EDITORIAL NOTES

Facts, Figures and the Gospel

The recent meeting of the Bengal Christian Council, a report of which appears elsewhere, was rendered notable by a splendidly inspiring report, presented by the Rev. William Carey, on the meaning of the facts revealed by the statistical returns for the Christian Church in Bengal. The report is to be published in both English and Bengali, and will be of the highest value both to the different branches of the Church in Bengal and to the missionaries working in the Presidency. We are aware that the word “statistics” produces a feeling of acute weariness among most people who have work to do, and we sympathise with those who feel that emotion. It is a laborious work to collect statistics; it is possible to prove many things from them, including things that are not true; and some important aspects of reality evade them altogether. Some of those who advocate “missionary survey” most ardently, claim so much for their hobby that the truth they are advancing suffers eclipse. Yet there is a truth behind, and we believe that the work Mr. Carey has done in Bengal will make it plain to us all.

It is possible, of course, to work at the task of building up the Christian Church in India without much reference, except in a very vague way, to the facts and figures of work achieved. It is also possible to do so with reference solely to the facts and figures of the communion to which one belongs. But it cannot well be gainsaid that our work ought to be done in view of all that we can possibly learn about the meaning and value of the results already brought to pass. We ought to know where the Christian community is and how it is distributed; the facts
about the extent and distribution of literacy; the progress made in the raising up of indigenous leadership; and a hundred other things. To frame policy in ignorance or comparative ignorance of these things is possible, but we do not believe that the task to which our Lord calls us in India can be done effectively in such a way.

We have the main facts now at our disposal, for the combined labours of the Rev. A. McLeish of Ajmer, of certain members of the Provincial Christian Councils, and of the Census Commissioners, have provided them. But which of us does not know the feeling of utter blankness with which we gaze upon a sheet of figures, no matter how accurate and how ingeniously tabulated? It is here that Mr. Carey and Mr. McLeish and in Bihar, Mr. Atkins, have helped us, for they have set themselves to interpret the facts revealed. The Bihar and Orissa Council, discovering the great need of evangelism in that area, set to work to remedy the need, and at a recent meeting of the Council a singularly hopeful report was produced. That work arose, we believe, definitely out of a study of the statistical returns. Mr. Carey has now provided for Bengal, and Bishop Pakenham Walsh for Assam, a ringing challenge to the Christian forces; a clear vision of the work to be done and the conditions under which it is to be done.

We hope that when these reports reach other areas they will stimulate to action. In every area in India, Burma and Ceylon there is need for just this kind of conscientious, tenacious attempt to discover what lessons and guidance await us in the facts of the present situation.

C.O.P.E.C.

We hope that the many references in the British press, as well as the scantier ones in the Indian papers, to the Conference on Christian Politics, Economics and Citizenship, recently held in Birmingham, have stirred an interest in that very remarkable gathering. An article on the subject appears elsewhere. A correspondent invites us to consider the possibility of an Indian gathering of a similar nature. There is much to be said for this, as well as much against it. Against it is the cost, labour and time which such a conference involves and we know enough of the Edinburgh Missionary Conference and of C.O.P.E.C. to have some idea of what that cost is; further, there is the deeply seated doubt which many people have, and not unjustly, as to whether conferences accomplish much at all. On the other hand, it seems to us clear that a great gathering such as that held at Birmingham, meeting after months and indeed years of preparation, can achieve something which nothing else, except
perhaps a book of genius, can achieve, namely, the arresting of the public mind and forcing it to take into account a new truth or a new crusade. C.O.P.E.C., we judge, has given a great many ordinary Englishmen, for perhaps the first time, the idea that there may be in Christianity a way of life which is practicable, desirable, even necessary in public affairs. That we hold to be a real and worthy achievement, and there is every sign that it is to be worthily followed up.

But there are certain conditions without which no conference, in India or anywhere else, is justified, and the principal one is that it shall be preceded by hard work. We should regard a conference on this great subject as entirely useless if there were not, to begin with, a genuine conviction, scattered among a considerable number of people, that the subject needs to be attacked, and if that conviction were not issuing in local and spontaneous efforts to attack it locally, in the great towns, or in other homogeneous areas. Out of such interest and conviction an all-India conference might arise and do great good. We hope that as the reports of C.O.P.E.C. (the set is published by Longmans for Thirty Shillings) are read and pondered by some among our readers, they may contribute to this review their thought upon the adaptation of this movement to the conditions and needs of India.

Dr. S. M. Zwemer

Dr. and Mrs. Zwemer have arrived in India, and their itinerary is as follows: Landour and Mussoorie, May 31-June 9th; Naini Tal, June 10th-18th; Calcutta, June 20th-25th; Bogra, June 25th-30th; Calcutta, June 30th-July 1st; Bombay, July 3rd-11th; Hyderabad, July 12th-16th; Madras, July 17th-23rd; Vellore, July 24th-28th; Madura, July 29th-31st; Ceylon, August 1st-8th.

The National Christian Council

The office of the Council has been transferred to 111a, Russa Road, Calcutta, where by the courtesy of the London Missionary Society premises sufficient for the enlarged staff have been made available at a low cost. Communications for the Council or its secretaries as well as literary communications for this Review, should be sent to that address.
A DAY OF PRAYER FOR INDIA, BURMA AND CEYLON

"Thy Kingdom Come."

The Kingdom of God is an order of things in which God rules and where the principles of Christ guide and control everything. Our individual life—not merely portions of it but the whole of it—is to be regulated by Christ and His principles. Our family life, our social life and all the diverse relationships we have with men every day are also to come under the rule of God. This is what Christians stand for, and it is for this we pray every day: Thy Kingdom come.

But when we turn to our own lives, our social and business relationships and the actual state of affairs existing among Christian communities and Churches, and compare these with the ideal of the Kingdom of God Christ has placed before us, we have to bow our heads in shame and contrition. Where love and mutual forbearance should exist there is suspicion and hatred. Instead of willingness to serve others, counting them more worthy than ourselves, we, in selfishness and pride, live and work for ourselves. In the face of evils like drink, uncleanness, untouchability and corruption in public life, amidst us and around us, we as Christians and as Churches are content to go on without trying to meet and overcome them in the Spirit of the Master. The result is we prevent people around us from seeing and realising the great love God has towards them.

Nevertheless the Spirit of Christ is working in India in innumerable ways, and the people of this land, especially in these days, are being drawn to Him in ways we do not often understand or realise. This is therefore a great opportunity for all disciples of Christ to co-operate with Him in the great work He has started in this land. But we can co-operate only when we realise our failures and shortcomings as Christians and seek His grace and help to be His true and worthy disciples.

We do not know how, but we know in some measure in our own experience, that when disciples of Christ who daily strive to order their lives as true citizens of God's Kingdom, join together in all humility and sincerity and pray to God, spiritual forces are released for the establishment of His Kingdom in us and around us. Let us, as Churches and as groups of Christians, realise this and set apart Sunday, July 27th, as a special day of prayer for India, Burma and Ceylon. Remember that on
this day disciples of Christ in all parts of this vast land are
uniting with you in their aspirations and prayers before God.

**Thanksgiving—Let us give thanks:**

- For the growth of the Kingdom of God throughout the world.
- For the workings of the Spirit of Christ among all nations.
- For the increasing confidence with which the people of this land are
turning to Jesus Christ for guidance and help in matters vitally
affecting their national and social life.
- For the many doors of service open to the Christian Church in India,
Burma and Ceylon.
- For the progress of the Christian Church in the past year.
- For the growth of co-operative efforts among Churches and Missions.

**Penitence—Let us seek forgiveness:**

- For our unwillingness to place the whole of our lives under God's control.
- For our lack of love towards our neighbours.
- For pride of class and race and for contempt for others who are not of
our class or community or way of thinking.
- For refusing to share the suffering of the world and for seeking only
comfort and pleasure for ourselves.
- For our lack of missionary enthusiasm.
- For our laziness and slackness in the practice of prayer.

**Prayer—Let us pray:**

- That the Churches of India, Burma and Ceylon may grow in spiritual life
and power.
- That all missionary societies and Christian agencies may be kept true to
their great purpose.
- That under the present difficult political conditions those in authority as
well as those who have great influence on the people may be guided
to do the right things in the spirit of love and mutual good-will.
- That Christians serving on public bodies and occupying positions of
influence may be given grace to act in everything according to
Christ's principles.
- That God may strengthen the hands of those who fight impurity, gambl­
ing, opium, drink and other evils.
- That the National Christian Council may be used of God in strengthening
the Christian cause in this land.

**Note.**—A limited number of copies of this Call may be obtained from:
the office of the National Christian Council, 111a Russa Road, Calcutta. The
Council will be grateful for any assistance in making this Call as widely
known as possible.

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**C.O.P.E.C. AND INDIA**

**BY THE REV. WILLIAM PATON**

"The devising of godly phrases is a perilously easy
business," says the leader-writer of one of the great
London dailies, in an article on the Conference on
Christian Politics, Economics and Citizenship, which was held at

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1 A Paper read before the Calcutta Missionary Conference.
Birmingham from April 7th to 13th, and which has become familiar to a multitude of people under the initials which make up the convenient, if mysterious word, "Copec." If this Conference, so long and eagerly expected, were to be nothing more than a gigantic factory for godly phrases, it would be worth much less than the paper on which its very lengthy reports are written. But it is because Copec represents the most serious attempt ever made by the Christian Church in any land to get to grips with the Christian doctrine for society, that it claims our attention, and makes it imperative on all Christians to understand what this enterprise really involves, both in the realm of thought and that of action. From the time, almost four years ago, when the first plans for this Conference were being laid (I may say here that the example of the great World Missionary Conference held at Edinburgh in 1910 has been continuously in the minds of its promoters) there has been an almost incredible amount of sheer hard work put into the preparation. I do not mean merely in regard to the organisation of the Conference as such, for that is a comparatively minor matter, but in securing that on each of the subjects discussed there should be an extensive preliminary study by people well qualified to undertake it. If the Conference had not been held, the movement leading up to it would have been abundantly worth while. I understand that no less than 150,000 copies of the different study outlines were circulated, and the reports of the commissions, when finally drafted, represent not merely the views of the people, some of them eminent, who sign the reports, but the discussions, thought and prayer of a great multitude of Christians besides. It is therefore, I think, not too much to claim that Copec is something of a landmark in the history of Christianity, and that the work associated with the name deserves both our gratitude and our careful consideration.

