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**THE GUARDIAN**

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The Harvest Field

A MAGAZINE DEVOTED TO THE INTERESTS OF MISSIONARY WORK IN THE INDIAN EMPIRE

VOL. XLIII JANUARY, 1923 No. 1

Editorial Notes

The New Year

The advent of the New Year naturally leads one to look back on the old. From the Christian point of view few will regret its departure. The Church throughout the world has been challenged by the situation brought about by the war. Enemies and lukewarm friends join in proclaiming the failure of the Church. The Church in no age has wholly succeeded. Its failure at the present time is not so great as many declare. In spite of materialism, the awakening of the primitive elements in man and their manifestation on an extraordinarily large scale, and the neglect of God’s ordinances, there is no ground for the pessimism that has laid hold of some spirits. The Church has kept alive the public worship of Almighty God; it has striven to analyse the present situation and to address itself to the needs of the hour; it has realised the situation and is bringing its divine message to the people who have no place for the Church in their lives. The past year has been one of severe testing, for peace has not brought to the world the blessings that men fondly hoped for. The Church has profited by the test, and is stronger to-day than it was before the war. The test has tended to break down the barriers between the denominations, and to lead Christian people all over the world to face the new situation, when everything belonging to the past is being questioned and by many found wanting. The New Year certainly dawns more hopefully for the Christian Church.

The past year has tested India severely. The non-cooperation movement reached its greatest strength. It unfortunately liberated the forces of anarchy. Though non-violence was proclaimed, there was not power in the movement to curb and control the passions of its supporters. There were
outbursts of rioting and destruction of life and property. The leader of the movement, Mr. Gandhi, was arrested, tried, convicted on his own confession, and imprisoned. Whether from this cause, or whether non-co-operation had proved to be an impracticable policy, India for the latter part of the year was comparatively quiet. There are still influences at work antagonistic to the Government and to the reforms that have been inaugurated, but they do not use physical force. Among the followers of non-co-operation there are great divisions of opinion, and it is very doubtful whether they will be able to find another leader whom all will obey, or agree upon a policy that will be binding on all. Mr. Gandhi has awakened thought among the masses and destroyed to a large extent the immobility of the people, but the constructive side of the movement is weak. The development of indigenous industries, the removal of untouchability, the bringing together of all classes of the community for the common good are to the credit of the movement, though whether these things are placed on a sure foundation is exceedingly doubtful. The removal of the powerful personality of Mr. Gandhi is likely to cause these better elements to be lost sight of. The people of India have been thoroughly awakened and stirred nationally and politically.

Religiously India has advanced. At one time the missionary was looked upon as a foreigner and regarded with suspicion, but in many places where political and national feeling ran high, the missionary was able to pursue his calling without danger. The crowds that gathered were larger and more excited, but the tactful missionary never had a better opportunity of showing that the Kingdom of God surpasses politics, nationality, and race. Many missionaries have been able to testify to the interest of the people in religious subjects. Indian newspapers with all their wild appeals for national government were not indifferent to the claims of religion. The times were such that many were constrained to turn to the Gospels and read the life of Christ. The whole movement was tested, not by the Vedas or the Koran, but by the teachings of Jesus Christ. Mr. Gandhi is a great student of the Sermon on the Mount and is largely influenced by its teaching, and thousands of his followers have gone to the same source for inspiration. One journalist went so far as to declare that the result of Mr. Gandhi's trial and imprisonment was to turn the face of India to Christ upon the Cross. The people of India have been profoundly stirred during the year, but it has not been wholly national and political. The heart of India has been moved, and, as the history of India proves, the heart of India cannot be satisfied with anything short of reality. The sati has ever been the object of India's quest, and India has certainly been drawn nearer to the Sat Guru, Jesus Christ.
The membership and organisation of the Christian Church in India have not attracted the educated. They hold aloof. No organisation, save caste, has held the Indian, and caste has been severely shaken. It may be that India, having from bitter experience realised the crushing effect of a tyrannical organisation, is slow to adopt any other. Freedom to do what one wills appears to be the present attitude. Though the educated have not come into the Christian Church in any large numbers, yet the outcastes continue to come in their thousands. The task of teaching and training them to be followers of Jesus Christ is great and the resources of the churches are being strained.

In the Indian Christian Church generally there has been a shouldering of responsibility by the members, and the missions, as a whole, desire to place on the churches all the work they are prepared to undertake. Some Indian Christians look askance at the many institutions which are becoming so large and expensive that it will be difficult for Indian Christians to govern and finance them. These institutions have proved their worth, and the Indian Christian community would be sorry to see them closed. The spirit of nationalism is growing among Christians, and it is their duty to help in making the country fit for self-government. Some of the extremists take up the position that the foreign missionary is not wanted, but those who thus speak are but few and they do not represent the Christian masses.

The outlook for the new year is undoubtedly brighter and more hopeful for India. All will not be straight sailing. Unrest and dissatisfaction remain. The Governments will need patience, tact, and sympathy in dealing with the people, but we are persuaded that a saner spirit will actuate the people, and lead them to co-operate with the governments for the true development of the country.

In the Christian Church we also look for a better understanding, truer sympathy, and closer co-operation among Indians and foreigners. The time has come for all missions and churches to join in hearty co-operation for the up-building of one holy, catholic, and apostolic Church in India, which shall be so guided and governed by the Holy Spirit that all the peoples shall recognise Jesus Christ as Saviour and Lord.

The National Missionary Council

The next meeting of the Council will be held at Ranchi on January 10th to the 16th. We are glad that Mr. Oldham has visited India again, and that he will be present at the Council. The great subject for decision is the organisation of the Council. A draft scheme was drawn up at the last meeting of the Council and sent to the Provincial Councils for their
suggestions. We have not seen the decisions of all the Councils, but it is evident that the scheme was not received whole-heartedly. The doubt that exists in many minds is just this: Will the plan strengthen or weaken the Provincial Councils? Many hold that the organisation should grow from below upwards, and therefore the first thing to be done is to strengthen the Provincial Councils that they may become an essential part of missionary organisation. It is manifest that they are not so at present. If they ceased to function, Indian Christians and many missionaries would not weep over their decease. We believe that the Provincial Councils, or something like them, are a necessary part of mission and church organisation to-day. There must be a place where representatives of all churches and missions who wish to co-operate in the Kingdom of God are able to meet and plan and work for that Kingdom. The Provincial Councils must be so organised and worked that every church and mission shall realise the benefit derived from them. To this end they must be overhauled and strengthened.

If the Provincial Councils function, the National Council will be an inevitable outcome of it. What form it should take and what its organisation and functions should be, would be determined by what the Provincial Councils want it do. It should be the helper of all the Provincial Councils. When they ask for help, it will be easier to say how that help can be afforded.

Church and mission problems common to all India exist, and it is possible that a body that will take the whole of India in its purview would best meet the situation. But India is so vast and has so many different governments, churches, and missions that it must be studied in sections. The Provincial Council is best situated for sectional study. One or two at the centre could collect and collate this information and formulate a policy that should be sent to the Provincial Councils for their discussion and decision. For such a purpose as this the Provincial Councils need strengthening.

We fear that if the National Council is strengthened at the expense of the Provincial Councils, the National Council will have no machinery by which to carry on its task of showing the wisest methods of co-operation in the different areas. We take it that the great question of the hour in India is how best to co-ordinate the work, that is being carried on by so many different agents, so that all the work may without waste accomplish the end that all have in view. The Provincial Councils must be the organ by which co-operation is brought about, and anything that will weaken those Councils will weaken the work as a whole.
The proposed Marriage Act will also come up for discussion and for action. We published last month a weighty contribution to the discussion by the Bishop of Bombay. Other views are held, and the Council will need wisdom and the guidance of the Holy Spirit to decide aright.

We ask all our readers to remember the Council in their prayers so that all things may be settled by their endeavours on the best and surest foundations for the good of the Church in India.

Ourselves

We had hoped that long before this the National Missionary Council would have taken over The Harvest Field. The re-organisation of the National Council has not been completed, and the form which it is to take has not yet been determined. It was therefore difficult for the Council to make arrangements for issuing its own journal. We know not what the next meeting of the Council will bring forth regarding the offer we have made.

Meanwhile we tender our hearty thanks to all those who have contributed to our pages. Their contributions have called forth many testimonies to the worth of the magazine. As we have often said, the work of the churches and missions in India demands a larger and better equipped magazine, which shall truly and adequately set forth the work carried on in India, Burma, and Ceylon, and which shall fully discuss the many problems that arise from time to time. An editor with far more time than the present occupant of the post has for this important task is needed, and we trust he will be found.

We should like to see on the part of missionaries and Indian Christians a wider outlook and a keener interest in all that affects the Kingdom of God in India. It is perfectly true that the ordinary missionary has but little time to spare after he has thoroughly cultivated his own part of the vineyard, and he has not the means to buy the books and magazines that would help him to cultivate better. Still we think many could contribute to the general work more than they are doing at present. The worker, whether Indian or foreigner, that is to gain a position of leadership in Indian Christianity, will need to be well equipped with the facts of mission work and the thoughts that have swayed Indians in the past and are influencing them now.

We tender to all our contributors and readers our cordial wishes that the New Year may be to them the best they have experienced.
A New Weekly Christian Newspaper

We received too late for insertion last month a notice to the effect that the Friends were about to start a new weekly Christian paper in Calcutta. Efforts have been made for the last thirty years to bring about such a publication. Decennial Conferences and the National Council have discussed the matter, appointed committees, and done all that was possible as far as talk would permit. But newspapers are not brought into being by committees. Like-minded people determine what they want and select their editor. A year or two ago it seemed that the National Council had succeeded, but it was not easy to unite the three bodies, chiefly on financial grounds. The Friends, who have always been most sympathetic and willing to contribute a large part of the cost, are now taking the matter into their own hands.

Mr. Joseph Taylor, with the help of an Indian Christian co-editor and a committee, hopes to bring out this month a weekly, which is to be called *The Guardian*. It will be published in Calcutta, and the subscription will be Rs. 4 yearly post free. We welcome this venture, and pray that those who have its control and management will be guided aright, and that the paper may secure a wide circulation.

The Student Movement in India

This movement has been wisely led, but it has not obtained all the support it needs. The way the representatives acted in China has evoked praise from all quarters. The latest issue of *The Student Movement* has the following:

"It was essentially India's Conference. 'Rajan' Paul—the General Secretary of the Indian Student Christian Association—was the prophet of the Conference. He had a right to know more about Christianity than the rest of us—for his ancestors were Christians in South India when our forefathers were frying each other in wicker cages. And the Indian delegation, as a whole, made the greatest contribution to the Conference. It was not their picturesque turbans, or saris, but their faith in God, that arrested attention. When we were in the depth of argument and discussion—overburdened by our responsibility for reconstructing the world—they were always at hand to remind us gently but firmly that God's hands and not ours were at the helm. Financially and numerically one of the weakest and most struggling movements in the Federation, the Indians are spiritually the strongest—for they believe in God in a way that puts the rest of us to shame."

