NEW DAYS IN OLD INDIA

by Frank H. Russell

INDIA

[except Burma, Assam, and parts of Bengal, Baluchistan, Northwest Frontier, and Kashmir.]

Showing most of the stations of the North American missionary societies

ARABIAN SEA
BAY OF BENGAL
CENTRAL PROVINCES
BOMBAY
HYDERABAD
MYSORE
MADRAS
WESTERN GHATS
EASTERN GHATS
GHATS
TRAVANCORE
GOA (Port.)
PONDICHERRY (Fr.)
KARIKAL (Fr.)
CAPE COMORIN
Godavari
Kistna
Surat
Vyara
Jalalpor
Bulsar
Ahwa
Pardi
Maroli
Sanjan
Dahanu
Igatpuri
Vada
Kalyan
Bombay
Panvel
Talegaon
Dabhada
Ahmednagar
Vadala
Rahuri
Sirur
Poona
Panchgani
Wai
Satara
Barsi
Sholapur
Ratnagiri
Islampur
Sangli
Miraj
Koddli
Kolhapur
Nipani
Gokak
Belgaum
Vengurla
Burhanpur
Darwha
Basim
Yeotmal
Umbrio
Wun
Nagpur
Kamptee
Gondia
Raipur
Dhamtari
Sundarganj
Balodgahan
Ghatula
Bhadrak
Chandbali
Jagdalpur
Jeypore
Palkonda
Bobbili
Rayagadda
Sompet
Parla Kimedi
Tekkali
Chicacole
Vizianagram
Waltair
Bimlipatam
Vizagapatam
Narsapatnam
Tuni
Yellamanchili
Samalkot
Pithapuram
Cocanada
Ramachandrapuram-Godavari
Tadepalligudem
Bhimavaram
Akidu
Rajahmundry
Dowlaishwaram
Sironcha
Hanamconda
Jangaon
Bedar
Secunderabad
Vikarabad
Gulburga
Hyderabad (Deccan)
Suriapetto
Madhra
Nalgunda
Deverconda
Gurzalla
Mahbubnagar
Wanparti
Rentichintala
Nagarkarnul
Sattenapalle
Narasaravupet
Vinukonda
Gadwal
Raichur
Vuyyuru
Guntur
Tenali
Bapatla
Avanigadda
Kurnool
Donakonda
Markapur
Tarlapadu
Cumbum
Nandyal
Podili
Chirala
Ongole
Kanigiri
Kandukuru
Ramapatnam
Udayagiri
Kavali
Allur
Atmakur
Nellore
Kodur
Nayudupet
Tirupati
Madanapalle
Punganur
Puttur
Chittoor
Kolar
Katpadi
Bangalore
Bowringpet
Ranipet
Vellore
Arni
Vaniyambadi
Madras
Tindivanam
Gudalur
Calicut
Coonoor
Coimbatore
Tanjore
Tranquebar
Trichinopoly
Palni
Dindigul
Batlagundu
Kodaikanal
Madura
Pasumalai
Tirumangalam
Manamadura
Aruppu-Kota
Vaddukoddai
Jaffna
Tinnevelly
Trivandrum
Nazareth
Nagercoil

New Days in Old India

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BY

FRANK H. RUSSELL

ISSUED THROUGH THE CANADIAN COUNCIL OF THE MISSIONARY EDUCATION MOVEMENT

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FOREWORD

THERE are special reasons why attention should be directed to India at the present time. One of the most experienced missionary leaders in that land recently wrote, "Christian Missions have come to a crisis in India. A new and challenging situation confronts us. If we are to meet it we must boldly follow Christ into what are to us untried paths." If this judgment voiced by Dr. Stanley Jones, than whom few are better qualified to speak on the subject, is correct, the situation certainly calls for an intelligent understanding by the Home Church of these new conditions.

A further reason is that the present year marks the Jubilee of the Central India Mission. Fifty years of noble, efficient and self-sacrificing service on the part of the workers on the field and of loyal and prayerful support by the Church at home! What has been the fruitage? How far have the great objectives of the enterprise been realized? To what extent has the Church on the field entered into the task that ultimately must be hers? What are the demands with which the new day challenges the Home Church? "New

Days in Old India" brings its answer to these questions.

The Committee was particularly fortunate in securing as the author the Rev. Frank H. Russell, D.D., who has been connected with the Central India Mission since 1893. His rich experience, his close study of the situation at first hand and his well-balanced judgment on missionary questions, qualify him in an exceptional degree for the task. Moreover, as a member of the National Christian Council of India, Dr. Russell has had the opportunity of seeing local situations in their broader settings and coming into close contact with many vital problems of missions in their relation to national life.

The book is in no sense a history of the Central India Mission. That has already been given by Dr. J. T. Taylor in his book, "In the Heart of India." With the general situation in India as a background, the author discusses conditions that prevail in Central India, the difficulties and problems they present, the manner in which these are being met and what yet remains to be done.

In fairness to the author it should be stated that the time given him for preparing the manuscript was limited and was, moreover, at the busiest season of the year when heavy responsibilities demanded close attention. Notwithstanding these handicaps he has given us a vivid description of the present situation and an illuminating discussion of

the most crucial of the problems that are now being faced in the task of India's regeneration.

The Committee joins with the author in the prayer "that the book may be largely used in giving to the Canadian Church a better understanding of the work that confronts it in Central India and in arousing in the minds of many a burning desire to have their share in the great enterprise through which India will be brought into the Kingdom of our Lord and of His Christ."

THE EDITORIAL COMMITTEE

New Days in Old India

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CHAPTER I

Yesterday and To-day in India

INDIA is to-day a land of change. Poet or prophet to the contrary, she is fast losing her claim to the title of the unchanging East. Her mental seclusion is rapidly becoming a thing of the past and she is opening on all sides to the influences of the West. Matthew Arnold's oft-quoted lines

> "The East bowed low before the blast,
> In patient, deep disdain;
> She let the legions thunder past,
> And plunged in thought again"

sound almost incongruous and absurd when contrasted with conditions in India to-day.

For India no longer bows submissive and unresponsive before the blast of invading influences. She is erect and alert in her eagerness to gather the very best from all that appeals to her in Western civilization. She is no longer

patient under the burdens which the weaknesses and follies of the past have heaped upon her, nor does she disdain the gifts which education and science are pouring out at her feet. She is for ever aroused from her old-time indifference to the world beyond her borders and has become conscious of desires and ambitions that will not be satisfied until she takes her rightful place among the nations of the world. No page of history is more enlightening or more fascinating than the one on which is recorded the progress of India during these recent eventful years.

The task of estimating the place which Christian Missions and the work of the Gospel have had in bringing about these changes is not an easy one. Whether directly or indirectly the influence of Christian Missions upon the thought and life of India has been almost incalculable. No statistics begin to indicate the extent to which movements and tendencies which are working for the progress and moral salvation of India have had their origin in the work of missions.

The following pages will suggest some of the ways in which missions have been responsible for many of the changes in Indian conditions, apart altogether from what they have done in gathering converts and building up the Christian Church. Much of the story of their leavening influence on life and character outside the Christian community must be left untold. "The day shall declare it." We may surely go beyond the direct results and

claim for the influence of the Gospel much that is making for righteousness, even though it may have come through other channels. We speak of Western thought and civilization; and yet what is highest and noblest in these is the product of Christianity. Or we instance the legislation by which the Government of India has sought to modify existing evils; and we are reminded that it has sprung from a sense of duty and of stewardship for India's interests which is basically Christian.

There is a very real sense in which India—that is to say Hindu India, to the consideration of which we are confining ourselves in all the discussions that follow—may be regarded as a unit. This is true notwithstanding the many differences of locality, of language and even of race. For the influence of religion, which has been for India throughout its long history the paramount influence, has produced much the same conditions, and these have given rise to much the same needs wherever the Hindu is found. Wherever its foot has trod or its hand has rested, Hinduism has left its indelible impress upon the life and habits of the people.

But there are many variations. Locality has naturally had much to do with determining the extent to which conditions have persisted or have undergone change. In the various capital cities of the country and in the large trade centres, where the impact of Western civilization has been

greater and Western ideas have been more widely assimilated, the limitations and needs are better appreciated and greater efforts are made to meet them. In sections far removed from contact with the larger movements progress has necessarily been slower.

Another important factor making for variation in conditions is the form of government under which the people live. In the parts which comprise British India, where the Government of India has direct control in matters of administrative detail, it was inevitable that greater advance would be made in the modification of existing physical and social ills than in the Native States, where there is autonomous control in greater or less degree. Wherever the conduct of affairs is in the hands of men with administrative experience and with personal knowledge of social and other conditions in the Western world, the chances of improvement are considerably greater than where there are few men to be found with either the power or the will to institute radical changes. The splendid record of the Baroda State in the matter of marriage and other reforms is an indication of what may be done under an enlightened Indian ruler with intimate knowledge of Western conditions.

These facts must be kept in mind as we consider the changes which the passing years have brought in the part of India with which we are here immediately concerned. For while India as a whole

will furnish us with the background for the following studies, our attention will be directed mainly to Central India, where we not only will find a fairly typical illustration of present-day conditions and movements, but also will see something of the contribution the Central India Mission is making to the solution of India's problems and to the bringing of India's peoples into allegiance to Jesus Christ. At the same time we shall see through our consideration of what might be called a cross-section of Indian life the movements now in progress throughout all India.

Central India is almost entirely a collection of Native States. By its situation, much of it is removed from any very direct contact with the influences that are at work in so many parts of India. And yet the changes there have been by no means negligible. As we pursue our study we shall probably find that, even in some of its remote districts, movements that may ultimately prove epoch-making have already made some headway.

A Bird's-Eye View of Central India

It is not possible here to give a detailed account of the country, its people and their general condition. For this the reader is referred to other sources of information. Our task is rather to give a brief description of the conditions that prevailed when mission work was first begun in Central India and of the situation as it is to-day.

Central India is not located, as its name would seem to indicate, in the central section of India, but in the western section. The actual central district is occupied by the Central Provinces, which form a part of British India. Central India was the name originally given to Malwa, celebrated in Hindu legend and story as the garden of India. With the addition of other sections to form a political division, under the direction of the Agent to the Governor-General at Indore, the name was extended to a territory bounded by the Central Provinces on the east and the United Provinces on the north-east, while Khandesh and the Panch Mahals of Bombay form its south-western boundary, with the States of Rajputana on the north and west.

The Malwa plateau, which has an elevation of from twelve hundred to two thousand feet above sea-level, with a considerable section of the Narbadda Valley and the western part of the Vindhya and Satpura ranges of hills form the district in which the mission work of the Canadian Church has been carried on. It covers in all an area of something over thirty thousand square miles, with a population of some four millions, inhabiting one of the most fertile sections in the whole of India.

Owing to the height of the country, in general, above the river valleys, irrigation is dependent for its water supply upon wells, which can furnish sufficient for only a small part of the cultivated area. This is compensated for, however, by the

On the Bank of the Narbadda River

nature of the soil, which retains the moisture of the monsoon to a remarkable extent and makes possible the bringing to maturity of the wheat crop six months after the last of the rains have fallen. Much of the soil has come from disintegration of the Deccan trap rock, which was formed in long-gone ages from gigantic outpourings of lava that overwhelmed, in places to a depth of sixty feet, the original sandstone formation. The resultant soil is called "black cotton soil" and is of great richness and fertility.

The nature of the soil has naturally made this part of India a predominantly agricultural section, with a considerable population but with comparatively few towns of large size. The diverse elements of the population, so characteristic of this area, are to a large extent the result of its long and eventful history. This began with the Aryan invasion when the original dwellers, the Bheels, were driven into the hill districts. Inroads of nomadic tribes followed, with intermittent rule of Mohammedan and Rajput dynasties and a final incursion of Maratha freebooters from the south, ending in the establishing of the various chieftainships of which the Native States are the present-day outcome. Each of these incursions left its mark and added its quota, and in consequence we have to-day in Central India a conglomerate population, with a variety of languages and customs which, while it adds to the interest, increases the difficulty of the work.

The unit of population in India is the village. Originally of tribal origin, it has undergone many changes in the course of the centuries, but nevertheless has preserved intact its essential character. The various members of its community provide for all its needs, from the Brahman who conducts its religious ceremonials to the sweeper who removes its refuse. It has its shopkeeper, its carpenter, its blacksmith, and other artisans. It has its headman, whose position is hereditary, and its *panchayat*, or council of five, who settle its disputes. Until the comparatively recent development of road and railway communications, these villages were, in a sense, isolated, their one external relation being with the neighbouring town, which was visited once a week on a market-day.

In such circumstances it is easy to see how natural it was for the village to centre upon itself and maintain its conservatism and general hostility to change. Prejudices, whether religious or social, tended to become more ingrained, and the absence of other influences and ignorance of the outside world made any change of outlook altogether improbable.

A picture of the villages of Central India fifty years ago would show them as distinct units, each living its own life, with ideas and habits that had not perceptibly altered in generations. They were the strongholds of religious intolerance, in bondage to immemorial custom and untouched

by the ideals and aims that make for progress. Means of communication were few. A single metre-gauge railway traversed the country from north to south, leaving large territories remote from any contact with the outer world. Education was at a minimum and, with the exception of schools in some of the state capitals, the darkness of illiteracy was practically unbroken.

The aboriginal Bheels of the hilly districts present a distinct type. The typical Bheel is small, dark, broad-featured, well-built and active. He lives in a hut of wattle daubed with mud, that stands by itself on a bit of rising ground. Each settlement owes allegiance to a headman, who may call on his people if necessary for military service. The Bheels are essentially woodmen and hunters, but grow a little maize to eke out their other diet of roots, fruits and occasional game. They are honest and truthful but careless, given to drink and at times dangerously excitable. Their festivals are scenes of debauch and of frequent shootings, sometimes with fatal effects. Before the introduction by Government of a measure of civilization among them, they were a wild, lawless people, exceedingly difficult to control. The opening up of mission work in the Bheel country has wrought wonders in producing habits of industry and thrift, while the susceptible and open nature of the Bheel has made him peculiarly accessible to Gospel influences.

Then and Now in Central India

Recent years have seen much in the way of development in Central India along a variety of lines. Communications have been extended. Railways have been built, opening up large stretches of territory to trade. Metaled roads, some of which existed as military measures, have been greatly increased, so that certain districts are now well served. Motor traffic is growing rapidly, and the demand for good roads is common in every part of the country. Practically every minor chief has his car and naturally realizes the advantage of better roads for himself if not for his people.

As a result of the increased facilities for trade offered by these means of communication, prices of all sorts of produce have risen and, while this has to some extent reacted adversely on the poorer classes, the general effect on the prosperity of the people has been good. Living conditions have improved, and higher standards have been adopted. Farmers are noticeably better off. Wages are appreciably higher, and labor has reached a point where it can almost make its own terms. There is a noticeable change for the better in the whole life of the farming community. Many a farmer no longer goes to market, as formerly, either walking or driving his bullock-cart but riding a pony, while a servant or some member of his family drives the cart. Houses,

in the villages among the farming class, have taken on a better appearance. The bamboo and thatch roof is giving place to galvanized, corrugated iron sheets, which keep out the rain and prevent illness.

Interest is being taken by a number of the Native States in the improvement of agricultural conditions. Annual *melas*, or fairs, are held, at which demonstrations are given, showing the value of using selected seed, and helpful advice is offered with regard to care of cattle, improvement of soil and other matters of agricultural interest. State farms have, in some cases, been established, where experiments are carried on, and the results obtained are freely available to the farmers. Much, however, still remains to be done as will be evident when we come to consider the economic difficulties that stand in the way of India's progress.

The opening up of the village districts to outside influences has had other results, which are not perhaps so satisfactory. They are, however, a part of the general material advance. Cotton mills and other industrial concerns have been established in the larger centres, and these have had to look to the villages for labor. The inevitable result has been a lessening of the rural and an increase of the urban population and the beginnings at least of what threatens to become a rural problem of vital importance. Already the farmer is having difficulty in obtaining the necessary labor to prepare his fields for sowing and to

reap his harvest. It will probably lead eventually to the adoption of agricultural implements to take the place of hand labor; and this in turn will mean fewer farmers and larger holdings. But in the interval there is danger of less land being brought under cultivation and a consequent loss to the productiveness of the country.

Changed Attitude Toward Christianity

Of special interest is the change which the passing years have seen in the attitude of the people generally towards Christianity. At the beginning of the period which we are considering the attitude was one of almost universal ignorance. In the larger places there were of course numbers of men who had come in contact with Christianity either personally or through its literature. But among the great village population and even in some of the towns it was the exception to find any to whom the Gospel was other than an unknown tongue and the name of Christ a meaningless word.

So true was this that, even some years later, it was a common thing for the missionary, in visiting outlying districts, to hear himself called by the name of Christ. For men had not learned enough of the truth to be able to make a distinction between the Master and His followers. It was partly due to this ignorance as to the meaning and purpose of the Christian faith that the missionary

received wherever he went such a cordial welcome and that such an encouraging hearing was given to the message he brought. If the higher castes had realized that the outcaste classes would have welcomed so eagerly the Christian message of life and liberty and individual worth and the consequent lessening of their prestige and power with those classes, they would not have been so cordial in their attitude.

An awakening came when converts began to be baptized into the Christian Church. This was something that could not be tolerated. Men were forsaking their allegiance to Hinduism and breaking the bonds of caste. The very foundations of the Hindu religion were being threatened. So, cordiality gave place to hostility and determined opposition. In one large city the State authorities interfered with the missionaries and forbade them to preach. The police drove away interested listeners. It took years of continued protest and of patient waiting before the disabilities were removed and the doors reopened.

The hostility was general. Meetings were disturbed, and in some places, men were brought in from outside to hold public demonstrations against the Christian faith. Tracts distributed in the city streets were snatched away and torn to pieces and trampled in the dust. In one town, a crowd of infuriated Brahmans threatened to beat the missionaries to death if they did not desist from preaching the Gospel.

Nor did the converts escape. They were browbeaten and persecuted. They were denied ordinary rights. In the villages, Christians were not allowed to take water from the village well and every effort was made to compel them to give up their new faith and return to the religion of their fathers. An illustration of the extent to which persecution was carried was that of a convert who disappeared the day after his baptism. Three months later he was found, his reason permanently impaired by the treatment he had received.

But the work went on despite opposition. Converts stood firm, and their steadfastness won an unwilling admiration. Medical work began to make its way to the hearts of the people and confidence was established. Christian devotion to the care of the sick in times of cholera and other epidemics opened the eyes of the people to the real meaning of the new faith. Education began to leave its impress on the growing Christian community and a new respect was created. Crowds would gather to hear the Gospel in places where formerly the bitterest hostility was shown. The seed of Christian truth, which for so many years the missionaries and native Christians had been sowing, began to produce its harvest. Today, in hundreds of villages, men lift grateful hearts to the Christ who has saved them. In thousands of other villages they wait for the message of hope and uplift. Wherever the missionary goes he is welcomed and his story eagerly heard. In no

place does he fail to find his audience, and the opportunity is limited only by his time and strength.

The reaction to Christian influences is strongly marked in the general attitude and life of the people. Idolatrous practices have been modified. Some of the evils of Hinduism have been recognized for what they are and given up by the more thoughtful of the people. Some of the customs at religious festivals have been modified. To a remarkable extent Christian ideas have taken hold of the minds of the people and are influencing, in many cases unconsciously, their lives.

