Mr. Gandhi Returns

With returning health Mr. Gandhi has once more taken his place in the centre of Indian public life. We observe that there is a widespread tendency to regard his influence as no longer paramount in Indian political affairs. Probably this is true, in the sense that some of the most prominent public men definitely disagree with his programme and he with theirs, and that it is now common for dissent from Mr. Gandhi to be publicly expressed without fear of _lèse majesté_. Plainly, no one welcomes this change more than Mr. Gandhi himself. He is heartily tired of adulation from those who in their hearts do not accept any of the principles which are the breath of life to him. He would rather be followed by a few who are pledged heart and soul to the moral causes and the principles and methods he holds to be vital, than by a vast multitude who say “Mahatma” but do not the things that he says. As he has himself said, he was too popular in the days before he went to prison.

He is now using his great powers of clear expression of principle in the task of importing some definiteness and clarity into the current political movement. Whether he will succeed in recalling the Congress to the pure doctrine of non-co-operation and non-violence must be very doubtful. Probably the Swarajist line of action has come to stay. But it does not matter very greatly to which line of action the Congress organisation is officially committed, so long as there is perfectly clear definition of what the different parties believe and on what principles they stand. To this process of definition no
one is contributing so much as Mr. Gandhi, and it is like a breath of fresh air in a crowded room to read the simple and morally virile words in which he pierces to the heart of such questions as Hindu-Muslim unity, the boycott of British goods, untouchability, or, not least significant, the murder resolution of the Serajganj conference, now notorious. It is possible to question Mr. Gandhi's political sagacity or his economic knowledge, but he brings into public life the priceless asset of unflinching moral sincerity and unyielding courage, together with a pure and disinterested regard for the oppressed wherever he finds them. When we read that Mr. Gandhi's leadership has gone, that he may now be discounted, or that he should retire to a Himalayan fastness, there to consume his days in meditation, we wonder whether those who write these things have realised that while such men as Mr. Gandhi may often be inconvenient, to their friends as well as to their enemies, that it is quite impossible that they should be disregarded. Such men are wont to be most powerful when their followers are fewest.

**Islam in India**

Our hopes that the visit of Dr. Zwemer to India would be fraught with both interest and profit to the whole Christian cause have been abundantly justified. As we write, Dr. Zwemer has arrived in Calcutta after a month spent in the United Provinces and the Punjab and at the hill stations of Mussoorie and Naini Tal, where he was able to meet with and address a considerable number of those who are actually engaged in missionary work among Moslems, or are intimately acquainted with the predominantly Moslem parts of India. We have received from numerous correspondents the most enthusiastic accounts of the work Dr. Zwemer has done. Clearly he has not only shown up the meagreness of what is being done for Moslems by the Christian forces in India (no skilled observer could fail to perceive that), but he has brought with him a new temper of hope and has given to many a wealth of new ideas and a conviction, which they perhaps lacked before, that the task can be accomplished.

We have been asked to give full publicity to the resolutions passed at these two conferences, and we do so with very great pleasure. The Mussorie resolutions are as follows:

"We recognise it to be a lamentable fact, that in the past there has been woeful neglect among practically all Missions and Churches in India in efforts on behalf of Moslems; but we see new light ahead of us. In view of the fact of the present political and religious conditions of Islam, it is our firm conviction that the Moslems of India are accessible, and we should consider this an urgent call to give them the Gospel."
Our attitude at this time should be characterised by a spirit of love and sympathy, such as we discern in our Lord in His dealing with those who came to Him for light.

Resolved: That we hear the call of China and Afghanistan and the local calls of our neighbour Moslems, and pray the Lord of the Harvest to supply these needs.

That we urge missionaries to undertake some suitable form of special preparation to meet this urgent need.

That we especially urge young missionaries of suitable qualifications to prepare themselves for work among Moslems; and that we use well-equipped Moslem converts for this work, and provide for their fullest equipment.

That we utilise in every way the Press, and all forms of attractive literature, which is a powerful force in winning Moslems to Christ.

That, above all else, we recognise fully and depend wholly upon the power of the Holy Spirit in this service of love, and earnestly seek His help and His guidance in all our efforts to bring the Moslems of India to know and love our Lord and Saviour Jesus Christ.


The Naini Tal resolutions are as follows:

In the opinion of this conference it is matter of deep regret that in the United Provinces very little is being done to win to Christ the large Muhammadan population.

In view of the fact that effective approach is not possible without special study, it is recommended that Home Boards be urged to set aside men and women specially for this work, and that, where this is not possible, some of those engaged in Muhammadan work should give special attention to Muhammadan subjects, so that educated Muhammadans may be more effectively reached through Mission schools and colleges, and missionaries may be prepared for work among Muhammadans in a wider field.

With a view to the better equipment of those who are not able to give all their time to such work, it is advisable that lectures or institutes on Muhammadan subjects be arranged for at conferences such as this, and in connection with language schools.

Provision should be made for full courses of instruction in such subjects in all theological seminaries and training classes for mission workers, so as to enable the Indian evangelist to approach Muhammadans wisely and sympathetically.

It is recommended that the Christian Literature Society
and other publishing houses be asked to stock publications of
the Nile Mission Press and the Beirut Press."

We hope to publish in the next issue of this Review
a statement by Dr. Zwemer on the situation of missions
to Moslems in India, giving his own views as to what ought to
be done, and how it can be done.

**Evangelism and Proselytism**

We print the report of a series of discussions on the question
of proselytism, conducted by a group of Indian Christians and
missionaries in Madras. There is much in this report which
will cause surprise, and perhaps dismay, to some of our readers.
We believe that we are doing right in giving publicity to it, for
not only are the matters with which it deals of the most crucial
importance, but the reasons why a considerable number of the
ablest Indian Christians are critical of what is known as
"proselytism" ought to be more widely understood than
they are.

We venture to urge three considerations. In the first place,
the evangelistic work of the Church of Christ in India can only go
forward as there is real and impelling conviction behind it. The
mere discussion of such terms as "proselytism" does not take
us very far; but we do very sorely need to get these difficulties
thought through in relation to the task of evangelism, if progress
is to be made. At present there is—let us face it—in the minds
of a number of men who ought to be in the forefront of the
forward Christian movement, a kind of inhibition, due to
dissatisfaction with what they know of the current methods of
extending the Church and the principles underlying those
methods. Where there is agreement on the primacy of Jesus
Christ and His absolute claim on the allegiance of men—and any
discussion must assume that—it ought to be possible to think
these questions of method through to a conclusion.

Secondly, we are concerned not merely with abstractions,
but with the practical exigencies created by the widespread
knowledge of the Gospel of Christ. There are numbers of
men (no one knows how many, but everyone who is in
touch with educated Hindus and Moslems knows that there are
many) who are in varying degrees influenced by the spirit
and message of Christ. Some of them are in the position,
virtually, of the unbaptised believer; others are hardly in that
position, but need, and know that they need, more than anything
else, the fellowship of those to whom Christ is a reality. What
are we doing, what ought we to be doing, to help these men?

Third, we believe that the more the spiritual meaning of
baptism is understood the more it will appeal to what is most
religious in the Indian soul. It is customary to pay tribute to
the wide extent of the influence exerted by Christian ideas in India. We agree with this estimate and rejoice in the fact. But Christianity is not simply a system of ideas, it is a life lived in communion with a Person, and in India, as in all other lands, those who have known Him for themselves will never be content without the most open and unequivocal confession of Him. It is these who really interpret Christ to India, for they supply that personal knowledge without which the vaguer and diffused influences would have no value at all. Baptism to many minds is confused with notions about nationalism, foreign habits and rules, community status, and other very mundane things indeed. It is only as it is seen to be the sign of a spiritual act, the outward confession of a heart's devotion, that it can be truly apprehended or accepted.

We hope to publish several papers, in forthcoming issues of the Review, dealing with aspects of this problem.

A Request

The stock of reports of the conference held at Moga, Punjab, in December, 1922, is almost exhausted. The officers of the National Christian Council continue to be asked for it, and requests have come recently from places as far apart as Kenya, China, and England, and from officials as well as missionary educationalists and Indian teachers in India. If any of our readers have by any chance spare copies which they do not need, we shall be grateful if they will forward them to the office of the Council, 111 Russa Road, Calcutta.
PROSELYTISM AND EVANGELISM

A Report Submitted to the Madras Christian Conference

[Note.—We have received this report and print it in view of the extreme importance of the questions raised. We have omitted certain portions of the report and rearranged others, but the report as laid before the Madras Christian Conference is substantially that which appears here.—EDITOR.]

The discussion of this question arose out of a paper read by Mr. K. Natarajan before the Bombay Missionary Conference, though it must not be forgotten that some years ago the attitude of the late Dr. William Miller, of the Madras Christian College, to the question of proselytism provoked a similar controversy. Mr. Natarajan asked Christian missionaries to give up “proselytism” and to pursue “evangelism.” Synchronising with this renewal of an old controversy was the alleged kidnapping of a Hindu young woman, in circumstances of such alleged secrecy as to lead to an outburst of hostile criticism of missionary methods and motives on the part of Hindu newspapers. Simultaneously, mixed groups of Hindus and Christians were moved to come together to discuss and understand the different points of view. The question was also discussed in the Madras Representative Council of Missions, but no conclusions were reached beyond individual expressions of opinion. The Madras Christian Conference, therefore, felt that the time had come for a full and frank examination of the problem, with a view to presenting, if possible, a statement indicating the right attitude towards this question. A representative group, composed of Indian Christians and missionaries, considered the question in all its bearings.

1. Some General Considerations

An Indian member of the conference urged the following considerations:

(a) Christians, both as individuals and as corporate bodies, were not satisfied with the present achievements and attitude of organised Christianity. They were dissatisfied because they were not able to make the personality and the influence of Christ dominate the conduct of human affairs. Christianity was not the revolutionary force that it ought to be and that our Lord designed it to be. It was more a static influence. The spirit of Christianity is an infinite spirit, and Jesus is the final representation of God. No interpretation can ever
exhaust the infinite riches of the ever-living incarnation. No finality can be rightly claimed for any of the systems of thought and life that have emerged in Christian history.

What is the Christian Church? Is it an institution which Christ brought into existence? What place has it in the world to-day? What is our conception of the Church? These questions must be squarely faced.

We must grant that, in spite of its failures the Church has done a noble work, and is still ministering to the spiritual and moral needs of souls who find in her many ministries and sacraments the power of God unto salvation that the Lord has mediated for man.

The Church ought to be a witness to spiritual values, and it should be a fellowship of bakthas.

