The release of Mr. Ghandhi has been hailed in all parts of India with rejoicing, and great meetings for thanksgiving and prayer have been held. It is the spontaneous expression of gladness at the return of a friend, honoured and beloved. Apart from the discussion of the motives of Government, a pursuit in which the Press has largely indulged, there appears to us to be singularly little admixture of politics in the spirit evinced in regard to Mr. Gandhi since his release. He is regarded by innumerable multitudes of his countrymen as the greatest of his race, and there is joy that he is in their midst again. We desire to join with other organs of Christian opinion, both Indian and missionary, in expressing our gladness at Mr. Gandhi’s release. There is no man in India, in our opinion, who has succeeded, to the degree that he has, in impressing a moral idea upon the multitude. The official Government record attributes the great scarcity of anarchical crime in India to Mr. Gandhi’s influence, and our contact with Indians and especially with young men leaves no doubt in our mind that it is right. We welcome his release not only upon this somewhat negative ground, but still more because we consider that the course of Indian political life since his incarceration has shown that his absence is a tragedy. We are far from agreeing with Mr. Gandhi’s political philosophy, but we know that he is resolute in his stand against the iniquity of untouchability, that he never wearies of insisting on the evil of inter-communal jealousy and approaches it not in the bargaining spirit but in the strength of an ideal, and that he is a model
of fairness in his treatment of opponents and is himself devoid of personal bitterness, whether of race, caste or community.

It is somewhat to be regretted that he has been pressed to make statements on public affairs before he has acquainted himself with the recent course of events; and we observe with some surprise his almost exact verbal reiteration of the "Bardoli programme." Of his attitude to the question of the day, namely, the approaching dead-lock in the Councils and Assembly he has so far said nothing.

It is probable that before these words appear in print some action will have been taken—whether by the appointment of a Commission or of a Conference—to end the dead-lock to which we have referred. It is plain that in some provinces Government cannot be carried on through the Councils unless in some measure the popular demand is met; the alternative, apparently, being a return to pre-Morley-Minto methods. We observe with astonishment that the suggestion is made, in apparent seriousness, that Government should take the Swarajists at their word and (e.g., in the Central Provinces) shut down hospitals, schools, and so on, to "bring the people to their senses." No British Government (and it is suggested that the British section of the Government should so act, the transferred departments being taken over) will consent to oppress the sick and the young in order to prove that their political opponents are wrong. The suggestion has only to be stated for its folly to be evident.

Our own belief is that a re-examination of the system of Government is necessary; for it appears plain that the possibilities of oligarchy have been sounded and that it is not along that line that the preparation for self-government can most profitably take place. Prestige on the one hand, reluctance to abate an immoderate demand on the other, go far to prevent the appearance of a solution which might command general assent. There is a widespread disbelief—in our view unfounded, but none the less strong—that it is not the purpose of the British Government ever to grant Swaraj. Until confidence on this vital matter is restored, as it can only be by action, little progress can be made.

The new Government in England is justly regarded with favour in Indian quarters, not because of any views its members may have expressed, but much more because it consists in the main of men who have themselves been schooled in democracy. We write with some knowledge when we say that the present Premier and his Government represent much that is soundest in the religious moral life of Britain. Mr. MacDonald himself is a man with a genuine passion for righteousness, and in the unique and very difficult situation in which he finds himself he will bring both faith and patience to the national task.
Co-operation in face of doctrinal differences

We have received a protest against the article by Dr. Stanley Jones entitled "Can we hold together the Christian forces in India?" We do not propose to print the protest, nor to initiate a controversy for the reason that we deeply sympathise with Dr. Jones' own conviction, that what is needed at the present time is mutual understanding and not polemic, a conviction which his own actions and writings admirably reflect. No one can deny that some of the positions taken up in doctrinal controversy between those who profess and call themselves Christians make co-operation between those holding them honourably impossible. At the same time we have noticed again and again how strong is the tendency, fostered it may be by fissiparous movements in the West, to emphasize doctrinal divergence and to draw inferences from isolated statements which not only those statements will not bear, but which are shown to be unjust by the lives of those by whom they are made. We do not plead for a denial of the importance of dogmatic formulation, no faith that will not formulate itself can survive. But we do plead for the suspension of hasty judgments—on both sides; for the abolition of scorn on the one side and fear on the other; and for a renewed attempt to find in those with whom we differ the signs—and who that knows them can mistake them?—of real devotion to the Lord Jesus Christ.

Conferences in Africa and the Near East

Some time ago we made reference to a series of conferences, to be held from February to April, under the chairmanship of Dr. John R. Mott, in North Africa and the Near East, to consider the whole range of problems relating to the presentation of the Christian Gospel to the Muhammadan world. There is to be one central gathering at Jerusalem in April, and for this we are glad to say three delegates from India will be going. They are Professor Mohammed Ismail, of the Forman Christian College, Lahore; The Rev. Bevan Jones, of the Baptist Mission Dacca, East Bengal; and the Rev. M. T. Titus, of the Methodist Episcopal Church, Moradabad, United Provinces. We hope to print in a later number an account of this momentous gathering.

Dr. S. M. Zwemer

At the close of this series of conferences Dr. S M. Zwemer, widely known as an authority on all matters pertaining to missionary work among Moslems, will visit India. He will arrive, it is expected, about May 20, and will spend a little over two months in India. He does not desire that his visit should be the occasion of much public notice, but he earnestly desires
prayer for his work. Arrangements for his tour are being made by the secretary of the N.C.C.

Opium

The following is a complete version of the statement made by Lord Hardinge, at the twelfth meeting of the League of Nations' Committee on opium and other dangerous drugs:

"In consequence of observations that have reached me in connection with my remarks the other day on the subject of opium, I would like to make the following statement:

"My words on that occasion were: 'Opium is now, and has for three years been, a matter dealt with by the Provincial Governments, and in all Provinces, except Assam, it is administered by Indian Ministers.'

"I would like to amplify that statement by saying that the administration of the control of opium in all but one province is in the hands of an Indian Minister and the power to deal with the question rests with bodies which contain an effective majority of members elected by the people. If, therefore, popular demand exists for a modification of the policy hitherto followed, and if a Provincial Council wishes to restrict still further the sale of opium for eating in India or to prohibit the sale of opium except for medical and scientific purposes, it is, in all provinces but one, open to the Indian Minister to initiate legislation in that sense. In Assam, the one province referred to, I understand that the Government has concerted, in consultation with Indian Members of the Legislature, a scheme for further progressive restrictions.

"I would further add that, in the event of any such legislation being initiated in any province, it would undoubtedly receive support from the Government of India."

It is perhaps not made quite clear in this statement that the Provincial Governments have no control over the production of opium or its export. They do control the sale, and it is highly desirable that the members of the Councils should address themselves to that problem; but, as was urged in the article published in our last number, the restriction of production is fundamental.

Location of the Office of the National Christian Council

Page 63 of our last issue contained a reference to the decision to transfer the office of the National Christian Council to Poona. As the last moment it was found impossible to effect this change immediately, and while no decision has been made as to the future, for the time being the office of the Council will continue to be at 5 Russell Street, Calcutta.
THE TRAINING OF MISSIONARIES IN INDIA

At the meeting of the International Missionary Council at Oxford in July, 1923, some resolutions were passed regarding the subject of the training of missionaries, especially that part of the training which can be best given in the country where the missionary is to work. The most important part of these resolutions, from the point of view of India, is as follows:

"The future policy regarding the development of these schools and the provision for additional training facilities on the field, involves questions that are of vital interest to missionary agencies in all the countries represented in the International Missionary Council. This is so because the missionaries in these schools and classes on the field come from all these countries, and also because the training in these schools should be rightly related to the preparation of the missionary in his home land. The Council believes therefore that the further inquiry regarding the future development of missionary training on the field should be carried forward under international auspices, the results of such inquiry to be communicated to the various national councils, so that they may include such proposals as may be made in their consideration of the whole problem of missionary training of which they are a part.

"The Council therefore recommends that the National Christian Council in Japan, China and India should be asked to prepare statements regarding the future development of training facilities in their respective countries, forwarding these statements to the officers of the Council at the earliest possible time."

Behind these resolutions lies a certain amount of history. Language study for missionaries has been carried to greater lengths in China than in India, and it is in that country that the most elaborate language schools are carried on. But the subject has long been under discussion in India, and there are few topics on which a greater diversity of opinion exists, even among those best qualified to form a judgment. At the Edinburgh Conference of 1910 the importance of co-operation in missionary training was urged repeatedly, and the Boards of Missionary Study set up in Britain and America subsequently have devoted a great deal of study to the relation between the training that can best be done on the field and that which can be best done at home before leaving. The All-India Conference, which met in Calcutta in December, 1912, passed some very
definite recommendations on the question, from which we quote
the following:

"Since it is quite possible to organise on the field, language
schools in which instruction of the same high quality and
scientific accuracy would be given as might be offered in home
universities, and since those schools would have the inestimable
advantage of being planted in the language areas where students
can hear the language they are learning spoken by the people
and can practise what they have acquired, this Conference urges
missionary societies to decide in favour of the vernaculars
being studied on the field.

"Where not already existing, a language school should be
established in each language area or area of a group of languages.
In such schools the teaching of the vernacular, on scientific and
modern principles, should be the supreme work; but, combined
with this, instruction should be given in the religions, social life
and thought of the peoples, and the students should be introduced
to various forms of work, and be encouraged to get into personal
touch with the people and to use the language as they acquire
it. Each school should be in charge of an experienced
missionary (European or Indian). Full use should be made of
Indians in teaching. Such schools should be financed by the
co-operating missionary societies."

By that time there were in India two organised language
schools, one at Poona and one at Lucknow. The effect of the
increased interest was seen in the starting of two more schools,
one at Bangalore for missionaries speaking the Dravidian
tongues, the other in Calcutta for Bengali. But in India, more
than has apparently been the case in China, the movement for
the establishment of language schools was abruptly stopped by
the war. Of the four schools in existence before the war only
one now survives, that at Poona for Marathi work.

The chief reason for the break-down of these schools was
the lack of candidates caused by the war, but other reasons also
were operative. In both India and China, schools were started
without very clear conceptions of the most efficient methods of
organisation, management and instruction—experience in this
field having to be bought by mistakes, for it did not exist ready-
made—and inability to discover or to agree upon directors also
caused trouble. Nevertheless, the work done during the ten
years that have since elapsed, both in those schools in India and
China which survived the war, and in other and less elaborate ones
that have since been started, has provided invaluable data on
which it should be possible now to frame a policy much more
successfully than was the case in 1912.

