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INDIA

and the CHRISTIAN MOVEMENT

V. S. Azariah





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India and the Christian Movement

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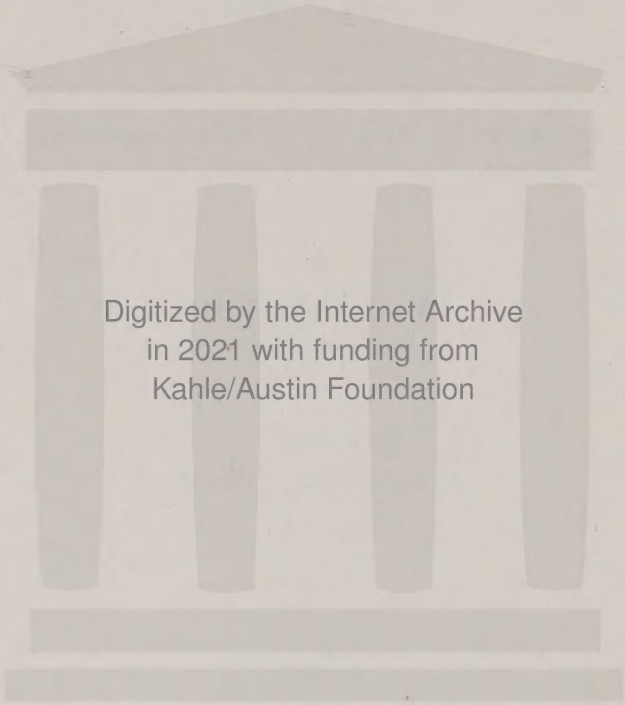
by
V. S. Azariah
Bishop of Dornakal

With a Foreword by
John Wilson Wood

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SOME OTHER BOOKS ABOUT INDIA

Christian College in India, The Report of the Commission on Christian Higher Education in India. (New York, Oxford, 1931. $2.)

Christian Mass Movements in India, by J. Waskom Pickett. (New York, Abingdon, 1933. $2.)

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History of Missions in India, A, by Julius Richter. (New York, Revell, 1908.)

India and the Apostle Thomas, by A. E. Medlycott. (London, Nutt, 1905.)

India's Social Heritage, by L. S. S. O'Malley. (New York, Oxford, 1934. $2.)

Living Religions of the Indian People, by Nicol Macnicol. (London, Student Christian Movement Press, 1934. $3.50.)

Modern Religious Movements in India, by J. N. Farquhar. (New York, Macmillan, 1924. $2.50.)

Outline of the Religious Literature in India, by J. N. Farquhar. (New York, Oxford, 1920. $6.)

Primer of Hinduism, by J. N. Farquhar. (New York, Oxford, 1914. $1.20.)

Up From Poverty in Rural India, by D. Spencer Hatch. (New York, Oxford, 1936. $1.50.)

Untouchables' Quest, The, by Godfrey Phillips. (New York, Friendship Press, 1936. Cloth, 75 cents; paper, 40 cents.)

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Foreword

By John Wilson Wood, D.C.L.

IN area and population, India is a continent in itself. Its people are intensely religious. They embody latent abilities of a high order. India, therefore, presents an inspiring opportunity to Christians of the Western World to interpret the Christian way of life to God's children in India. Many of our American Church people are thankful that at last some of their number are responding to India's call for help.

No one is better qualified than Bishop Azariah to interpret India and the Christian Movement to the people of this Church. The son of a Christian family, his life has been given to the welfare of his countrymen,—as a worker in the Young Men's Christian Association, as a mission priest and for the past twenty-five years, as the Bishop of Dornakal. His is probably the fastest growing diocese of the Anglican Communion in the world.

His visit to the United States in the autumn of 1937, opened the eyes of thousands of American Church people to the opportunity now before them to share in making our Lord known in what is, in many respects, the most strategic mission field in the world.

The National Council of the Episcopal Church is most fortunate in being able to present this American edition of *India and the Christian Movement*. Surely it will lead many readers to ask, "What can I do for India?" They will find in Bishop Azariah's book, the answer to their question. That answer will be "Pray, Go, Give."

I.

India and Its Peoples

AREA AND POPULATION. The entire area of India, 1,808,679 square miles, is about one-third the size of Europe. Comparing it with other countries, it is equivalent in area to seven German Empires, ten Japans, or fifteen British Isles. And yet India is not very large in point of territory. Its area is only about one-half that of the United States, and one-eighth that of the continent of Africa.

When, however, the population is considered, India is a continent in itself. According to the census of 1931, the population of British India is 271,526,933, and that of the Native States 81,310,845, making a total of 352,837,778 for the Indian Empire. This is equal to the population of all Europe save Russia and is at least a third greater than the entire population of Africa. It is three times the population of the United States. Within its boundaries India contains twice the population of North and South America combined, and is second to China of all the countries of the world in the number of her inhabitants. Out of every five persons in the world one lives in the Indian Empire.

For political purposes British India is divided into fifteen Provinces. The States number 675. British India (including Burma) contains fifty-five per cent of the area and seventy-seven per cent of the population of the Indian Empire; while the States take up forty-five per cent of the area and twenty-three per cent of the population only. Many of these Provinces and States are in themselves equal in population to some of the kingdoms and empires of the world. Bengal, for instance, with its States is nearly

as populous as Japan proper. Bihar and Orissa equals France in population, Burma equals Egypt, and Assam Belgium. The Madras Presidency with its States contains more people than are found in Great Britain and Ireland. Bombay has more people than Austria and Hungary. The Maharajah of Mysore has the care of nearly as many persons as the Kings of Norway and Sweden put together.

For administrative purposes each Province and State is divided into districts, each of which is again sub-divided into Taluqs, Tahsils or Thanas. The average district has about 3,840 square miles and nearly 750,000 inhabitants.

Only eleven per cent of the population live in towns of five thousand inhabitants or more. Out of a total of 699,406 towns and villages, four-fifths are inhabited by 500 people or less. There are only thirty-eight cities with 100,000 inhabitants and more, and in these cities live only about three per cent of the total population. In England about forty-five per cent and in the United States fifty-six per cent of the population is massed in the cities. In India, on the other hand, eighty-nine per cent of the total population is rural; more than half of which lives in villages with a population of less than one thousand, and 27.5 per cent lives in villages with a population of less than five hundred persons. This fact should never be forgotten by politicians and philanthropists. The national welfare of India means its rural welfare. And if India is to be evangelized the villages must be evangelized.

Taking the whole country there is, on an average, one village in every three square miles. In Bengal there is one village in every three-fourths of a square mile. The average density of the population per square mile for the whole empire is 195. The United Provinces have an average of 456 and Bengal 646. The Delta of Bengal and the Gangetic plain are thus the most populous regions. The northwest portions and Burma are the most sparsely populated areas. In the district of Howrah the density is 2,105 per square mile; in Burma it is sixty-three. Of all the

Provinces and States, Cochin and Travancore are the most densely populated areas in India with an average of 814 and 688 to the square mile respectively.

Thus distributed over the whole country live the 353,000,000, made up of many differing races, speaking a multiplicity of languages and dialects, and professing many divergent religious beliefs.

Three hundred and fifty-three millions! The figures fail to grip our imagination. If these millions were to file past day and night at the rate of twenty per minute it would be nearly thirty-four years before the last person marched past.

Twenty persons die every minute in this land. Eight hundred thousand souls enter into eternity every month.

LANGUAGE

No less than 225 distinct languages are in use in India. There are twenty-three languages spoken by a million or more. Hindi with 105 millions is spoken by the largest number. Bengali, Telugu, Marathi, Tamil and Punjabi follow in order, the last being the vernacular of over fifteen millions of people. The principal languages of India and the population speaking them are:

Hindi	105,000,000	Oriya	11,000,000
Bengali	53,000,000	Gujerati	10,800,000
Telugu	26,000,000	Malayalam	9,000,000
Marathi	20,800,000	Burmese	8,800,000
Tamil	20,400,000	Sindhi	4,000,000
Punjabi	15,500,000	Assamese	2,000,000
Kanarese	11,000,000		

Hindustani is the name coined by Europeans for the *lingua franca* that grew up in Delhi during the period of the Moghul Emperors. The name by which one of its chief varieties is called is Urdu; probably derived from *Urdu-e-mu'alla* the royal military bazaar outside the Delhi palace. It was carried all over India by the lieutenants of the Moghul Empire. It is the polite literary language of Hindustan, *i.e.* of India north of the Vindhya range.

It is understood by Moslems all over India. In South India it is considered the language of the Moslems and is understood by few but them. Hindustani is written both in Persian and Devanagari characters. That special variety of Hindustani in which Persian words are of frequent occurrence and which is written in Persian characters is usually called Urdu. The form of Hindustani in which Sanskrit words abound and which is written in Devanagari characters may be taken to be Hindi. Hindustani is certainly understood by the largest number of people in India.

OCCUPATION

Two hundred and eighty millions or seventy-one per cent of the population are supported by agriculture. When the monsoon fails, the land fails to yield its produce and famine ensues. It is said that even "in ordinary years of prosperity, one-fifth of the population are insufficiently fed." In England eight per cent are engaged in agriculture and fifty-eight per cent in industrial pursuits. In India only twelve per cent are employed in industries. India is the greatest rice, jute and tea producer in the world. Introduction of scientific methods of agriculture, and organization of coöperative credit societies to enable cultivators to obtain small capital at reasonably low rates of interest are lines of work that India claims at the hands of every true servant of India.

FAMINES AND EPIDEMICS

Owing to the uncertainty of the seasons, India is peculiarly subject to times of scarcity and famine. The awful famine of 1900 affected fifty-two million people and resulted directly and indirectly in the death of nearly a million persons. These famines and scarcity of food lead to a low state of vitality and induce various dreadful diseases. Cholera and fevers of various kinds almost always prevail in some part or other. During the decade ending 1931, nearly one and a half millions had fallen victims to the plague; two and a half millions had died of cholera and forty millions were reported to have succumbed to various forms of fever.

The infant mortality rate is notoriously high in India, as compared with most countries in Europe. It may be remarked that a slight improvement is noticed in recent years; and yet even now eighteen per cent of all children born alive die in the first year of life.

INFIRMITIES

According to the census of 1931 there are 230,895 deaf and dumb, 601,370 blind, 147,911 lepers, and 120,304 insane in India. The institutions that provide for the comfort of these eleven *lakhs*[1] of our fellow beings are few and far between. The Government has established mental hospitals in all the provinces, and yet the average mental hospital population is only 11,147. Christian missions have in the past done much to alleviate the sad lot of these unfortunate people; they have, in fact, been pioneers in this work of relief. There is still room, however, for the Church in India to serve those affected with diseases and infirmities in rural areas. By promoting health and sanitation, by taking a lead in adopting precautionary measures during epidemics and by assisting the unfortunates in getting to the nearest places of healing —Christians can do much to serve rural India.

LITERACY

Out of a total population of 353 millions, 182 millions are males and 171 millions are females. Of the males 21,138,000, and of the females 4,169,000 can read and write. More accurately, 156 in one thousand males and twenty-nine in one thousand females aged five and over are literate, making ninety-five in one thousand, or nine and a half per cent of the total population.

In all India, out of about 112 million young people between the ages of five and twenty, twelve millions are in primary and secondary schools; an average of ten per cent. In Japan, according to the most careful calculation, eighty per cent of the children of school-going age are actually in school. We saw in the streets of

[1] *Lakh,* equivalent to one hundred thousand.

Japan with our own eyes the village blacksmith, the jinrickshaw coolie, and even the dried-fish seller poring over the pages of the latest Japanese daily newspaper. The percentage of school children to the total population is twenty-one for the United States, eighteen for Great Britain, twelve for Japan, and for our own India three. "My people are destroyed for lack of knowledge," is as true of India today as of the Israelites of old. The literacy of the various Provinces and States is given in this table:

Percentage of Literates to Total Population According to Provinces

Burma	37	Central Provinces	6
Cochin State	33	Punjab	6
Travancore	29	Bihar and Orissa	5
Baroda	21	United Provinces	5
Bengal	11	Central India	5
Madras	11	Hyderabad	5
Bombay	11	Rajputana	4
Mysore	10	Kashmir	4
Assam	9	All-India	9.5

The progress made during the past decade is significant. The total number of literate persons rose by 5,515,000 between 1921 and 1931. The total number of females over fifteen years of age who can read and write is now three millions compared with less than half a million thirty years ago.

In all India, 3,651,000 persons are literate in English. In this also the progress shown is remarkable.

Among the Provinces, Burma leads with thirty-seven per cent of the population literate, Cochin and Travancore following with thirty-three and twenty-nine per cent respectively. Hyderabad is the most backward State in South India in point of education; only 8.5 per cent of the men and 1.2 per cent of the women being able to read and write.

Studying the population according to religions, Christianity, in spite of large accessions from the Depressed Classes, all mainly illiterate, show a literacy of twenty-eight per cent (thirty-five per cent for men and twenty per cent for women), as contrasted

with eight per cent for Hindus (fourteen for men and two for women); and six per cent for Moslems (ten for men and 1.5 for women). It may also be noted with satisfaction that the importance of the spread of elementary education is being more and more recognized by Government and Indian politicians; and it is hoped that education will make rapid progress in all Provinces and States. It has been estimated, says the Census Report of 1931, that about two-thirds of the villages in India have no schools!

All economic advance, all improvement in health and sanitation, genuine and intelligent coöperation by the people in the government of the country, and the success of all representative institutions depend upon the education of the masses. Education for all, and particularly, primary education, should be the watchword of all true lovers of India's progress.

CASTE

No account of the condition of the people of India would be complete without a mention of caste, the "keystone to the arch of Hinduism." The people are divided into thousands of separate castes. More than 2,300 castes and sub-castes used to be named in the census reports. In the Census Report of 1931, those communities which are reckoned as outside Hindu society have been termed Exterior Castes; these total 50,195,770. Caste has been, and still is, the curse of India. It poisons the springs of national life and constitutes the greatest obstacle to progress.

Dr. Bhandarkar says, "The caste system is at the root of the political slavery of India." Maine in his *Ancient Law* describes caste as "the most disastrous and blighting of human institutions." A non-Christian newspaper some years ago wrote, "It is not possible to describe in temperate words the terrible havoc which caste has wrought in India. The preservation of caste means the suicide of a whole nation." Hindu social reformers sum up the evils of caste in these terms:

It has produced disunion and discord.

It has made honest manual labor contemptible, and thereby retarded industrial and commercial progress.

It has brought on physical degeneracy by confining marriage within narrow circles.

It has indirectly developed the system of early marriage and the practice of demanding exorbitant matrimonial fees.

It has suppressed individuality and independence of character.

It has, by affording the opportunity for mental and spiritual culture to only a few selected people, caused the degeneration of the masses.

Much has been done, since these words were written to wage war against caste tyranny. The anti-caste campaign, the Harijan uplift movement, and the Temple-entry propaganda are all symptoms of the revolt of thinking Indians against this enemy of national unity. The effect of this new attitude may be seen in the public social life of the cities. And yet, in the words of Mr. J. H. Hutton "caste is still of vital consideration in the structure of Indian society and of intense importance as well as interest to the majority of Hindus." The reason for this is that, to a very large degree, caste system is inextricably mixed up with the beliefs and practices of popular Hinduism.

In Christ there is neither Jew nor Gentile; and it is in the fellowship within the Church of Christ that all racial, tribal, and communal differences should be resolved. In spite of failures, the Church of Christ has shown a unity within it that is unknown in Hindu society. Sad failures there are, however, within the Church which militate against the full effect of this witness. Such a consideration constitutes a loud call to all Christians to overcome all intercommunal jealousies and antipathies and hold forth the brotherhood in Christ as the rallying point for all mutually exclusive interests of race, caste and communities.

II.

India's Women

"The condition of its women is the truest test of a people's civilization. Her status is her country's barometer."

JUDGED by this test, India occupies a very low position indeed. While recent years have seen great advance in the place taken by women in politics and social reform, they have still to go a long way before they can be said to have taken their rightful share in the service of the country.

LITERACY

The education of women is as important for the life of the nation as the education of men. Nay, a literate mother means even more to the nation than a literate father. And yet only three women out of every hundred can read and write in all India. This table gives the number of male and female literates of five years and up:

	Literate per 100	
	Men	Women
Burma	56	16
Cochin	46	22
Travancore	41	17
Baroda	33	8
Madras	19	3
Bengal	18	3
Bombay	17	3
Mysore	17	3
Assam	15	2
Central Provinces	12	1
Punjab	10	2
Bihar and Orissa	10	.8
United Provinces	9	1
Central India	9	1
Hyderabad	8	1
Rajputana	7	.6
Kashmir	7	.6

Cochin, Travancore, and Burma easily lead; followed at a distance by Mysore, Bombay, and Madras.

Out of 21,700,000 girls between the ages of five and ten years the Census records 429,000 only as literate, giving an average of nearly two per cent. The Government Report on education gives about two million as girls enrolled in primary schools, of whom 1,300,000 are in the first grades. It appears that ninety per cent of the girls never reach the fourth grade. The most serious obstacle to female education is, of course, early marriage. But after that comes the lack of good women teachers.

The literacy of women ranked according to religion, shows the Parsis head the list with 734 in a thousand, next come the Jews with 338, followed by Christians with 203. Of Indian Christian women 120 in every thousand are literate. Of Hindu women only twenty-one in a thousand are literate, and of Moslem women only fifteen. These facts constitute a loud call to Indian Christian women wherever they are to do their share in removing the appalling illiteracy from the women of India.

THE ZENANA

The word Zenana means "women's apartments." It is said that forty million women are in zenanas. With thirty-six million Moslem women, it is evident that even this is an underestimate. The lot of these millions confined in the zenanas or behind the purdah (the veil or curtain) is miserable. A Hindu lady said, "The life of women in zenanas is like that of a frog in a well—everywhere there is beauty, but we cannot see it—it is hid from us." Sentenced by an inhuman custom to lifelong imprisonment within their homes these millions of our sisters are shut off from the world, and the country is deprived of their coöperation in its struggle for advance.

CHILD MARRIAGE

"One of the terrible blights upon the home is the practice among the Hindus of child marriage." At the time of the last Census there were 5,002,000 "wives" under the age of ten and 801,000 under five. There were actually forty-four thousand baby-

wives under one year! These marriage contracts lead to the early withdrawal of girls from school and are a prolific source of many evils, such as enfeebled physique, impaired mind, and premature death. The cruelty of the custom is seen when it is rememberd that these so-called marriages of baby girls are legal and have religious sanction, and if the husband dies the baby wife is a widow and ordinarily can never remarry. A leading Hindu says, "Early marriage is the greatest evil of our country. It has stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable."

In this connection mention must be made of the Sarda Act—named after Dewan Bahadur Harbilas Sarda who introduced it—which became law on April 1, 1930. According to its provisions, it is now penal in British India to solemnize the marriage of male children under eighteen, and female children under fourteen years of age. Immediately before the passing of the Act there was a great rush in all parts of India to effect infant marriages, with the hope of escaping its penalties when once it came into operation. This accounts—according to the Census Report—for the enormous increase of infant marriages reported in 1931, though it is said that the age of marriage has been steadily increasing during the last fifty years. Unquestionably the Act is creating public opinion on this subject and its effect is bound to be seen in the next Census. Such a hope is strengthened by the part taken by leading women's organizations to place such a social reform measure on the statute book.

