

the field. He insists rigorously on his plans being carried out, and while not an unscrupulous man in his demands—not I should think a martinet—he comes down heavily upon the man who has not followed out his instructions. For example, the nations en masse rose against him in Afghanistan, and in order to meet them he ordered two generals to take roads so as to get the main body of the enemy between them. One general was an hour late in moving in the morning, the other took his own head and went another road. Consequently, the plan miscarried, our troops were thrown into confusion and were losing their guns, when Roberts himself appeared on the scene of the melee and managed to bring off the scattered forces in some sort of order. The enemy, of course, were vastly encouraged, for such successes have immense weight with any fighting force. Lord Roberts says in regard to this: "We had undoubtedly suffered a reverse, . . . nevertheless, reviewing the incidents of the 11th December [1879] . . . I have failed to discover that any disposition of my force different from that I made could have had better results, or that what did occur could have been averted by greater forethought or more careful calculation on my part. Two deviations from my programme (which probably at the time appeared unimportant to the commanders in question) were the principal factors in bringing about the unfortunate occurrence of that day. Had Macpherson marched at 7 a. m. instead of 8, and had Massy followed the route I had arranged for him to take, Mahomed Jan must have fallen into the trap I had prepared for him."

This is a specimen of the the Field Marshal's straightforward, firm way of dealing with delinquencies. There is no slurring for want of capacity, no hysterics over lost guns, no unworthy fears betrayed of one day perishing by the hand of the enemy; but honest, fairly-expressed statement of the real reason of the miscarriage of his plan. Of course there is an easier way—of saying little or nothing in regard to these failures, of keeping the authors of them out of sight, but is this the right way? Is it not for the instruction of all who come after to tell why the failure took place? It is very hard to bear, but it is much harder for British troops to have their morale hurt by the blundering of their superiors.

While not a ruthless fault-finder with old system, Lord Roberts has brought round several changes for the better in the army. Indeed he has practically re-organized the army in India. This is a subject of supreme interest, but we cannot go into it here. But there are one or two little changes he had succeeded in obtaining which show another side of his character than that of the great fighter.

1. Nurses for the Sick Soldiers.—Lady R is largely responsible for introducing female help into the hospitals. "That our sick officers and men should be entirely dependent for nursing, even in times of most dangerous illness, on the tender mercies of 'the orderly on duty,' who, whether kind-hearted or the reverse, was necessarily untrained and ignorant of the requirements of sickness, was a source of unhappiness to her." In 1886 she drew up a scheme for supplying lady nurses; Lord Dufferin and his council, with the authorities of England, concurred; "Homes on the Hills" were provided where the sick might recruit; private subscriptions were solicited, the army itself contributing largely. This is all the more important a matter when it is borne in mind that in many instances the invalid is cured without the expense of deporting him to England, and he becomes fit for duty in India.

2. The second reform which will commend itself to the intelligent observer of the fighting machine is that Institutes or Clubs were established in every British regiment and battery in India. "In urging this measure I had said that the British army in India would have no better memorial of the Queen's Jubilee (1887) than the abolition of that relic of barbarism, the canteen, and its supersession by an Institute, in which the soldier would have under the same roof a reading room, recreation room, and a decently managed refreshment room."

3. The third point which shows what a good general can do in the way of simplifying organizations for the soldiers' welfare is that of the amalgamation of the various sectarian societies for the prevention of drunkenness in the army, into one undenominational society. The active co-operation of the ministers of the "various religions" was secured; a room in the Institute was allotted to this new Army Temperance Association, and the successful issue was that when Roberts "left India nearly one-third of the 70,000 British soldiers in the country were members or honorary members of the Army Temperance Association."

Lord Roberts is a most enthusiastic rifleman, and in order to infuse his own spirit into officers and men, himself and staff practiced shooting regularly. Anything and everything pertaining to the welfare of the men has his best efforts. While his companions in arms have fallen in the strife all along his career, he himself has been spared. "He is a lucky dog," he "bears a charmed life," and other common sayings might be used, but we prefer to believe that such instruments of a nation's advance are kept by the Power that has always stood by us until their work is done. One or more escapes from the common doom of the soldier will interest you. In