(b) The West relies to a large extent on organisations and institutions for carrying on religious work, while the East relies almost exclusively on personalities, places and intangible influences. Apart from Jesus Christ, it was contended that India has the highest record of spirituality, and her religious spirit has been maintained and diffused through all the vicissitudes of centuries by a chain of temples and holy places, which are the nerve centres of Indian spiritual life. The sacred rivers, the puranas and itihasas, handed on from generation to generation, the monasteries and the Indian home with the Indian woman as the high priestess of the domestic sanctuary—these have been some of the channels by which the religious spirit has been maintained. Thus a difference between the East and the West is indicated by the fact that the religious spirit in India has been kept up by undogmatic methods and unconscious influences.

c) The conception of the office and initiation of gurus and sishyas is also different. In the West, succession of the religious office and profession is passed on with authority from one incumbent to another. The development of the Church and its functionaries has been considerably influenced by juridical ideas of ancient Rome. In India it is an initiation with a manthram, given to the sishya after a long period of tutelage and probation and at a time when the guru thinks that the sishya is capable of understanding the implications of his office.

d) Emphasis should be laid not so much on the accumulated Christian experience and on appeal to the past in the decision of religious problems, as on the present intimations of the spirit of the Lord in contact with that of the bakiha. The speaker related how when he took his child to a friend's house which was infinitely better furnished than his own place, the child after a time said, "Let us go home." In a similar
PROSELYTISM AND EVANGELISM

fashion the spirit of the Indian Christian, after many wander­
ings in churches filled with the rich associations of a foreign past
and its elaborate arrangements, now longs after the simplicity
of its original habitat. The home of the Christian atman is the
age-long simple home that India's religious genius has
fashioned.

2. What is Proselytism?

A missionary member of the conference put forward the
view that "proselytism" in itself is a perfectly neutral word.
The thing might be held to be bad either: (i) because the
motives or attitude of the proselytisers were held to be bad;
or (ii) because a change of belief, while harmless in itself,
involved a change in community-affiliation; or (iii) because
such a change was emphasised as being of first rate importance.

These three points might be considered separately:

i. (a) Bad motives. Instances would be, an improper desire to swell the
proselytiser's community; carelessness as to the quality and sincerity of the
converts.

(b) Bad methods. Instances would be force, purchase, bribery, argu-
ments based on social ambition. The gravamen of the charge in regard to
mass movements lies here. Conversion to Christianity actually involves social
advancement; it is, therefore, difficult to prevent arguments based on social
ambitions from being urged.

(c) Bad attitude. As instances might be taken—abuse of the other
party's religion (e.g. in the Bazaar Book, still in circulation); contempt,
which is quite as bad as abuse; secrecy in dealing with catechumens without
the knowledge of their relations.

The situation is seriously complicated by the fact that
under the Reforms the Christian community in South India has
become a political unit. A Hindu cannot be baptised without in
consequence losing his place in his old constituency.

ii. Proselytism may be held to be bad on the ground that a change of
belief ought not to involve a change in community-affiliation.

This is the common Hindu objection to Christian propa-
ganda. As long as the public profession of faith in Christ and
public reception by His professed followers is found to be
incompatible with membership of the Hindu family, and only
so long, Christians must in the interest of freedom of conscience
insist on a man's right to decide as his conscience directs. But
in so insisting we must fight with clean hands. It is not our
desire to break up the family, and we must make that quite plain.

iii. Proselytism may be held to be bad on the ground that it implies
an improper emphasis on community-affiliation, on baptism, on church
membership.

"They do not truly love Christ's Church that do not love
Christ more than His Church." Baptism flows from bakthi.
The only sound argument for proselytism is not Extra
Ecclesiam nulla salus, but "Come over and help us."
3. A Brahman Point of View

A leading Madras Brahman said, in answer to questions, that among orthodox Hindus religion permeates the whole of life, so that it is very hard to keep in the house one who has changed his religion. He would have no real faith in the ceremonies, and would only look upon them as tamashas. For instance, marriage is a sacred as well as a social function, but he would not feel its significance; he could not perform the ceremonies on the death of his father. Therefore he must leave the house. A "Christian Hindu" is an impossibility, and proselytism in the sense of leaving the old life is a regrettable necessity. The speaker said that if a man was convinced that he ought to become a Christian he personally would give him absolute freedom of choice, but that the Brahman community was not yet ready to do this. Instances were given of social reformers who had sought to remain in the community, but who were unable to marry their children within their own caste. Among the most progressive Brahmans, and in towns, it may be possible in the future to allow a Christian to remain a member of the caste, but it would be quite impossible in a village, for the Christian could not fulfil the demands of everyday life among orthodox Hindus. The amount of opposition depends to some extent on the extent of transgression, and there is much give-and-take through railway travelling, etc.

4. The Christian Church and the Christian Community

On the state of the Christian Church, the effect of the Church upon the new convert, the relation of the Church to what is known as the Christian community, a great deal of discussion took place. It was said that a certain amount of respectability attached to church-going. In a number of cases custom and tradition and a desire to conform to church discipline were the motives. There was a deplorable lack of religious experience. The Church lacked vigour and freshness. More than that, the Church had ceased to be the home where wandering souls may find asylum. The Hindu may often be better invited to a place other than the Church to pursue his devotion to God. In certain churches conditions were so bad that a Christian might well hesitate to mention them to a Hindu who considers changing his faith.

Christianity, as transplanted to India, has come with a great deal of organisation. In Hinduism organised authority is much less emphasized than in Christianity. Nor is the organisation of congregations and churches carried to the same extent as in Western Christianity. The Hindu, coming from Hinduism into the Christian Church at present, does not come into the freedom of the Church.
What is generally understood as "proselytism" is the definite effort to bring into the Church by the process of baptism people who accept Jesus as their Lord and Saviour, or even those who have no definite objection to such acceptance. On the other hand, by "evangelism" we mean bringing the knowledge and influence of Jesus Christ to people and leaving it to them to decide for themselves how they should realise the Christian ideal in their lives. In other words, he who believes in evangelism to the exclusion of proselytism considers that it is not imperative for a man to be a member of the Christian Church. He may be a baktha of the Lord and remain outside the fold. It would not, of course, be denied by the "evangelists" that such bakthas might feel the necessity of spiritual fellowship. But it would be primarily for them to decide on what lines they would come together for spiritual edification and for Christian service.

The Christian community is far more elastic than the Church. Membership in the Church includes adherence to certain rules and procedure and coming together in the search after truth and for worship. The Christian community may be composed of unbaptised bakthas and baptised Christians. It might also contain men who have no Christian convictions, and even have within it agnostics, atheists, as the Hindu society has.

It is very difficult to define what is meant by the Christian Church and by the Christian community, but the analogy of the distinction between the Church and the nation in the West may help to describe the distinction between the Church and the Christian community here in India.

5. The Influence of Changing Conditions

(a) In the first place, it must be recognised that a change has come over the country. These questions are not viewed by all people with the same amount of intensity as in the days of old. We must acknowledge that there in a greater charity exercised by the votaries of different religions. While this is true of the towns it is true in a much less degree of the villages.

(b) A corresponding change has come over the missionary movement. There is less aggressive insistence on baptism as the first step, and a far greater readiness to understand the real difficulties on the other side.

(c) The influence of the comparative study of religion must also be mentioned. The different religions are not looked upon as essentially antagonistic one to the other. The points of resemblance are emphasized, and common ground is sought to be established wherever possible, while the essential nature of Christianity is as fully recognised as ever.

(d) The growth of nationalism has made its own contribu-
tion, in making the communities look upon each other with more brotherliness than hitherto.

There are signs of a type of Christianity growing up within the social limits of Hinduism. (Some members of the group disagreed with this estimate.) From among Christians there might arise a group of people to whose appeal a response may come from a group within Hinduism. Such people may come together in a new fellowship. What is generally known as the Christianisation of Hinduism is a process now going on, i.e. Hinduism as a religious entity is becoming more and more conscious of the significance of Jesus Christ in human history and for its own life, so as to give Him a central place.

All those statements should not be taken to indicate that there will be no agitation over a case of conversion.

6. The Meaning and Importance of Baptism

A leading Baptist missionary, at the invitation of the group, explained from the point of view of the convinced Baptist the significance of baptism, urging it as a confession of faith in Christ whereby the believer symbolically enters into the death, burial and resurrection of Christ; as an ordinance in conformity with Christ’s own command, His own example and the example of the vast mass of believers in all the centuries; and as a rite which tends to confirm the believer, strengthening him in his definite choice of the Christian path. The fact that baptism so often means a breach with the Hindu community may be for the believer a test of courage, faith, love and obedience. “He has to choose Christ as his portion, and, forsaking all, if need be, cleave only to Him.” Following upon this statement there was discussion regarding the place of baptism in the New Testament, and particularly in the Gospels.

[This discussion we omit, as nothing new is raised in it.
—EDITOR.]

7. The Fundamental Problem

1. Is it possible and desirable at this stage of social evolution among the Hindus for a Christian disciple to remain a member of the Hindu community without the sacrifice of Christian principles?

2. When even Christians in some cases find it difficult to maintain their Christian life within the Christian Church, how far can we ask Hindus to leave the Hindu society and join the Christian Church?

The group came to no one conclusion on these points. Some held that Hindus would not be helped in the development of Christian discipleship by being brought within the Christian Church as it now is, and that they should be allowed to pursue
their adoration of the true God in their own way. Others went so far as to admit that there were cases where the spiritual good of the Hindu family might be better served by a man staying outside the Church. Others again considered the Church to be an essential channel of grace; and others, who would not assent fully to that view, held that, whether in the Church or out of it, the Christian life is bound to be a struggle; that as no perfect Christian society exists anywhere, we must choose the best we know; and that it is the duty and privilege of Christians to come together in the Church to develop their loyalty to their Master and practise mutual service and help.

Some suggestions were made as to possible ways along which help might be given to men of the type under discussion. Some suggested that if church regulations permit, and the feeling of the Christian community makes it possible, an unbaptised convert might be admitted to every privilege of the Church. Others suggested that the ministrations of the Church might be made available to such persons, though they could not be permitted to hold any office in the Church; and others again would admit them to a measure of fellowship within the Church, though debarring them both from Holy Communion and from any Christian office.

8. Some Conclusions

(No attempt was made to arrive at unanimity, all that was attempted was the exploration of the subject, and while on some points there was considerable agreement, on others there was marked divergence.)

The group as a whole wishes to emphasize the fact that in this discussion neither the supremacy of our Lord, nor the need for His Presence and message in India, has ever been questioned. The discussion has been entirely one pertaining to the method of the Christian approach to India. The group feels that many thoughtful men and women in India "would see Jesus." Their sole purpose has been to clear away the barriers and misunderstandings in the way of non-Christians obtaining a real vision of Jesus.