The following are the centres in India now where schools
or classes in language study are being carried on:
The Training of Missionaries in India

(a) Landour-Mussoorie.—Here there are really two schools, under separate Principals but with a common Board of Directors. The Mussoorie school is mainly used by missionaries of the Methodist Episcopal Church. The Landour school is used by missionaries of several of the Missions in North India. Both schools teach Panjabi, Urdu and Hindi. They are held during the summer, from May to September.

(b) Sialkot-Dharmsala.—Since November 1921, a language class for new missionaries of the United Presbyterian Board has been held at Dharmsala in the Punjab. This class was under the direction of the Rev. R. W. Cummings, assisted by a number of Indian teachers.

Negotiations are now on foot for the amalgamation of the three schools mentioned in the preceding paragraphs.

(c) Poona and Mahableshwar.—The Language School for West India was opened some twelve years ago for the study of the Marathi language. It is under the control of the Language and Examination Committee of the Bombay Christian Council. Work is done for nine months of each year at Poona, but the chief work of the school is done at Mahableshwar, from March to May inclusive. Students are drawn from fifteen different Missions. Plans are being made for permanent quarters. The school has continued without interruption since it was first organised.

(d) Kodaikanal, South India.—The South India Language School was established in 1920 for the study of the Tamil language by a joint committee of the Arcot and Madura Missions. Students now attend it from seven different Missions and successful work has been done.

A very careful report on the subject of training schools on the mission field was drawn up in America, and presented in January 1923 to the Foreign Missions Conference of North America, and in a revised form to the International Missionary Council. A survey of its findings sheds a good deal of light upon the attitude maintained towards this question by those missionary leaders in America who have given considerable attention to it. Great emphasis is laid upon the desirability of strong centralised permanent language training schools.

"There are certain languages, such as Arabic, Persian, Urdu, Tamil, Mandarin Chinese, Spanish and Turkish which are spoken over large areas, each of which is occupied by several, sometimes by many, missionary societies. All missionaries, whatever their respective denominations, sent to one of these areas, demand, for the first year or two, an almost identical training, which can be given more economically and with greater efficiency in a group than to each member of that group separately. The union training school aims to provide this
needed training. It enables each young missionary to concentrate with all energy upon his first important task, viz., the acquisition of the vernacular and of a general knowledge of new conditions amidst which he is to work. It provides first rate instruction; it affords much collateral training of great value. It furnishes a stimulating yet normal environment for the hazardous first year; and, in addition, it trains together for a time young missionaries who, in later years, will need to be working in friendly co-operation.

The union training school on the field needs no justification. It has amply proved its worth when conducted under proper conditions. Even the least efficient of schools has produced better results with the average missionary than individual instruction has afforded."

The American Committee lays down the following conditions as essential for the success of a permanent language school in a big language area:

1. It should be a Union School.—The feasibility as well as the economic and linguistic advantage of the co-operation of all Missions within a language area requires no further demonstration. Given proper conditions a union school offers advantages far superior to those obtainable under private management or in a single Mission.

2. It should be located, if possible, at a point affording ample opportunity for study of missionary activity and for keen use of the vernacular.—The young missionary, during his first year, needs more than a scientific introduction to the language of his field. He must make a gradual adjustment to the people and to their ways and to the mission problems of his field.

Since for best results a school for missionary training should be able to continue consecutively for eight or nine months, the choice of a location may be complicated, as in India, for example, by climatic conditions. The South India Language School, now established at Kodaikanal, permits missionaries to be in residence a whole year. If located at Bangalore such a school will need to hold one long term at Bangalore and a shorter term at some suitable summer resort. Poona is thus supplemented at Mahableshwar. Dehra-dun, which has been suggested as a suitable location for a permanent language school for Central and North-western India, might from the standpoint of accessibility to missionary activity, be inferior to Lucknow or Lahore.

3. It should have a representative management.—When an educational institution of high rank exists within the language area in a proper locality, representing many Missions and being trusted by them, the missionary training school may often wisely be placed under the direction of its corporation.

Where no such institution is available, the board of management should be no less representative. Experience seems to
show that for a single Mission, however enterprising, to maintain a school to which it welcomes young missionaries of other societies is not in the long run as desirable as to have the same enterprise directed by all the Societies concerned as their common enterprise. Even less to be approved is such a school conducted as a private enterprise of some individual. The proper training of missionaries is essentially a matter of common interest, the responsibility for which ought to be distributed, each Mission having a real share in the undertaking. It is truly a co-operative task.

(4) *It should have a competent director.* — The director is the secret of the success or failure of a school. A first rate linguist is not necessarily a good director. It is the director's business to train and use talent rather than to furnish it himself. To these other qualities he should add evangelistic passion, so that under his guidance and influence first year missionaries will steadily advance in the comprehension of their missionary task and in their enthusiasm to undertake it, bending themselves to language mastery, because it is their most direct means to the larger end. He should become familiar with the best modern methods of language teaching. He should, if possible, be a good linguist, yet he ought to be chosen for his ability to stimulate the efforts of his students and to direct the work of his staff, rather than on the basis of his own scholarship in the vernacular.

Generally speaking, the best director can be found among the younger missionaries. The task calls for vigor and a readiness to learn. The one chosen should, however, have gained the confidence of his colleagues in his ability and in his judgment. He should have become at least fairly competent as a linguist and student of the literature of his adopted country. Before he assumes the responsibility of the directorship, he should, if possible, have an opportunity to look into the methods now used at home in the scientific teaching of languages, and make a visit to one or two of the training schools already in successful operation on mission fields. During the past decade or so the methods of first rate language teaching have been revolutionized. Only a director who is ready and eager to learn can keep pace with them.

The usual method by which the board of management secures a director is through his allocation by his Mission to the work of the language school. Invariably, the man who is best qualified to take this important post will be a man who has already proved his great value for other kinds of work. To allocate him to the directorate will require genuine sacrifice on the part of his Mission and of his Board.

(5) *It should have a staff of trained teachers to whom the language taught is a mother tongue.* — One of the fallacies of the
past has been the idea that the faculty of a language school should be composed of missionaries, chosen for their mastery of the vernacular and its literature. Such men have an important place in a broad scheme of training, but rather in advanced work on the literature than in the work of developing the ability to speak. The director's chief task is the discovery of competent nationals, their instruction and training in the steady use of correct teaching methods, and the unremitting maintenance of standards.

There should be a "direct" method of language teaching.—A "direct" method makes continuous use of the vernacular in the class room, the student's mother tongue being used sparingly, and only by the director for purposes of explanation. The "direct" method trains the ear to hear and the organs of speech to pronounce and the mind to remember, before it trains the eye to see or the hand to write. It seeks to develop an ability to hear correctly and to speak idiomatically.

A good method is indispensable for laying the foundation for an easy use of the vernacular. Our leading language schools supplement the "direct" method in at least three ways: (1) They provide for the repeated use of memorized sentences and phrases until these become habituated; (2) they provide for the presentation and mastery of absolute essentials in the vernacular—words, idioms and constructions—to intelligent expression in the wisest order. The co-ordination of this material is one of the most important tasks devolving on the director and his faculty. (3) They provide for a steady training of the ear to hear with accuracy. The working out of a day by day method of induction into the vernacular is a task which taxes the wisdom of the very best director.

There should be developed, whenever possible, a permanent educational plant.—A first rate plant for a training school demands an assembly room for the entire school, executive offices, teachers' rooms, class rooms, cubicles, proportioned in number to the size of the school, where a teacher can meet from one to three pupils without disturbance, a library, dormitories for the students and recreation grounds. Such a plant will add much to the efficiency of a school. At first it will have to be rented or donated, but in time it can be owned. The schools in China, at Nanking and Peking, have taken steps to secure adequate plants.

One great advantage of a plant, as contrasted with a mere provision for class rooms and the distribution of students among the resident missionaries, is the close association for months of young missionaries of varying communions. They are all at a fairly general level of experience, and are of help to one another. Their contacts with missionaries and with the mis-
sionary activity of the city are likely to be just as frequent and as helpful as when all are quartered in missionary homes.

(8) It should enlist a co-operating missionary staff.—Missionaries and others of ripe experience may often be secured for lectures which will introduce the young missionary to his area. However well he may have already studied its history, geography, social conditions, religious and political problems and its missionary history, problems and methods, these need to be brought up-to-date. In the judgment of competent scholars this may be done, provided the right lecturers are obtainable, not only without interference with the energetic, steady attack upon the vernacular, but in a way which assists and strengthens that attack by introducing a healthful variety into the weekly grind.

(9) It must have the hearty, unflinching support of responsible executives at home and on the field.—General superintendents, responsible for quick and visible results, are often sorely tempted to assign new missionaries to some urgent task. A lack of farsightedness on their part may ruin any scheme of education."

As to minor language areas, the American Committee consider that even where large united schools are impossible an attempt should be made at a thorough organisation of language study, and they emphasise specially the importance of the choice of a permanent director, to give to the work at least a part of his time.

It is further emphasised that one year of study, however efficiently organised, serves only as an introduction to the vernacular. In practice, the year usually amounts to six or nine months, with the addition in some cases of one or two months in a summer school. It is considered that more thorough effort should be made to supervise the later language study of new missionaries, for instance, by providing intensive advanced work at the language school for short periods, by developing correspondence methods of instruction, etc.

On the difficult question of the division of training between the mission field and the home country, the American Committee is unable to say much, owing to the great difference in the standard of requirement made by different mission boards of their recruits. The all-India Conference held at Calcutta December 1912 laid down the following elements as desirable in the training of a missionary before he arrived in India:

A broad general culture.
A thorough training in theology and in Christian service.
The history and comparison of religions.
The theory and practice of teaching.
An introduction to the history, geography and religions of India.
Sanskrit or Arabic (for the occasional scholar).
An introduction to phonetics.
A knowledge of business methods, sociology and economics, and personal and moral hygiene.

It is agreed on all hands that language study ought not to be absolutely isolated from other studies, and while in a language training school language must be the main consideration, the best results are found when there are added studies in the religions of India and perhaps other Indian subjects.

The conclusions of the American Committee are summarised by it as follows:

1. The training school on the field is a permanent asset of the union missionary enterprise.
2. The determination of questions of number, location, organisation and policy of training schools on the field deserves the immediate consideration of Boards and Missions everywhere.
3. Varying conditions on the field call for equally varying solutions of these problems of missionary training.
4. The discovery of a good director and the development of a trained teaching staff are the factors which seem indispensable to the success of any training project, large or small.
5. The period of active language study should also afford opportunity for training in such other realms of knowledge as will fit the missionary better to understand his land and people.
6. A successful programme of training requires the closest co-operation of the Missions with the school which they patronise.
7. The relation of training at home to training on the field calls for thoughtful consideration.
8. The policies which are to guide Mission Boards and Missions in dealing with training problems must, as far as practicable, be the outcome of international thinking.