Let me quote, as the best foundation for our understanding of the Conference, the basis on which the whole enterprise has been built up.

The basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "that whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organization of society but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men
and women, in fact, all human relationships must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel and hearing a clear call to practical action may find courage to obey.

Lest this appear but a series of "godly phrases" there was issued also a very careful statement, prefaced to all the papers sent out about the Conference and forming an introduction to the study of all the separate sections, which seems to me to be of the greatest importance and to justify its being quoted in full:

If a Conference of Christians on politics, economics and citizenship is to reach valuable conclusions, we must be very clear as to our starting point. We must take care that our social philosophy and our social programme do really issue from our religion. It is very easy for Christians to form judgments and take action on things political and economic without reference to Christian standards, and then to defend their attitude by fragmentary argument. What we have to remember and to assert is that the Christian religion involves a social ideal and that if Christianity be true, this ideal is at once possible and indispensable.

As Christians, then, we must begin with our knowledge of God and His will. We claim—a tremendous claim—that we have seen God in Jesus; that in the attitude of Jesus towards man, we recognise God's attitude; that in His hope for men, we see God's hope; in His demands on men, God's requirements; in His way of appealing to men, God's way; in His sacrifice, God's sacrifice. Did Jesus treat all men as forming one great family? Then it is thus that God regards mankind. Did Jesus expect the Kingdom of God on earth? Then this is God's purpose in history. Did Jesus bid man be perfect? Then our sanctification is God's will. Did Jesus care for each individual human being? Then each human being enshrines a thought of God and is intended to become a complete personality. Did Jesus found His Kingdom only on selfless and redeeming love? Then there is no social stability among men on any other foundation. We look then for a city in which the good of each and the good of all become inseparable and in which all men live by the faith of the Son of God.

Several principles are involved in this fundamental faith which Christians have not always seen clearly, but which we ought to be able to affirm together as we enter the Conference.

One is, that the obstacle before us is not matter, but sin. Nature, of which God is the author, cannot really thwart the realisation of the Christian ideal. The ascetic philosophy which identifies matter and evil is not a Christian philosophy. We believe that all the powers of nature are the allies of the moral progress of mankind. That we may find difficulties from time to time in the limitations of our material resources is true enough. But the order of nature is not designed to prevent, is not capable of preventing the realisation of any true part of the Christian ideal. We are straitened in ourselves not in nature. It also follows that the physical is not the enemy of the spiritual, nor yet a matter of indifference. The body is meant to help the soul. That circumstances may impose physical deprivation at times, that spiritual ends which must be supreme may require the sacrifice of physical well-being and even of physical being itself,—these things do not alter the fact that Jesus cared for men's bodies as well as for their souls, and that He came to bestow life in the fullest sense.

Again, the goal and the way in Christianity are alike. The ideal can be realised, but only in Christ's way. The Christian outlook, and the Christian line of conduct cannot be forced upon man. He must freely embrace it and
make it his own. Our method must be determined and conditioned by love
and by the respect for personality which flows from love. It is not enough to
aim at a society which is in accord with God's will. We must see to it that
every step we take to realise it is also in accord with His will.

There is, of course, nothing here which ought not to be a
commonplace of Christian thinking and practice, but can we
deny that in fact few of us act on these tremendous premises? Even those, who most ardently press the claims of the more
difficult parts of the Christian ethic, often seem to do so in the
belief that there is something in humanity fundamentally alien
to the demands which our Lord makes of it, and that at most
we can but expect to form a little enclave in the world and
practise the Christian law within it. But here we have it
asserted that it is only on the principles of Jesus that the world
can be made to run at all, that any other principles lead to death,
that this is so because He is God, and all that is in Him and of
Him is eternal, true and full of light. A famous London
preacher once said to me, in a moment of bitter pessimism,
"Christians believe that Jesus Christ was God, but none of us
take any notice of anything that He said." It is a common
practice to discuss what realms of life the teaching of our Lord
does not apply to, and much ingenuity has been expended on
showing that by reason of His self-limitation, or the nature
of the life of Palestine in His time, or the difference between
the ancient and the modern State, it is impossible for us to argue
from the teaching and example of our Lord to the duty of the
Christian in social, national and international life to-day. One
cannot deny that the task of discovering the guidance of our
Lord in the complexities of modern life is difficult, but it will be
impossible unless we begin with the premise that it can be
discovered, and that it alone is worth discovering. There are
many obstacles to the practice of Christianity in social and
national life. The chief one is Sin; secondary ones are
Ignorance and Stupidity. But we may put aside as not a real
obstacle at all, the idea that the teaching of Christ was not meant
to be practised and cannot possibly work.

Let us now turn to the separate commissions. Very wisely,
the first is devoted to the great subject of "The Nature of God
and His Purpose for the World." I expect that this has been
the subject of some adverse comment among enthusiastic social
reformers; and one cannot blame them if one remembers how
fruitless the efforts of theologians so often are to relate the great
matters with which they deal to the language and needs of the
market place. But it is an essential enquiry, for all the great
problems in social life run back into our thought of God. How
are love and freedom related? Can individual and corporate
obligations be reconciled? Where do sex and rationality,
come into the scheme of things? None of these questions
can really be answered without a radical study of the nature of God and of His purpose for the world.

The Commission has tried to present a coherent view of Christian belief on the fundamentals of religion. It discusses our Lord's own experience of God as Father, His view of the world, the meaning of His master-conception, the Kingdom of God, (with some facing of the question of the place of apocalyptic in his mind), the immanence of God in life and the bearing of that fact upon our thought of the redemption of the physical, the idea of progress and our Lord's thought about it; it goes on to discuss the manner of the Divine working among men, the relation between His working in the individual soul and the redemptive processes in society, the nature of sin and the Divine dealing with it; and lays down principles for the detailed application to life in its several parts which is carried out in the different commissions. It appears that this first report was accepted by the great gathering without any discussion or resolutions, and that it was universally regarded as a store-house of Christian thinking of the very highest value.

Now, granted that there is a Will of God for humanity, and that all human affairs are to be brought into captivity to Christ, what is the precise function of the Church in this process? This is the question to which the Commission on the "Social Function of the Church" attempts an answer. It is defined briefly as the duty of witness, teaching, worship and work. A valuable section of the report outlines what may be called the social Gospel, and puts together various elements in the teaching of Christ into an ordered whole. It is pointed out that if the Church is in the world to do the work that Christ did on earth, it must, like Him, have its word of encouragement for what is righteous, and its word of rebuke for evil—the Pharisee, Sadducee and Herodian of to-day. There is a very careful discussion of the relation of the Church to politics. The Church is not the organ of the State, neither the State the organ of the Church; each has its own function and method and outlook. The Church will almost always have to advocate a higher morality than the State, and any share she can have in the action of political parties can never exhaust her duty or be truly characteristic of her. If the Church approaches the political arena it should be with much caution and with the determination to minimise the merely coercive elements in the work of the State. Moreover, says the report (and there is much here for many of us):

The Church must also beware of so relying on the State to regulate moral evils through the influence of the prison and the police court as to neglect its own distinctive responsibility for renewing the mind and will of the
nation by moral and spiritual influences: there is surely some ground for the accusation that the Church's resort to legislation against the evils of intemperance and gambling is the measure of its own lack of moral influence and spiritual power in the nation at large.

But the report is firm against the idea that Christianity has nothing to do with social activity; and equally, against the idea that politics are a kind of chemistry or mathematics with which moral and spiritual considerations have no concern. It urges that the main duty of the Church is to supply the motive power which will enable issues to be judged in a Christian light; that the political arena should never be entered unless the issues are clearly moral; that more help should be given to clergy and laity to form instructed Christian judgments on current national issues; that the Church should be alert to seize chances for reconciling work; that Christians should strive to carry more of the Christian spirit into political and municipal life, and that not least the Church can help by exhibiting within herself the spectacle of a Christian fellowship. Much is also said of the need for the education of the members of the Church, clergy and laity, children and adults, in the elements of social duty and principle, and a number of very sound practical hints are given as to how this may be done. The matter of Church discipline is touched on; while it is held that such discipline must always be redemptive and not merely retributory, it is also pointed out that the present practice of most Church bodies is to limit Church censure to the sins of self-indulgence. Much useful help is given in suggesting topics of burning national importance on which Christian direction might be given far more explicitly than is now currently the case; some, it is suggested, the Church can do no more than commend for study in the light of Christian principle, e.g., the best way to remove unemployment; while on others she can speak with authority, e.g., on the application of Christian principles to the selection of investments, or in condemnation of sharp practice in trade, or of restriction of output for personal advantage. I select these points out of a very long report packed with singularly sincere and frank thinking.

Now turn to another, the "Commission on Property and Industry." Here we come to the question on which more than on any other, except perhaps that of war, Christians are honestly and perplexedly divided. It is a subject full of technical difficulty; one reason, perhaps, why so many of us, though convinced that the existing order of society offends in many important respects against a Christian standard, yet remain acquiescent in it. The report on this subject is written by some of the ablest economists in England and leaves none of the difficulties undiscussed; subjects such as banking and credit, which to most of us are
uncharted seas, are thoroughly explored. The temper of the Conference may be judged from the fact that the main resolution proposed on the subject of Property and Industry was amended by the substitution of the word "immediate" for the word "ultimate" in the following:

The immediate aim of Christians with regard to industry, commerce and finance to procure the predominance of the motive of service over the motive of gain.

Perhaps it will be as the report of the "Commission on Education", is read that we here in India will feel ourselves most closely in touch with the thought of this Conference. It is an interesting fact that in the statement sent out in the beginning to all those taking part in the educational enquiry of the Conference it is laid down that the acknowledged aims of education are already entirely harmonious with Christianity, and that "the Christian's task in education is not so much to force it into certain distinctive channels as to keep it true to its own implicit ideals." This seems to me to be a most significant statement, and suggests that there are more meanings in our Lord's sayings about little children than perhaps we had realised. No one can study children and watch the development of their minds without being won to accept our Lord's insistence on the infinite value of the individual. The process of true education is an essentially Christian thing; there is perhaps no department of the world's life to-day in which the acceptance of Christian standards, at least by those who are the acknowledged leaders, is more complete than in education. The Commission proposed and secured the passing by the Conference of over 50 resolutions on the subject of education, beginning with a clear re-affirmation of the ideals of education, dealing with teachers, education for the international outlook, religious instruction, the need for a complete system of education embracing every stage and type, the needs of nursery, primary, secondary and university education, the place of adult education and the use of public libraries, till an end is reached with a very practical resolution which I quote:

To carry out the foregoing recommendations will require a long term of years and a large increase in public expenditure both national and local. But the sum needed is not impossibly large. Even if in the end the present public expenditure on education were trebled, the increased productivity of the people and the accompanying economies in the field of public health, the administration of justice, public relief and the like, would make the nation gain financially as well as morally and spiritually. All Christian people should be prepared to shoulder their share of whatever financial burden is involved, and to do all in their power to create a public opinion which will willingly accept the necessary obligations.