The Treasurer of the Association, the Rev. J. Bittman, Broadway, Madras, states that the movement is without funds, and that salaries were not paid. It will be a thousand pities that such a movement should cease to go forward from lack of funds. Those at the head of the movement are devoted to their task of enlisting the students of India for Christ, and we trust many of our readers may be influenced to give help where it is sorely needed.
Two Dangers for the Church Facing Indian Nationalism

By Brenton Thoburn Badley

The Church on the mission field is not specially concerned with politics, but the bearing of the present national political situation in India on the cause of the Church is so direct and vital as to leave no option in the matter. Missionaries must be interested in India's political development.

The Indian Church has been profoundly influenced by the political issues of the land. To the educated portion of every Church the national appeal for home rule has brought a new vision for the future, a sense of solidarity in the present, and a feeling of discontent with the past. All this is to the good, if it does not result in a radicalism that will make impossible the fullest co-operation between missionaries and the indigenous Church.

The thing that is common to all political parties is a fervent patriotism, bringing with it a great dependence on self, a fresh emphasis on things Indian, and a new dignity to the national life. It must not be supposed that the leaders of the Indian Christian community are less loyal to the ideal of home rule than the non-Christian leaders. There is not among them, however, the same antipathy to things Western, nor is there a desire to break with Western culture, educational systems, scientific inventions, or industrial and social progress. The new nationalism has come to awaken and thrill our Christian people. For the foreign missionary it means everything to realise this. To suppose that the coming of such a spirit will not vitally affect the religious situation, is to fail to see one of the most obvious things of our times.

In dealing with this new nationalism there are two extremes that the missionary must avoid. The first is an attitude arising from the thought that this is a passing phase of the nation's life, a temporary reaction of the world war, an enthusiasm that will be followed by the old temper of a willingness to sink India's individuality and let her national life be overlaid by Western accretions. By one holding this view the political awakening will either be ignored or opposed, and be considered dangerous to the progress of the Church. There will be a harking back to the "good old days," when the missionary dealt with the human material as clay made ready to his hand, to be modelled as the needs of the situation might require. All self-assertion on the part of the Indian would
then be considered ingratitude and rebellion, menacing missionary control and threatening the orthodoxy of the Church. An attitude of this kind on the part of the missionary to-day could only call forth the severest criticism on the part of Indian Christian leaders, and would result in alienating Indian Christians from the missionary body. The speedy result would be an attempt either to get along without the missionary or to drive him out of the situation. It is a matter for gratitude that few indeed among missionaries are so blind or prejudiced as to take up an attitude of aloofness from or opposition to the national movement.

The other extreme is equally dangerous, and results from a willingness to go so far with the new national movements as to compromise cardinal points in the Christian faith for the sake of standing well with extremists in the political camp who have a leaning towards Christianity, or, rather, towards the Christ of the Gospels. In stating this danger, it is necessary to explain, first, that many radicals in the political camp, and even revolutionaries, have a great admiration for the character and teachings of Christ. Among many of them there is a tendency to admit the claims of Christianity, together with an unwillingness to meet the full demands of our Lord. When it comes, for instance, to taking up the cross by receiving baptism and confessing Christ publicly, there is hesitation, and yet a desire to claim full discipleship without the baptism or confession. Or, it may be a perfect readiness on their part to admit the claim of Christ as Saviour of the world, without their granting that thereby they forfeit the claim of Saviourhood to Buddha or Krishna. India has multitudes of educated Hindus who to-day have reached this place in their religious thinking, and who see that in the teachings of Christ and the application of His moral and spiritual standards this land has everything to gain. In order to hold the sympathy of these men, or, at any rate, not to antagonize them, there are Christians who are willing to compromise essential Christianity and cut down even the irreducible minimum that the New Testament teachings would require of any man calling himself a Christian. Such people consider themselves truly "broad-minded" in doing so, and credit themselves with an unusual degree of sympathy with India in her political aspirations, hoping thus to "keep in" with the non-Christian radicals. It is a fatal compromise, and one, if made on a national scale, would result in robbing Christianity of all real point and power. A false sympathy of this kind, coupled with a clouded judgement, is a positive danger to the Christian churches in India. Nor is it necessary to make such compromises in order to hold the friendship of our non-Christian friends who are "near the Kingdom." A
fearless but kind insistence on *all* the conditions of Christian discipleship will not alienate a true seeker, nor will his estimate of the missionary’s manhood decrease when he reads in the words of Christ the terms laid down for one who would truly follow Him, and finds that the missionary has been unwilling to compromise the essentials of his Master’s claims. To men no better than Nicodemus, worshipper of the one true God and strict in the observance of the moral code, why should we not say with our Lord, “You must be born again, or you cannot enter the Kingdom”? 

It is a remarkable thing that the great wave of nationalism that has swept over India has not carried Hindu India further away from Christ. On the contrary, it has been accompanied by the new turning to the life and teachings of our Lord in the midst of the grave and growing national problems that the leaders of the national movement face. There is, undoubtedly, a new aversion to organised Christianity, based on the mistaken notion that the Christian Church is “Western” and hence incapable of having any place in the national movement. Yet it is true that where the life of the Church represents the real teachings of Christ, and where individual Christians can represent their Lord in their daily life, there is a drawing power more marked than at any time previous in the history of the Christian enterprise in this land. If there can be essential unity between the Eastern and Western elements in the Church in India and a consistent Christian life lived by both in the sight of enquiring, seeking India, we are on the eve of the greatest spiritual awakening and progress ever witnessed in Asia. It is the hand of Christ on the destiny of India, “the burning heart of Asia.”

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**National Movements in India and Christian Missions**

*By Mr. J. R. Isaac*

The subject, “National Movements in India and Christian Missions,” suggested itself to me as an important matter which we ought to take up in order that we may know the real place of missions in relation to present-day movements in India. A discussion of the subject is urgent, and, if it need be, a reconstruction may be considered.

As I thought over this subject, I found that it was not an easy matter that I have undertaken. It is bristling with many difficulties and problems. It seems to me that I am treading on

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* A paper read before the Bangalore Missionary Conference.
dangerous ground. However, in all sincerity and humility I place the matter before the conference for their consideration. Whatever the conference may think of my humble attempt to present the case, I feel that the matter is a serious one and it is well worth our spending some time over it. It may be, in my arguments, I have suggested here and there a few things, which perhaps to some may be revolutionary in their nature; yet they are made, not with any spirit of criticism or ill will, but out of a pure motive for Christian progress. So I believe you will forgive me, even if you do not agree with me entirely. What is discussed in the paper is only a humble effort on my part to arrive at some solution which would be the Christian solution of the problem.

There is a movement and a stir in the country at present, that he who runs can see that a change has come over this land. India has been blamed for a long time for its state of lethargy; India has been always slow to move. People in India were considered to be very conservative in everything and contented to live in the old way of their fathers and do not care for any progress. But no one will doubt that at the present day there is a great movement and a stir all over the land. These movements I call, in general, National Movements, and the people of India also have called them so. They have taken many different turns; they aim at improvements in nearly all phases of life and work. Before I go any further, I should like to place before the conference a few of these movements that we see round about us.

There have been movements and changes in the religious life of the country. For some years Hindus were trying to remodel their religion and religious belief and conduct in such a way as to adapt them to modern conditions of life and thought. The Brahma Samaj and other eclectic systems in India have been such attempts, on account of the change of attitude in the country. Hinduism, which had absolutely no toleration in the past, is slowly but steadily breaking through its foundations with the spirit of toleration of the modern world. There have been revivals in Hinduism in many parts of the country, and an attempt is made all around to purify Hinduism and make it more practical morally and spiritually and unify it on a basis adapted to modern conditions. Similar movements are seen in other religions of India also. Christianity in India is also going through a similar process of change—a spiritual change is longed for, which will place Christianity on a place of eminence, which it ought to have in the religious life of the country. Along with it there is an attempt and a desire to endeavour to Indianise the church and make the Christian Church indigenous. Even in theology Indians are asking, Why do we not make our own Indian theology of our Christian faith?
The established forms that have been followed these many years in the Christian Church are being questioned. There have been a few attempts to establish national churches, or movements within the church, which will be considered wholly Indian. The sādhu form of spiritual leadership has come into the Christian Church and is appealing in a remarkable manner to the Christians of this land. Ashramas are being talked about and attempts in this direction are made in different parts of the country. Indian music in religious worship is being revived. We shall leave this religious movement here and we shall come back to it a little later.

There has been a great effort made in the social life to improve the present conditions of social barriers and exclusive life in the country. Caste, disabilities of widows, child marriage, dowry system, marriage customs, position of women, untouchability, and many other things which need immediate reform in India are being discussed all over the country and many progressive reforms have been suggested and attempted in different parts. There has been not only an awakening in the social life of the country but many practical things have been given effect to in the land, though not so quickly as one would wish. Caste, which is the backbone of the social system of the life of India, is now seriously questioned, and there is not a patriot in the land who will uphold caste at the present day. Although it takes a long time to put into practice and break away the hindrances of caste, yet there is not one who will support it. People in different parts of India are making an earnest effort to get over their old prejudices of caste and bring into the country a feeling of brotherhood. Perhaps it will take a long time to drive out this evil from the land, but one ought to recognise a great movement in this direction. People are earnestly striving, in spite of years of early training to the contrary, to do away with untouchability in the country. They regret the present state of affairs, but they are willing to do their part to help and give the right place to the depressed classes. There have been similar movements to permit widows to remarry and raise the age of marriage for girls and remove all unnecessary and expensive ceremonies during marriage, birth, death, etc. The position of women is slowly but steadily improving. There have been movements to give them the same liberty as men, as in those early periods of Indian history. In some parts of India they are given full privileges of citizenship, which even the West has only now given. The movements in this direction have been very rapid during the last few years, and it is surprising how conditions are changing so rapidly in these matters even in slow India. A missionary told me only a few days ago that he was on furlough
for a couple of years and during those two years India had progressed beyond recognition, more than what it had done during the previous twenty years of his knowledge of the country, and he also added that during the last five years the things that have transpired could not have even been dreamt of twenty years ago.

In the economic world of India, there has been a great stir and movement. The whole charka movement and khadar propaganda is perhaps only an effort to make the country depend more on itself for its clothing and also to encourage local industry. There is no thought of competition, and in the present state of the country it is wholly impracticable, but it is only an effort to give employment to the multitudes, agriculturists and others, in the rural parts by reviving this old industry of the charka. Perhaps in this movement there is a bye product to draw men away from all expensive and unnecessary modes of life alien to the country back to the old simple life of India. This movement has been unfortunately mixed up very much with politics.