Simultaneously, the British Board of Study considered the question, and a perusal of its report indicates certain interesting differences from the attitude taken in America. The British Committee are apparently less convinced than the American Committee as to the obvious desirability of large permanent language schools. They urge the necessity for further examination of the actual needs of the field, and they are clearly influenced by the success of the School of Oriental Studies in London and consider it of first class importance to define, on the basis of recent experience, the value which study in the London School has for the training of a missionary. They urge that the question of expenditure, both of initial capital and of grants for maintenance, and in the still more costly supply of missionary staff in regard to the large language school, calls for the most careful consideration, and they suggest that further investigation be made as to the possibility of
supplying the need by smaller organisations with the part-time service of a qualified missionary and well-trained native assistants. They ask whether experiments could not be made in the establishment of short term language schools charging sufficient fees to be self-supporting and in the setting up of competent language advisors in each of the larger language areas.

The British Committee lays special emphasis upon a period of specialized language study to the life of the young missionary.

"If the first year or two of missionary life may be said to govern those that follow then to have learned to speak with tongues, and to have missed the deeper side of missionary service would be loss, not gain. There is nothing in a large residential language school which need necessarily have this effect. But special difficulties may inhere in the segregation of a considerable number of young missionaries of several nationalities and both sexes in one city centre for a year’s language work. If language efficiency could be otherwise gained, would it seem better to substitute the ordinary varied life of a central mission station, or even the comparative isolation of a country mission station for that of a big social residential college of fellow-foreigners, even with a strong body of native teachers on the staff and some measure of contact with neighbouring missions? The question needs consideration and a clearer answer than has yet been given. It is the earnest desire of all who are about to undertake this enquiry that the new missionary shall from the first enter into the life and customs of the people of the country, and adapt himself to an environment much more unlike his previous one than life in a large college would be; that opportunity for an apprehension of the cost, the monotony, the self-sacrifice of missionary life should not be postponed too long; and that all his surroundings should help him to deeper spiritual experience to a life that is rooted and built up in God. With this dominating common aim before them, those who seek together to find the wisest methods for language study in the whole setting of a young missionary’s life cannot be far asunder in the conclusions to which they come at last."

The Committee represents the urgency of the need for investigation of the existing methods of language study. They urge this partly on the ground of the generally acknowledged unsatisfactoriness of the present standard of the knowledge of vernaculars. Further, they point out two considerations of immediate practical importance. The first is that steps are being taken in several directions at the home base to make more or less permanent provision for missionary language study,
while as yet no deliberate policy concerning it has been adopted by the missionary societies. "It is scarcely fair to encourage by temporary use the building up by others of institutions in the belief that they will be permanently used." The second is that considerable expenditure is already being incurred in some parts of mission field for buildings, maintenance and staff, and that if a large permanent expenditure is to be involved whether in India or in the West, it is essential that the entire possibilities should be faced from the outset.

It is interesting to note that the Board of Study for Missionary Preparation in England has developed a school for the study of English at Selly Oak (near Birmingham) to which already numbers of missionaries from Denmark, France, Norway, Sweden and Switzerland have gone in preparation for work in different parts of the British Empire. This is an excellent example of the international bearings of the subject.

The facts and opinions summarised above suggest very clearly the nature of the problem which now confronts those in India who are interested in this problem of language training. Let us attempt to define the main questions:

1. Is it desired to establish in the major Indian language areas permanent language schools of the type advocated, especially by the American Committee? Probably four would be enough for India: one in the north, one in the west, one in Bengal, and one in the south. The arguments in favour are the much greater efficiency of language teaching where a really good staff can be provided by co-operation. The questions raised are whether the environment of the permanent school is the right one for the young missionary and whether a cheaper and yet efficient method of organising language studies, even in large areas, could not be devised.

2. What are the possibilities for the more efficient organisation of language teaching in the minor language areas?

3. What light is thrown by the successes and failures of the last ten years on the question of the curriculum for the language school?

4. It is agreed, and increasing emphasis is being placed upon the fact, that the atmosphere in which a young missionary spends the first year of his missionary life and the contacts which he makes with India and Indians in that time are of the greatest importance. In what ways can the provision and development of language teaching be harmonised with the widespread desire to enable the missionary from the beginning to enter into natural relationships with the people and life of the country to which he has come?

5. What does experience show to be the value and place of language and phonetic teaching in the West? There is a
THE IMPORTANCE OF WORK AMONG YOUNG PEOPLE

BY THE REV. A. RALLA RAM, ALLAHABAD

NOT very long I saw a very striking picture. I had in front of me a crowded thoroughfare, cars dashing by in all directions, crowds streaming in from all sides, and there stands on the cross road a big, burly policeman. All of a sudden a tiny tot takes into his head to cross over from one pavement to the other. No sooner has he started out on that venture than the hand of the policeman goes up in the air and all of a sudden the throbbing town is at a standstill, and meanwhile the majestic baby has finished his journey across, and everything is on the move again.

We read of John the Baptist that when he was but a lad, the neighbours used to wonder as to what that boy would become! It is said that “A little child shall lead them.” I was once told of a family that sitting beside the hearth one wintry eve fell out amongst themselves, and when the grown-ups were
raging and fuming, the smallest of all, with no interest in the
fight, throwing a little piece of wood into the fire sang aloud,
"We shall know each other better, when the mists have rolled
away," and immediately a solemn hush fell on all and eyes
filled with tears. How suggestive therefore are the words,
"He set a little child in their midst." What wonder is there
that the Master should have taken them up in His arms
with His hand resting on them in blessing. He says to us all
to-day, "Suffer them, forbid them not, let them come unto Me."
And one of our greatest privileges is to usher them into
His presence. It is with such feelings that I share with the
readers of the Review a few of these thoughts that have come
to me during these past days.

1. No one will dispute the fact that the home is by far the
greatest institution where work goes on on behalf of the little
ones. I would say without any hesitation that no other
organization can ever take the place of the home. It is there
where God's heroes are raised. And, therefore, the objective
of instituting happy and blessed homes should captivate us all.

In all the work that we propose to do on behalf of the young
let us do all that lies in our power to touch homes. A home
where the parents in sweet fellowship observing common
courtesies dwell together, where spiritual considerations are
given the loftiest place, where the voice of prayer is never
silent, where the parents in devotion to the children are doing
the very best for them—from such a home, influences shall go
forth that shall bless the whole world. I firmly believe that
if we at all propose to achieve efficiency in our work on behalf
of the young people we should give home life our foremost
consideration, we may get experts to lead us forward in Sunday
school work and such like, but if for some reason we are
oblivious of the potencies of the home we might as well betake
ourselves away to a wilderness and there waste our energies in
teaching the stones and trees. Therefore be it said once
again that all the organizations that exist in this land to work
amongst young people should make the home loom large on
their programmes. We are so very fortunate that to-day
literature is being poured forth from various sources giving
us the fruit of the labour of those who have been and
are studying the interests and the needs of the young and helping us to understand the young. Let our parents read all such
literature with diligence.

(2) In the second place, it is the public school that should
engage our attention. Frankly speaking, the Indian Christian
community has very few public schools that enjoy the confidence of the Christian parents. The writer has observed with
great concern that our parents commit their children to the
educational care of the Roman Catholics, and our own institutions are set aside. This fact is eloquent enough to show us the state of our public schools. In some cases it also proves that our parents desire good secular education regardless of spiritual considerations.

At the same time it is also affirmed very generally that the education of our girls is far ahead of the education of the boys, with results that are just beginning to appear. Some of our girls are frankly avowing that they should in making homes seek men outside the Christian community.

Is it not true then, that such facts are bound to affect the home life of our community in one way or another?

It is high time that we awoke from our slumber and set our house in order. I believe that to-day all the resources should be posted together and instead of multiplying too many mushroom institutions, efficient and up-to-date schools should be established which may command the confidence of the community. I would like to lay the utmost stress on this suggestion. I understand that the National Christian Council is now engaged in giving practical effect to this suggestion and I shall watch the results of their labour with keenest interest. Dr. Winfield Dudgeon of the Ewing Christian College has recently advocated the establishment of a Christian University with commendable enthusiasm, which is another move in the same direction.

It is in connection with public education that a passing reference ought to be made to organizations such as boy scouts and girl guides that are proving a big help in the development of the character of our young folks. Formation of such troops should be encouraged everywhere. Throughout the world these organisations have been tried and tested and have been pronounced as unfailing instruments for good. The Seva Samiti scouts have rendered yeoman service, and it behoves us to rise to something practical from the stage of mere paper approval.

(3) Coming directly now to the subject of the religious education of our young people we notice such organisations as the Sunday School, the Christian Endeavour Societies, and such like. We can never be thankful enough for them as they have proved to be fruitful sources for good. Recently it was my privilege to travel throughout the length and breadth of this land on behalf of the Christian Endeavour movement, and I was struck with the wonderful results that institutions such as this have accomplished. Of course, religious education affords such a wide field for work, that such organisations can by no means undertake to do all that needs to be done. I shall unhesitatingly make reference to the work of
Bible teaching in our Mission Schools. I must say that I am, on the whole, disappointed in the teaching that is given. We are so often anxious to obtain experts for teaching secular subjects, but for teaching the Bible the fact that one has been dubbed a Christian is regarded as sufficient. I believe that the time has come when very careful attention should be given to the work of Bible teaching in our schools; and yet one is filled with gratitude when one observes that our schools, in spite of our weakness, have accomplished such a great deal in permeating the educated section of our people with the teachings and principles of Christ.

I suggest that sometime in future a conference or conferences be summoned to consider carefully this great work of religious education amongst the boys and girls of India.

Coming to the Sunday School work I must say that this is one of the greatest institutions in the Church for the upbuilding of the young. A Church above all should be a worshipping, studying and serving Church and it is the Sunday School that has helped, and is helping our young people, to become devoted students of the Bible. I would make reference to the commendable services that the I.S.S.U., is rendering at the present time. The story method of which Mr. and Mrs. Anett are such enthusiastic advocates should be diligently promoted. These friends or their colleagues, if they are invited and given time, will pay visits to the Sunday Schools that may ask for their services. Hand in hand with this work should be promoted the activities of societies such as Christian Endeavour. Far off in the Himalayas on the Tibetan frontier I was present at a C.E. rally to which came representatives from many a distant centre and one and all courageously declared that previous to the advent of the C.E. their Churches were very lukewarm in service, but no sooner were the ideals and the programme of the C.E. placed before them than a new enthusiasm for service was aroused in their hearts. Such societies I would strongly urge should be given a place in church life. It is a pity that our denominationalism keeps us from uniting in this effort. Churches prefer creating distinctive types of such societies, which is certainly unfortunate. I believe we can get together in this work.