The report of the "Commission on Politics" covers a great deal of ground. It contains a strong defence of the religious
value of the State and the nature of the allegiance it may claim, with a strong repudiation of the idea that as a "secular" and "worldly" thing it has no claim on Christian obedience. Conscientious resistance to the State there may indeed be, but it must be in the name of God, and "Christians must not take that name in vain." But for the Christian the Church must overshadow the State. Men must fix their hopes not on Caesar but on Christ. "Whatever contributions politics may be able to bring to the accomplishment of God's purpose, the redemption of man's nature must depend upon means utterly beyond the scope of human policy." The problems of representative government are discussed—it is worth noting that representative government is not treated as an easy thing but a very difficult thing to maintain—the relation of the party system to politics and the relation of the Church to party, class-divisions and the Marxian class-war, municipal government, the Press in its relation to the formation of public opinion, and some of the more important social issues, such as housing and unemployment which are in the fore-front of political action in England.

The fundamental resolution, as finally passed after a long discussion is as follows:

The purpose of the State is to bind all men together in a justly ordered social life, and its authority ought to be generally accepted by Christians. The duties of citizenship are a sacred obligation for Christian people. The authority of the State is limited by its function, and ought only to be challenged by the Christian conscience in the name of God. Christians should be willing, while their strength lasts, to spend and be spent in its service.

I have not time to deal with the other reports, on "The Home," "The Use of Leisure," "The Treatment of Crime," on "International Relations" and on "Christianity and War," and on "The Relations of the Sexes." Perhaps the most thinking moment of the Conference was when after a long passionate debate the great gathering committed itself to an unqualified repudiation of war, led by a Quaker and a V.C! It may show something of the forces now moving in England if I quote from a speech made at the Conference by Lord Parmoor, who, though he is one of the most earnest Christians in public life in England and may therefore be discounted by those who do not like idealists, is also a member of His Majesty's Government and therefore I hope considered as a serious person.

Have all the Christian communities, advanced as far as they ought to have done at the head of the peace movements? I regretted that even during the war our Christian Churches did not take an attitude in favour of peace. The one idea that we ought to have had is Christian truth and Christian principle. I cannot reconcile war with either. I believe that the two are wholly and fundamentally inconsistent. No casuistry on this point appeals to me for a moment. We must cast our lot as Christians against all war. We must
regard it as a curse and an abomination. In the cause of peace we must rally to the feet of Christ and have no other motive of action than absolute opposition to war from top to bottom and from the commencement to the end.

Imperialism and all that goes with it was utterly repudiated in spite of an endeavour to get the Conference to assent to a mild form of the imperialist gospel.

The only part of the Conference discussions which seems to have forced its way through the barriers which interpose between readers in India and important news from England is the discussion on the sex question, and particularly on the matter of birth-control. One of the practical things that Copec did was to set up a committee to investigate this matter more thoroughly and scientifically than has yet been done; it appears that the treatment of the entire marriage and sex question was frank, thorough and useful to the great number of people who are very greatly perplexed as to the Christian way in regard to this matter.

I may conclude my description of this Conference by saying that a permanent body has been created to carry on its work, and that the great assembly were warned with much plainness by working men delegates that they would be watched to see how far they succeeded in living up to the professions of these intense days.

What has such a gathering as this, and the results of its labours, to do with us in India? The area of its discussions has been necessarily limited to the British Isles, for its object was not generalities but light on the concrete situation facing Christian men and women in that country. Here and there we find references to the conditions outside Britain; Mr. Oldham spoke on the missionary implications of the Conference and there is an appendix by the Rev. Frank Lenwood, added, to the report of the Commission on “The social function of the Church,” which gives “parallels and illustrations from the work of the Church in non-Christian lands.” This paper is of considerable interest, but it is directed to the minds of people living in England, and has for its object to arouse them to a sense of the inter-national and inter-racial bearings of the subjects which the Conference is to discuss.

Nevertheless, the importance of this Copec movement for India is, I venture to say, very great indeed, and it is in order that we may consider its Indian bearings that I have asked you to listen to this description of what was done in England at the Conference. Let us reflect on the outlook for Christianity in India.

I imagine that there are very few, if any, of us here who do not find the apparent inability of the Christianity of the countries of the West to permeate and control the civilisation
of the West a great obstacle in the minds of the most thought­ful and religiously minded of our Indian friends against the acceptance of Christianity. I do not wish to join for a moment in the cry about the "materialist West" and the "spiritual East" for I feel that real spirituality is a very rare thing indeed, and certainly not the birthright of any people. Nor would one deny that those who most radically criticise the West fail often to see the solid but unobtrusive religion that is, when all is said and done, the salt of its life. Nevertheless, it remains true, that the vast extensions of industrial life and the advances made in the nineteenth century in science and material civilisation did get ahead, as it were, of the moral and spiritual faculties of man, so that without conscious planning (for on one, it has been said, was ever devil enough to invent the social system) there grew up an organisation of the industrial world which has how come to be regarded by an almost unanimous Christian opinion as totally un-Christian. Moreover, it is no longer true that the Church in the West is silent about all this. People who say that really do not know what they are talking about. But so far we have not been able to make ourselves perceptibly felt, and that is, largely, because we have not known with any clearness and common conviction what to attack and still less what to advise. Now a study of the voluminous documents of this Conference of Christian Politics, Economics and Citizenship has left me with the very strong conviction that those days are over, and that the Christian Church in the British Isles has got its programme for this part of its life and work. Moreover, the Conference has been not merely a gathering of the few keen but unrepresentative enthusiasts. The different branches of the Church each sent official delegates, and every single section of British Christianity was represented, including the Roman Catholics (though at the last moment they decided to be only unofficially represented) and the Unitarians. When a body like that puts itself behind the resolutions passed at this Conference and sets up an organisation to carry them out, we are, I think, entering a new phase of the work of the Church in Britain, and under God we should see in days to come ever increasing and obvious evidences of the practical effect in the life of Britain of the Christian spirit and the Christian standard. To all of us here who stand before India, unworthy as we are, as ambassadors of Christ, that progress will be infinitely welcome. For we believe that the religion of Jesus Christ is the most powerful thing in the world, and we know that we ought to be able to point out any man who wishes to see what the Gospel of Jesus means in society, some evidence embodied in life. The day may yet come when the life of industrial England and Scotland may be an aid and not a hindrance, to the spreading of the Gospel.
But now let us press the question further. Has not the same need for radical consideration of the spiritual basis of society and social life arisen in India? It appears to me that it is here most of all that we need to do some steady and hard thinking. We live in the midst of a society which is the scene of the conflict between different ideals of life, different conceptions of duty and of mutual social obligation. The struggle and the uncertainty is present wherever we look. Take one instance: The movement with which Mr. Gandhi's name has become indissolubly connected is opposed to the invasion of India by Western industry, holding that the industrialisation of India can only bring evil in its train. On the other hand, powerful mercantile interests, Indian also, urge what in the Fiscal Commission Minority Report is called the "intense industrialisation" of India. I imagine that few of us here who know even a little about the great developments of industry in India find it possible to believe that that tide can be stayed. The practical question is rather, how can decent standards of life be secured? How can the horrors of the industrialism of the West be avoided in a country where they might very easily be exceeded? Have we in India, in the Christian Church or outside the Christian Church, the combination of knowledge of facts and grasp of ethical principle which alone will save the situation?

Or, again, if Christians in England are perplexed as to the place of the Christian in politics and the relation of the Church to the political life of the State, ought not Christians in India to be similarly concerned? The modern type of representative democracy is a plant of recent growth in Europe, it is of even more recent growth in India. We can see very evident signs of the growth of a Christian opinion in India, which is impatient of a Christian attitude in politics that thinks only of the Christian share in the loaves and fishes, and seeks for a worthier mission. The speech delivered by Mr. K. T. Paul to the All-India Conference of Indian Christians deserves to rank as a classic in this respect. The ideas he expressed there deserve and require the most careful working out.

Again, take the whole question of the relations of the sexes, of the home, marriage and the family. There is in any case for the Indian Church the task of relating specifically Christian ideas with ideas and conceptions which, whether or not compatible with Christianity, are historically Hindu. To this task is added the further complications caused by the changes and uncertainty on these subjects within Christendom generally. I may perhaps be exaggerating, but recent discussions especially in North India have left me with the feeling that a considerable need is felt in the Christian community itself for light and guidance on these topics.
Many more instances might be given, and each of us can supply them for himself. The point I wish to make is that the same need exists in India as in England for the rigorous examination of social practice and social problems in the light of spiritual ideals. I wish to go further and to suggest that this is a service which it is incumbent upon the Christian forces to perform for India. We are all accustomed to recognise gratefully how wide is the acceptance of the Christian ethical standards in Indian public life and among Indian public men. I doubt whether in such a matter as the moralisation of industry anyone is going to bring in any light which is not present in the teaching of Jesus Christ. To these standards we all make appeal. Somewhere in the teaching of Jesus, somehow in connection with Him, one feels that thousands of men in India to-day believe that light and salvation lie for their country.

Is it not possible that we might initiate in India a movement similar to that which has grown up in England? It is realised there that practically all the questions touched on in Copec are international in their bearing and that it is essential that they should be faced internationally. We should get the warmest backing from Christians in England. But it is a question for India. There are difficulties. The chief is this, that whereas the English movement started with the general assumption that the only religious basis to be seriously considered was Christianity, and based its whole edifice on the central revelation made in Jesus Christ, no such assumption can be made in India, though, as I have suggested, no other ethical force can compare with that which springs from Him.* And yet a Conference confined to persons who accept the Christian claims for Christ would be, not useless, but very much less than is needed, because it would leave out a number of men whose names will readily occur to us all and whose presence would be indispensable.