the thick of fight he saw a sepoy deliberately taking aim at him, but at that instant his mare threw up her head and received the bullet. At another time he felt a tremendous thump and turned faint, but managed to hold on to his horse, when he found that a bullet had hit a pouch at his back, which he always carried in front, but which had worked its way round to the right place to stop the full force of the bullet. At another time two of the enemy seized and made off with a flag; Roberts immediately rode after them and cutting down one wrenched the flag from him; the other placed a gun close to his heart and pulled the trigger, but it missed fire! For this act came the Victoria Cross. These are only specimens of escapes by a hair's-breadth, many of which are recorded in a modest way. The people of the Empire—black, red and white—have but one prayer, that "Bobs Bahadur" may be spared to wind up the present unpleasantness between us and our fellow-colonists, and spared still further to enjoy his new laurels in the old country.

What Shall we do Next?

Some of the readers of the MESSENGER AND VISITOR may remember of my writing five or six years ago of a Raju caste man, named Babu Raju, who came to me for baptism. He was a stranger to me and I declined to baptize him until I heard more of his case. I remember of writing of the prospective difficulty of working him into our mission, and then closed my letter with the questions as to what I should do if he came back for baptism. Well after four years waiting he did come and was baptized by Bro. Archibald, upon the advice of our conference assembled at the time in Bobbili. Though something of an elephant on our hands in some ways, yet in others he has done fairly well. Now he thinks he has earned the right to have a wife, or at least feels the need of one, and I suppose if nothing untoward befalls, the desire of heart will soon be gratified. But it is rather of his child I started to write, and it is of her case I ask the above question. The child, a girl of eight or nine years, is living with B. Raju's mother and younger brother. For two years she has seen very little of her father, who now wishes to take her to Bobbili and send her to school. The village where the girl lives, is more than a mile from my tent. We have been there twice to speak and to see how the land lay, and today we decided to make an effort to get the child. I had very grave doubts of the possibility of doing it without going into court, which I very much dislike to do. I asked the head policeman to go with me, but it was a feast day in honor of the village goddess, and he declined to go. Going into the village we stopped to talk with some of the Raju men and then David and B. Raju went into his street to his house, while I stayed to speak to some people of the carpenter caste. Presently to my great surprise, I saw B. R. coming with his child in his arms without any apparent opposition, and I wondered if they were giving her up so readily. My uncertainty was soon dispelled. In a moment the people, men and women, came running from every direction, and some of the Rajus began to shout at B. R., asking why he had taken the child, and others commanded him to let her go instantly or they would beat him and drive him out of the village. I went over to where they were raging and tried to reason with them.

It was like talking with a pack of wolves. Presently I heard some one say, "they are going," and looking around I saw that the grandmother and one or two other women had come up and pulled the child by force from her father and were leading her away. I was very sorry my back was turned towards them at the time for they had fairly outwitted me in a way I had not expected. I stepped in front of the grandmother and child and tried to talk with them when a crowd of women and children rushed up with a howl like so many jackals and began throwing dust and gravel upon me while the poor child, frightened almost to death, ran one way and the grandmother another. It was a "circus" truly and I hardly knew whether to be angry or amused. We were beaten so far, but I put the best construction I could upon our defeat and said the governors would settle the case in our favor. For a little while there was a great commotion and they talked freely of beating us so I sent Somins for the head constable, not that I had the least fear of their falling upon us, but I thought his presence and words would help us. He would not come but sent a constable who came part way and then fearing to meet the Rajus he ran away. I stopped for an hour or more talking with them and laughing at them, sometimes making them laugh and sometimes making them angry, and then took leave feeling that for the present victory is not with us. And now what shall we do next? The head constable has promised to go with us in the morning. Whether he will do so or whether anything will come of it remains to be seen, but to-night as I look at the matter I see no hope except in going into court. Shall I do so? If not, what shall I do next?

C. CHURCHILL.

In tent, Budrayavalsa, March 23rd.

Ministerial Resignations.

These must needs occur, but that something is wrong in connection with them is manifest. Sometimes they are withheld when they should be tendered, but more frequently they are presented when they should be, as it would seem, withheld. The writer of these lines was present the other day, when four resignations were reported, after terms of pastoral service averaging something like two or three years. In these cases there may have been special reasons justifying the action taken. In many other cases the same may be true, but on the whole, the conviction is forced on one that there is be-

hind these a condition of affairs that needs, in some way, to be rectified. These resignations doubtless indicate more than they themselves really represented. They indicated a restlessness on the part of our ministers and a readiness to terminate the relationships that exist. That in the process of bringing this about there is a waste of energy and opportunity few will be inclined to question. In very many cases the pastorate terminates when the basis is laid which, under normal conditions, should result in a successful and fruitful work.