Recently, when I was present at a convention that was held at Bareilly to promote work among young people we struck a new venture. Mr. E. L. King of Jabalpur inspired us with a new idea. Our convention in future will be a four days "Institute." Instead of speeches we shall have classes, eight hours at work each day learning from teachers who have made the work amongst young people their special study. I would
like to see such institutes held in every convenient centre throughout India.

In conclusion, I would plead with interested friends that great as it is to be alive in India to-day, it should be our foremost concern to promote real and sound education amongst our young people. Mr. McKee of Moga fame has opened the eyes of many to the new facts in education through the project method, and his methods and plans should be carefully studied and practised. It is a matter of utmost gratitude and joy that fresh enterprises on behalf of our young people are being taken up with enthusiasm and one feels confident that an abundant harvest will be reaped in the near future.

A. RALLA RAM.

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The Gospel of Childlikeness

IX. THE FUTURE LIFE

"He who has tasted eternal life is not wont to be troubled in heart about the question of his personal survival, for such survival would mean nothing to him if he were separated from the object in which he has found his true life. His immortality lies for him in this union with the eternal object on which his affections are set, and he seeks no other assurance."—A. S. Pringle-Pattison, "The Idea of Immortality," quoted in The Times Literary Supplement, Feb. 15, 1923.

WHAT does Christ's Gospel of Childlikeness mean with regard to life beyond death?

In the New Testament records there are few sayings of Christ bearing directly on this ultimate problem, which has pressed home with such vivid acuteness on every generation of men from the far pre-historic past; but what is recorded is abundantly sufficient for the satisfaction of all our yearnings after certainty in regard to immortality.

The Synoptists sum up Christ’s teaching on eternal life in the great saying, "He is not the God of the dead but of the living"—God is almighty and all-loving; therefore nothing in heaven or on earth (above all no merely physical phenomenon like death) can rob Him of those whom He has loved and who have loved Him. The assurance of immortality is the love of God, enjoyed here and now in communion with Him, and only becoming fuller and deeper beyond the grave. Those who love God, and feel His love for them, have ipso facto, passed already into eternal life, and already possess immortality in their experience of God.
St. John sums up the same teaching in another great saying, "This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent"—immortality is in the experience, the first-hand knowledge of the heart, which we may here and now enjoy of God, the Father-God revealed in Jesus Christ.

II

The meaning of these deep and wonderful sayings will become clear to us as we genuinely come into, and live in, the child-attitude towards God which Christ taught us.

Let us, if we would have the assurance of immortality, become children in our souls, stripping ourselves of all our clever theories, of all our keen sceptical penetration, of all our insight into metaphysical and theological truth. Let us remind ourselves, incidentally, that there is a probability so great as to amount almost to a certainty that fifty years, perhaps only twenty years, or even less, will see all our theories superseded, our insight proved a blind guide, and our truth shown to be half-truth only.

Let us come to God as children to their Father, taking in simple-hearted trust His gift of love. Then something of the same irrefragable certainty will be born in us that was in Christ. We also shall be able to cry with unshakable conviction, "He is the God of the living; and we live for ever in Him, in His love—that love which even now is the only thing we have that is truly worth calling life."

III

Christ’s Gospel of Childlikeness tells us that it is in the attitude of little children that we best may gain this present fact of eternal life, since the knowledge of God, which is eternal life, is not knowledge of the mind and of the brain, but knowledge of the heart, knowledge that comes from the simplest and most implicit trustfulness in our Father. If we grow in such knowledge, we shall realize for ourselves that the family-life of childlikeness towards God and of brotherhood towards man, which starts in this world, is one unbroken whole with the family life of deeper intimacy in the future world. If we have not that intimacy in the present life, at any rate in its beginnings, and if we are not truly anxious to obtain it and practise it more and more, and to reach deeper and deeper secret places of God's love, who shall say whether or no there is hope of our obtaining this most precious of all gifts—the very stuff of eternal life—beyond the grave?

Be that as it may, at least we know this that if this infinitely close and exquisite child-relationship starts here and now, it can never end: for this friendship is in its very nature eternal.
There is one condition for obtaining this fact and reality of eternal life. We must aspire after it, and desire God and the child-relationship towards Him, for itself alone, for Himself alone, and not for any secondary motive whatsoever.

Too much of our religion, and this applies especially to our prayer life, is vitiated and prostituted by the fact that we pray to God, not because we must pray in order to enjoy God's love and the touch of His presence, but in order that we may get something from Him, some miserable passing boon which we happen to think it might be pleasant for ourselves or our friends to possess. For this practice of mercenary prayer applies not only to prayer for ourselves but also to prayer for others. God our Father and their Father knows best all that we need, all that our friends need, all that the world needs, all that His Kingdom needs. There is no necessity for us to badger Him with petitions for these things. If we are living close to Him as His trustful children, it is enough for us to put our own needs, and our friends' needs and all the needs of the great world, into His hands, and to leave them there in absolute certainty that He will do for us and for them all that is necessary to our welfare.

As we grow closer and closer to God in true childlikeness we shall feel more and more keenly the low and grovelling and even blasphemous character of much that is commonly reckoned prayer, but is in reality mere gross and selfish badgering of God for His boons.

When we genuinely pray, we do so because we need on our inmost life the touch of the divine love, because we cannot exist longer without coming to our Father's knee and revelling in His caress. He knows all our need, and if we are only dwelling close to Him in love, we know that all good gifts are ours, that all things work together for our good.

If, day by day, our spiritual life—our only true life—is built up on prayer of this kind, on the prayer that is communion with God and knowledge of God and sharing in the joyful sufficiency of God's love, then we shall know with a certainty that admits no slightest particle of doubt that our life with God here and now in this world is eternal, and that death is only the doorway admitting us into the fuller intimacy of the more glorious life where we see our Father face to face.

Thus, through all our religious life, through all our experience of God, through all our desires and efforts after goodness and purity, through all our endeavours to help our follow-men, through every detail and incident of our life in this world and
beyond this world, there must run, binding us close to our Father, the golden thread of childlikeness, the childlikeness revealed unto men by Christ as the perfect relationship between the soul of man and the soul of the Universe. That childlikeness, lived out in daily practical experience and in fellowship both with God and man, brings to our souls the joyful reality of eternal life.

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**REVIEWS**

*Students and the Church. The Report of a Commission.*

Student Christian Movement. 1s. 6d. net.

Reports of committees, even if they are commissions, are but rarely of general interest to the world at large, but we venture to say that this slender volume contains material which ought to be studied by all those who are interested seriously in the Christianity of Great Britain, and that there are close parallels between much of what is said here and the attitude of the younger educated generation of Christians towards the Church in India. The book is the report of a commission appointed by the Student Christian Movement to consider the series of problems arising out of the attitude of students to the Church. The first act of the commission was to get statements from a large and varied body of students, men and women from university and other colleges and from theological students. An abstract of this evidence is printed.

It is sometimes held that the widespread reaction against organised religion in England exists only in the minds of the critics, who themselves create the reaction they desire. There is no truth in this, and he would be a false friend of the Church who out of pique and impatience with the younger generation sneers at the findings of this little book. It is written with a sincere conviction of the absolute indispensability of the Church to the world, and of the duty of students to take their share in its life. It endeavours to convey some of the reasons why many of the younger generation (for the student is simply a more articulate member of his generation) do not like the Church, and it has good, straight advice to give the student.

We like very much the section on worship—the best thing in the book and well worthy the attention of the leaders of the Churches.

Some of the reasons for the lack of missionary recruits are to be found in this anti-ecclesiasticism of the student generation. It was there before the War, but the War enormously increased it. If the S.C.M. can succeed in converting the
student of to-day to a belief in the Church, the effects will be very widespread. We welcome this volume as extremely encouraging and hopeful. We do not believe that it would have been possible for the Movement to have issued it three years ago. W. P.

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Since the announcement of the publication of this book many have looked forward with pleasure to reading it, for it undoubtedly is a highly attractive volume of a very attractive series. It was a very happy idea of Dr. Farquhar’s to suggest the publication of such a book, and Mrs. Macnicol has done a real service in carrying that suggestion into effect, for it must have been no light task to get inside the covers of a small volume a collection of poems representative not only of various epochs but also of the diverse languages and peoples to be found in this vast land. The task of the anthologist, always a difficult one, has been made more so in this case. The editor could not freely indulge her taste for the beautiful or profound but was handicapped and restricted by the paucity of translations and the need of giving every reputed author of every language and epoch a place in this representative collection.

The Introduction is altogether an admirable one; not only is it scholarly but withal sympathetic in its interpretation of the spirit and environment in which these poems were composed.

The poem of the Vedic age hardly makes any appeal. Though Indian in origin it hardly breathes the genuinely Indian spirit but rather expresses the longings of the materialistic Aryans before they were acclimatised to the spiritual atmosphere of India.

The Buddhistic period furnishes a highly novel and interesting selection. They breathe a spirit of independence and a longing to be free from the cares and trammels of family life which sound very strange in the utterances of Indian women. Mrs. M. Macnicol truly says in the Introduction, “some of the poetesses sound a strangely modern note—somewhat akin to the spirit of the present day feminist—in their exultation over the opportunity for self-expression, the breaking loose from the cramping bonds of an irksome domestic routine, the joy of developing their separate personality.”

The great majority of the poems belong to the mediaeval period in which religion is the dominating theme. Religion, as expressed in these poems, is personal devotion to a personal deity whose avatar is Krishna. The poems of Andal, Jana
Bai and Mira Bai illustrate this intense devotion. Andal's poetry is quieter and not so ardently passionate as Mira Bai, but it fully expresses in almost plaintive verses the longing of a whole-heartedly devoted soul to only serve and cling to her Divine Lord. Jana Bai worships Krishna under the form of Vithoba whose shrine is at Pandharpur. Her poems "Blind one am I," "Tangled in Darkness" almost remind one of Cardinal Newman's hymn "Lead thou me on." Her other poem, "Thy feet, my paradise" gives touching expression to her intense longing for close and undisturbed communion with God. But the passionate devotion of the Bhakti school reaches its climax in the poems of Mira Bai whose ecstatic fervour is unequalled in any of the selections of her age or of any other age. Her poems "Self-surrender," "Govind is my Life," "The Jewels of the Saint," show what treasures of spirituality Hinduism has filled up in the hearts of its women adherents. But in the poems of all these devout women there is an undercurrent of plaintiveness as if the yearnings are not satisfied and the quest has not succeeded. There is not a note of triumph, of satisfaction, but continual, unsatisfied longing.