I wish to do no more here than to throw out this suggestion of an Indian Conference, in the hope that it may be taken up and discussed and the possibilities explored. There may be other ways of reaching the end. But I am convinced that no serious Christian man or woman who reads through the reports of this English Conference and thinks steadily over the analogous problems in India will fail to realise, that one of the burdens that now lie on the Christian people, Indian and foreign, in this land, is to address themselves to the great task of translating the message of the Master into terms of the social, domestic and national life of India. W.P.
MEN and women from all parts of Western and Central Asia and North Africa climbed in the first week of April to the crest of the Mount of Olives. They were called together at the wish of the International Missionary Council (which directly represents practically the whole Protestant missionary world) under the chairmanship of Dr. John R. Mott. They faced afresh on that sacred mount, in continuous conference, the obligations of Christians confronting the swiftly changing life of those lands.

No group of people has ever met more intimately and efficiently equipped for such a discussion of those areas of the world. Eighty-one in number, they were for the most part folk who have given years of concentrated, consecrated service to the peoples of those areas which are so essentially one yet are so difficult to define by any single phrase, the world that runs from the Atlantic ocean eastward across North Africa and Western and Central Asia to the marches of China and through the passes into India as well as from the Caucasus southward to Abyssinia.

Chosen groups as they were from each of these areas a large proportion of them had already shared in careful preliminary regional conferences under Dr. Mott’s chairmanship, in North-west Africa (from Morocco, Algeria and Tunisia) at Constantine; for Egypt, the Soudan and Abyssinia, at Helouan; and for Syria and Palestine at Brummana, near Beirut. They also came from Turkey and Chinese Turkestan, from Arabia, Mesopotamia and Persia from India,1 Malaysia and China, together with Board administrators and scholars from the western lands of Britain, Europe and America.

The Mount of Olives was a divinely appropriate setting for the Conference. The Greek Church on its crest, in which all the sessions were held, the Patriarch’s Palace and the Russian Convent were most graciously lent for the Conference by the Patriarch of Jerusalem himself. The delegates lived in the buildings within the grounds, and in tents sprinkled in the shade of the olive groves remote from the distraction and noise of the city. The mount was ideally central geographically. For, as we looked out to the lands from which we had come, eastward from the ridge across the shining waters of the Dead Sea and over the desert toward Mesopotamia and Persia, India and the Far East; or northward

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1 The delegates from India were Rev. and Mrs. L. Bevan Jones, of Dacca, Bengal, Prof. M. M. Ismail of Forman Christian College, Lahore and Rev. M. T. Titus, of Moradabad.
to Syria and Turkey; or southward to Arabia, Egypt the Soudan and Abyssinia; or westward to Europe; Jerusalem and its brooding mountain seemed the very hub and centre of these three continents.

Still more wonderful, however, was Olivet as a religious setting. Not only is Jerusalem sacred at once to the Jewish, the Moslem and the Christian faiths, but it is the very name and symbol of that Holy City to the building of which—with walls that shall embrace all humanity—the missionaries in the Conference have dedicated their lives. More moving still, to us who spent those days in conference on that hill and walked alone in the evenings in the grey dusk of its olive trees, was the memory that Christ in the week in which He died brought His missionary-disciples to that hilltop to give them His final teaching. He communed alone on that hill with His Father and rode across its brow from Bethany amid the songs of the people to face death upon the Cross.

If the physical setting was perfect, the hour of the Conference was also superbly timed. The revolutionary changes within the areas represented are to-day transforming the whole situation. As the Conference pooled the extraordinarily varied, vivid and profound experience of the men and women from all these areas, they came to see that a new mentality confronted them. The shattering impact of the war itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate agitation, the critical and world-wide debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental womanhood, the growing spirit of fraternity in and with the oriental churches, and some strong reactionary movements are all factors in producing a profound and widespread change that can be described, soberly and with precision, as epoch-making.

One clear indication of this widespread change in outlook was dramatically staged upon the arena of the Near East even while the delegates were beginning to move toward Jerusalem, in the abolition of the Caliphate by Turkey. The results of the explosion of that nationalistic bomb, dropped with such shattering effect in the heart of the Moslem world, will take decades to work out. The time calls, the Conference felt, for the deepest sympathy of Christian peoples with the nations of the Eastern world in this hour of their trial. The most careful and sympathetic study of their history, religious and social life and aspirations is required. The rattling of sabres, the display of superior force, and conquest for exploitation do not
belong to the new era. Self-respect in the Christian world demands that Christian people must think through and carry out in practice a Christ-like policy towards all the peoples of the East, who amid these manifold and profound changes, are looking afresh for a secure foundation for a progressive national and international life.

For us as for them, to-day is a day of the visitation of the Lord.

The Conference, while recognizing the good elements that have come to Asia and North Africa from the West, nevertheless, felt a profound sense of shame upon them as they faced the wrongs that western civilization has perpetrated upon these peoples. In view of the misdeeds of so-called Christian nations in the past, it is little to be wondered at, that multitudes think of Christianity as synonymous with materialism and western civilization; or that the idea is quite generally abroad that the Church and Missions are but the tools of western governments, that Christianity is bankrupt and utterly impotent to establish peace and good-will among men. The world has seen too much of Christianity, and too little of Christ. In this contrition, as well as in the upheaval of thought and feeling in these areas, the Conference found a clear and inescapable call to revise Christian thought, restate Christian motive, and reshape Christian practice. To express in personal life and action, and in international relations Christ's principle of love came to be the very foundation of the thought of the Conference.

One practical outcome of this thought which developed in the Conference was the drafting of a message to be sent to the League of Nations urging the application of Christ's principle of the Golden Rule among the great family of nations in whose international interests the League is directly concerned.

The three central things before the Conference, then, were: First, how to influence the dealings of the western and eastern nations with each other so that in the world of to-morrow the latter shall not suffer from injustice at the hands of the more powerful Christian nations of the west; secondly, how to present the eternal Gospel of Jesus Christ in this new situation; and, thirdly how to secure closer-co-operation of the Christian forces and agencies at work within the areas represented. The Conference felt that the old bloody feuds of race and creed that have rent these people through the centuries can only be healed by a new spirit of reconciliation in place of revenge. In the new humanity, once again envisaged on the Mount of Olives, color, race and creed will not be the seeds of bloodshed and disruption as they have been up to the present; but mutual love, respect, and freedom of thought will be the principles upon which peoples of diverse tendencies will unite
to live their common life in a common world. The Conference was far less concerned with the problem of establishing Christianity as an outward organization, than with the deeper and more worthy task of making Jesus Christ live in the hearts of men, the true home of His Kingdom.

The method adopted by the Conference for working out its thought was very thorough, and carefully planned. Ten groups of men and women were selected to grapple separately with the present-day problems that emerge from the new situation. The problems committed to these groups were the Christian occupation of the different regions and the accessibility of their peoples; the best way of presenting Christian truth so that it may appeal to the hearts of men in all the depths of its creative reality; the growth of the Church in these lands; the education of their young life; the development of a strong native leadership; the provision of an adequate literature; the medical and social needs of the people; the changing status and outlook of their womanhood; the spiritual dynamic that is the driving energy of a truly Christian enterprise; and lines of practical and effective co-operation between the forces.

From early morning till ten at night for five full days each of these subjects was intensively grappled with, first in the Conference as a whole, then in the special committees, and again—on the basis of the findings of the committees—in the Conference itself. The previous regional conferences in North-west Africa, the Nile Valley and Syria had also threshed out those subjects as they related to their special areas, and with similar thoroughness. Out of that prolonged, strenuous and continuous fellowship in thought and prayer came a body of conviction based on an impressive range of first-hand real experience and close challenging discussion. That body of thought which—it may well be hoped—will have a powerful directive influence on the Christian forces among all that wide range of peoples and in the homelands of the west, gives guiding principles for a new alignment of policy and work. That alignment, be it noted, is not something thrust in from without, but is developed from within by the men and women who are doing the work; and it has been wrought out through spiritual wrestling and mental sweat.

In the truly Christian approach to the peoples of these areas the universal conviction of the Conference moved in the direction of replacing controversy and dogmatic, abstract argument by a concrete presentation of the life and teaching of Jesus Christ in its application both to the individual and the social life of the east and the west. Whether we had under consideration the attitude and life of the Church, the method
of evangelism, the training of leadership, the practice of education, or the preparation of literature, emphasis was laid upon this necessity for a reasoned presentation of the all-sufficiency of Christ rather than of the inadequacy of other systems.

The Sunday evening service was devoted to testimonies concerning the unique character of "The Gospel of Christ as the power of God unto salvation to everyone that believeth." Never did notes ring truer. Whether eastern or western, Persian or American the assurance was unmistakable that in our living, risen Lord with His truth from God, and His perfect example there are spiritual forces which if let loose upon the world through His faithful disciples are all-sufficient to re-shape a sin-burdened race, and draw all men unto Him in a brotherhood of loving fellowship and adoration.

Taken altogether these processes constitute a radical change in thought-attitude of the Christian forces of the east and the west, that can only be made effective by patient, sensitive, sympathetic educational work. But that vitalising work must be done, and done without delay, for, it was felt, that unless the Churches are living expressions of Christ's leavening, transforming power, they will fail in their very raison d'être, and be removed from their place.

The increasingly intimate co-operation of the Christian forces was a central aim of the thought of the Conference, as has already been pointed out, and on the last day unanimous findings were reached which look toward a closer grouping of the missionary and native forces in these areas in association with the International Missionary Council. Two definite forms of co-operative organization were arranged for; one for the Near East, and one for a much wider area.