The work being carried on by the Mission has stimulated the Indian people to effort along a variety of lines. The efficiency and skill displayed in our mission hospitals have had an effect on the work and equipment of State institutions. Our educational work for girls has called attention to this sphere of need, and non-Christian girls' schools have been established in the most of the larger towns throughout the Native State territories. As a result of Christian example and teaching various reforms have been attempted and in some cases achieved. There is a growing sentiment against early marriage and a more liberal spirit towards the question of widow-remarriage. The care of Hindu children in mission orphanages as a result of famine has led to the establishment of similar institutions by the Hindus themselves. Moreover these ideas of social service

have taken hold and are doing their part in undermining the foundations of caste. Indeed Hinduism itself is being interpreted in the light of Christian ideas. The Christian conception of God is steadily gaining ground. To many a Hindu He has become the Father who can hear and answer prayer. Christian teaching is creating new ideals for the Hindu mind and leading it to new conceptions of the purpose and possibilities of life.

The rise throughout India of various reform movements in Hinduism has been largely a result of Christian influence and teaching. Some of these movements have approximated to the Christian faith, while others have harked back to the supposed golden age of the Aryan people, when idolatry, caste and other evils of the present day were unknown. Of these reform movements only one, the Arya Samaj, has had much contact with the work in Central India.

The Arya Samaj was founded by Swami Dayanand, in 1875, with the watchword "Back to the Vedas." He held that polytheism was an invention of the priests, that the barriers of caste had no meaning, and that woman was the equal of man. He prohibited child-marriage and raised the marriage age beyond anything that had yet been attempted. The Samaj has tended to compromise in its handling of the caste question, but has devoted itself with enthusiasm to social reform. With all this, it is a bitter and unrelent-

ing foe of Christianity and opposes it at every turn. Members of this society are to be found in many of the villages of Central India, doing their utmost, by threats and persuasion and by stirring up antagonism and persecution, to drive new converts to Christianity back into their old faith. The Samaj is, nevertheless, in many ways preparing the way for the reception of the Gospel. It is discrediting many of the evils of Hinduism and making demands that only Christianity can fully satisfy.

A Glimpse of the Central India Mission

The work of the Mission, begun at Indore in January, 1877, has during the years spread over the greater part of the Malwa plateau and the adjacent Narbadda valley to the south. In all, sixteen stations have been opened, seven of them in cantonments or other centres along the lines of railway that intersect this part of India, the others in village districts or among the Bheels. In some cases the choice was determined by the needs of a district where a large accession of converts called for direct and constant supervision, or where the growth of work demanded a resident missionary. Others were opened, on the invitation or with the hearty co-operation of Native States authorities, in the State capitals.

The development of mission stations beyond the power of the Mission to properly man them has been criticized. For many stations, the

workers being few, only one missionary family has been available and frequently no zenana worker. This has been the case more especially in stations remote from other mission centres. In addition to the lack of helpful intercourse with fellow missionaries, this situation has given rise to difficulties in case of serious illness or enforced absence from the station. But the needs of the work seemed to make these far-flung stations necessary. The shortness of the season during which touring was possible and the difficulty of transport made the overtaking of the evangelistic work in the villages practically impossible unless the missionary could get nearer to the heart of his district.

Some of the stations are the heads of districts covering about three thousand square miles and containing over one thousand villages. Many of the latter are in hilly sections, difficult of access, and make heavy demands on the time and strength of the missionary. Of recent years the use of the motor car and the extension of good roads has made it possible to supervise work over a considerable area, with the result that some efforts are now being made in the direction of concentration. For the greater part of the field, however, most of the present stations are necessary if the work is to be looked after efficiently and with the least necessary expenditure of time and effort. What is needed is not fewer stations but a larger

A Street Scene in Indore

missionary force to equip present stations and make them thoroughly effective in the carrying on of the work.

In seven of these stations hospitals for men or women are helping to meet the medical needs of the surrounding districts, and from several other stations medical work under the care of Indian assistants is being carried on in the village districts. This work has been and still is of incalculable value in opening up the way for evangelistic effort and in testifying, by its ministry of healing, to the meaning of the Christian Gospel as a message of love and service. Each station has its primary schools for boys and girls; in several there are schools of a higher grade; while high school and college education is centred at Indore.*

The growth of the Christian community during the first part of the period since work was established was necessarily slow. The increase of later years has been much greater, especially during the past ten years, during which time the number of Christians has almost doubled. In 1925 the community totalled 5,655 and the number is being constantly added to through the ingathering in the village districts where the interest is spreading rapidly among the Bheels and people of the lower castes.

*For the story of the establishment and development of mission work in Central India the reader is referred to Dr. J. T. Taylor's book, "In the Heart of India."

Recent Political Changes in India

Some reference should be made to the political changes which have passed over India, especially to the Act of 1919, by which a form of self-government was granted to the Indian people. Largely as a result of wide-spread English education and the influence of Western thought, a feeling had for years been growing against a form of government in which the Indian had no voice. The Indian National Congress, formed in 1885 from a group of progressive, educated Indians, was responsible for an agitation which made strenuous demands for some kind of representative government for India. In 1900, certain reforms were instituted which extended privileges to Indians in the imperial and provincial councils, but gave them no real responsibility.

India's assistance in the World War gave her a special claim on Britain's consideration, and she received definite promises of reforms that would make for the gradual development of self-governing institutions in India. This was given effect by the Act of 1919, by which Indians were granted a majority representation in each of the eight Provincial Councils and also in the National Council. Certain branches of administration in each provincial government were transferred to the control of the Indian people, among them being education, public works, agriculture, industries and excise. Special electorates were

granted for various communities, such as the Mohammedan and Christian elements of the population.

It was unfortunate that, just as this scheme was launched, certain disturbances in the Punjab gave rise to no little racial bitterness throughout India. To this was added the resentment felt by the Mohammedans at the delay in announcing the terms of peace with Turkey. At this juncture the remarkable personality of Mr. Gandhi appeared on the scene, with his movement for non-co-operation, which had for its purpose the destruction of the existing system of government. He prescribed four stages of non-co-operation—the resignation of titles and honorary offices; the resignation of Government posts; the resignation of service from police and army; and finally the refusal to pay taxes.

Gandhi attained a popularity hitherto unknown in India. He presented an ideal of Swaraj, or self-government, which he assured India could be gained in a year. His campaign proceeded with remarkable speed. Encouraged by the inaction of the Government, which was in a difficult position, Gandhi attempted to start a campaign of civil disobedience. But the riots which broke out in certain parts of India aroused his apprehensions and he suspended the campaign until he could be assured of non-violence. It was here that faith in his political sagacity began to waver and his influence to lessen.

Mr. Gandhi's arrest in March, 1922, for sedition was a further blow to his campaign, which steadily weakened. On his release two years later, his insistence on a renewal of the boycott campaign brought him into conflict with the Swarajist party by which he was finally defeated. But the movement has had results which are affecting seriously present political conditions, such as the refusal of a large and influential section of the educated classes to work the reformed constitution in the spirit of its originators. The other is a dangerous and wide-spread tension between the Hindu and Mohammedan communities throughout India. Until these two difficulties, and especially the latter, have been removed, there is little chance of really effective political progress.

In view of the present political turmoil in India and the almost kaleidoscopic changes in the attitude of political parties, nothing is to be gained here by a discussion of their aims. The question, however, of separate electorates, already referred to, is one of interest as affecting the Christian community. The purpose of these electorates is to safeguard the interests of certain communities which, because of their smaller numbers or inferior social position, might be neglected by legislators from other sections of society. A fixed number of seats in legislative councils is set aside for these communities, for which seats they have the exclusive right to vote.

The question has arisen as to whether the

Christian community should avail itself of this right. It is encouraging to note that, as contrasted with other communities which have been eager to avail themselves of this privilege, the Indian Christian body has taken a high and patriotic stand. This is evident from a pronouncement on the subject by the president of the All-India Indian Christian Conference, at its last annual meeting, in which he said:

> We are Indians. India is our motherland; its blood runs in our veins and its history and traditions are the springs from which we draw our inspiration. Our countrymen are engaged to-day in the great struggle for Swaraj for their motherland, and the country is pulsating with a new vision and awakening. Our destinies and future hopes are closely interwoven with theirs. It is as much our land as theirs. . . . We must be at one with those who are for progressive and constitutional development and advancement within the British Empire. . . . We should set our faces against communalism, a canker which is undoubtedly eating into the very vitals of our national life, and is opposed to all true principles of democracy. As Christians, it behoves us to stand for the highest ideals of life and character; and being in a minority, if we have to forego some of the advantages which may accrue to some of us, let us forego them for the sake of the common good.

This attitude indicates what may be looked for from the Christian community. It is full of significance when we remember that this community has relatively greater importance on account of the character of its leaders and its higher educational average than some of the communities for which this special provision has been made. So far as its political future is concerned, India may evidently look to Indian Christians for whole-hearted support of all measures that make for the realization of the highest national aims.

Constitutional changes in British India do not directly affect Central India, made up as it is of Native States, each controlling its own internal affairs. The only item in the reform scheme affecting Native States is the institution of the Chamber of Princes, the main function of which is the discussion of matters related to the States generally, or those of common interest both to the States and to British India, or those related to the Empire at large. National feeling, however, is no respecter of political boundaries. The educative influence of political movements in British India will doubtless lead to a general demand for some share of self-government by the people in the Native States. This is already being attempted in one or two States, with what success it is not yet possible to say. It is being recognized, however, by the more intelligent rulers of these States that this policy is likely to give a greater

strength and permanence to their State government. It is practically certain that, in course of time, the Native States will unite with the rest of India in securing some unified form of government for the whole country that will be in accord with Indian aims and traditions.

CHAPTER II

Facing India's Social Problems

THE GOSPEL message has a two-fold purpose. It aims at the salvation of the individual and the uplift of society. These involve no necessary conflict. Neither one is secondary to the other. Apart from what it may mean for the man himself, the value of his Christian experience is to be measured by its influence on his surroundings. On the other hand, all social reform which has not as its foundation the reformation of the individuals composing society is doubtful both as to its character and its permanence. Changed conditions, where there has not been a change of heart, may work for evil rather than for good. But given the necessary consideration of and attention to the individual need, the social aim not only must follow but must accompany every effort for the salvation of a people.

That this is being more clearly recognized by the Churches of the West is evident from the fact that the foreign mission appeal to-day emphasizes much more than it ever did in the past the saving of men from the evil of their present-day lives and the making of life a thing of greater moral moment and fuller spiritual opportunity.

In the experience of the Church the Gospel has not only proved itself to be the greatest available force for the uplift of humanity, but has demonstrated this uplift to be the inevitable outcome of its application to the needs of the individual.

This is true wherever the Gospel is preached—as true for Canada in the West as for India in the East. But in the East the situation is accentuated for two reasons. The first is that according to the social system of the East the individual is lost in the group and consequently the power of the Gospel will to a large extent be measured by its success in moderating and finally removing the evils of society. The second is the fact that the evils which affect society in the East are so many and deep-rooted and so inimical to the development of Christian character.

The Social Meaning of the Gospel

It is the glory of the Christian Gospel that it transforms not only character but life as well. Under the domination of non-Christian religions the condition of society is static. It is governed by inflexible rules which had their origin in the very constitution of the religion itself and were based on a theory of social relations that took no account of the changing needs of the future.

If we take the case of Hinduism, with which and its social problems we have here most to do, we find that the inequalities of the social structure

of India, so far at least as class distinction and all its attendant evils are concerned, are the result of the caste system. This system had its beginnings in the contact of the Aryan invaders of India with the aborigines, the one tall and white, with a comparatively advanced civilization, the other small and dark, with coarse habits and debasing superstitions. In the effort to erect a barrier between the two races and so maintain the distinction of color,* caste was instituted. Later it was given a religious sanction. Its shackles bind the heart and life of India to-day. Of this more will be said later. It is adduced here to illustrate, in contrast with Christianity, the attitude of Hinduism towards the social problem and its failure to provide for the progressing needs of its followers.

Wherever the Gospel is preached it gives birth to a sense of social obligation. The ideals which it presents bring to society, as to the individual, a consciousness of lack and of unattainment. They breed a moral discontent. Under their spell, men come to hate certain conditions which they now see to be evil and to seek for some alleviation. This is true even where there is no acceptance of Christianity, nor any recognition of the claims of Jesus. It is the tribute which the non-Christian pays to the moral pre-eminence of the Gospel,

*The Sanscrit word *varna* meaning *caste* also means *color*, and this is its primary significance.

that he accepts its verdict on his own social environment and feels its urge towards the bringing in of a better state of things. He assents to its condemnation of the inequalities of his social system and recognizes that the removal of these is a matter of the first importance.

But the Gospel must go further than merely reveal a need. It must do more than convict of evil and failure. It must even do more than attempt to redeem the individual from the evils of his surroundings and lift him above these to a higher level. It must attack the evils themselves and must take upon itself not only the duty of social censor but also that of social reconstructor. This is if anything more necessary in view of the fact that the social problems of modern India are not all of Hinduism's making. It is an unquestioned fact, and a serious one for the Christian Church, that into the East have gone many of the forces of our Western civilization and that the changes which these have induced have not all been for the better. Their impact on Eastern thought and life has in many cases made still more complicated the problems with which the Gospel has to deal. Industrialism, for example, with its conflict between capital and labor and with the physical and moral evils which it too often brings in its train, has invaded India and has added one more to the many difficulties with which the Christian Church must deal, and deal effectively. Otherwise it will find its work for the redemption

of India frustrated by these forces from the Western world.

This situation constitutes a real crux in missionary work. Until comparatively recent years efforts towards reform had chiefly to do with conditions which were the result of Indian religious and social customs. But to-day we find a totally different state of things. India has been invaded by a host of influences which are antagonistic to the real spirit of Indian religion as they are to that of Christianity—influences which are all the more powerful because they often come in the train of needed blessings and are linked with a civilization the acceptance of certain phases of which seems necessary to India's progress.

So the missionary to-day has not only to deal with the opposing forces of Hinduism, but also with forces alien to Hinduism which are fastening upon the very soul of India and threatening it with spiritual disaster. It is vain to preach the Gospel to her people if we are indifferent to conditions which, while supposedly the outcome of Christian practice, give the lie to the Christian message. If the Kingdom of Christ is to rule India, these forces must be Christianized.

Handicaps to Social Progress

The student of missions cannot shut his eyes to the difficulties that face us in dealing with the social ills of India. For one thing it is not easy

TWO NEW FACTORS IN INDIA'S LIFE

THE FACTORY THE MOTOR BUS

to bring the home Church to see the extent and urgency of the need. The people in the homeland have been so long accustomed to hear of certain social conditions in India that they seem to regard them as inseparable from the whole Indian situation and as conditions which can be effectively dealt with only as India comes more under the sway of the Gospel. There is no clear understanding of their meaning for the Indian people. Too many think that they are natural to the moral order of the East and should be left to remedy themselves in course of time. There is frequent failure to see that no true Christian should regard for a moment with unconcern the wrongs that are depicted in every tale of India's social woes.

Most of these social problems are bound up with a religious system which the ruling powers are by treaty bound to respect. We may feel that at times the sense of this duty is somewhat exaggerated by the Government and its policy of neutrality unreasonably strained. But it must be recognized that it is not easy for the Government to ignore outcries against the assailing of evils the removal of which would threaten the very foundations of the Hindu religion. One has only to follow the long fight that has been waged to modify the conditions of child marriage to realize that reform by legislation is far from being an easy matter. It is no more possible in India than elsewhere to go beyond public opinion in the instituting of reform measures. And where the

fight has to be waged against interest and prejudice and superstition, the difficulty of success is much greater. The early attempts at inoculation against plague, especially in village districts, led, in many cases, to such violent riots that they had to be abandoned. To-day vaccination is not only tolerated but even sought after in most parts of India, and yet it is not so many years since it was generally refused as being an insult to the goddess of smallpox! Too much cannot be hoped for from legislation until the leaven of Christian teaching and example has created a demand for reform on the part of the people themselves.

Another obstacle in the way of reform is the general ignorance of the masses. They have had no experience of any better state of things and as a rule fail to appreciate the value of reform. Their inherent fatalism makes them content with things as they are, and they fear to attempt any untried way. A rigid conservatism has been bred into the very fibre of their being and every instinct rises in opposition to suggested change. What was good enough for their fathers is good enough for themselves. They are not consistent, it is true, in their conservatism. They use many articles of convenience of which their fathers knew nothing. No village, for example, is without its kerosine oil tins, and few without their sewing machines. The slow-moving bullock cart has given place to the train as a means of conveyance,

and more recently the motor bus on all the main roads has caused the disappearance of the tonga with its ponies. But the Hindu is impervious to logic and the dead hand of the past still controls where custom and prejudice are called in question.

A subtle danger in all social reform activity on the part of the missionary is the tendency to overemphasize it at the expense of other work. This tendency is the greater in view of the approval with which all such work is regarded by enlightened Indian thinkers. One cannot be too careful to avoid identifying Christianity with any special programme of social reconstruction, however laudable and necessary the latter may be. It has constantly to be remembered that the Christian religion is concerned, not with reforms for their own sake, but with the transformation of the individual, and so of society, through a spiritual change and that any really permanent reform can best be secured by attacking evils at their source rather than by attempting to modify them while the spiritual conditions from which they spring remain unchanged.

Another feature in the situation is the fact that the average missionary goes to India with no special training to fit him for dealing with large social questions. It is, of course, easy to criticize, and one must recognize that the missionary cannot learn everything about his work before he goes to it. But here is an unquestioned need. It should be possible for him, before entering upon his work,

to learn much about the country in which he is to labor, its history, its customs and its social structure, together with such a general knowledge of sociology as will enable him to avoid mistakes and, where possible, to apply or suggest the remedy for the ills he meets. Experience may teach much, but it is too often at an unnecessary cost of time and misapplied energy.

This work of social reconstruction is not necessarily revolutionary. It will indeed be truly successful only as it builds on foundations already laid. All social customs of a non-Christian race are not to be condemned as wrong or injurious. Many which have evil associated with them are not themselves evil. Things which would seem incongruous to the Western mind are natural and in a sense necessary to the life of the Oriental. The true society, like the true Church, can only be built up where careful consideration is given to the processes which for centuries have been moulding the thought and feeling of the race. Where evil is found there can be no compromise. But a lack of sympathetic understanding may do more harm than good.

Caste—An Enemy of Social Welfare

The problems that meet us here are many and varied. There is India's great economic problem, its grinding poverty, its host of mendicants and the struggle of a large percentage of its population

for a bare subsistence. There is the condition of woman—her state one of utter subjection, born under a stigma which clings to her through life, excluded from religious ceremonies, among the upper classes to a large extent doomed to a life of seclusion, denied education and unfitted for social duties. There is the family system, the foe to all privacy, with its shifting of responsibility, with its hindrance to moral development and with its peculiar law of relationship resulting in the refusal to allow the widow to remarry. There is the marriage custom with its rigid restrictions, its insistence on early marriage, the resultant evils of child-marriage, the unspeakable horrors of marriage to idols and the condition of temple women.