In contrast with the poems of the above three poetesses, the songs of Mukta Bai and Lal Ded are less passionate and more philosophic. There is undoubtedly a search for God but more on intellectual than emotional lines.

The poems of Love and Beauty form a rather small group of this period. In them we see a clinging tenderness and devotion peculiar to Indian women. Rupamati's "Love's Certainty," is both in sentiment and literary quality one of the best. Zeb-un-Nissa's, "The Singer's Own Beauty," is most beautifully rendered by Mrs. Sarojini Naidu.

In the poetry of the modern period the range of subjects has widened. Not religion only, but love, nature, and all that interests man has become the subject matter of poetry. Mrs. M. Macnicol, has well described in the Introduction the important features of the modern period and its causes. A noteworthy feature of the modern period is that, barring four poems all the rest are written by Bengali poetesses. How well it illustrates that Bengal is pulsating with the new life of the renascence.

Beautiful as are some of the renderings of the Bengali poems, especially those given Rev. E. J. Thompson, the poems composed originally in English have the greatest poetic charms. How beautiful are the poems, "The Casuarina Tree," "Still-Barred thy Doors," "Cradle Song," and the "Palanquin Bearers." We wish we had a few more of them for their sweetness and melody linger in our ears.

To say that the translations are of unequal merit is to repeat what has already been admitted by the editor. As we
have already mentioned, Mrs. Sarojini Naidu's and Rev. E. J. Thomson's renderings are full of poetic beauty. Mrs. M. Macnicol's and Mrs. Rhys David's translations are quite poetic in expression, so is the rendering of Kupamati's song. Miss Whitehead has made very happy prose translations. They remind us of the quaintly beautiful renderings by Dr. R. Tagore, of his *Gitanjali* and other poems.

But to form a purely literary estimate, of the book is to misunderstand its real purpose, which is to convey to us the feelings and thoughts that have surged in the hearts of India's women during all the ages of India's long history. It has clearly shown that, in spite of the lapse of several centuries, in spite of the diversity of languages and stocks, in spite of the changes that may be wrought by impact with various cultures and civilizations, throughout the long mediaeval period there has been unanimity regarding what should be the main pre-occupation of India's gifted women. Even in the modern period, though the range of subjects has widened and fresh themes have offered themselves for presentation, India's women have not lost their religious bent. All down the ages of India's long and chequered history her women have always turned towards religion as sun flowers turn to the sun, with all the wistfulness and passionate devotion of their race. May they, the true conservers of India's genius ever continue to do so that this great land may not lose its priceless heritage.

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**Beasts of an Indian Village.** By Douglas Dewar. Oxford University Press. Rs. 3.

The former book is not meant to be a highly technical treatise on birds. Rather the boy (or older person who still retains the boy's spirit of curiosity) who takes this book in hand and goes out in search of bird friends will not find serious difficulty in identifying them. One might have wished for more plates for the average person learns more readily thus. Otherwise this little book is a very useful manual for beginners.

Douglas Dewar, in his *Beasts of an Indian Village*, has given us a very fascinating little book. In regard to each animal he tells first some very interesting story of personal experience, or where this is impossible, one of other known people. Then he gives some concrete facts concerning the animal's habits. The whole is so well written that one would find it attractive to read even though he never cared to see the animals described, in their natural haunts. The book is both exceedingly readable and accurate. Like the former book it is
an eminently suitable guide for boys, and other beginners in
nature study. M.G.K.

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The Abiding Presence. (S.C.M.) Perhaps the introductory
page of quotations, "Entering into Silence," gives the main
note of this little book of meditations and intercessions. Its
services are cast in the form now grown familiar to student
and fellowship circles, with versicle and response. Often the
foundation of the meditation is some passage or passages from
Scripture into whose deeper meaning our thought and prayer
are to lead us. The first twelve orders of worship, described
as "meditations in preparation for Holy Communion," are
explorations of the mystery and wonder of that sacramental life
which the Lord's Supper symbolises; these are followed by
intercessions for Africa, China and India. Such a book is
obviously not for reading, but for use; certainly many, alone or
in corporate worship, will find its guidance helpful and
peace-giving. They may be brought again to the repose and
renewal that spring from a reverent and ordered contemplation
of God.

L. C.

Correspondence

The Editor, The National Christian Council Review.

The last meeting of the Madras Representative Christian Council passed
the following resolutions concerning the Summer School of Indian Music:

"1. That in view of the increasing number of those practicing the method
of musical evangelism and of its great importance to Christian evangelism, the
Council of the United Theological College, Bangalore be requested to consider
the possibility of organising a special short course for such men in consultation
with the Churches and Missions.

"2. That the Summer School be recognised as a permanent fixture, and
that Churches and Missions be requested to make some regular provision for
it in the following ways:

(a) By arranging to send every year at least one student to the school.
(b) By an annual grant to the school."

I shall be very grateful if you will place these before your Council or
Committee for action at the earliest possible opportunity.

We are now making arrangements for the school for next year. In
accordance with our experience last year we purpose to have the school in
Madras, probably in the Wesley College, Royapettah. The school will
probably run from about April 24th to June 5th. Fees for students will be as
before, Rs. 30 per student inclusive of both tuition and board and Rs. 10 for
tuition only for the whole period. In addition an entrance and registration
fee of Re. 1 will be charged for every student.

It is requested that application should be made as early as possible and at
any rate before February 29th.

It is most desirable that students who have already attended this school
for one period should come for a second period as it will make all the differ­
ence to their musical knowledge and skill.
Instruction will be given as previously in the theory of music, vocal music, violin, drumming, sitar, harmonium and the practice of the Kalackeppam. The Rev. L. I. Stephen will be the Principal of the School.

If Missions or Councils could give us a small grant towards the expenses of the school we shall be very grateful. It is not possible to make the school self-supporting. The value of this work is, I believe, thoroughly realised throughout South India both for teachers and evangelists. I would suggest that every Mission or Council should endeavour to send at least one student next year and I would urge some of our self-supporting Indian Churches to pick out a suitable man and send him at their own expense.

Please circularise this among the missionaries of your society and among the Indian clergy.

Sunnyside, Royapetthah, Madras

H. A. Popley, Convener, E. F. M. Committee.

To The Editor, The National Christian Council Review,

Dear Sir,—I have been trying to overtake my correspondence, but the number of letters of congratulation that I have received on my public vindication of character in the High Court has been so large that I find it impossible to reply to them all individually. May I then seek the hospitality of your columns to thank my friends who have taken the trouble to write to me? My trials have revealed my friends, if that revelation was at all necessary. They all say that they have never failed to pray for me. Their sympathy has once more brought to me the truth, that we neither live to ourselves nor die to ourselves. To-day I am rejoicing in the atmosphere of the 116th Psalm. My joy is still more enhanced by the conviction that my friends also are sharing my joy with me. I thank them one and all most heartily for their message of congratulation and love.

Benares

Yours sincerely,

7th February, 1924.

A. C. Mukerjee.

The Opium Traffic and India: The Next Step

To the Editor of The National Christian Council Review

Dear Sir,—I read with great interest the article in your February number with the above title. You rightly sum up the present situation, when you say, "We need therefore facts, facts on the use in India, facts on the opinion of Indians."

A reference to the files of The Harvest Field for the years 1893 to 1895 will reveal the fact that at that time, when the Opium Commission was appointed and made its report, missionaries were very anxious that the facts should be placed before the Commission. The Editor wrote:

"The whole country should be portioned out, and accurate information should be obtained from each portion respecting the quantity of the drug sold, the number of persons using it for other than medicinal purposes, and the best methods to be adopted for the sale of opium."

Fears were expressed that evidence of the right sort would not be forthcoming, and these fears were fully realised. The case against the use of opium in India was not fully placed before the Commission and judgment went by default.

Another opportunity has come for India to express herself on this important question, and the first thing is to ascertain the facts. The Provincial Councils are asked to obtain them. They will fail to do so. The task of gathering the facts will be a long and tedious business if it is thoroughly and
adequately done. Where are the men with the time and knowledge? Persons must be set apart to undertake the work. If the Anti-Opium Society would provide funds by which persons could be set apart for this purpose, a great boon would be conferred on India. If steps are not taken to get the facts, the case against opium will not be adequately set forth. The National Christian Council must see that adequate steps are taken to secure the facts.

My personal experience of nearly 47 years has brought me in contact with persons who eat opium. As far as I have been able to get at the facts, the habit is by no means common. Persons began the habit because of some sickness or disease, and have not been able to leave it off. Mental or moral deterioration did not seem to have taken place. Many take opium in the way the people of the fen country in England took opium when that region was infested with fever. They believed that the use of opium prevented fever. They may have been entirely mistaken. The motive for taking it was a good one.

Two cases were brought to my notice quite recently. Both were Indian Christian women, who took the opium to ward off disease. The son of one of them said, “I would give anything if my mother could leave off opium. She takes but very little; but if she leaves it off, the disease from which she suffered immediately returns.”

In making the enquiry it will be very necessary to find out how far there is ground for believing that opium is necessary in certain diseases. Facts are needed, and without them the curse of opium will not be stayed.

Coonoor, February 5th, 1924.

Yours sincerely,

H. Gulliford.
heir appeal. The experience at Moga promises to provide for the country the long-desired method of a really satisfactory rural education. Special efforts are being made by the National Christian Council to spread its method over the whole country, and their success will mean a steady output of teachers who could, in a generation, transform rural education and make it really vitalise the effete life of our peasantry. In female education we still hold the leading position. Thanks to the generosity of our friends in Birmingham, we are securing first-class qualification for a few of those whose merit for leadership was not coupled with the necessary financial resources.

26. Thus educational service is in line with our past achievements, present tendencies, and the foreign contacts with which we are uniquely privileged. We need now to become fully conscious of our vantage point and to make the most of it. Public opinion in our community is at present right in its attitude toward teaching as a profession; but it is mainly on the economic ground; we need to reinforce it with a sense of mission. Our leaders need to take a live interest in the educational advance in their District and Province, capturing every opportunity for continual improvement. Certain Missions are unfortunately showing a readiness to sacrifice educational work too easily when faced with the necessity for retrenchment. In every such case sufficient public opinion must be quickly brought to bear on them to set them right as to the relative value of things. Other Missions are eager to do more or to do better in their educational programme. We should take an intelligent interest in their efforts and give them all the support possible in our power.

27. But more. There is a field in which India is literally awaiting the pioneer: the field of adult education. It is now generally recognized that the problem of educating India cannot begin to be solved until the adults are attended to, without necessarily the aid of literacy. Certain attempts have also been made by the State and private agencies. To my observation the work cannot be put on an adequate footing, and made into a live movement, unless universities, teachers’ organizations, and teachers themselves pioneer in the work. Further details it is not possible to furnish here.\(^1\) There is at least one Indian Christian teacher in a Mission High School in the Kanarese country, who without assistance from any organization, has developed a piece of adult education, which is now extending all over his district. The Indian Christian Teacher viewing his profession as a mission of high patriotism, will find in adult education a highly favoured opportunity for a very timely service, of national importance.