The mission work of the Near East has not enjoyed the benefits accruing from close association such as have come to the countries of China, India and Japan during the last twelve years through their National Christian Councils. Due to the outbreak of the Great War these countries of the Mediterranean basin, Central Asia, Arabia, and North-eastern Africa have had to bide their time and wait for the Jerusalem Conference for the fulfilment of their desires. Profiting from the testimony of representatives from India and China, the Conference eagerly and without hesitation took steps, by appointing a provisional committee, to bring into existence a Council representing agencies and conferences in Northern Africa, Egypt, Northern Soudan and Abyssinia, Syria and Palestine, Turkey and the Balkans, Arabia and Mesopotamia, and Persia. In some of these areas, such as Egypt and Syria and Palestine, regional councils already exist. In others they are still to be created as a part of the larger plan.
The second form of co-operation decided upon by the Conference was to set up a co-ordinating committee for the distinct purpose of furthering the cause of Christian literature, not only in the above mentioned lands, but also throughout the whole world wherever Moslems are found. The findings and action of the Conference were based on the very large amount of work done previously by a world-wide committee which has brought out an extensive survey entitled Christian Literature in Moslem Lands. Due to the action of the International Missionary Council meeting in Oxford last summer the Jerusalem Conference was charged with the responsibility of appointing this "Co-ordinating Committee on Christian Literature for Moslems" which it is hoped may serve to co-ordinate the thinking and action in respect to the production and distribution of Christian literature in all Moslem mission fields. This committee appointed to draw up a constitution, and establish a central bureau and office in Cairo, is representative of the Christian forces in all the countries of the Near East formerly enumerated, and of India, Malaysia, and China as well. No time was lost by the Co-ordinating Committee in organizing, and steps have likewise been taken to secure a suitable full-time executive secretary and two part-time literary secretaries for the Central Bureau in Cairo.

On the side of co-operation one instance stands out during the whole Conference as a prophecy and promise of better days ahead. Not only did the Greek Patriarch voluntarily lend his palace, his church, and his grounds on Olivet for our use, but the last afternoon he paid an official visit for the sole purpose of delivering an address of good-will, and to read to us the Great Commission, "Go ye into all the world," which he followed with his benediction. This generous friendliness on the part of his Beatitude, and his attendant bishops, seemed to open up avenues of possibility of ultimate co-operation with this great Oriental Church that would greatly strengthen the Christian forces.

The need for specially trained and carefully equipped workers both native and foreign was another of the important findings of the Conference. General training and a sound Christian experience, while absolutely indispensable, are no longer considered sufficient to meet the varied and difficult demands that arise on the mission field. It was recommended that in areas which cannot be served by the School of Oriental Studies in Cairo, similar schools for the study of Arabic and Islamics should be opened for missionaries. Also, that, for the benefit of indigenous leaders advanced courses in these studies should be established in connection with already existing theological and Bible schools.
As the delegates came to the closing hours of the Conference and hammered out with intimate care the findings on all the subjects detailed above, they felt upon themselves a solemnizing and yet uplifting and rejoicing responsibility. They were to go back into their areas, and to their old work, but to go back with a widened and enriched unity in "the glorious company of the Apostles," and "the goodly fellowship of the Prophets" of to-day as well as of the triumphant past; with a new hope, a fresh accession of power, and a revived and victorious faith in the all-sufficiency of Christ for the redemption of the world from its sin and its sorrow, and for the bringing in of the world-wide Kingdom of God.

But, while all the working days of the Conference were full of an unmistakable sanctity and holy joy, yet this was peculiarly true of Sunday. Sunday on the Mount of Olives! What a sacred thrill the very thought sends through one. There was nothing to mar the beauty of that day. Early in the morning we rose to go to the Government House Chapel to take part in the Holy Communion, and were reminded of another "Upper Room" on the hill across the Kidron valley where our Lord himself instituted this holy meal. Dr. Mott's sermon to the Conference, urging the necessity of having "a zone of silence around the busy activities of life" if we are to maintain touch with the ultimate sources of reality and spiritual power, was in every way worthy of the sacred mount on which we stood. Then followed the pilgrimage to Bethany led by Bishop McInness of Jerusalem—"a sabbath day's journey"—when we followed the paths, and looked on the hills, the valleys and the blue waters of the Dead Sea, all so familiar to Him. Toward evening at the close of the fellowship meeting, as the sun was sinking behind the mountains that are round about Jerusalem we were led out to the western brow of the mount looking toward the Holy City, and fixed our attention on the sacred spots as they were pointed out to us, and so vividly described by Bishop McInness.

In living scenes of the imagination the historical pageant of Jerusalem and its environs passed rapidly before us. We saw King David and his men capture the City of Zion—Solomon build his temple—the destruction of the city and the people led away captive—the new temple built by Herod, and Jesus teaching the people therein—the gate through which He passed triumphant—the garden of His agony—the hill of His cross—the grave of His victory—the mount of His ascension. All before us! And as the last words of the speaker died away with the fading light of day, and all were meditating in silence and wonder on the things they had heard and were beholding with the inward eye, suddenly out over the
brook Kidron and the city beyond began to float the sound of voices singing "Abide with Me"—and as the melody melted away a response as from the Master Himself seemed to come, "Lo I am with you always, even unto the end of the world."

Basil Mathews and M. T. Titus.

RELIGIOUS EDUCATION IN INDIA

BY EDWARD A. ANNETT

ONE of the most significant facts in the history of the missionary enterprise in India is that the emphasis has gradually shifted from the adult to the child. A hundred years ago the adult was everything, the child next to nothing. Except in the case of a few far-sighted people, education was undertaken grudgingly, regarded as a necessary but unwelcome addition to the work of the mission staff. To-day, at the lowest estimate, three quarters of the whole working force of Missions and Churches are devoting the major part of their time to the care of the young, and there is no demur made to the statement that the greatest task before us to-day is that of training the Indian Church. It may be that the emphasis has shifted too completely, for there are fields where the just complaint is made that active evangelistic effort among adults has been crowded out. In spite, however, of such criticism, it is plain that the Missions of India have been led simultaneously to devote the greater part of their energies to the tasks of education.

The reason for this lies in the broadening conception of the aim of education. It is seen to be much more than the mere production of literate Christians, people who can read for themselves, who make useful workers, and who can secure for the Indian Christian community a fairer place in the land of their birth. Education is seen to-day to be essentially a training for life: that a man cannot live at the best God expects from him without adequate education. The full attainment of personality, however, according to the Christian ideal is not possible unless the education is religious, and thus the very heart of child training must be that to which is now given the comprehensive name, religious education. The aim of religious education thus broadly realised is not distinct from that of education, but is one with it, imparting a fulness and completeness to it. It might be stated as that of enabling the scholars to live fitly in the light of the revelation of Jesus
Christ, and the goal it strives for is that of bringing every child to a life and faith of his own.

This grand objective we are endeavouring to reach by a multitude of means, as various and diverse as could be well imagined—College, High School, Boarding School, Social service, Zenana visitation, and even, we might add, the daily preaching in village, bazaar and dispensary. It is true there is, for the most part, no co-ordination in the means used or in the methods adopted. Few who are engaged in the tasks of religious education see the whole field or realise the relation of their own particular job to the rest of the work. But still we have the great system of an education that is religious in its directive role, and that touches a vast number of scholars, Christian and non-Christian. The break between Christian and non-Christian, too, is seen to be not so complete when an adequate conception has been attained of the goal of education, for whatever differences there may be of caste or of parentage, they all are victims of warped ideas and ideals, and need equally the awakening of larger, nobler modes of thought. The age-long dissociation of ethics and religion, common to the whole human race but carried to an extreme in India, has resulted in a dissociation of personality that demands the most thorough training if unification is to be complete. Religion must be made to mean for India all that is suggested in the derivation of the word. The Latin re-ligo means "I bind together" and religion must be the binding together in one recognised whole of life's scattered forces and experiences with God as centre.

Our task as seen in that light is great enough to appeal to any who attempt to survey it. It is so many-sided that it might be described in a great variety of ways according to the angle by which we approach it, whether it be that of India's relation to God, to the world to-day, the value of the Indian Christian Church to India, or the personal experience to be attained by the individual.

Perhaps the best angle of approach to the consideration of ways and means is that of the value of the Indian Christian Church to India in this her day of need. Thus regarded, the task before us may be stated as the training of the Indian Church so that she may offer to India:

(a) Religious teaching that possesses an intense human interest.

(b) Daily life that is sound in character and fragrant in influence.

(c) Worship that is pure, sincere, intelligent and reverent.

Religious teaching that possesses an intense human interest would be a new thing for India. The most religious land in
the world, as India claims to be, her religion has been less concerned with actual personal experience than that of almost any land. The philosopher has interested himself in religious speculation, the ascetic has withdrawn from the haunts of men and has fought the lone fight of salvation, but for the ordinary man or woman religion has been for the most part an attempt to ward off the evil influences of beings that were erratic if not malignant, an attempt to purchase immunity from interference so that one might make the best of one's chances to live happily. Even the great popular movements connected with such names as Tukaram and Chaitanya failed to reveal to the man in the street the direct connection that religion has with human happiness and satisfaction.

It is the privilege of the Christian Church in India to bring in the conception of religion as the most intensely interesting and practical part of daily life and aspiration, to make it to the townsman or villager to-day in this land what Jesus made it to the common people of Galilee two thousand years ago. This means a revolution in thought that is tremendous, and for its attainment demands that our whole system of religious teaching must be based on the principle of present interest for the scholar, exchanging the technicalities of abstract doctrine for the realities of personal experience. Interest is the word that must come to be associated in the immature mind of the child with religion, with God and with Christ. It is high time that we cease to give ground for the sardonic criticism of our methods of education contained in the phrase "I don't care what you teach 'em so long as they don't like it."

To put it into plain words our religious teaching must be made so intrinsically fascinating to the young mind that it will win its way to the heart with a minimum of opposition, and will reappear in the motives and ideals of the life. Slow as we have been to realise it, the motto is true, "If you cannot interest you cannot save." And the fascinated child means the fascinating man or woman, and we ought to be turning out by the thousand those who can present the religion of our Lord and Saviour Jesus Christ with its undeniable charm to the multitudes of India.

Daily life that is sound in character and fragrant in influence should be seen wherever there is a Christian society. It may sound utterly trite to make such an observation unless we candidly recognise that, in spite of the existence of many fine Christian individuals, India is not much impressed by the unique splendour of character in the Christian Church. Examples of this are unnecessary, for every one of us could add our own considerable stock of evidence in the matter. There is, in
saying this, no intention of comparing the Indian Church with say the American or the British or the Chinese Church, but of merely stating a fact that is beyond confutation, that India is not deeply moved by the spectacle of the new and growing religious society in her midst that bears the name of Christ. It is a commonplace to-day to hear non-Christian Indians speaking highly of Christ and badly of Christians. A recent speaker has been quoted as saying that fifty years ago Hinduism met the Christian preacher by flatly asserting that Christianity was not true; twenty years ago the defence had changed and Hinduism said "It is not new." With the fall of that trench the speaker asserted the last line of defence is that used to-day, "It is not you."