ENFORCED WIDOWHOOD

Of the 171 million women, more than twenty-six million are widows; *i.e.,* fifteen out of every hundred women are widows. The treatment of widows in India varies in different Provinces and even in different families. The cruel custom of *sati* (burning widows) was the rule in former days. That was abolished long ago by Government. But who that has known anything of the In-

dian home life today can deny that even now the young Hindu widow very often presents the most pitiable sight in India? Shunned as an inauspicious thing by friends and foes, debarred from all family festivities, stripped of all jewelry, disciplined through the strictest fasts, and doomed to pass the rest of her life in household drudgery, the Hindu widow is reminded, by words, looks and deeds, that she is but receiving her just dues for the heinous sins she must have committed in a former birth! And what of the child-widow? In 1931 there were 321,701 widows under the age of fifteen, 105,482 under ten, and 30,880 under five years of age. Baby-widows under twelve months numbered 1,515! The tragedy hidden under these figures need not be detailed here.

Social reformers have inveighed against the condemnation of virgin-widows to perpetual widowhood, and have pointed out that the custom is a modern innovation unknown in Vedic times. This agitation is resulting in a few remarriages here and there among the higher castes. Widows' Homes have been established in different Provinces, giving the young widows opportunity to follow useful careers. While such remedial measures are in the right direction, we cannot hope for very large improvement in this regard, until Hindu public opinion makes enforced virgin-widowhood impossible.

The Gospel of Christ can alone bring light and happiness to the unfortunate Indian widow. The first Widows' Home was started by a Christian. The noble work of Pundita Ramabai with her 1,500 orphans and widows is a standing monument to what Jesus Christ can do for the despised Indian woman. To the Indian widow the Gospel indeed means good news.

MORAL DEGRADATION

"The social and religious customs of the Hindus demand a large number of girls who very often in infancy are dedicated to the service of the temples as *deva dasis*." The nautch girls are taught in early childhood to read, to sing, to dance and to excel

in every art of seduction. In nearly every case these professional girls lead a life of prostitution. A Hindu social reformer recently wrote of the Indian dancing girls, "The temple still continues to encourage their existence under the most sacred authority of religion. Their existence as a caste is a blot on Hindu society and on Hindu civilization."

Recent attempts to stop this evil are recorded in the Census Report of 1931:

> Early in 1930, the Chief of Sawantawadi raised the minimum age of dedication to eighteen in that State; and in July of the same year, the Maharani of Travancore abolished dedication in the temples maintained by the Government of her State. The Mysore Government had prohibited the dedication of girls in State-controlled temples as early as 1910.

It may be hoped that the lead given by these States will be followed all over India in the not distant future.

"How can I endure to see the evil that shall come unto my people? . . . If I perish, I perish. . . . Let my people be given me at my request." So said Esther of old when she realized the doom that was hanging upon her people (Esther viii:6; iv:16; vii:3). May the needs of Indian womanhood evoke a similar response in all lovers of India!

III.

The Religions of India

THE population of India is distributed according to religion in this wise:

Jews	24,141	Tribal Religions	8,280,347
Parsis	109,752	Buddhists	12,786,806
Jains	1,252,105	Moslems	77,677,545
Sikhs	4,335,771	Hindus	239,195,140
Christians	6,296,763		

In other words, out of every hundred persons in India, sixty-nine are Hindus, twenty-two Moslems, four Buddhists, two Animists, one Christian, and one Sikh. The Jews and the Parsis are mostly found in Bombay; the Jains in Bombay, Rajputana, and Central India; the Sikhs in the Punjab; and the Buddhists in Burma. The Moslems and the Christians are fairly well distributed through all the Provinces, though Bengal claims over twenty-seven million Moslems and Madras more than one-half of the entire Christian population. Hindus are found in large numbers in all the Provinces except Burma.

JUDAISM

Apart from the Jews who have come to India in modern times for purposes of trade, there are in India two Jewish colonies of long standing on the West Coast. The Jews of Kolaba in the Bombay Presidency call themselves the Beni-Israel and seem to have settled there five or six centuries ago. The Jewish colony in Cochin is certainly of not less than twelve centuries' standing. In their synagogue worship, their veneration for the letter of the law and their unbending religious conservatism they still bear

the closest resemblance to the Jews of old. They increased nearly eleven per cent during the decade preceding the Census of 1931. They are practically a closed body and receive no addition by conversion.

ZOROASTRIANISM

The religion of the Parsis is called Zoroastrianism, from Zoroaster or Zarathustra who lived about the seventh century B.C. Their sacred book is the *Avesta,* and it contains some ancient hymns which appear to come from Zarathustra himself.

Over a thousand years ago, when the Arabs conquered Persia and compelled the inhabitants to become Moslems, some of the Persians refused Islam, fled from their homes to escape the sword, and finally settled in Bombay and its neighborhood. They have been called "the Anglo-Saxons of the East." In enterprise, enlightenment and munificent gifts for the public good they are second to none in India. About four-fifths of their males and three-fourths of their females are literate.

Rising above the nature worship universal in his day, Zarathustra based his religion on pure monotheism. He inculcated the worship of a supreme deity, Ormazd (Wise Lord) beneath whom stand six highly abstract archangels, called Amshaspands, and a large number of angels, called Yazata, who are mostly nature powers dethroned from the divine position they held in the days when the ancestors of the Persian and Indian tribes lived together as one people. The names he gave to the Amshaspands are enough to show that they gave no room for the development of idolatry and did not compromise a rigid monotheism. Good Mind, Best Righteousness, Desired Sovereignty, Holy Devotion, Health, and Immortality are certainly too impersonal and abstract to allow of any diversion of allegiance from the "Wise Lord."

All physical and moral evil was traced to a spirit (Ahriman), who in the beginning chose evil in thought, word and deed. Life is to be a ceaseless strife with the evil one and all his creation.

After death the pious who have practiced good thought, good words, good deeds in this life will receive a blissful immortality with God in "the House of Song," while the demon worshipers will be condemned to torment in "the House of Lie." At last shall come Saoshyant "He who shall save," miraculously sent by Zarathustra. He will let loose from heaven the flood of molten metal which will destroy Ahriman and all his creatures, and purify and renew the world.

The Parsis believe also in the merit of good works and have a reverential regard, amounting to worship, for the four elements. It is their reverence for fire, especially, that has differentiated them from other sects. Another characteristic custom, that of exposing their dead in their "towers of silence," is due to their attempt to prevent fire, earth, air, and water from being contaminated by corruption.

With the exception of a few remarkable converts the community has yielded little to the influence of the Gospel. "For the Parsi, Jesus Christ comes not to destroy but to fulfill, to be a Saoshyant" beyond anything Zarathustra dreamed. The Parsi needs Christ, and Christ needs the Parsi.

JAINISM

Jainism represents one of the earliest revolts against the priestcraft and sacrificial ritual of the Brahmans. The system was founded by a Kshattriya prince named Vardhamana or Mahavira, who was an older contemporary of Buddha.

The word Jaina means a follower of the Jina, a title of Mahavira, meaning "the conqueror," *i.e.,* the spiritual conqueror who reached perfection through self-conquest and discipline. The Jains divide time into successive eras, and assign each to one of the twenty-four Jinas. They adore above all the two latest, namely, Parsvanath, Mahavira's master, and Mahavira.

The Jains are noted as temple builders. They build temples as a work of merit without any reference to their use. They "choose

wooded mountains and the most lovely retreats of nature for their places of pilgrimage and cover them with exquisitely carved shrines in white marble or stucco. Parasnath Hill in Bengal, the temple city of Palitana in Kathiawar, and Mount Abu are illustrations of this." Fergusson says of these temples:

> They are situated in separate enclosures surrounded by high fortified walls. A few priests sleep in the temples and perform the daily services and a few attendants are always there to keep the place clean or to feed the sacred pigeons. The pilgrim or stranger must not eat, cook his food, or sleep on the sacred hill. It is the city of the gods and meant for them only and not intended for the use of mortals.

The Jains are divided into two main sects: the Digambara (sky-attire) whose images are unclothed, whose ascetics go naked and who assert that woman cannot attain salvation; and the Svetambara (white-attire) who hold the opposite view regarding woman, and whose ascetics and images are clothed in white. There is also a more recent sect known as Dhundias, an offshoot from the Svetambara, who carry to an extreme the doctrine of the preservation of animal life and worship gurus instead of idols.

The "three gems" which according to the Jains result in the spirit's attainment of deliverance are, right knowledge, right intuition, and right practices. Right knowledge is a true knowledge of the relation of spirit and non-spirit; right intuition is absolute faith in the word of the Master and the declarations of the Āgamas or sacred texts of which there are forty-five. Right practices are:

1. Non-injury of animal life
2. Kindness and speaking what is true
3. Honorable conduct typified by not stealing
4. Chastity in word, thought, and deed
5. Renunciation of earthly interests.

The Jain reverence for life is seen in the fact that almost every city in Western India where the Jains are found has its beast-hospital where animals are kept and fed. Five thousand rats were supported in such a temple-hospital in Kutch! "Like the Buddhists the Jains deny the authority of the Vedas but they reject the doctrine of Nirvana and believe that when the soul has been delivered from the trammels of successive existence it begins a spiritual life in some indefinable mansion of the blessed."

More than three-fourths of the Jains are found in Bombay, Rajputana, and the adjoining States and Provinces. Being mostly traders, merchants, or bankers, they are wealthy, intelligent, and in some respects progressive. Their number however is gradually decreasing each decade. They increased six per cent in ten years preceding 1931, while the population of India advanced more than ten per cent. This small increase is said to be partly due to the practice of child-marriage and the prohibition of widow re-marriage. The proportion of widows to population is highest among them; about twenty-two per cent. There were in 1931, ten thousand Jain girls under ten years reported as married. Moreover Jainism makes no converts.

SIKHISM

In the fifteenth century (A.D. 1469) near Lahore was born Nanak, the nominal founder of Sikhism, which was meant to rest on the common truths of Hinduism and Islam. It was originally a revolt from the idolatry and the caste system of Hinduism. The Sikh creed involves belief in one God, and condemns the worship of other deities. It prohibits idolatry, pilgrimages to Hindu shrines and faith in omens, charms, or witchcraft. It recognizes neither caste distinction nor Brahmanical supremacy, nor ceremonial impurity at birth or death.

The followers of Nanak were called Sikhs (disciples) and the devotion of the disciples to their *guru* (divine guide) was the main feature of their life. Baba Nanak died in 1538. He together

with his nine successors are the ten chief gurus of the Sikh religion. Ram-das, the fourth guru, purchased the large square tank called Amrita-sar (pool of immortality), at a place called from that fact Amritsar, and built in its center the famous Golden Temple which is the most sacred shrine of the Sikhs. Arjun, his son, the fifth guru (1581) compiled and placed therein the most sacred book of their religion, the *Adi-Granth* (First Book), consisting of many of the stanzas of Ram-das and other previous gurus, especially of the first guru Nanak. From that time forward the succession was made hereditary and the remaining five gurus were regarded as rulers rather than teachers, and thus attracted the attention of the Moghul Emperor. Persecution under the Emperor Aurangzib put an end to the ninth guru and this was the great turning point in the history of the sect. Guru Govind, the tenth guru, organized the Sikhs into a nation of fighting men, vowed to hate the Moslem and the Hindu. They were to add the name Singh (lion) to their other names. They were distinguished by long hair. They were never to shave the head or beard, never to wear a cap nor remove the turban while eating. They were always to carry a sword, in token of engaging in perpetual warfare with the Moslems. The use of tobacco was strictly forbidden.

Guru Govind wrote also the second *Granth* which is full of martial passages and added it to the *Adi-Granth,* which, on the other hand, contains numerous passages suggestive of meekness and pacific feelings. In 1764 the Sikhs were complete masters of the Punjab and remained there an independent race till that province was occupied by the British in 1848.

Althought the Sikhs do not worship any images, their sacred book the *Granth* is in reality the divinity of the shrine at Amritsar and is treated as if it had a veritable personal existence. Every morning it is dressed out in costly brocade and reverently placed on a low throne under a jewelled canopy, said to have been constructed at a cost of fifty thousand rupees ($20,000). All day long

chowries are waved over the sacred volume and every evening it is transported to the second temple on the edge of the lake opposite the causeway, where it is made to repose for the night in a golden bed within a consecrated chamber railed off and protected by bolts and bars from all profane intrusion.

In spite of their creed, a large number of the Sikhs at present adopt caste, wear the Brahmanical thread, keep Hindu festivals, observe Hindu ceremonies, and even present offerings to idols in Hindu temples. According to the Census Report of 1891, the only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist; for the precepts most strictly enforced nowadays are, that the hair of the head and face must never be cut, and that smoking is a habit to be avoided. Sikhism is said more and more to neglect religious observances and worship, and to consist merely of outward adherence to certain social rules and practices.

The Punjab is the home of Sikhism and the Province and the States contain more than ninety-six per cent of all the Sikhs in India. During the last decade they increased thirty-four per cent. This increase is slightly larger than that of Christians, and is due partly to conversions from Hinduism and partly to a lowering of the standard by which one is recognized as Sikh. The conversions from among the exterior castes of Hindu society are largely due to missionary activity on the part of Sikh landlords.

There have been some prominent converts from Sikhism to Christianity, notable among whom being the late Sir Harnam Singh. A religion which has not given a very prominent place to God and divine worship needs to know of the Father revealed in Jesus Christ, who is to be worshiped in spirit and in truth. He is the Word who became flesh and dwelt among us. He is the Guru who by His love and sacrifice of Himself won the loyalty and devotion of disciples. He is the One who deserves the adoration of the Sikh.

ANIMISM

Animism is the name given to the form of religion followed by the aboriginal tribes of India. In the Census Report of 1931 it is called Tribal Religions. It includes, in its full development, the belief in souls and in a future state, in controlling deities and subordinate spirits; these doctrines practically resulting in some kind of active worship. According to Dr. Mitchell in *The Great Religions of India*, the seven characteristic tenets generally ascribed to Animism are these:

1. A supreme or at least a superior Being is acknowledged
2. Other spirits are also acknowledged, which are almost all malignant and have to be propitiated
3. Bloody offerings are necessary as at least a part of the propitiation
4. Wild dances are performed in the worship
5. Little importance is attached to idols, temples or priests
6. Possession by spirits is believed in
7. Witchcraft is much practiced.

The Census Report of 1901 describes Animism:

> It conceives of man as passing through life, surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in their character, shapeless phantasms of which no image can be made and no definite idea can be formed. Some of these have influences of their own. One presides over cholera, another over small-pox, another over cattle disease. Some dwell in rocks, others haunt trees, others again are associated with rivers, whirlpools, waterfalls. All require to be propitiated by reason of the ills which proceed from them.

Animism has made important contributions to Hinduism. The development of the pantheistic belief and the doctrine of transmigration in Hinduism are probably due to the influence of these primitive beliefs. Hinduism has even been defined as: "Animism more or less transformed by philosophy." Within the enormous

range of beliefs and practices which are included in the term Hinduism is comprised, at one end, a large number of ideas distinctly animistic. Nay more. An essentially materialistic theory of things, which seeks by means of magic to ward off or to forestall physical disasters, which looks no further than the world of sense, and seeks to make that as tolerable as conditions will permit, is certainly charasterictic of ordinary Hindus. But technically, a Hindu is distinguished from an Animist by his acceptance of Brahmanical supremacy and of the caste system.

The Santals in Bengal, the Bhils in Bombay, and the Gonds in the Central Provinces, the Garos, Khasis and Nagas in Assam, the Chins, Kachins and Karens in Burma follow pure tribal religions. The religion of Jesus Christ has made great progress among many of the animistic tribes. Being beyond the pale of the Hindu caste system, they are more accessible than Hindus to missionary work.

It must, however, be remembered that a slow Hinduizing process is going on amongst most animistic tribes. Pure animists are now common only in the remote upland tracts which are comparatively difficult of access. In the open plains they are slowly taking up the worship of Hindu gods and are thus being absorbed in Hinduism. "The figures of tribal religions," says the Census Commissioner, "show a decrease of 15.3 per cent since 1921, this figure being primarily due to losses by conversion to Hinduism or Christianity." The Census Superintendent of Assam thinks that the increase of 350,000 Hindus in the Assam Valley is due to accretions from tribal religions. In Rajputana 250,000 and in Gwalior about 150,000 who really follow tribal religions seem to have recorded themselves as Hindus in 1931. In the Central Provinces the loss of about five hundred thousand in the number of Gonds must be accounted for by a similar increase in the number of Hindus.

In Assam on the other hand it is said that in the Naga Hills and in the hill areas of the Manipur State, Christians have in-

creased more than 150 per cent due to conversion from tribal religions. This success in Assam ought to be a great encouragement for work among similar tribes. There are eight million followers of tribal religions of whom the Bhils, the Gonds, and the Santals alone number more than a million each, who may be said to be accessible to the Christian Gospel. The task of the Church to reach these primitive peoples all over India is immediate and urgent.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (St. John x:16). This was the ruling passion of the Master. This ought to be the ruling passion of His Church, too.

BUDDHISM

Buddhism founded by Gautama represents, like Jainism, another reform movement that sprang from Hinduism. The religion itself, unlike Jainism, has now been practically driven out of its original home: 96.6 per cent of the Buddhists recorded in the Census are to be found in Burma.

About a hundred miles north of Benares lies the site of the ancient city of Kapilavastu, where about 560 B.C., was born a Kshatriya prince named Siddharta, who was afterwards known as Buddha. His family name was Gautama. He was married in course of time and had a son named Rahula. While living in luxury and in pursuit of pleasure, loathsome examples of the aged, the sick, and the dead, presented themselves to him as he was driving abroad. The thought that he too would be subject to age, sickness, and death, haunted him. He was disgusted with life, and despite his father's tears and protests, at the age of twenty-nine left home and possessions, and went forth into the world to become a homeless wanderer and to devote himself to discipline for concentration of thought, so that he might discover some way of escape from rebirth. After some years of discipline, finding that this did not help him, he undertook self-torture. After fol-

lowing this for some time, when he had nearly starved himself to death, he felt he was no wiser than before and began to eat. Five ascetics who had joined him in his austerities now left him. Then ensued that mental struggle which culminated on the day when, as he sat beneath the sacred bo-tree at Buddh Gaya, he became suddenly illumined. In a moment he saw at last the right solution of the mysteries of life and became henceforth the Buddha—the Enlightened One. Though at first tempted to be satisfied with saving himself, he finally resolved, through pity for mankind, to preach his message to the world. His teaching was:

> Birth is sorrow, age is sorrow, sickness is sorrow, death is sorrow, clinging to earthly things is sorrow.
>
> Birth and rebirth, the chain of reincarnations, result from the thirst for life together with passion and desire.
>
> The only escape from this thirst is the annihilation of desire.
>
> The only way of escape from this thirst is by following the eight-fold path; right views (free from superstition or delusion), right aspirations (high and worthy of intelligent earnest men), right speech (kindly, open, truthful), right conduct (peaceful, honest, pure), right livelihood (causing pain to no living thing), right effort (in self-training and in self-control), right mindfulness (the active, watchful mind), right contemplation (earnest thought on the deep mysteries of life).