28. But our vantage point will quickly disappear if we do not strive to be ourselves the best educated community in the country.\(^2\) This is a communal ambition with which no one can possibly quarrel! With the continued activity of “Mass movements” the problem becomes all the time more difficult. At the same time some of the oldest Christian communities are still stagnant in this regard. Personally, I have the greatest faith in the Moga method.

\(^1\) See *Adult Education*, by K. T. Paul; *India in 1922-23*, by L. F Rushbrook Williams, pp. 246-7. There is also a *Bulletin* published by the Government of India. All the three are obtainable from Association Press, 5, Russell Street, Calcutta.

\(^2\) The conclusions of the Madras Census Report for 1911-21 on this point are very discouraging:

“Literates have in all religions except the Christian increased more rapidly than in 1910-11.”—p. 115.

“Subsidiary Table I-A. brings out the remarkable fact that, while among Roman Catholics there is now more literacy than there was in 1911, other Indian Christian males have lost ground and their females have only just held their own.”—p. 119.

“Both Mussalmans and Christians show less progress in male literacy in 1911-21 than in 1901-11; and Christians show less progress in female literacy as well.”—p. 120.
I would commend it to the serious study of every leader of our community. I earnestly trust that its vitalising advantages may, in this very decade, be made available to the community in every Mission area in the country. But a conscience is needed on the question of education. We have managed to get up a conscience as regards self-support. But in "self-support" we do not reckon more than the cost of the pastor and of a little bit of evangelistic work in the neighbourhood, one or two catechists perhaps, and a few elementary schools which are more or less paying their own way! To my mind every Pastorate Committee has the moral responsibility to provide or to arrange for educational facilities for its people. Continual effort should be made to arrive at cent, per cent, literacy in both sexes, and to assist the young to get every reasonable chance for a sound education. I am sure that if this were realized as a moral responsibility, we have enough resources in and around us such as will, in the largest number of cases, be adequate for our as yet limited needs.

29. I have tried to place before you, in business-like terms, some of the lines in which we, with all our limitations, may practically discharge our responsibility of Christian Citizenship. I have deemed it necessary to eschew all passionate peroration, and all reference to high politics to which it specially pertains. I have done so because I am aware that there is considerable diversity of opinion among our leaders on such questions. This Conference as such does not identify itself with any particular school of political thought. It comprehends every one: and if it passes resolutions of a highly "political" nature, it does so after full consideration of opposing arguments in a friendly and judicious way. My duty therefore is not to present to you, my personal convictions on any of them, but to indicate some practical lines in which all of us, whether Liberals or Radicals or Conservatives or even Die-hards, can serve the common Mother we love, in the constraining love of the common Master whom we worship.

30. If I have recommended apparently humbler walks of service, it is not to discourage any one from serving the country in wider spheres and in positions of extensive influence, or by devoting oneself to what is termed "direct" religious work. We may well be proud of the record already made by some of our men in the legislatures, and in high administrative charges. Such opportunities are for the few. Whereas, the lines I have suggested are a few of those which are available for many thousands of us: and Mother India can ill afford to spare the humblest of our contributions. On the other hand, our steady aim should be to render such service and in such quality that we shall become indispensable to India, whoever comes into power over her affairs, of what race or sect or party soever.

31. We cannot, however, render an adequate standard of service, even in these lines, unless we attend to two or three things pertaining to our community. We cannot pretend to a ministry of friendship unless we continue to purchase the spontaneous confidence of our countrymen by our personal character, and public probity. We cannot offer to serve as peace-makers so long as we are ourselves divided in cliques and factions, or as castes and sects. We cannot help in a democratic discharge of civic responsibilities, if we cannot furnish the leadership necessary to take over the duties which the Missions are now ready to devolve on the Church; if we cannot undergo the discipline of working with others in our ecclesiastical organizations; if we cannot ourselves follow the leadership of others and loyally carry out the will of an authority regularly constituted on a representative basis. We cannot assist in civic progress unless we are willing to study for it, and then to work for it in unobtrusive positions. We cannot lead in the educational work of the country unless we ourselves are the best educated community and with the most progressive ideas and experiences on the subject. We cannot assist in any social
service (purity, temperance, thrift, or anything) unless our own community is all the time carrying within itself a continual process of conscious and active social reform.

32. One more condition is indispensable to service. We cannot with understanding serve other communities, nor will our service be very long acceptable, unless we ourselves enter into our common heritage of the culture of India. The unfortunate ignorance and even prejudice which darkened our minds in this respect is now largely dispelled. But we have only begun to esteem our inheritance. We have yet to enter into our possession as an inestimable gift of God, wrought through the discipline of many generations of our fathers. We have yet to make it so much a feature of our mental and spiritual fabric that we really begin to understand even our Master and His message through its distinctive interpretation. We shall then understand much that is winsome in our countrymen, now so lamentably closed to our ken. We shall then see the significance of their deep-seated aspirations, which are mere words and sounds to us now. We shall only then get to their heart and so bind them to our hearts with hoops of steel. There is no other way. I would to God that it will be totally needless for any one to say these things in five more years.

33. This final message brings us to the feet of the Mother. I fully realize the dangers of nationalism: I repeat with Nurse Cavell the sacred words. "Patriotism is not enough!" With that warning clearly in our minds, I invite you to contemplate the infinite significance of all that is connoted by that most sacred entity, India. Let it not stir us to any narrowness or exclusiveness: India herself ever kept an open door, with proverbial hospitality and tolerance. Let it rather refresh to us our deep-seated impelling motive of consecration. It cannot be expressed better than in the words of our great compatriot, Narayan Vaman Tilak:

"Bran shall I eat and rags shall I wear for the sake of thy love, my Motherland, and I shall throw in the dust all that passes for glory and happiness.

"Sooner or later my soul must quit this mortal house and go, but has death power to take me away from thee? Thou knowest he has not. To be born of thee—how blessed is the privilege. Who is there to rob me of it? Is there any robber so daring? Time? Death? No, none.

"My body will I sacrifice, my life will I lay down in thy service, my noble land. Some will laugh and some will cry at this ecstasy of love. But I heed them not. Born to fulfil my relationship as a son to thee, I will fulfil it, May God help me!

"Our wealth, our good name, our wisdom thou covetest not; it is we, we alone, whom thou deemest the life of thy life. O thou loving Mother, accept then this my own self which I offer to thee, however mean the offering may be. In this I do nothing more than follow my Master Jesus Christ, my Friend, thy Friend, the Friend of all.

"May the Almighty help me to be a disciple like this Master, exactly and fully like Him and not a whit less, and to do for thee, my Motherland, and for the world, what He did. Then I, whom thy eyes will see mortified, slain dead, shall be serving thee for ages—how many you or I do not know."

Bangalore. December 27th, 1923.

KANAKARAYAN T. PAUL.

West Coast Flood Relief

In response to the appeal issued by the Madras Representative Christian Council last August to the Christian Churches in South India, for the relief of distress caused by floods on the West Coast, Rs. 1,745-6-2 was received from Churches and individual donors. This amount was administered for relief of distress in South Kanara and Malabar through the missionaries of those
districts, in consultation with relief committees organized by the general public.

Donations were received from over fifty congregations, sixteen individuals and several groups of sympathisers.

The Andhra Christian Council

"Andhra"—name beloved of all the Telugus, the name of the Telugu country in ancient times—is that given to the new Christian Council recently formed in the Telugu country. For the past seven years the Telugu Missions have had a "Telugu Missions Conference." During the past few years those of us working in the Telugu country have felt we had special questions to meet and special problems to solve, and that we should have a separate Provincial Council, apart from the Madras Representative Council, our former mother. So, in November 1921 at Bezwada, it was decided to turn our Telugu Missions Conference into a separate Telugu Council. In the intervening two years, arrangements were made with the Madras Representative Council, and we met in Guntur, December 19-21, 1923 to form the first Andhra Christian Council.

It was fitting that this first council, meeting should be held in Guntur—in the centre of the Telugu country and in the District containing more Protestant Christians than any other District in the whole Madras Presidency. According to the last census report there are 559,614 Protestant Christians in the whole Madras Presidency. Of these 368,041 are in the Telugu country (exclusive of Hyderabad State,) and 135,142 are in the Guntur District.

Indian and missionary delegates came from all parts of the Telugu country; from Medak, Wesleyan hub of the Nizam’s Dominions on the North, to Madanapalle, the American Arcot Mission’s “Hill Station” on the south; from our east coast towns of Cocanada and Masulipatam to far western Nandyal. There were 31 missionaries and 47 Indian delegates, representing 12 Missions and 14 Indian Church bodies.

Subjects of vital importance to the life of the Telugu Christian Church were discussed. Here in the great mass movement areas, thousands of Panchamas are coming into the Church every year, but comparatively little has been done to try to win the great middle class, the Sudras, for Christ. Rev. R. M. Dunkelberger of the American Evangelical Lutheran Mission, Guntur, read a most interesting paper on the subject of the Sudras, setting forth the hindrances they experience, the objections they raise to coming for baptism, how these can be met, what is being done by the various Missions in the Telugu country and the responsibility that is ours for their spiritual welfare.

Rev. J. Roy Strock, Principal of Noble College, Masulipatam, reported developments in the scheme for the United Missions College in the Telugu area. At present the C.M.S. and A.E.L.M. only are co-operating in the United College. Efforts are being made to bring into active co-operation all Missions working in the Andhra country. Lack of funds seems to be the one great deterrent—all the Missions thinking favourably of the idea of having the United College.

"To have a Telugu Language School or not to have one"—a subject always discussed at every meeting of Telugu missionaries—was again on the programme at this Council, but no conclusion in the matter was reached beyond appointing a committee to go into the question. Had we a Hill Station within the boundaries of the Telugu country, the Language School would, in all probability, have been in operation long since—as has the flourishing Tamil School at Kodalkanal.

Indian Music came in for its share of discussion, most of the missionaries advocating a more extensive use of the Christian lyrics, while some of the Indian delegates showed a marked preference for the English translations.
As was brought out by one delegate, the thought and the depth of devotion expressed in the English translations appeal to the Indian. On the other hand, the ragam of the lyric is much more pleasing to the Indian ear. When these two, devotion and ragam are combined, the Indian music is ideal.