Similarly with all temperance movements in the country, but even in this political movement the longing is only to have a large share of the government of the country in the hands of the people of India themselves. Equal partnership is the one condition for which the politicians of India are agitating. No doubt this movement has perhaps more than other movements drawn a large following. It is very interesting to note that although the great masses of people in the rural area are still untouched by these movements, yet how eager they are to go back to their simple old systems of life in the country in preference to all modern forms of civilization and government which they could hardly assimilate. Closely allied to this is the non-co-operation movement. What a repulsive word it is! But taking it along with its programme of non-violence, an unbiased mind can see in it an application of higher force in preference to the usual forms of agitation. It has erred in many ways, but the spirit behind it is worthy of our consideration.

Another interesting fact of the times is the Muslim and Hindu unity. Although it is a unity primarily for political purposes, yet it is surprising how each of them is adapting its peculiar tenets in consideration to the other. How long this unity will last no one can say, but it seems to be a unity which has come into India and is playing a large part.

It is also very interesting to note how the leaders of political and social movements in India are eagerly asking the co-operation of the Christian community. Individuals who have sided with them are made much of, and a general co-operation is greatly desired by them. Although for a long time the Christian community has been separating itself practically from other Indian communities and associating itself with the Christian
missionaries rather than with the people of India, yet, at the present day, the Christian community feels that it is a mistake that it has made, to have alienated itself from the people of the land and from their aspirations. This has been the cause of serious misunderstanding with reference to the Indian Christian community in some places. This close association with the ruling race in a way has been the cause of some disturbances and an estrangement and a feeling of disregard to the community from their non-Christian neighbours.

From all reports and pronouncements of the Imperial Government as well as the Houses of Parliament, it is the desire of all people who are interested in India and in its future and who know about the real conditions in the country that, sooner or later, when the country is fit for it, it should be made a self-governing country within the British Raj. In India also, although there are a few extremists who may differ from it, yet all sane thinking people feel that it should be the goal for India, and anything else will be only for its ruin and not for its advancement. If this is granted, what the movements indicate is only a progress where the East will develop its own culture in its own way with the West contributing towards it. There will never be a time, or ought not to be, when the East could say to the West, “We are grateful for what you have done, but we do not need you any more.” In the world order of things such a state of affairs will lead only to a catastrophe, for each has to contribute to and supplement the perfection of the whole.

One of the things Indian reformers deplore is that with the advent of the British, order was restored in the country, and along with it educational institutions were brought in by Macaulay. Similar organizations of Western forms of culture and civilization were introduced into this country, which slowly replaced the development of Indian civilization and culture. One would notice even to-day, in spite of a hundred years of Western contact and civilization in this land, the social life of the country has not adapted itself to the Western form to the extent that Indians feel at home and mix freely with Western civilization. What some Indians deplore is, if what has been done to develop Western culture had been done to the development of Indian culture, it would have attained a place of greatness all its own, and equal to any other civilization in the world. Englishmen in India also never feel at home, and for society, as soon as their official duties are over, they have to resort to a little England of their own in India—the exclusive English club. Perhaps here is the great secret of all racial misunderstandings in this country. One could understand it when there is equality socially and otherwise, but when it is not so, it is a bar to mutual understanding.
Another form of Western life that has come into this country is in the form of organization. Organization has done great things for the country. Its resources have brought about institutions of great value. Much of the life and progress in the country is perhaps due to these organizations. But yet India even to-day is a stranger to this organization which is working so powerfully in the land. The genius of India is still alien, to some extent, to organizations of a stupendous nature which need a great deal of machinery, men and money, as those that flourish, say, in the United States. Perhaps we ought to find a solution or a way out to achieve things without bringing in the mighty organizations which are in some sense foreign to India.

Before I pass on, let me assure you, my missionary brethren, that missionaries have done much to usher in these movements in the country. Their contribution in all these matters is not a little. Indians, both Christians and non-Christians, are grateful for the yeoman service, which has made them to find themselves. Whether acknowledged or not, whether it has been direct or indirect, their disinterested labours in the country in all their missionary enterprises, have opened the eyes of the people and the result is a national awakening. The life of Christ, whom they preached, has been a great power behind these movements.

Again, the national movements, which I have been describing, have one spirit behind them. They are very often misrepresented; no doubt they had reasons for being so represented as if they were movements brought in in opposition to the Western influence. Some have been put down to race hatred. No doubt, as I have said before, there have been very glaring incidents which have made people believe that they were so. But, perhaps, if you examine them carefully, the thought underlying a number of these movements has been only the desire to revive things Indian which are not considered wrong or unworthy. No doubt people do say that Indian culture has been sacrificed to give place to Western culture; but in all the movements there is an earnest effort to simplify the existing forms and organizations and make them more natural to India and adapted to all people, both in the cities and in the villages. These movements are not Christian in one sense, but surely many of them are not opposed to the spirit of Christ. Some Indian Christians believe that the whole endeavour is Christian, although the leaders themselves will not give due credit to the Christian influence. It is true, non-Christian leaders in all parts of India have been for the past months reading very carefully the life of Christ in order to get their national problems solved in relation to His teaching and to
find out what will be Christ's attitude towards them. But at the same time they may not go to Him as Divine Lord, yet in Him many have found the inspiration for self-sacrificing service towards their fellow-men.

I think I have spoken enough to bring before our minds the stir in the land, the movements, the changes, and the causes for the changes that we are seeing day after day. Now coming to our part of the subject, there arises doubt in the minds of some of us as to the future of Christian missions and even of the Christian Church itself in the country.

One missionary asked a few days ago, if self-government is given, what will happen to the Sabbath day? I suppose he felt that a non-Christian Government will set aside the Sabbath rest and bring in something new to take its place. There is a fear, whether expressed or not, that in the new order of things in India, Christians will have the least voice and Christian missions will suffer, and that the missionary propaganda will have to come to a standstill. But I think there need not be any such unnecessary misgivings about the future of Christianity in this land. I have already argued that there will never be a time when India will say we do not need any Western help. Especially in the realm of religion there will never come a time when such a thing will happen. Religious life is a common heritage of humanity. It is general and never insular in its life and contact. No true religion can be confined to one nation. And Christianity, which has been brought into this country from the West, and which has had not only a large number of adherents in the country, but has affected the whole country in such a vital manner that its influence is permeating throughout the length and breadth of the land and in all spheres of life and work, can never die in the land. It will be impossible at any time to conceive that these influences, which have been so real and which are still growing, can be set aside. England and the West have generously given some of its ablest men and devoted workers to the cause of religion in India. Their life and work have not only given Christ to four millions of India, but His life has gone into the remotest corners of the land, permeating the life of the country and purifying institutions and people. It will be a sad day in India if the Christian missionaries are to be withdrawn.

But the national movements have been such, and the movements inside the Church have been such, that it seems as if the old order has to change. People are beginning to say that if Christian missions have to continue their good service in India, their form is to be reconstructed. To mention a few of the desired changes: If it is true, as Montague has put it, that India could not be governed from Downing Street, it goes
without saying that Christian missions in India cannot be
directed by the home boards. Indians have to be made to take
more responsibility in mission work. As I have already
mentioned, these Indian mission boards in India will surely
have not only now, but always, both Indians and Westerners.
There ought to be nothing, East or West, to the Indian missions
and to the Indian Church. It is only in the sense that a man is
born in the East that he is an Easterner, but in the Church of God,
which is universal, there can not be any such division. Many
of the little misunderstandings between the missionaries and
Indian churches is perhaps due to the divided responsibilities.
The feeling that has come into the Church, that it must be not
only self-supporting, but self-expressive and administrative, is a
genuine desire. It does not by any means set aside the help of
Western missionaries, but all it desires is to bring them in with
them and work out together the problems of the Church in
India. It may be for a time that this change of hands will
mean inefficiency. Indians may have lost all initiative and
resourcefulness owing to being for long years in the second
place. But the longing is that the change will help to bring in
a new element in the work, which will be thoroughly Indian.

In all humility, I wonder whether I could pass on a
suggestion of a missionary friend of mine, that it is better if the
missionary could hereafter cease his administrative and financial
connection with his home land and throw in his lot with the
Indian Council, which to his mind will solve all the missionary
problems in India.

Closely allied to the above is the relationship between
missionaries and the Indian people. Sometimes people feel
that so far we have not been able to come to a place of perfect
harmony and mutual trust and sympathy. It may be the old
order of things is to be blamed for it. But I for one never feel
that such a relationship of full sympathy and intimate friend­
ship could not be brought about in this land, so that the
missionary will feel one with the Indian and the Indian to
regard him as nothing but a brother. There have been a few
examples where such a thing has been possible. If the Hindu
and the Mussulman could have a unity to strive together, and if
in India the Brahman and the untouchable could work together
and try to minimise their differences, I feel sure it could be
much more a reality in the life of the Church. The Western
missionary and the Indian could come into a real contact and
friendship of mutual love and sympathy and show to
the world how in Christ all racial differences could disap­
ppear and a life of harmony be possible. This harmony
will not be in conflict with the aspirations of the Indian nation.
To speak of the most outstanding, perhaps no missionary will be
opposed to the ambition of the Indian to have an equal partnership in the government of the country under the British Raj. When I was speaking with a Hindu friend of mine the other day that our missionary friends are one with us in our ambitions and aspirations, he told me that the desire to encourage Indian spun cloth is only an honest effort of self-help and simplicity of life without any spirit of antagonism. If they believe in it, as we do, why is it that we do not see the charka in all girls' boarding schools? I assured him they will soon come.

Another important factor which we have to recognise in India to-day is that there are only four millions of Christians to three hundred and fourteen millions of non-Christian people. The Indian Christians have somehow or other made a community for themselves and thus have lost a great chance of being leaven among their fellow countrymen. For any further progress in this land that Christianity has to make, it will not be the influence of the organised community or church that will have much result, but the influence of the truly Christian people.

The endeavour to appeal to India through the Church perhaps has not impressed the Indian people. The organization is questioned; its spiritual wealth is still unexplored. But what India cannot but understand is the Christian life of individual Christian men and women. Some of the thinkers in India feel that to win India the Indian Christian community must break and they must be scattered throughout the land in and among their fellow countrymen, and their life in their midst filled with the spirit of Christ will necessarily tell and the kingdom of Christ in this land will be near at hand. The emphasis has to be shifted from organization to personality, from the Church to the Christian, from the mission to the missionary.

The one great solution that is perhaps placed in this paper and the one hope in these trying times of national movements is the exaltation of Christian personality. There is nothing Indian or foreign in it. It is not encumbered by any organization. The saintly life of the Christian will be the compelling message of the Christ to the people of this land.