In common with all who have studied the history of the Church the group recognises both the success and the failure of the Church; it is not blind to the vision and the message which the spiritual members of the Church in all its sections have in all ages proclaimed to the world. Nor is it unmindful of the debt that India owes to the Christian message which has come through the Church in its several branches, but many of the members are impressed by the fact that neither in evangelism, nor in the understanding of the need of India's most thoughtful sons and daughters, nor in moral striving, is the Church in India what it ought to be.
While it was inevitable that those who came bringing the Christian message from the West should bring with them much that was unsuited to the genius of India, the time has come for the Church to express the spirit and message of our Lord in a way more consonant with the heart of the people of India.

The group believes in the progress and the perfecting of the organised Church in India, it welcomes the formation of groups of men who sincerely desire to follow Christ, even though they do not wish to enter the organised Church in India to-day. It believes that "where Christ is, the Church is," and that such groups of men, though separated from sections of the organised Church, are in reality a part of the Church of Christ in so far as they seek to understand His mind and spirit. Moreover, it welcomes the tolerant and sympathetic attitude taken up towards such groups by members of the Church, and it believes that in such groups of Hindu and Christian seekers after Christ there may arise a true union between the Spirit of Jesus and the best in Hindu thought and culture.

Some members of the group, whilst recognising the psychological desirability of baptism, a desirability amounting in some cases to necessity, do not feel that it is absolutely necessary for a Hindu who wishes to follow Christ. If baptism were merely the sign of entrance to a new fellowship, the problem would be comparatively simple, but it means entrance into a new social and political community; it also means severance from much that a Hindu legitimately may hold to be precious. There is something unreal in making demands upon Hinduism which we do not make upon members of the Church itself.

There are cases where a Hindu has to burn every bridge behind him, but it would be unwise to lay this down as a necessity in all cases.

The problem of the combination of the spirit and the message of our Lord with the social and cultural heritage of India is a deep and pressing one. The Church should welcome suggestions towards a solution, no matter from what quarter they come.

The group feels that two dangers need guarding against—a narrow, exclusive, intolerant Christianity which sees no points of contact with other religions, and a nerveless flaccid Christianity which loses itself in merely philosophical abstractions or in a cold and sterile deism.

The group recognises that there will always be those who wish definitely to join the Christian Church and community. The problem of baptism is likely to confront not merely missionaries, but the Indian Church as a whole. The group believes that those who would lead such into the Church must bear several things in mind:
(a) Baptism (as expounded above) ought never to be impose as a requirement, but offered as a privilege.

(b) Some members of the group would eschew secrecy absolutely; other members believe that whilst it is not necessarily dishonourable, and in some cases desirable, yet it should be avoided if possible, since anything that savours of secrecy increases tension, aggravates feeling, and leads to unfortunate misunderstandings.

Emphasis should be laid on the question of the attitude of the Hindu parent. We must take into account the disruption of the family consequent on the baptism of one of its members, and the anguish through which the parents and other relatives have to pass. Due consideration must be given to these aspects, for then alone can we get an insight into the hearts of our non-Christian friends. Nothing should be left undone to win the sympathy and confidence of the family circle.

(c) The group believes that whilst the Hindu community as a whole resents baptism as observed in the Christian Church, there is cause for encouragement in the fact that here and there are to be found men and women who are prepared to allow freedom to those who feel they must take the rite of baptism. Such men may be consulted; some of them would be glad to act as mediators.

(d) Whilst the group has been assured that in many parts of Hindu society it is impossible for a baptised convert to remain in the family circle, it is glad to know that in a number of cases it has been permitted. If a man can follow Christ and still retain those things that he values in the family and social life of India, he should be encouraged to do so.

(e) The group wishes to mention its desire that the theological colleges, seminaries and training institutions should send out men with more adequate training and larger vision. A complete change in the outlook of the men who go out from these institutions is imperative. They should not go out merely to find more sheep for the fold, but more fellow pilgrims in search of truth and peace.

(f) Comradeship, and not the exercise of patronage, should be the watchword of every missionary and minister. The group would earnestly urge that the Christian worker should come into contact with almost every section of the community in the course of his work. He should come to be recognised as one of their number, eager to promote their welfare whether they are Christians or not.

The group spent almost the entire time at its disposal in discussing questions relating to individual belief and conversion. As many of them had no personal experience of "mass movements" they refrained from expressing any opinion in regard to them.
THOSE who have read the circular concerning language schools sent out by the Missionary Boards of Britain and America to the National Christian Council, and by it forwarded to the Provincial Councils for their consideration, may well rejoice at the thorough-going nature of the inquiries and at the evident purpose to solve the problems involved by a consideration of the needs of India as a whole. This is to be no piecemeal solution. The questions are asked in a comprehensive manner, and we will do well if we answer them in the same spirit. Of course, we each one will think first of our own particular district, but we should not stop at that. A selfish solution of our own particular problem, which leaves that of other language areas untouched or even more difficult of solution, is not the way to advance the Kingdom of God.

For the exceptional missionary who loves language study, language schools are scarcely needed, though even he could profit by the other subjects, such as phonetics, Indian religions, or Indian social customs, which a well-equipped school would provide. For the average missionary, whose tribe probably makes up eighty per cent, or more of the missionary body, who studies the language mainly because it is his duty to do so, language schools furnish the only means at present in sight for raising the level of language attainment from present mediocrity, or "sub-mediocrity," to real language efficiency. In view of the measure of success which has attended the language schools already in operation, the question whether there are to be language schools in India seems to be already settled. The questions still to be answered are—How many? Where? and of what character shall they be? The following considerations are in favour of keeping the number of such schools as low as possible.

1. Once we have abandoned the principle of a school for each language area, we are free to make the number of schools as few as may be required by other considerations. That we must abandon it is clear. The expense involved in one first-class language school is large. A full-time director, a permanent staff, and a permanent home for the school represent the minimum requirements. To provide these for each of over a dozen language areas in India is impossible. Of course, if an important language can be accommodated by locating a language school in its area this should be done, if no other interests are sacrificed thereby. But as the majority of students in language schools in India will probably have to attend school outside their own language area, the question of the number of language schools is largely independent of that consideration.
2. The fewer the number of schools the easier will it be to make them thoroughly efficient. Efficiency, of course, does not depend wholly on the expenditure of money. It is even possible to spend a great deal of money and get no corresponding results. But in the present case, if correct methods of teaching are followed, the results are likely to correspond to the completeness of the staff and equipment. For a larger school the cost of equipment would be larger than for a smaller school, but the increase would not be proportional to the number of students. Libraries, for example, are uselessly multiplied with the increase in the number of schools. The same is true of full-time directors for the schools. A really efficient director is not to be found every day, and when found ought to be placed where he could find full scope for his energies.

In this connection the value of efficiency cannot be too often remembered.

If the proposed language schools are to be only a few degrees better than those we have, they will not be worth the trouble and expense involved in getting them. We ought to aim at giving to the new missionary nothing less than the very best training possible. The interests at stake make that worth while.

And anything really first-class attracts in India the same as in other countries. A superior school in Ceylon attracts students from all over India, and even from Africa. A superior hospital in Western India receives patients from all over India. Are missionaries who have come half-way round the world to be deterred by a little journey? Suppose then there were a place in India where (say) Kanarese could be learned better and in half the time required elsewhere. Would the missionaries in the Kanarese area sit quietly at home because this place did not happen to be near them, or would they somehow manage to get there?

3. The number of probable students for language schools is not so large but that it could be accommodated in a few schools.

An examination of the Missionary Directory of 1922 shows approximately the following numbers of missionaries as having reached India in the three years before the Directory was published:

<table>
<thead>
<tr>
<th>Year</th>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1919</td>
<td>248</td>
</tr>
<tr>
<td>1920</td>
<td>408</td>
</tr>
<tr>
<td>1921</td>
<td>490</td>
</tr>
</tbody>
</table>

In these figures wives of missionaries are included, but members of the Y.M.C.A., Y.W.C.A., and Salvation Army, as also Indian missionaries (so far as their nationality could be guessed from their names) are not counted, since none of these
LANGUAGE SCHOOLS OF THE FUTURE

are likely to contribute students to language schools. The number of missionaries sent out in 1919 is evidently much affected by the War. Probably it would be safest to take 1921 as the nearest approach to a normal year. If we bear in mind that missionaries will probably not be in attendance at a language school over half their time during their first two years, and that the tendency of present devolution schemes will probably be to diminish the number of new missionaries coming to India in the future, we shall not be far wrong in saying that five hundred represents a maximum of all pupils likely to be in attendance at all language schools in India at any one time. Probably the number would be much less.

So far then as the number of prospective students is concerned, two schools in India would seem to be sufficient.

4. It is easier to raise money for a few big things than for a larger number of small things—at least in America.

If our minds are fixed on the improvement of present language facilities by small contributions from the different Boards involved, we shall not look forward to anything radically different from what we have at present. But why should we thus restrict our vision? Granted that our language schools are the best we have been able to do under the present circumstances, and that they are worthy of all support and encouragement if we cannot do anything better. Why should we not see the possibility of doing something very much better, and put it up to those who have means and who are interested in the extension of the Kingdom of God, to provide liberally outside of the usual appropriations for current work, so that the man with years of preparation at home may not be crippled in his work by inadequate preparation on the field.

All these lines point to few schools, but the best. The communication from the Boards says, the proposal influentially made in some quarters is that there should be four language schools in India—"one in the North for the Hindi, Urdu, Panjabi area; one in Bengal; one in Western India; and one in the South."

Recent discussion has shown that one central language school is not a workable proposition, in spite of much that may be said in its favour. There is no suitable central location for such a school; the number of probable students is too large for one school; and the distances to be travelled make a heavy financial burden. Beside this, the prejudices of missionaries in favour of their own part of India are very hard to overcome.

The considerations advanced above would, however, seem to point to two schools—one in the North and one in the South—rather than to the four proposed. Two schools would be sufficient so far as the number of students is concerned, and an
appeal for funds for two schools might be successful where an appeal for four would fail.

One other point in regard to the location of such schools. The fact that they are primarily for the average missionary who finds it hard to study, points to a good hill station as the best location. Most missionaries need all the help to study which they can get. If life at a hill station tends to prevent sympathetic contact with Indian people, that tendency should be recognised and met by changes to the plains, and it should never be forgotten that the greatest obstacle to sympathetic contact with Indians is a failure to thoroughly understand their language. If Indian criticism of language schools at the hills be adverse, it should be prepared not simply to advance sentimental considerations, but to show that greater efficiency in language attainment can be attained on the plains than at the hills.

RESOLUTIONS PASSED AT THE CONFERENCE ON
CHRISTIAN POLITICS, ECONOMICS AND
CITIZENSHIP
BIRMINGHAM, APRIL 5 TO 12, 1924

Resolutions on the Home
1. That the building up of Christian homes lies at the root of the social problem, and that it is the duty of Christians to show what Christian family life can and should be when founded on love. That no ordinary circumstances should be allowed to interfere with daily family worship.