The failure, such as it is, in the production of a fine Christian society, must be recognised as a failure of our religious education. We Christian teachers have had the impressionable minds of the young in our care for years, we have found a measure of docility unequalled in the world, and, let it be confessed, we have not succeeded as we should have done. There are various kinds of success and many sorts of failure possible in this matter, but certainly our attainments have not startled India by their excellence. Is this failure to gain the esteem of India due to the character of our results or to her inability to recognise the best when she sees it? She has shewn an unexpected reaction to the presence of Mr. Gandhi. Granting that popular report has invested him with attributes more than any human being can carry, the great fact remains that he has captured the imagination of India as a man of holiness and splendid life, and that the widespread testimony to him is that he is Christ-like! Such an extraordinary conviction is full of promise for the future, but it throws into greater relief the indifference with which even the more thoughtful non-Christians regard the Christian Church.

Worship that is pure, sincere, intelligent and reverent is something that India has lacked through all the milleniums of her long existence. At a million shrines and in countless ways she has blindly felt her way towards the supreme Heart if haply she might find Him. The spectacle of a vast number of her own sons and daughters engaged week by week in a service of worship that was plainly sincere and full of the joy of realisation of the Divine presence would have an immeasurable effect upon her. A thoughtful Hindu or Muhammadan entering a building where the consciousness of the presence of God was felt by the worshippers would be greatly impressed by it, even as was that pagan spoken of by Paul in that all-too brief miniature of early Christian worship in 1 Cor. xiv. 23-25. One Sunday evening, fifty years ago, a Hindu school-master at a
station in the U.P. casually entered the small English church during service and was so delighted with the reverent joy of those attending that he became a Christian too, and exercised for years a fine influence. But should we care to invite non-Christians to the service with which we are most acquainted and ask them to decide their attitude towards Christianity by the reverence of the worshippers and their evident sense of the Real Presence? The fact is that our congregations are not remarkable for these things, and again the failure to measure up to a high ideal must be placed largely to the account of our religious education. Worship is a habit, gained as are all habits, by numberless acts and impressions during early days. In the Sunday school, particularly, the child learned either to rejoice humbly in the felt presence of the Heavenly Father or else he acquired the art of disregarding the fact of God, the outward acts of worship being then accepted as customs which one observed so far as they were convenient. The tragedy of it, for some reason or other, is veiled from our gaze, and all the time it is indisputable that, in India at least, Christianity need fear no rival if her worship was plainly performed in spirit and in truth, such worship as Jesus said God seeks for.

With such a view of the task it will be evident that the work of religious education must have much more attention in the coming days than it has had in the past. Oftentimes, the teacher has had just a copy of the Gospel put into his hands, or perhaps the whole Bible, and has been told to teach that. The impulse was sound, of course, that regarded the Bible as the Book for the teacher. It is from the Bible that we draw the main materials which we shall use in our training of the hearts and consciences of our children; but the teacher needs a great deal of assistance if he is to make the most of these materials. Three necessities of the case are, adequate curricula, adequate textbooks, and above all adequate training. A few words concerning the last of these will have to suffice. The Christian teacher needs a considerable equipment, in the forefront of which must be placed spirituality and a devotion to Jesus Christ. But of all his requirements, if he is to carry his work to success, none is more patent, so far as India is concerned, than his need of training for this work of teaching religion. From a wide and close acquaintance with Indian teachers I may say that, for the most part, they are conscious of their inability to do work that is really of good quality in this subject. The teaching of the Holy Scriptures in a manner adequate to our modern conception, is really the most difficult of all tasks that fall to the lot of the teacher, and yet it is the only part of his work for which he does not receive specific
training. And as a result, in a multitude of our schools, the Bible hour is a dreary one. The teacher finds it as difficult as the children find it dull, and oftentimes the only spur is a periodical examination which encourages the teacher to spend his time cramming up such details as are likely to find a place in the questions.

The most serious side of this is the fact that Christian teaching must either do positive good or it will do positive harm, for it creates attitudes in the child's mind that are of prime importance for the future. Only God knows what is happening in a child's soul when he is thrilled by a fine story. But it does not require divine omniscience to guess what is happening in that soul when the daily Bible teaching is a wearisome grind. Recent investigations into the sub-conscious mind have revealed the permanence of attitudes of mind created during childhood, and it is tragic to think that by the very means of a teaching which is regarded as the heart of our educational system we may be setting up within the child a deep conviction that religion is dull, that God and Christ are subjects in which he has no interest! It is, therefore, a prime necessity that we give our teachers every possible help and that must include the finest training that is practicable. Until they have received training for their Bible teaching up to the limits of their mental powers, we have not fulfilled our responsibility.

In this connection I may mention the property which has been acquired by the India Sunday School Union, in Coonoor, for the purpose of offering intensive training to those who teach the Bible in schools and Sunday schools. The new institution will not be opened for work yet for a year because of furloughs supervening. But those who are feeling the need of trained leaders for their religious activities will be glad to know that training can be obtained on these particular lines.

Already a number of schools for such training have been held in various places—seven schools of a month each and twice as many of shorter duration. Information on the subject may be obtained from the Secretary of the India Sunday School Union, Jubbulpore, and intending candidates may be registered against the time when the new central training school will be opened.

Since so large a part of our whole working force is engaged in work among the young, should there not be proceeding, in every station, definite training for our existing teachers? In our theological seminaries and normal training institutions, moreover, there should be regular courses in which the subjects connected with religious education might be taught by qualified instructors as fully as other subjects of the syllabus. But
perhaps the best way in which training might be given to all who have to teach religion would be to have courses of training every year in every field. This would be possible if those teachers, foreign and Indian, who are most fitted to train others, were to receive intensive training on specific parts of the general subject at a few central schools. Each of these, then, would be available to conduct short local training schools in the vernacular in their own fields. In this way each summer there might be carried out simultaneously over India a progressive scheme of training. One year the main subject might be "The Art of Bible Story-telling," another year "The Child's Religious Life." One year's school might be devoted to the biography and geography of the Bible and the next to "Training in Worship." Thus in time the whole teaching staff might be brought up to a high level of efficiency.

Such a scheme may be labelled idealistic and considered impossible, but the plan is actually being worked in the Philippine Islands in connection with the teaching in Government day schools. It is found possible there in secular teaching, then why not here in religious teaching where the issues are greater and the motives for success stronger? At least, let us accept as a foundation for our thinking the fact that the present situation demands radical measures if we are to attain our avowed objectives.

DEVOTIONAL SECTION

The Way of Consecration
III. THE CONSECRATION OF TIME

We have seen that self-consecration is the vocation of every Christian. His life is to be so offered to God that he may become an unimpeded channel for the communication to the world of the Christ-Spirit, which is the redeeming Spirit of love. This is the end to which his life is pledged; and, as he has but one life to offer, it behoves him to have a deep sense of the preciousness of time and of the importance of not squandering any of the few fleeting years which are all he has to give.

I

The life of every Christian should have about it a note of Urgency. This is very marked in the life of the Master Himself. As we read the story of His life, we seem to feel that
there is constantly pressing upon Him a sense of the shortness of His time on earth and the necessity of finishing the work God has given Him to do. "We must work the works of Him that sent Me while it is day; the night cometh, in which no man can work." None of us knows how many years he has to live, but at the most it can be but a short span; and this thought of the smallness of that fragment of time which is ours to offer to God for the work of His Kingdom is one on which we should occasionally allow our minds to dwell. It will deepen our desire to make a more perfect consecration of our time.

II

But we gain an added sense of urgency from the thought of the critical character of the age in which we live, an age which has often been compared with that of the first apostles.

The age of the New Testament was an age of crisis, and the first leaders of the Church felt it to be such. They were living in the midst of vast happenings, on the very verge of world-wide revolution and change. If they looked at the great world without, there was sufficient to justify this sense of imminent crisis. All the old conditions were passing away. That religion and community in which they had been brought up was growing perilously corrupt. Already the eagles of judgment were preparing to swoop down upon the dead carcase of Judaism, and the fall of the Holy City, and the break up of the chosen people, seemed inevitable. In the Roman Empire, the old paganism had largely collapsed, giving place, on the one hand, to a gross and luxurious materialism, and, on the other, to a groping after new forms of religion, whether the fantastic cult of the Emperor, or one of the new mystery religions lately imported from the east. Everywhere there was disintegration, revolution, change in the world without. But, when they looked into the midst of their own small society, which as yet lay almost unnoticed by the world, they found yet stronger reason for their confidence that a day of crisis had come. For they knew that in their keeping was the secret for which the whole world had been waiting. Stored with them, and waiting only to be let loose as fast as they could bear their witness, was a fact of tremendous explosive force, against which no worldly strongholds could long stand. That fact was Christ—Christ the Son of God, made flesh for us, crucified, risen, and exalted, the Author of eternal life, who had transformed them from darkness to light, and would so transform all who accepted Him. No wonder that they supposed at first that the day of the final advent was close upon them, and that, even when they found this expectation in its narrower form to be mistaken, the expectant spirit still prevailed in the early Church, and they were always as men waiting for their Lord, conscious that they live in days
of cataclysmic change and upheaval, in the midst of which the Kingdom was arriving.

It is, indeed, just such another day in which we live. Once more the world lies open before the Church—a larger world than the Apostles knew, accessible in its entirety. Once more we are witnessing the passing of old civilizations, the tottering of ancient faiths, men robbed of their old securities, lapsing, on the one hand, into a blank materialism with its accompanying self-indulgence; feeling out, on the other, after new cults and new faiths of every conceivable description. And the Church is coming to understand anew the secret that it possesses. Christians are realizing with new conviction that in Christ they have the one solution of all the problems and difficulties of our battered and broken world, the one transforming spring of hope and courage and victory. So we come to see that God has chosen to set us in the world at a time when, as never since the days of the apostles, we may rightly expect, if we are but faithful, to see the Kingdom of God come with power. This must surely deepen enormously our sense of the urgent need to consecrate all our time in the Lord's service.

III

What He asks of us is quiet, unwearying activity, like the activity of God Himself, Who is semper agens, semper quietus.

Our activity must be "quiet." Not only must there be reserved in the midst of it times of prayer and meditation, times for thought and counsel, times of wholesome recreation and leisure; but our work itself must be unhurried. Mere rush and fluster will achieve nothing. We must finish each task before we begin the next. With all the pressure upon Him, Christ was never "rushed." With all His eagerness to be at Lazarus' graveside, He stayed where He was two days till the work was done.