Buddha and his early converts began to preach these truths widely. Buddha himself spent the rest of his life in wandering about and preaching the new creed mainly to the people of Bihar and Oudh. Religion from this time on was no longer hidden behind the veil of language unintelligible to the masses. It was taught in the language of the common people. Buddha died about 477 B.C.

After the death of Buddha, the growth of the religion was due partly to political influences. The greatest impetus was given to it by King Asoka (259 B.C.) who did for Buddhism what Con-

stantine attempted to do for Christianity: he organized it as a State religion. By a council to settle the faith, by edicts promulgating its principles, by a State department to watch over its purity, by missionaries to preach its doctrine, and by an authoritative revision of the Buddhist Scriptures, he contributed to the organized strength of Buddhism. His own son and daughter carried the religion to Ceylon. Through migratory Turanians it spread to Tibet and China and thence through Korea to Japan. In the fifth century A.D. it was adopted in Burma, and in the seventh in Siam. Even in the seventh century it was already decadent in India proper. Probably it lingered till the twelfth or thirteenth century. It is found today in Burma, Ceylon, Tibet, China, and Japan. Ceylon contains about three million Buddhists.

"Gautama had no place in his system for a supreme being. His teaching began and ended with man. Man himself had to work out his destiny by his own power. Yet man's need of an object of reverence and worship, and his tendency to seek external supernatural aid has led to the elevation of Gautama into a kind of semi-deification, as an object of worship." [1] It is interesting to note that there are today more images of Buddha to be seen in a Buddhist pagoda in Burma than there are idols in any Hindu temple of India. Throwing a handful of flowers and burning candles before Buddha's image, counting the 108 beads with the wearisome repetition, "impermanence, suffering, unreality," and visiting the pagoda once a week and on festival days, these constitute the main acts of worship for a Burman Buddhist. In the Burman home, moreover, there is constant recognition of the presence of the spirits, who must be propitiated lest they act with malevolence. *Nat* worship though condemned by the educated monks continues to maintain its hold on the people.

The ethical teaching of Buddhism is lofty and noble. It pro-

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[1] J. N. Cushing in *Religions of Mission Lands.*

claims social equality and thus has no place for caste. It accords full freedom to women. It has stood for education, literature, and art. The proportion of literacy among men and women is higher among Buddhists than among Hindus. But Buddhism knows no God, personal and supreme. It consequently lacks any true view of sin and salvation. It teaches men to trust wholly in their own efforts to work out their salvation. The salvation held out is nothing else than Nirvana, which at any rate means the cessation of all self-consciousness and, therefore, cessation of all existence to which we can attach any value and interest. It panders to man's love of self-righteousness by providing means of accumulating merit.

Although Buddhism as a distinct religion has almost no adherents in India proper, it has not passed away without leaving its mark on the Hinduism that conquered it. The name of Buddha among the Avatars of Vishnu and the deprecation of animal sacrifices in Hinduism proper are sufficient traces of the influence of Buddhism.

While recognizing the sad defects of Buddhism, as largely a mere system of morality without God, we cannot but admire the self-sacrificing missionary spirit of the Indians of that day who carried this fragmentary message of hope and humanity throughout the vast continent of Asia, to more than half the human race. Indian missionaries were able in the remote past to travel all over India and even to distant Siam, China, Korea and Japan, to uproot old religions from whole countries and peoples, and plant in their place a new system of beliefs and practices, even though it was a religion of godless morality. This ought so to inspire the Church in India to a like devotion that once again missionary enterprise may proceed from India to all the East, and plant the standard of the Cross in all these lands where once the sons of India planted the Stupas of the Buddha.

IV.

Islam

ISLAM was introduced into India in A.D. 711 by the invading armies from the northwest. For more than ten centuries the power of the proselytizing sword and the legislation of Moslem governments were used to bring unbelievers under the yoke of Islam. Today about a fifth of the population of the empire are followers of the Prophet. India has a larger Moslem population within its borders than Persia, Arabia, the Turkish Empire and Egypt combined. Of the seventy-seven million Moslems in India, twenty-seven and a half million are in Bengal, eighteen in the Punjab and the Northwest Frontier Province, more than seven in the United Provinces, nearly five in Bombay, and about four million each in South India and Bihar and Orissa.

The Moslems of India are divided chiefly into two principal sects: the Sunnis and the Shi'ahs. The Moslems of North India are for the most part Sunnis, or orthodox. The Shi'ahs do not number more than five million in all India.

During the past decade, Moslems increased thirteen per cent, which rate is higher than that of Hindus. It is thought that this is due rather to the practice among Moslems of polygamy and widow marriage than to conversion from other religions.

All Moslems describe their religion under two heads: *Iman* and *Dín,* dogma and ritual. Under the *Iman,* or what the orthodox Moslem must believe, come the six articles of faith, namely, God, His Angels, His Books, His Prophets, the Day of Judgment, and Predestination of Good and Evil

God. Moslems believe in God's unity, omnipotence and mercy.

"There is no god but Alláh" is the first clause in the Moslem creed. In its stern advocacy of monotheism, Islam is certainly a distinct advance upon Buddhism and Hinduism. And yet the Moslem conception of God must be admitted to be defective. Zwemer[1] says:

> The conception of God is negative. Absolute sovereignty and ruthless omnipotence are His chief attributes, while His character is impersonal. The Christian truth that "God is love" is to the learned Moslem blasphemy and to the ignorant an enigma.

Angels. Their doctrine of Angels consists of belief in three species of spiritual beings; angels, jinns or genii, either good or evil, and the devil (Sheitan) with his demonic host.

Books. Islam teaches that God sent down one hundred and four sacred books, of which all but four have been utterly lost. The four books that remain are the Taurát (Law) of Moses, the Zabúr (Psalms) of David, the Injíl (Gospel) of Jesus, and the Koran which is believed to be uncreated and eternal. And while the other three books are highly spoken of in the Koran, orthodox Moslems will say that they now exist only in a corrupted form, and that their precepts have been abrogated by the final book given to the last Prophet Mohammed.

The Koran itself is a remarkable production indeed. It is a little smaller than the New Testament in bulk and has 114 chapters, bearing fanciful titles borrowed from some word or phrase in the chapter, *e.g.* the cow, the bee, women, the ant, the spider. The book has no chronological order, logical sequence, or rhetorical climax. Its jumbled verses throw together piecemeal fact and fancy, laws and legends, prayers and imprecations. Moslems regard it as supreme in beauty of style and language, and miraculous in its origin, contents and authority. The defects of its teaching are many. (*a*) It is full of historical errors, (*b*) it con-

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[1] Islam a Challenge to Faith, pp. 86-7.

tains monstrous fables, (*c*) it teaches a false cosmogony, (*d*) it is full of superstitions, (*e*) it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and it petrifies social life.

Prophets. The Moslems also believe in a great number of Prophets, many of whom are Old Testament personages. Though Moslems say that they love and revere them all alike, Mohammed certainly supersedes all, supplanting all in the hearts and affections of his followers.

The Day of Judgment also occupies a large place in the creed and the Koran. It is called the Day of Resurrection, of separation, of reckoning. Moslems believe in an everlasting life of physical joys or physical tortures. In the words of the Koran, the Moslem paradise is "a garden of delight with couches and ewers, and a cup of flowing wine, their brows ache not from it, nor fails the sense, theirs shall be the *houris*—the ever virgins."

Predestination. The last article of the Moslem creed—predestination—is the keystone in the arch of Moslem faith. Its practical effect is pure fatalism. Most Moslem sects deny all free agency in man, and say that man is necessarily constrained by the force of God's eternal and inevitable decree to act as he does. Religion is *Islam,* which means resignation. This fatalism has paralyzed progress. As the late Canon Sell says:

> It is this dark fatalism which, whatever the Koran may teach on the subject, is the ruling principle in all Moslem countries. It is this which makes all Mohammedan nations decay.

The observances coming under *Dín* are five. Mohammed said:

> A Moslem is one who is resigned and obedient to God's will and bears witness that there is no god but Alláh, and that Mohammed is His Apostle; is steadfast in prayer; gives *zakát* (legal alms); fasts in the month of Ramadán; and makes a pilgrimage to Mecca, if he have the means.

These five duties merit reward and are called the pillars or foundation of religion. Their pious observance is the mark of a true Moslem, to break loose from any one of them is to be in peril of damnation. Each of these pious duties is carefully described in the collections of traditions recorded two centuries after Mohammed's death.

1. *Confession.* The creed is the shortest in the world: *There is no god but God; Mohammed is the Prophet of God.* This is the watchword of Islam. This creed of seven Arabic words is repeated on every occasion by Moslems throughout the world.

2. *Prayer.* Five times each day—at dawn, just after high noon, two hours before sunset, at sunset, and two hours after sunset—every Moslem is called upon to recite prayers in Arabic. The right direction, the proper posture, and the careful purification of the body are all of the utmost importance, and the least departure from any rule regarding these nullifies the effect of the prayers. A call to prayer five times daily is shouted from every mosque. The cry in the Arabic language means "God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that Mohammed is the Prophet of God! I testify that Mohammed is the Prophet of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God!" In the early morning cry, "Prayer is better than sleep!" is also inserted twice after the call to prosperity.

Prayer thus occupies a very prominent place in the practice of Islam. Al Ghazzali, a great Moslem exponent of prayer, says:

> Worship is the support of religion, the handle of certainty, the chief of good works, and the most conspicuous of the acts of obedience. The five performances of worship remove offences as water removes dirt.

Mohammed said:

> The key of Paradise is worship. Whoever abandons the worship intentionally has become a *kafir* (unbeliever). . . .

> Whenever a son of Adam recites a verse of prostration and then prostrates, Satan moves away, weeping and saying, "Woe is me. This man was commanded to prostrate and he did so; so he has Paradise, while I was commanded to prostrate, but I disobeyed and so I have the fire."

While all this teaching is interesting we must not forget the false position given in these sayings to acts of prayer. Prayer cannot atone for sin, prayer cannot wash away iniquity. It is this inadequate conception of sin, and therefore of the need of Divine forgiveness that is defective in Islam. It is the revelation on the Cross of both God's love and the grievous effect of sin on God Himself that is the adequate answer to the quest for forgiveness. This is the Gospel that Moslems need.

3. *Fasting.* The chief Moslem fast is that of the month of Ramadán. Between dawn and sunset each day during that month it is forbidden to drink a drop of water or take a morsel of food. Not only is there total abstinence from food and drink, but bathing, smoking, taking snuff, and even smelling a flower are prohibited. Yet it is a fact that Mohammedans spend more on food in that month than in any other. During the whole night it is usual to indulge in pleasure, feasting, and dinner parties.

4. *Alms.* In its primitive sense of the word, *zakát* means purification, and it was applied to legal alms or the poor-rate, the gift of which would purify the remainder. One-fortieth of the total income is about the usual rate. There are seven classes to whom the legal alms may be given: the poor, the homeless, the tax-collector, slaves, debtors, those fighting for Islam and wayfarers.

5. *The Pilgrimage.* The pilgrimage (*hajj*) to Mecca is not only one of the pillars of Islam, but it has proved one of its strongest bonds of union, and has always exercised a tremendous influence as a missionary agency. From sixty to ninety thousand pilgrims reach Mecca at the time of the *hajj* from all parts of the world. It is enjoined on every Moslem, male or female, who is of age and has sufficient means for the journey.

In addition to these must be mentioned the practice of circumcision, which though not once alluded to in the Koran, is the initiatory rite among all Moslems. Its omission is considered to be equivalent to a denial of the faith.

Jesus Christ, the Revealer of Divine Love, the Saviour from sin, the Emancipator of womanhood, needs the seventy-seven million Moslems of India; and they need Him! The five pillars of Islam are all broken reeds. Its pure monotheism does not satisfy the soul's need of a mediator and an atonement for sin. Its prayers are apt to become formal and vain repetitions, without demanding or producing holiness. Its fasting is conducive to two evils: hypocrisy and dissipation. Its almsgiving stimulates indolence.

There have been some distinguished converts from Islam to Christianity. It is said that there is scarcely a Christian village in the Punjab without some converts from Islam. On the other hand, work among Moslems in South India is the hardest and the least fruitful.

The reasons for this are many. Very few Christians speak Urdu and practically no one understands Arabic. The Moslems too are largely superficial converts and not many have studied the Koran. It also must be confessed that very little effort is made by the Christian Church to present the Gospel to them.

Yet we owe them the Gospel of redemption. The success in certain parts of India ought to encourage all missions and Churches to include the followers of the Prophet in their prayers and effort.

V.

Hinduism

THE term Hinduism is used to designate the religious creeds and practices of 239 million of the people of India. Seven persons out of every ten in India are Hindus constituting the large majority in all the provinces except the Punjab, the North-west Frontier Province, Kashmir and Burma. During the decade preceding the last census they increased ten per cent.

In the words of Barnett:

> Hinduism is not one homogeneous growth of religious thought; it is neither a single tree nor a forest of trees sprung from the same stock. It is, on the contrary, an aggregation of minor growths, some of cognate origin, some of foreign provenance, all grouped under the shadow of one mighty tree. It is an influence which has taken possession of well-nigh all the roads by which man approaches the unseen in India; its churches are as well the stately cathedral where scholars and princes worship as the humble shrine where villagers offer wild flowers to some god born of their own rude hearts or the wayside spot haunted by some random godling who may have dwelt there last week. Over all these provinces Hinduism wields empire, or at least suzerainty.

The whole history of Hinduism from the earliest times to the present day is a proof of its power to assimilate foreign elements and to adapt itself to new conditions. The influence of other religions including Christianity, is not difficult to trace in Hindu beliefs and practices, as described in books and exhibited by its adherents.

Hindus divide their sacred books into two classes: *Sruti* (revelation), and *Smriti* (tradition). To the former class belong the *Vedas* alone. They are four in number: *Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda.* Their composition covers a thousand years or more, beginning perhaps as early as 1500 B.C. and extending in its latest phase to about 500 B.C. Each *Veda* consists of three main divisions: *Mantras, Brahmanas,* and *Upanishads.* They represent the three successive stages in the development of Hinduism. The first period is that of the *Mantras* or *Samhitas*—the oldest portion of each *Veda* (probably 1500-800 B.C.) These contain hymns and prayers composed when the Aryans were settled in the lands on both side of the River Indus. The most important of these collections of hymns as well as the oldest is *Rig Veda,* consisting entirely of lyrics or psalms in praise of different gods. *Sama Veda* consists entirely of stanzas from *Rig Veda* (with the exception of seventy-five) but arranged solely with reference to their place in the Soma sacrifice, and set to be sung to certain fixed melodies (*saman*—chants). *Yajur Veda* consists mainly of stanzas borrowed for the most part from *Rig Veda,* but contains also original prose formulas arranged in the order in which they were actually used in various sacrifices. (*Yajus,* sacrificial prayers.) These three *Vedas* alone were at first recognized as canonical scriptures. The fourth collection, *Atharva Veda,* is "in the main a book of spells and incantations appealing to the demon world." It attained a position beside the other three, only after a long struggle.

Judged by these early hymns the religion of the Aryan immigrants, or what may be styled Vedic Hinduism, appears to be polytheistic, consisting in the worship of the powers of nature. The Vedic ritual was simple. Each household had its trench containing the sacred fire in which sacrifices of soma juice and melted butter (*ghee*) were offered to the gods. Animal sacrifices also were common.

The second period is that of the *Brahmanas* (probably about

800-500 B.C.). The age of creative poetry when new prayers were composed and sung to please the gods had come to an end. Having ceased to produce poetry the priests spent their energies in elaborating the sacrificial ceremonial. They had schools where priests were trained for this work. The *Brahmanas* give us the sacerdotal learning as taught in the Vedic schools of this period. They explain in prose the mutual relation of the sacred text and the ceremonial, as well as their symbolic meaning with reference to each other. Each *Brahmana* is a handbook to one of the Vedas and was meant to enable the priest to do his part in the sacrifice accurately and intelligently; but, besides sacrificial directions and explanations, they also contain a great deal of mythology, philology, literary lore, grammar, theology, mysticism, magic, and such like. They are said to be the most tedious, absurd, and uninteresting books in the world. The beginnings of the doctrine of transmigration of the soul make their appearance about this time. The system of the four castes also assumes shape. The Aryans probably had by now advanced eastward as far as Allahabad.

The third period is the *Upanishad* period. This represents the last stage of development in the Brahmana literature. After a long period of the most cumbersome and intricate ritual, "reflection led to the perception of the great truth that the kernel of religion is not the ritual act but the heart of piety behind it." This discovery is represented by the *Aranyakas* or *Forest Treatises* of a theosophic character meant to be imparted or studied in solitude in the forests. The word *Upa-ni-shad* (sitting down beside) may have originally meant "confidential session" and came to signify "secret or esoteric" doctrine. As they generally came at the end of the *Brahmanas,* they are also called *Vedanta* (end of the *Veda*) a term later interpreted to mean "the final goal of the *Veda.*" The *Upanishads* consist of philosophical inquiries on the nature of the world-soul and the way in which man may find release from rebirth and union with the world-soul. "They are a mixture of half-poetical, half-philosophical fancies, of dialogues

and disputations dealing tentatively with metaphysical questions. The pantheistic groundwork of their doctrine was later developed into the Vedanta philosophic system."

These three sets of books, then, form the *Vedas* and are the revealed literature, *Sruti,* of Hinduism.

The fourth period of the religion is the *Sutra* period (500-200 B.C.). The verbose character of the *Brahmanas,* and the difficulty of storing such vast masses of diffuse language in the memory led to a new style of composition. All the knowledge which a student had to acquire was expressed in strings of aphorisms of the briefest and most pregnant description. These when collected in treatises were called *Sutras.* In fact this style of composition became the chief literary characteristic of the age. The three chief classes of *Sutras* are *Crauta Sutras* dealing with ritual, *Grihya Sutras* dealing with household affairs, and *Dharma Sutras* dealing with social and legal usage.

This period saw the rise of the great sectarian systems of Vishnu and Siva and an enormous development of ascetic religious exercises, now known as *yoga.* Philosophic study increased in the schools and the five verse *Upanishads* were also written. The Sankhya system seems to have received definite form. The Jain and Buddhist movements also belong to this period.

The fifth is the *Dharmasastra* period. As the *Sutras* grew out of the *Brahmanas,* so the *Dharmasastras* grew out of the *Sutras,* mainly out of the *Dharma Sutras.* Chief among these is the *Manava Dharmasastra* which has exercised such great influence over the social life of the people. These metrical law books are usually dated 200 B.C. to A.D. 500. Manu seems to have reached its present form not later than A.D. 200. It was also during this period that the earlier of the short *Upanishads* of *Atharva Veda* made their appearance. They fall into four great groups according as they teach pure Vedantism, yoga practices, the life of the Sannyasi, or sectarianism. These sectarian treatises interpret the popular gods Siva and Vishnu as personifications of the Atman. The different

Avatars of Vishnu are here regarded as human manifestations of the Atman. The Epics fall between 500 B.C. to A.D. 500. In their present form and shape, they represent the growth of about a thousand years. The *Bhagavadgita* which is incorporated into the *Mahabharata* belongs to the *Dharmasastra* period.

