christian family start with an enormous advantage in the endeavour to attain to Christ's ideal of Childlikeness, and to give God a tool through which He may work marvels for His Kingdom. For the members of the Christian home live in a group where already, and almost automatically, those conditions obtain which seem to have been of such immense importance for the working of the miracle performed after Pentecost in the winning of the Roman world for Christianity.

Many toilsome attempts have been made to reproduce in practice the early Christian group. Churches, monastic communities, certain Socialist and Tolstoyan settlements, and many other organisations, have endeavoured, from varying points of view, to re-establish the old conditions. Some of these communities have done marvellous work for God, for example, the early Franciscans. But many of them have been artificial and unnatural, therefore transitory. But all the time there has been the home ready to be used, already organised in a simple natural manner, and only needing to be laid in God's hands, to be transformed by the Holy Spirit of Childlikeness (so that its members are as joyful children towards their Father and each other), in order that it may achieve the impossible once more for God and His Kingdom.

In the sphere of group-life our primary and most important task—infinity our most important task—is to let God into our ordinary home-life. Where this is truly done who may say what God shall not do with the little home-group?

VII

The Christian revolution is thus primarily a home-revolution, a revolution that shall turn the average family into a group united in true Childlikeness, as was the early Christian group.

But God's work will not stop with the family, complete and marvellous as will be the transformation of the world when the family has been genuinely Christianised. We are all of us members of a group (or perhaps of many different groups) to which the same ideals of Christ must apply. Human life is like a maze of intersecting circles. At every point we touch not only a number of other individuals, but a heterogeneous collection of groups: school-groups, college-groups, social-groups, religious-groups, recreation-groups, business-groups. In each of these groups the Christian revolution of Childlikeness must take place if the world is to be won for Christ. Each must be changed into Christ's ideal of childhood towards God and brotherhood towards man.

Every one of the numerous groups which we touch (whether individually or as members of some other group) must be trans-
formed into one of Christ’s groups—those of which He said, “Where two or three...” Our duty is to render it possible for God thus to transform our environment (absurdly impossible though this may seem) by our own entire trust in Him and entire good-will towards our brethren.

VIII

The records of Christ’s relationships with the little group of His disciples give us some clues as to what God’s plan may be by which the average human group (whether home-group or otherwise) may be transformed into a group so entirely dependent upon God that He can work through it as He worked through the first Christian group after Pentecost.

In the first place, Christ taught His disciples by the method of suggestion. He showed them continually the example of a life lived in complete trustfulness towards God and in complete beneficence and brotherhood towards man. He left them to draw their own conclusions from the suggestion thus silently given and the example thus quietly set: “Whom say ye that I am?”

In the second place, Christ was the servant rather than the Master and Leader of the group. He was constantly emphasising the necessity for humility and for un-self-regarding service amongst the disciples. He set the example of this, for instance, by washing His friends’ feet (and this, we may be quite sure, was not an isolated instance of such humble service).

In the third place, Christ taught His little group of friends to hold their money in common. That joint store of money lay, and well Christ knew it, in the hands of a traitor and a thief; but it was left there: and clearly Christ’s mind was not troubled about it. In this respect His influence over His friends was great enough, apparently, to prevent them also from troubling about the joint store lying in such untrustworthy hands.

In the fourth place, Christ constantly called His little group of friends to heroic self-sacrifice. He told them again and again, and very plainly, of the fate which awaited Himself in Jerusalem, and of the persecution which they would probably have to endure. Though they remained buoyed up with a vain and foolish hope of a material Kingdom, yet some of them, at any rate, recognised a little the danger that lay ahead. Thomas said, “Come, let us die with Him.”

In the fifth place, Christ’s training of the little group of disciples was an active training. They were constantly travelling from place to place, constantly hard at work amongst the poor and sick. Every now and then they were sent out on their own account away from their Master, in twos or threes, to practise independently what they had learnt.
These principles of Christ may well be held to be the principles by which group-life must still be transformed, under the influence of the Spirit of Childlikeness, so that God's rule may be miraculously established throughout the earth.

REPORTS AND NOTICES

Telugu Summer School for Lyrical Evangelism

The first three sessions of this school were held in co-operation with the Madras Representative Council of Missions. Last year and this year it was held under the auspices of the Telugu Christian Council. The fifth session, held this year at the A.B. Mission, Donakonda, closed its six weeks of instruction June 18th. Twenty-six elementary students, five intermediate students and three advance students, a total of thirty-four, were enrolled. In general education these varied from third standard to school-final pupils, the most being about third form. Fifteen were evangelists or pastors, six were teachers, ten were students of various grades, and three were laymen. They came as far as from Medak and Rajahmundry on the north, Nandyal and Cuddapah on the west, and Nellore on the south. The following missions were represented: L.M.S., S.P.G., Wesleyan Mission, G.D.M., A.E.L.M., C.B.M., and A.B.M. Eighteen students, or a little more than half, were from six stations of the A.B. Mission. Two left through illness and four from other causes. Twenty-eight completed courses entitling them to certificates.