The Christian person, more than the Church, more than any organization, is needed in India to-day. The Christ-filled man, no matter whether European or Indian, will not fail to arrest the attention of national India. Christ will speak through him and his life. India needs always the Christian missionary. More than what the mission and the church have achieved, the Christian missionary will achieve. The Christ life will be the only means of salvation for this land and its peoples.
"MEN of goodwill" would fain persuade us that we are wrong in attributing to racial antipathy those acrid feelings towards each other sometimes entertained by different peoples, and that they are traceable to political, economic, and similar causes. Most sympathetic Westerners in the East, especially missionaries, would fain believe it. For political acerbities, however sharp, are comparatively transient, and economic conditions change, but race consciousness, and its frequent corollary, racial antipathy, persist through the ages.

Almost at the outset of human history we seem to encounter its manifestations. In the great half-empty world we dimly perceive peoples encountering other peoples and becoming aware of difference upon acquaintance and the sense of difference begetting dislike. The caste system, in that aspect of it connoted by varna, seems to crystallise this, and not a few pages in the Bible bear witness to it.

When we see, as any day we may here in Kerala, a fair Aryan wave a dark aboriginal from his path, the drama of race seems to be enacted before our eyes. When British soldiers exclude Indian fellow-travellers from railway carriages and American conductors do likewise to negro doctors, we feel that we are witnessing episodes in the same age-long drama. Race consciousness and racial antipathy appear to be at work in each instance, the first example being one that has persisted since the days ("say 5000 B.C.") when the Aryans encountered Dravidians and other peoples during their Indian immigration and settled among them. Each is an example of dislike produced by unlikeness. Or so we have supposed.

So we have supposed. And the supposition is supported by something in ourselves. "We have the witness in ourselves." For we cannot but be aware (however much we may shrink from acknowledging it, even to ourselves) of difference between ourselves and our friends of another race, a difference other than the differences between ourselves and friends of our own race. That is to say, besides the general differentiae—those implied when we say "no two human beings are the same," the differentiae that make for individuality—we seem to find in ourselves the consciousness of a difference of another kind between ourselves and men of other race. And this tends to engender antipathy, unless we are on our guard, and perhaps when we are most on our guard (for then we are thinking about all this, and the less we do of that the better).

There are, of course, men who never seem to experience this awareness of "difference" and know nothing of its
corollary. But with the majority it is not so. Most people feel the "difference," and the dislike—faintly and only occasionally, it may be, or strongly and permanently. It is an irrational feeling, no doubt, but it seems to be deep-rooted in human nature. And yet, even as one writes this, one remembers the relations between many ayahs and their little European charges, and between "nurse-mammies" in the Southern States of America and theirs, and one pauses, for no sense of "difference" seems to exist there. But one remembers also the effects produced by an African appearing in a sleepy English hamlet: the glances and comments, of ridicule and repulsion combined. An alien in our Indian village fares similarly, only he is more frankly followed and stared at, and the comments are more respectful (perhaps)—amusement mixed with awe. Though this strange feeling of aversion aroused by the unusual is naturally strongest where enlightenment is least, it is not confined to the uneducated either in the East or in the West.

It has been the writer's fortune to be on terms of intimacy and in close association with Indian fellow-workers, sharing a country boat with this one and that one, being a guest in their homes, going from village to village with them, etc. Our relations have been such that perfect freedom of intercourse was possible. And how my English ways and general Englishness (my "Westernity") have grated upon them! My way of eating and of doing various other things, the things I have refrained from doing, my restraints, my observance of the little conventions learnt in childhood and now second nature—these have often irritated them, as also my western predilection for definiteness. These things, as well as my howlers in their respected vernacular, which I have had the impertinence to pretend to speak, even my difference in hue from themselves have furnished material for comment and chaff. All has been good-natured, but it is my exasperating "difference" that has given point to it—that has, in fact, induced it. And, on my part, I have to confess to finding uncongenial some of their ways that differ from my own. Is not race at the bottom of all this? Or is the "difference" due only to the fact that we are products of different civilisations? But are not civilisations the product, the very expression, of race?

There has been nothing approaching antipathy, or aversion—we have been pals—but sometimes we have been conscious of an annoyance with each other, unreasonable and unaccountable, springing (as it has seemed to me) from somewhere in the depths of our being, different from the causes of annoyance in friends of our own race... I don't want, of course, to prove the existence of "race consciousness." But I cannot help feeling that it does exist, a mysterious reality, and
that to attribute its manifestations to something else, heartily glad as we may be to be able to, is rather ostrich-like.

But, granted that it does exist among individuals, we are wrong in ascribing to racial animosity the embittered relations between peoples. These are traceable to political causes. Thus our men of good will. It is not because I am a Westerner per se that M. R. Ry. Rāmaswāmi Iyer views me with disfavour (if he does), but because of the relations between our respective countries. But, if he were not M. R. Rāmaswāmi Iyer, but (say) Mr. Chang-li-wu and I an Englishman in China, would he view me as he would were he John Smith, Esq., of Clapham Park? Or, if he were Washington P. Stokes, LL.D., whose forebears were imported from Africa to work in American plantations, how would he regard me? The political relations subsisting between our respective countries would not then be of an animosity-exciting kind (as far as I am aware), but his feeling towards me, whether tinged with antipathy or not, would be different from his feeling towards a member of his own race. It would be coloured by "race"—and in the case of Stokes it would almost certainly be heightened by indignation. By indignation in the case of Rāmaswāmi Iyer too it might, perhaps, be heightened. That would be political. But not entirely. It is probable that the indignation would be aroused by the circumstance of my being a representative of the country that, in his view, is oppressing his and increased by the fact of my being by race a materialistic Westerner.

The truth probably is that there is a feeling of animosity, vague as a rule, between peoples differing in race; in the case of England and India the political relationship of the two countries to each other accentuates it. We should feel it if we were a dependency of another country and should feel it all the more if that country were an Oriental one.

The men of good will are undoubtedly right in saying that racial animosity will end when Christ dwells in the hearts of both Westerns and Easterns. Race consciousness will, doubtless, still to some extent remain, but the sense of oneness in Christ Jesus will kill antipathy. For the spirit of Christ is love.

This we do, in truth, already know and experience.
The Year's Harvest

"WITHIN THE GATE"

With the above title the Wesleyan Mission in the Bombay and Panjab District has published a most interesting report, dealing with the war period and up to the present time. The work in that area is chiefly military, and during the war the chaplains were changed so frequently that it was not possible to publish a yearly report.

The story of the past seven years is full of interest and cheer. Work to-day in the Army is by no means easy, for the soldier of to-day is very different from the pre-war British soldier.

THE MEN OF TO-DAY

"Leaving the old and turning to the new, one is impressed with the youthful appearance of so many that are found in the ranks to-day. You greatly miss the old type, the man of splendid physique, of soldierly bearing and manner. You miss the dash, the smartness, the cavalier spirit of the old veteran. The majority of those serving are mere lads. You feel the proper place for them is either the school or workshop, almost any place but the Army. Among such a company you would expect to find many imbued with youthful ideals and illusions. What you do find is an absence of these youthful attributes. They seem to have lost the power of initiation, of concentration. Many of them are at a loose end. The light within is dim, the girdle is loose; many of them display much of the inertia associated with old age. This, however, may be due very largely to their condition, for they have passed through a man's experience and seen things that ought not to be seen in a lifetime. We must be very patient in dealing with them, for the fate of the future is largely in their hands. We must bring to them a new vision for the one they have lost; a new conception of life, of God, and of the eternal verities of life and death.

"Another striking feature is the lack of general knowledge among them. Illiteracy was marked in the old Army, but then conditions were different and there were not the facilities for learning that there are to-day. There is ground for the belief that the percentage of illiterates is higher to-day. This is all the more startling considering the times. One wonders where the blame lies. Of course during the war many masters and teachers joined up and the schools must have been very understaffed. Then many of the children's fathers were away and the mothers at work on munitions. Still, allowing for all this, one cannot help feeling that there was great blundering somewhere to allow children to grow up at the most impressionable and formative period of their lives without safeguarding this point. Perhaps even more remarkable is the lack even of desire for learning. It is noteworthy that but little real advantage is taken of the Government Education Scheme in the Army, under which, by a keen man, a first-class education may be gained in theoretical and practical subjects, as a gift. Yet, save in a very small number of cases, the men cannot be bothered even with liberal advantages of this kind."

The area covered by the district extends from Poona to Peshawar and from Quetta to Jubbulpore, and there are but fourteen men to minister to the troops and civilians scattered over that vast territory. The work has to be done by helping
individuals, and it is evident that the patient and faithful work of the chaplains bears good fruit. It is most essential in these days of awakening and unrest that the British soldier should be a Christian in deed and in truth. He is reckoned as a Christian, and Christianity is judged by his actions. Work among Europeans in India should be heartily supported for the sake of the Indian who knows not Christ, but sees Him represented by the European. The Indian who knows Christ can help the European, as the following incident shows:

"Above all there rises a picture of a group of men in a tent; a debate is going on, the 'quest of happiness' being the subject of remarks both grave and gay. There sits among the rest one Indian, a Brahman, who had long ago begun to correct his thoughts about Krishna by the knowledge he had of Christ. Yet it was only in moments of excitement, when subtle distinctions did not rise to his mind, that his verdict rang out clear. With the courtesy of the East, he asked permission to speak. At the end of his three minutes, he wound up by saying, 'Gentlemen, the true happiness is to be found in Christ?' This was the only 'sermon' of the evening, unexpected, unplanned; in the reverent stillness that followed, one felt it had brought us all far along the road to that common meeting-place, 'where spirits blend'."

**The Siege of Kut and Captivity**

One of the chaplains was with the troops besieged at Kut. He shared the sufferings of the men then and afterwards in captivity in Asia Minor. Here is his story:

"Within three months of my landing in Basra I found myself with the rest of the force shut up in Kut-al-Amara. Looking back upon it all now, it seems as though most of a padre's time during the siege was spent wandering up and down the wards of hospitals and ambulances, and making journeys under cover of darkness to the little cemetery on the outskirts of the town. It was not possible to hold services very regularly during these months, and even when one had a congregation there was the further difficulty of finding a convenient, and comparatively safe, meeting place. On the first Sunday evening we gathered in a room on the river-front, but no one could hear a word that was said owing to the rattle of the bullets on the iron window screens. Thereafter we tried various other localities, and finally decided upon a tiny upper room in the house which I shared with the Roman Catholic Chaplain. It was not very comfortable, as we had no furniture; the congregation had either to stand or sit on the floor, and for various reasons the former was preferable; but it was the best we could do, and here we met from time to time until the siege was over. One service held there will stand out in the memories of a few of us for many years. It was the last Sunday before our capitulation—Easter Day, 1916. We talked together of the Risen Saviour and His words, 'I am with you alway—even unto the end!' Within a week we were all in the hands of the Turks, and the men had commenced their terrible march to Mosul. Two and a half years later, while waiting for a boat to take us from Smyrna to Alexandria, one man who was present that night said that he could never have endured those years in one of the worst of the working camps in the Taurus, had he not felt that presence continually with him."