Now what is the cause, so far as one can ascertain in a general way, of this defect in the ministerial relationship, which all of us recognize? We are inclined to think that in many cases a want of tact on the part of both pastor and people is responsible. Too often there is an insistence upon minor matters, and an unyielding disposition which creates alienation and erects barriers in the way of continued usefulness. The longer one lives, the more he is convinced that tact, in the handling of questions, in the meeting of people, in the solution of pressing problems, is far better than great genius. Looking upon the ministry, too, as a profession may be responsible oftentimes for the termination of the pastoral relationship. This is not all on one side. The people sometimes, as well as the pastor, regard the relationship in the light of a professional one, to be terminated for slight cause and at will, and to be renewed or dis severed on a purely commercial basis. The looking at the ministry in this light by the pastor, will leave him open to discontent, to the solicitations of ambition and to the prompting of self interest, and so oftentimes to the termination of the pastoral relationship, when the true interests of the field would seem to demand its continuance. The exhaustion of ministerial resources, likewise, is a factor in the production of resignations. The treasury becomes empty, the reservoir contains no supplies, the power of responding to demands made is all exhausted. Under such circumstances there is nothing left but to pull stakes and seek another field. The lack of consecration, too, on the part of both people and pastor, but perhaps especially the former, may also be held responsible for the evil on which we are commenting. Worldliness creeps in, the commercial question of profit and loss presents itself, the prayer meeting is thinly attended, the fire of devotion burns low, and then criticism becomes rampant, and a change or a resignation will soon be the result. These are only some of the causes which operate to sever the pastoral relationship, but we are inclined to think they are among the principal ones.

It is difficult now to prescribe a remedy for that which we have striven to point out, and yet prayerful thought would do something along that line. It would help to produce tact and the repression of self, in the dealing with men and the handling of such parish questions as present themselves. It would take away the atmosphere of professionalism from the ministerial calling and diminish the secular aims that sometimes suggest themselves in connection therewith. It might even help the exhaustion of resources and be a means of replenishing the reservoir. Consecration to the great work of Jesus Christ on the part of both pastor and people would probably do more than anything else to remove or diminish this evil of frequent resignations. The greater would then overshadow the less and the demands of the Master would dominate the wishes of the servant. That this is desirable in the main, all will be likely to acknowledge. The ideal of the ministry is a permanent pastorate. When a place is made, when confidence has been secured, when a knowledge of a field and a people has been won, then the basis for successful work is laid. It is a manifest waste of energy and opportunity to have aught occur that shall break in and disrupt the relationship just as it promises usefulness. The itinerancy is not the ideal of the ministry; that is permanency, and an approach to that, at least, it should be the aim of both the ministry and the church to secure.—Commonwealth.

Pastors and Missions.

It is too much to say that in every case where churches fail of their duty, the pastors are to blame, for there are some churches like Ephraim of old, joined to their idols. But it is safe to say that churches will never go beyond their pastors, and that pastors will not go beyond their convictions. The cases are rare, indeed, where there is a missionary pastor and omissionary church for any length of time. When the Holy Spirit set pastors over churches it was that they might lead churches in obedience to the commands of Christ. And he has made it the duty of pastors to teach the churches all things commanded. Nothing can absolve them from this solemn obligation; no objections to missionary methods, no seeming want of missionary success, no difficulties in the way of inducing the people to receive this instruction, can absolve the men whom God has appointed to do the work from their duty. Let us sink deep into all our hearts but the pastor who from any cause fails to teach his people their duty as to missions, forfeits the divine favor. He cannot claim the promise, if he ignores the condition upon which it is made. We have before us to-day, in whichever way we look, sad and disheartened spectacles. There are ministerial castaways by scores and hundreds. We behold men of no small mental ability shorn of all power and many of them, after passing rapidly from one place to another, are left without work. If you will study their history you will find that they started on this down grade ministerial course by neglect of faithful, obedience to "all things" commanded by the Lord Jesus Christ. In one way or another each one of them turned loose the commission and then found that Christ turned him loose.—Selected.