The *Puranas* follow this period. These are eighteen in number. They are didactic in character and sectarian in purpose. The object of most of these legendary compilations is to recommend the sectarian cult of Vishnu, though some of them favor the worship of Siva.

The *Bhagavadgita* requires more than a passing mention. Towards the beginning of the Christian era a nameless worshiper of Krishna, a man of culture, conversant with the best religious philosophy of his age, conceived the idea of interpolating into the *Mahabharata* an episode setting forth in the form of a dialogue the supremacy of Krishna, and the theory of Karma Yoga. At the opening of the great battle between the hosts of the Kurus and Pandavas, he represented Arjuna as overcome by sudden remorse at the sight of the armies which he was about to plunge into fratricidal strife, and put into the mouth of Arjuna's divine charioteer Krishna a series of sermons for his comfort and enlightenment. The result was the *Bhagavadgita,* which for well nigh two thousand years has swayed with ever growing power the mind and heart of India. It has attracted also the attention and admiration of many scholars in Europe.

Out of these centuries of Hindu thought, as represented by these numerous treatises, have come the beliefs and practices of the Hindu of today.

Through all the varied phases of Hindu philosophy and Hindu practice, two general tendencies of thought may be traced. Among the more intelligent, on the one hand, the philosophy of the *Upanishads,* especially the Vedanta philosophy is uppermost, with a constant tendency to develop in one of three directions; toward pantheism, toward agnosticism, or toward athe-

ism. Among the ignorant masses, on the other hand, polytheism is uppermost with an invariable pantheistic background. Pantheism with its corollary the transmigration of souls is thus common to all. As common is idolatry, at least the tendency toward it and apology for it. The bond that unites popular and philosophic Hinduism is the system of caste. Pantheism then as a creed, grossest idolatry as the expression of religious instinct, and caste as a social system constitute the real triad of Hinduism today.

To understand modern Hinduism in practice it is not sufficient to know the development of Hindu religious literature; Hinduism in the world of today must be studied.

To the educated Hindu who is really religious and who wants to practice his religion, *Bhagavad Gita* is the only Bible, and the only book of meditation. Any one may come across men in all walks of life who daily read a portion of this philosophic poem, either in the original Sanskrit or in the vernacular. Great men like Mahatma Gandhi have declared that the *Gita* brings them solace and guidance in all perplexities of life. There are many expositions of the *Gita* written by modern religious leaders, trying to make the *Gita* answer all questions about sin, temptation, victory, and man's duty to his fellow man. It is therefore well to examine its main teaching and its defects.

The Gita makes the first clear statement of the doctrine of *Avatara* which is very akin to the Christian doctrine of Incartion. *Avatara* means descent. It is used to signify the descent of the Supreme God into the world to help man.

> Though I am not subject to birth or decay [says Krishna in the fourth chapter], and am the Lord of all created beings, yet in presiding over Nature which is mine, I am born by my own mystic power. Whenever there is a decline of *dharma* (virtue and duty) and an increase of adharma (vice-impiety), then I create myself. For the protection of the good, for the destruction of the wicked, and for the establishment of *dharma* from age to age, I am born.

In these and other sayings the claim is made that the Krishna of the *Gita* is the Supreme God—the ultimate one goal of all separate souls. Krishna is made to say, "At the end of many births the man of knowledge finds refuge in me" (vii:19). In another place, Krishna compares the worship of the great Supreme God and of himself and says:

> Their labor is greater whose thoughts are directed to an object which has no manifest form; for the path which is not manifest is with difficulty attained by those who are attached to their corporal frames. Those who offer up to me all their actions intent on me, and meditating on me with exclusive devotion worship me,—I become presently their extricator from the ocean of the world of mortality (xii:5, 6).

The teaching is, that Krishna is the Supreme God manifest in human form; and that it is easier for man under present conditions of life to fix his mind on a manifest God than on the Unmanifest God; and such a contemplation of a personal, manifest God brings peace now and release hereafter. Krishna says:

> Place thy mind on me, fix thy understanding on me, and thou shalt dwell in me alone after this life (xii:8).

But the ordinary man will ask: Who is Sri Krishna that I may set my mind on him? What is his example, his achievement for mortal man that will enable me intelligently to contemplate him? The very meagerness of such information has driven later writers to supply those Puranic stories which are most unworthy of Sri Krishna and an Incarnate God. What a contrast to the life of the Incarnate Son of God, Jesus Christ, and to His teaching as de picted in the Gospels! Is there anything equal to the power that that revelation has exercised on countless millions? St. Paul's words will be reëchoed by men of all times, and all races:

> The love of Christ constraineth us, because we thus judge, that one died for all therefore all died, and He died for all that they which live should no longer live unto themselves,

but unto Him who for their sakes died and rose again (2 Cor. v:14, 15).

Is there anything like the story of the Cross to inspire man's love and devotion?

The other important doctrine of the *Gita* that is fascinating to many is that of *Karma Yoga*. The traditional Hindu teaching was that every deed performed by man, whether good or bad, must produce its corresponding effect and will necessitate rebirth into the world. The logical conclusion of such a doctrine is that inasmuch as all action binds the soul to repeated rebirths, release can only come by complete cessation of all activity. The *Gita,* on the other hand, taught the doctrine of right action and thus provided a healthy corrective to the prevailing tendency among the thoughtful men of that age to aim at complete withdrawal from the world to attain to the state of no-action.

> Do thou the work thou art obliged to do [says the Gita], for work is better than no work; not even thy body can win its sustenance from no-work. . . . This world is bound by bonds of work, save where that work is done for sacrifice: work to this end perform, freed from attachment. . . . Without attachment ever perform the work that thou must do: for if without attachment a man works, he gains the highest (iii:8, 9, 19).

The earnest seeker may ask two questions: What is the work I must do without attachment? How is one to do that work without any attachment? A man's duty, answers the *Gita,* is the duty enjoined on the caste in which he is born. Caste is of divine institution. "Every man therefore must carry out the works appropriate to his caste. Even though a man should fancy that he could fulfill more excellently the duties of another caste, he should in no case renounce his own; to do so is sin, and can but lead to destruction and the ruin of the social order."[1]

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[1] Hill, *Bhagavad Gita.*

If this doctrine is accepted, there can be no hope for the outcaste, and no peace for the world. For the outcaste must only do the duties of the outcaste and should neither learn nor teach nor fight nor trade; and the martial castes must, like Arjun, give themselves to war and engage themselves in the work of killing others!

And again, how is he to know what is right and what is wrong work?

A man belonging to a thief caste was not born into it by his own choice, but it is open to him to decline to engage in plunder and murder against his conscience. Discussing this, a Hindu thinker recently wrote:

> It was fortunate for Arjun that the Incarnate God was by his side to tell him that his *dharma* was not to indulge in sickly sentimentalism but to fight and kill his uncles, cousins, and grandfathers, in order to reap the bitter fruits of victory. But all are not so fortunate. Each one of us, according to his lights has to decide between conflicting claims, selfish and unselfish impulses, what our real *dharma* is in a given situation.

Yes: that is the practical question. How can a man know what is right and what is wrong? Are there ideal standards to which he may look for guidance? Is the Incarnate God by one's side always, to guide him day by day and moment by moment, and enable feeble man to follow what he knows to be right?

Christianity answers these questions. The life and teaching of Christ give the enquirer an irreproachable standard of conduct: and the Spirit of Christ is available to guide him into all truth. It is the Gospel of Jesus Christ that alone answers satisfactorily the questions raised by the *Gita*.

The fact that the *Gita* is read and studied by many an educated follower of Hinduism shows the hold religion has on the Indian mind. It is, therefore, the duty of all Christian workers to study this remarkable book, in order that they may be able to

point the people of India from Lord Krishna to the Lord Jesus Christ, and from the *Gita* to the Gospel.

There is a class closely akin to this, consisting of men whose scientifically trained minds refuse to follow the religious codes of the past its traditional practices, or its social conventions. They claim personal freedom to believe and practice what alone appeals to their intellects and experiences. They interpret all old religious injunctions in the light of modern knowledge and read into the words of the ancient writings the latest religious ideas they have gathered from Western thought and Christian literature. These men may not be seen in the temples or on the river banks, engaged in religious contemplation or visiting places of pilgrimage. They disdain all these as unworthy of the man of true religion. The philosophic lectures of the Hindu University of Benares, or the learned treatises of Prof. S. Radhakrishnan, that brilliant South Indian thinker and philosopher—these appeal to them, and they are considered by others as followers of modern Hinduism.

No doubt there is a certain amount of genuine patriotism in this love of the past and nominal conformity to the ancient religion. It also indicates intellectual honesty in appraising what has come by tradition and harmonizing them to the best thinking of the day. But absolute honesty would require the acknowledgment of this artificial grafting of the new ideas upon the out-of-date assumptions of old Hinduism and a fearless confession of the source from which this new light has come, namely from Christ and His religion, and the complete satisfaction He gives to all honest questions of the mind and the spirit. We may yet hope that the intellectual honesty of this class of Indian thinkers will lead them to the fountain of all Truth, even to Christ.

There is yet a third class of educated Hindus whose number is, alas, growing every day, who are fast losing all hold on religion. Secularism, is the right name to give to the religion of this class.

There is no doubt that this phase in Hindu thinking is absolutely novel to India. Religion is natural to India and the Indian is incorrigibly religious. And yet the national aspirations that have taken possession of men and women in the present generation have had the effect of banishing all other thoughts from their minds. Religion, they say, is responsible, for all the ills of India. It has divided Indian society. It is the source of the social and economical woes under which India is laboring. It has tyrannized over the children of India, and has made them effete, submissive, and dependent. The remedy is: Down with all religion. No temples, no worship, no priests, and no God—seem to be their slogan.

A Brahmin writer in a recent weekly paper characterizes the religion of the modern Hindu as materialism. After describing the devout life of the old Hindu in his allegiance to caste obligations and religious observances he says:

> Contrast this with the present-day condition. Caste, the binding force of Hinduism, is losing its virtue with the open advent of outsiders into the Hindu fold through *Shuddhi,* the progress of intermarriage and interdining, the removal of untouchability, and the open flouting of caste laws. The holy places are slowly becoming to the educated classes mere places of beautiful scenery or historic associations; idols, pieces of carved stones; fairs, occasions for *tamasha*; the holy rivers, mere streams; doing *sraddha* in Gaya for ancestors, a farce; the Brahmin, an anachronism; and the *Vedas,* books made by superstitious priests.

The writer then goes on to narrate how the old Brahmin spent his day in ablutions, prayers, studies and poojahs for himself and others.

> But now [the writer goes on to say], even the foremost of these shastric injunctions, *Sandhya Vandana* (prayers at sunset), is not attended to. Some boys have cast off even the *Upanayana* threads from their persons, as these have no

significance for them. Women have all along been the greatest asset of the Hindu religion, from the point of view of tenacious observance of religious formalities in the home, and their constant dinning into the ears of their family of the importance of these observances. Here also we see a gradual change. With the education she has obtained, woman is asserting her right and importance, and the home is accordingly being fashioned on her new ideals which have no place for blind religious fervor. Thus the last touch of religion is vanishing from home, and religion is being rapidly supplanted by materialism.[1]

A definite anti-religious stand is taken in South India by the members of a new organization called Self-respect Society. This organization advocates boycott of temples, priests, and all worship, and is engaged in raising the outcaste people to equal status with others as citizens of India.

This phase of irreligion cannot last long. India will sooner or later revolt against such an open negation of God, and the natural heart of the Indian will run to seek its solace from religion alone. The blind fight against all religion is bound to cease. It will, on the other hand, direct its antagonism to that which is false and degrading in the religious beliefs and observances of the country, and examining all the religious systems that are available choose that which is good, satisfying and uplifting.

But no sketch of Hinduism, however brief, is complete without some consideration of the Reform sects which have appeared in modern times—*Brahmo Samaj, Arya Samaj,* theosophy, and the social reform movements.

The Brahmo Samaj founded in Bengal in 1830 by Raja Ram Mohun Roy, has 5,378 adherents. Belief in the unity of the Godhead, the brotherhood of man and direct communion with God in spirit through prayer and worship without the intervention of any mediator, seem to be the main tenets of the Brahmos. The

[1] *The Illustrated Weekly of India,* July 28, 1935.

Brahmos have been avowed reformers, and by their teachings and writings they have made a marked impression on the educated Hindus of the country. In spite of a number of Brahmo missions, they do not make any converts. Between 1911 and 1931, they decreased by 126. The very eclectic character of the sect and the broadness of the creed, says the Census Commissioner, have militated against its growth.

The Arya Samaj was organized in 1875 by Swami Dayanand Sarasvati of Kathiawar. The leading tenets of the sect are:

1. Only the *Samhitas* of the four *Vedas* are inspired
2. There are three eternal substances: God, spirit, and matter
3. A soul is incorporeally and always perfectly distinct from God
4. The soul is subject to rebirth in human, animal, or vegetable form
5. Salvation is the state of emancipation from pain and from subjection to birth and death, and of life, liberty, and happiness in the immensity of God.

The Arya Samaj is theoretically opposed to the caste system, to idolatry, to child marriage, and to pilgrimages, and during the past twenty-five years has done much to rouse opinion against these in North India.

The Aryas number 990,233, or about four times their number twenty years ago. Eighty per cent of these live in the Punjab and the United Provinces. During the past decade the Aryas increased from 23,000 to 94,000 in the Kashmir State. During the previous decade there had been similar phenomenal increase in the Punjab and the United Provinces. This rapid increase is due to the elaborate missionary organization founded by Dayanand, and to special missionary activities among the depressed classes all over India. The Census Report of 1911 said:

> A large proportion of the new adherents of the Samaj are *Meghs* and other men of low castes, who are admitted as clean after going through a ceremony of purification known

as *Shuddhi*. In certain districts of the Punjab three-fifths of the Meghs returned themselves as Aryas. There is a special society with works under the auspices of the Samaj for raising the depressed classes in this way.

In another place the Report said:

> Caste restrictions among the Aryas are becoming far less rigid than they were even a few years ago. Restrictions in eating and drinking with members of other castes are dying out and intermarriages between members of different castes is becoming increasingly common.

Here is again a great warning and an urgent call to the Church of Christ in India.

The Theosophists hold that all religions have elements of truth which spring from the one Fountain of Truth and that Theosophy is the synthesis of all religions. Theosophy, as seen in India today, is best described as Hindu pantheism modernized.

The best points of Hinduism may be summarized:

1. It has emphasized the superiority of the spiritual over the material side of life.
2. It has cultivated the passive virtue of patience, gentleness and submission.
3. It has introduced religion into everyday life.

When the races which have developed these characteristics are "summed up in Christ," they will assuredly enrich His Body with new graces.

Social Reform Movements is the term used to designate all the new reform movements for combating the social evils that have grown out of Hinduism. Besides the Sarda Act, an attempt to penalize infant marriages, other movements to rid the country of the baneful effects of the religion of the land, include:

1. *The Harijan Uplift Movement.* The word Harijan means the people of God, and was introduced by Mr. Gandhi in the year 1932, as an honorable name for untouchables.

> About this time [says Mr. P. O. Philip, in an article on the subject in *The International Review of Missions*], there came into existence an important organization whose members were pledged to self-sacrificing service: the *Harijan Sevak Sangha,* Association of the Servants of Untouchables. Its activities are directed along the lines of persuading caste Hindus to open temples for worship to the *Harijans* and to remove the disabilities imposed on them, of conducting day and night schools for *Harijan* children and adults, of establishing hostels for *Harijan* students and giving them scholarships, and of improving the economic and sanitary conditions in which *Harijans* live.

While it is true that this program of service has not so far appealed to any considerable section of the population, and that the movement has not penetrated much into rural India, it is a noteworthy sign of the times.

2. *The Temple-entry Movement.* Throughout the country individuals have been agitating for opening the temples to exterior castes. Legislation was attempted, but was withdrawn, but the movement itself is still going on. It is reported that eight shrines in Bombay used by the Telugus have been opened to untouchables since 1930. A temple in the city of Nagpur is said to have been opened to untouchables. It is also reported that a pan-Hindu temple has been endowed at Ratnagiri with a view to providing a common place of worship for all castes. In the Dacca division in Bengal, the temple doors were forcibly opened by a band of high caste Hindu women who sympathized with this movement. It is, however, reported that after five months it was found that the temple had been deserted by all high caste Hindus. It is doubtful if this reform will improve the relationships between caste Hindus and untouchables. The exterior castes have for ages past had their own shrines, their own worship, and their own sacrificial rites. To introduce this worship into Hindu temples appears quite novel and strange. The movement, however, is sympto-

matic of the times. There are numbers of caste Hindus who have begun to feel that the position allowed in Hinduism to the *Harijans* is indefensible.

3. A third movement of reform is the one against prostitution in all forms. Social legislation has been brought about against brothels and their keepers. Vigilance societies have been organized in the great cities of India. Rescue homes are being instituted to save the unfortunate girls from permanent degradation. With such attack on the social evil, the institution of *Deva-dasis* in connection with Hindu temples cannot continue long. In 1927, the Council of State discussed the need for legislation to prevent the dedication of girls as *Deva-dasis* in temples, on the ground that such dedication inevitably entailed a life of prostitution. A Bill was also brought into the Madras Council in 1930 to prohibit the performance of the dedicatory ceremony in any Hindu temple, and to enable dedicated women to contract legal marriage.[1] The action in this regard taken by the rulers of the Mysore and the Travancore States was noted in chapter two. This whole new attitude to moral evils is characteristic of the times. Abuses long connected with the Hindu religion are now repudiated and disavowed as having nothing to do with the religion and bold action is now taken to rid society of evils that have thrived for ages under the shadow of the temple walls.

Christians cannot but rejoice in all these movements towards righteousness and equity; and there is no need for fear, that such movements would hinder the progress of the religion of Jesus Christ. All true efforts to advance the social and moral well-being of humanity must be believed to be directed in the interest of the Kingdom of God. While therefore eagerly recognizing every lofty aspiration and every tendency for good in this complex religion, it would be untrue to truth and untrue to Christ if endeavors to bring the full Gospel of Christ to bear on all the problems of India were relaxed. Let us point our brothers from the

[1] *The Census of India*, 1931.

many gods of Hinduism to the God and Father of our Lord Jesus Christ the One living God, from the divisive tendencies of caste to the unity in the brotherhood of Christ and from the burdensome system of salvation by self-effort to the free grace of forgiveness and power provided in the crucified and risen Saviour—in Christ the fulfillment of Hinduism.

VI.

Early Christianity in India

THE history of Christianity in India may be divided into four periods: the Syrian period, the Roman period, the Lutheran period, and the Modern period.