"For the last two years of the war I was interned in the largest of the Prisoners' Camps in Turkey. The British soldiers were, for the most part, placed in an Armenian church and school, enclosed by high walls. Here, for some months, I was allowed to visit them each Sunday morning and
hold a short service. The arrangement, though sanctioned by Turkish headquarters, was not regarded favourably by the Camp Commandant, who always suspected that I should play the part of a Mullah, and stir up trouble. So whenever I stood up to preach, two sentries with fixed bayonets were stationed not far away, and an Interpreter was sent to take note of all I said. As we had only one hymnbook, a few of us spent several hours each week writing out enough copies of well-known hymns for the next Sunday. These had to be censored by the Interpreter before the Commandant would believe that they were harmless. Bibles were as scarce as hymnbooks, there being none but my own dilapidated pocket-edition. Another sent out to me in 1917 was immediately confiscated and never returned. The congregation was the strangest possible; old soldiers with many years' service, boys still in their 'teens, some from the varsities and public schools, others with the merest smattering of education, all dressed in 'Embassy clothes' of the same pattern but of startling colours, all welcoming the service as a break in the dead monotony of life, and all with just one thought—Liberty.

"The Commandant, if he were sober enough, wandering suspiciously in and out, the 'postas' playing with their rifles and wondering whether they would get a chance of using them, and the ever-present Interpreter weighing every word. Sometimes after the service a man would try to get past him and speak to me, to enquire after his officer or a friend of whom he had no news, and once for ten months all services were stopped because I ventured to answer such a question. Whether one's ministrations in circumstances of that kind could have any spiritual value it is hard to say, but it may be that some of those men were helped to face life bravely, and to put a cheerful courage on in spite of all their troubles. Here again I saw faces I had first seen in the Kirkee Church: a sergeant-major of artillery who had spent a year in one of the Taurus camps, a sergeant of the 4th Hants who later was sent there as punishment and died a miserable death, two men who had been in the choir and now helped to lead the singing at Afion. It seemed a far cry to India and peace-days, and each of us knew that the rest were asking the question we so often asked ourselves, 'How shall we sing the Lord's song in a strange land?'"

WORK AMONG INDIANS

In and around Bombay work is carried on among the Marathis by a devoted Indian minister and his colleagues. The following extract shows how the Gospel entered a caste-ridden town:

"The old city was the greatest capture of all. A more secluded, self-contained, caste-bound community could hardly be found. It is thirty-two miles from the railway, and that is typical of the distance that separates its mental outlook from the stir and change of modern life. There is a stale and stubborn air about the place, an indolence, an indifference, a defiance which go hand in hand... Sangamner was known as the city of hostility. The Muhammadans were at enmity with the Hindus, and both were antagonistic to the Christian religion and to British rule—a hostility which sprang from the rank weeds of ignorance and superstition, and vented itself in arson and murder. Rahator went back to this Lystra of threats, stones, and wounds again and again until it opened its gates with welcome and blessing. It was in a temple where the images of local gods resided, a dark, clammy room where hundreds had come and gone with their unrelieved burdens,... in this forbidden sanctuary, on a day in the late autumn of 1914, thirteen men were waiting to be received by the sacrament of baptism, into the fellowship of the Church of Christ. In reverence and lowliness of spirit each received the laying on of hands and heard with joy the word of salutation and disciple-
ship which the padre addressed to each of them. It was the meeting of light and darkness, of life and death, of Hinduism and Christ the Conqueror. To-day there are 60 baptized converts in 'the city of hostility,' 45 of whom have been admitted as full members of the Church."

Schools and an orphanage have been opened in various centres, and the work is being consolidated. From the orphanage workers have been won and two of them are now studying for the ministry in the United Theological College, Bangalore. Work has been also begun among the criminal tribes, and many of the members are being influenced to tread the path of rectitude.

Literature


We are afraid the title of this fresh and living book will not attract attention to it. It does not seem adequately to indicate the contents of the volume. This will appear, we think, when we quote the first paragraph of the Preface, in which the author describes his purpose. He says,

"These studies are primarily intended for the use of Indian students. In them an attempt has been made to bring the light of the example and teaching of Jesus to bear upon the problems which occupy their minds at the present time. Such problems are the following: What is the right use of tradition? What are the principles which should guide the religious reformer? What attitude should be adopted towards the outcaste? What are the ideals of religious education? Is there a universal religion? Should religion have anything to do with politics? Is Christianity a new religion?"

The book consists of two parts, one dealing with "Religion in its Purity" and the other with "Religion in its Power". The method is to take the example and teaching of Jesus and apply them to present conditions in India, and to indicate the solution that Jesus gives of the various problems. The headings of the chapters show what is discussed. In the first part we have the following:—"Jesus as a Boy, or Religion pure from Traditionalism"; "Jesus as a Reformer, or Religion pure from Legalism"; "Jesus and the Outcaste, or Religion pure from Exclusiveness"; "Jesus as the Subject of an Empire, or Religion pure from Politics"; "Jesus and the Foreigner, or Religion pure from Nationalism". The treatment is in every case fresh, living, pertinent, convincing. The remarkable thing about it is that while there is not any mention of Hinduism or the condition of India to-day, agitated as it is by all kinds of religious and political discussion, the reader cannot but at once see how applicable the teaching is to the present-day situation.
in India. No moral is drawn, but he who runs may read. The book is therefore likely to be more effective than if the moral were fully drawn out.

The second part, "Religion in its Power," has the following chapters:—"Jesus and the Diseased, or the Power of Faith"; "Jesus as a Teacher, or the Power of Life"; "The Death of Jesus, or the Power of Sacrifice"; "The Resurrection of Jesus, or the Power of Victory"; "Jesus as the Founder of a New Religion, or the Power of the Redeemer."

To each section are prefixed the passages from the Gospels upon which the discussion is based. It is a pity that the passages are not printed in full, for we fear many will not take the trouble to take the Gospels and read the passages, unless they are specially interested. The passages would not make the book much longer, and would greatly add to its usefulness.

It is evident from every page that Mr. Gardner, as he wrote, had before him the young men in his college classes. Every discussion bears upon the things young India to-day regards as vital, and the problems are handled in such a way that they cannot possibly give offence. Jesus is the pattern all the way through, and though there is no discussion of the personality of Jesus, the conclusion is inevitable.

"It is not possible to think too highly of Jesus or to trust too implicitly in Him. So long as He is given the central and pre-eminent place in the religion which He founded, it is a religion of purity and power. Therefore the Christian is conscious of nothing unbecoming or incongruous in the claims which Jesus made for Himself. It is a true instinct which acknowledges them and which has made Christianity from the beginning 'the Religion of the Worship of Jesus.'"

Christian teachers in mission colleges and schools will find much that is suggestive, helpful, and inspiring. The section will often indicate to the teacher the best approach to the subject and how to place the truth in an arresting and convincing way. * * * * * Aspects of Indian Education Policy, by the Rev. W. Meston, M.A., B.D., Fellow of the University of Madras. Christian Literature Society, Madras. Price Re. 1 as. 8.

It is absolutely necessary that there should be some missionary or group of missionaries constantly studying the question of education in all its grades in relation both to Government and missions. Dr. Miller for years gave his time and thought to the study of the question, and his efforts were far-reaching in their results. His mantle has fallen on the Rev. W. Meston, who approaches the study of the question with a full knowledge of the facts and a clear and firm grasp of the principles underlying the subject. He has written various papers on educational questions, some of which have appeared in our pages, and the Christian Literature Society has done
well in asking him to gather these papers together and print them in a handy volume. The outcome is a book that every missionary in South India should have in his library ready for consultation. An index enables the reader readily to find any subject that has been discussed.

The papers bring out clearly the history of education in India, especially as it affects what is carried on by missions and churches. The point that is emphasised and strongly contended for is that aided education is an essential part of the national scheme of education provided by the Government of India. The Government has never been able to secure education for all. It has neither the means nor the staff. It therefore welcomed all efforts to give education to the people. But in spite of the Despatch of 1854 and other pronouncements since, the tendency of nearly all the local governments has been to neglect aided education and lavish expenditure on their own institutions. Mr. Meston contends, and contends rightly, that aided education is an essential part of the Government scheme of education and should receive the fullest sympathy and help from all government officers. Every missionary should be familiar with the facts recorded in the first two papers:—“The Educational Policy of the State in India” and “State and Private Effort in Indian Education.”

The two chapters dealing with the work of the Madras Missionary Educational Council are most valuable, and show how the Government of Madras and the Government of India have again and again been compelled to abandon their policy of not carrying out the principles laid down in the Despatch of 1854 and to give more attention to aided education. The Council was the outcome of the South India Conference of Missionaries held in 1879. It is still carrying on the work, and its actions are of the greatest value not only to missionary education but to education generally. We are glad that Mr. Meston has put in small compass the good work performed by this representative council.

Other papers discuss “The Madras Elementary Education Act,” “A University Commission’s Report,” and “A Village Education Commission’s Report.” These subjects are criticised with knowledge and experience. The conclusions arrived at by the Commissions are by no means accepted in full. Mr. Meston has always a reason to give for the faith that is in him.

Though the papers have the Madras Presidency chiefly in view, yet missionaries and educationists in other parts of India will derive benefit and help by a careful study of these papers. They indicate the path along which missionary education should proceed. To accomplish the purpose of Christian education in India it is manifest from Mr. Meston’s book that there must be the fullest co-operation among missions and churches, and for carrying out some schemes the missions must unite. We trust
the book will be carefully read and studied and its lessons applied to the work of education in India.

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Mr. Saunders lived in the East many years and was a careful student of Buddhism, both in its literature and in its practical aspects. He therefore knows whereof he writes. His studies of Buddhist lore and his personal acquaintance with Buddhists in Burma, Ceylon, China, and Japan have awakened in him a strong feeling of respect and affection for the Buddhist faith. Buddha's solution of the problem of suffering is that _tanha_, "a craving for anything less austere than _Nibbana_," is its cause, and this must be abandoned. Mr. Saunders believes that "the Spirit of God had much to do with this discovery," though he says many missionaries "feel that this is a grievous heresy." It is manifest that Gotama Buddha taught a very high morality, and it is right to recognise all the good there is in Buddhism. The Spirit of God has not been idle throughout the universe He upholds. Mr. Saunders in this book therefore seeks to emphasise the good there is in Buddhism, and not to dwell upon its unlovely aspects, which, however, are not ignored.

The aim of the book apparently is to show that the Buddhism of to-day in any Buddhist country is different from the Buddhism that is taught in the sacred books. There has been development in order to meet the crying needs of the human spirit. The void caused by Buddha in denying the existence of God has been filled by his followers placing Buddha in that vacancy. Prayer, which was regarded as vain, is everywhere practised. Mr. Saunders shows how the Buddhism of to-day differs from ancient Buddhism, and how the cult has developed differently in different countries. He shows in a most interesting way how the Buddhism practised in Burma differs from that in Ceylon, while that, again, differs from the cult in Japan and China. The book is full of interest to those who desire to know the practical working of Buddhism. The work is not on an elaborate scale nor full of dull scholarship. It is written in a very interesting style and for the ordinary reader.