Mr. McKee's inspiring work in the Teachers' Institute held in Guntur last June was briefly reported and the new Telugu Magazine setting forth his teaching (Gramagurupadesini) was introduced and approved. Much interest was manifested in the whole subject of village schools and the proper training of teachers for such schools. As an outcome of the discussion a committee on Rural Education was appointed which will go into the whole question of the betterment of village school conditions. The Council decided to ask for the privilege of having Mr. McKee visit the Telugu country again, at an early date, and hold a conference for village school managers and supervisors.

Rev. F. L. Marler, Literature Missionary for the Telugu area, reported a great amount of work done in the way of reading submitted manuscripts and the preparation of suitable material for Telugu tracts and books.

It was our good fortune to have with us our National Secretary, Rev. W. Paton, during most of the sessions of the Council, and to have the privilege of his counsel and advice on numerous questions. He spoke to us the first morning on the question of the Opium Traffic in India, the training of new missionaries in the language, and the proposed Industrial Conference at Allahabad. We felt nearer to all our sister councils in India, more linked up with the whole task of showing Christ to India, because of his presence with us.

The spirit of our President, the Bishop of Dornakal, pervaded all the sessions, that spirit of happy goodwill which prevents jars and friction and enables all the Council machinery to run smoothly.

Our genial Secretary, Rev. J. B. McLaurin, is leaving soon for Canada, where he has been called as a special deputation speaker for the Canadian Baptist Mission Board's Advance Fund.

The devotional meetings at the various sessions were conducted by Dr. Anna S. Kugler, Rev. R. Howett, Rev. P. Abraham, Rev. A. Gordon and Rev. S. Cornelius, every speaker bringing to us some uplifting message.

The best part of any convention is the personal contact with those of like aims and aspirations; and in this respect the first Andhra Christian Council will ever stand out in memory. The little quiet walks and talks with God's servants, the exchange of ideas, the quiet times of prayer, the visions opened up of the possibilities of the great work of Christian Missions here in our Andhra country, these (with their subsequent fruitage) are the lasting results of the first Andhra Christian Council.


The work of your literature missionary began in February last, and has progressed steadily throughout the year. Results achieved can scarcely be said to have satisfied expectations, but now that initial difficulties have been overcome and routine established, the work of the coming year may be awaited with confidence.

During the year some 35 MSS. have passed through my hands, the majority of which have received my personal attention, and in not a few instances the amount of attention required has been considerable. In view of the very limited output of Telugu Christian authors it has been my aim to give encouragement wherever possible by way of suggestion and emendation, in the endeavour to make the author's work sufficiently useful to warrant publication. This has involved the critical reading and careful consideration of a number of MSS. which otherwise might have been summarily rejected. Telugu Christian literature is too poor at present to disdain even the humblest contribution to its meagre resources.
REPORTS AND NOTICES

It is a matter for congratulation that out of the 35 MSS. submitted only ten have been rejected, and these have, almost without exception, been MSS. of minor importance.

Seven MSS. have been examined and returned to their authors for revision, and these will in due course be prepared for press in accordance with suggestions made. In more than one instance the value of these suggestions has been gratefully acknowledged.

Six MSS. of considerable importance have been accepted and sent to press, and of these three have already been issued, viz: "The Centenary History of the Cuddapah mission," "A Commentary Introduction to the Old Testament," by Rev. J. I. Macnair of Gooty, and "Village Homiletics," by the same author.


My first task upon taking up my work was the translation of "A Textbook for Indian Nurses," which I had hoped to see issued many weeks ago. In a professional textbook of this character, however, accuracy is the first essential, and the Medical Committee responsible for the publication of the manual have rightly considered it incumbent upon them to subject the translation to critical examination to ensure the accuracy of all technical terms employed. That revision is complete, and the issue of the book will not be further delayed.

Another book that will be sent to press at the end of this month is an illustrated "Life of John Williams," whilst the translation of Miss Christlieb's booklet "Our Daily Life and Religion" is under revision and will be ready for the press early in the New Year.

Several years since, the task of simplifying and unifying Sandhi and of standardising the spelling of proper names and technical terms in the Telugu Bible was assigned to Canon Anantam and myself, and in completion of that task, we are engaged in the reading and correction of proofs now passing through the press.

Work in progress comprises translations of the following:—"24 Bible Stories for Mass Movement Workers," "At the Master's Feet" (Sadhu Sundar Singh), "Finding God" (Dr. Hume), "In Green Pastures," "In His Steps," and part of "First Aid in Childbirth and during Infancy" by Miss G. J. Campbell, M.D.

During the coming year my personal programme will include:

Reading and correction of proofs of the Telugu Bible which will continue through the year. Tabulation of corrections and suggestions for the next revision of the Bible.

Passing through the press of the "Textbook for Indian Nurses" "The Practice of the Presence of God," and the "Life of John Williams."

Translation of new book by Miss Christlieb.

Preparation of other books in Missionary Series, e.g. Khama, Mary Slessor, Livingstone, Carey.

Completion of first volume of "Commentary on the Psalms."

Preparation of book on "Missionary Aspects of the Apostolic Age."

Collaboration in the translation of "First Aid in Childbirth and during Infancy."

Participation in production of new series of Telugu Readers for C.L.S.

Work on this series of Readers has already begun by the preparation of a First Book, and if this can be taken as a criterion of the whole series, these Readers promise to surpass anything the C.L.S. has hitherto issued. Suitable Christian Readers are a great desideratum in all our schools, and the preparation of this series is a matter of considerable importance, both to the C.L.S. and to the schools for which it is intended. School books issued by the C.L.S. should at least equal in style, price, and suitability similar books issued by other firms with whom they compete, so that Inspecting Officers may be
deprived of the opportunity of rejecting them on the ground of their inferiority to Readers used in Government Schools. That there has been ground for adverse judgment with regard to previous readers may be frankly admitted, and criticism of C.L.S. books has not been entirely due to prejudice.

But criticism, to be of any value, must be corrective and constructive, and the preparation of this new series of Readers affords an opportunity for educationalists in the Council to contribute to the success of this venture by helpful suggestions. Why should this Council not appoint a Textbook Committee to co-operate in the production of school books to be issued with their approval? I have every confidence in saying that the C.L.S. would heartily welcome such a suggestion.

There is need to insist upon this matter both in the interests of Telugu Christian Literature, and of the C.L.S. The urgency for definitely Christian textbooks in our schools needs but to be stated to be recognized, and whatever the merits of other school books, they inevitably lack this essential element. Let us remember that the non-Christian scholars of our schools take these books into homes from which avowedly Christian literature would be rigidly excluded.

But this matter has a very important bearing upon the whole problem of Telugu Christian Literature, especially upon its financial aspects. The sale of school books is a source of considerable profit to the C.L.S., and these profits are utilized to counterbalance the loss sustained in the production of Christian literature which is necessarily unremunerative.

Consideration of the following figures will bring the matter vividly before us: In the triennium 1921 to 1923, the comparative sales of Tamil and Telugu school books were:

<table>
<thead>
<tr>
<th>Year</th>
<th>Tamil</th>
<th>Telugu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>289,010</td>
<td>35,580</td>
</tr>
<tr>
<td>1922</td>
<td>336,765</td>
<td>33,254</td>
</tr>
<tr>
<td>1923</td>
<td>362,980</td>
<td>32,130</td>
</tr>
</tbody>
</table>

Thus, in the three years under review, the sale of Tamil school books exceeded that of Telugu by no less than 887,791, and sales advanced steadily year by year, whilst the sale of Telugu school books steadily declined, being 3,450 less in 1923 than in 1921.

In the face of figures like these it scarcely seems necessary to urge that the Council should render all possible aid in the production of suitable Christian Readers and make every endeavour to secure the general use of them in its schools.

Among books to be prepared by members of the Council during the coming year may be mentioned, "A Children's Book of Lyrics." Mrs. Emmet, of Nandyal, has already collected a number of suitable lyrics, and it is hoped that she will be able to complete the collection, either personally or in conjunction with a committee.

Textbooks on Personal Purity and Temperance, suitable for use in Day Schools, Boarding Homes, Summer Schools, etc: The Temperance textbook will be taken up without delay and it is hoped that that on Purity may be arranged for.

One or more stories are also in course of preparation. There is an almost unlimited field for wholesome stories of an attractive type, which are read with avidity, not only by young people, but equally by the women in Hindu homes. Visitors to such houses are keenly sensible of the poverty of Telugu Christian literature in face of the constant demand made for story books, and of the wide opportunity for Christian influence which such demands afford. Both in providing wholesome amusement, and in counteracting the baleful influence of much vernacular literature, the story has a wide sphere of usefulness.
This Council has not discharged its obligations in respect to Telugu Christian literature by appointing a Literature Missionary, whose chief function is to be the channel through which the Council does its work. The problem of vernacular literature is an individual and collective one, and should take greater prominence both in our individual outlook as missionaries and in our plans as Missions.

Each Mission may have its own special needs and its own special resources, but the experience of one Mission is of common value, and the resources of one Mission may be utilised in the service of all. Members of the Council may render valuable aid in the provision of literature by acquainting the Literature Missionary with their need in the one case, and with their resources in the other. No individual can gauge the needs of a vast area like that covered by the Andhra Christian Council, but were the Literature Missionary regarded as an exchange office in touch with the requirements, and acquainted with the resources of the whole field, much serviceable literature might be produced.

Few communications of this sort have reached me during the past year, but the publication of the "Primer on the Gospel of St. John" is due to the communication by Miss Sanford of the result of an interesting experiment in the A.E.L. Mission.

Probably much latent talent awaits discovery in the ranks of our Indian Mission helpers everywhere, and the task of encouraging and developing such talent needs to be taken up much more seriously by those in close touch with vernacular workers. Many rejected MSS. are painful indications of the need of help and advice both in the choice of subjects and methods of treatment; and enthusiastic authors might occasionally be saved the disappointment of a rejected MS. if missionaries on the spot could guide their enthusiasm into profitable channels. It is more than pitiful that valuable time and labour should be spent on the attempt to translate English books whose whole atmosphere is so foreign that nothing short of re-writing from the Indian standpoint would make them fit for translation. Not infrequently the liberal use of the blue pencil indicating omissions, and a few practical suggestions on general treatment might result in a translation at least tolerably intelligible. Many Indian translators need to be urged to use the dictionary less and their imagination more.

In this connection members of the council are requested to acquaint the Literature Missionary with English books suitable for translation, or such as suggest lines along which the same subject might be suitably developed in the vernacular.