THE SYRIAN PERIOD

The oldest Christian community in India is in the Native State of Travancore. Its members are commonly known as Syrian Christians; they number 1,180,546, that is, about a fifth of the entire Christian population in India. Tradition connects the introduction of Christianity into Travancore with the Apostle Thomas. Most scholars are now agreed that there is no historical proof to discredit this tradition. After a careful study of the results of recent research the late Dr. Farquhar wrote, "Thirty years ago the balance of the probability stood absolutely against the story of the Apostolate of Thomas in India: today the balance of possibility is distinctly on the side of historicity."[1] Some have connected the establishment of the Church with one Thomas, Bishop of Edessa, in the year A.D. 345. There is certainly no doubt that the community was a flourishing one in the sixth century.

It is known, however, that about the eighth century the Christians of Malabar were so numerous and influential that they acquired from the rulers of the land a certain political status, including the right of self-government, in token of which they received two copper-plate charters, *Sasanams*. These are dated A.D. 774 and 824.

[1] *The John Ryland's Library Bulletin,* on The Apostle Thomas in South India.

The history of the next six hundred years is enveloped in obscurity. Through all the vicissitudes of history they seem to have held themselves together under the Syrian liturgy and ceremonials, though probably they entirely lacked spiritual vigor and missionary zeal. When in the fifteenth century the Portuguese obtained a footing in India, they endeavored to bring these Christians under the rule of the Pope, and to substitute the Latin rite and dogmas for the Syrian. For the time being they succeeded in doing so by force. But when in the sixteenth century the power of the Portuguese was broken by the Dutch, many of the Syrians threw off the Papal yoke and placed themselves under a Bishop consecrated for them by the Patriarch of Antioch. A large number, however, still clung to the Roman Church, and their descendants are the Romo-Syrian Christians of the present day, numbering about 655,000.

In 1816 the Church Missionary Society sent missionaries to Travancore. They started schools and colleges, and these began to leaven this ancient community. A small number of Syrians joined the Church of England, and a larger number, who were in favor of reform separated themselves from the old Jacobite Church and constituted what is called the *Mar Thoma* or Reformed Syrian Church. This Church uses in its worship a revised form of the old Syriac liturgy translated into the vernacular. Both sections are presided over by Indian Bishops, and have always been independent of any foreign support. They are the only self-supporting and self-governing Christian bodies in all India. If these ancient Churches would but unite and give themselves to the evangelization of India what a power they could exert in the land! In such activity they would surely find their own fullest spiritual life. Within the past few years the Reformed section of the Syrian Church has undertaken to support a mission of its own through the National Missionary Society of India.[1]

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[1] See Chapter IX.

THE ROMAN PERIOD

This may be said began about the year A.D. 1500. Though the missionaries of the Roman Church were in India in the thirteenth and fourteenth centuries, it was only after the arrival of Vasco da Gama in 1498 that its influence began seriously to be felt.

The greatest missionary of the Roman Church we know was Francis Xavier. He landed in India on May 6, 1543, and in many respects he was a model missionary. His missionary enthusiasm, self-denial, and aspirations after a holy life are lessons for all time. Noble by birth and educated as a scholar, he gave up all that was dear to him to go to the ends of the earth out of love to Jesus Christ and zeal for the salvation of his brethren of mankind. Often he was houseless and homeless, traveling on foot without a servant, suffering from cold and hunger, fording rivers and forcing his way through unbroken forests, exposed to perils from sickness and robbers. All his trials, instead of discouraging him, made him only rejoice the more to undergo them for the name of Christ. Before he became a missionary, once while asleep he uttered the words, "Of suffering and of labors for the Cross, yet more, O Lord, yet more!" These might well have served as his motto to the last moments of his life.

For nearly two hundred years the Roman Church held undisputed sway over a large portion of South India, and penetrated even to the court of Akbar. Robert de Nobili and Beschi—the Tamil scholar, Viramamunivar—are amongst a great number of European missionaries who helped to establish and strengthen the Roman Catholic Church in this land.

According to the census of 1931, there were 2,113,000 Roman Catholics, thus forming nearly a third of the entire Christian community. They are found in large numbers in Madras, Bombay, Bengal, Bihar, and Orissa. They have some large institutions for the higher education of Indian youths. The Loyola College in Madras and St. Joseph's College in Trichinopoly are instances.

They do not recognize any comity arrangement with other Christian bodies and assert their right to enter any field throughout India. This indiscriminate invading of the territories of other Churches and missions, often interferes with the discipline of these other Churches, and sometimes makes it very difficult for the others to entertain feelings of Christian friendliness towards them.

THE LUTHERAN PERIOD

The eighteenth century saw the beginnings of Protestant missionary work in India. Ziegenbalg and Plütschau, two godly Germans, were the first Protestant missionaries. They were sent out by King Frederick IV of Denmark to preach the Gospel in the Danish possessions in India, and arrived at Tranquebar on July 9, 1706. Later, they were joined by a noble band of missionaries, such as Gründle, Schultze, Kiernander, Gericke, Schwartz, and others. Gründle and Schultze translated the Scriptures into Tamil and completed the first vernacular Bible in India in the year 1727. Kiernander was the first Protestant missionary to Bengal. Fabricius gave the Tamils their first hymn book.

The greatest of these early missionaries was Christian Frederick Schwartz, the father of the Christian Church in Tanjore and Trichinopoly. He arrived in South India on July 16, 1750, and for nearly half a century worked unceasingly in these districts until his death in 1798. Several lengthy journeys were undertaken to Madras, Ceylon, Madura, and Tinnevelly. Indian workers were trained and sent forth from Tanjore to take charge of these outlying stations, and churches were founded in all the important centers of South India. Of this "brightest star in the constellation of the Danish missionaries," Richter says:

> Schwartz was by no means a brilliantly gifted man; even in his missionary labors he never struck out any new lines of work. He did not bring the Tranquebar Mission to a higher state of development, he simply extended its operations. While other missionaries in the course of years suf-

> fered from the withering influence of the natural and still more mental and moral climate of their environment, every fresh task seemed to fill Schwartz with yet greater vivacity and to help him to some inward victory; he grew perceptibly along with his growing ideals and at the same time the purity of his heart, his insusceptibility to flattery, his incorruptibility in money matters, his unassuming and simple faithfulness, the frank straightforwardness of his relations with both the great and the humble were so self-evident that he enjoyed the general confidence of the community as perhaps no other missionary in India has ever done.

Schwartz never married; and when he died he left nearly $50,000 to the Indian Church. Schwartz and the other early Lutheran missionaries have left an undying fame in South India for attractive piety, whole-hearted devotion to the Master, and self-sacrificing love for the people.

Though first sent out by the King of Denmark these continental missionaries received a considerable amount of support from England and finally they and the churches established by them were taken over by the Society for Promoting Christian Knowledge and the Leipzig Missionary Society. The work of the S.P.C.K. was in the year 1825 transferred to the Society for the Propagation of the Gospel, and since the Great War, the Church of Sweden has taken over practically the whole work of the old Leipzig Mission. In the year 1919 the Tamil Evangelical Lutheran Church was organized and now includes in it the churches founded by the Leipzig Mission and the Church of Sweden Mission, totaling (in 1934), 31,400 persons.

Since those early days, other Lutheran Churches have entered India from Germany, Switzerland, Denmark, Sweden, and the United States, and have founded flourishing churches. The largest among these are those in the Tamil and the Andhra countries and that in Chota Nagpur.

The century when the Lutherans were the only Protestant missionaries in India is called the Lutheran Period.

VII.

Nineteenth Century Missions

THE nineteenth century saw great developments in the work of Christian missions in India. It falls into two distinct sections: the Pre-Mutiny Period, when most of the Protestant missions saw the beginnings of their pioneer operations; and the Post-Mutiny Period, when they were strengthened and developed.

For nearly a hundred years after the first Protestant missionary set his foot in India, missionary work was slow, partly because of the general apathy of Christians in the West and partly also because of the unsympathetic attitude of the East India Company. A little was attempted by some of the saintly chaplains of the company in opening schools for Indian children and in providing portions of the Bibles in the vernaculars. Among these the names of Daniel Brown, Claudius Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie will forever shine with peculiar luster.

The first English missionary to India was William Carey, who landed at Calcutta on November 13, 1793. At this time the East India Company forbade any European not in its service to set his foot on the company's territories without special license. Arriving in a Danish ship, Carey had to register himself as an indigo planter, and at Mudnabatty, 150 miles north of Calcutta, he went to work as superintendent of an indigo factory on seventy-five rupees (about thirty dollars) a month.

There and in that capacity lived for six years the one representative in India of the missionary zeal of Christian Eng-

land, and in that obscure—one may say ignominious—way began English missions in her great dependency.[1]

Carey was later joined by Marshman and Ward, and all three settled, in 1800, on the more friendly soil of Serampore, a Danish settlement, fifteen miles north of Calcutta. In the words of their own *principles,* they here gave themselves up unreservedly to the glorious cause of evangelization. Never thinking that their time, their gifts, their strength and their families were their own, they sanctified them all to God and His cause. How they did this must be studied in the biography of William Carey. *Expect great things from God. Attempt great things for God* was his motto. Through the Serampore College, through the translation of the Holy Scriptures (or portions) into thirty-six languages, through the girls' schools, and through the printing press, he not only attempted but accomplished great things for God.

Another great missionary of the same period was Adoniram Judson, the apostle to the Burmans. Judson arrived in India in 1812 and, being refused entrance, found himself in Burma in 1813. George Smith, calling him "the greatest of all American missionaries," says:

> Adoniram Judson is surpassed by no missionary since the apostle Paul in self-devotion and scholarship, in labours and perils, in saintliness and humility, in the result of his trials on the future of an empire and its multitudinous people.

When the East India Company's charter was renewed in 1813, the restrictions against missionaries were removed and consequently missions and missionaries came to the country in rapid succession. The growth of missions during this period and the gradual opening up of the entire country may be seen in this table:

1793. William Carey, English Baptist Mission.
1806. L.M.S. in Travancore. Ringletaube.

[1] Stock's *History of the Church Missionary Society,* vol. i, p. 96.

1812. American Board of Commissioners for Foreign Missions (A.B.C.F.M.) at Bombay.
1813. Adoniram Judson, in Burma.
1814. C.M.S. at Madras.
1816. Wesleyan Missionary Society, in South India. English Baptist Mission, at Benares.
C.M.S. begins the North Travancore Mission.
1818. English Baptist Mission, at Delhi.
1820. C.M.S. sends missionaries to Tinnevelly.
1822. General Baptists in Orissa.
1825. S.P.G. takes over S.P.C.K. missions in South India.
1830. Alexander Duff at Calcutta. Church of Scotland Mission.
1833. S.P.G. at Cawnpore.
1834. A.B.C.F.M. at Madura.
American Presbyterian Mission opens at Ludhiana.
Basel German Mission in Malabar.
1835. American Baptist Telugu Mission.
1836. American Baptist Mission in Assam.
1837. John Anderson opens an English school in Madras.
1841. Irish Presbyterian Mission in Gujrat.
Welsh Calvinistic Methodist Mission in the northeast of Bengal.
C.M.S. Telugu Mission.
1842. S.P.G. at Secunderabad, Nizam's Dominions.
American Evangelical Lutheran Mission at Guntur.
1844. The Free Church of Scotland, Nagpur.
1846. Gossner's German Mission at Ranchi.
1852. The Zenana Bible and Medical Mission.
1854. S.P.G. in Delhi.
C.M.S. at Peshawar.
1855. American Arcot Mission.
American United Presbyterian Mission at Sialkot.
1856. Methodist Episcopal Mission, Bareilly.

Thus, nearly every large mission now laboring in India laid its early foundations in the Pre-Mutiny Period. But it must be

said that at this period the laborers connected with many of these missions were few, their efforts tentative, and progress slow.

Two special lines of missionary work that commenced in this period must also be mentioned. In the year 1822, Miss Cooke of the C.M.S. began zenana work among the women and girls in Calcutta. As the first single lady to enter India as a missionary she became the forerunner of the great zenana missions of modern times. In 1934, there were 2,451 women missionaries (not wives) in India, Burma and Ceylon, giving their lives for the regeneration of India's womanhood.

The year 1830 marks the commencement of higher educational work by missions. In that year, Dr. Alexander Duff of the Church of Scotland Mission opened the first Anglo-Vernacular school for non-Christian youths. His devotion to his high purpose, coupled with a rousing missionary enthusiasm, was a great stimulus to the missionary cause. His biography should be read by all students of Indian missions. Here is a short extract from the thrilling appeal he once made to the fathers and mothers of Scotland:

> There is not a valley nor dell nor burning waste from one end of India to the other, that is not enriched with the bones, and not a rivulet or stream that has not been dyed with the blood of Scotia's children. And will you, fathers and mothers, send out your children in thousands in quest of this bubble fame, this bubble wealth, this bubble honor and perishable renown, and prohibit them from going forth in the army of the great Immanuel, to win crowns of glory and imperishable renown in the realms of everlasting day?

Such a man's enthusiasm and personality could not fail to make their mark on the history of missions in India. The results of Duff's work may be said to be four:

1. At a time when the introduction of Western science threatened to shatter all the old conceptions of life and basis of morality, he and his comrades convincingly proved before the eyes of all India that the West had not only

a barren materialism to offer India, but rather a conception of life resting upon idealistic principles and finding in the Bible the highest truth and noblest morality.

2. He left his abiding mark upon the educational policy of the Government of India.
3. His missionary method inaugurated the great work of educational missions.
4. The last and the greatest result of Duff's work was the conversion to Christianity of young men of brilliant gifts, wide scholarship, and unmistakable religious sincerity from the highest classes of Hindu society. These converts were not many. Duff's biographer only mentions twenty-six families. But they were indeed great souls! Krishna Mohan Banerjea, Gopinath Nundy, Anando Chundar Mozumdar and Lal Behari Dey are the glittering stars in the firmament of the Indian Christian world.[1]

The Sepoy Mutiny of 1857 opened a new period in the history of Christianity in India. It tested by persecution the reality and the character of the faith of the converts. It proved to be a call to the conscience of Christendom. New consecration, vigor, and purpose were infused into every missionary society laboring in India, as they saw of what stuff their converts were made. The Mutiny also "struck the knell of the East India Company's rule in India," and the Queen's proclamation avowed the principles of religious liberty. Thus all the older societies advanced in every direction.

New missions also came. The United Free Church Mission began work in Rajputana in 1860. The Canadian Baptist Mission on the Telugu coast, and the English Friends' Mission came in 1874. The Cambridge Delhi Mission began its work in 1877 and the Oxford Mission to Calcutta in 1880. The Christian Alliance Mission commenced work in Bombay in 1889. A large number of smaller organizations also stepped in to occupy, some-

[1] See Richter, *A History of Missions in India*, pp. 173-84.

times the unoccupied, often the partially occupied, and sometimes even the fully occupied, territories all over the country. Several interdenominational organizations have also come in to the aid of the missions. The Christian Literature Society came in 1857 as a memorial of the Mutiny. The Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, the India Sunday School Union all have been planted in the land and are bringing forth fruit, both directly and indirectly, for the cause of the evangelization of India.

Altogether at the end of 1933 there were 163 foreign and fifteen indigenous missionary societies, with 4,580 missionaries and tens of thousands of Indian workers engaged in winning India to Christ.

What impact these many missionary agencies are making on the life of India may be seen from the summary of their activities as found in the latest edition (1934-35) of the *Directory of Christian Missions*. Apart from those lines of work which may be called directly evangelistic, the Christian enterprise is responsible for educational, medical, industrial and social activities which when considered in the aggregate will compel the admiration of any unprejudiced observer.

There were in 1931, thirty-eight mission colleges in all India. The students receiving a collegiate education in these colleges numbered 12,322. There were also 287 secondary schools and 417 middle schools under Christian supervision. In all these institutions religion is taught through the Christian Scriptures, and the highest ideals of conduct and religion are presented to young India through example and precept. The number of primary schools for which missions and Churches are responsible must run to several thousands. Besides these that impart a general education, there are 107 Christian industrial institutions providing various vocational courses to young men and women.

The care of the sick, the infirm, and the defective has as may

be expected, always claimed the attention of the followers of Christ. There are in India no less than 487 Christian hospitals and dispensaries engaged in the service of the sick; sixty leper hospitals, eleven tuberculosis sanatoria, fourteen schools for the blind, and the deaf, and dumb, forty-one widows' homes, and ninety-nine orphanages. Christian missionaries are responsible for at least thirty-five industrial centers giving work to many thousands of men and women, and boys and girls who otherwise would have a very precarious living. There are sixty-one agricultural settlements on which the landless have been settled, and hundreds of men and women from notorious criminal castes reclaimed and helped to make an honest and decent livelihood. The amount of national service that this catalog of activities represents can be easily imagined. India can ill-afford to lose such an important factor in the forces that labor for the up-building Indian national life.

VIII.

The Modern Period

THE modern period may be said to begin in the year 1910. That year saw the great gathering at Edinburgh of representatives of the missionary societies of all the most important non-Roman Churches operating throughout the world. The World Missionary Conference brought into existence a Continuation Committee which later developed into the International Missionary Council. The chairman, John R. Mott traveled through most mission fields throughout the world and organized National Missionary Councils. A series of provincial conferences were held in India under Dr. Mott's presidency, culminating at a national conference at Calcutta in December 1912. The National Missionary Council of India, Burma, and Ceylon thus came into existence and its first session was held in 1914. In the year 1923, it was renamed the National *Christian* Council, as signifying the joint and equal participation of representatives of Indian Churches with the representatives of the missionary societies in the consideration of all problems affecting the Christian movement in India. Similar national organizations have come into existence in China, Japan, Korea, the Near East, Siam, the Philippine Islands, Netherland Indies, and the Congo.

The Council is constituted on the principle that questions of doctrine and ecclesiastical polity lie outside its province and that "the bodies entitled to determine missionary policy are the missionary societies and the Churches in the mission field." It is, strictly speaking, an advisory and consultative body; but has won for itself the recognition of both the Government of India and

the missions as the body representing the Protestant Christian opinion of India. Its objects are "to stimulate thinking and investigation on missionary questions; to enlist in the solution of these questions the best knowledge and experience to be found in India and other countries and to make the results available for all churches and missions in India; to help to coördinate the activities of the provincial councils; and through common consultation to help to form Christian public opinion and bring it to bear on the moral and social problems of the day." It is functioning efficiently as an agency for the coördination of missionary enterprise throughout India and a clearing house of information and ideas concerning the whole Christian enterprise in this land. It holds all-India conferences: its official organ is the *National Christian Council Review*. The Fraser Commission on Village Education, the Mass Movement Survey, the Lindsay Commission on Christian Colleges, the Survey of Christian High Schools, and spread of information regarding religious education, social hygiene, and advance in evangelism—are all so many definite and tangible results brought about by the work of the National Christian Council. The Council was also responsible for sending four Indian delegates as a Mission of Fellowship to the Churches in Great Britain. All Christian workers, both foreign and Indian, ought to keep themselves in touch with the doings of this central Christian organization and its provincial Christian councils.