With all his respect for Buddhism, Mr. Saunders shows that it is incomplete. The work of Buddha was preparatory. Jesus Christ came to complete the work. Without Jesus Christ, the Buddhist cannot rise to the knowledge of God that will give him true peace. Missionaries are needed in Buddhist lands, but they should be fully equipped for their task. "The chief Buddhist sects give their priests a better training in the History of Religion than our missionary societies."
missionary to Buddhists should have "a genuine sympathy," "a sense of beauty and of humour," "Christian convictions," and "a willingness to appreciate fresh truth." There is a great opportunity for the Gospel in Buddhist lands, for the Spirit of God is at work preparing the way. "The whole of Asia reverences the historic Jesus, and from her contact with His Spirit is at once reforming and revivifying her ancient faiths." "That Asia is increasingly becoming Christian in its standards of thought and conduct is evident to any unbiased observer." These statements form a most urgent appeal for the sympathetic messenger of Jesus Christ to come and help to manifest "the true light, even the light which lighteth every man, coming into the world."

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Miss Christlieb knows the Indian woman, and is familiar with her mode of thought and way of life. She has spent herself for them, and she writes, "With the love of a lifetime to all the women in the Telugu country this book is dedicated by M. L. Christlieb." The book is Indian through and through. The thought, the expression, the illustrations have all come out of experience in India of India's women. An Indian lady writes of the book, "I have nothing but admiration for Miss Christlieb's work. Her thoughts are holy and will inculcate purity and godliness." There are seven brief chapters about being happy, trouble, karma, our thoughts, our bodies, our spirits, and about help. In simple language, prompted by love, the writer gives helpful advice and motherly sympathy. We trust the book will be translated into the various Indian vernaculars.

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Mr. Goldsack has made a special study of Islam, and this makes the sixth little volume he has written on the subject. All the volumes are practical and helpful to the missionary and the general reader, who wish to understand the real relation of Islam to Christianity. We are persuaded that much can be done to allay the spirit of antagonism that has from the beginning prevailed between the followers of Muhammad and of Christ. It may safely be stated that without the Bible the teaching of Muhammad would not be what it is. If there are points of mutual contact between the two faiths, the wise missionary will make himself familiar with them, and use
them to the utmost. The history of the two religions, the wars that have taken place between their followers, and the methods adopted by both Christians and Muslims for the propagation of their respective faiths account for the deadly animosity that prevails between Muhammadan and Armenian and Greek. The elimination of this spirit of antagonism is absolutely necessary before there can be the true presentation of the Christian Faith to the Muslim.

Controversy has usually taken the place of loving presentation of the truth, and controversy is usually barren as far as conversions are concerned. Mr. Goldsack's methods of controversy are Christian. He states the facts and gives his authority for them. The original Arabic is frequently given for the benefit of those who know that tongue. In this book Mr. Goldsack discusses Muhammad's attitude to the Bible, which was ever regarded as an inspired authority. The chapters of this useful book deal with Muhammad's Knowledge of the Bible, Attitude towards the Bible, Modern Charges of Corruption based on the Qur'an, those based on the Bible, Modern Charges of Abrogation, and Bible Doctrine and History in Islam.

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The writer desires to help in bringing back people to a true knowledge of God. He rightly says,

"Each soul of man requires its initiation into this life of the Spirit, not by way of intellectual theory, but by experience, by living in the world in relation with God and man, and coming face to face with the realities of the unseen in repentance, faith, salvation from sin, and sanctification. Prayer is the mode and expression of this inner experience."

With this practical aim Mr. Oakley has written forty-two chapters, which are partly meditation, partly teaching, partly exhortation. Each chapter concludes with an appropriate prayer. As a book of devotion many will find it helpful. There is nothing controversial in the book, which is designed to bring the Christian into closer fellowship with God in the most practical way. Devout non-Christians will profit by the use of the book.

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A Text-Book for Indian Nurses, by the South India Medical Missionary Association Nursing Committee. Christian Literature Society, Madras.

Nurses in India have reason to be grateful to Miss Walker, whose "Nursing Lessons" has long been a text-book. The Committee that compiled the present book acknowledge their indebtedness to it. The Committee consisted of Dr. Eliz.
Courtauld, Dr. John Winterbotham, Mrs. Hardie, and Miss J. V. Te Winkel. The work is dedicated to the memory of Dr. Winterbotham, "whose able assistance and inspiration did much towards its production." The book is naturally technical, but the language is such that ordinary persons will find much that is helpful if they have to tend the sick. To nurses in training the book is a boon. It is a fine example of missionary co-operation.

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The Heritage of the Tamils.—"The Association Press, Calcutta, in association with a group of Christian scholars in South India, has made arrangements to publish a series of volumes in Tamil under the title of "The Heritage of the Tamils Series".

The purpose of this series is to bring within reach of educated Tamil people in a convenient form and at a reasonable price their cultural and religious heritage. This series is under the joint editorship of Dr. J. Lazarus, the well-known Tamil scholar of Madras, and Mr. G. S. Duraiswamy, Tamil Literary Secretary of the Y.M.C.A.

Mr. G. S. Duraiswamy was formerly Tamil pandit of the C.M.S. High School, Palamcottah, and spent many years in the study of Tamil literature. He joined the Y.M.C.A. in the year 1914 and gave himself for some years to the work of the economic uplift of the depressed classes in the villages of South India. He has now been set apart entirely for literary work and has devoted himself to the preparation of the books in the series.

The first book of the series, which is to be published very shortly, deals with the history of Tamil literature to the end of the Sangam age, and will be called "Tamil Literature of the Sangam Period." This book treats of the subject in a scholarly and comprehensive fashion from its beginnings to the end of the third century A.D. It also brings together in a readable and concise form the information upon this subject, which may be found scattered in many works, magazines, reports and monographs. It discusses carefully the question of the date of the different works and gives some account of their contents, as well as of the religious and social conditions of the times. It is expected that this book will be a real contribution to the knowledge about this glorious age of Tamil literature.
Correspondence

A NEW WEEKLY CHRISTIAN NEWSPAPER

To the Editor of The Harvest Field

DEAR FRIEND,—You have noted once or twice in your journal the proposal to bring out a new Christian weekly in connection with the National Missionary Council, etc. I am sorry to say that the negotiating bodies have one by one drawn out, mainly on financial grounds. With the help of an Indian Christian co-editor and a small committee, I am proposing to bring out a weekly in January next (D.V.) to be called The Guardian. It will be published from Calcutta at Rs. 4, post free.

I am sorry that the prospectus is not yet ready for enclosure, but would be greatly obliged if you would put a brief preliminary note in your next number. We hope the paper may appeal to both Christians and non-Christians. The ideal we have placed before us in our various deliberations is “to interpret Christ to India”; and I shall be trying to carry out the views of the friends who helped in these conferences, although the bodies they represented have withdrawn from the scheme (though of course on a smaller scale).

96, Beadon Street,
Calcutta,
November 16, 1922.

Yours faithfully,
Joseph Taylor.

DIRECTORY OF WORSHIP FOR THE SOUTH INDIA UNITED CHURCH

To the Editor of The Harvest Field

DEAR SIR,—I have just read your note on the Directory of Worship for the S.I.U.C. in the November issue of The Harvest Field. I am grateful to you for inserting a note about it. I cannot quite understand, however, how the writer of the note has been able to say “one cannot help a slight feeling of disappointment that a Church like the S.I.U.C. has not been able to make a more independent and distinctively Indian contribution to the form of Divine worship.”

Either the writer did not look carefully through the services, or else he must have entirely missed what is a most distinctive feature of the book. I think I am right in saying that the S.I.U.C. is the only church in India that has developed a lyrical form of liturgy, consisting of versical prayers, of praise, and confession drawn from the writings of Indian Christian authors. Originally this was printed as a separate service, but now it has been incorporated with the regular service as an alternative form. Again and again Anglican bishops and others have pointed out that the natural form of development of liturgy in India is a versical liturgy. Here we have a liturgy not made to order, but drawn from the rich stores of Indian Christian devotion. This, I may say, is used very considerably throughout the Church.

Then, again, even in the other forms of service there are similar features scattered about.

As regards the marriage and burial services, we felt we had to keep very close to the regular order, as those who use these services very often belong to other sections of the church.

In view of what I have said, I trust that you will agree that something at any rate has been done by the S.I.U.C. to make a distinctively Indian contribution to the form of Divine worship. We ourselves are not at all satisfied, and we trust that, as the Church grows, it will develop still
further along definite Indian lines, but we have at least been able to make a beginning.

I shall be very much obliged if you will publish this note.

Yours sincerely,

November 9, 1922.

H. A. Popley.

A SIMPLIFIED ALPHABET IN INDIAN VERNACULARS

To the Editor of The Harvest Field

Dear Editor,—In continuation of my letter regarding a Simplified Alphabet which appeared in the August, 1922, issue of your paper, I beg leave to make a few remarks based on further investigation of the subject.

Assuming for the time being that I did not understand the situation, and that I was prejudiced in favour of the Devanagri characters, I wrote out a questionnaire regarding the use of these characters, and sent it to missionaries in every part of India where Nagri is used in any form. Answers to these questions have come from Maharashtra, from Gujarat, from Central India, Central Provinces, Rajputana, from United Provinces, Behar, and even Nepal; from representatives over an area stretching from the Indian Ocean to Darjeeling; and from missionaries of the various missions, who have from ten to fifty years of experience in dealing with the problem.

One of my questions dealt with the comparative ease with which Roman and Nagri characters are learned by the village Christians, both old and young, and, without exception, the replies are in favour of the Nagri. One person said, "I have noticed that the teaching of Roman generally leads to slovenly pronunciation, and equally badly written Roman script". This is an observation I myself have made even among missionaries who use Roman. One honoured missionary with nearly forty years of experience on which to draw says, "I quite agree with you that no simpler alphabet than the Devanagri is needed even for village people". More than one missionary of wide experience speaks of the "Nagri as nearly perfect as any alphabet could be".

Another question was, "Where Nagri is used, is there a crying need for a simplified alphabet?" This question called forth a unanimous chorus of "NO" from every part of this vast area. Two or three persons did add that for the Persian character there was need for simplification, but that is another question. We are dealing only with Nagri at this time.

Mr. Knowles made the statement in one of his articles recently that "the cause of illiteracy in India is the intricacy of the alphabet". My last question dealt with this statement, and brought most indignant replies and emphatic denials, so far as the Nagri character is concerned. Some admitted a certain degree of truth in the statement so far as the Persian character is concerned, and on Mr. Knowles' word it is doubtless true in South India, but we hold out for the exception in the vast Nagri area.