2. That Christians should work to secure for others the necessaries and comforts of home which they enjoy themselves.

3. That it is fundamental to Christianity to regard every personality as of equal value in the sight of God.

4. That Christians cannot tolerate the present housing conditions, and that it is the imperative duty of all Christians and all Churches ceaselessly to demand and work, politically and otherwise, for measures which will secure:

(a) That such a number of new houses be built as will completely meet the housing shortage and abolish the slums;

(b) That all families have adequate means of subsistence and the reasonable comforts and opportunities of life.

Resolutions on the Relation of the Sexes
1. That this Conference holds that it is the duty of the Christian Church to uphold before society the Christian standard of purity and the Christian ideal of love, as equally binding
on both sexes; and to inspire the minds of men and women with the conviction that the functions of sex are the gift of God, and, when rightly understood and carried out, contribute to the fulfilment of His Holy Will for mankind.

2. That this Conference is of opinion that every local religious community should recognise the responsibility of making provision that the young people whom it regards as committed to its care should receive adequate instruction in matters relating to sex, suitable to their age and circumstances, and that this instruction should do justice both to the facts and to the religious significance of the functions of sex.

3. That careful and systematic provision should be made that the nature of Christian marriage, with its possibilities and responsibilities, should be brought before all young people connected with the Church.

4. That opportunities for healthy recreation and enjoyment and interest should be available for all members of society; that it should be possible for young people of both sexes to enjoy social intercourse together otherwise than in the streets, over-crowded homes or undesirable places of entertainment; and that it is the duty of the Christian Churches to support and, where necessary, to initiate movements directed to these ends.

5. That in the attempt to help those who have succumbed to temptation and who are at present treated as outcasts by society, the Christian Church should not rest satisfied with anything short of their complete restoration to normal social life; and that it should labour to remove the temptations to vice that exist in the social life of to-day.

6. That the Christian Church should unhesitatingly affirm the possibility and the duty of chastity, both for men and women.

7. That this Conference protests against all forms of regulation of prostitution by the state.

8. In view of the difficulty of the moral issues involved in the practice of conception control in marriage, and especially the use for this end of contraceptives, the Conference urges the Churches here represented either severally or unitedly to investigate thoroughly and to consider with the intention of offering definite guidance to perplexed consciences on these and other relevant questions regarding marriage and parenthood. It would meanwhile lay emphasis on the privileges and obligations of Christian parenthood.

Leisure Recommendations

1. That the Christian Church should more insistently demand:

(a) Housing reform and the provision of open spaces and playing-fields.

(b) The payment of all workers during an adequate holiday.
2. That the Christian Church should initiate, or at least give support and encouragement to:
   (a) Efforts to introduce and develop community music, drama and folk dancing.
   (b) The movement to establish a standard drama and cinema in buildings provided for the purpose.
   (c) The creation of general institutes in villages and small towns.
   (d) The development of guest houses and co-operative movements in holidays, such as the Co-operative Holiday Association and Workers' Travel Association.
   (e) The formation of bee societies, garden societies, and other co-operative hobbies in village life.
   (f) Means for educating public opinion in general, and young people in particular, as to the wrong principles involved in gambling, and the moral and social danger of gambling practices.
   (g) Measures calculated to reduce the temptations to gambling, particularly the removal of betting inducements in the press.

3. That Church members should:
   (a) Make greater use of short times of withdrawal for quiet and prayer in fellowship, and make the opportunities that exist for this in all denominations more widely known.
   (b) As individuals and through their organisations make a more positive contribution towards freeing the Christian Sunday from negative rules applying to the pre-Christian seventh day, while at the same time doing more to help people to use it for worship and for the refreshment of spirit as well as mind and body.
   (c) Be ready to recognise the scope for true vocation in the cinema industry, play-writing, and the industry of amusement generally.
   (d) By attendance and advertisement support the best plays, pictures and concerts, and so help to make them popular.
   (e) Secure a true witness on the part of the Church, by discouraging lotteries and raffles in connection with Church functions.

In connection with the above recommendations the following needs should be borne in mind.

WANTED

1. Benefactors who will give and where necessary endow:
   (a) Libraries.
   (b) General institutes or clubs.
   (c) Camping grounds, open spaces and playing-fields.
   (d) Community houses for the drama, music and cinema.

2. Community leaders, particularly in rural areas, i.e. not only "social workers" as the term is at present understood (of whom many more are needed for whole or part-time service, both men and women, in town and country), but social workers who will choose, stimulate, and train leaders and organisers from among the people themselves.

Recommendations to the Section of the Report Dealing with the Drink Problem

1. Inasmuch as temperance reform depends upon an informed public opinion, efforts should be made by the Churches
to bring to the knowledge of the public the assured facts concerning the nature and effects of alcohol, and in particular, the Churches should endeavour to secure that the Board of Education syllabus, "The Hygiene of Food and Drink," becomes a part of the curriculum in all Elementary schools, and that suitable provision is made for teaching on the subject in Secondary schools, Public schools, and Colleges.

2. Christian people should press for a measure of Local Option, conferring on the inhabitants of local areas the right of choosing, through a direct vote, between the four broad alternatives of:

(a) The present system.
(b) No licence.
(c) Diminution of licences.
(d) Reorganisation, involving the elimination of private interests, and the taking over of the trade in intoxicants, and a stringent control of the traffic in the area by a statutory board.

3. In view of the fact that the solution of the drink problem is impossible apart from a general advancement in social well-being, the Churches are urged, in the interests of temperance reform, to support all measures of social advance, particularly those relating to housing, education, conditions of employment and the provision of wholesome social interests.

Recommendations of the Leisure Commission

1. That leisure is a part of God's positive purpose for men and women in the development of personality; not only a means of keeping fit for the daily toil. Christians, therefore, both individually and corporately, should work to secure for all people, in the appropriate ways:

(a) Adequate leisure time, both in daily life and by holiday periods, without loss of income.
(b) Good housing conditions, ample provision of open spaces and playing-fields, and practical organisation of recreations; e.g. by village institutes, co-operative holiday associations and guest houses.
(c) Means and opportunities for appreciating and taking part in community music, drama, folk-dancing and the other arts; also setting a standard in the drama, cinema and other public performances, at once independent of and helpful to those provided on a commercial basis.

2. That the Christian Sunday—the Lord's Day—which we distinguish from the Jewish Sabbath, is needed by the spiritual nature of man for rest and recreation in the highest sense, in which, for Christians, worship will take a foremost place. The day should be freed from merely negative prohibitions, and social arrangements should secure for all the opportunity to use it in the way that seems best to them, with the minimum encroachment on the liberty and leisure of others.

3. That gambling, with its anti-social tendencies and results, should be combated by more effective educational
methods, by better control of the Press and especially by such social reconstruction as will bring a healthier zest and colour to life: also, that no countenance should be given to it in Christian organisations, as in the holding of lotteries, raffles and similar appeals to the gambling spirit.

The Treatment of Crime—Recommendations

This Conference accepts the report of "The Treatment of Crime," and would urge upon all Christians, corporately and individually, the duty of:

1. Promoting a deeper and more thorough study of the causes of crime, and of the principles which should govern all treatment of offenders and criminals;

2. Working to remove the social evils which are direct incentives to crime;

3. Interesting themselves and others in the actual work and experiments being made by prison and other authorities, who are hindered and prevented, through lack of whole-hearted public opinion and support, from carrying into effect measures and reforms of real improvement and advance, and for which, in many cases, fresh legislation is unnecessary.

4. Recognising their responsibility not only for the prevention and treatment of crime, but also for the restoration of offenders to their place in the Christian society.

5. That this Conference is of the opinion that the business of the Christian community is to redeem the offender, and therefore urges the Reference Committee to send a memorial to the Home Secretary asking the abolition of the death penalty.

International Relations—Resolutions

1. The Christian faith is fundamentally opposed to the spirit of imperialism as expressed in desire of conquest, the maintenance of prestige, or the pursuit, in other forms, of the selfish interests of one nation at the expense of another. This Conference registers its strong opinion that Christian Churches should refrain absolutely from associating themselves with any policy conceived in this spirit.

2. From a healthy national patriotism should be evolved the spirit of international co-operation. Unity must be sought in variety, not in uniformity.

3. Moral principles accepted by Christians as binding between individuals in their political, economic, and social relations should be no less obligatory on nations in their dealings with each other, and on the individuals of the same nation and community in their relations with those of another nation.

4. The Conference accepts the doctrine of universal
brotherhood and its implications. It therefore recognises the
obligation on Christian nations, no less than on individuals, to
utilise their surplus resources over and above those propor­
tionally necessary for their own use, in assisting those nations,
who, for whatsoever reason, are less well supplied with this
world's goods, particularly those who are the victims of any
special misfortune or disaster.

5. In international as well as in national relationships, the
methods and results of industry and commerce must be judged
by their contribution to the service of mankind. The Confer­
ence expresses its concern at the grave situation which has
resulted from the introduction of Western industrial methods in
the East, and instructs any committee appointed to carry on
the work of the Conference to co-operate with groups in other
countries, which are dealing with this problem.

6. In relations between more advanced and less advanced
countries, the governing principle should be that of trustee­ship.
The administration and development of less advanced countries
should not be undertaken by any single Power in its individual
interest, but as a trust, either directly by a League of Nations,
or by one Power acting on behalf of the nations under a
Mandate system.

7. The relations of racial, religious, and linguistic
minorities within a State should be founded on principles of
equality, goodwill, and respect for the creative functioning of
each group; and the Christian Churches should do their utmost
to see that these principles replace the spirit of jealousy and
suspicion, and that public opinion of Christian nations secures
their observance throughout the world.

8. The Churches, recognising that the youth of to-day is
the nation of tomorrow, should urge that in every type of
school an educational policy be carried out, which, while
inculcating a loving service of country, should work for the
development of a spirit of world brotherhood amongst the
children, as amongst the adults, of all nations.

9. Whereas the principles embodied in the Covenant of
the League of Nations, carried out in the spirit and in the letter,
will promote international peace, the Churches should regard it
as their particular care to assist the development of the work of
the League by promoting such an atmosphere of goodwill
amongst men as will enable the League to secure the full
application of these principles.

10. In view of the present world situation, the Conference
urges the imperative need for the Churches to use all their
resources and influence to create a public opinion which will
secure that the principles embodied in these resolutions form
the basis of international policy. To this end it would commend
the work of all such Christian agencies as promote goodwill between nations and races: it would specially call attention to the work of the World Alliance for Promoting International Friendship through the Churches, in that it brings together the representatives of the various Christian Communions as such, and secures their co-operation all over the earth in cultivating the spirit necessary to peace.

Above all, is there need that the Christian Church should unceasingly and faithfully explore and, at whatever cost, unflinchingly proclaim all that is involved for international and inter-racial relationships in the Gospel of our Lord and Saviour, Jesus Christ.