Writing for translation is a sphere affording ample scope for those whose preferences dis-incline them to writing in the vernacular, but whose experience enables them to make contributions of value to the vernacular reader. The writer for translation needs, however, to keep the translator constantly in mind, and to put a severe curb on the tendency to write in highly colloquial or elegant English. Epigrammatic English sentences, which flatter one's individual taste, often put the translator entirely off the scent, and result in vernacular renderings which would occasion the English author more surprise than gratification. E.g. "Matters entirely foreign to our experience" may be described quite intelligibly in English as "dead facts," but the phrase suffers deadly violence when rendered into Telugu by ముందు కాశరించబడేది. The English writer who thinks Indian, and who discards his own idiom for that of the vernacular, is most likely to get his thought conveyed to those for whom he writes.

The vernacular writer, whether Indian or European, has an unlimited field where the need for literature of every description increases with the never ceasing advance of education. Books in abundance are more and more needed for village Christians, for the children in our village Day and Sunday schools, for the instruction of church members, for the help of village school masters and preachers, and for free distribution and sale among Hindus, many of whom are ready readers of attractive Christian literature.
The ever growing need of books, and the ever widening opportunity for their use, lay insistent claims upon the ability of every member of the Council to meet the need and seize the opportunity.

The attention of the Council is invited to the following brief statement of immediate needs:

4. Concise Expositions of Cardinal Christian Doctrines, exhibiting points of contact with, and differences from Hinduism.
5. Biographies, Temperance Literature, Stories.
7. First Aid and Simple Remedies.
8. Handbills.

To Citizens of the United States of America serving as Missionaries in Foreign Countries

1. Securing United States Passports

Every citizen of the United States going into a foreign country for missionary service should obtain a passport from the State Department at Washington before leaving the country. Provided a family is travelling together, one passport includes every member. This passport should be properly viseed by the passport or consular agents of the country where the missionary is to reside.

2. Registration with United States Consul

On reaching their fields of labour, all missionaries should register at an early date with the nearest United States Consul, supplying the information called for when the registration is made. Such registrations are renewable yearly on written request.

It may be pointed out in this connection that such registration is a patriotic duty and that its benefits to the individual missionary and to the missionary society are as great as they are to the Government. It enables an American citizen more readily to obtain a passport through the consulate in which he is registered, when he has urgent need for such a document.

3. Certificates of Registration

United States passports are good for two years. When one expires, the missionary should take out a "Certificate of Registration" which should be renewed each year. There are no charges in connection with the execution of an application for such a certificate. The cost of the "Certificate of Registration" is one dollar; the certificate may be renewed once, making its total period of validity two years. A new certificate can be obtained by surrendering the old one and paying one dollar, provided, of course, the registration has been renewed.

4. Emergency Passports

A missionary desiring to travel after the expiration of his passport may secure an "Emergency Passport" from the nearest consul of the United States. The "Emergency Passport" will provide for his return to the United States. Under very exceptional circumstances such a passport will be issued for travel in other foreign countries or for local use.

5. Departmental Passports

After returning to the United States it will be necessary for the missionary, before starting on another journey to the mission field, to secure from the
State Department a new “Departmental Passport” of the usual type, since an
“Emergency Passport” cannot be used for the return journey to the mission
field.

Missionaries on the field, whose passports have expired but who plan to
return to the United States, will be wise if they anticipate the time of their
departure sufficiently in advance to be able to make application through the
nearest American consul to the Passport Bureau at Washington for a regular
“Departmental Passport.” Such a passport will be good for two years and
will enable the missionary to make the return journey to his fields. This
method is less expensive both in passport and visa costs than the securing of an
“Emergency Passport” and later on of a “Departmental Passport.”

Issued on behalf of the Foreign Missions Conference of North America,
F. P. Turner, Secretary, 25 Madison Avenue, New York.

American Madura Mission

Churches and Pastorates

Organised churches are the crown of missionary effort. From the
baptism of the first convert until the transfer to experienced consecrated
Indian ownership of a Christian Church with equipment and resources com­
plete, our work in India has this for its great aim. When this is accomplished
our great work is done.

For seventy-five years we strove to organise local churches that would
band together for the evangelisation of the District. Then we planned a
system of pastorates whereby territorial groups of congregations should be
established and united in councils dependent on a single council. This is the
constitution of the Madura Church Council.

In the process of development from local churches to pastorate churches
the number has increased by one in fifty years, the changes being largely from
weak local churches to strong pastorates.

The best illustration of this development is perhaps in the South Local
Council, where Mr. White reports “eight strong Churches organised into
seven independent Pastorates, each with its own English-speaking Indian
Pastor, and with a Pastorate Committee financially responsible for the
maintenance and conduct of its Church and forward evangelistic work.”

Congregations

If churches are the crown of missionary work, congregations are the basal
structure erected on the one foundation, which is Christ. On that foundation
have been built much wood, hay, straw, but also gold, silver and precious
stones. The first congregation was formed in 1839, five years after the
establishment of the Mission. In 1849 the congregation in Madura was
described by a missionary lady as follows: “Of children from the Boys’
School and Girls’ Day School there were 40, of beggars 12, servants, helpers
and wives, beside myself, altogether making 72.” Children, beggars and paid
workers, these three, and the greatest of these was children Contrast the
numbers of that congregation with the numbers in the congregations of the
four Madura Pastorates to-day, and we find more than fifteen hundred in the
city, nearly six hundred being north of the river.

In 1872 the village congregation of Sattankudi was started by a weak
folk. The famine of 1876-8 brought them a chance to enlarge their profes­
ion of weaving and started them on a period of growth that has not ended
yet. The church they worship in was built at an expense of Rs. 4,500 when
labour and materials were cheap. Of this sum Rs. 2,000 came from themselves,
Rs. 500 from Hindu friends and Rs. 2,000 through the missionaries.

In the early days admission to the congregation was not by baptism, but
by registration. After six months or so of testing they were registered in the
congregation registers. Later on, when they showed by their life and
intelligence in Christian things that they were qualified to be admitted to the
Church as communicants they were baptised and received to the communion.
Baptism then accompanied admission to the Church.

As far as their relation to their Hindu relatives was concerned, when they
gave up the rites of the Hindu religion and placed themselves under Christian
instruction and direction they were to all intents and purposes regarded as
Christians. Now baptism has taken the place of registration in setting them
apart as Christians. It is a more definite mark of the step they have taken
and may be a wise distinction to put upon them. On the other hand there is
danger that they will think the outward rite to be the essence of Christianity,
instead of the new life which must be within them.

In making this change our Mission has fallen into line with most other
Missions.

The finest group of congregations is the South Local Council. Mr. White
writes, "The Christian community now numbers about 8,000 souls scattered
among more than 130 different villages in the midst of a total population of
over 350,000. In our strongest Pastorate to-day out of 56 villages in all we
have Christians in 30, or more than half." In other Councils also there are
places of satisfactory increase.

In a small village approached only by a cart track through plowed fields
there are 60 families of Panchamas. Of these 29 families have united in
forming a new Christian congregation. They have built themselves a prayer
house of mud and thatch, only the rude door and two small windows being
contributed by others.

Sunday, the 27th August, was appointed as the day for their making public
profession of Christianity by baptism. Christians and Christian workers from
all sides assembled in the morning. Two motor cars came within a short
distance, the first that had ever approached that village. From the motor cars
and through the narrow lanes of the village the company moved in procession
led by tom-toms making a joyful noise unto God.

First the new prayer-house was dedicated by song and prayer. A lady
missionary opened it and invoked God's blessing upon it, and then it was
crowded to its utmost capacity by the assembled Christians, mostly seated on
the floor. It was so crowded that we could not stand up to sing lest we
should not all get down again. Jasmine wreaths were put upon the necks of
the ladies and other guests.

With the reading of Scripture and prayer were two short addresses and
then the business of the day was carried out. Two missionaries standing one
at each end of the table, with baptismal font between, baptised the new
Christians as they came up by families and knelt, parents on one side and
children on the other. Infants in arms were baptised in their mothers' arms,
but other children were baptised as they knelt. One family of three received
the names Abraham, Sarah, Isaac. Little bashful girls that might have
objected to kneeling apart seemed to think it was a big thing to do, and
smilingly took their places alongside their big brothers or sisters. Thus 30 men,
29 women, 38 boys and 24 girls were baptised in the name of the Father and of
the Son and of the Holy Spirit.

Offerings were given and the meeting closed, to be followed by many
personal greetings and conversations and a feast for the guests.

What wrought that change? Forty years ago a small school was main­
tained here for a term of years. More than forty years ago missionary and
evangelists were coming and going, and ever since gospel preaching and
personal influence have been brought to bear on the people. Relatives in
other villages have become Christians and had their influence. "One sows
and another reaps;" "other men have toiled," and we "reap the profit of
their toil."
Reports and Notices

Changes in 50 Years


23 Missionaries ....................................... 63
127 Indian Workers .................................... 910
249 Villages with Christians ....................... 605
7,059 Christian Community .......................... 26,724
194 Gain over previous year ....................... 585
Rs. 3,447 Contributions ............................. Rs. 32,552
31 Churches ; Pastorates ............................ 32
1,547 Communicants .................................. 9,142
57 Gain for the year ................................ 128
2,419 Pupils in the Schools ......................... 14,923
Rs. 1,222 Fees from all Schools ................... Rs. 79,214
10 Itineracies ........................................ 57
47,541 Hearsers on do ................................ 129,954
Pupils of Bible women ............................... 3,326
Hearsers of do ....................................... 101,303
2 Dispensaries ; Hospitals .......................... 2
100 Patients ........................................... 2,014
24,357 Treatments .................................... 60,433

Notices

A Fellowship for Graduate Study at Yale University

The Edward S. Hume Memorial Fellowship of $300 is available through the Department of Missions of Yale University. It is awarded each year to that missionary to an Asiatic country, or to that native Christian leader of Asia, who in the estimation of the faculty of the Department and of the Divinity School of the University seems particularly well qualified for graduate study in Religion and Missions.

The student enrolled in the Department of Missions is offered opportunity to pursue courses leading to the M.A. and Ph.D. degrees. No charge is made against him for tuition, save in the form of inter-departmental fees for courses given by instructors in other departments, which he may elect ; nor is he charged for the rent of his room in the Divinity School dormitories ; the total grant amounts, therefore, to the equivalent of approximately $625.00. The resources and privileges of the University are at his command as a duly enrolled member of one of its integral parts. The degree he receives is granted by the Corporation of Yale University.

The applicant for this fellowship should send a statement of his previous academic training, of his present official connections, of the nature of his present work, and of his probable major interest in graduate study ; also, letters of recommendation. These should be in the hands of the Department by March 1st, of the year preceding that in which the applicant expects to enter upon his graduate work.

Information with regard to requirements for entrance, courses of study, libraries, etc. may be secured by application to the Chairman of the Department of Missions, Yale Divinity School, Yale Station, New Haven, Connecticut, U.S.A.