There is also the problem of caste, perhaps the most familiar and complex of all with its almost endless implications, religious and social; with its inhuman barriers to all social and moral progress; with its subordination of women; with its treatment of the depressed classes, and its denial of the inherent rights of manhood.

The caste system is of comparatively late development in the history of the Aryan people. In the earliest of the Hindu sacred books, the *Rig Veda*, we have a picture of the early life of the Aryans. The hymns of that period describe the division of the race into three classes—priests, nobles and common people. In course of time the priests developed an elaborate ritual, estab-

lished schools for the training of young priests and, by degrees, gained control of the whole religious system. The office of priest became hereditary, thus confining it to certain families and constituting, to all intents and purposes, a separate caste, though not as yet recognized as such.

The Aryan invasion of India led to measures being taken to preserve the purity of the race by forbidding marriage or even social intercourse with the aborigines. This, however, was not universally observed, as is evident from the mixture of races within the Hindu social structure to-day. As time went on the lines between the four classes were more strictly drawn. Religious sanction for this was found in a hymn which was introduced into the *Rig Veda*, in which each class was declared to have had a separate origin in God. The system, now full-fledged and having been given a religious basis, became the determining factor in the religious and social life of India.

The four main divisions of caste were, the Brahman, or priest; the Kshatriya, or warrior; the Vaisya, or merchant; and the Sudra, or artisan and laborer. Certain aboriginal tribes thought unfit to associate in any form with the four castes, together with the progeny of mixed unions between caste Hindus and also those who were excluded from caste for transgression of caste law, formed a fifth class. This class was the nucleus of the outcaste population which to-day numbers over

fifty millions and constitutes one of the great problems of modern India.

It is essential to a proper understanding of the whole social problem that a brief review should be given of the chief features of caste. It may be summarized as follows: Mankind is a group of unassociated units, each with a distinct origin. A man's caste is determined by *Karma*. According as he has done good or evil in a former existence, he enters at re-birth into a higher or lower caste, or it may be a lower form of life. The three higher castes are the twice-born and wear the sacred thread. The Brahman, however, is supreme, as having greater spirituality, being alone fit to teach, to perform religious ceremonies and to offer sacrifice. The seriousness of an offence depends on the caste of the one against whom the offence has been committed; the higher the caste the greater the sin. Punishment of sin is in inverse ratio; the higher the caste of the one committing the sin, the lighter the punishment.

Each member of a caste is bound to follow ceremonial observances in every particular. He may not marry outside his caste, and in many cases is restricted to a sub-division of the caste. Certain foods are forbidden to him and he may not eat with a man of lower caste than himself. Rules are imposed regarding the caste of those from whom a man may receive food or water. Occupations in the lower castes are as a rule

restricted to a definite occupation for each caste, and that alone may a man follow. No Hindu may cross the ocean on penalty of being outcast. If a man breaks a rule of caste, and the authoritative body decides that it cannot be atoned for, he is disinherited, driven from home and family, with no possibility of return. These rules are not moral but caste regulations. A man may be guilty of gross immorality and yet retain his place in caste. On the other hand no nobility of character whatever will save a man from the penalty which follows the breaking of a caste law.

One must recognize in all fairness that, despite its development into the bondage that now characterizes it, caste had its good points. It made possible the uniting, in a sense, of the Indian peoples. It was not without its advantages to the aboriginal peoples, in so far as they were admitted into the system. It was originally a social system, with well-defined social ends, perhaps the best possible at the time. It preserved the Hindu civilization, fostered a system of trade-guilds and developed manual skill by making occupations hereditary. It also encouraged the care of the poor within the caste and was perhaps the most powerful factor in the preservation of Hindu culture. But these facts, though they may affect our estimate of its past history, cannot modify the judgment that must be passed upon caste to-day, namely, that it is a devastating evil and a positive hindrance to moral and social growth.

It is hardly necessary to say that such a system could not stand unaffected before the impact of present-day civilization. Travel has made impossible the regulations against contact with other castes. Every motor bus and the third-class compartments of every railway train are crowded with people of all castes, herded together in the closest proximity, as they must be if they would find any place at all. The wealthy Hindu wants his son to have the advantage of an English University education, and the rule forbidding the crossing of the ocean has to go. Education is proving a mighty factor in the breaking down of caste prejudice. College life throws men into contact with others of similar temperament and aims, and in the comradeship of kindred spirits caste barriers are forgotten. Friendship finds natural expression in eating together, and it is a common thing to see men of different castes joining together in a social cup of tea.

It is true that this disregard of caste rules is exceptional, and that much of it is superficial. At the same time it is deeply significant that men will do when travelling what they would hardly venture to do in the more orthodox surroundings of their homes. Frequently in a dining-car where only European food is served one will meet a Hindu friend who would not wish to have the fact known by his home circle. Nowadays, though, even in the matter of eating, much is excused on the ground of the exigencies of travel.

But instances of this sort, interesting enough in themselves, while they indicate the general trend, do not touch the real root of the caste difficulty. The barriers will never be completely broken down until there is intermarriage between the members of different castes. Efforts are being made along this line by more advanced Indian reformers, and such marriages are of frequent occurrence. They are, however, directly in the face of caste regulations, and as yet are not of sufficient moment to really affect the situation.

It has been left to the missionary to initiate what promises to be a real and great factor in the solving of the caste problem. Strange to say that factor is the work being done among the despised outcastes. When this work was first started the high caste Hindu was incredulous and indignant. What could be done with such material? What claim had they to any effort for their uplift? Were they not rejected of the gods and expiating the sins of a former birth? But when he saw them entering the Christian Church, their children filling the mission schools, some of them taking a high stand in college and winning a place in the medical and other professions, and Christian communities becoming intelligent, self-reliant and progressive, he was forced to admit that Christian love had succeeded where Hindu prejudice had failed.

Indian papers to-day are full of appreciation

of the splendid work that is being done by missionaries for the depressed classes. Its success has dealt the whole theory of caste a deadly blow and has proved its fundamental claims to be false. Men *can* rise above their surroundings. The power of *karma* is a fiction. The former outcaste is to-day leading the Brahman in much that makes for the moral and spiritual uplift of India.

In Central India the power of the Gospel to raise the depressed classes has been well illustrated in the case of two groups of these outcaste people. The first are the Bheels, members of one of those aboriginal jungle tribes who were, from the first, outside the pale of Hindu society. Mission work among them has produced some notable results. These jungle people, called by the Hindus *bandar log*, or monkey folk, in whom the Hindu could see no promise, no hope of betterment, have been won in considerable numbers by the love of Christ to His service. They have demonstrated in many spheres their ability and their devotion. Boys and girls have been trained as preachers and teachers and are now carrying on the work of the Gospel among their own people.

Here again it was incredible to the Hindu that any good thing could come out of Bheeldom. The writer was present in a Bheel school when a Hindu official entered. "What," said he, "you are teaching monkeys to read?" It was beyond his comprehension. But the results have shown that

there is no limit to the power of the Gospel to reach the lowest and lift them to high levels of manhood and womanhood.

The Ballais are another class amongst whom the uplifting power of Christ has been strikingly demonstrated. The Ballais are the village servants, to whom the Gospel makes a special appeal by its message of deliverance and its promise of better things both for the life that now is and for that which is to come. Many of this class have been brought into the Kingdom, have been educated and are now men of influence in their community. In some cases they are the only literate men in their village, looked up to by those who only a short time ago viewed them with scorn. Boys have been taught trades which formerly were the prerogatives of particular castes and by the work they have done they have proved their ability.

This work of the Christian Church among the outcastes is having some far-reaching results. Under its stimulus, missions to the depressed classes have been organized by the higher caste Hindus, and the outcome of their work is of deep interest. These submerged masses are becoming articulate and are demanding freedom and enlightenment and an opportunity of making known their needs in the councils of the nation. They see those of their number who have adopted the Christian faith entering on a new and higher life, with large

opportunities of advancement, and they insist that these opportunities be given to them also. They have come to recognize the falseness of the system that has held them in wretched bondage for centuries.

Allied to this is another factor that is undermining the caste system. That is the political needs of the country. It is being recognized that there can be no real unity, such as the highest interests of the people demand, while caste remains. Democracy is a dream so long as millions are held in slavery by this social tyranny. The future well-being and progress of India are involved in this all-important question, and not for much longer can the issue be evaded.

It is interesting to notice that, largely as a result of Christian teaching and effort, caste is appearing to the intelligent leaders of India in a new light. The old arguments in its defence are being modified and many old regulations are to-day being disregarded. Any one who can may now read the Vedas. Some years ago a Brahman came into the writer's study and noticed a number of Sanscrit books on the shelves. He was horrified. "No one but we Brahmans may read those," he said. To-day no intelligent man would make that claim. So also of the claim to greater spirituality on the part of the Brahman. This is no longer recognized. The religious ideas which are at the foundation of caste are fading

out of the minds of the educated classes at least and caste is coming to be regarded more and more as a purely social system.

But while the intelligent Hindu to-day has to acknowledge that his caste system cannot be justified on religious grounds, he nevertheless demands a religious basis for his social structure. He has held too long to this as a primary need to cast it aside now. And it is for Christianity to show that it can meet this need—not by confining men within the limits of a narrow caste that shuts them off from their fellows, but by bringing them into a society in which all needs of all men are met, in which each is concerned less with preserving intact his own position and privilege than with lifting others to a higher moral and spiritual level, in which re-birth is not the formal putting on of a sacred thread, but the conversion of the heart and entire life, and in which not the Brahman alone but all men are priests in Christ Jesus.

Needs of India's Womanhood

Another phase of the social situation in India which ranks only second to caste as a barrier to social progress is the condition of her womanhood. In contrast with the position afterwards assigned to her, Indian classic tradition gives to woman in primitive times a place of honor and influence. The beautiful story of Sita in the Ramayana, so beloved of village audiences throughout the length

and breadth of India, gives a true picture of noble womanhood in those early days of the race. But here again Hinduism has left its disfiguring mark. Its sacred legislation makes its pronouncement on the inferiority of women, insisting on her lack of fitness for independence and the need of keeping her always in subjection. The Code of Manu declares, "for women no sacramental rite is performed;" "women are as impure as falsehood itself;" "day and night women must be kept in dependence by the males of their families." Such teaching has ruled India's conception and treatment of woman for centuries and is the chief source of the disabilities under which she lives to-day.

In the average home the girl baby is unwelcome. She is "born because of sin." Her early marriage is insisted on. If a husband is not available, she is married to a plant, or to a god—which means dedication to a life of immorality. When she is married she goes, not to a home of her own, but to her husband's home, where, in accordance with the Hindu family system, she will be one of a family numbering, it may be, as many as fifty, all living under the one roof. For sons and grandsons bring their wives to the family home. All incomes are put into the common funds, from which every member of the family may claim all his necessary expenses, including not only the support for his wife and children, but the cost of all religious observances and the marriage

expenses of his daughter. The oldest male is the head of the family and the head mother controls its whole economy.

Into this system the young wife enters and loses her identity in that of the family. If her husband dies, she remains as a widow in his family home, where she has to render service. There is no return to the home she has left. If she is the mother of a son, her lot as a widow is less difficult. But if not, words can hardly describe the isolation and drudgery and wretchedness that may be hers for the remainder of her life.

Another disability that marks the lot of a great many Hindu women of the better class is the purdah system. Under this system they are confined to the narrow quarters of their own homes, except when they go out in a closed conveyance through the screens of which they look out on a life in which they have no part. By depriving them of outdoor liberty and recreation purdah is a serious menace to health, often resulting in tuberculosis. It reacts on the health of children brought up in such surroundings. It limits the experience of the women and narrows their whole view of life. It denies all the social instincts and shuts women away from any opportunity of influencing for good the life of the community. It means a segregation of the sexes which works untold harm to general morality. There is perhaps no greater loss to the young men of India in their preparation for their life work than to be

denied the refining influence of good women's society.

It is true that the system under which Indian women of this class live tends to develop a type of character in some ways interesting and attractive. This has led some to argue that they should be left in their seclusion and ignorance. But the virtues developed in such an atmosphere are largely negative and come far short of what the Indian women would reveal if given the opportunity.

Lack of education is another obstacle to the freedom and development of woman. It hinders her from filling the place she should, both in the home and in society. The college student comes back to a home where the mother cannot enter into interests which to him are vital. He is thus deprived of all that her intelligent companionship would mean to him. The husband is unable to discuss with his wife matters which to him are of great importance but of which she knows and can know nothing. The interests of the men of the household are not shared by the women and between them there exists a barrier which prevents the flow of confidence so essential to a really happy home.

It is often claimed that women are the stronghold of religion in India. In some respects this is true, for, owing to the conditions under which they live, they have less experience and are more conservative. They are more subject to super-

stition and fear and are more under the control of the priesthood than are the men. Religion is to them a bondage. Yet their hold religiously on the men of the race is remarkable. Many a young man is held back from confessing Christ by the entreaties of a widowed mother, who threatens to destroy herself if her son forsakes his faith. The women of India must be reached with the liberty and enlightenment which Christ is waiting to give them if the nation is to realize its true destiny. This is one of the great opportunities of the Christian Church.

Recent years have seen no little improvement in the condition of women. The demand for education is meeting with an increasing response. Several of the Native States have efficient girls' schools, not only in their capitals but in various towns throughout their territory. Educated women are making earnest efforts for the relief of their less fortunate sisters. Organizations have been formed to further the interests of women in everything that will make for their higher development. Interest is being encouraged in art, in literature and in social service. Women are being given a larger place in public affairs and are conspicuous for their ability as public speakers in educational and other conferences. Widow remarriage is becoming more frequent and some of the restrictions, especially with regard to child-widows, are being withdrawn. But these are only

a beginning. The great work of emancipation still remains to be accomplished.

This field of service offers abundant opportunity to the Christian Church. Through the schools, through zenana visiting with its personal contacts, through evangelistic work among the villages where woman's life is marked by greater freedom, through medical help and through other avenues by which Indian womanhood may be uplifted and India's women brought into the liberty which is in Christ Jesus, the opportunity of service calls loud to the young womanhood of the home Church. Who is there who will answer the call and take her place in the noble army of women missionaries who are working for the salvation of Indian women and, through them, of India itself?

The Economic Handicap

India's economic condition presents grave social problems with which the Church has to deal, especially in its relation to the Christian community. This will be dealt with later. It will be sufficient here merely to refer to a few of these problems.

There is the wide-spread poverty of India, which is so large a factor in the economic life of India. Although there are indications that the condition of the Indian peasant is improving, the fact remains that a large proportion of the masses of India's people is still beset with a poverty which

finds no parallel in the West and consequently is difficult for people in the home land to understand.

Reference is sometimes made to the wage of the farm laborer in India. This is difficult of calculation, owing to the way in which payment is made in some sections. In Central India, the farm laborer gets a house to live in, his meals while at work and other allowances. He is also able to produce much of his own food. With urban workers the situation is different. It is affected by fluctuations in trade. The rate of pay, however, is considerably higher and, as a rule, there is little unemployment.

But there are other factors in the situation. The Indian farmer too often has to labor with practically no resources and to till his land with poor, rudimentary implements and as a result, with low productiveness. Whole castes avoid any form of productive labor, for to work with the hands would be to lose prestige. Prodigal expenditure on festivals, marriages and funerals robs the earner of the hardly-gained fruits of his toil. There is also the large number, estimated in the millions, of so-called "holy men," of whom, while many are in a very real sense engaged in a search for God, the large proportion are lazy and worthless, imposing, through religious fear, upon the charity of the people. The drain which this makes upon the country it would be difficult to estimate.

Then, too, excepting among the lower castes, women are almost entirely unproductive as wage earners, owing to the conditions under which they live. The purdah system and early marriage are an effective barrier to any real contribution by the women to the economic progress of the country. Moreover, caste, by relegating certain industries to particular groups, prevents the cultivator from eking out his resources by other means. The situation has been made still more difficult by the fact that cottage industries, on which so many of the people formerly depended, have been largely destroyed by the introduction of factories.

Indeed, industrialism constitutes a distinct phase of the economic problem. Workers for factories are largely recruited from the village districts. They thus carry with them habits and traditions that make it difficult for them to adjust themselves to the conditions of an industrial community. Questions arise regarding housing, food supply, medical aid, education and other needs, which call for urgent attention and to which the Christian Church cannot be indifferent. Some specialized work has been already begun. For example, in one mission in the north of India a missionary and his wife have been set apart for welfare work among the industrial class, with gratifying results. Progress has been made in providing creches for the care of infants, schools for the children and medical care for the com-

munity at large. The value of this work in its relation to the uplift of the people and the spread of the Kingdom is incalculable.

It may be felt by some that the foregoing are not problems with which the Church should feel itself called upon to deal, that she should concern herself wholly with moral and spiritual regeneration. But how can she do this effectively where grinding restrictions and burdens have almost crushed out the spirit? Regeneration is for the whole round of human life. And India's real redemption will only come when, not in mind and spirit alone, but in body as well, it has been brought into that larger liberty which makes for perfection of life in Christ.

CHAPTER III

Opening Gateways of Knowledge

IT IS hardly necessary in this day to emphasize the importance of educational work in connection with the missionary enterprise, or to define the place it occupies in the task. It is now generally recognized that education is essential to any people if they are to achieve real progress and realize their destiny and, more particularly, if they are to become a Christian force in the world.

The Place of Education in the Missionary Enterprise

An interesting illustration of the principle just stated is furnished by the case of a recent convert who was the means of bringing several of his caste-people into the Kingdom. When they appeared for baptism it was found that, though they were men of an absolutely ignorant class, living under poor conditions, with no educational advantages, they were able to read. When asked how it was they had gained this unusual accomplishment, their reply was that they had been assured by the Christian who was the means of their conversion that they could not be true Christians unless they could read the Bible.

The conclusion was evident—they must learn to read. So they set themselves to work with such earnestness that in three months they were able to read the New Testament with fair fluency. They had recognized this essential fact in world-evangelization, that education is an inseparable co-worker with evangelism.

This is as true in relation to a Christian community as in relation to an individual. An illiterate Christian community means a community lacking in that knowledge of higher ideals, that breadth of mind and outlook, that culture of heart and soul which are essential if the Church is to wield the influence it should upon the people. The banishing of absurd and debasing superstitions, the elevating of crude and inadequate ideas of duty, the raising of family life to a higher level, the reforming of social habits and customs which, while not necessarily evil, fall far short of the Christian requirement, the developing of a sense of responsibility for others than those of their immediate family or connection—these and a multitude of other things necessary to a full and effective Christian life are only possible through the avenues which education opens.

But the duty of the Church in regard to education goes beyond the needs of the Christian community. If the many agencies of missionary effort are to be made really effective, education of the general mass of the people must pave the way for their advance. For instance, an instru-

ment of far-reaching and incalculable value in the evangelizing of a non-Christian people is the printed word. Personal efforts are limited by time and strength. For one whom the missionary or his assistants can reach there are many who are beyond the scope of actual contact. But where the worker cannot go the Bible, the Scripture portion, the illuminating tract, the instructive leaflet, all find their way; and where there is the ability to read these have an influence which cannot be over-estimated. But without that ability, the printed page is powerless.