But our activity, if unhurried, must be also unwearying. How often in the Gospel we find the words "And straightway," "And immediately." The Master passed without delay from one task to the next, till He could close it all with the great triumph shout "It is finished!" The disciple, too, must have no room in his life for mere idling. His time is too precious. Even one wasted day can never be recalled. Each day, as it comes, must be offered up at its beginning for the Master's use.

Time worketh,
Let me work too;
Time undoeth,
Let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.
Correspondence

Baloda
Via Bhatapara, C.P.

To the Editor, NATIONAL CHRISTIAN COUNCIL REVIEW

DEAR Mr. Paton,—While travelling in America and Europe I was delighted and inspired when admiring the cathedrals and other beautiful churches, each of which expressed the religious life and devotion of the people who built them. Since my arrival in India about eight years ago I have seen some imposing churches, but these were of Western architecture. It is true that acceptable worship and communion with God does not depend on a certain kind of building. Nevertheless, I feel that the Church of India should have a building the design and architecture of which should be typically Indian. I have not had an opportunity to study architecture, nor have I seen the best of India's temples and other buildings. But judging from the many pictures seen in magazines, books and newspapers I feel certain that able architects can draw up plans for a church which embody various types of Indian architecture. Even if it should mean the combination of various types of Indian architecture what is there to prevent it? Undoubtedly able men have advocated something similar before this, but progress does not seem to have been made.

The building material would naturally be stone, brick or concrete. Different sizes of building would come into consideration, according to the size of congregation. Benches are to be omitted. (I have not seen an Indian who is actually comfortable on a bench or chair. And I have not seen a Hindu or a Muhammadan worship on a chair or bench.) This new Indian church building would be for worship only.

It is hardly necessary to state that Indian Christians would welcome any help we could give them in this matter. May I quote the timely criticism of an Indian, (Jan. I.R.M. p. 56):

"Turn to Ceylon to-day and examine the churches built... The smaller churches are little sheds not worth dwelling upon. In some cases an attempt has been made to provide little chapels in village mission schools for the small congregations, and the only bits of ornament to be found there are stained glass windows imported from England. What poor gain after the gorgeously coloured temples, painted and adorned by the people themselves. . . . Some of our churches give the impression of a chilly arctic landscape planted in a gorgeous tropical land."

In my estimation the National Christian Council is the logical organization to take up this matter. Can you not find several wealthy Indian Christians who, in the interest of their own Indian Church, would place several thousand rupees at your disposal to be used as prizes to those Indian and European architects who submit the most acceptable plans and designs for a typically Indian church-building?

Yours for the Indian Church,

April 2nd, 1924.

M. P. DAVIS.
To the Editor of The National Christian Council Review

Dear Sir,

May I voice another point of view with regard to the Training of Missionaries than that represented in the article on the subject in your March issue?

It appears to me that the sending of a young missionary to a language school is unsatisfactory from two points of view, viz., from the point of view of linguistic efficiency, and from that of his training in the right attitude towards Indians and things Indian.

In the language school he is, of necessity, a member of a more or less numerous group of Europeans or Americans. However hard he may work at the language during the hours of study, his social intercourse will be with people of his own race and will be conducted in his own language. He will be living, moreover, in the highly artificial atmosphere of the hill-station. These will be the conditions under which he will pass the brief but crucially important period of his first months on the field, whilst his mind is still plastic to the influence of the new environment, and before he is plunged into the absorbing duties of systematic mission-work.

Instead of spending these precious and irrecoverable months amongst fellow-countrymen in a language school, he should, to my mind, be somewhere where he can hear the vernacular spoken constantly around him, and where he can become accustomed, whilst his mind is still plastic, to Indian life and Indian ways of looking at things.

I would therefore urge that the missionary societies should endeavour to secure, for every young missionary, the inestimable advantage of spending his first few months as a member of an Indian Christian family-circle, where he may live on a basis of equality with the other members of the family, and study the language not only from his pandit but from the children and others in all his spare time.

I acknowledge that very great help in language study may be derived from the employment of modern scientific methods, especially from those set forth with such cogency in Professor Palmer's brilliant works on The Scientific Study of Language and The Principles of Language Study, but the right time for the learning of these methods is the period of training at home, before the young missionary sails for the field. A fairly brief course of such study (which may be undertaken for instance at the School of Oriental Studies in London, or at the Selly Oak Colleges near Birmingham) will enable the missionary on reaching the field to apply the methods thus learnt to his private study with his pandit, and will fit him for deriving the maximum of advantage from the informal opportunities for language acquisition afforded to him in the family-circle where he is a guest.

Yours faithfully,

March 26th, 1924.

John S. Hoyland.

Y.M.C.A. Madras.

The Editor, National Christian Council Review, Calcutta.

Dear Sir,

May I draw your attention to the English Conference known as "C.O.P.E.C." I think it will be a very useful thing to have a conference of that nature in India. I pass on this suggestion to you because I believe the National Christian Council is the right agency to promote that conference.

Yours faithfully,

H. C. Balasundarum.

This is a collection of 51 hymns set to Eastern music, the tunes, mostly Indian, having been collected over a wide field. The language, except in one case where it is unknown to us and seems to be some African dialect, is Hindustani, but an English hymn, which can be sung to the same music is in each case printed parallel to the Urdu, though the two hymns are in most cases very loosely, and often entirely, unrelated. The Salvation Army is undoubtedly on right lines in encouraging the use of Indian tunes in Christian worship, and others who are trying to do the same will welcome this collection. We think that their harmonizing is a mistake. It would be better to give the air only, and to suggest that Indian instruments and methods of accompaniment should be employed.

Katha Upanishad (with Introduction, Text, Translation, and Notes). By R. L. Pelly, Vice-Principal, Bishop's College, Calcutta. Published by the Association Press, 5, Russell Street, Calcutta. Price, Re. 1.

This useful edition of the Katha Upanishad gives in concise form all that may be expected to help the regular student as well as the general reader. It has a good introduction, a neatly printed text, an accurate translation and careful notes on all important points. In fact, Mr. Pelly has spared no pains to make the book really useful. His acknowledgements show that he has closely followed Hume's translation of the thirteen Upanishads, but to quote the author's own language, "a new version" may still "be written in a simpler and more readable style." It has been admirably done specially in the versified portions (pp. 25-31). The introduction has supplied the solution of the difficult problem of the philosophical principles involved in this famous Upanishad and a fair and unbiased criticism marks the author's appreciation of the speculative efforts of ancient India (p. 11). The parallels between Christian teaching and Hindu thought are interesting as well as instructive (pp. 9-10). The notes are particularly helpful and suitable to students for whom they are really meant (preface p. 3). They explain the important conceptions and allusions lucidly from linguistic, comparative and critical points of view, thus enabling the reader to have a firm grasp of the main elements of truth embedded in the text. Mr. Pelly deserves the thanks of all young students of Sanskrit for editing and annotating this difficult and important Upanishad. It is high time that all the other Upanishads are similarly treated so as to be easily approached and understood by all who like to study Sanskrit, particularly on the side of its philosophical achievements. J.N.C.G.


This little book, like its predecessor, "according to Luke," is divided into short sections containing notes on the subject dealt with, followed by practical suggestions "for thought and prayer."

After a short and very illuminating introduction to the study of the Gospel, the author defines her purpose and scope leaving aside all problems of criticism, it is "an attempt to pass on some impression of the message of the Book as it has 'found' one reader" by a series of "study-meditations in, not a study of John's Gospel." These studies are grouped round three central lines of thought. First, "The Word Himself;" Jesus, Son of God, a Son of Man, the Supplier of the need of the world, the Revealer of His very self to those.
who are willing to pass "by the holy way of the Cross" into the innermost things, and enter into one life with Him. Secondly, "The challenge or appeal of the Word," His claims upon us. Thirdly, "The response to the challenge," the sifting process at work as seen in groups and individuals.

The book is unique in several ways. It is more than a devotional study, it is a singularly successful guide to meditation. On page after page passages of sympathetic interpretation and flashes of insight arrest the attention and compel the thought of the reader. The ideas are full of vitality, illuminating, and of the utmost suggestiveness for those who wish to find for themselves the living Christ in the pages of the Gospel.

As in the fourth Gospel, the mystical element is strong. Partly this is conveyed in the frequent quotations, many of which are drawn from mystical writers through the ages; but it also permeates the whole book. Union with Christ is its keynote, and the author characterizes the fourth Gospel as "devoted to the gradual elucidation of the fact that to be in relation with Christ is to be spiritually at one with Him who is all and in all." At the same time the book is sternly practical. Relationship with Christ must express itself in practical life, and the reader is challenged to make a searching scrutiny of his own life and this relationship with others—his family, social, national and international contacts. Problems of thought and life have to be faced, and there is no easy turning aside from the challenge. But the way is indicated by the emphasis given to the teaching that "the life of a son consists in an attitude of the spirit, and the region of effort . . . is to maintain that spirit."

The style of this little book captivates us, and at once produces its own fragrant atmosphere. The language is so fresh, so persuasive and winning that the reader eagerly and easily receives its message; and on almost every page some vivid or illuminating phrase stamps itself on the memory. It is by all means a book to be possessed and to be lived with.

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_The Treasure Chest_ in Urdu.

For about two years _The Treasure Chest—a monthly magazine in both English and Urdu has been issued, yet its existence is by no means as well known as it ought to be.

It is delightfully printed and has a field of general knowledge which should make it invaluable for Indian children and others, and especially for those in mission schools where there are teachers who can explain to them the way to make the various puzzles etc., which appear almost monthly.

The vernacular edition can be used with advantage as an "extra reader" for the fifth and sixth classes, and will provide a great change after the usual text books which children so often memorize. The English copy is suitable for boys in the High Department.

Possibly the greatest value of the magazine is that it may be the beginning of healthy interesting literature which Indians have a right to expect, and we can hope that children, having seen and read it in schools, will continue to buy it when they leave.

Copies for the year, when bound, will provide very useful prizes, a point of special significance since interesting books to put in the hands of children are few.

English edition (Editor, Miss R. E. Robinson, Bangalore) Rs. 2 a year; 5 copies at the price of 4. 15 copies at the price of 10.