The writer met the students daily for drill in conducting lyrics for congregational singing. The other three teachers served last year at Guntur. Advanced and elementary work was done with voice, Indian musical theory, violin, harmonium, drum and Telugu prosody. Kalakshepam performances of a high order were given by the teachers on four Sunday evenings. About twelve evenings or afternoons were used by the students for practice Kalakshepams, or for rendering original lyrics and verses. This all was of great value, both to the students and to the local Christians. It was voted by teachers and pupils the best year yet in application, hard work and definite progress.

The aims of this school are evangelistic rather than artistic. Equipment of Christian workers to compose and sing the Gospel and other Bible stories in accordance with the best Indian standards of the "Kalakshepam" "Harikatha" style, and, in time, to develop teachers of Indian music for our mission schools and leaders of Christian congregational singing are the aims pursued. Telugu Churches and mission stations interested in securing these aims can well afford to adopt a policy of selecting their gifted singers and sending them for at least three summers in succession to this Lyrical School.

Donakonda, June 14, 1923.

J. A. CURTIS.

The Village Community School

Acting upon the advice of the National Missionary Council, the Allahabad Agricultural Institute is planning to open a Rural Community (Vocational) School in connection with a Teachers’ Training Course for Village Community School Teachers.
The object of the village community school is to relate the ordinary school curriculum to the experiences of life by means of the project method. "The project method is based on the principle that the desirable and interesting life activities in which children spontaneously engage, or the activities in which they may be led to engage whole-heartedly and enthusiastically, should be the basis of all educational endeavour." Special emphasis is placed upon the activities of the home and the community, and the relationship of these activities to the nation and the world at large.

Out of the minor activities which form the intimate part of the child's life are developed the needs for the information necessary for him to carry on the larger purposes of life. The problems related to these minor activities must be solved, as means to ends, before the children can progress. The various subjects taught in the curriculum relate themselves to the present problems and are not abstract matter to be used in the distant future. Then it is that with real interest and enthusiasm the children engage in their school work. In using as the chief and leading activities of the school curriculum those life projects whose value the children at once appreciate, and in which they engage with eagerness, the need for the various means or tools used in carrying on these interests is literally forced upon them—not by the teachers but by the situations. Reading, writing, spelling, arithmetic and drawing become so necessary that the worth of learning them thoroughly becomes self-evident.

Let us suppose, for example, that we start out with the problem which is most vitally related to the child's life—the home, using this as our project upon which the elementary curriculum is to be based.

In planning the construction of the house a situation arises requiring the use of number as a tool. The length, breadth, width and height of the walls must be ascertained, and thus the processes in mensuration become involved. The need of writing these facts and figures arises, and along with this need is developed the desire to read. The plan of the house and the utensils used in the home involve drawing, and then the children move on into the larger projects of ventilation, sanitation, hygiene, and sources and construction of materials, acquiring skill, accuracy and speed in handling this information and manual dexterity in making and shaping the tools, furnishings and materials used in the development of the home. The interest of the children is aroused to the point where they would seek to know the value and quality of food and the appropriateness of clothing; to appreciate the well-kept and attractive home; and the value of mechanical skill as related to these. New information becomes necessary as each problem arises, the projects in really living revealing the needs for the tools required in life and enkindling motives for their mastery. The children move on into the life of the village community, then into the relationships of the community with the nation, and finally into the relationships of the community and the nation with the world at large.

Obviously, specially trained teachers, imbued with the ideal of the project method, are imperative in a village community school. The subjects offered in the curriculum for teachers' training are those which are familiar to us, such as methods of teaching, principles of education, and elementary psychology, but each one of these is taught from the viewpoint of the project method, with the emphasis of the subject matter upon the child's life. In addition to such presentation of the ordinary subject matter, the project method itself, and practice in teaching according to that method is given, various occupations and industries, such as agriculture, carpentry, leather working, sewing and pottery, are engaged in, the aim here being to emphasize especially the occupation depended upon for livelihood in any particular community. Teachers returning to a certain locality are given the opportunity to specialise in the industry of their
own vicinity, since their highest aim should be the economic and social welfare of their own community.

The value of such schools in our Christian communities is self-evident. The children in these schools, because of their real interest in their work, make much faster progress than under the old-time system. Under the project method a child can equal six months' work of the government school course in three months. In addition to this, his self-sufficiency, practical skill and ability to meet life situations is enhanced one hundred fold. Among our missions, where the tremendous problem of uplifting the masses confronts us, a system which ensures such results is invaluable.

In connection with the institute the Rural Community (Vocational) School and the Teachers' Training Course will open on June 28th. The community school will start with the first four elementary grades, classes I, II, III and IV, other classes being added, up to the eighth, from year to year. This community school will afford the opportunity for practice teaching in connection with the teachers' course. Christian boys attending the rural community school will be offered hostel accommodations.