A common sight in remote villages, after the tasks of the day are over and the villagers gather in some central spot for a well-earned rest, is that of a group of interested listeners giving rapt attention to one of their number, it may be a boy back from school in a neighboring town, reading something that takes their thoughts far beyond the sordid and care-burdened present to a region in which their minds find a new world, where hopes and ideals are born to which in the past they had been strangers. It takes little imagination to picture the result where the book read is the story of Jesus and what He has done for the salvation of men.

But there are thousands of villages in which no school exists, and hundreds in which there is not a single individual who can read. State education it is true has made considerable advance in the providing of village schools, but the pro-

vision is still lamentably inadequate. For many years to come, Christian missions will have a large service to render in meeting this need and in maintaining, in many sections, a higher standard of efficiency than obtains in non-Christian schools.

But still further. A distinctive aim of missionary educational work, especially in the higher stages, is the fitting of young men and women, both Christian and non-Christian, for the part they will have to take in the public life of the country. Whatever difficulties the missionary may have in his relation to the nationalist movement in India, there can be no question as to the Church's duty to bring every possible Christian influence to bear on the forces that are making for national development. The emancipating influences of education are necessary both for the uprooting of those things in the nation's heritage that should be destroyed and also for the building up of those things that should remain. While we hold that nothing short of a spiritual regeneration can fit India for the highest type of nationhood, there is much that may be done before that regeneration is fully effected to create a public sentiment in sympathy with Christian ideals for the individual and for national life. And if, with the help of Christian education, such a sentiment is created, may it not be that the day of India's spiritual redemption will be advanced when she will emerge from her thraldom into the liberty with which Christ makes men free?

The Three-fold Task of Education

The work of the missionary educationalist, then, is threefold. He has to care for the development and training of the Christian community, to provide as far as possible for the education of non-Christians, and to do his part in the work of nation building; ever keeping in view the definite purpose of bringing each individual under his influence into direct and constant contact with Jesus Christ.

The first of these is, for the time being, the one of primary importance. For its own sake, as well as for the sake of India, the emphasis must be placed on the development of a strong Christian community—strong not only in numbers but also in moral character and in intellectual power. With this in view, attention has to be given to the training of preachers and teachers, to the fitting of a larger number in the community for various spheres of service in civic and commercial life and to the creating of an atmosphere in which true Christian development will be possible.

The growth of the Indian Church has suggested the possibility of transferring to it a large part of the primary education of Christian children. In the Central India Mission there does not seem, for the present at least, to be much likelihood of this being practicable. Apart from financial considerations, the lack of trained teachers and the difficulties of supervision make any such transfer inadvisable at the present time.

But while first consideration must be given to the development of the Christian community, educational work among non-Christians should not be neglected. Under the stress of financial conditions and the growing needs of the Christian community, much of the work formerly done in Central India on behalf of the education of non-Christians has lapsed. This should be revived as soon as possible. For unquestionably this work is valuable in disseminating Christian ideas, in opening the way for wider Christian effort and in gaining converts to the Christian faith. Whether it be primary education, or that of the secondary school and college, it is of the first importance that the opportunity it presents of bringing a strong Christian influence to bear upon the community at large should not be lost. This is an imperative need, which it would be disastrous in the interests of India's future to neglect. In particular, we cannot afford to let the higher education of non-Christians pass entirely into the hands of Government or non-Christian schools and colleges.

Apart from all that it does in extending the Kingdom of Christ and building up His Church, Christian education has a distinct contribution to make to the life and thought of India. To the minds of thoughtful Indians an outstanding defect of the Government educational system is that no provision is made for religious training. In a country where religion has always occupied such a large place in individual and community life, its absence

from the curriculum is felt to be a serious lack. For young men, at their most impressionable period, when the future with all its possibilities is opening out before them, and when the highest ideals might and should make their appeal, there is no provision in their daily experience for supplying the high moral and religious ideals essential to true manhood.

This is the more important at a time when national aspirations are filling their minds, and when the whole country is rife with ideas, some of them extremely unbalanced, as to the course that should be followed to realize the national aims. Christianity alone can meet this need for moral restraint. This it does partly by the teaching of Christian truth, and partly by the personal contacts made possible in Christian institutions. It is not too much to say that Christian education has done more than any other single force to heighten the ideals and broaden the outlook of the student class and through them to affect profoundly the whole trend of affairs in India.

The Type of Education Needed

It was perhaps natural that the pioneers in Christian education in India should assume that the education of the West, in the precise form in which it existed there, was essentially the education for India. Their training and experience had led them to believe that they had a dis-

tinct tradition to contribute to the non-Christian world, and that this could have no relation to what they found already existing in India. There was no thought that they should consider the cultural experience of India itself, that they should follow lines already defined, or build on foundations already laid. To them, the best they could do for India was to make its people as Western as possible.

But the educational view-point has since altered, and this, together with the fact that India, under the urge of the nationalistic spirit, is demanding that her highest interests be considered in matters of education, has brought about a salutary change in the system, and to-day education has much more the background of Indian thought and experience. More use is made of the mother tongue in teaching, and the teaching itself is adapted more to the life and environment of the pupils. Much good has already resulted from this change of method. Not the least of the benefits that have followed is a wide-spread revival of vernacular literature.

No educational problem in India is receiving more serious consideration to-day than that of village education. The system followed in the past made little provision for this. The latest figures available show that the proportion of students receiving higher education is as great as in some Western countries, where general conditions are much more advanced; but they also show that only three per cent. of the entire

population are in primary schools and that of this number a comparatively small proportion are in the village districts. When one considers that eighty per cent. of India's population is rural, one realizes the seriousness of the situation.

But there is a further phase of the situation to be considered. The system of education, which had special reference to the needs of those preparing to enter professions or Government service, was entirely unsuited to village needs. It was out of touch with village life and its special problems. Parents became dissatisfied when, after making sacrifices to send their boys to school, they found that the education they were getting did not fit them for the life they would have to lead. In consequence children were withdrawn. The average time of a child in one of these schools was found to be between three and four years, most of which was spent in the lowest class. Learning so little and leaving so soon, it was natural for them to forget in a short time whatever they had learned and to lapse again into illiteracy.

Provincial legislatures, to whose care this work was transferred by the Act of 1919, are showing a keen interest in the improvement of conditions affecting primary schools, and definite progress is to be looked for in the course of time. The poverty of the people and the financial stringency under which provincial governments are suffering have, however, made it difficult to achieve as yet any very marked results.

This whole question is complicated in Central India by the fact that each State controls its own educational policy, and in the case of poor or backward States, little is being done for the education of the village districts. In the larger States, schools exist in many of the more populous villages, but great areas are left without any provision whatever. In many of the schools, the one teacher has received no special training for his work and has little conception of what efficient education involves.

The Contribution of the Christian College

It is seventy years since Dr. Alexander Duff initiated, in Calcutta, the type of education for the upper class of Indian youth that has persisted, in at least its general character, until today. Duff's purpose was through the use of English education, combined with Christian teaching, to attract and win over to Christianity young Indians of high caste, with the hope that these would, in turn, devote themselves to the evangelizing of the villages of India. It was also his hope that Christian education would lead to the adoption of a new outlook on life on the part of Indian society and to a change of moral and spiritual attitude that would react helpfully on every other form of missionary activity.

Among the influences which have brought about the great changes in the life and thought of modern India, Christian education has been one of the most

Indore Christian College

potent. It is true that the number of converts who have come from the student class has not measured up to the hopes that were cherished. But were all the circumstances known, Christianity might possibly be seen to have gained a greater victory through the education of the intellectual youth of India that if it had gained more converts and its influence been limited to these. It must also be recognized that it is from the converts who have been gained through this form of missionary effort that most of the outstanding leaders of the Christian Church in India have come. It is impossible to estimate the value of the contribution which the Christian colleges have made, in men of character, personality, influence and devotion, to the work of winning India for Christ.

Central India will furnish us with an illustration of this type of work. Christian higher education for boys is confined to the mission college at Indore. It is affiliated with the University of Allahabad, as there is no university in Central India. Its position in a Native State deprives it of Government aid, which, for colleges, is limited to British India. The support of the college, apart from fees obtained from students, comes entirely from the home Church. The actual cost for upkeep is considerably less than might reasonably be looked for in an institution of its size, but this economy is achieved at the cost of laying a heavy burden on a comparatively small staff of teachers. The

college has an assured position in the territory it serves, and applications for admission are received from places far beyond the borders of the province. So well has the work of this institution commended itself, that the annual applications are greatly in excess of the accommodation and of the number permitted by the university regulations. This makes it possible to select a body of students whose work does credit to the reputation of the institution.

The work of the college fills a very important need. As we have already seen, there is a growing sense in India of the unsatisfactory character of a purely secular education and a recognition of the value of the Christian college with its religious teaching for the development of a strong moral character. The general effect of education in India, especially in the higher classes, is to shake if not destroy their faith in their religion. For the educated man, Hinduism cannot long survive the impact of modern knowledge and science. The Government or State college has no substitute to offer. Only in the religious teaching of the Christian college can men find the help they need.

That this is a recognized fact among thinking Indians is evident from the numbers who have to be turned away from a college in which the teaching of the Bible is one of the compulsory subjects. Far from acting as a deterrent, it is, on the confession of many students, one of the

reasons for their attendance. There is general acknowledgment that the atmosphere of the Christian college, the attitude of the professors, their personal interest in the students and their efforts not only to impart an education but also to exert an influence that will be helpful throughout life, are essential factors in the preparation of the Indian youth for the work that lies before them.

In addition to definite religious teaching, other means are used to fit the students for all-round service in the communities in which they will find their vocation after graduation. Students are encouraged along the lines of social research, and are given leadership in their investigations as well as in social service. They are taught to study their community, to find out the facts and sources of social evils and to discuss and put in operation, so far as possible, means for their amelioration. Social exhibits are prepared, consisting of maps, charts, placards, models, photographs, lantern slides and other material, with the object of showing the conditions that need change and the improvements suggested. Groups of students use these for demonstration purposes, and frequent visits are made to city suburbs or villages to show on the lantern sheet the ways in which their surroundings may be made more wholesome and diseases avoided. Pamphlets on tuberculosis and other common troubles are distributed by the students and, in case of epidemics, valuable aid is

rendered in looking after infected areas. In a great variety of ways, the student is thus fitted to do useful work wherever he may be placed.

It has all along been recognized that education is not a matter of class-room work merely, but of all-round influence. It is of vital importance that students should be under the best possible moral influence during both their hours of study and their recreation period. This is especially necessary in India, where most of the helpful surroundings of the Western student are lacking. Many a student who lives at home finds cramped quarters and an uncongenial atmosphere—a serious hindrance not only to study, but to intellectual growth. Students from a distance are often compelled to live in surroundings which are the reverse of helpful. The hostels in connection with our higher educational institutions are a valuable adjunct. They not only provide the students with living quarters, in a healthy locality, but make possible associations and friendships that leave an impress on character and are one of the helpful things in student life. Moreover they give the missionary directly in charge abundant opportunity of coming into contact with the college youth and of striving to lead them to Christ. Hostel students go out to their work in life with memories of their college days that are a frequent source of inspiration and that help to make them better men.

The influence which the college exerts on the

students often results in valuable and effective help to mission work in the localities to which they go. Often the evangelistic missionary, in his itinerant work, meets with officials who are graduates of the mission college and who as a rule give him a very cordial welcome. The college associations have made them appreciate the value of the work that is being done in other spheres of mission activity and their sympathetic attitude is a definite help to the work.

Two facts should be mentioned here with reference to the staff. First, the chief value of this work is the opportunity it gives for personal contact. The influence of Christianity on the average student is determined by the extent to which he is kept in touch with Christian realities and, through the Christian teacher, with Christ himself. The duties of a professor who has long hours in the class-room give him little time for individual contact with his students. Only an adequate staff will make it possible to take advantage of the numberless opportunities for personal work. Second, much of the result of four years' association with the influences of the college is lost where students are not kept in touch with these influences after graduation. An annual gathering of students, old and new, helps to maintain an interest, but nothing short of frequent visits to old students within fairly easy reach will tend to make this interest develop into something

deeper. Here again the only solution is an increase in the number of men set apart for this special work.

The Work of the Secondary School

In the Central India Mission, work in secondary schools is almost entirely confined to Christian youth. In these schools English is introduced as a subject of instruction in the lower part of the school and as the medium of instruction in the upper part. In the past, considerable work was done among non-Christians and a large school maintained for some years. But financial and other reasons led to the abandoning of this, and the work is now concentrated on the fitting of Christians for their work in life. The spread of general education and the establishment of high schools by various States has made it less necessary for the Mission to continue this work, though it is generally recognized that a valuable opportunity is being lost.

There is much to be said for the introducing of non-Christians into a school with a sufficiently large proportion of Christian boys, and more especially where they have got beyond the primary stage. Apart from the influence that may be exerted on the non-Christian element in the school, it is extremely advisable that Christian boys should not be segregated throughout their whole school life from the non-Christians with whom they will later have to associate as citizens. A

better mutual understanding and a more intimate knowledge of each other's point of view would be the result of association in their school life.

The school at Rasalpura has, as its special aim, the all-round development of the youth of the Christian community. Boys from various centres, where their needs beyond the primary stage cannot be met, are gathered and, in addition to the usual curriculum, are given vocational training, with a view to fitting them for good work in the future. From this school come the youths who will go on to college, take training as teachers, enter the theological seminary, or go into business, office work, or one of the trades. Given its full opportunity, such a school would have a unique place in the building up and consolidating of the Christian community. At present unsuitable quarters and insufficient equipment make it difficult for the school to measure up to the opportunity that presents itself in the growing boyhood of the Indian Church.

Problems and Promise of Primary Schools

The question of primary education, already referred to as being of first importance, is one peculiarly of the village population. There are of course, primary schools in the centres, but the immense village area calls for special consideration. Here the problem is beset with peculiar difficulties. There is the great illiteracy of the people, the grinding poverty which cannot spare

the children to go to school, for they must all contribute towards the family exchequer, and the indifference of the parents, for the average villager has difficulty in appreciating the advantages of education for his son or daughter. These difficulties make the compulsory education acts which have been passed in some districts almost a dead letter. For it is impossible to enforce such legislation where these conditions prevail. Drastic changes will have to be made before there can be much improvement. The conditions mentioned are, of course, not universal. Most villages have a number of children whom it would be possible to get into school did the school exist.

A further difficulty is a lack of teachers. This is due partly to the supply being so far below the demand, and partly to the fact that most men who have been trained for this work are urban dwellers and refuse to go to the villages; or else, if they came originally from the villages, they have acquired the urban habit and decline to go back. In addition there is the fact that many teachers are deficient in character and teaching ability; and where teaching is inefficient, interest slackens and the children either fail to progress or drop out altogether. A tremendous opportunity is offered to the Christian Church, if out of the numbers coming in from the village districts in connection with mass movements it can train and furnish teachers for the village schools that should be opened all over the rural area.

Conditions in Christian sections, while far from ideal, are much more satisfactory than in non-Christian areas. Illiteracy is much lower. The figures for Central India for those who have passed the literacy test are: Christians, four hundred and seventy per thousand, as compared with thirty-six per thousand for non-Christians. Of the four hundred and seventy, two hundred and sixty-eight are males and two hundred and two females. If twenty-one per cent. be deducted for those under seven, the number for Christians rises to six hundred per thousand, three hundred and forty-three of whom are males, and two hundred and fifty-seven females. The conversion in considerable numbers of adults who have not learned to read accounts to a very large extent for the illiteracy indicated.

Here again there are difficulties in the way of meeting the educational need. Poverty is with many of these a real obstacle, while the isolated position of many Christian families, there being frequently only one in a village, makes it difficult to provide school facilities. Here, too, the lack of efficient teachers is a paramount difficulty. It is being recognized that this problem will only be satisfactorily met when boys in the villages who give special promise are trained for this work and the training is given in the village area, so that there may be no temptation to leave it for life in the town or city.

One of the most critical problems of education in

India today is that of the type of training which should be given in the village schools. It will be more fittingly discussed in connection with the Christian community. Here it will be sufficient to indicate the methods employed to give the village child the education best suited to his needs. The Mission in Central India has decided to follow, for the four years of village primary education, what has come to be known throughout India as the "Moga" system. This had its origin in the Punjab, under an American missionary, Mr. W. J. McKee. The following is a brief summary of the method, taken from an article by the Rev. D. J. Davidson in the *Central India Torch:*

> Primary village education is limited to the first four grades or classes. In the Moga Schools, of which about seventy are in operation in the Punjab, the projects for the four years are, respectively, "The Village Home," "The Village," "The Village Shop," "The Village Post Office." The first year's project, "The Village Home," is a constructive or manual project and runs through the first year, during which, on a reduced scale, a village home and its equipment is actually constructed by the children. When the child first comes to school he knows more about his home than he does about anything else and is more interested in it. This interest is stimulated and his conceptions of the home ennobled and idealized. By the time the project is

actually taken in hand, every child is keen on it.

In planning the building, considerable measuring and counting has to be done, and rough sketches drawn of everything that has to be made. On the plans, numbers and names and simple instructions have to be written and read. All these things are learned when required in order to get on with the project. Problems of ventilation, lighting, sanitation, hygiene, etc., come in for elementary treatment. Geography is begun in the selection of the site and its relation to surroundings. Natural history has its place in the selection of the best clay for the making of the brick, and of the wood required for the door, window, and roof. Bird and animal families, their habits and care, are brought in to supplement human families, either as pets, or on account of their use. Bible and other stories are much used in the formation of conceptions of good homes, home relationships, worship, etc.

New information is constantly required, and the children are encouraged to obtain it from parents, the village carpenter, or anyone else. The Moga Schools, I understand, have found no difficulty in covering all the requirements of the Punjab Educational Code, by relating everything in some way to their projects. The reading in connection with the project is supplemented by "reading for pleasure."

All the time, the class-room is made to constitute a stimulating social environment, in

which are built up desirable social attitudes and appreciations. The school is a real life centre, where every activity is a real part of life, and where the pupils really learn to live.

The success which has already attended the application of the Moga method to a large number of village schools in the Punjab gives promise of similar success in the Central India Mission, when the work has become well established. Five teachers have received training in the Moga methods, and a training school for teachers has been started at Kharua, the material for which will come from the village community. This is a work which bids fair to solve, in time, two pressing problems, that of an effective education for the Christian village community and that of a supply of trained teachers for our village schools.

The Education of Indian Girls

Christian missions have taken the leading part in the education of girls and women in India. Missionaries founded the first girls' schools in the face of public opinion, and in opposition to the teachings of Indian religion. But their example and the work they achieved have been an inspiration to India. To-day, throughout all parts of the country, schools for girls are springing up and the demand for education is becoming general.

But the work presents grave problems, especially among non-Christians, and much will have

Girls' School at Rutlam
School for Chamars at Neemuch

to be done in the way of improvement of social conditions before the great obstacles to an educated womanhood in India are removed. Early marriage, for example, takes the child away from school before she has more than begun to make progress. But even the little she has learned is a gain and brings nearer the day of emancipation. For the girl who has had a taste of the sweets of education will be more likely to see to it that her children are given a better opportunity. Other difficulties are the lack of teachers, for early marriage prevents the supply or training of these, and the arranging of a curriculum that will suit the needs of girls whose whole life will be spent in seclusion. The educated women of India are those to whom we must look for a solution of these problems.