Urdu edition (Editor, Mrs. L. A. Core, Budaun, U.P.) Re. 1 a year; 5 copies at the price of 4. 10 copies at the price of 7.
REPORTS AND NOTICES

Conferences on Rural Education, 1924

Under the auspices of the Missionary Educational Council of Madras, Conferences on Rural Education have been arranged for next July. These Conferences are convened for the express purpose of discussing with Mr. McKee the methods and principles followed in his school at Moga in the Punjab, which has attracted so much attention during the past year. Three such conferences have been arranged for the Madras Presidency, one in the Telugu country and two in the Tamil region. The Tamil Conferences will be held at Pasumalai July 15th to 19th, and at Vellore July 20th to 24th.

This circular is directed to those who are concerned with the Vellore Conference, though those on the border line may prefer the Pasumalai Conference as more convenient. Further details will be published as plans develop but the Committee desires to give this early intimation so that these dates may be reserved and arrangements be made before the closing of school terms for the attendance of all who can profit by such a Conference. The Conference will provide both for a demonstration of Mr. McKee’s methods and for a full discussion on these and other topics relating to the work in the villages. The Conference is planned not so much for actual village teachers as for those in charge of village school work, that is district missionaries (Indian and foreign) pastors, supervisors, training school heads and masters. The discussions will be conducted in English, but classes will be in Tamil.

No reliable information can be furnished at this date as to expenses. Board will be charged at customary rates and a fee of Re. 1 will be levied upon each delegate to cover costs of arrangements, etc. Beyond this there will be little or no other expense.

It is a great privilege that has come to us of getting acquainted with the magnetic personality of Mr. McKee, whose success at Moga in dealing with the village school problem demands the critical examination of everyone who holds a responsible position in similar work. The Conference with Mr. McKee at Guntur last year proved of great benefit to the Telugu work and resulted in the adoption of methods in the Telugu country which are to-day proving their worth. Your co-operation in making this present Conference of genuine benefit to those who are actually engaged in village work is earnestly requested. A large and representative attendance providing a wide contribution of experience is of primary importance. Plan to attend and urge others to attend. Suggestions for the programme will be gratefully received and carefully considered.

Vellore, July 20-24, 1924.

JOHN H. WARNSHUIS,
Convener of the Sub-Committee for Vellore.

MRS. M. W. LOCKHART,
Convener of the Rural Education Committee of the M.E.C.

The Findings of the N.M.S. Conference held at Tirupattur (N. Arcot) April 17-20, 1924

1. The discussions in the Conference revealed a widespread feeling that Christian work in India is suffering seriously from an over emphasis on: (1) numerical increase; (2) social advancement; (3) communal separateness; and (4) efficiency and organisation.

2. There was general agreement that we need frequently to remind ourselves that what Christ sends His disciples to do is to lead men into such a faith with God as is revealed in Christ and into such a life with God as makes
it possible for others to see Christ through them and then to help the others to get into such a fellowship as will contribute to the growth and fruitfulness of life.

3. Both among those who have come into the Christian Church from outside and among those who have grown up within the Christian Church, there are many earnest minds that have failed to find in the present Churches that fellowship which is so essential to the life of Christ's disciples.

4. It was therefore considered very desirable that, wherever possible, persons who realise this need should come together in small informal groups, not forgetting the responsibilities to the Church to which they belong, for the purpose of helping one another to be built up into Christ-like life and service.

5. To do Christ's work in Christ's way it was felt to be of supreme importance that Christians who desire to commend their Saviour to others should seek every opportunity to cultivate relations of personal friendship with them, co-operate with them, in all that Christ would like to see done and to encourage spiritual fellowship as far as the conviction and conscience of both parties will allow.

6. While the Conference had no doubt about the value of order and co-ordination in Christian work, as in all other forms of activity, strong expression was given to the conviction that in securing these, care should be taken to give to personal relationship its proper place so that organisation does not officialise spiritual work.

The United Theological College, Bangalore

Friends of the United Theological College in Bangalore who may have been disturbed by rumours that the College is likely to be discontinued will be interested to know that the rumour is without foundation. At the annual meeting of the College Council early in April, it was resolved that the Council "feel strongly that we must maintain and strengthen this College" and that "under no circumstances can we agree either to close it or to lower its standard."

The above action was taken after long consideration. Among other questions considered was the suggestion that the closing of the College might help Serampore College in meeting the difficult financial situation in which it finds itself. This idea was decisively rejected, mainly because, in the opinion of the Council, the College in Bangalore "supplies a need in South India and Ceylon which Serampore cannot supply." Bangalore "has laid special emphasis not only on the academic but on the practical side of theological training. In Bangalore the students maintain touch with Tamil, Kanarese, Telugu, and English Church life and work, which forms a valuable part of their training."

In coming to this decision the Council was not unmindful of the generous and catholic spirit shown by the authorities of Serampore College in throwing open the advantages of its Charter to other Colleges; nor of the glorious tradition of Christian teaching, and evangelization of which it is the historic embodiment. For these the Council expressed themselves as sincerely grateful, and included in their resolution the suggestion not only that those Churches and Mission Boards that make no contribution to the work of Higher Theological Education in India ought seriously to consider the special claims of Serampore for help at this time; but also that the Mission Boards that maintain the College in Bangalore should consider this appeal.

The Episcopal Synod

In a statement to the Press the Metropolitan says:

The Episcopal Synod of the Church of England in India assembled in Calcutta on Saturday January, 26th last, and the session commenced with the celebration of the Holy Communion in the Cathedral on the following Sunday
morning. All the Bishops of the Province were present, except the Bishop of Colombo who was detained through the illness of his wife. The Bishops sat alone during the first three days, but were joined by an equal number of Assessors on Thursday, when subjects concerning Faith and Order were under consideration. On February 4th, the Bishops met the delegation sent out by the S.P.G. to discuss questions of policy affecting the Society's Missions in India.

The following day the Board appointed by the Provincial Council to consider amendments to, and criticism of, the Draft Church in India Measure and Constitution commenced its work, having co-opted additional members, including those Bishops who were not already serving.

Among the subjects which were under discussion during those days by one or other of the bodies above-mentioned, the report on negotiations for union between representatives of the Church of England and South India United Church, and the draft constitution for the Church in the Province of India, Burma and Ceylon and the work of the Indian Church Aid Association were the most important.

Church Union

With regard to the first-mentioned, four resolutions were passed. The first expressed the gratitude for the report of the Committee and requested the Metropolitan to reappoint the Anglican section of the Committee to continue negotiations. The second expressed the thankfulness with which the Episcopal Synod learnt that the two Churches were drawing nearer together and "rejoiced in the progress that had been made towards agreement on fundamental points, including the acceptance of the constitutional Episcopate."

The third recognized that there are such projects and prospects of union with the S.I.U.C. as would justify the Bishops in sanctioning the occasional interchange of pulpits. The fourth dealt with the draft of a "Commissioning Service" which had been drawn up in accordance with suggestions contained in a letter addressed to one of the members of the Joint Committee by Professor V. Bartlet, and requested the Metropolitan to invite a few leading authorities of the Church of England to give their opinion on the same and on the proposals concerning the future consecration of Bishops.

Indian Church Measure

The Board was called upon to deal with a large number of criticisms and amendments to the Draft Constitution. The bulk of these were submitted by authorities in England, chief among whom was Professor C. H. Turner of Oxford, who himself, closely connected with India had given an immense amount of time and thought to this very important subject.

We can only touch on the most important points in the discussions. The Draft Constitution had been divided into Declaratory Articles, Canons and Rules. Many persons have thought that "The 16 Articles" as they styled them, were to replace "The 39 Articles," as they described them of the Church of England. They have forgotten that the term "Article" is in common use to describe the sections of any document, and that it is therefore important not to omit the other words which in both cases, define the character of the "Article."

As stated in the Draft Constitution for the Church in this Province they are termed "Declaratory Articles concerning the Faith, Life and Constitution of that Church," whereas the 39 Articles bound up with our Prayer Books are defined as being "Articles of Religion." Of the "Declaratory Articles" few deal with matters of Faith, but among all the Articles none have been more criticised than the first which deals with "The Church's inheritance of Truth and Life." Its purpose of marking the historic continuity of the Church in matters of faith and order had not always been recognized by its critics, but the Board agreed that it should be transferred to form a prefatory statement to the Constitution and a new Article I was drafted to summarise the faith as held by
the Church. This will be printed in a revised Draft Constitution to be issued as soon as possible and submitted to the Diocesan Councils.

Another subject which occupied much time was the canons and rules governing election of Bishops. Two fundamental principles were accepted as determining the procedure to be followed: the Diocese must elect its own Bishop if it can, and the Bishops of the province must approve of the persons elected as fit to be consecrated. Various methods by which these two principles might be carried into effect were considered and the final drafting of the canons and rules left to a small Committee appointed for this purpose.

The special problem which faces the Church in this Province, which is ever present to the minds of both the supporters and critics of the Church in India Measure, is how to secure at once the rightful freedom for the Church and adequate assurance for members of the Church domiciled abroad and temporarily resident in India that the ministrations and services to which they are accustomed shall not be interfered with. In the Abbreviated Church Measure which is a much simpler Bill than first drafted, it is proposed to solve this problem by securing a despatch from the Secretary of State for India embodying the conditions upon which he would be willing to require Chaplains to obtain a license from a Bishop in India, and to obey the canons and rules of the Church in India. The conditions would afford the security desired by the congregations referred to and would be one side of an agreement entered into between the Church of this Province and the Secretary of State. This agreement has, however, yet to be negotiated, but the Bill will not go forward till this has been done.

A considerable amount of redrafting has been left to the drafting Committee but it is hoped that the revised edition of the Constitution may be issued within three months.

Provincial Council

The Provincial Council will meet in the second half of November, and it is hoped that before that date the terms of the suggested agreement may be arrived at.

The following are the resolutions on the negotiations with the S.I.U.C:

Resolved: (1) That the Episcopal Synod has received with interest and gratitude the report of the Joint Committee on Union with the S.I.U.C. and requests the Metropolitan to re-appoint the Committee to continue the negotiations.

(2) That the Episcopal Synod is thankful to learn that the two Churches are drawing nearer together and rejoices in the great advance that has been made towards agreement on fundamental points, including the acceptance of the constitutional Episcopate.

(3) That the Synod is satisfied that there are such projects and prospects of union with the S.I.U.C. as would justify the Bishops in taking action in accordance with the Lambeth Resolution 12 A. 1 of 1920.

(4) That the Metropolitan be respectfully requested to invite a few leading authorities in the Church of England to give opinions on the proposals for a commissioning service and the future consecration of Bishops and on the letter of Professor V. Bartlett which gave the first suggestion for those proposals.


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