The teachers' training course will cover a period of two years, and will be open to men who have passed matriculation or an equivalent course. Exceptions will be made if the applicant has a good knowledge of English. The following courses will be offered:

- Principles of Education;
- Principles of Teaching;
- Methods of Teaching—Bible, reading, arithmetic, drawing, geography, nature study, gardening and agriculture, history, hygiene and sanitation, other subjects in the curriculum as related to the projected method;
- Practice Teaching;
- Child Study;
- Elementary Psychology;
- Village School and Class Management;
- Village School and Economic Problems;
- Handwork (Industries and Occupations);
- Project Method.

Ervin L. Pedersen.

Zanana Mission Hospital, Bangalore

Report, 1922 (reproduced in part)

The hospital has been busy during the year 1922 and plenty of work has been done in it. Perhaps it is not generally realised what a variety of work, apart from attending to the patients, falls to the lot of a missionary doctor. Nor may some people be aware that as the years go on a mission hospital becomes the centre of quite a wide sphere of missionary work. Sometimes women and girls come to it as a refuge from outside persecution. Many come to seek sympathy and advice in difficulties. Others come wanting work. But one and all come expecting to find the doctor at liberty, and ready to listen to them, and to give her whole attention to their needs. We are glad that this should be so, but much of the doctor's time is spent in seeing such people and in attending to all the correspondence which arises out of such work. Then the administration and finance of the hospital falls to the share of the senior doctor, as well as the general superintendence of the whole compound. A hospital of this size in England (eighty beds) would have a committee who would be responsible for a great deal of the administration. There would also, of course, be a secretary, who would cope with the greater part of the correspondence, keep the accounts, registers, etc. But in a missionary hospital all this must be done by the doctor, side by side with her medical work in the hospital as well as among those patients outside who require her services. In fact, it sometimes seems as if the wisest training for an intending missionary doctor would be the following—(1) That of a financier; (2) that of a secretary; (3) that of a restaurateur and store-keeper.
But in spite of all these onerous duties undertaken by the doctors and staff, the medical side of this hospital has not been neglected during 1922. There has been a slight increase of attendance in all the departments of the hospital, as the following statistics show:

<table>
<thead>
<tr>
<th>Category</th>
<th>1922 Attendance</th>
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<tbody>
<tr>
<td>In-patients during 1922</td>
<td>1,092</td>
</tr>
<tr>
<td>Out-patients</td>
<td></td>
</tr>
<tr>
<td>Total attendances</td>
<td>5,768</td>
</tr>
<tr>
<td>New cases</td>
<td>3,331</td>
</tr>
<tr>
<td>Midwifery cases</td>
<td>150</td>
</tr>
<tr>
<td>Operations</td>
<td>146</td>
</tr>
<tr>
<td>Bacteriological examinations</td>
<td>352</td>
</tr>
<tr>
<td>Doctor's visits outside</td>
<td>261</td>
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Santal Mission Report, 1922, United Free Church of Scotland

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<tr>
<th>Location</th>
<th>Pachimamba</th>
<th>Tundi</th>
<th>Chakai</th>
<th>Gaño</th>
<th>Sylhet</th>
<th>Total</th>
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<tr>
<td>Communicants</td>
<td>194</td>
<td>127</td>
<td>108</td>
<td>30</td>
<td>11</td>
<td>470</td>
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<tr>
<td>Baptised Adherents</td>
<td>360</td>
<td>484</td>
<td>229</td>
<td>43</td>
<td>17</td>
<td>1,133</td>
</tr>
<tr>
<td>Baptised since Commencement of Mission</td>
<td>627</td>
<td>922</td>
<td>218</td>
<td>66</td>
<td>1,833</td>
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<tr>
<td>Baptised from Heathenism in 1922</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>..</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>Children of Christian Parents</td>
<td>Baptised in 1922</td>
<td>12</td>
<td>15</td>
<td>24</td>
<td>3</td>
<td>54</td>
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<tr>
<td>Removed to Other Churches</td>
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<td>..</td>
<td>4</td>
<td>..</td>
<td>5</td>
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<td>Excluded or Suspended</td>
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<td>..</td>
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<tr>
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<tr>
<td>Marriages</td>
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<td>17</td>
<td>10</td>
<td>1</td>
<td>..</td>
<td>36</td>
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<tr>
<td>Deaths</td>
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<td>8</td>
<td>2</td>
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IV.—Schools

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<th>Category</th>
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<th>Girls</th>
<th>Mixed</th>
<th>Total</th>
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<tbody>
<tr>
<td>Number of Schools</td>
<td>30</td>
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<td>5</td>
<td>36</td>
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<tr>
<td>Pupils enrolled</td>
<td>635</td>
<td>64</td>
<td>317</td>
<td>736</td>
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V.—Non-Christian Teachers

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<th>Category</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of non-Christian Teachers in District Board Schools</td>
<td>27</td>
<td>28</td>
<td>55</td>
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