In Central India, the education of Christian girls is carried on in several schools throughout the Mission. The training given fits them to go on for medical work and to graduate as nurses and teachers and thus to fill a place of great promise in the Christian community. In contrast with the Hindu attitude towards the question of girls' education, Christian parents tend to give more care to the education of their girls than to that of their boys, with the result that in many cases the girls are intellectually superior, a rather interesting reversal of the Hindu position. This in turn raises a problem for the Christian community which will be considered in a later chapter.

CHAPTER IV

In the Steps of the Great Physician

THE GREAT physical needs of India and the lack of medical provision have, from the first, engaged the interest and the compassion of the Christian Church. Begun as an aid to the introduction of the Gospel, it has come to occupy such a prominent place in missionary effort that to-day throughout India, in two hundred and fifty-two Mission hospitals and five hundred and eleven dispensaries, love and skill are spending themselves in the care of India's unfortunates. The lame walk and the lepers are cleansed. The sick are healed and suffering is relieved. Opposition to the preaching of the Gospel is overcome. Suspicion is uprooted and prejudice broken down. Doors are everywhere opened that otherwise might have remained closed and hearts are won to a more sympathetic hearing of the Gospel message.

The Place of Medical Missions

Emphasis on this work, in its relation to the general work of missions, has been placed largely on its value as a help to evangelistic effort and its influence in opening the way for the effective preaching of the Gospel. For many still this aspect of medical work is the only one to be

considered. It is often argued that where Christian work has been well developed and a Christian community formed medical missionary work should cease, as having accomplished its purpose. But this is seriously to under-estimate its possibilities and its place in the missionary enterprise, for it is much more than this.

Mr. Gandhi has recently voiced this inadequate view of medical work. In an address on Christian Missions in India, he said, "The great educational and curative institutions of Christian Missions I also count amongst indirect results, because they have been established not for their own sakes but as an aid to proselytizing." Leaving out of consideration the rather curious suggestion that these institutions should be established for their own sakes, when surely they are for the sake of those to whom they minister, it is perhaps natural that Mr. Gandhi should have made a mistake that is made by many Christians both in India and at home.

His statement has called forth a protest on the part of medical missionaries in India, from which we quote the following: "It is our conviction that the ministry of healing is an essential part of the work of the Christian Church whose mission it is to represent God as revealed in Jesus Christ. . . The service thus rendered is a natural and vital expression of the spirit of Christ." There can be no question that this is a feature of the medical work which should have the fullest sympathy of the

Christian Church and which should add greatly to the reasons for its support. The fact is that Medical Missions, even apart from their evangelistic value, are an essential part of Christian service, following as they do in the footsteps of Him who went about opening the eyes of the blind, unstopping the ears of the deaf and answering the appeal of suffering humanity because of the love that filled His heart.

Why India Needs the Doctor

Visit the poorer quarters of an Indian village, or the slums of any of the larger centres of population. Note the location of the houses, often in a hollow which is a catch-basin for drainage from every side. No thought is given to the most ordinary rules of sanitation. Refuse lies about in heaps, filthy water collects in pools, unimaginable odors pollute the air and swarms of flies are everywhere in evidence. The houses are of the poorest description, built of mud, the walls in many places broken and revealing the huddle of poles of which the framework is made. The door has worn or shrunk until it cannot shut out the wind in cold weather, or the driving rain of the monsoon. The roof is covered with thatch or roughly tiled, and as we go inside we see where the supports have given way and where holes invite the dust and the rain. The floors are of mud, through which in wet weather the water seeps up from below. In one corner stand the cattle, adding their quota

to the general disorder and uncleanliness. Children play about in the dirt and the flies find a happy hunting ground on their begrimed faces. Not infrequently the water for drinking and cooking comes from a pond to which the cattle have free access, or from a well in which the village women wash the family clothing. All this is the result of the ignorance and poverty which are the lot of the Indian peasant. It is only fair to recognize that an occasional house is neat and clean, where the possessors have learned better ways of living. But even for them the unhealthy surroundings remain, and they are subject, along with the rest of the villagers, to the ills that result from these unsanitary conditions.

We turn to the houses of the better-off members of the community, and here we find that while poverty no longer dominates, ignorance or indifference too often prevails. Many of these houses are built two or three stories high, with an open space in the centre around which open verandahs run. In the middle of this open space, one frequently finds the well, from which the family obtains its drinking water, at such a level that the whole drainage of the surrounding building runs into it. Diseases traceable to polluted water are almost as common among this class as among the very poor.

It is easy to picture the results of such conditions on the general health of the community—low vitality, epidemics, a heavy death-roll, and a low

health condition of the entire community. Frequent sickness, which is quite preventable were conditions remedied, reduces the working strength of the country so much that it is estimated that throughout India a third of the available labor is lost from this cause.

The effect of such surroundings on the child-life of the country may readily be imagined. It has been estimated that between two hundred and two hundred and fifty babies out of every thousand die within the first year after birth. Of those who survive numbers are poorly equipped for the struggle of life. They are often the children of girls who, through the evil of child-marriage, become mothers years before their strength warrants it. The mother's ignorance as to what is necessary for the care of the child adds to the chances against its survival.

The circumstances attending child-birth cry aloud for medical relief. The death of the mother is only too frequent and the infant mortality as already referred to is appalling. This is not to be wondered at when one knows the conditions. Thousands of cases of blindness in children are the result of lack of care at the time of birth.

Another cause of sickness is the purdah system according to which women are kept within the narrow quarters of their own homes. This system, which prevails to a considerable extent among the higher caste Hindu women, though much more common among Mohammedans, is one of the

conditions that predispose to tuberculosis, which is spreading alarmingly throughout India. The extent to which the purdah is responsible for much of the mortality among women from this scourge is shown by the fact that within a given area, where strict purdah was observed by Mohammedan women and comparatively little by Hindus, the proportion of deaths per thousand from tuberculosis among the Mohammedans was found to be five times as great as among the Hindus.

Ordinary home conditions, apart altogether from the purdah, contribute to the spread of this disease. People sleep with doors and windows closed, the latter often tightly stuffed with dirty rags to keep out every breath of air, while the head is covered with bedclothes on account of their fear of evil spirits who might take advantage of an open mouth to enter and possess the body! Needless to say, poisoned air is continually breathed and the whole system made more susceptible to disease.

Another source of trouble is the parasites which infect so many classes, and which make so serious a drain on the physical efficiency of the people. The guinea-worm is a frequent pest. The larvæ of this parasite infest wells and streams and pass into the human body through the drinking water. The worm generally develops in the extremities, sometimes becoming two or three feet long before it comes to the surface and can be removed. The trouble is accompanied with painful swellings

and frequently causes months of idleness. Prevention could be secured simply by disinfecting the wells and prohibiting the people from bathing therein. Here again ignorance and indifference exact their toll. It would be difficult to estimate the tremendous hindrance to the material prosperity of India from the loss of labor due to these causes.

Difficulties Encountered in Medical Work

The above description of some of the conditions that call for medical relief will have suggested the difficulties that face the medical missionary in trying to introduce any measures of reform. Diseases must if possible be attacked at their source, such as unsanitary surroundings and uncleanly habits. But many obstacles stand in the way. One of these is the inherent fatalism of the Hindu, which makes him indifferent to most of the arguments that may be adduced to persuade him to a better way of living. What is to be will be. Why fight against fate? His whole view of existence, as we shall see in a later chapter, is conditioned by his belief that his present misfortunes are due to the sins of a previous birth, and that nothing is to be gained by any attempt to escape them. This belief produces an indifference that is almost incredible. Every Government post office in India carries supplies of quinine, done up in tablets, at a very nominal price, yet the demand for these is small and malaria is rampant.

Sickness enters the home, but until it has made considerable headway there is no thought of taking measures against it. When the doctor is called or the patient brought to the hospital it is often too late to save the life.

Here again ignorance is a great obstacle to the betterment of conditions. The Hindu has in many cases little idea of cause and effect. Disease attacks his family, and he attributes it to any but the right cause. It does not occur to him to examine his water supply, to clear away the heap of rubbish at his door, or to drain the stagnant pool in front. What is to be looked for from women who, as may be seen daily in some of our Indian towns, will go to a tank, or artificial pond, descend the stone steps to the water's edge, brush away the thick green scum on the surface, stand and bathe in the water, wash their clothes, and then fill their drinking vessels to carry home?

Closely allied to ignorance is the superstition which imagines sickness to be due to the evil eye, to some malign influence, to some neglected omen, or to some forgotten religious duty. The inference here is plain. The evil influence must be placated, the offended one propitiated, the forfeited favor of the deity won back by an offering. Not till then can the disease be averted. And it is not until all these have failed, and often not even then, that recourse is had to the doctor and his medical skill.

A difficulty of another character is the tremendous extent of territory within which no

medical provision is available. In spite of what has been accomplished both by Government and by Native States in the opening up of hospitals and dispensaries, very little has as yet been done to meet the needs of the great village districts. In many of the larger villages, State dispensaries have been established, but, as a rule, they are altogether inadequate. In many cases, they are poorly equipped and the men in charge not well fitted for their work. The stock of drugs is at a minimum. Indeed at one of these dispensaries the compounder told the writer the whole stock was not worth ten dollars! The pay is comparatively poor and the opportunity for doing good work extremely limited. Is it any wonder that good men are hard to find for this work, or that, under such conditions, they will refuse to go to the villages?

But what of the thousands of smaller villages, where people are left to the mercies of the Indian quack, whose ignorance and misdirected zeal too often prove fatal? It is true that our mission hospitals attract patients from villages fifty or a hundred miles distant, but for one that comes, there are a hundred back in the villages with their sufferings unrelieved. One has only to tour a village district with a mission doctor to find how many chronic cases there are which, years ago, might have been relieved had medical aid been available. Not until it is possible to extend the

work into these districts will the appealing need be met.

In the face of such conditions as we have been considering, the relating of which, at best, can give but a very inadequate idea of the situation, the duty of the Christian Church is clear. Every impulse of Christian charity demands that this condition of things be remedied as far as possible. Human extremity is the finger of God pointing out the path of service. And what greater extremity than here?

A Glimpse of the Doctor at Work

Medical mission work was begun, as we have already seen, as an aid to the introduction of the Gospel message. It was believed, and experience has justified the faith, that the suspicion and prejudice with which the message was so often met might to a large extent at least be removed by the influence of this Christ-like service. It was the herald of the Gospel, going before to make the crooked places straight and the rough places smooth. It was the pioneer, laying foundations on which others might build, opening paths which others might follow, and itself doing a mighty service in winning souls to Christ. It was thus originally an itinerant work, with no fixed home, carrying help and healing to thousands of needy sufferers throughout the towns and village districts. It was a great work, but it had its

limitations. Soon the need for dispensaries and hospitals asserted itself and gradually these were established in various centres.

The story of the development of this work in Central India and the wide influence it has exerted has been well told in Dr. J. T. Taylor's book, "The Heart of India." Until recently the hospitals have been confined to readily accessible centres, but centres which necessitated many patients having to come considerable distances. A new departure has been made in the establishing of a hospital in the jungle district, where for many years a great need has been felt of better provision for the Bheel people, who were beyond the reach of the hospitals already opened.

The work of the mission hospital is an unceasing testimony to the power of the love of Christ. For those who serve in it no work is too arduous and none too menial. In the face of need, personal comfort and convenience are denied and weariness forgotten. Time can set no limits, for the night brings its opportunities as well as the day. Here we find no distinction of class, for the need of the sweeper is as great and as readily met as that of the Brahman.

Let us visit the waiting room of a busy women's hospital. It is early morning, but already a considerable number of patients fill most of the available space. They are an interesting crowd. In one corner is a group of women from the city, some of them old patients, who have come to

Women's Hospital at Indore

know the value of the help and sympathy that await them. In another corner are some village women, to whom the message of comfort and healing has come through one of their number, who had received treatment and gone back to her home healed in body and spirit. Faces here and there are bright with expectation, others dark with fear and doubt. The evangelistic workers are singing a hymn, after which they will tell some simple story of Jesus and His love for needy humanity. The door of the consulting room opens, and the patients one by one go into the room where they are examined, their cases considered, prescriptions given and treatment ordered; then those whose need demands it are taken through to the wards beyond. At every stage they meet with simple, kindly, loving service. Fear is banished, confidence is won and in the hearts of many the seeds of Life are being sown.

We now go with the doctor on her round of the wards and here again we find the same atmosphere of unremitting love and sympathy. A hand is laid on a fevered brow, a cheery word spoken to a depressed sufferer, prayer offered for one for whom skill can do no more; and sorrowing hearts are told of the One who alone can give peace and comfort. Then come the operations, where again fear and suspicion vanish in the presence of loving and devoted skill. And so the busy day goes on. The afternoon brings calls to cases in the city. It may be that the evening meal is hardly over when a

message comes from some Thakur sixty miles away, calling for urgent help for some member of his household. A motor car has come, and in a few minutes the doctor with her assistant is away through the gathering night. It may be early morning before they can return, when work again calls with little chance for rest. "Just a doctor's life," you say. Yes, but remember that this is India, where climate makes heavy drain on physical strength and the overwhelming need makes unceasing demands on heart and spirit.

Opportunities and Pressing Needs

The opportunities of this work need no emphasis. Think of what it means in the case of a patient from some far-distant village that is beyond ordinary reach of the doctor. The patient has had some long-standing trouble removed; but more than this, she has learned of Jesus, who has been made more real to her by the love that has inspired and been manifested in the service she has received, which has meant, it may be, life to her. She goes back to her village, full of what she has both seen and heard. She may not know much of Christian truth, but her heart has been touched and she can tell the story.

Or a child has been brought in from a near-by village, which the evangelistic missionary in his visits has found impervious to the Gospel appeal. The boy has had some stomach trouble, and the

parents in their ignorance had taken him to the local blacksmith, who burned him across the body with red-hot irons to drive out the pain. The wound became infected with tetanus germs. When all else failed they brought him to the hospital. There is not much hope, but everything possible is done, and earnest and constant prayer made for the lad. After days of anxious waiting the boy recovers. His return to his village opens a door to the missionary that never again closes. All there are now the missionary's friends and every visit finds them ready to welcome him and listen to his message.

The work of the hospital is not confined to caring for the patients. There is the administrative work of the institution, which constitutes no light burden. There are assistants to be trained. One of the greatest needs of this work is that of workers who are competent to look after branch dispensaries, as well as to care for the growing work of the central hospital. Compounders must have their regular classes, nurses must be fitted for effective service and dressers trained for their work. Such a variety of duties devolves on the hospital staff, more especially on the missionary doctor and nurse, as either to interfere with efficiency or to overtax the strength of the worker. As a consequence our medical missionaries are, as a rule, carrying burdens far in excess of what should reasonably be expected. The only remedy is an increase of staff. There is general agreement

in the Mission, that, in addition to what Indian assistance is available, two missionary physicians and at least one missionary nurse should be on the staff of each central hospital. So far is the present situation from meeting this need that in no hospital on the Central India field is there more than one physician, and in three of them at the present time no missionary nurse.

Another need is suggested by the evangelistic opportunity which as we have said is one of the most important features of this work. Patients come from the immediate neighborhood, from practically all the near-by villages and occasionally from the remote districts. Each of these is not only one who may be brought personally to the knowledge of Christ, but is also a potential messenger of the Gospel. The extent to which they can be dealt with personally is the measure of the influence they will carry back with them to their homes. There is perhaps no more promising avenue of approach to the Indian villages than through the opening thus provided. But to enter it effectively is beyond the power of the regular staff. They are keenly alive to its value; but they are at the call of an exacting and increasing work, which has, of necessity, the first claim on their attention. Only a missionary whose definite work it is to visit the patients, talk with them, try to bring them to Christ, learn about their home and family and, where possible, follow them to their homes, can meet this vitally

important need. Such a missionary would have a band of workers specially trained for this service, who could render valuable aid in branch dispensaries and in district work.

These branch dispensaries present another pressing need, if full advantage is to be taken of the opportunity and proper provision made for the people of the village districts. It is the opinion of leading missionary physicians, and this opinion has been voiced in more than one conference on the subject, that to reach its full measure of service every well-staffed and well-equipped hospital should have a circle of dispensaries throughout the district, at such distances from it and from each other that the whole rural population may be brought within reasonable reach of relief. These dispensaries would serve a three-fold purpose. They would provide medical help to the surrounding villages. They would serve as feeders to the central hospital, to which the more serious cases would be sent. And they would also make possible much more thorough evangelistic work throughout the districts. If linked up with the regular out-station evangelistic forces of the mission, they would render these more effective and would establish relations with the surrounding villages that would make them more open to Gospel influence.

The work of the medical missionary gives him a position in the community that opens up other avenues of service. His knowledge and experience

are invaluable in dealing with physical conditions that breed disease and lower vitality. Reference has been made to the crying need of sanitary reform. Legislation has not been able to effect much improvement here. As in other matters public opinion must be educated before people can be persuaded to institute reforms. Something has been done along this line, much of it due to the personal effort and teaching of the missionary physician. People are beginning to learn that when plague threatens, houses must be opened up and kept clean or abandoned for the time being, that wholesome surroundings mean less malaria, that a dose of permanganate in the well wards off cholera and that clean clothing is necessary to healthy bodies. But much remains to be done in the way of constant visiting of unsanitary quarters, lectures on sanitary reform, public demonstrations of the effect of good drainage and cleanly habits, and other efforts for the improvement of general home and community conditions. Such work takes time which the doctor in charge of a large hospital can ill spare. Here is another argument for the better staffing of our medical institutions.

One of the most pressing of India's health problems is the high infant mortality. Every year something like two million babies die. This lamentable death-rate has been a matter of great concern for many years past, but the remedy has been hard to find. Lady Chelmsford initiated

Bringing a Patient to the Hospital

Hospital Nursing Staff

the Infant Welfare League, and this has been followed by Lady Reading's National Baby Week, which has created great interest in all parts of the country. Native States in Central India have taken this up, and by exhibitions, lectures and baby shows are doing a good deal to call the attention of the general public to the importance of this work. Various benevolent societies have thrown themselves into the task of furthering its interests.

This particular work presents great possibilities. An exhibition shows, by practical demonstration, to the thousands who visit it the various means which are used to conserve the health of the child and the results of carelessness in its upbringing. A model creche pictures the happy time children may have under proper care while their mothers are away at work. A miniature Welfare Centre shows how infants are admitted, weighed and examined, how milk is distributed and mothers advised. By pictures from life, contrasts are drawn between opium-drugged and healthy babies, wrong and right methods of nursing, bad and good types of cradles and a variety of other important matters in connection with the care of babies. A vaccination staff illustrates, by models and charts, the effect of vaccination in the prevention of small-pox. Sanitary and unsanitary methods of handling and distributing milk are shown, and daily lectures are given on various phases of the subject, while lantern addresses in the evening attract large

crowds of those who can better appreciate the lessons portrayed by the pictures than the less graphic lectures of the day-time.