**Christianity and War—Recommendations**

The Conference recommends:

1. That all war is contrary to the spirit and teaching of Jesus Christ, and that, therefore, in time of war more than ever the Church of Christ must witness and labour for the Christian way of life against hatred and cruelty and for pity and helpfulness; it must resolutely seek to assuage passion and prejudice, and encourage that sensitiveness to truth and that Christian temper which effect a real and lasting pacification.

2. That the Christian Churches should in their public testimony and with all their influence oppose all policies that provoke war, and support all conditions in the relation of nations favourable to peace, and the agencies which promote peace.

3. That they should unreservedly condemn, and refuse to support in any way, a war waged before the matter in dispute has been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal.

4. That they should exert all their authority in securing protection from any form of persecution for those whose conscience forbids their rendering any kind of war-service.

5. That by study of the New Testament in the light of the guidance of the Spirit, they should seek to reach a common Christian conscience in regard to war.

6. That they should cultivate such intimate fellowship with the Churches of other lands that through the one Church of Jesus Christ the spirit of reconciliation shall triumph over all national prejudices, suspicions, and enmities, and that the Churches of many lands may unitedly formulate a Peace Programme which can be commended to all who profess and call themselves Christian, so that Christ shall reign as Prince of Peace.

7. That the Churches should hold these principles, not only in times of peace, when their practical denial is not threatened,
but that also, when war is imminent, they should dare to take an independent stand for righteousness and peace, even if the Press and public opinion be at the time against them.

**Industry and Property Resolutions**

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

2. Industry should be a co-operative effort adequately to supply the needs of all. This does not involve one particular type of organisation universally applied. It does involve a perpetual effort to find the organisation best suited to each industry.

3. Industry should be so organised that all those engaged in it shall have an increasingly effective voice in determining the conditions of their work and lives.

4. The first charge on industry should be a remuneration sufficient to maintain the worker and his family in health and dignity.

5. The evils of unemployment are intolerable to the moral sense. The causes must be sought and removed.


7. The moral justification of the various rights which constitute property depends on the degree to which they contribute to the development of personality and to the good of the whole community. If such rights subserve those purposes they deserve the approval of Christians: if not, they should be modified or abolished.

8. The duty of service is equally obligatory upon all. No inherited wealth or position can dispense any member of the Christian society from establishing by service his claim to maintenance.

9. The Conference considers that the continual recurrence of unemployment on a large scale, and especially the gravity of it at the present time, constitute a challenge of primary urgency, and calls upon the Government either to hold, or to invite and assist the Christian Churches to hold, a searching enquiry into the causes of unemployment. The enquiry to aim at recommending the changes, if any, in our financial, economic and industrial system which are desirable and practicable.

**Politics and Citizenship—Recommendations**

1. **Authority and Limitations of the State**

   The purpose of the State is to bind 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 functions, and ought to be challenged by the
Christian conscience only in the name of God. Christians should
be willing while their strength lasts to spend and be spent in
its service.

2. Class Distinctions

The Church must approach the difficult question of class
distinction from the point of view that, for the Christian, there
is "neither Barbarian, Scythian, bond nor free." In modern
language, there can be no class distinctions in the Church. This
principle no doubt applies in a peculiar degree to the Church,
but the Church, in its effort to realise a more Christian order of
society in the world around it, must use its influence against any
recognition of class distinctions which might offer an obstacle to
ture social communion.

3. Christian Service in National and Local Politics

The Church should recognise the call to Christian service
which exists in national politics, in local government, and in
organised philanthropic and social work. These claims should
be kept before all Christian congregations. The need for a high
standard of preparation for such work should also be consistently
 urged, and for this purpose the formation of inter-party groups
for the study of subjects of current political discussion from a
Christian standpoint should be encouraged.

4. The Press

Christians, individually and corporately, should use their
influence in favour of a Press which not only presents accurate
news, unbiased by editorial policy, but also provides, so far as
possible, all the materials necessary to enable the public to
arrive at well-informed opinion on public policy both at home
and abroad.

5. Evils of the Press and Public Opinion

Christians must do their utmost to foster the growth of a
more healthy public opinion which will no longer tolerate the
undue prominence given to sensational details of the divorce
courts and of sordid vice, the incentives to wholesale betting
and gambling, the vulgarity of much advertisement, and the
exaltation of false value, which at present largely distort much
in modern journalism and magazines.

Education Resolutions

The following summary of the recommendations (pp.
193-206) have been prepared by the Chairman of the Commission
of Education.
The Churches should give earnest and continuous attention to the task of educating public opinion to secure:

1. That the teaching vocation be encouraged as a piece of Christian service, that the best men and women be enlisted in that service as teachers, that adequate opportunities be ensured for them to equip themselves in knowledge, trained skill and spiritual understanding, and that such conditions be secured in schools as shall enable them to give individual attention, to establish personal relationships, and to use free methods of handling both subjects and class.

2. That religious instruction based on the Bible and leading to a progressive understanding of the right relations of man to God and man to man should form part of the training of all boys and girls, and should be further expressed in some regular form of corporate worship.

That Training Colleges should provide definite instruction in the right way of handling the history of the Hebrews, the narratives of the Gospels, the founding of the Christian Church, the growth of religious thought, and the contributions to it of thinkers and workers of all times.

3. That active support be given to every step towards the establishment of a national system in which:

(a) Education shall be continuous, each stage providing such teaching as shall best prepare the pupil for that which he will next receive;

(b) All stages up to the age of 18 shall be compulsory for all and open to all, irrespective of financial means and social status, all young people up to that age being brought for this purpose within the purview of the State during the transitional period in which the last stage is for part-time education only;

(c) Side by side with State-supported schools and colleges there shall be recognised a variety of educational establishments which the State or the Local Education Authority shall touch only in order to insist upon inspection by some competent authority as a guarantee of efficiency;

(d) University education shall be secured for all young people who can profit thereby;

(e) Full recognition shall be given by the Board of Education, Local Education Authorities and the Universities to the place of adult education as a vital part of the national scheme.

4. That the Churches themselves should seek co-operation with other bodies in the general movement of adult education, particularly by encouraging their members to join in such activities, whether as students or teachers.

5. That the increased expenditure of public money, both national and local, involved herein be accepted as an indispensable condition for the social, moral and spiritual progress of the nation.
The Way of Consecration

IV. THE CONSECRATION OF WORK

In our last meditation we considered how the Christian, above all in these days of transition and crisis, must needs have in his life a note of urgency, constraining him to consecrate all his time in the Master's service. It will be worth while to dwell further on this, and to consider in greater detail how we may best consecrate both the work and leisure which together make up our day.

I

Work, as such, has clearly no moral value. Merely to be busy is no virtue. Our activity may be directed to low and selfish ends. The criminal is as busy as the philanthropist. It is only work consecrated to a noble end which has abiding worth.

So again, it is only by the consecration of all our work that we can be rescued from that feverish activity, that "Sick hurry," which Wordsworth has rightly called a "disease of modern life," as a result of which some of us have had our powers of quiet thought and contemplation atrophied, and can hardly bear to be alone with God in the vast silence of nature.

To others work is drudgery. It has all the tedium of a long uphill grind on a hot road. Once again, it is only consecration of work that can restore the élan and the freshness which can transmute boredom into joy.

II

How, then, will our work become consecrated? Mainly by our faithfulness in keeping tryst, morning by morning, with the Master whom we love and serve.

First, in the quiet converse of the "morning watch," we must tarry in His company and hear Him speak to us. Many of us fill these most precious moments of the day so full with our own praying that we leave Him no time to speak. Yet our first and main business is to listen. "Speak, Lord; for thy servant heareth," is the true attitude of the soul waiting upon the Master. "Morning by morning He wakeneth mine ear to hear as they that are taught." If we give Him the wakened ear, He will speak to us through the Scripture on which we meditate, through His own words and acts recorded there, through the testimony of those who have known Him best. He will speak to us, too, in the silence that follows,
when we simply sit before Him in wrapt contemplation, hushing our busy thoughts to stillness, and laying bare to Him the secret places of our souls. By such quiet listening we shall know what He would have us to do.

Then, as we look forward to the day’s work, we shall lift up before Him the friends we hope to meet, the little acts of service we hope to render, the teaching we hope to give, the article we hope to write, and invoke upon them all the grace of His blessing.

“Direct, control, suggest, this day,
All I design or do or say,
That all my powers, with all their might,
In Thy sole glory may unite.”

It is the inspiration of this morning tryst which is the true secret of consecrated work. "Laborane est orare" is only true for those who have first realised that "Orare est laborate." If we know prayer to be our prime business, the task which has the first claim upon us, then only will all the day’s work be like a prayer breathed out to God.

III

There is probably, then, no single matter of such importance for our lives as this, that we should so order our day as to secure regularly uninterrupted leisure for "the morning watch." We must relentlessly fence around this sacred time from the incursions of other work. This is our "garden enclosed," in which the soul meets with her Lover. It will ensure that the work of the day is directed to the true ends—ends that are in consonance with the mind of Christ. It will mean that our work, though it may be less in quantity, will be rich in quality, sweet with the fragrance of the Master’s Spirit. Lastly, it will make boredom impossible; for we shall carry with us the refreshment of the morning communion, and shall be treading a path hallowed and made delightful beforehand by His blessing.
REVIEWS

Classical Sanskrit Literature. By A. Berriedale Keith, D.C.L., D.Litt. (Heritage of India Series.) Association Press and Oxford University Press. Cloth, Re. 1-8; paper, Re. 1.

This useful series of books, intended for the education of the "ordinary man" in the appreciation of all things Indian, has been greatly enriched by this latest addition from the pen of Prof. Berriedale Keith. We are not quite sure, however, whether such a series is the right place for the work of Prof. Keith. There is something rather incongruous between the ponderous learning herein exhibited and a slim paper-covered volume. We feel as if it were not quite respectful to the author to put him in anything less than a cloth binding, and we are also afraid lest the so-called "ordinary man" may suffer from mental indigestion over so much compressed information.

The information given is undoubtedly of the best quality, and provides an excellent account of the chief masterpieces of Sanskrit literature for anyone who is not studying the subject for the first time. An interesting opening chapter discusses the question as to the language in which the secular literature was first composed, and the decision is against the idea of its present form being a translation from any form of Prakrit. One of the most instructive chapters deals with Kalidasa, and gives a new insight into the beauty of his work. A certain pathetic tendency is remarked upon—it is death rather than life which is the natural condition of mortals, and therefore even a moment of life should be regarded as pure gain. The ascription of life to things inanimate is Wordsworthian to a slight extent, but we feel that there is something incongruous and conventional in the dragging in of similes from the regions of philosophy and grammar. A king who is installed in his brother's place, "as a substitute is used for the normal word," does not seem to be quite securely established.