Here we have the case for the Nagri character in a nutshell; easy to learn even by illiterate peasants, calls for no simplification, and the exception to the statement regarding illiteracy. The four points in my former letter are not so easily brushed aside. To deny the facts I have stated is to disregard the experience of half a century, and in some cases of a whole century, of earnest and effective missionary effort, and to set at naught the experience of missionaries with wide experience and knowledge on the subject.

In your editorial at the close of my letter in the August issue you said that if I had realized that "no Indian script can be used as it is", the tone of my "letter would have been slightly different". Of course it would. More than that,—it would have been vastly different. In this you are perfectly right, and even now, or at any time in the future, when I realize that, I shall write and retract all I have said on the subject. It is because I
realize just the opposite that I write as I do. Here is an attempt which seems to point at the production of an alphabet to take the place of even the Nagri characters. It is against this I have raised my voice, and now I find that I have voiced the opinion of all those who have had experience in dealing with the problem. In the face of incontrovertible evidence to the contrary we cannot admit that the Nagri character is unsuitable to those languages at least where it is now in vogue.

Perhaps it may not suit the languages of South India. Of this I am no judge, as I do not know them, though I have on several occasions taken down Telugu words in Nagri and later reproduced them. One of the missionaries who responded to my questionnaire said, "There is a prejudice against the Nagri with those outside of the real Hindi speaking area." Do missionaries have to be governed by prejudice? I hope not. If you in South India have honestly tried to use the Nagri and have found it does not suit those languages, then I have no quarrel with you, but if you have not given it a fair trial, please do not place it alongside of the impossible characters of the South and scrap it as unusable material, for it does suit all the languages of the northern half of India where it is used. Since this is true, would it be surprising if it should suit the whole of India?

It is not my purpose to carry on a quarrel with the missionaries of South India, but I do wish to make it clear that so far as this half (or thereabouts) of India is concerned the Nagri character is quite satisfactory, and that any attempt to substitute any other system of signs is quite unnecessary. We sincerely hope that the Christian forces in South India will soon discover an alphabet that will make it possible for the incoming multitudes to learn to read the "Scriptures which are able to make wise unto salvation".

Yours sincerely,
H. C. Scholberg.

Mr. Knowles in one of his pamphlets has a complete set of the Hindi characters required for printing Hindi. Each one of these must be known to the reader of Hindi. I have counted them and they number 331. It is difficult for me to understand that it is as easy for an illiterate to master these 331 characters as it would be the 33 proposed by the Committee. We can quite understand that a foreigner learning any Indian vernacular through Roman characters is likely to acquire a bad pronunciation, but we are dealing with persons who have already the words and their pronunciation, but are not able to read. We should like to see how the matter was presented to missionaries by our correspondent. We doubt if he now knows what Mr. Knowles is contending for. The Devanagari alphabet is perfect for its purpose. Nobody questions that. Are the characters sufficiently simple for the illiterate to easily master them? I am not yet convinced that they are.—Editor.

SIMPLIFYING VERNACULAR SCRIPTS

To the Editor of The Harvest Field

Dear Friend,—Can it be urged against an effort to obtain a "simplified script" that "the present script is quite good enough"? If I could meet the objectors face to face I should like to ask "quite good enough for whom"? Is the present script good enough for adults? Owing to the converts from mass movements being almost wholly illiterate and other causes, the Christian community is becoming increasingly illiterate. I cannot learn of a single organised effort to teach adult illiterates to read the indigenous script. I cannot yet get the 1921 census statistics, and even when I can there is no separate information as to the relative number of illiterates in the various vernaculars, but a missionary authority wrote me that over 83 per cent. of the village Christians were illiterate. This in a district where Tamil prevails.

Yale Divinity School
Now Tamil is the easiest of the vernacular scripts. Why? Chiefly because it has been simplified. By whom I know not, but there is the fact—Tamil has no double-consonant or conjunct-consonant forms. Formerly double consonants and compound consonants were written by writing the consonants one after another and leaving the reader to supply the inherent "a" or leave it out from his knowledge of the language. Then came along a simplifier and suggested a dot over the letters which had no following vowel. Consequence of simplification—Tamil has no conjunct letters. (Malayalam with the same sounds has hundreds of them.)

I do not quite know whether to regard the fact that some Tamil characters have three different sounds, and others two sounds, as a simplification for those who speak Tamil. On the whole perhaps this makes learning to read easier than in, say, Telugu or Malayalam.

If the authorities would make just one more simplification in Tamil script, they might arrive at a Tamil alphabet with one letter for each elementary sound, and one sound for each letter. Let the Tamil medial-vowel forms be also done away with. Dr. Lazarus in his Tamil Grammar [p. 10] shows how this may be done.

If these simplifications were effected, the Tamil alphabet would have only 37 letters, the Tamil printer would only need 37 types to print with, the learner would only need to master 37 letters to read with (and the typewriter would only want 37 keys for letters).

With the present Tamil script it takes over 150 different types to print with. So that both in types and in learning to read, Tamil would gain by simplification. (Still more simplification might be obtained in the forms of the primary vowel letters).

Even Tamil stands to gain by simplification. But when we come to Malayalam, Telugu, Sinhalese, etc., the gain simplification would effect is immense. For what with medial vowels, double and conjunct consonants, etc., it takes some 700 or 800 complicated types to print them. And all these must be mastered before any reading at all is possible.

Taking all Indian scripts into consideration, it means that instead of from 10,000 to 20,000 of the most complicated characters on earth they might be replaced by 53 simple letters.

Just one illustration of the illiteracy which the present scripts help to produce. Two years ago Mr. Evan E. Biss of the Indian Educational Service was placed on special duty as to primary education in Bengal. The report is just out. Bengali takes over 500 intricate types to print. Only 7.5 per cent. of the population is literate. Little more than one-fifth of the children of school-going age are at school. And, please note, only about one in five stays long enough to become literate, and some of this small proportion lapse from literacy after varying periods. A missionary commission says five years. These results are not for want of schools, for there is a school to every 1.7 square miles.

I would like to make a special appeal to the Tamil script readers not to look on their own script alone but to look at the fearful characters in many other scripts. The Tamilians have obtained some simplification, let them be thankful that the Tamil script is not as cumbrous as the Malayalam, the Bengali, or the Nagari. Let them join heart and soul in the effort to obtain some simple common phonetic alphabet for all the vernaculars, which should be given optional use.

Mr. Biss sums up, "On the general question of the necessity of a Commission to go into the whole question I am entirely with you. I also agree that if universal literacy and anything approaching Indian nationhood are to be attained, it will be necessary to secure a simplification of the various scripts and the use of a modified Roman script."

J. Knowles.

53, Parkgate Road, Chester.
Obituary

REV. PETER NOBLE

Few missionaries, after only nineteen years of toil on the field, have left behind them such a record of strenuous and joyous work as that of our beloved friend, of the Baptist Missionary Society, who was called to his rest on November 6th, at Khulna. He was one of those ardent spirits through whom "the unutterable craving" perpetually "shivered like a trumpet call." Every appeal to more intense effort to save men from sin, ignorance, oppression, and poverty vibrated at once on a sensitive and sympathetic chord. He was a fervent evangelist, but the range of his friendship was extraordinary. He was loved by men of so many different kinds and creeds because he was instinct with sympathy at so many points.

During his eighteen and a half years at Dacca he did all the routine work of a missionary, but he did so much besides. In any one department—social service, co-operative societies, public morality—he did conspicuous service. In sympathy and understanding of the new times in India he was one of the men upon whom our hopes were built. His was one of the happiest homes, and in leaving their three boys in England he, with Mrs. Noble, voluntarily offered the greatest sacrifice the missionary is called upon to make.

Mr. and Mrs. Noble removed to Khulna a few months ago to begin work among the churches of that district. Mr. Noble began work there in the full tide of spiritual and physical energy. Far-reaching developments had just begun; the future seemed bright indeed. There seemed to be no weariness or need for caution. The call came to the ardent warrior clad in complete armour and at his post. A sudden heart attack, a brief but rapid development of pneumonia, and that restless form was still in its long earthly rest, but he had heard the bugle call in another realm and had "fallen in." As someone has beautifully said, "He found, when he came to the river, that there was no river."

Barisal,
December 11th, 1922.

J. D. Raw.

Current Mission News

CONVERTS IN A NEW VILLAGE

Our aim from the very commencement of the work, fourteen years ago, has been to make all our converts missionaries, who shall take the glad tidings of salvation through Christ to all their non-Christian relations and friends. It has been a cause of great joy to us to see how eagerly our people, no matter how great their poverty, have striven to bring their friends to the feet of the Saviour. Beginning in Kastur, the work has spread, largely through our people, until several of the villages in the near neighbourhood have been touched and have yielded recruits to the advancing army of the Lord Jesus.

Latterly we have been much cheered by signs of interest manifested by people living in more distant villages. Of these many have had conversations with our people, others have come to us for advice, and some have openly avowed their intention of becoming Christians and have placed themselves under instruction. Many outsiders came to the opening of the new Dispensary in July. These saw and heard for themselves, and afterwards accepted the invitation of our people to have food with them. Among these were some from a village called Hardya, who then and there made up their minds to come to the feet of Jesus.
The people seemed ready for baptism last month, but the enemies of the Cross had been at work and the minds of some of the enquirers, especially the poor women, had been much unsettled. No wonder the poor things were anxious! It is a very serious step to take, and the women always look at the faces of their children and wonder who will give lads to their daughters and girls to their sons in marriage if they break away from the old faith. The enemy, knowing this, had spread rumours that it would be utterly impossible for them to marry their children if they became Christians. They also told them that all their taxes would be greatly increased, and that their children would be seized and sent over the seas so that they would never see them again. These and many other such things were told to them. To us who know how credulous the poor village woman is, it is not difficult to understand how great their anxiety and fear would be. Had they thought of going to Kastur, ten miles across country, they would have seen for themselves that such statements must be lies, but a ten miles' journey is to many of them a thing not to be lightly undertaken. It took us some time to remove their fears, and perhaps the best indication of their confidence was the smiling face at the baptismal service of the woman who had suffered most in her mind. At last they fixed October 18th for the service.

I was up at four o'clock, and at 4.45 left with a cart and bullocks, which had been chosen for their strength and powers of resistance, for I had to go far beyond Hardya, some twenty miles, to reach a main road. We had to go right across country over tracks which must be seen to be realized. At last, after more than four hours' travelling, we reached the village. The people were ready, and soon gathered for the service. It was a touching sight when they all gathered in the pandal they had erected. It was thought well to postpone the baptism of some of the enquirers until they had had further instruction. There were four families to be received, consisting of eleven adults and ten children under fourteen years of age. The crowd of non-Christians who gathered noted everything with keen eyes. One of the reports that had been spread was that the water we should use would be indescribably filthy, such as no Hindu would touch, so we had the water brought from one of their houses in their own vessel, and the delight of the people, when they saw how baseless all the reports were, was very great. It was a joy to take part in such a service. I was much moved by the sight of the leading family, where there were four children and a married daughter. The eldest boy is a fine lad of 16, of whom any mother might be proud. But so hopeless has been their lot that not even this fine lad knows how to read a single word, and all the people are absolutely ignorant as far as book-learning goes, although they know much about cattle and farming. Still it is wonderful what happens when the hand of the Lord Jesus is laid upon them, as the people saw for themselves when they looked at the dear laddies who had come from Madigalli to sing to them of the love of Jesus.