Another feature of the work of the past quarter of a century has been the many coöperative tasks that have come into existence all over India. The Women's Christian College in Madras, the Vellore Women's Medical School and the Kinnaird Women's College, Lahore, are recent instances of some of these union efforts. Coöperation in training teachers, women evangelists, and ministers is also being attempted or planned in various areas. The shortage of financial resources in the "Sending Churches," and the growing conviction that union in missionary effort is strength to the Christian cause are together leading missions and Churches

to discover new avenues of coöperative effort. In the growing competition with Government and non-Christian private institutions, missions cannot make their best contribution in these fields except by combining the available resources to produce efficient and model pieces of work.

A third feature of the missionary work that requires separate notice is known as the Christian Mass Movements.

It is a moderate estimate to reckon eighty per cent of all the Indian Christians as the result of mass movements. The Syrian Christians in Travancore were most probably the result of a mass movement on the West Coast many centuries ago. The Roman Catholics on the extreme southwest and southeast coasts are descendants of converts that came out in large communal groups during the time of Francis Xavier. The great Christian communities in South Travancore, Tinnevelly, and Madura are the results of similar movements towards Christianity within the past hundred years. The tens of thousands of converts from the aboriginal tribes—Mundas, Oraons and Santals—are due to mass movements that took place two and three generations ago. The recent large growth of the Church in the Telugu country is the result of accessions from caste and outcaste groups during the past seventy years. In this area it is still going on. The large additions to the Christian religion in the Punjab, the United Provinces, and Western India from among the outcastes are the results of mass movements.

While these facts cannot be challenged, the importance of mass movements in the Christian enterprise and the responsibilities thrown by such movements on the Church were perhaps never before so fully realized as in the past thirty years. Among those who have advocated the cause of mass movements and have believed in them may be mentioned the late Bishop Thoburn of the Methodist Episcopal Church in North India, Bishop Whitehead of Madras, and scores of other missionaries, English and American, who are still in our midst. The subject has attracted great at-

tention through the Mass Movement Survey by J. W. Pickett under the auspices of the National Christian Council.

Dr. Pickett's report published under the title *The Christian Mass Movements in India* is a scientific study of these movements with the aid of data obtained by a careful survey of typical mass movement fields in different parts of India.

The conclusions arrived at by Dr. Pickett are these:

1. That mass movements for most Indian people constitute the most natural way of approach to Christ. The more individualistic way preferred in Western countries is not favored by people trained from early childhood to group action.

2. That group movements are a great protection from that social dislocation which carries grave menace to morality and religion. Those who have moved together exercise a stabilizing influence over one another.

3. That the danger of Westernization is minimized and that the life of the group continues in all external aspects are natural, real and therefore genuinely indigenous. The Church of the villages, which is predominantly the Church of the mass movement, is thoroughly Indian in social pattern and customs.

4. That they are a great aid to the propagation of the religion, by preserving the influence of converts upon their relatives, caste associates, and neighbors. The individual is left in the community to bear his witness to the faith, and not lifted up out of it as an individual convert often is, who thus loses all his influence on the community from which he emerged.

There are, however, dangers in group movements that have to be constantly watched and remedied.

Personal experience and individual conversion is apt to be neglected. There is great need in these fields for preaching repentance, forgiveness and personal faith. Patient instruction, adult education, special efforts for personal conversion cannot be neglected in such areas.

Caste distinctions are likely to be carried into the Church life also. The individuals who come out of their communities overcome caste prejudice easily, and by necessity. The groups are apt to be clannish and to confine their Christian fellowship to their own particular communal group. The leaders of the Church must be on their watch against this tendency to caste exclusiveness.

The importance of training the young in mass movement areas cannot be over-estimated. The first generation comes out by conviction; the second generation constitutes the young followers who have some acquaintance with their parents' change of worship and life; but the third generation inherits the Christian name and religion as a birthright and is apt to grow callous and indifferent to the deeper claims of religion on individual life. Church schools staffed by Christian masters for children of the converts become from the first a prime necessity in all mass movement work. Missions and Churches that neglect these neglect them to their cost.

There is also the tendency to stagnation. According to Dr. Pickett:

> There are still many hundreds of thousands of unconverted members of the castes and tribes in which major mass movements have taken place. Non-Christian Malas and Madigas in the Telugu country (4,472,000) far outnumber those who have been converted. . . . There are still more than seven hundred thousand Animists in Assam, more than 350,000 non-Christian Oraons, Mundas, Kharias, and Santals in Chota Nagpur, more than 360,000 sweepers, and 5,800,000 Chamars unconverted in the United Provinces.

All this calls for a more intensive work for the Christians already gathered in. They are members of the Body of Christ, through which it is His will to accomplish His purposes for India. On the health, strength and witness of this Church depends further victories. Adequate provision of pastoral ministry, a well-thought-out plan for instruction in the faith, care of the young,

holding up a high standard of Christian conduct, firm exercise of Church discipline, and lastly, steps to increase the economic resources of the people—all these appear to be indispensable in any program of advance in mass movement work. Where these are neglected by Churches and missions, these group movements hinder rather than further the expansion of Christianity.

One notable result already evident in the mass movement areas of the Telugu country must be recorded. Where the movement of the outcastes into the Church has been welcomed and cultivated and good care has been taken to provide adequate instruction and training to the converts from the earliest beginnings of their Church life, the example of the converts has resulted in the ingathering of caste people. Caste conversions within the past few years total well over thirty-two thousand from about forty different upper castes. The reasons given by the converts for becoming Christians are truly striking. A large majority attribute their first interest in the Christian religion to the changed lives of the outcaste converts; some, to Scripture portions lent them by the Christian teachers or their own Christian laborers; some, to their early education in Christian village schools; and some, to help received in mission hospitals. But the first reason is what is given by a great majority of the converts. This is proved by the fact that in a large majority of instances, caste converts have come out precisely in those villages where there are already Christians from the outcaste communities. Dr. Pickett mentions an area where out of 187 villages with caste converts, 170 villages had already Christians of outcaste origin. In a neighboring mission district, it has been seen that caste conversions followed outcaste converts in sixty-nine out of a total of seventy-six villages. In the Dornakal Diocese, there is no caste convert in any village where already there were no Christians of outcaste origin.

Moreover, the caste converts in many places have expressly wanted to be shepherded by the teachers and pastors through whom they came to accept the faith in Christ, and are continuing

to look to them as their spiritual leaders, even though formerly they were inclined to look down upon them as belonging to outcastes.

This caste movement is still in its initial stage: but it is full of hope. Adequate instruction of the men and women converts is needed from the commencement. Carefully selected workers should be set apart for this work. Women missionaries and women evangelists will be needed to take charge of the instruction of women, as very often, because of past social conventions, it is most difficult to get women to receive instruction alongside of their men folk and from men teachers. Suitable literature is required to put into the hands of those who can read. Special facilities must be provided for the education and training of young people from these converts who are likely to become leaders in the future. Careful instruction has to be given on the duty of Christian stewardship, on the Christian attitude towards labor, on purity of home-life, and against the evils of caste pride. If these are carefully attended to from the beginning of the movement, there is no reason why the Christian movement should not spread very widely among these land-owning middle classes and win as great victories among them as it has in the past among those reckoned as depressed classes.

IX.

The Indian Church

ONE of the most outstanding features of the World Missionary Conference held in Edinburgh in 1910 was the recognition it gave to The Church in the Mission Field. The chairman of the commission in introducing that memorable report pleaded most earnestly for recognition of the existence in the mission field of "not a little, but a great Church, established in the very heart of the pagan world, the young Christian Church which itself now was a great mission to the non-Christian world." A new era began in the missionary world when the indigenous Church was thus frankly acknowledged to be the greatest, the most potent, and the most natural factor in the evangelization of the country. It is on the efficiency, purity, and missionary activity of this Church that the evangelization of India will ultimately depend.

But, alas, what is called the Indian Church is not one organic entity. The divisions of Christendom make it impossible for the indigenous Christians to belong to a visible "One, holy, Catholic and Apostolic Church," and in consequence they belong to as many Churches and sects as there are Churches and sects that send out missionaries from the West. What we term the Indian Church is the theoretical aggregate of the indigenous Christians in all the Churches—having different ecclesiastical loyalties, following various forms of Church government, and worshiping in many differing ways in numerous churches and chapels throughout the length and breadth of this vast continent. There are a few things that may be said to be common to them all: they are all nominally Indian Christians, and enumerated as such for all civil

purposes; they are connected with one or another of the numerous Christian Churches in the land; and at least in theory are all responsible for bringing India to the feet of Christ.

Strictly speaking, therefore there is no Indian Church in the singular; there are, in the plural. Churches, denominations or sects are numerous and their number cannot be accurately estimated. If therefore the term Indian Church is sometimes used, it refers to the groups of Christians gathered into the Church of Christ and grouped under these many separate units.

FEATURES OF THE INDIAN CHURCH

1. *Numerical strength.* The total Christian community in India numbered at the last census 6,296,763. Of these, 2,768,598 are Roman Catholics; 525,607 belong to the Syrian Churches; and the remainder, that is 3,002,588 are connected with the non-Roman and non-Syrian Churches. Indian Christians number 5,990,234, of whom two-thirds are found in South India—that is Madras, Hyderabad, and Mysore. In the Districts of Guntur and Tinnevelly one in nine, and in Travancore one in three of the population is Christian.

The rate of increase of the *Indian* Christian population during the past few decades is:

	Per cent		Per cent
1872-81	22	1901-11	34
1881-91	34	1911-21	25
1891-01	31	1921-31	34

The actual number of Indian Christians in 1872 was 1,246,288; whereas in 1931 it was 5,990,234—an increase of 389 per cent. In sixty years indigenous Christians have increased nearly four-fold.

Moreover, Christianity shows the largest increase when compared with most other religions. During the past decade while the Buddhists increased 10.5 per cent, the Moslems thirteen per cent, and the Hindus 10.4 per cent, the Christian community increased 32.5 per cent. Christians of non-Roman connection increased forty-one per cent.

During the decade preceding 1931, the largest advance appears to have been made in the Hyderabad State (141.6 per cent). Assam (88.7) follows next, and then come Travancore (36.8), Central Provinces (31.6), and Madras (29.9). The United Provinces comes near the bottom, with only two per cent advance in the ten years.

2. *Educational attainments.* This community, though numerically small, is well in advance of other communities in education and literacy. Of the almost six million Indian Christians, 1,089,000 are literate—that is 18 per cent. This is higher than that of Hindus, Moslems, and Sikhs. Of those literate, fourteen per cent are literate in English. In female education, they are well ahead of all, except the Parsis. The Commissioner of the Census of 1911 uttered words which are still true:

> Although Indian converts to Christianity are recruited mainly from the aboriginal tribes and the lowest Hindu castes who are almost wholly illiterate, they have in proportion to their numbers three times as many literate persons as the Hindus and more than four times as the Mohammedans.

In Bihar and Orissa the Indian Christians rank second in literacy only to Europeans and Anglo-Indians, having seventy-six per thousand able to read and write. The corresponding figure for the animistic tribes from whom the religion of Christ has mainly drawn its converts is five. In Madras twenty-two per cent of the Indian Christian men and eleven per cent of the women are literate, and six per cent of the men and three per cent of the women are literate in English. In general literacy and literacy in English, Indian Christian women are seen to be far ahead of other communities: the proportion per 1,000 being twenty-nine for Indian Christian women, 1.4 per Hindus and nine for Moslems. This spread of education is a great asset to the Indian Church. Who can measure the influence the community may exert over other communities by its intelligence,

learning, and enlightenment? Already there are indications that this influence has begun to exert itself on the life of the country. Whereas Christians constitute only about one per cent of the population, seven per cent of those engaged in the teaching profession belong to this community. In the Madras Presidency the Indian Christian proportionately takes a larger share in the work of instruction than any one else, except the Brahman. There is probably no other community that has such a large proportion of its total number engaged in the work of imparting primary education. One service by which Indian Christians may make themselves essential and useful to the nation, is that of education. To become the teachers of young India and to spread through the length and breadth of this land the blessings of education, even an elementary education, is no mean privilege. The service rendered through this one channel alone ought to justify the claim of the Indian Church to be one of the most powerful factors in the regeneration of the land.

3. *Place in Indian civic life.* The Indian Christian's freedom from caste prejudice and caste favoritism, his uprightness of character, his long training in boarding schools and hostels under the eye of the European missionary ought to fit him to be pre-ëminently an impartial and correct officer in public service. There is no doubt that this is recognized and appreciated by the people and the Government. In speaking to an Indian Christian audience in South India the European District Officer said that "the Church had contributed an ever-increasing number of able officers to the public services and also given a large percentage of good and able men to other professions."[1] The fact that in some of the large cities in North as well as in South India the office of secretary or commissioner to municipal corporations has been acceptably held by Indian Christians, and that the appointment is often given by the vote of a non-Christian electorate, affords testimony to the respect and confidence won by deserving Indian Christians from

[1] Quoted from the *Madras Mail,* vol. xlvii, no. 295.

their Hindu and Moslem countrymen. The service that the Christ-liberated Indian can thus render to the motherland is unlimited.

4. *Organized Church life.* Another feature of Indian Church life in recent years is the setting up of indigenous Church organizations in different parts of India. Only a few can be mentioned here. In the year 1907, the Presbyterian and the Congregational Churches of South India formed themselves into *The South India United Church.* The churches established by the Congregational missionary societies of Great Britain and the United States and the Presbyterian missions of Scotland and North America form the constituent parts of this Church. Its supreme governing body is called the General Assembly and meets once every two years. It combines in it eight Church councils located in South India and North Ceylon. The Moderator is elected at each General Assembly and more than once Indians have been elected Moderators and have discharged their duties acceptably to all. Its total Christian community numbers 263,000 (of whom 53,000 are communicants), ministered to by 239 ordained ministers.

The North India United Church is a similar organization, combining in one ecclesiastical organization the churches established by the missionary work of the American Presbyterian Mission, Church of Scotland Mission, the Irish Presbyterian Mission, and other smaller Presbyterian Missions from Great Britain, Australia, America, and Canada. It consists of five synods, subdivided again into nineteen Church councils. It was organized in the year 1924 and had in it at the end of 1931, 145,572 baptized persons, ministered to by 444 ordained ministers and 117 licentiates. The first Moderator of this organization was an Indian, and Indians are taking a prominent part in the deliberations of the governing body of this Church also.

The Federation of Evangelical Lutheran Churches in India is another organization of a similar type, established in the year 1926. The federation seeks to give "an outward expression to the

spiritual unity" of the Lutheran Churches in India and aims at conserving for the Church in India what is distinctive in the Lutheran Church. The Tamil, the Andhra, the Santal, the Gossner, the West and East Jeypore, Evangelical Lutheran Churches and the Danish Mission Church are all members of this all-India Federation. The president of the federation in 1935 was an Indian layman.

The year 1927 saw great changes in the organization of *The Church of England in India.* On July 7 of that year, the National Assembly of the Church of England passed the Indian Church Measure, providing for the dissolution of the legal union between the Church of England and the Church of England in India. This received Royal Assent on November 23. In the same year, Parliament enacted the Indian Church Act, making "provision incidental to and consequential on the dissolution," annulling all letters patent and all ecclesiastical corporations in India, and all statutory connection between His Majesty the King and the Indian Church. This Act received Royal Assent on December 22. On March 1, 1930, the severance took effect and the Church of England in India took the name by which it is now known, *The Church of India, Burma, and Ceylon.* It thus became from that date an autonomous branch of the Anglican Communion. Its supreme governing body is the General Council which meets once in every three years. There are fourteen dioceses in this Church of which one has an Indian diocesan Bishop. There were in 1935 three Assistant Bishops of whom two were Indian. Each diocese has a diocesan council with lay and clerical representatives from every organized parish or pastorate in the Church. The total membership of the Church of India in 1934 was 449,400, shepherded by 1,179 ordained ministers of whom 212 were taking care of English congregations.

In all these ecclesiastical organizations, Indians and non-Indians are working together as equal partners and coöperators in the work of the Church.

5. *Indigenous leadership.* The National Missionary Council, at its very first session in 1912, emphasized the necessity for the development of Indian leadership. One of its resolutions recorded the conviction "that whenever capable and spiritually minded men and women are discovered, Churches and missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans and thus open for them the highest and the most responsible positions in every department of missionary activity."

In this connection the conference also emphasized the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offered, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, so that this principle might be carried out by missionary bodies.

The past twenty-five years have seen an enormous development in such Indianization as is contemplated in the resolution. In many areas, charges of mission districts once held by missionaries have now been handed over to suitable Indians. Educational institutions once under the managership of Europeans are now under the managership of Indian Christians. Indian Christian doctors have been placed in charge of hospitals formerly under European doctors. In some areas, the superintending missionary no longer exists, his huge districts have been sub-divided and placed under Indian ministers. Where Indians have been entrusted with such responsibilities, they are to a great extent proving themselves able, efficient, and trustworthy. In handling mission funds and accounts, in keeping the work at an efficient standard and in the exercise of discipline over subordinates, many Indian Christians have proved themselves worthy of the trust placed in their hands.

We need on the one hand far more Indian leaders of this type than are available at present; and on the other, we desire to see a still bolder policy in all missions and Churches, trusting Indians

more and more with responsibilities. The carrying of responsibility trains character, develops leadership and drives men to seek divine help to enable them to discharge their duties to the glory of God and for the advancement of the Church in the land. There is need for even greater developments along this line in the future. At a time when the spirit of nationalism sweeps over the land, and everything un-Indian is looked upon with suspicion, it is a moral and spiritual obligation upon all missionaries and missionary societies from abroad and upon all Churches in India to seek to do everything they possibly can, to make it possible, both in appearance and in reality, to identify the Christian movement with the indigenous Church and indigenous leadership.

6. *The evangelistic task.* The Indian Church, as is only right, is increasingly becoming a factor in the evangelization of India. Missionary work in its first stage solely consists of the task of proclaiming the Gospel message. The Word stands then on its own merits. As soon, however, as converts are gathered in and a church of a few believers is formed in a locality, the truth of the Gospel no longer stands by itself, but must depend for its further conquest upon the evidence furnished by that church to the power of the Gospel. The witness of the life of the Christian community thenceforward becomes an important factor in further expansion. Morever, the Church becomes, if it is rightly founded and its members properly instructed and trained, an evangelizing agency additional to the missionary force. The command to preach the Gospel applies as much to the indigenous Church as it is to the older Church, and if this is impressed upon the first believers from the start they in their turn will add to the volume of witness given to the saving power of Jesus Christ.

THE CHURCH'S WITNESS

1. *By life.* The silent testimony of the Christian individual and the Christian home are most potent factors in this respect. The social, economic, intellectual, moral and spiritual progress

and transformation of Christians are after all the most convincing proof of the genuineness of the claims of their religion. Reference has already been made to the mass movements.[1] The rapid progress of these movements is directly traceable to the living witness of individuals and communities. The religion of Jesus Christ spreads from village to village by the irresistible appeal of the visible transformation effected in families and villages, where it has already had a chance.

In spite of all blemishes and defects seen in individuals and churches, there is no doubt that the witness of the life of the Christians as a whole has not failed to attract the attention of observers and students of sociology.