The account of the historical literature gives opportunity for a discussion of the comparative inadequacy of Indian literature in this respect. The historians of this land always write with a purpose, and not purely as historians. Of Kalhana, e.g. it is said that his "aim is not to understand the course of events or predict the future; it is to inculcate the feeling of the vanity of everything save resignation." This emphasis upon resignation is also used by Prof. Berriedale Keith to explain why Sanskrit poetry misses that highest beauty which is implicit in the struggle of man's spirit against destiny. We must not seek to fight against the overwhelming power of fate, for fate is not something outside of us. It is the fruit of our own deeds of past innumerable lives, and we cannot escape from it. But before life passes we may enjoy life to the full in its lighter aspects, and conventional ornate poetry will add much to our pleasure. Such a description may be applied, according to our author, to much of the literature with which he deals, but he is by no means inattentive to the deeper elements which frequently emerge, and he assists very considerably our appreciation of them.

W.S.U.

*Bengali Religious Lyrics, Śākta. By E. J. Thompson and A. M. Spencer: (Heritage of India Series.) Association Press and Oxford University Press. Cloth, Re. 1-8; paper, Re. 1.

In Bengal the religious life of the people has been shaped to a very great extent by songs, and among these the poems of Rāmāprasad Sen hold, perhaps, the chief place. They are familiar to high and humble, literate and illiterate. The translators have given us a selection of one hundred and three popular religious lyrics of Rāmāprasad Sen and other devotees of Kālī and Durga. The hymns open up an interesting world of religious expression to those who are acquainted with the spirit and manner of Hindu religious poetry. For the better
REVIEWS

understanding of that spirit the translators have given in the Introduction a very
useful outline of the belief and practice relating to the worship of Śakti, the
female energy of Śiva, manifested in Uma his consort, and in her two aspects
of Durga and Kāli, the favourite deities of Bengal.

Of this worship in general Mr. Thompson writes: "The whole cult is very
obscure, partly because it enjoins the strictest secrecy, but it is known that in
its worst forms it is perhaps the vilest and most degraded worship that has ever
been... But the better side of Śaktism is the one which is generally present
in Rāmprasad. Further it should be clearly borne in mind, that even among
the left-hand Saktas, probably very few practice the extreme cult. The great
majority of Hindus regard that extreme cult with abhorrence. Many Bengalis
would not understand every allusion, even in Rāmprasad."

The strange combination of mother and demon in the conception of Kāli,
and the corresponding attitudes in the humble supplicant for boons and the
desperado who invokes her aid as the fierce patroness of his crime, may have
its origin in the two aspects of nature in Bengal. One year nature is benign,
the earth is fruitful and food is plentiful, the next she is harsh and cruel,
turning the fields into deserts and filling the land with famine and despair,
"as if nature were an ogress." Of Rāmprasad Mr. Thompson writes: "His
range of ideas and illustrations is narrow; but within that range he is master.
If he falls short on occasion, because so much of Tantric teaching is puerile and
worthless, he rises greatly again when he touches earth, that universal mother.
His illustration is racy, from the soil and of the soil; it comes from the life of
an agricultural people."

The translators have preserved a good deal of the homely forcefulness
of the vernacular, but have kept also a certain dignity and beauty of diction
which is present in the abundant folk poetry of Bengal.

Three moods familiar to those who have had contact with the Hindu
devotee are clearly marked in these lyrics. There is the mood of helpless-
reliance on Kāli as mother, expressed in No. LV. "But, when death comes to
seize me, I will cry Kāli, and yet again Kāli."

In No. XXV we find the fascination of the terrible, a mood that appears
to Christian minds remote from worship, yet one that is common enough in
Bengal and accounts for fanaticism and violence. "Come down from Hara's
breast and dance no more, you mad old hag."

Fear and despair, not to be wondered at in a goddess so horrific, are the
note of No. XXII, "Mother, now I know that you are without mercy."

It is difficult to find anything that is recognisable as religious devotion
in a great many of these lyrics, some of which are repulsive in their historical:
lorification of what is, after all, a monstrous conception of deity. "How is
thy waist adorned with human hands! Little children on thy ear-rings"
(little corpses, presumably). "Heads of thy sons, daily freshly killed, hang as
a garland around thy neck." Angels and ministers of grace defend us from
calling this a god!

M.M.N.

* * * * *

The Wonders of the Kingdom. A Study of the Miracles of Jesus. By
G. R. H. Shafto. Student Christian Movement, London, 32 Russell Square,
W.C. Price, 4s. 6d. net.

This is a companion volume to the author's The Stories of the Kingdom,
a study of the parables of Jesus, published in 1922. It is certainly a unique,
and by no means an inappropriate designation for those mighty acts of our
Lord, known to us under the more familiar term of the miracles. The latter
word, the author seems to think, has acquired a theological sense, on account of
which we are apt to assign to it meanings foreign to the minds of the original
writers, two of whom were eye-witnesses. "Wonders" (τέρατα), "signs"
(σημεῖα), and "powers" (δυνάμεις) are the words by which the sacred
chroniclers characterise them, and in its original and simple meaning a miracle:
was an occurrence which was a cause for wonder; therefore the term "wonder" may fittingly be used to describe these deeds of our Lord, both as to their character and the general effect produced on those who witnessed them.

This, however, is not the only nor the chief aspect in which the miracles of the Gospels are viewed in these studies. A miracle in the N.T. sense is not to be regarded only as wonder; it is also a sign—a sign of the character of the agent from whom it proceeds, not only in itself, but in all the circumstances which lead up to, and result from it. And it is worthy of note that the word "τέρας" is never used in the N.T. of a miracle, save in conjunction with another word, viz. "αγένεια" (Acts 2:19, an apparent exception, being a quotation from Joel). If the miracles of the Gospels were only τέρατα, without being "αγένεια," they would serve no moral purpose; they would stand self-condemned and prove false from internal evidence.

The purpose of this little book (it covers only 190 pages, 12mo, in fairly large print) is not, as the author tells us in the preface, to "explain" or account for miracles; it is not even a defence of the faith. It is simply an attempt to marshal the facts, to see the stories themselves as sincerely as possible, and to state such considerations as may be of service to fellow students. It is, as is stated in the title, a study of the miracles of Jesus, a study addressed not to the general public, but to those only who, like the author himself, are so interested in Jesus that anything which might help to show any aspect of His life and work more clearly, is welcome. His aim is that we may know these deeds, not merely know about them, and learn their practical bearing upon the life and faith of those who seek to follow Jesus as Lord. And having read the book, we can testify that it well fulfils its lofty purpose. There are few books we have read recently that we have found more stimulating and thought-provoking, as well as spiritually helpful than this little book on The Wonders of the Kingdom.

The book opens with two general chapters, on "The Acts of Jesus" and "The Purpose of the Miracles of Jesus." In these chapters the author draws our attention to several important preliminary considerations, such as, that the miraculous element is inextricably woven into the texture of the Gospels, so that it is impossible to separate the acts from the sayings of Jesus. "The type of mind," he says, "which can eliminate the miraculous from the evangelistic testimony, can eliminate anything." Furthermore, the miracles form part of the revelation of God in Jesus Christ. They are not mere "wonder stories," but harmonise with the teaching and character of our Lord.

After this the author examines in detail, in the light of present-day knowledge, 29 of our Lord's recorded miracles. Dr. T. H. Robinson has divided our Lord's miracles into three main groups: (1) miracles of exorcism, the casting out of devils; (2) the cure of diseases; and (3) nature miracles. The author reverses this order, beginning with the last group, the nature or "cosmic" miracles. There are five such miracles recorded in the Gospels, and the author concludes his study of them with a general chapter on "Miracles and Natural Law."

He next examines the miracles which belong to the type of deeds of healing. Most of our Lord's miracles are of this class. No precise classification is possible, one type often blending into the other. The cases of "possession," however, constitute a group by themselves, and, since they have been the occasion of much controversy in modern days, they are considered first. Four of them are described by Mark, without qualification, as instances of "possession." These are examined first, and then there follows another general chapter, containing the author's conclusions drawn from these instances, which may help us to form some estimate of this type of sickness and its cure. This is a very thoughtful and suggestive chapter. As to whether the conclusions drawn are correct the reader must judge for himself. Probably this is one of the questions on this great subject in regard to which it is wise for us to...
exercise a *suspense of judgment*, avoid hasty and ready-made conclusions, and wait for the light which further study of disease by the physician and the psychologist are sure to throw upon this mysterious and interesting subject. One outstanding fact is clear, namely, the authority and power of our Lord over the realm of mind and spirit, a realm as yet so imperfectly known to us. In his study of the incident of the "Dumb (and Blind) Demoniac," which he maintains is not necessarily a case of possession, but rather illustrates the use of this idea to explain misfortunes for which the medical skill of the day could find no sufficient cause, the author makes the following observation, which is characteristic of his method throughout the book:

"Suppose that the cures of Jesus are eventually found to be in harmony with the laws of mind and spirit that are as yet ill-defined or but little known, does it follow that His "mighty works" are no longer mighty, that they are "non-miraculous" after all? We have not explained how a healer, nigh two thousand years ago, without modern theories or methods, could speak a confident word, or suggest with a touch, and the patient recovered. The miracle is then the Doer, not the deed; and we have still to account for Him."

The most striking of our Lord’s miracles, though, as the author justly observes, no more wonderful than any other miracles of His, are those which are described in the words, "The dead are raised." There are three of these, the first of them being the raising of the daughter of Jairus. Here the author seems to regard the child as having been in a state of coma, difficult, almost impossible, to distinguish from death, a condition which modern medical science can only contemplate, and do nothing to remove. The child would have been buried as dead but for the intervention of Jesus: He diagnosed (?) this condition with absolute assurance, even without seeing the patient; by a touch and a word was able at once to dispel the condition, and the illness of which it was the outcome. This certainly is a fanciful theory for which there is no proof. Is it not more natural to accept the story in the simple sense in which we have always understood it? In the case of the raising at Nain, the "trance" theory, in the author’s judgment, is an utterly unsatisfactory explanation; while in regard to the raising of Lazarus, all doubt as to the fact of death is removed by the attendant circumstances. Here the author’s argument for the trustworthiness of the record is strong and convincing. "The story," he shows, "is full of details which would not suggest themselves to one engaged in imaginative writing, for they are purposeless from a fiction writer’s point of view." "Can this scene," he asks, "be regarded as a deliberate imposture on those present, wrought by Jesus with or without the concurrence of His friends, as suggested by Renan? Or can this record be considered as a piece of imaginative religious fiction? Surely neither hypothesis is tenable; the one involves a moral monstrosity quite inconceivable, the other a moral miracle as inexplicable as the miracle itself."

The style and get-up of the book on the whole are good, and we have come across only a few errors or blemishes, such as the following: "conflating," p. 61, l.3 from below; "intimates," p. 150, l.10 from below; and such sentences as these: "If to-day a person were restored to life, in the eyes of the doctor death has not really taken place," p. 151, l.14; "If death had not taken place, there was a little child in, say, a condition of coma," p. 157, l.6. A strange error has crept into the opening sentence of the last paragraph on page 165, where John’s first sign—the water becoming wine—is described as a sign in Judea.