So the work is started in another part of the country. The baptism of these few poor people may seem to some a very small matter, but the promise for the future is great. It is a new centre in a new part of the country, and from the new centre streams of influence will go forth which will, we hope, soon reach other villages. After the service I went to see their little houses and ask God to bless them all. I also saw some of the caste people, and urged them to show kindness to our people, and not to hate them because they had come to the feet of the only Saviour able to save and uplift them and their children. In the afternoon, after getting a little food, we had to pass on, but left our men to stay some days with them.

On our way to the main road, which was nine miles further on, we went to a large village at the earnest request of the people. Some of them had been in touch with us for some time, and had declared their intention of becoming Christians. They had sent some of their number to Hardya
for the service, and these begged for a visit, for they also “would see Jesus.” They went on to make all ready, and after five miles over a very rough track we found them all waiting for us. The singing boys had also arrived, for the idea was to spend the night there, as they had spent the previous night in Hardya, singing to them of Jesus and His love. We pointed out to the people that their only hope was in the Lord Jesus. They acknowledged this, and said they were weary of all their useless efforts to obtain victory over sin and blessing for their children in the old ways. They said they would certainly come to the feet of the Saviour soon, and I shall not be at all surprised if we soon get news that they are definitely coming.

My chief cause for gratitude is that all our people are so greatly in earnest in spreading the Gospel of Christ, and in winning their relations and friends for Him. The work has thus far spread from village to village in this way. And now the circle is widening and others will be influenced through the opening up of this new village. At present we are only on the fringe of the work, and if we can use the opportunities God is giving us, I believe we shall see glorious things in the near future. Of these things I will give two illustrations:

1. One of the two men who went with us from Madigalli is called Chinnappa—the man of gold. As is his name, so is his nature. I have rarely seen a man more in earnest. In Hardya they sat up with the people till twelve o’clock, preaching and singing, on the night preceding the baptisms. They told me that Chinnappa spoke altogether for two hours, telling of his conversion and of what the Lord Jesus had done for him. That is the sort of thing that tells. The people may not fully take in all that we tell them but they are unable to gainsay what one of their own men says, for every word can be tested. This Chinnappa came to the feet of Christ only a little more than a year ago.

2. This leads me to say, in a few words, what brought the Gospel to Hardya. A young man belonging to Hardya was for some time with his wife in Hosur, one of the Kastur villages. There he heard of Christ and in time became a Christian. This was four years ago. Some time ago he decided to go back to his village, where his mother was living with a younger brother. I was much troubled about this, fearing that he might be led astray through the influence of his non-Christian friends. Whenever I have seen him since then, I have urged him to make a bold stand for Christ. Each time he has told me that he was doing his utmost to bring his people to the feet of the Lord Jesus. Now we see how God has blessed his efforts, and one can imagine his joy as he saw his mother and dear young brother kneeling for baptism. We are greatly cheered to know that the young converts are able thus to stand alone and witness for Christ. I need not have feared for Sunandaraju. Perhaps when he left his work in Hosur it was in the mind of God thus to bring the knowledge of Christ to the people of Hardya. My faith is greatly strengthened. The number of our preachers and teachers is small, but if all our people thus become living witnesses for Christ, the task will be accomplished and the world will be won for Him.

Mysore City.

GEORGE W. SAWDAY.

TRAINING OF TEACHERS OF WEAVING

In order to meet the demand for qualified Women Teachers of Weaving the Indian National Committee of the Young Women’s Christian Association is opening a hostel for both Christian and non-Christian women in Serampore, where students will enter artisan and higher classes in the Government Weaving Institute. “Vena Bank,” adjoining the Institute, has been secured.
OBJECT

The Institute was established "with the object of giving technical instruction in the best and latest methods of hand-weaving, of extending a knowledge of the mechanical improvements which make the modern handloom so vastly more effective an instrument than the primitive looms still widely used by native weavers in Bengal, and so of strengthening and reviving the weaving industry in this country." With these objects in view two distinct grades of instruction are given, forming higher and lower classes respectively—(1) a higher class composed of those who have a fair education, and may become teachers; (2) a lower class composed of actual hand-loom weavers or artisans. Although the Institute is conducted by the Bengal Government, yet it offers the courtesy of free tuition to women from other provinces.

RULES FOR THE HIGHER CLASSES

Candidates for admission must have passed the University Matriculation Examination.

The session begins Monday, November 20th, 1922*, and applications should be sent immediately to Miss Elizabeth Wilson, M.A., Training Secretary of the Indian National Committee, Y.W.C.A., 5, Russell Street, Calcutta, who will take them up with the Principal of the Institute. These applications should furnish the following particulars:

(a) Name, address and occupation of father or guardian.
(b) Race and religion.
(c) A medical certificate showing that the applicant is in good health.
(d) Educational qualifications.
(e) A certificate of good moral character from the last Head-Mistress or Principal.
(f) An attested certificate of age of the candidate.

Living expenses will amount to Rs. 15 per mensem at the Hostel for room and board, and there is a possibility of scholarship help for proficient students, this to be determined after suitable probation.

The course of study in these higher classes extends to three years in which students are required to attend at least 75 per cent. of the working days. To those who pass the examination at the end of the three years, a certificate will be given. Arrangements may also be made for special courses. The course of studies for the three years is given in detail below.

First Year's Course

(a) Practical weaving.
(b) Sketching of textile machinery.
(c) Model drawing.
(d) Freehand drawing.
(e) Preparation of yarn.
(f) Textile fibres and spinning.
(g) Fabric structure.
(h) Design and analysis of cloth.
(i) Principles of colour.
(j) Practical mathematics.
(k) Mensuration.
(l) Chemistry of dyeing.
(m) Practical dyeing.
(n) Weaving mechanism.
(o) Weaving and spinning calculations.

Second Year's Course

(a) Practical weaving.
(b) Preparation of yarn.

* We understand that pupils can be received at any time.—Ed.
Third Year's Course

Third Year's Course

Rules for the Lower Classes

The session will begin the first week of December, but applications for admission should be made at once, should state the facts asked of the candidates in the higher classes. It should also be stated whether the student is capable of taking instruction in English, or in Bengali or Hindi. The course of study is as follows:

(a) Practical weaving.
(b) Freehand drawing.
(c) Design and analysis of cloth.
(d) Fabric structure.
(e) Engineering drawing.
(f) Workshop practice.
(g) Testing of yarn and laboratory work.

The cost of living will be about Rs. 10, part of which may be earned after a time, which depends on the capacity of the worker.

Hostel

The hostel will be in charge of Miss Wilson, assisted by an Indian matron, who will have oversight of the living arrangements for both groups of students. The general principles will be those observed in the other Student Hostels conducted by this organization, and every effort will be made to secure health, comfort and efficiency for those who become members of the family. Each student should bring her own bedding, mosquito net, her own dishes, and other articles for personal use. Charpoys will be furnished. Other details can be ascertained through correspondence.

Send all papers to:—

Miss Elizabeth Wilson,
Executive of the Training Dept.,
Indian National Committee, Y.W.C.A.,
"Vena Bank," Serampore, Bengal.

Gleanings

New Sunday School Secretary for India:—Rev. A. C. Atkins has been appointed as General Secretary of the India Sunday School Union. Mr. Atkins has resigned the position of Secretary of the Bihar and Orissa Missionary Council and has been succeeded by Rev. J. Z. Hodge, of Motihari.
A Holy Bull.—"The oldest and gentlest of our holy bulls passed away yesterday. In a moment all the bazaars, including the vegetable market, were closed. The holy bull was taken round the town on a miniature chariot, accompanied by thousands of people and by an innumerable number of bhajana parties. A sum of two thousand rupees was raised on the spot to erect a memorial over the grave of the noble animal." So writes a Rajahmandry correspondent of The Hindu.

Retirement of Dr. Wherry.—Rev. E. M. Wherry, D. D., writes from America, "It is with regret I have to announce that I am not to return to India. Fifty-five years ago, Mrs. Wherry and I sailed from Boston to Calcutta. We were absent from 1888 to 1898, so that our life in India covered forty-five years. We are now in our seventy-ninth year of age. I am engaged in writing a history of our India missions. My interest in the work has not abated, and I hope to help at this end. I hope we may soon hear of a larger movement among Muslims. The way is opening for it and the spiritual unrest among Muslims demands it."

A New Christian Newspaper.—The Ceylon Representative Council of Missions is issuing an appeal for support in respect of a new venture. It proposes to publish a weekly newspaper in Sinhalese, which will describe and interpret current events from the Christian standpoint. The need for such a journal is beyond question, and we appeal to our readers to give their help. A fund is being opened for the initial expenses, and Rs. 3,500 is required for the first year. Readers may help by sending donations to the Hon. Secretary (T. Gracie, Esq.), at the Bible House, Colombo; and by sending in their names as regular subscribers.

Christianity in Tibet.—The baptism of four Tibetan lads at one outstation gave us joy lately. We mourn the loss of one of our earliest converts. He was spared to witness for Christ for twenty-five years. A gratifying feature of the work among the Tibetans is the remarkable way in which the Christian community in Tibet itself is growing. To all intents this community is a self-propagating one. There are no paid mission agents in Tibet, and yet Christian converts are being made. This indicates faithful witness-bearing on the part of those who have embraced Christianity in that land. There is a spirit of enquiry abroad among the educated classes in Tibet. Christian literature is now more eagerly read than formerly. Tibetan officials are not backward in letting it be known that they have some knowledge of Christianity.

A Pandita Ramabai Scholarship.—We heartily commend the following to our Indian Christian readers:—Should we not perpetuate the memory of Pandita Ramabai by founding a scholarship to be called after her and to be awarded to the Indian Christian student who shall obtain the highest number of marks in Sanskrit in the Matriculation Examination of the Bombay University? The advantages of doing so will be in my humble opinion as follows: (1) The award of the scholarship every year will constantly keep her life-work in the minds of our students. Can she not be considered the most learned Indian woman of the 19th century? Therefore should not intellectual attainments like hers be commemorated by founding a scholarship in her honour? (2) It will encourage the study of Sanskrit among our boys and girls and incidentally improve their Marathi. This improvement will be of immense value to the future Indian Church. (3) This will afford to the Indian Christians of various denominations an opportunity of uniting in showing their respect to the memory of one who consecrated the whole of her life to Christ's service.