This work for children has a value it would be difficult to exaggerate. It is laying the foundations of a new physical life for the children of India. It is emphatically a work which should call forth all possible effort on the part of the Christian Church, and in which the Church should lead. As yet only the larger centres have profited by the work done. It would undoubtedly be of equal benefit to the village districts. This has been suggested to State authorities, but so far nothing has been done in this direction. As a beginning the illustrated lectures would be possible. The crowds that come to the evening lantern meetings in connection with the evangelistic work in the villages are an indication of what might be done in this way for the children. But above all welfare centres are essential in our larger stations, where children could be cared for and daily demonstrations given along the lines suggested in the annual exhibition. This would be a most valuable adjunct to the medical mission work and would mean the preservation of hundreds of infant lives that would otherwise be doomed to early extinction.

CHAPTER V

Publishing Good Tidings

IN THE foregoing chapters various phases of missionary work have been considered. We have reviewed some of the changes that are being wrought where the principles of Christianity are brought into effective contact with social evils. We have glanced at the progress education is making in India and the service it is rendering as it enters into the life of the people and proves itself to be both a valuable ally in extending the influence of the Gospel and a forceful factor in nation building. We have followed the medical missionary as he brings relief and healing to the sick, effects healthful changes in the habits of the people and in numberless ways provides for their physical well-being. We come now to what is the very centre and heart of the missionary enterprise—the giving of the Gospel of God's love and grace to a people who are in the deepest need of this message.

India's need is deeper than that of a mere change in outward condition; it is the need for a change of heart. It is a need not only for a new attitude to the world around but also for a new attitude towards God. It needs a knowledge higher than it can find in the schools, a knowledge

of God as Father through Jesus Christ His Son. It needs not merely a sense of nationhood and a consciousness of national destiny, but a sense of Divine sonship and a consciousness of high spiritual destiny.

"To Them that are Bound"

Any observing friend of India must recognize that her people are deeply religious and that in Hinduism there are elements of sublime truth. At the same time, it must be admitted that the most deep-seated obstacle in the way of India's redemption is to be found in her religion. There is no custom calling urgently for reform that does not find its excuse, if not its sanction, in Hinduism. It is because of this that its evils are so hard to remedy. Every attempt at their removal is met by the claim that they are based upon a supernatural revelation, to question which would be sinful.

It is not that thinking men in India do not recognize the need for reform. We have seen, in our study of the subject, the extent to which this need is acknowledged and the efforts that are being made to meet it. But it is only the occasional man who is strong enough to stand out against current opinion or whose social impulses are not paralyzed by the clutch of religious traditions.

It is significant of the whole India situation, that what is perhaps its most promising feature—the

place religion holds in the thought and life of the people—is at the same time its greatest hindrance to progress. With an obedience to Christian teachings equal to that which to-day is given to the precepts of Hinduism it would be difficult to imagine the moral and spiritual heights to which India would eventually rise.

One is continually coming across illustrations of the way in which this bondage to religious custom dominates the whole life of India. There is the case of the Indian official with whom the writer had many delightful conversations in which this Indian friend displayed a fineness of mind and a depth of spiritual feeling that one eagerly coveted for the service of Christ. He was strong in his opposition to child-marriage as practised in his caste. One day in conversation he mentioned the approaching marriage of his daughter, a little girl. When surprise was expressed at this abandonment of his principles, it was pathetic to see the shamed look that came over his face as he explained how impossible it was for him to go contrary to the members of his household, his relatives and caste friends. "For us Hindus," he said, "it is a bondage and there is no way out."

If the educated upper classes find it so difficult to carry out what they are coming to feel is a moral duty, it is not hard to understand the apparent hopelessness of the situation among the masses of the people. For them it is not a question of reason or of conscience. What religion has

ordered is final in every matter of practice. They may acknowledge, if questioned, that the treatment accorded to woman, her position of inferiority, her lack of education, her narrow round of duties, the absence of elevating influences in her environment have a blighting effect on her soul and render it impossible for her to make her proper contribution to the social life of her family and surroundings. They may recognize the evils of child-marriage and agree that the intolerable conditions under which the child wife too often has to live make for physical deterioration and untold suffering. But if they are orthodox Hindus, any argument for reform along these lines is futile, for any proposal to remedy these evils presupposes a social disruption and, what is more, a religious revolution for which they are not prepared. So long as Hinduism dominates thought and feeling and enslaves will and conscience, so long will it be impossible effectually to remedy the physical distress or remove the moral ills from which India suffers.

Karma, the Core of Hinduism

It is not possible here to give any extended review of the tenets of Hinduism. But it will be necessary to glance at some of its outstanding features, for without some knowledge of these it would be difficult to have any very intelligent sympathy with the efforts that are being made for India's redemption.

Reference has been made in a former chapter to the doctrine of *Karma*, and its influence in determining caste. *Karma* had its source in the effort to solve the problem of evil. The Hindu had no explanation for the inequalities of existence as he saw them in his own life and the lives of those about him. What was to account for the fact that one man lived in ease and comfort, while to another life was one long experience of misery and privation? As there was nothing in the present life of either to account for the difference, it must be that actions in a former existence had determined the happiness of the one and the misery of the other. "Whatsoever a man soweth that shall he also reap," is a truth which for the Hindu had reference not only to the influence of the act of to-day on the experience of to-morrow, but also to the effect of actions in a former birth upon the conditions of the present.

Of necessity the theory of transmigration was linked up with that of *Karma*, and the two have been the dominating influence in Hindu religion and life. The doctrine of almost unending re-births did not necessarily involve the idea of progress. The human soul might after death pass into the body of an animal, a tree or a plant. There was no steady upward trend. All was conditioned by past experience. A man's whole life and character, his abilities, his poverty or wealth, his misery or happiness, were the punishment or reward of actions in a former state. A

single heinous sin might destroy the effect of a cycle of well-spent lives and reduce the soul to existence in the most debased of animal forms.

This theory seemed plausible enough. It apparently vindicated the justice of God. By it all the inequalities of life were explained and justified. Sin brought its own inevitable punishment. There was no escape. Only a life of perfect obedience to the rules of religion and caste could save the soul from penalty. And even this had its difficulties. For not only evil but good actions necessitated a re-birth in order that the merit acquired might be worked out in the happiness and well-being of a further existence.

It need hardly be said that this theory cannot meet the test of spiritual experience. It reduces God to the level of an implacable machine, grinding out rewards and penalties in obedience to a law to which He, as well as mankind, is subject. It denies the value of prayer; for of what avail is prayer to a God who is powerless to alter, in any degree whatever, the inevitable course of events? It takes away the God Who is Father of His children; for what room is there for this relation where every quality of fatherhood is lacking? The *Karma* doctrine is denied by every instinct and impulse of the human heart which feels and knows that God is full of infinite love and pity for the fallen and that His hand is ever stretched forth to save and bless.

To *Karma* is due that deadly fatalism which has

fastened like an octopus on the heart of India and which makes progress well nigh impossible. Why should a man struggle against a fate which must, in the long run, overpower him? There is no escape. And so we have the inertia which allows the persistence of disease, unsanitary conditions and all forms of physical unfitness, and which abandons at the outset any attempt to remedy these evils.

Karma also makes caste a divine institution, to be reverenced and maintained in every particular. For if caste is in each case determined by a man's former actions and is the reward or the punishment of these, it is presumption to attempt to interfere with the course of eternal justice by making any effort to break down the barriers which caste has erected between man and his fellow. All pity for misfortune is not only misplaced, but is itself a sin, as being opposed to the operation of divine law. All responsibility for one's fellow-man ceases to exist and human brotherhood has no meaning.

Karma destroys all incentive to moral effort. The present life is, according to its teachings, only one of over eight million existences. In the face of what seems to the ordinary mind to be an unending series of re-births, what value can there be in any effort to improve the present? What effect can it have on the ultimate result? And so we find a moral inertia which is deadly in its effects.

There are yet other evil effects. If all action,

whether good or bad, means that the doer has to undergo further re-birth in order to receive the reward or punishment of his actions, then action itself is ruled out if one is to reach the ideal state. And as a result we have holiness identified with inactivity. One of India's moral pests is the hordes of so-called "holy men," mendicant priests, who wander about the country, taking toll of all and sundry, their one claim to the respect of the Hindu being that they do nothing! And even the better type of ascetic, of whose earnestness and devotion there can be no doubt, is lost to society, so far as any help he might give is concerned, for his theory of inactivity involves a life spent in solitude and contemplation.

The theory, however, reaches its climax in its attribution of inactivity to God, seeing that He, too, would come under the law of *Karma*, subject to the inevitable process of cause and effect, were He to act. And as desire is the one source of all action and suggests incompleteness in the one desiring, God is without desire. From this it was but a step to the postulating of a God without qualities, whose vague outlines finally disappear in the regions of impersonal being.

Gods Many

For the great mass of Hindus, philosophic Hinduism has little meaning, apart from its effect on their social system and their general outlook on life.

"Yet long these multitudes to see
The sweet compassion of thy face"

To the ordinary villager, God is represented in the local deity whom custom bids him worship and whom he must placate daily with offerings. The idol is for him a living god, and the temple in which it is enshrined is his definite abode. The image has been made by human hands, but by a certain religious ceremony, called *pranapratishtha*, meaning the giving of life, the god has entered it and uses it as the human soul does the body. He has a special relation to the village. Its people are his children. He receives their gifts, listens to their prayers and answers them. The Hindu believes, when he goes to the temple, that he actually looks upon the face of his god, that he can show his devotion by offering food of which the god partakes, though not in any visible way, and that by eating a portion of the food he has offered he may go away protected against any evil that might assail him.

The prevalence of idol-worship, especially among the lower classes, is due to a variety of causes. There is first of all the fact that the idol is looked upon as a veritable living god, one of the cardinal beliefs being that, by their supernatural power, the gods are able to assume any number of forms and inhabit any number of bodies at the same time. There is also the fact that whereas the sacrificial worship of the gods is restricted to the three twice-born castes and women are excluded from such worship except in the company of their husbands, the temple is open to all castes, and women may

worship there. There is the further consideration that, in addition to the regular gods of the Hindu pantheon, there are to be found throughout the village districts great numbers of local divinities, which, as a rule, are goddesses, each with her own name and her own particular shrine and each represented by her special symbol.

The light which Christian teaching has shed on this practice has called forth of recent years a number of attempts to defend idol-worship. The commonest is that the image is a symbol on which the ordinary man must concentrate his thought and without which he cannot worship. In this connection there have been attempts to draw some absurd parallels with certain Christian practices, as, for example, the use of the Cross and even the keeping of photographs of absent friends. Neither the explanation nor the example proves anything. If the image is merely a symbol, then why the ceremony by which the god is placed within it?

A still further defence is that, as God is everywhere, He is in the image, and so may be worshipped there. Here again the real issue is evaded. For one thing it gives no special sanctity to the image. Any piece of wood or stone would do equally well. There is also the fcat that, before the consecration ceremony, the image is only a piece of dead matter. After it, the image is a living god, able to move, to speak, to eat.

These and other defences of the practice fre-

quently met with indicate that idol-worship is losing its hold on the educated mind of India and that its persistence is due to superstition and fear on the one hand and to an overstressed symbolism on the other.

Hinduism, it is true, has numbered among its followers not a few noble and saintly souls, both past and present. In its sacred writings are to be found many passages which express sublimity of feeling and aspiration. And yet it is also true that Hinduism has met with little success in bringing moral and spiritual uplift to its followers. We may even question as to how far the characters just referred to, while giving their adherence to Hinduism, were products of that system.

For a religion must be judged by its general fruits. And among the fruits of Hinduism are grovelling fear, debasing superstition, unspeakable obscenities, inhuman cruelties, the condemnation of large numbers of girls to a life of shame in its temples, degrading tales of the gods whose immoralities are condoned on the score that all things are allowed to the mighty.

Education and social reform, as we have seen, are doing something to ameliorate these conditions. But the vital force, the dynamic, is lacking. Men must be won to a loyal devotion to Jesus, must be brought into contact with the One who alone can fire them with a passion for cleansing their land from its evils.

Here again Hinduism is inadequate. The hero

of popular Hinduism, the god Krishna, is one whose life is a tale of absurd marvels, of low trickery, of licentious revelry, one whose acts, to be at all tolerable, have to be allegorized out of all semblance to reality. Among the myriads of the gods of Hinduism there is no parallel to the Jesus who was born in Bethlehem, who grew up to manhood in favor with God and men, who went about doing good, whose whole life was a revelation of the goodness and love of God, who is the Light of men, the Lamb of God, the One who takes away the sin of the world, and of whom alone it could be said, He is for all men the Way, the Truth, and the Life. Not until her diadem has been placed on the brow of Jesus will India find relief from her age-long degradation and suffering.

Bazaar Preaching

Let us now turn to the opportunity which India, and more particularly that part with which we have specially to do, offers for the spread of the Gospel which alone can meet all her needs. Central India possesses a special advantage from the point of view of evangelistic effort in that it has a predominantly village population, with few large centres. Large urban centres have never proved very fruitful fields for such work. For this various reasons might be suggested. It may be due to the character of the people, to the fact that in the cities the educated class is not readily reached

by the usual methods employed, the business class is interested in the making of money and the poorer members of the community live in the midst of evil influences which seem inseparable from the large centres of population. Or it may be that the artificial life of the city stifles the spiritual longings and hardens the susceptibilities to the appeal of higher things. Whatever the reason, it is not here that the Christian worker reaps his richest harvest. Not that good work is not done in urban centres and encouraging results realized; but it is to the villages that the evangelistic missionary turns with expectant hope of a response.

In our first chapter we saw something of the village population, and the conditions under which the people live. The more homogeneous character of the village, its quieter atmosphere, the simpler nature of its people, the general lack of strenuousness in its life, the fewness of its outside interests and its deeper religious temperament, all tend to make it more open to the Gospel appeal and more ready to welcome the Christian messenger. In addition to all this is the fact that there are large numbers of low caste people in connection with almost every village, and for these the Gospel brings a special message and opens up a vista of hitherto undreamed-of possibilities.

From the beginning bazaar preaching has been an effective method of reaching the people with the Gospel. This is particularly the case in the smaller

towns and villages, though the method is followed also in the larger cities.

Let us accompany the missionary to a bazaar service in one of the larger towns. We find a group gathered at a corner in one of the wider streets, under the shade of a large *neem* tree, where a jutting-out shrine has fenced off from the stream of traffic a convenient place for the service. On either side are lines of shops, while in front stretches the grain market, filled with groups of busy buyers, with here and there a village cart unloading its burden of wheat. In the little backwater of traffic, under the neem tree, two Indian preachers are just concluding a hymn, which they have sung to attract the attention of the crowd.

In front of them is gathered a heterogeneous group. Small boys and an occasional dog occupy the immediate foreground. Behind, stand men of various castes. A number of coolies, who have just returned from delivering their loads of grain, stop for a few moments with their empty sacks on their shoulders. A *bania*, who has finished his business in the grain market, joins the group to hear what is going on. Villagers are conspicuous by their dress and by the eager look on their faces. A group of students, on their way home from the high school, are standing on the outskirts, and, peeking out from behind the screens of near-by houses, are some women. Faces here and there reveal a characteristic emptiness of heart and life and outlook. Few if any suggest satisfaction or

inward peace. It is an audience that brings home to one the overwhelming need of India for the Gospel.

In the earnest message given there is an absence of criticism of Indian religions. Men have learned that what is needed is constructive preaching, that hearts are to be won by sympathy and that evil is to be overcome with good. And so, as we listen to the story of the love of God in Christ, of a sacrifice for sin and of a power that overcomes, we notice here and there an eye kindle and over the face of a student there passes a gleam which shows a conscience has been touched.

But bazaar preaching presents many difficulties. There are constant distractions—the noise of ceaseless traffic, the wrangling of the crowds of buyers and sellers, the going and coming of the hearers. There is little chance of making a definite or lasting impression and no opportunity for personal contact. The listeners are there mainly from curiosity rather than from any sense of need. And yet many a man who has accepted Christ in our Indian towns got his first stirring of heart and leading towards the truth in some such surroundings.

We find a different atmosphere, however, when, at the close of the bazaar meeting, we go with the missionary, who has invited all who wish to accompany him, to a near-by hall, where already an orderly group is seated, waiting for the address which has been promised for that hour. This is one in a series on the Life of Christ. As the

speaker proceeds the attitude of attention and the occasional questions asked indicate that some at least of these men have been frequent listeners and have previously gained some definite conception of Christian truth. Distractions are absent, and the personality of the speaker grips the minds of his audience. Men sit through an hour listening to the searching message. At the close of the meeting the names and addresses of any who may wish personal conversation are taken, and a general invitation given to visit and talk with the missionary or the evangelist at his home. It is part of the work of assistants to seek out these men and by personal effort to try to bring them to Christ.

We return to the hall in the evening and find another group, this time a larger one, for the work of the day is over and interests are few. There is to be a lantern lecture and everything is in readiness. The bright lights, the large, comfortable looking room and the pictures are an attraction. There has been no difficulty in filling the hall with an eager assembly. Following a short address the lights are turned down and the pictures thrown on the screen. The addresses given are brief. They are interspersed with hymns sung to the accompaniment of a number of Indian instruments played by volunteer workers and greatly enjoyed by the audience. Christian lads from the school help in the singing. Occasional frank and simple addresses by some of these school

boys produce a deep impression. Here again, at the close, the opportunity is given to any who may wish it for a personal word, and the meeting breaks up with many questions and enquiries as to what the subject for the next meeting will be.

In work of this sort the lantern has a very definite place. Its graphic and attractive pictures make the Gospel appeal more effective and its influence more lasting. Our non-Christian friends appreciate its power, as a personal incident may illustrate. It was the time of the Holi, the most degrading and obscene of Hindu festivals. The state high-school authorities were anxious to do all in their power to keep the school boys away from the evils that mark this celebration. They had prepared a programme of sports and various other attractions for the days through which the festival was to last. But what to do for the evenings was a problem. They turned to the missionary and asked if he would bring his lantern and give a lecture each evening. It is needless to say he readily assented. The first evening found the school packed with a crowd of students and officials. The pictures shown were of general interest, with some Bible scenes. At the close, after thanking us for the addresses, the chairman asked if, as a special favor, we would on the following evening give a series of pictures on the life of Christ. And so for several nights, at Hindu request, the old, old story was told in picture to keep these young men out of the evils of Hinduism.

Preaching Among the Villages

During the greater part of the year the only villages that can be reached from the central station where the missionary resides are those in the immediate neighborhood. To give the Gospel to the more distant villages, outstations are established, from which the workers there placed can regularly visit a defined area. These workers not only come to know the people of the villages but gain among them a marked influence. As a rule, these outstations are located in towns or large villages, fairly easy of access at all times of the year, for they call for constant visiting and much supervision. The district, of which they are the centre, has preferably a radius of not more than five or six miles, in order that all the villages within the area may be visited periodically and frequently. Even at this, in many parts of our field, such an area would contain about fifty villages, each with an average population of three hundred and fifty people.

A visit to one of these outstations will show how this part of the work is being carried on. It may be twenty miles away, but on a good metaled road our car covers the distance in a short time. As we enter the village a crowd of children greets us, for it is one of the many Hindu holidays. They follow us to the house of the Indian evangelist and many of them are in the house before we are out of the car. It is eloquent of the place

the evangelist has in the estimation of the little town that his home is common ground to the people of all classes. Word of our coming has brought together a crowd that fills all available space.