On most questions discussed in the book the author takes the modern viewpoint, but is moderately conservative, and his study of the subject is deeply devotional and spiritual. But at times he seems to us too ready to substitute a natural explanation of an event for the supernatural, and there are several conclusions of his with which we do not agree. But these are points of minor importance; we have no doubts as to the value of the book, and heartily recommend it to missionaries, teachers, and students of the Word.

H.C.V.
The Telugu Summer School for Lyrical Evangelism

BY REV. J. A. CURTIS, D.D.

Where we got this fine-sounding and accurately descriptive title for the school is a little uncertain, but it was probably originated in the brain of that enthusiastic promoter of Indian music in the Tamil country, Rev. H. A. Popley. He came to India about 1898, under the London Mission Society, and early in his missionary life he began studying and practising the complicated ragas and talas that make up the ancient Indian musical system. Being already a violinist and singer, he made such progress that discriminating hearers have compared him favourably with the best Brahmin musical pundits. He is highly accomplished in the Tamil language also, and himself composes, arranges and performs long religious musical programmes, called Kalakshepams, to the profit and delight of discriminating Indian audiences. This form of preaching is believed by many to be the ideal way of preaching the Gospel in India. Mr. Popley has inspired gifted Tamils and Telugus to perfect themselves in it, and the prevalence of this equipment in the Christian Church of South India is very largely due to him.

Seven or more years ago Mr. Popley, in connection with the Forward Evangelistic Movement which he led, conceived the idea of holding summer schools to train Christian workers in this form of evangelism. Such schools have been held annually in the Tamil country, and many have been trained. From the first Mr. Popley looked toward a similar work for Telugu workers, and in 1918 one school was held in Madras for them, but it had a small attendance and did not last out its appointed time. At the great "Eddy Convention," held at Bezwada in April, 1919, under the auspices of the Telugu Missions Conference, Mr. Popley was present and gave us in the Telugu country a new impulse to undertake this work. That year a small school was hastily organised, and one has been held each hot season since, for five or six weeks.

The Evangelistic Forward Movement of the Y.M.C.A. aided the first four sessions financially. Now the lyrical school is under the newly-constituted Andhra Christian Council.

The American Baptist Mission, Ongole, entertained the first three sessions; the American Lutheran Mission, Guntur, the fourth; and the American Baptist Mission, Donakonda, the fifth session. The first year there were one teacher and five students. One of these students has been a teacher in each succeeding session. There have been three or four teachers and from twenty-eight to thirty-four students at each succeeding session.

The Telugus are reputed to be the most musical race in all India, and from the first introduction of the Gospel there have been Christian hymns and poems in abundance. Singing has had a large place both in evangelistic work and in congregational meetings. But with very rare exceptions the singing by Christians is without scientific training in the elements of Indian music, either of tune or of time. Drumming, cymbal playing, violin playing and harmonium playing are by rote; like those of the countryman in America, who buys a “fiddle” or an “organ” and diligently learns it “by ear,” helped by the criticism of those who know less than he knows. It is a remarkable illustration of the psychology of environment how, in these untrained performers and even in congregations, the sense of rhythm has found an accurate and easy expression in the time measures of seven units, of five units, and of six units accented on the first and third; all of which seem so difficult to Westerners. But the limits of improvement imposed by the absence of training in the science and art underlying Indian music are so strict and narrow that the vigorous aggressive life of the Indian Church cannot accept them. This musical
"heritage of India" must become a heritage of the Christian Church, effectively to express its feeling, to proclaim its truth and to win its trophies.

From very early days also words have been set to European tunes and sung and used persistently by some, missionaries and Indians. But there are serious obstacles to success in European music at present. In the first place, the whole effect is extraneous to Indian ears and time must elapse for the European music to become popular. Then the product offered has serious defects. The words have been written largely by missionaries, and, while there is real Christian sentiment expressed, the measured prose has neither rhyme, rhythm nor diction that can be called poetical by an Indian. Success in Telugu songs for European tunes awaits some Indian genius who, appreciating the accent upon which the tunes are based, will be able, in some still undiscovered way, to reconcile that accent with the quantitative basis of Telugu poetry. The present performance is bound to seem crude to the cultured Telugu ear, though many endure it, and even enjoy it for the superior Christian experience and sentiments expressed.

On the other hand, music lovers among missionaries are repelled by the bad performance of the European tunes. Except in large places, where the tunes are sung with English words, it seems almost impossible to get these tunes sung correctly by children and others. "Till carefully drilled to a contrary idea, the notion of a tune is that it is something to start from, for self-expression by individual variations. Effective use of European tunes, especially in rural areas, is a distant end. Of course, the time will come when India will accept the harmony of Western music. And it is the writer's opinion, tentatively held, that in the process India will make rich contributions to the melody of the West. Moreover, it may be strongly argued whether, of all the proposed contributions from the ancient "heritage of India," speculative, artistic, devotional, social, political or scientific, this heritage of melody be not the only available contribution.

The aim of the Telugu Lyrical School, as it is called for short, is to equip Telugu Christians with the art and science of Telugu music. In detail, this aim involves the training of performers for Kalakshepams, of leaders for congregational singing, and of teachers of Indian music for Christian institutions of learning.

The performance of Christian Kalakshepams has rapidly extended in the Telugu area since Mr. Popley made his visits to us in connection with the Evangelistic Forward Movement in 1917 and 1918. To the average European listener they seem like an endurance test between an audience and the performer, prolonged to two, three or even more hours. The performer alternately intones a sermon, chants a poem, sings a lyric, accompanying himself on the violin if he can. His accompanists use drum, cymbals, violin, harmonium, zither, or other instruments, at the appropriate times, and occasionally take up the refrain in a song or poem. But to the European the remarkable thing is the audience. Their appetite is unbounded. If the performer be skilful they listen him down. And such a performance may be, and usually is, far more than an entertainment. The theme and the narratives are topics of conversation for many a day. If the performer is a true witness for Christ, who has sought prayerfully to embody his testimony and his Christian convictions in his song, there is an added power in the Kalekshepam to move the heart and will toward Christ. In fact, it was the evangelistic efficacy of this song form that was the primary motive for establishing the lyrical schools as part of the Evangelistic Forward Movement. The students and teachers of this Telugu school, and others inspired by the same impulse which founded this school, are using this method of evangelism with great acceptability from Rajamundry and Medak on the north to Cuddapah and Madras on the south.

The second aim of this Lyrical School is to train leaders of congregational singing. The improvement of congregational singing will at once interest every missionary, and we may be pardoned for setting forth this aim somewhat
fully. The way to accomplish it will be to train leaders. There is undoubted power and beauty in congregational singing of the Indian lyrics. But the faults are so many and the problems so difficult that missionary enthusiasts in this department are few. It may be useful to indicate some of the problems.

In the first place, congregational music is not indigenous Indian music. Indian singing is by soloists, or at most by small groups of trained performers. It is of the genius of Christianity to set the whole congregation singing, as it has in every land where Christ is worshipped and proclaimed. But not all the Indian melodies set to Christian words are usable in congregations. Many must be adapted and stripped of their embellishments, and many which are effective for one voice cannot at all be made effective for the congregation. The problem is to attain to unity and sureness and hearty unconsciousness. As a specific illustration, the time measures containing units up to eight all seem practical, but measures of nine, fourteen and higher numbers of units, though executed by the trained musician and appreciated by the connoisseur, are, it seems to the writer, an impossibility, now or generations hence, to the congregation. Fortunately, these melodies almost always can be and are resolved to five, seven, or eight times for congregational singing. Our lyric books should recognize that fact, and print the tala indication accordingly. And the trained leader should not turn reformer and try to force his congregation to follow a beat the rhythm of which is sure to escape the great majority of them.

The second problem is that of variation in the tune used for any well-known lyric. This variation may extend from one changed note or phrase to a wide difference in the treatment of the melody, yet all be recognisable as variation on the same tune. This is a different thing from a choice of different tunes with which to sing a melody. Our Telugu lyrics afford a good many choices of tunes. But this is no problem at all compared with the varieties or versions that exist in the oldest tunes, to the great confusion of union meetings or conventions. The writer has a theory, not yet scientifically verified, that the versions follow the priestly tradition of pre-Christian days. Mala priests had one tradition which probably prevailed where Males formed the main body of early Christians. Madiga priests probably furnished the tradition where Madigas believed in larger numbers. The distribution of varieties bears out this theory, so far as I have been able to observe it. We probably do not have the Brahmin or other high caste variations on these tunes in use by Christian congregations to any great extent, though a large part of the best lyrics are by early converts of Brahmin and Sudra origin.

Another perhaps minor source of variation in tunes is the tendency of strong individual singers to train congregations or schools in their own version of a tune. Such singers should be led to see the strong inadvisability of this, and the disadvantage it puts upon those they train. The remedy for this problem of this existing variation in tunes is partly in the spread of the ability to read the tunes when set down in a "tonic sol fa" notation. Rev. J. M. Baker published a small Telugu book of lyrics with such a notation, which has been in use from the second session of the Lyrical School. The edition is exhausted and an improved book must be got out.

Another means for eliminating variations is that each singer shall strive to acquire the widest possible knowledge of how the well-known lyrics are sung in various places. Then he is in a position to know whether some variations are better than his own, or equally effective, and far more widely sung than his own. Persons with the ability to set down, in the notation adopted, the tunes as sung in their region, will tend to secure a local fixity and to eliminate slight local variations. This work carried on in different centres will help secure the larger uniformity of tunes for Telugu Christians. In the session in 1923 the students and teachers came from centres as widely separated as Rajamundry, Medak, Gooty, Cuddapah and Nellore. Besides the teaching of notation and instruction as to the necessity of uniformity and fixity in tunes, effort was made to have each student become familiar with ways of singing.
the more widely-known lyrics in all the other places represented. These seem to be the lines of effort which, if persisted in, will eliminate the "fifty-seven varieties," and give fixity to tunes having permanent value.

A third chief difficulty in securing effective congregational singing is in the matter of pitch. There is a strong tendency to make it too high. The men singers seem all to aspire to be tenors, and the women, being too modest and retiring to strain their voices up to the high notes, quietly drop down and sing with the men. The loss of the separate female voices and the trained pitch of the male voices very largely detract from the effect of congregational singing in any places. In the Lyrical School effort is made to train the students in starting the tunes on a medium pitch which will accommodate all the voices with the minimum of harshness.