The Bengalee, the leading Calcutta Hindu daily, said in an editorial note:

> Go to South Parganas and the Central Provinces and you will find Christian missionaries literally sacrificing their lives for the amelioration of the condition of the aboriginal population in whose midst they work and live. Go to Southern India and you will see what missionary effort has achieved in the way of the regeneration of the despised Pariahs.[2]

Speaking of the work among the Mundas in Chota Nagpur, a Calcutta writer says:

> The most careless observer can tell the house of a Christian convert of some years' standing from that of his non-Christian fellow-tribesman by the greater cleanliness of the Christian's house and the general neatness and orderliness of everything about it. The contrast illustrated by the various pictures given in this book of Munda and Oraon Christian men and women, boys and girls on the one hand, and, on the other, of non-Christian Mundas and Oraons at their feasts and elsewhere will, we hope, help the reader towards an appreciation of the brilliant achievements of the Christian missions in their

[1] See Chapter VIII.
[2] Quoted from *The Crown of Hinduism,* p. 279.

noble work of civilizing and educating the aborigines of Chota Nagpur.[1]

The Census Superintendent of the Mysore State, himself a Hindu, says that the missionaries work mainly among the backward classes and that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined and busy lives. To take education, for instance, we find that among Indian Christians no less than 11,523 persons or twenty-five per cent are returned as literate, while for the total population of the State the percentage is only 6.

The Report of the Travancore Census of 1901, compiled by a Brahman, thus spoke of this work:

> To Christian missionaries belongs the credit of having gone to their humble homes, and awakened them to a sense of a better earthly existence. The heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown in ancient India.

This is not only true of the aboriginal peoples and the depressed classes, it is very largely true of the entire community. Christians as a body are known to be law abiding citizens. An English Judge once remarked that he easily detected Christians when they were put into the witness-box. Either they were truthful and transparently so, or if they gave false evidence they soon betrayed that they were not accustomed to this!

A Hindu gentleman high up in the educational world was for some months living in a vacant mission bungalow where the caretaker was a humble Christian. After six months of observation he remarked that the love that characterized that caretaker's home was something that he scarcely ever saw or expected to see in similar Hindu homes. Testimony like this has been repeatedly given by impartial observers all over the country. The

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[1] *The Mundas,* by Batu Sarat Chandra Roy, p. 168.

upright relations of Christians in business, the purity and love of Christian homes, the high moral achievement of Christian men and women are evidences that cannot be gainsaid. In the early Christian centuries it was said that "the personal manifestation of the Christian life led to imitation."[1] "Those who were ignorant, foolish and miserably poor, when once they became Christians," said Origen, "no longer defiled themselves by licentious indulgences or the gratification of shameless passion, but kept themselves in act and in thought in a state of virgin purity." Christians of that age opposed covetousness, greed, and dishonesty in business life; they attacked mammon worship in every shape and form; they combated all double dealing and falsehood. In that age of social corruption and mutual distrust Christians won by their exemplary life of rectitude. So it has been in India, though in a smaller measure. The witness of the Christian life has been a great factor in whatever expansion we have had in India in the past, and it must always be one of the chief factors.

2. *By word.* If we have in India more than six million Christians we have an army six million strong for winning India to Christ. But alas, all do not realize the duty, and all do not feel that at baptism they were received into the Church of Christ and enrolled as Christ's soldiers and they ought not to be ashamed to confess the faith of Christ crucified, but must manfully fight under His banner unto their life's end. If only every Christian were a witness, what might not be accomplished in this land in our own life time?

The emphasis laid in recent years by the National Christian Council on evangelism has had a very cordial response from all Churches and Missions. The Forward Movement in Evangelism launched in 1935 has placed before all the Churches a definite five-year plan. The Week of Witness is also beginning to be widely observed. During that one week it is reported that in one church in the Andhra area, 18,017 men and women were engaged in

[1] Harnack's *Mission and Expansion of Christianity,* vol. i, p. 87.

Gospel witness; 47,800 handbills were distributed; 20,226 Gospels and tracts were sold and about 300,000 people heard the message. As a result, 383 villages are reported to have asked for Christian instruction and more than four thousand people enrolled as catechumens.

3. *Indigenous Missionary Societies.* Equally encouraging is the organized missionary effort of the Indian Church in different parts of the country. Several missions in South India have small home missionary societies of their own, which employ evangelists in their own or neighboring districts. The Home Missionary Society of the American Madura Mission has taken one of the unoccupied *taluqs* of the district as its special field and is supporting Indian workers in that field. The Home Missionary Society of Telugu Baptist Convention is raising Rs. 660 a year and is supporting nine Indian workers in the Nellore District.

The *Indian Missionary Society of Tinnevelly,* organized in 1903, now supports three Indian missionaries in Dornakal in the Nizam's Dominions, at a distance of more than eight hundred miles from the home base. Besides supporting the missionaries, this society is maintaining fifty-three Telugu teachers, two boarding schools and an industrial school teaching carpentry and weaving. There were in the year 1935 as the fruit of the mission about 5,800 baptized Christians and more than 2,500 catechumens scattered in one hundred and fifty villages in the field. The headquarters of the mission is at Dornakal, which has given its name to the Diocese of Dornakal. The society raises about $8,400 a year.

In 1905, *The National Missionary Society of India* was organized at Serampore by representatives from all parts of India. It aims at uniting all the Christian bodies in all the provinces into one great society for the evangelization of India and adjacent lands. It stands for the principle: Indian men, Indian money, and Indian management.

The society's work is carried on from fifty centers in nine prov-

inces. It has on its roll 27 missionaries and 88 other workers. Affiliated with it are the Ashram at Tirupattur in South India, St. Andrew's Mission, Bengal, and the foreign mission work of the Diocese of Travancore and Cochin. It has also taken over the Christian college at Gorakpur in the United Provinces and a high school and other institutions in North Kanara. The total number of workers supported by the society in 1934 was 160, and of Christians it had gathered in 9,500. Its total income was Rs. 78,000. It publishes an English journal, called *The National Missionary Intelligencer.*

The society works in the Montgomery district, Punjab; Allahabad and Fatehpur districts in the United Provinces; Sambalpur district in Bihar and Orissa; Bilaspur district in the Central Provinces; Ahmednagar and Sholapur districts in Bombay. The Diocese of Travancore works in the Parkal Taluq, Warangal district, Nizam's Dominions.

The Brotherhood of St. Andrew, one of the societies affiliated to the N.M.S. deserves an honorable place among the missionary enterprises of the Indian Church. This mission was organized by the Rev. M. N. Chuckerbutty in 1911 and owes a great deal of its inspiration to the Oxford Mission, Calcutta. The mission is conducted on the principles of Indian men, Indian money, and Indian management. It works quite independently of any other body or mission, and depends for all its income on the gifts of the Indian Church. The mission is conducted on thoroughly indigenous lines. The workers live in the Indian way. They receive no salaries and in this respect they are keeping up the national traditions of the religious life.[1] The work is done at Haluaghat in the Mymensingh district, Bengal. Three of the members are ordained priests of the Church of India.

The field of the Diocese of Travancore and Cochin lies in an unoccupied *taluq* in the eastern portion of the Nizam's Dominions. The work is under two Indian missionaries from Travan-

[1] Extract from the Report for 1913.

core, of whom one is already ordained. The society has more than three hundred baptized converts as the fruit of its labors.

The Mar Thoma Syrian Christian Evangelical Association, also, affiliated with the National Missionary Society, supports 250 evangelists and priests among the depressed classes in Tranvacore, and carries on missionary work in Cochin and Palghat and in three centers in North Kanara. This church in 1934 raised $9,600.

The National Missionary Society of Ceylon was organized in 1913 and carries on missionary work in four centers in that island. It raises Rs. 6,000 for the support of the work in these fields.

The Diocese of Dornakal has work in two hitherto unevangelized *taluqs* of the Nizam's Dominions, supported by the gifts of the people. The work in Mulag is under the leadership of an Indian priest; the converts numbered 683 in 1934.

The total gain to the Christian enterprise in India through all these and other indigenous agencies may not appear to be very large. But these are so many evidences that the Indian Churches are realizing their responsibility for the evangelization of their country and are making their little contribution to the Christian movement. Even in volume, the work may not be despised, as in every case these agencies are evangelizing areas hitherto unoccupied by any foreign missionary society and constitute wherever they are, the only witnesses to the Gospel of Jesus Christ. But apart from this, there are also so many indications of new life that is springing up in the Indian Church and are of great inspirational value to all.

X.

Problems of the Future

THE problems of the future of the Christian movement in India are of three kinds, one relating to the Indian Church, a second relating to the Missions operating in India, and the third to the as yet unevangelized millions.

THE PROBLEMS OF THE INDIAN CHURCH

1. *Quickening the Church to increase of spiritual life* is in the forefront of the problems of the Churches in India, as on its solution ultimately depends the winning of India to Christ. Encouraging features of Church life observable in many Churches in various regions were discussed in the previous chapter; but unless the Churches watch to keep fresh and at a high level the spiritual life of the community, its witness is sure to lack in vitality and fruitfulness.

The converts of the first generation usually exhibit all the glow and warmth of their new experience. They have probably made some great sacrifices for the sake of Christ, and they have their reward in the rich enjoyment of fellowship with God and fellowship with those who have similarly given up their all for Christ. The Christians of the second and third generations, however, cannot be expected to be born into such an inheritance of religious experience. Very often they need conversion themselves, and though, by Christian upbringing, they may outwardly conform themselves to religious observances, they may possibly lack the vigor of a live religion. Great care therefore has to be taken to lead the youth of the Churches to a living experience in Christ.

The Indian religious instinct is a great asset to the indigenous Christians, and they are known to be very religious, as far as outward conformity goes. They may be regular in attending Church services and the sacraments. They may invite the ministers to go and pray in their homes at all domestic occurrences. They may give generously to the support of the Church. These religious practices on the part of the people, however, should not deceive the leaders of the Church to think that everything is all right. Personal faith in the living God and in Jesus Christ, the joy of sonship to the Father resulting in trust and reliance upon Him under all circumstances, the practice of daily prayer and meditation, a separation from all that is evil and a hindrance to others, and the acceptance of Christ as Lord and Master of all departments of life—of the business, of the home, of social relationships, of marriage, and of public and civil life—these alone should satisfy ministers that their congregation has life and is having it more abundantly.

We are today face to face with the appalling sight of a nation usually described as "incorrigibly religious" drifting away from all religion and God. Nationalism, politics, and social service are the only shrines at which many of the educated thinkers worship today. Secularism under these forms is usurping the place religion once had in the hearts of many a Hindu. God as an effective factor in national and individual life is in danger of being altogether forgotten by a large section of the people. Such a time as this demands on the part of Christians a loud proclamation by word and life that we believe in God—a living God, the Father of our Lord Jesus Christ and that this belief is at the very core of all our external activities. The call must be sounded in all Churches: Draw nearer to God! Get closer to Jesus Christ! Be filled with the Holy Ghost!

2. *Stirring up the zeal for evangelism.* Lethargy in personal religion may be the cause of indifference to the duty of witness-bearing; and *vice versa,* indifference to the evangelistic duty

may be the cause of deadness in personal religion. Very often, new life will burst in a congregation, if the neglect of its evangelistic witness can be brought home to it with power and precision. Christian life will never thrive where witness-bearing and service for others are neglected.

A Roman Catholic author writing the history of Telugu Christians says:

> Catholic effort has until now been mostly devoted to permanent ministrations to hereditary bodies of Christians. Owing to the shortage of the clergy and lack of funds, it has not been possible to do pioneer work in an open field.[1]

What a tragic confession this is of any body of Christians! The Church exists to continue the work of the Master, "to seek and to save that which is lost." It labors to shepherd those that are inside the fold only in order that those within may go out and bring into the fold those outside. When any Church's energies are wholly or mainly devoted to "permanent ministrations to hereditary bodies of Christians," it has lost the reason for its existence. But alas, of how many of the Protestant Churches is the same thing true? How many of the Church organizations in India—Church committees, Church councils, and the like—are tempted, are wholly or mainly devoted to "permanent ministrations to hereditary bodies of Christians"—in collecting money for self-support, in beautifying the luxuriously furnishing churches, in permanently ministering to the material and spiritual needs of the Christians of the third and fourth generations—and to neglect the task of going out to reach those who are outside Christ and of doing pioneer work in fields open to the Gospel!

The early apostolic Church was a missionary Church. According to Harnack, "the most numerous and successful missionaries of the Christian religion were not the regular officials of the Church but the Christians themselves. Every one who seriously

[1] R. C. Paul, *History of the Telugu Christians*, p. vii.

confessed the faith proved of service to its propaganda." Origen wrote, "Christians do all in their power to spread the faith all over the world. Some of them make it the business of their life to wander not only from city to city but from township to township and village to village in order to gain fresh converts for the Lord." Eusebius, the early Church historian, said of the pupils of the Apostles, "Very many of the disciples of that age set out on long journeys, performing the office of evangelists, eagerly striving to preach Christ to those who as yet had never heard the word of faith and to deliver to them the holy Gospels." In those days of Imperial Rome, the Syrian merchant and the Roman soldier were ubiquitous: and both became centers of the Christian propaganda.

Whatever Christianity is, it is not a selfish religion. It was founded by one Who saved others and Himself He could not save. There is no Gospel of whose content, witness-bearing is not a part. There is no Christian life which does not include in it the element of saving others. When the Church returns to this apostolic method of propagation apostolic results will follow. Oh, for an outpouring of the evangelistic zeal in our Churches! In many and many a district, mission, and Church, the revival that is wanted is the revival of evangelistic zeal. "Every communicant a witness" ought to be the watchword in all Churches!

3. *Church Union.* The sadly divided state of the Church in India has been mentioned. Indian Christians are one in their common allegiance to their Saviour, one in national and political outlook, and one in the fact that they are all primarily and jointly responsible for bringing India to Christ. But they are not one in their witness to truth, not one in their worship of their common Lord, not one in those things that concern their Church life.

Union is the will of God, union was that for which our Lord Himself prayed, there is one Body and one Spirit. The words of the Tranquebar call are as true today as in 1919:

We believe that the challenge of the present hour calls us

> to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without, divisions which we did not create, and which we do not desire to perpetuate.

There is one already accomplished union in India; the union of the Congregational and the Presbyterian Churches in South India in the South India United Church. This union was brought about in 1907, and the Churches formerly connected with six different missionary organizations are now functioning as one ecclesiastical organization.

The union between this Church and the Anglican Church has been under negotiation since 1920. It was initiated by a few Indian ministers gathered at Tranquebar in May 1919 who sent an appeal to the Churches to take steps to unite. The S.I.U.C. and the Anglican Church responded in 1920 and the Methodist Church in 1923. Representatives officially appointed by the supreme governing bodies of these Churches have been working together now for nearly twenty years. The result of their deliberations is embodied in a booklet called *The Proposed Scheme of Union*. This is the first instance of a serious attempt to bring into one organic union Churches following episcopal and non-episcopal polities. The South India United Church, the South India Province of the Methodist Church, and the South India dioceses (Madras, Dornakal, Tinnevelly, and Travancore) of the Church of India, Burma, and Ceylon are those concerned in the union. When the negotiations are successfully carried through, there will be one united Church of South India combining in it the Churches which hitherto followed the congregational, the presbyterial and

episcopal polities, with a membership of nearly one million members.

The union movement ought not to end here. For the sake of the Kingdom of God in India, and its conversion to Christ, it ought so to spread throughout India that all the now separated Churches—even the Roman Church—will together constitute the one Church of India. To this end must work every Indian Christian who is keen on seeing his motherland own Jesus as Lord from one end to the other.

The consummation of this end is not easy. Of all prejudices, religious prejudice is the strongest and the most obstinate. While theoretically every one is in favor of Church union, when it comes to a practical solution necessitating the giving up even of some petty custom, practice, or theory, which involves no great principle of morality, or religion, the greatest unwillingness is shown to yield the point in the interests of union. This is true of all Churches. Add to this the fact that these customs, practices, and theories have had long history in the West, and these divisions have often been mixed up with politics and social conventions; the fusion of these divided Churches is one organic unity appears well nigh impossible. But all things are possible with God, and with those who believe. Our hope lies in Indian Christians, who are, from the nature of the case, very largely free from much of this unfortunate background. If a careful study of the essentials and non-essentials of the Christian faith is steadily pursued by all Christian leaders, if a spirit of genuine penitence for our divisions and willingness to learn from one another takes possession of all the Churches, and if a will to unite takes hold of Indian Christians—the union is one Church of India, at least of all the non-Roman Churches in this land, ought not to be an empty dream. To this end we beseech every reader of these lines earnestly to pray and to work.

4. *Civic Relationships.* Another situation that calls for careful thought by leaders of the Indian Church is the part that Indian

Christians have to play in civic life. Mention already has been made of the responsible positions acceptably occupied by educated Christian men in the public service. But every Indian Christian is a citizen of India and every man and woman must contribute his or her share in the creation of new India. We have a duty to God and to our Saviour; we have also a duty to our country and our countrymen. And that duty is not discharged merely by preaching the Gospel to all. The Christian with a new vision of service and high ideals of social conduct must be at the forefront of all movements for the betterment of society and for the amelioration of conditions that make life miserable for our fellow countrymen.

This is even particularly so in rural areas. Eighty-nine per cent of the people of India reside in villages of five thousand inhabitants and under. Their condition is often very miserable. In a great majority of these villages there is need for a protected water supply, for elementary sanitation, for simple medical help, for maternity aid, and for adult and children's education. In all these matters, Christian villages must be models and Christian village teachers and pastors can render great service in extending their attention and activities beyond the village chapel and the Christian settlement. There is enough room in the villages of India for any number of doctors, trained nurses, and rural health officers that the Christian community can produce.

The uplift of the rural community, the transformation of the village, altering the conditions of rural life—talks about these are in the air. Recently in the Convocation Address of the Madras University were uttered these memorable words:[1]

> Remembering that India consists mainly of villages, I can conceive of nothing more noble, and for a true son or daughter of a university nothing more appropriate, than a life spent in combating the ignorance and other social ills that hold the villages of India in thrall.

[1] Dr. A. G. Hogg in his Convocation Address, 1935.

The words can be aptly and perhaps more truly applied to Christians. Nothing is more noble, nothing more appropriate for a member of the Church of Christ than a life spent in combating the social ills of rural India.

Mention must be made also of the place Indian Christians will have in the new Government of India. It is a great pity that the Indian members of the Churches of India are reckoned for political purposes as one of the many distinct Indian communities, and are given a separate communal representation. Indian Christians will henceforth be reckoned according to their numerical strength and have their so-called material interests safeguarded by so many members in the legislatures of the land in proportion to their total strength.