The evangelist, a graduate of our theological seminary, is at the door to welcome us. He conducts us into a room containing a table, two or three chairs and on the wall a small bookshelf with books that show marks of constant use. His wife is in the back part of the house preparing some food for us, for they like to show their appreciation of a visit in this way. We talk for an hour with the people who have gathered. Then they are politely asked to leave, as we have important matters to take up with the evangelist. He has some candidates for baptism to introduce. These are examined and taught, and a time is fixed for the baptism. There is a list of enquirers to go over and a story of the persecution of recent converts that the missionary must hear and advise upon. The Christian families in one village want a school established, so ways and means of doing this must be discussed. The evangelist's wife, who is teaching a little school of village girls, wants us to hear them read and see something of the work they have been doing.

Then comes the Indian dinner, which is much appreciated. This is followed by a meeting in the market-place of the town, presided over by the head official, who is very friendly. On all

sides we hear testimony to the good work going on. It is evident that the worker has won his way to the hearts of the people. Just before we leave some men come in from the surrounding villages and from them we hear a similar tale of faithful and helpful service on the part of the evangelist.

For several months of the cool season, from November to March, touring among the more distant villages is possible for the missionary and to him this is a constant round of interesting experiences. We take a run out some day to find the missionary party in camp in the shade of a mango grove on the outskirts of a large village. The missionary and his wife are there and, it may be, the woman missionary who has charge of evangelistic work among women, though as yet provision has not been made at all of our stations for this much-needed work.

The cold season has brought to the woman missionary the opportunity for work among the women of the villages, who are peculiarly open to the Gospel message through the comparative freedom of their life. A fruitful field of her work is in the zenanas or women's quarters of the central station. Here she has a unique opportunity among the shut-ins, bringing brightness and cheer into their drab lives, teaching them various ways of making the days pass more happily and more usefully and above all giving them the message of salvation through Christ. Many of these women come to real faith in Jesus, though but few to open

confession. In the nature of the case that is usually all but impossible. But to many a new joy is given for the present and a new hope for the future through the teaching of these devoted women missionaries.

The missionary has been up at dawn and, after a light meal and a meeting for prayer and conference with his workers, has gone off with one of them to a neighboring village. The other workers have each been assigned a definite place to visit as his morning's work. On reaching the village at which their morning's work is to start, the missionary and his co-worker stop before a house to speak with one of the men of the place. This brings an invitation to sit down and talk. The singing of a hymn proves to be an effective call to the villagers to join the group. Starting with some familiar incident, the speaker passes to a natural and easily understood presentation of a simple Gospel truth. Then the children are gathered together and taught a *bhajan*, that is, a hymn in the vernacular of the people, such as are used in this work with great effect. In a short time they know the words and have grasped the tune. A later visit will find the whole village singing it. Two other villages may be visited before the approach of noon brings thought of breakfast.

A return to camp is followed by an hour or two devoted to writing or other work. Then comes a visit to the little town, where the State school is visited and the boys examined, much

to the delight of the teacher, especially if a commendation is written by the missionary in the visitors' book. Bazaar preaching follows in two or three places throughout the village. A return to camp is then in order to get things ready for the evening meeting. The evangelistic workers come together and each is given a list of the pictures assigned to him on which constant practice has enabled him to speak concisely and to the point.

An early dinner leaves all free for the rest of the evening. Darkness finds them on the way to the open space in the village, where the meeting is to be held. Preparations have been made, screen put up, lantern in place and the people seated on the ground. Numbers are there from the near-by villages, some of which were visited in the morning. One may see at times as many as a thousand people eagerly waiting for the pictures and music, for here, too, we find the *sitars* and the violin, to say nothing of the *dholak* and *tabla*, which are drums played with the hand. Then comes a meeting something like the one we have already seen in the city, but there are striking differences. For one thing, the village people, who have learned the Christian hymns taught to the children, enter heartily into the singing when a familiar hymn is thrown on the screen. One hears, at times, several hundred voices joining in with the little Christian band. Nor are they easily satisfied. They would sit until midnight

In an Indian Village Bazaar

if the missionary and his helper would stay. This sometimes does happen, and then it is not infrequent to have a hundred or more follow to the camp for further teaching.

The influence of this work is incalculable. We have had State school inspectors, Hindus, come to our camp to tell us of the wholesome effects of the meetings of the school boys and to thank us for what we were doing for the good of the community. Boys hang about the camp at all hours of day, most of whom have acquired a remarkable knowledge of the New Testament teaching and especially of the parables of Jesus, through what they have seen and heard in the evenings. Few boys in the West could tell the stories better. From these meetings people go back to their village homes with a new vision. For many it may not lead far, but the memory remains and no one knows when it may bear fruit. A few days of such work brings a number of enquirers and much of the spare time in the day is taken up with these, giving special teaching and arranging for their care when the camp is shifted to another centre.

This work is finding its greatest harvest among the low caste people of the villages, many of whom have been brought through it into the Kingdom. As we have already seen, the Gospel appeal comes to them with special force, for their condition is one that makes them ready to listen to a message that brings promise of relief. But superstitions

and fears have a hold that months of patient work can hardly loosen.

The fact that others of their caste are taking the step is often the only thing that will give them the courage to make a decision. This is the secret of the great movements among these people throughout northern India and of the growing movement in our own district. Strange as it may seem, the Spirit of God is using the instrument of caste to bring multitudes into the Christian fold who might otherwise have found it impossible to summon the resolution to come out alone. It is thought by more than one worker among these depressed millions that this may be the beginning of a movement that will find its way, along caste lines, into the great middle classes of India, who constitute the ultimate problem as they are the hope of India's evangelization. Hinduism has its roots deep in the middle class. With their conversion it must disappear. Would it not be a marvel of God's grace if the despised and down-trodden masses of the lower caste population of India should in this way prove to be the means by which India shall be redeemed?

Providing the Necessary Leadership

The thorough evangelizing of the village districts must ultimately be the work of the Indians themselves. In many cases, converts are brought in through the example and effort of Christians who formerly belonged to the same caste. This is the

natural method. The influence of the Christian community is spreading. The witness of Christian life and character to the redeeming power of Christ is opening up new vistas and kindling new hopes. And the people are turning towards the Christian faith. But men are needed to care for the growing work, to help enquirers, to give counsel to new converts and to consolidate the ever-widening Christian community.

These men must have the best possible training to fit them for their task. This training is being provided by the Theological Seminary at Indore, where a four-year course is followed in which there is given, in addition to the usual theological subjects, special Bible training and a study of the non-Christian religions of India. A preliminary course of two years is provided both for men who purpose entering the more advanced course later on and for those whose attainments do not fit them for higher work, but who fill a useful place in trying to meet the village needs.

But this does not meet the real need in those districts where large numbers of lower caste people are turning to Christ. If the interests of these are to be conserved, men from among them must be trained to care for the enlarging work. The success of mass movements in North India has been due largely to the fact that headmen, called *chaudhris*, among the new Christians, have been taken and given a simple training that will fit them to teach their people and give guidance in matters of Chris-

tian conduct and usage. These men have received their training in the village surroundings and so do not get out of touch with their people, as might be the case were they taken for several years of training to a large urban centre. Short courses are held for such men in some of our fields, as for instance at Kharua, at such times as the men can most readily be spared from agricultural work.

This is one of the great evangelistic opportunities of to-day. If the work grows as it has in other parts of India, and there is every reason to believe that it will, it will tax all the resources of the Church. In place of one missionary in charge of a field to supervise work in hundreds of villages —an altogether impossible task—the Church must put more and still more missionaries into this service.

The financial difficulties of recent years have made it impossible to get even Indian evangelists for this work and the work has had to suffer. An invaluable opportunity may be lost by further delay in meeting its needs. It is a matter of history in missionary work in India that where people have come to the stage where they are ready to enter the Christian faith in the mass and no provision could be made to receive them, the interest has lessened and the same great opportunity did not again offer. This work calls for devotion and sacrifice on the part of the home Church and for that loyalty to Jesus that will make it possible to bring Him into living touch with these needy multitudes.

CHAPTER VI

Establishing the Indian Church

IN DISCUSSING missionary problems and methods we cannot keep too vividly before our minds the fact that the aim of all mission work is to develop a Christian society through which God can work to redeem the race and that Christianity can best commend itself and win allegiance by an effective witness. It is generally recognized that a land can be truly won for Christ only through its own Christian forces, and to that end every effort is made to fit those forces for the service. But there is more than this. What is required is not merely the service of individuals but the power of a society. And that society is the Church.

An important fact that must be borne in mind in our discussion of this subject is the necessity for the Indian Church to be not only an efficient evangelizing agency but also an adequate expression of the religious life and experience of India. Indeed it can only be the one in the measure in which it is truly the other.

How We May Help

The greatest service the home Church can render for India is to make possible the growth of a Church

that will be truly Indian. The course followed by missions in the past tended to hamper the realization of this ideal. For they brought to India organizations that were the result of a difference of outlook, of experience and of interpretation that have no meaning for the Indian Christian. To such an extent have Western ideas and attitudes dominated the activities of the Church in India that it is a question whether we can rightly speak of an Indian Church as at present existing, not at least in the sense in which it may be expected to fulfil Indian aspirations and express Indian feeling and experience. To expedite the development of a truly Indian Church is the privilege as well as the task of the home Church to-day. To delay it is to delay India's salvation.

The Mission at its best cannot be regarded as a perfect instrument of evangelization. It is hampered by its foreign origin, by its alien point of view, by traditions that to some extent at least affect its attitude and by experiences that determine the lines of its activities. However kindly, sympathetic and understanding the foreign missionary may be, there is a point beyond which he cannot go in his dealings with the Indian mind. And the region into which he cannot enter is just that in which lie the springs of Indian thought and feeling. This is inevitable and must be recognized. In the things that most matter, the nation, as the individual, must work out its

own salvation. The Church must be free to obey the leadings of the Spirit of God and to develop along its own lines, which in some cases we may not understand and may even deem inadvisable but by which alone it can be perfected as the agency through which God will bring India into His Kingdom.

There are at least three ways in which we may help to bring this about. The first is by realizing our own limitations and recognizing that there is a stage beyond which, if we attempt to hold the leadership, the work must be largely a failure. We have seen something of the immense task which missions have to perform and of the problems with which they have to deal. It will be many years before the need will have been met. But the work will only succeed where it is done with a view to the great end, the development of the Indian Church.

This is not at all an easy lesson for either the Mission or the home Church to learn. We see the limitations of the Indian Church, its lack of experience, its economic weakness, all standing in the way of effective work, while we are only too conscious of our own power, of the experience on which we may draw, and of the means at our disposal. It is perhaps natural that we should feel that we can help most by doing, rather than by getting things done. It is the easier course, but it is not the better one. It may avoid temporary failures, but it will set a barrier to ultimate success. It

may prevent occasional setbacks, but it will delay progress. It may mean fewer mistakes, but it will mean less real accomplishment.

We can help, again, by transferring some of our burdens to the Indian Church. Just how this may be done we shall discuss later. It is an unfortunate outcome of the system followed, naturally and perhaps inevitably, by missions in the past, that the Church in India generally considers the task of the Mission to be the winning of converts and that of the Church to be its own edification. Evangelism has become a great enterprise, with extensive equipment and an army of paid workers, all necessary enough, but creating the impression that this is a work to be done by paid agents and therefore is the task of the Mission rather than the Church.

This is not to say that much earnest voluntary work is not done by individual members of the Church. Especially among the poorer classes, many a convert is the means of bringing others of his people to the knowledge of Christ. One has seen too many of such devoted souls to doubt that they are to be found everywhere throughout the Church. But this is far from being the experience of the Church as a whole or its conception of its task. How is this to be remedied? How indeed, unless by teaching the Indian Church that evangelism is primarily its responsibility? The easy grace of the Indian girl is due, we are told, to the fact that from early childhood she has had to

carry the waterpots on her head from the community well to her home and has had to adjust herself to the burden. So may the sense of responsibility, that will come to the Indian Church when we have made it the real medium of evangelism, bring out in it the grace of service and beauty of character of which we know it is capable.

Another thing we may do for the Indian Church is to sympathize with and encourage its ideal of a truly national Church for India. We must recognize, as has been well said recently by the Moderator of the United Church of Canada in another connection, "each nation has its own peculiar genius, and all that is distinctive must find expression in its religion if it is to appeal to the hearts and to meet the needs of its own people. The Spirit of God interprets Himself to a nation in the terms of its own life and experience, and He can bring it to a realization of its possibilities in no other way."

Much of the difficulty which has arisen in the relations of Church and Mission in India has come from forgetfulness of this fundamental truth. It has not been sufficiently realized that the root of the difficulty is not so much a question of habit and method as it is a radical difference in racial history and characteristics.

With the best possible intentions the missionary cannot divest himself of those ways of approaching and presenting truth which are bound up with his own spiritual experience and are made in-

evitable by his intellectual heritage. It is equally impossible that he should hope to bring the Oriental mind to adopt his mental attitude. His has been the constructive work of laying foundations on which Christian India must erect its own superstructure. The task of interpreting Christ to India must pass out of his hands into those of the Indian Church, where it eventually belongs. Indian Christianity, to become a force in the national life, must find expression along lines in harmony with the national genius and character. This is increasingly being felt by the Indian Christians themselves. Their ambition, which is growing, is for a Church that is truly national. It is for the missionaries and the home Churches to foster, generously and wisely, this ambition.

Can we imagine what it will mean for India if we have grace to stand aside and let God's Spirit work? Who can say what it might mean not only for India but for the world if all her wealth of spiritual instinct, of unsparing sacrifice, of patient endurance, of religious fervor, were poured through the cleansing channels of God's grace into the Church of India and out through her to the whole Church of Christ?

Some Vital Problems

In its effort to attain to adequate self-expression the Church in India is faced with a variety of problems. Some of these emerge from its relation to the religious history and experience of the

Indian people. Others have arisen as the result of the reaction of the Church itself to foreign influences. Others again have to do with the economic and other conditions of the Indian Christian community.

A matter of considerable importance, as affecting the development of a vigorous Church, is the heterogeneous character of the Christian community. At the one end, and in much the greater proportion, we have the multitudes which, year by year, the mass movements are pouring into the Church—people who, however real and intelligent their faith, are in the main illiterate and consequently can render but a limited service in advancing the interests of the Church to which they belong. Added to their illiteracy is the extreme poverty of many, which makes it practically impossible for them to contribute much for the carrying on of the work of the Church. For many of them the Church has little meaning, for they are out of touch with other sections of the Christian community, and their relations are chiefly with the Mission which has been responsible for their conversion from Hinduism. At the other end, we have the educated Christian class, among them men of experience and ability equal to that of missionaries of a high order. These have a keen sense of the Church's need and are eager to take up its burden and lead it to its rightful place of influence and of service.

We find the same difference when it comes to

spiritual conditions. On the one hand, there are great numbers who have just come out of heathenism, to whom old habits still cling and over whom the old traditions still have something of their former power. There have been wonderful changes and very evident growth, but in most cases it is too soon to look for any great result from the seed-germ so recently planted. On the other hand there are mature Christians possessing deep spirituality and high ideals to whom the Church must look for the inspiration and guidance it needs. How speak of a Christian *community* when the factors are so diverse? How establish a Church in any real sense where so many are ignorant of its meaning? How impose burdens where so many are unable to bear them? These are some of the questions that arise as we face this problem.

There comes in also the relation between traditional Christian usages and customs peculiar to India. Social customs in the West are to a large extent the product directly or indirectly of Christianity. Those in India, however, conflict at many points with Christian tradition and teaching. This is especially true of many customs of converts who have come from the lower castes. In view of the intimate relation between religion and everyday life that is common everywhere in India, there are few customs among them that have not some idolatrous implication. The question is constantly suggesting itself—is this wrong?

If there is evil in it, can it be eradicated? Can even those things in it that have this implication of idolatry be sanctified to a Christian use?

To the Hindu our Christian rites and ceremonies are peculiarly bare and devoid of interest. The marriage ceremony is an instance of this. With us it is a simple and dignified affair. But the ordinary Indian does not want dignity so much as he wants interest. He is accustomed, as a Hindu, to seeing the bridegroom led with his bride seven times around in a circle, while the officiating Brahman calls on the sun, moon and other objects to witness that they are married. Would the Church be justified in allowing something similar to this, the clergyman taking the place of the Brahman and calling on God to witness, as sometimes has been done? Or where the marriage pavilion is erected with idolatrous ceremonies, would it be wise to do the same with Christian prayer?

Such questions constantly occur to those who work in the midst of low caste converts. Some, and strangely enough as a rule Indian evangelists who have had Western training, say that there should be a clean sweep of all old customs. But is it right to deprive these simple people, to whom the ceremony means so much, of everything of this kind? Are we making religion easier for them by doing so? What effect is it likely to have on the non-Christians who may be looking forward to becoming Christians?

The same is true, in a wider sense, of Western modes of worship. One feels that they can hardly be attractive to the on-looking Hindu. The non-Christian Indian sits on the floor, cross-legged, and in prayer falls forward on his face, in a most reverent posture. We, as a rule, seat the Indian on a bench, to which he is often unaccustomed. He is not only uncomfortable but his attitude is not infrequently the reverse of reverent. To give his address the Indian religious teacher sits on a slightly raised platform. We have the preacher stand up, and the impression on the Indian mind is of one who assumes authority over his hearers. There is nothing about the ordinary Christian service to suggest that one is in India except the language used and the faces and dress of the worshippers. Even the hymns are imported, or most of them, and put into a form that is neither Hindustani nor any other kind of Indian verse, but a direct translation of the English, metre and all! The foreign system has deprived the Indian Christian of national form and color in his religious life. The contrast suggests that a dis-service has been done in this way to the Indian Church.

Of the Indian festivals, so full of life and color to the *tamasha*-loving Hindu, none have been brought over into the Indian Church, though a careful study would reveal some that might be put to a Christian use. The architecture of most of our church buildings, which is suggestive of

Western Churches and greatly at variance with the Oriental buildings seen on every side, undoubtedly helps to emphasize the foreign character of the Church itself. One might add a variety of other features all of which are making more difficult the transition from the Church that is foreign-directed to the Church that is truly Indian.

Another problem of vital importance is the training of Christian workers. The student in a theological college in the West may, on graduation, be called to any part of the country, but his congregation will present very much the same needs wherever he goes. It is not so in India. If the trained Indian worker serves the Mission, it will generally be as evangelist among non-Christians. If he serves the Church, it may still be as an evangelist, or as pastor of a congregation. But in the latter case he will have to do largely with the Christian community; in the former, with non-Christians or recent converts. In the one case, he will be teaching educated Christians possessing, frequently, a mature Christian experience, and he will need all that his training has given him to develop the Christian life of his people. In the other case, he will be dealing with enquiring souls, fear-wrapt and superstition-ridden, troubled by doubts and questions that no apologetic can answer and no exegetical skill can solve. And yet in either case he receives the same training —a training largely determined by Western usage,

certain adjustments being made to meet Indian needs.

This work of training leaders for the Church calls for an intimate knowledge of the Indian mind and an outlook that no foreigner can hope to possess. For it there is needed a special training that no foreigner can hope to give. Only the Indian Church, with its knowledge of the mentality of its people and its experience of the influence of centuries of Hinduism on their spiritual outlook, can effectively undertake this work. How necessary this is may be seen from the fact that the Indian evangelist, trained by Western methods, has often less understanding of and sympathy with the viewpoint of lower caste men with regard to their traditional customs than the missionary, who approaches them in a liberal spirit. How are such men to develop a strong Christian community when Western practice and direction are their only guide in matters of vital import? If for no other reason than that men must be efficiently trained for its work, the Indian Church must be given the widest possible opportunity for development and control.