Besides training Kalakshepam performers and leaders of congregational singing, the Telugu Lyrical School aims to develop teachers of Indian music for Mission institutions. This is not an aim which can be quickly attained, yet, where lack of training is so nearly universal, a gifted man or woman ought to do desirable service after attendance and faithful work for three sessions. If this accomplishment is to spread widely among Christians it must be introduced into schools of various kinds. And let us never think of repeating the mistake which led us to put trained teachers of Hindu religion into our mission schools as teachers of vernacular. If Indian music is to become a handmaid of the Gospel the result must be achieved by Indian Christian teachers. The writer knows of Christians definitely teaching some branch of Indian music in schools at Rajamundry, Gooty, Kurnool, Ongole and Donakonda. I would be glad to know of other places. All of these teachers have been pupils of our Lyrical School except one, and he has been our teacher from the first session. So a start has been made.

It is decided that the sixth session shall be held at Donakonda, in May and June, 1924. It is hoped to have a better institution than ever. Violin, drum, and harmonium will be taught, besides Kalakshepam singing, Telugu prosody, congregational leading, and theory and notation. The harmonium is best for one who would become a teacher, the violin for one who aims to excel at Kalakshepam singing.

Telugu churches and mission stations interested in securing for themselves the heritage of Indian music can well afford to adopt a policy of selecting their gifted singers, and sending them for at least three summers to this Lyrical School.

Donakonda.

The Christian Council of Bengal and Assam

Until a year ago Bengal and Assam had a Representative Council of Missions, on which most of the missionary societies working in this area were represented. As far as an outsider could see, the chief purpose of that Council was to discuss questions of comity—which in plain English mean preventing missions treading on each other's toes. And then it struck people that it was not enough to refrain from hindering each other's work: we needed rather active co-operation for a united advance. And so it came about that in July 1923 the first meeting was held of a much wider organization—whose name appears in the heading—representative of every Christian body within the area. The one considerable exception is the Roman Catholic Church, but several speakers at the Council made it clear that the absence of this large Christian body was felt as a serious loss; and this feeling well illustrates the breadth of Christian sympathy which fills the new Council. The second meeting of the Council has just now been held, March 19th-20th.

When various bodies which had not been represented on the old Council were asked to join in the new Council they sighed at the thought of one more committee to add to the hundreds that are already a burden. What useful
purpose could be served by yet another committee? Well, in spite of such sighs and misgivings, most of the Christian bodies in the area were represented, and this meeting on March 19-20 has given more than sufficient evidence of the value of the Council.

It is fashionable to describe such occasions as "the most inspiring gathering since the day of Pentecost." Without going into any such wild exaggerations, we can truthfully say that our minds were carried back to the cobbler's shop at Moulton above a century ago where the famous map of the world hung on the wall showing the vast black non-Christian areas, and we felt the spirit of enthusiasm of William Carey who attempted great things for God and expected great things from God. 134, Corporation Street, Calcutta, is more palatial than a cobbler's shop, and a greater number of missionary-hearted men and women were gathered together than could have squeezed into the little shop. But there were the same maps on the wall with black areas where there is not a single Christian—not, not the same maps, for missions have been at work a century and more, and the maps are more detailed. But it is the same appeal: out of 670 police circles in Bengal, 237 were returned in the 1921 census as having not a single Christian. Among the seven lakhs of Hindustani people in Calcutta and environs not more than 1,700 Christians are in touch with any mission. For work among the two and a half crores of Muslims in Bengal there are not as many specially trained missionaries as the fingers of one hand.

So long as missionary societies are working independently such facts as these do not come to light. Each society knows that it is only at work in one part of the field. It is only when all the different Christian agencies can meet together in this way and compare notes that the great gaps in the Christian propaganda are seen.

Of these gaps the most serious, and perhaps the most difficult to fill, is work among Muslims. Islam is so great a subject that no one can be deemed sufficiently trained until he devotes himself entirely to Islamic work. The whole study of Muslim theology, history and jurisprudence is enormous; a special vernacular needs to be learnt—Mussalman Bengali—and an acquaintance with Arabic, and if possible Persian also, is of the greatest importance. There can be no doubt that it is these difficulties, as well as the unbending attitude of the Muslim himself, which have deterred missionaries in the past from training themselves for this department of work. But the report laid before the Council by the committee appointed to enquire into this subject makes it clear that not only have political conditions made the Muslim world more accessible than ever before; but a decided change has come over multitudes of the Muslims themselves. The appeal is made for each Christian denomination to ask itself what it can do.

Everyone knows that a large proportion of the population of Calcutta is not Bengali but Hindustani speaking; and as we have said above, some 1,700 of these are Christians in touch with missions. These missions employ about fifty workers, or one to every 14,000 of the Hindustani population. This is a field very different from the Muslim field, and results are distinctly promising. Many of the Hindustani people come from mass movement areas. Many others are from hill tribes, and are readily susceptible to the Gospel message.

An extraordinarily able report was presented by Mr. Carey interpreting the census figures and mission statistics for Bengal. As far as numbers go the Christian movement in Bengal is not encouraging. Only one in 319 of the population is Christian (compared with one in 130 for the whole of India). It is only those who can read the hearts of men, and see how many are turning Christwards, who are not depressed by the scantiness of the harvest so far. But the practical problem before us is to probe the dark places, and let ourselves and all Christian men know the weakness of our position and the parts that need healing and strengthening. This Mr. Carey did in his paper, which the Council unanimously decided must be published both in English and in Bengali.
A similar interpretation of figures relating to Assam was presented by Bishop Pakenham-Walsh. There the Christian movement is making far greater headway. One in fifty-two of the population is already Christian. The number of Christians has increased twelvefold in forty years. In the Khasi Hills more than a quarter of the population is Christian. Very rapid progress is going on in the hills, fairly rapid progress among aboriginal peoples in the plains, and very slow progress among the Hindus and Muslims.

These were only some of the more exciting things that came up for discussion. If we add Christian Literature, Rural Education, Theological Education, a Bengali language school, a High School for Christian Boys, and a few other items, it makes enough for two days of fairly hard work. And there is not much doubt left of the useful purpose being filled by the Christian Council of Bengal and Assam.

_ L. E. Browne._

**U. P. Christian Council, Allahabad, April 3-4, 1924**

We met at Bishop's Lodge as usual through the kindness of the Bishop of Lucknow.

The new constitution is now in vogue and there were delegates from about ten Missions and half as many Church bodies. There was a good attendance of co-opted members.

The weather was hot and the sessions lasted through the heat of the day, but business was never dull and the alert figure of the Bishop in the chair shamed the would-be slumber stealer into wakefulness.

Our personnel is an interesting chess board of intersecting divisions,—Indians and non-Indians, Anglicans and non-Anglicans, Methodists and Presbyterians, Americans and the rest of us, women and men. How is a person to vote?

We set to work putting the finishing touches to the constitution. It is discovered that the British practice of giving both a deliberative and a casting vote to the Chairman is clean against democracy. America had to make its protest; but at least one American at the back of the room voted on the winning and undemocratic side.

The Temperance Committee confined its recommendations to the subject of Opium. The Secretary of the National Council made a convincing statement and a discussion followed. It was evident that the views of the Council were not those of the Government of India in that it was generally agreed (1) that the eating of opium in India, especially its administration to infants is a dangerous practice; (2) that India as the largest exporter of opium in the world cannot evade responsibility for its ravages in other countries; and (3) that restriction of production is the only remedy.

The Council is asked to express an opinion on the question of women's position in the work and government of the Church. Some would have liked to say a great deal on this subject, but the Council is eminently circumspect. We end by resolving that apart from questions of ecclesiastical principle women should be given equal status with men in the government of the Church. It is suggested that the qualification might be omitted. "Oh no," says the Bishop, "They might think we wanted women consecrated as bishops."

We pass to the Training of Missionaries, a subject like the last mentioned engaging the attention of the International Council of Missions. It is decided that a hot weather language school in the Hills is what is needed and that an excellent institution is already in existence at Landour. The Council approves the teaching of Phonetics generally to missionaries before they arrive in the country, but does not wish Hindustani pronunciation taught in London or even New York.

There is a movement to put out of existence that useful drudge, Roman Urdu. On the Literature Committee introducing the question, all branches of artillery moved into action both for attack and defence. Some were for killing the poor creature outright; others pleaded that she might be allowed to die a
natural death; while others even dared to express the hope that if we saved her life she might one day even attain to respectability. We decide by a narrow majority that we shall not recommend that no further books be published in the Roman Urdu script. We are urged however to encourage in every way the use of the proper Urdu and Hindi scripts.

Rev. W. Paton, the Secretary of the National Christian Council, made short but important statements on the subjects of Industrial Missions and Higher Theological Training. A conference on the first of these subjects was recently held where several resolutions of importance were passed, the most vital being that the status of industrial work must be raised in the thought of Missions, Churches and the community at large so that the Industrial school is no longer thought to be a refuge for the backward or deficient child.

The Council listened to a paper by Mr. Alfred Nundy in which he outlined his scheme for the founding of a Christian "Ashram" for the training of a body of unpaid evangelists.

Committees for the ensuing year were appointed including a special committee to consider the question of the correlation of boys' and girls' education.

The Officers of the Council were re-appointed.

The Bishop was thanked for entertaining the Council and Rev. W. Paton of the National Council for his presence and valuable help.

The Council was dealing throughout with live questions and there was a notable absence of irrelevant or merely sentimental discussion. Opinions were expressed with vigour but nothing once disturbed the goodwill of the assembly. If we can get together to such purpose for counsel and advice, why should we not—but this is only meant to be a report.

G.S.

**Union Theological Seminary, New York**

Of the six missionary appointments made annually by Union Theological Seminary, New York, one comes to India for the year 1924-25, namely, a scholarship to Professor John J. Cornelius, Professor of Philosophy in Lucknow University, India. Of the others, three went to China, Rev. Frank Rawlinson, D.D. of Shanghai, and Rev. Peng Chin Chang, Pekin, have been appointed Missionary Fellows, and Mr. Y. T. Wu, Peking, as Missionary Scholar. The other appointments were Professor Takuo Matsumoto of the Aoyama Gakuin, Tokyo, Japan, and Rev. H. W. Outerbridge, Professor of Systematic Theology and Theism, Kobe, Japan, receiving Fellowships.

Four Missionary Fellowships (yielding $750.00 a year) and two Missionary Scholarships (yielding $450.00 a year) are available each year for Missionaries on furlough and for especially qualified natives of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, and not under-graduate students.

Applications for the year 1925-26 should reach the Seminary by January 1st, 1925.

**India Sunday School Union**

The Rev. and Mrs. A. G. Atkins have now returned from furlough to take up the work of their new appointment. During the summer they are to tour in South India in the interests of the Sunday School cause. Their address till October will be Keswick Cottage, Coonoor, Nilgiris. All correspondence relating to India Sunday School Union matters, Literature and Supplies, Examinations, Courses, Teacher Training, Journal, etc., should, be sent to the General Secretary at the above address in Coonoor. All possible efforts will be made to answer promptly and to prevent inconvenience.