This is a great pity! It is tragic that the representatives of the Christian Churches should have considered themselves as a static community like others and should have consented to use their numerical strength for obtaining political power. They have opened themselves to the charge that the efforts that missions and Churches are making to proclaim the Gospel of salvation in Jesus Christ are now exploited in the interests of politics. They have thus unconsciously invited opposition to, and criticism of, the Christian propaganda, on the ground that it is a movement directed to the transference of individuals from one political group to another, from Hindu or Moslem communal electorate to the Christian electorate, thus causing a gain of voters to one group at the cost of an equal number to the other. One of the great political leaders of the country is said to have remarked that if only the political status of his son will not be changed by his conversion to Christianity, he will have absolutely no objection for him to become a Christian. He sees that a Hindu nationalist or a congressman becoming a Christian can no longer under the present provision vote as a nationalist or congressman, but will have to merge himself in the Christian communal electorate.

The Indian Christian is by natural birth an Indian and by re-

ligion a Christian; and in political franchise he ought to take his place as an Indian and to give his vote for that candidate who most accords with his own political views. It is his duty to refuse to be labelled politically as a Christian and to be confined to a pigeon hole in which he can only seek the communal interests of Christians. The sooner a change is brought about in this situation, the better it will be for the honor of the Christian religion.

Christians will have to play a great and important part in the government of the land. They will have to be the conscience of the country, having in their hands a Book which is acknowledged by all to possess a supremely high moral standard. They have the duty of testing all conduct by this code and raising their voice against all corruption, selfishness, and oppression, and lending their weight to all measures that help the moral and social regeneration of the people. Their presence therefore is indispensable in the legislatures; India cannot do without them.

It is the duty of pastors and Church leaders at this time to give instruction to their people about the way in which they are to exercise their franchise. There has been in the past far too much corruption in connection with elections all over India. Hindu and Moslem candidates have been known to offer money for the erection of temples or mosques in villages and even to individual voters, to buy for money the votes of a village or an individual. Christian voters ought to set their faces against all such corruptions and exercise their franchise for the panchayat boards, municipal corporations, or legislative councils in the interests of the country's good. Franchise is a power and a privilege and there is need to educate Indian Christians in the proper exercise of this privilege.

These new opportunities and privileges are also great tests of character. The Christian who has a vote for any constitutional body must prove the truth of his religion in the exercise of his franchise in the interests of righteousness and without fear or favor. The Christian member of the panchayat board, the mu-

nicipal corporation, the district board, or the legislative council must prove himself a Christian by the part he takes in the work of these bodies. He will have to set his face against all corruption, dishonesty, and hypocrisy, and against using his position to advance his own interests or those of his relations. In this new era into which India is entering, she will need—as Dr. Hogg said in the address already quoted—"as citizens men and women who have learned to think for themselves and to act as they think. She will need those who can put country before community or party and who, even when feelings are running high, can seek a charitable and sympathetic understanding of views with which they disagree. She will need those who will speak the truth only in love, and who in love will speak nothing but the truth." "Where if not to her Universities shall she look for such citizens"? asked Dr. Hogg. Where if not to the Indian Church, we ask, shall India look for such citizens and such public servants?

The problems before the Churches in India are many; only a few of the outstanding ones have been touched upon here. Who is sufficient for these things? Our sufficiency is of God. His Holy Spirit is with us to guide us and to lead us into all truth. Relying on our Saviour and His promises we can go forward in hope.

PROBLEMS OF MISSIONARY SOCIETIES AND MISSIONARIES IN INDIA

The World War, the almost universal economic depression that followed it, and the consequent reduction in the income of most people that give to missions were the main causes of stationary or declining incomes of missionary societies in recent years. This has led to reduced grants and a reduced number of missionaries in most missions. Between the years 1931 and 1933, the number of missionaries declined from 4,040 to 3,829. Moreover, the rise of Indian nationalism and the granting of a measure of self-government to Indians have raised new problems. The organiza-

tions of indigenous Churches and the resultant devolution of responsibility from missionaries to Indians are indications of the existence of a similar spirit in the Christian Church, and many have raised the question of the place the missionary will have in the future of the Christian movement in India.

The existence of the new spirit is undoubtedly true. And it is only right that it must lead to a rethinking of the relationships between missions and the indigenous Churches. Most missionary societies that have given any thought to the subject have already taken steps to adjust the relationships to this new situation.

The Jerusalem meeting of the International Missionary Council was significant in its emphasis on the partnership of the younger and older Churches in the world-mission of Christianity. The review of the developing relations between these two factors is given in a booklet with this significant title, *Partners in the Expanding Church*.[1]

It records what has already been accomplished in recognizing the "autonomy of the indigenous Churches, the increasing self-support in various fields, the changing place and function of missionaries, and progress in adjustment of organizational relationships between the younger and the older Churches." Notice is taken of new organizations created in various missions, consisting of both Indians and representative missionaries, to administer work which till now had been almost entirely under committees of missionaries. Diocesanization, Indianization, devolution—these new terms illustrate the fresh move that has been made in many missions and Churches and the new orientation in missionary methods and organizations. Such a new direction given to missionary polity means that the missionary has more than ever to remember in all his actions and relationships that he is now not the director but the helper of the indigenous Church, not a master but a friend of the indigenous worker, not (in St.

[1] Published by the International Missionary Council, January, 1935, to which the author owes many facts in the first part of this section.

Paul's words) a lord over the faith of the converts, but a helper of their joy. If this becomes the basic principle of all relationships, the missionary will have a very necessary place in the Church of India. Here are a few tasks and spheres in which India needs the missionary's help.

1. *Contribution to the Church's spiritual life.* Centuries of Christianity in the older Churches have certainly given missionaries an advantage which the nationals do not possess. *Partners in the Expanding Church* quotes a statement put forth in Japan:

> The missionary can add a quickening element to the life of the Church with which he works. He must be able to contribute fresh points of view, a new emphasis on values sometimes overlooked, a steadiness and poise which springs from the background of the Christian centuries, a willingness to break new soil, try new methods and face new problems, a spirit of indifference to local opposition, prejudice and persecution, which the Christian nationals often find difficult to bear. He must help in the creation of international understanding and fellowship. Above all, he must supply a spiritual stimulus and intellectual outlook which will be an inspiration and encouragement to the Church. He must be a worthy representative of the Christian spirit of love and service which is the final and supreme apologetic for the Christian religion. For such missionary service, there is, we believe, an essential and enduring place.

All this is true of missionaries in India and their contribution to the Church life in India. We need missionaries in all well-established Churches to lead the spiritual life of the Christian people.

2. *In training youth.* The Church will for a long time to come look to the older Churches to supply them with men who can train Indian Christian youth. Training for the ministry of the Church will need the help of missionaries. The Christian colleges and the high schools need missionary educationists to impart religious and moral training to the Indian youth. Educationally,

we may have Indian teachers and professors as good as any from the universities of the West; but we shall still look to our mother Churches to send us men and women who will always hold up before the Indian youth ideals of uprightness, love and self-sacrifice that will be essential in the service of new India.

3. *Women Missionaries.* While Indianization has grown enormously in the past twenty years in placing men in responsible positions, it has not kept equal pace in departments of women's work. One reason for this is the fact that many educated women think of marriage, and in most cases rightly, as something to look forward to, and in consequence are available for missionary service for a limited number of years only. As teachers in missionary schools and colleges for women and girls, women educationists are in great requisition. Then again Indian social usages still bar the door of the zenana to men evangelists and place insurmountable difficulties in the way even of women converts of the higher castes receiving religious instruction from men teachers. Missionaries therefore are required to obtain entrance into the barred doors of the zenana, and to teach converts the elements of the Christian religion. They are needed to train indigenous women evangelists and women workers and to lead the work of women for women.

4. *In rural reconstruction work.* This is very closely related to the problem of self-support of the indigenous Church. It is the firm conviction of the writer that too much emphasis is often laid by Church leaders on the subject of self-support. It has led in some places to overlook the need for teaching the ideals of Christian stewardship, and to have recourse to assessment, compulsion, and imposition of rules and penalties to secure the funds required to carry on God's work. There is need also to reëxamine the whole question of the machinery that missionary societies have set up, which is now expected to be kept going by the offerings of the people. Giving is a spiritual grace. The keener the spiritual life of the people is, the higher will be the value they set

on an efficient ministry, and the more generous will be the offerings they make for the support of that ministry.

Rural reconstruction and efforts for economic uplift are not, then, to be undertaken to increase the giving power of the people, but as ends in themselves. Our Lord's miracles in healing disease, in feeding multitudes, and in raising the dead were not performed with any ulterior motive. They were the outgoings of His love and power in the presence of need, and His followers cannot shut their eyes from the needs round about them. The Christian message has need to be closely and directly related to "the experience and activities of men in their ordinary daily life and in their social environment." This is apt to be forgotten by the indigenous Church. Christian missionaries must constantly keep this broader outlook and lead the activities to raise the standard of life among the Christian people and to alter the insanitary, improvident and indebted conditions in which they live. This can be done in such ways as improving the religious life of the people, through the organization of coöperative banks and societies, and, by encouraging vocational education.

The poverty and misery of India's rural congregations are at bottom moral problems. Remove the drinking habit. Wage war against foolish marriage expenses. Attack the all too prevalent improvident habits of eating, dressing, giving and spending above one's income, inculcate in all laborers honest work and truth. You have solved half the problems of rural poverty. We know that without any measure of economic relief these Christian qualities have brought prosperity and good living in many a village.

Village indebtedness is a problem that the politicians are tackling as far as they can. But Christian indebtedness is a disgrace. When the right moral attitude is taken toward the evils that are the primary causes of debt, attempts have to be made by coöperation to free the people from the clutches of the money lender. There is danger in coöperative societies being looked upon by poor people as institutions for borrowing other

people's money at cheap interest, instead of as banks to receive small savings day by day, or month by month, and to help to tide over off seasons. With care and instruction, coöperative movement for joint purchase, joint sale, and joint use of improved machinery and similar common efforts will assist in raising the prosperity of the people. There were in 1934 all over India twenty-nine coöperative banks and societies under the direction of missionaries. This work requires special gifts and training. Missionaries with special qualifications are needed to take charge of this branch of work in all areas.

The Agricultural Institute, Allahabad, the rural reconstruction centers of the Y.M.C.A., the vocational and industrial schools established in many areas are to a large extent attempting solutions of the economic problem of the Indian village. They train boys and girls to the dignity of labor, and they equip them to earn an honest livelihood and to be centers of light and knowledge wherever they may be. The 107 agricultural and industrial schools that were reported in the year 1933 are doing as important a work as, if not more, than, any other institution for imparting academic education.

These are some ways by which missionaries and missionary societies may help towards rural uplift.

5. *Christian Literature.* The problem of Christian illiteracy and wastage in those receiving an elementary education has already been considered. Provision of books at cheap price, and a constant supply of them can alone help to preserve literacy. Then again we think of the thousands of Indian lay teachers and clergy who are like beacon lights in their own particular spheres: but their lights cannot be kept glowing and bright without a regular supply of new knowledge and fresh ideas that can only come through suitable literature. The importance of Christian literature for the growth and development of the Church cannot be too much stressed. This means writers of first-rate order, and funds to place the books at a cost within reach of all. Missionary teach-

ers, theological professors, and college lecturers all have here lines of activities which will bring light and learning to the humblest village home. There are forty mission presses established in various parts of the country. All these need to be requisitioned for the production of cheap Christian and evangelistic literature. Missionaries can do this work best in close coöperation with Indian Christian writers. What was said of Japan is true also of India. The missionary is not called on so much to produce literature himself, but "to organize and promote its production and distribution; to advise and stimulate and especially to emphasize the value of the use of literature."

6. *Reaching all classes of people.* There are communities that are yet out of reach of the ordinary witness of the Church. Moslems, for instance, are neglected in many parts of India and the average Indian worker has not the knowledge needed for this specialized work. The educated English-speaking men would require the presentation of the Gospel message in ways which will compel their attention. Leadership and guidance is required also to the Indian Church in reaching the vernacular speaking people of the upper classes of Indian society. There are a few gifted evangelists like Dr. Stanley Jones that can present the Gospel most acceptably to English-speaking audiences: but many more such evangelists are needed for English as well as for vernacular work.

These are great needs, and we strengthen our appeal to the older Churches by another quotation from the Japan report:

> It must be recognized that even when the national Church is established and the leadership of that Church has been taken over by the nationals, the task of evangelism has not been completed. In fact it has only begun. It will take decades or even centuries before the struggling Church will be able so to permeate the life of the nation that society will have been Christianized. Even in so-called Christian lands this is not yet the case. In missionary lands the opposing forces

are vastly greater and the struggle more intense. To forsake a weak and struggling Church at such a point is to invite disaster to the Kingdom of God in those lands. It is quite unfair to expect the Church in mission lands to show in decades a development which has required centuries in Western lands under circumstances vastly more favorable.

XI.

India's Unevangelized Regions

IN spite of the comparatively rapid progress made by the Christian religion, Christians constitute a very small proportion indeed of India's total population. Out of every one hundred persons, nearly 1.8 are Christians—scarcely two per cent. In other words, ninety-eight persons out of a hundred in India are outside the Christian Church. The field still to be occupied for Christ is therefore enormous.

A study of the population figures of the British Provinces in India shows that, with the exception of Madras, Assam, Burma, and the Punjab, the proportion is much below the average of 1.8 per cent of Christians to population. The number of Christians per thousand in the several Provinces is:

Madras	38.8	Bihar and Orissa	9.1
Assam	23.5	United Provinces	4.2
Burma	22.6	Bengal	3.6
Punjab	17.6	Central Provinces	3.3
Bombay	14.5	Central India	1.6

The condition of the Native States with one or two exceptions is appalling. The proportion per thousand of Christians is:

Travancore	314.9	Baroda	3.0
Cochin	277.9	Bengal States	2.9
Central Prov. States	20.8	United Prov. States	2.4
Mysore	13.4	Kashmir	.6
Hyderabad	10.5	Rajputana	.5
Bombay States	3.6	Punjab States	.5

There are large tracts of territory in each Province wholly unoccupied for Christ. Seventeen States of Rajputana and the Punjab were, in 1931, practically untouched. British Baluchistan, Sind,

Baghelkhand Agency, and the Gwalior States are all reported to be "very inadequately occupied." In Bengal there are six districts with an aggregate population of eight millions with less than one Christian in two thousand of the population. There are five districts in the southeastern portion of the United Provinces with a population of six millions where the work must be declared to be quite inadequate. Bihar with forty-two millions has large unevangelized areas. Nearly a third of the population of the Presidency of Bombay is said to be but "slightly touched by missionary effort." There are sixty whole districts in North India, both in the Provinces and the States, where in all probability there is no Christian work whatever. The most pressing need therefore is the more adequate occupation of the States, and the Gangetic plain.

Even in the so-called occupied areas there are entire communities, classes, and castes almost untouched. Bombay deplores that certain immense groups of the people are almost entirely unevangelized. The Jains, the Lingayats, and the Parsis are mentioned in particular. The aboriginal tribes in the South Gya District and the Santali aboriginal tribes in the Monghyr District in Bihar are almost entirely untouched. The same is practically true of the Lombardies and the Kois of the Hyderabad State. The Moslems of India, seventy-seven million strong, are not being effectively reached, especially in South and Mid-India.

It is estimated that, after allowing fully for the utmost increase in existing missionary agencies, there are in all probability nearly one hundred millions of people who cannot hear the Gospel message unless missionary agencies from the West or from India itself carry it to them in this generation.

To sum up then the needs of India in a few words:

1. Men and money to undertake the evangelization of the one hundred millions who are at present beyond the reach of the existing missionary agencies.
2. India's sons to go as missionaries and evangelists into the vast unoccupied areas of the country.

3. Evangelists and teachers to instruct and train for Church life those who are coming in large numbers in the mass movement areas.

4. Educationists, men and women, to train Christian youth for the service of the Church and service of the motherland.

5. Consecrated women to carry the light of the Gospel into the zenanas.

6. Missionaries and Indian evangelists to rouse the indigenous Church to a deeper Christian life of faith, love and devotion.

What can *you* do? What can *I* do?

Three things are possible for every reader of these lines:

1. *Pray.* "Whoever prays most helps most." It is said of Pastor Gossner (whose name we see in the German Mission at Ranchi): He prayed up the walls of a hospital and the hearts of the nurses, he prayed up the mission stations into being, and missionaries into faith, he prayed open the hearts of the rich, and gold from the most distant lands. Regular, systematic, definite prayer accomplishes much. Gathering into one thought the need of these vast millions and realizing as never before our responsibility as witnesses of Christ, will not every reader of these lines form the earnest purpose to pray daily for the awakening of India and the coming of Christ's Kingdom in the land?

2. *Give.* The Jew had to give of his money for three objects: temple sacrifices, the upkeep of the priesthood, and the relief of the poor. Fulfilling one of these calls never exonerated him from another. All were equally binding on him.

The Christian has also three obligations to discharge. Like the Jew he has to give for the support of the ministry or for self-support. The obligation to the poor rests as much on him as on the Jew. But instead of the temple sacrifices, he has to give of his money for the extension of the Kingdom of God. The stewardship must be faithfully discharged in all the three ways. All are equally binding on him. Nay more. If the evangelization of the world is

"the work for which the Church was especially brought into existence," if missionary work is, in the words of the late Archbishop of Canterbury, "the greatest work of the Church," and if to "go into all the world and make disciples of all nations" is the last commission of our Lord, then the cause of evangelization affords, not one out of a whole host of calls on the Christian's purse, but the primary call on his stewardship, one that takes precedence of all other Church or social needs, and one that is most assuredly "a sacrifice acceptable, well pleasing to God" (Phil. iv:18).

Money is power. Money is the stored up energy of human toil and can be converted again into labor. *Money is myself.* I toil for a month for the Government or the public and at the end of the month receive my salary. The cash in my pocket represents a month's worth of myself. How much of myself, then, do I give for the evangelization of India?

In view of the great commission of our Lord and of the appalling needs of India, shall we not give, give with abandon, give with sacrifice, give with joy till India be won for Christ? Against the priceless lives of those who are going to toil in obscure places, to subsist on insufficient salaries, and to lay down their lives in active service, is it a great thing if we give of our substance to support the men who have given their all for Christ? In view alike of the mighty possibilities of accomplishment in consecrated money and of the pitiful inadequacy of the number who are giving in proportion to their ability, shall we not consecrate all that we have for this great cause? Our prayer, our gifts, and our witness for Christ will measure alike our love for India and our loyalty to our Master who has bought us with a great price.

3. *Go.* Prayer and giving unaccompanied by work are of little avail. Every Christian, of course, is a witness, a missionary to those with whom in his daily walk of life he comes into contact. But the needs of the Indian Church and of the unevangelized

millions can be met only by men and women who will surrender their entire lives for the direct work of Christ.

It was Francis Xavier, William Carey, Alexander Duff, and a host of other men who, for the Gospel's sake, forsook their country, their friends, and their home, that did the most effective work in establishing the Kingdom of God in our land. Missionary work involves sacrifice. The service of the Church cannot offer brilliant worldly prospects. And yet both need men and women. Garibaldi, the Italian patriot, calling for volunteers to save his country, said: "Young men, I have nothing to offer you but cold, hunger, and rags, let him who loves his country follow me." Thousands of the youth of Italy, the flower of the nation, followed him and laid down their lives for the freedom of their motherland. Shall we do less for our Master in India?

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