The poverty of a large section of the Indian Christian community raises the question of the Indian Church's ability to undertake the work which belongs to it as a Church. Much has been said and written with regard to self-support, and this has perhaps been given an importance that does not belong to it. It is an essentially Western

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idea that self-support should be a condition of sharing in administration. The Indian has difficulty in seeing why money that is sent to India for the spread of the Gospel should be entirely in the hands of men who, whatever their ability and experience, cannot know the needs as do the Indians themselves. If the purpose is the establishment of the Kingdom of God, then why not use the money sent in the most effective way, regardless of its source? If self-support is insisted on, how is it to be secured? Is not active participation in the work a pre-requisite? Is not the stimulus of responsibility needed to develop liberality? Where money is not available, would not a sense of the Church's duty towards the work entrusted to it bring out what is more than money—voluntary service? In insisting on self-support, should the whole question not be dominated by the purpose in view? Is the purpose to enable the Church to take the place of the Mission as an evangelizing agency? Or is it to develop a strong Church, able not only to bear the burdens that rightly belong to it but to reveal to India an indwelling Christ? If help is to be given, should it be given in such a way that the Church will still feel its subordinate position? Or should it be a contribution to a free body at liberty to take its own way in the use of it? Such are some of the questions that have arisen in connection with this problem.

The Relation of the Church and the Mission

The relation of the Church and the Mission, already referred to, is a question of the utmost importance to the Indian Church. The early converts to Christianity came into an organization of foreign origin and under foreign control. This was, of course, inevitable. Not until leaders were developed among the Indian Christians could the Indian Church really come into being. Unfortunately the very conditions of the training of such leaders defeated for the time being its purpose. Western belief and practice, the influence of Western teachers, the acquiring of Western ideas and points of view, all tended to make them more akin to the foreigners with whom they associated than to the people from among whom they came. In these circumstances the development of an Indian Christian consciousness was necessarily slow and the Christian community lacking in any very definite character. Converts had their ecclesiastical connection with the Western Churches represented by the particular Mission to which they belonged.

In course of time, this connection was, in some cases, severed by a union of Church bodies in India and an Indian Church took their place. But even this was still, to a large extent, under the direction and control of missionaries. There thus grew up two organizations, existing side by side, covering much the same area, and charged with

the same duty—the spread of the Gospel. With its very much greater resources both of money and of men, it was inevitable that the Mission should maintain its leadership in all aggressive work, undertaking, along with its other departments of work, the duty of evangelization and leaving to the Church the care of the Christian community. Even here the Mission was strongly in evidence, with its provision for the education and religious training of children and with its workers and their families in many cases constituting a considerable proportion of the membership of the Church.

But in recent years a change has been taking place. The growth of the Christian community an increasing number in the Church membership who are not connected with mission work, a developing sense of common interests and responsibilities, along with the influence of the national spirit within the Church itself, have led to a general demand throughout India that the Church be given its rightful place, independent of foreign control. It is felt that mission work has been too much characterized by a paternalism similar to that which has marked the political policy in India, that it has been too generally taken for granted that men from the West, however lacking in experience and understanding of the Indian situation, were better fitted to control the work of the Church than Indian Christians, however zealous and devoted. The fact that the work has

to such an extent depended on foreign funds, which are sent through and administered by mission bodies, has aggravated the difficulty.

Indian Christians have claimed that, in taking up work in connection with a Mission, they in reality become "helpless, automatic machinery in a policy, in the shaping of which they have no hand." They urge that the fundamental aim of Christian missions is to develop an indigenous Christianity, which will be self-propagating, and that, in order that it may be truly indigenous, Indian Christians must be taken into the fullest confidence and co-operation in the work and given a large place in the direction of missionary effort. Some Indian leaders go so far as to claim that the only possible future for mission work as carried on by people from the West is in subordination to the Indian Church and under its full direction and control.

It is not claimed by Indian Christian leaders that the Mission has served its day. They admit that in very few cases could an Indian Church take over the burden of Christian work and allow the Mission to withdraw. In the great majority of cases its withdrawal would spell irretrievable disaster for the Church; the suggestion is rather that its relation to the Church should be defined. Is the latter to become a separate and independent organization? Is it to be a part of the Mission's activity, as its agent in the carrying on of evangelistic work? Or is it to be the centre, in which

all effort, including that of the Mission, must focus, and from which all work must be directed?

Without judging as to their practicability, which would be difficult where so much is still in the experimental stage, it may be well to consider briefly the various solutions offered to this problem, which is unquestionably one of supreme moment. Some hold, and it is the practice of a large number of Missions, that the distinction between Mission and Church should be maintained until the Church is strong enough to carry on by itself, when the work of the Mission would devolve upon it, and the Mission move on to an unoccupied field.

The difficulty of this method is, as we have already seen, that it means two organizations, working side by side, in which only one, the Mission, offers any wide opportunity for service. Even where the Church is able to carry on evangelistic work, its sphere is limited and difficulties of oversight emerge, frequently resulting in the Mission having to take supervision of the work.

Other problems suggest themselves. The missionary baptizes converts, who are thus added to the Christian community and to the Church, coming under the care of the latter. But the Church has practically no voice in the matter of their admission. There is also the problem growing out of the fact that so many of the leading men in various congregations are in mission service and naturally look to the Mission as the

sphere of their work. This deprives the Church of both the personnel for and the stimulus towards evangelistic effort, and indefinitely postpones the time when it will be possible for it to undertake its legitimate responsibility for evangelism. In short, the method under discussion fails to develop the Church along lines that will make possible the ultimate withdrawal of the Mission. Nor does it solve the primary difficulty of the relation between Mission and Church, which it tends to accentuate rather than to lessen.

A second proposal is one that gives leading Indian Christians a place in the Mission administration on an equality with men from the West. There is much in this that commends it. Missions have all along felt that the presence in their councils of men who have an intimate knowledge of the Indian character and of Indian conditions and points of view would give greater effectiveness to the work. It is certain that there are many Indians who are as well fitted as most missionaries, and better than some, to direct the work. The suggestion is approved by the Indians themselves, who believe that they have a definite contribution to make to the furtherance of the work and that this gives them the opportunity. It also makes it possible to prepare men, by experience in administrative work, the sharing of responsibility, supervision and the handling of funds, to lead the Church in evangelism and other effort, when the burden shall be placed upon it.

But this is not without its complications. It maintains the distinction between Church and Mission, and does nothing to bridge the gap. It strengthens the impression that the highest sphere of service for Indians of ability and character is not the Church but the Mission. Only a very limited number could in any case be selected for this position, and their being put on the mission staff might tend to widen the cleavage between it and the Church. It also is open to the objection that, in the present temper of things in India, the direct association of leading Indian Christians with what is after all a foreign institution would seem to be inadvisable. The missionary cannot help the fact that he himself and the message he comes to deliver are looked upon as foreign. Is it in the interests of the Indian Church that its leading men should be placed in a position where they would come under the same criticism?

Neither of these proposals solves the obvious difficulty of having two organizations in the one field, with the one end in view, but with no necessary connection between them. The Indian may be a member of the Mission staff, but he is not there as a representative of the Church. The missionary, on the other hand, may be a member of the Church court, but he is not there as a representative of the Mission. How are matters to be so adjusted that, while the Mission carries on its work, the Church may fulfil its proper function? In whatever adjustment is made two things seem neces-

sary—the ability of the Church to carry the burden must be developed and the place of the Church in relation to evangelistic work must be fully recognized.

To meet this need it is suggested that the Church in place of the Mission be made the centre of evangelistic effort. Evangelistic workers would then be under the Church council. Where the Church could not finance the work, as would be true in the majority of cases, the contributions from the home Church would be turned over to the Indian Church, which would assume the entire direction of the work. Missionaries would have a say in the expenditure of funds, but as members of Church councils. Until supervisors of the work were trained, or in conjunction with these, evangelistic missionaries would take oversight of the work, under the Church.

Any such transference would of course be gradual. A beginning might be made by giving to the Church a grant of evangelistic funds in proportion to the amount raised by the Church itself for its work. This has already been done in the Central India Mission, and two ordained evangelistic workers are now, under the Church, in charge of a district where a large number of converts have recently been brought in. The situation is hardly an ideal one, as the men are under no direct supervision, and have not the advantage of the assistance of men of wider knowledge and experience, so that it is no real

test of the ability of the Church to undertake such work. But if, as it is hoped, a definite field is taken over, where systematic and properly supervised work can be carried on, there is little reason to doubt that the results will make further advances advisable.

The system has the double advantage of coordinating Western and Indian knowledge and ability, and of making the Church the channel of evangelistic effort. It also gives an opportunity of uniting the whole body of the Church in the effort, in place of restricting it to a paid body of workers, as under the Mission. It raises, however, a variety of questions, some of which are suggested for consideration. Would home Churches be ready to hand over large sums to the control of the Indian Church? Would such a proposal lessen the givings of the home Church? Would conditions be attached to such a gift which a self-respecting Church in India might feel that it could not accept? Would a predominance of Indians in the Church council, as would inevitably be the case, make the home Church fear that the money would not be used wisely? Would evangelistic missionaries be justified in placing themselves and their work under the Church, while other departments were left entirely to Mission control? How far will our faith take us in this matter?

The last question is the crucial one. We are in India not only to present Christ but to make that presentation the most effective possible. How is

this to be done if not through the Indian Church? The Church is weak, but when will it be strong if we do not give it room for exercise? The situation calls for a great charity. But it calls for a greater courage and a still greater faith. Shall the Church of the West fail in the hour of need? Shall it not, by every means in its power, give to the Church in India the opportunity of finding itself and of doing, under the guidance of the Spirit of God, its share in the great work of bringing India to the feet of Jesus?

The Character of the Indian Church

While the Indian Church has many and difficult problems to solve before it can fulfil its purpose in the evangelization of India, there is much in the spirit that animates its members to give us confidence in the issue. There is a deepening sense of a God-given purpose, of a natural and binding duty towards the millions still lying in darkness, of responsibility for a share in shaping the India of the future and of a oneness in Christ Jesus that more and more tends to ignore all differences of creed and practice.

Indian Christians are not forgetful of what the West has contributed to India's uplift and redemption. There is thankful recognition of the fact that it is due to the liberality and devotion of Western Churches that India has received the Gospel and the blessings that have come in its train. But it was inevitable that, with a deepening Christian

consciousness and especially under the stimulus of the nationalistic spirit, the Indian Church should come to ask what contribution India herself has to make to the spiritual life and progress of the Church. Has her past history any meaning for the Church of to-day? Has the religious experience of the Indian people any place among the forces that are to mould the thought and character of the Indian Church?

There is no thought of compromise with Hinduism. In spite of its many reforms and of the fact that, by educated Indians at least, much of its grossness has been disavowed, it still must be adjudged as evil. Only when it is supplanted by the faith of Christ can India be saved. But there is also the feeling that, under the wrappings of false teaching and immoral practice, there are truths from which have sprung much that is beautiful in the life and sentiment of the Indian people. A Church that is loyal to any true conception of God's providence in the world must recognize that in these are the indications of His presence and guidance. How otherwise account for the saintly lives and deeply religious thought, especially as expressed in some of its poetry, that India has produced? The missionary in his work finds here many a point of contact that makes more intelligible and telling the Gospel appeal. Shall the Indian Church not find in these, and in many of the Indian religious methods and modes of expression, when heightened and purified by the

power of the Spirit of Christ Jesus, that which will bring it added richness of beauty and character?

It gives promise for the future that the Indian Church is assuming, to a large extent when we remember its financial weakness, the burden of evangelization. The National Missionary Society of India, instituted and carried on by Indian Christians, irrespective of denomination, is doing a splendid work in seven different provinces of India, with fifteen missionaries and sixty-five other workers on its roll. It has entered some of the unoccupied fields and is effectively demonstrating the ability of the Indian Church to undertake this work where the opportunity and means are available.

There is perhaps nothing that so appeals to the imagination and liberality of the Church everywhere throughout India. Its work is having an educative effect throughout the Church, in keeping vividly before its members the needs of the field, in giving them the opportunity of aiding a work that is peculiarly Indian and in helping to foster the influences that are making for the uniting of the various branches of the Church in India. In some places congregations are assuming responsibility for the evangelization of their own local area. Voluntary bands of workers are to be found who, in their spare time, are holding meetings in bazaars and *mohullas*, visiting near-by villages and, in times of special effort, turning out

in large numbers to carry the Gospel message, in word or song, to the people about them.

The introduction of Western denominationalism into India, while inevitable in the circumstances, has had unfortunate results. It has given rise to unnecessary and, in some cases, harmful divisions. It often happens that, where two different denominations are working in the same field, those who, as Hindus, were members of the same caste find themselves on becoming Christians deprived of close Christian fellowship through their connection with different Churches. It is encouraging to find that for the majority of Christians in India these divisions are superficial. Variations in form and observance mean little. The Christian worker from one denomination finds little difficulty in adjusting himself to the environment of another.

There is a sense of oneness among Christians which possibly their isolation from the great mass of the Indian people has helped to emphasize, and a growing feeling that only in a union of all the Christian bodies in India can the Indian Church find true expression and do its proper work. Progress has already been made by the union of Presbyterian, Congregational and Reformed Churches in South India to form the South India United Church, and of the Presbyterians and Congregationalists in North India in the United Church of India (North). The contribution which these unions are making to the solving of the

great problems of the Church in India is an earnest of what may be looked for when a single independent Indian Church shall have been established.

May this Church of India not claim every assistance that we can give it? Will it not have our deep sympathy and earnest prayer as it deals with the many and difficult questions that come to it for solution? Shall we not appreciate its desire to find expression, so far as it may in all loyalty to Jesus Christ, along lines which its own past history and religious experience have made most natural and even necessary? Will not its intolerance of denominationalism make still more liberal our support of the work we have undertaken in India, as we recognize how this intolerance is opening the way to wider union and so bringing nearer the day when all India shall acknowledge Christ as Lord?

CHAPTER VII

The Development of the Christian Community

IT IS important to recognize the distinction between the Indian Christian community and the Indian Church. India is a land where all great divisions are made along religious lines. The Indian does not choose his religion; he is born into it. The son of a Mohammedan is of necessity a Mohammedan, that of a Hindu a Hindu. A boy of any one of the three twice-born castes, on reaching the appropriate age, is invested with the sacred thread as a sign of his having been admitted to all the privileges of his caste and religion. There is no question of conviction or belief. His relation to the religion of his fathers is taken for granted.

It was inevitable that the same idea should prevail in the popular mind with regard to the followers of the Christian faith. They form a community distinct from others, so far as religious customs and habits are concerned. As a matter of fact, they are looked upon by the average Indian as a caste, to which baptism is the ceremony of initiation. The idea has not failed to influence to some extent the Christian community itself. It is too commonly supposed that birth and not

belief makes the Christian. And while this idea is by no means confined to India, it is likely to have more serious results there because of the special circumstances. There is danger of the Christian community becoming a body knit together, not by a common loyalty to Christ, but by social and other customs differing only in kind from those of the people about them. One must at the same time thankfully recognize the tremendous moral advance made by the Christian community as compared with those sections of the Indian people from which they have come.

Some Elements of the Christian Community

The question has already been raised as to whether we can rightly call the Christian body in India with all its diverse elements a "community" in any real sense of the term. They are still, to a very considerable extent, divided into groups which are marked by the differences of tradition and custom which prevail in the various sections of Indian society to which they formerly belonged. In many cases they have found it impossible to rid themselves entirely of the influences which had affected their fathers for generations past. This is especially true, naturally, of the converts from the lower castes, where lack of education has made it still more difficult for them to rise above their former surroundings. That they have made the progress they have is itself a marvel of grace.

In many cases these small groups, sometimes individual families, are isolated, away from other Christian influences, scattered throughout the village districts and left to the occasional teaching of Indian evangelists or of men of their own number who have received a little training. In these scattered groups, questions of religious and social custom are constantly arising to which they find it difficult to obtain an answer. In such circumstances the building up of a strong, virile Christian community that will have a definite influence on its immediate surroundings is a matter of extreme difficulty, especially when the supply of efficient teachers is so limited. Just how difficult it is may be gathered from the fact that in one district in Central India there are Christians scattered through about one hundred and fifty villages. These are being cared for by eleven evangelistic workers, each of whom has, in addition to shepherding the Christians, one hundred villages to evangelize.

To illustrate what is being done in spite of these difficulties, the case of the work among the Bheels may be cited. Under Christian care and teaching, those living in what is known as the Amkhu district have developed until they are hardly to be recognized, except in form and feature, as belonging to the aboriginal tribe to which reference has already been made. Many of these have become evangelists to their own people and their influence is spreading throughout the whole

Bheel country. In another section, in the western part of the Rutlam field, large numbers of Bheels have become Christians within the past two years and there is among them a movement of great promise. This development constitutes a problem for the Mission, for with limited resources and increasing demands it is difficult to shepherd those already received, to say nothing of giving to the hundreds of enquirers the teaching they need.

A part of the Christian community of special interest is the families which have resulted from the large numbers who came under the care of the Mission in the famine of a quarter of a century ago. Of the hundreds of boys and girls who were then thrown on the hands of the Mission large numbers are still within its borders, many of them occupying honored positions as preachers of the Gospel, evangelists in the village districts, teachers in the schools and helpers in various other departments of the mission work. To such an extent have they entered into every phase of activity that it would be difficult to see how the present development would have been possible without their aid. Others again have learned trades or gone into business and are a strength to the community and to the Church. The children of these families form a considerable part of the youth of the Christian community. To see their bright, earnest, intelligent faces is to be impressed with the possibilities

which the future holds for them, and through them for the Church and the whole Christian movement.

Another element in the Christian community consists of those who have come from various parts of India to help in the work of the Mission or to engage in Government or other service. Many of these are Christians of the second or third generation, who have had the advantage of Christian birth and nurture. Of those who are entirely independent of the Mission, many are among the most interested and active in the work of the local congregation.

Characteristics and Influence of the Christian Community

What has Christianity done for this community? What are its special characteristics? In what does it differ from the non-Christian people round about it? What influence is it having? And what is it doing to further the great work of redeeming India? These are questions of vital import. For after all it is to the life and witness of the Christian community that the Hindu will inevitably look for evidence of the power of Christianity to uplift and save.

It is not fair to generalize too much along these lines. Needless to say, there are members of the community who are far from being a source of strength to it. Old habits cling and assert their power. Progress is slow and often imperceptible.

Faults are frequent and conscience often dormant. But in spite of all this, there is much in the community to bear ample testimony to a devoted striving after better things and the power of an indwelling Spirit.

If we take only the matter of outward appearance, the contrast with the surrounding non-Christians is often striking. It is commonly said that there is that about an Indian Christian that marks him out from others. This may be due in some cases to differences of dress. But there is more than this. Go to a village where there is a sprinkling of Christians among the Hindu peasantry. Compare these with others of the caste from which they came. Note the change in attitude and bearing. The experience of freedom in Christ has engendered a new self-respect. Faces have a brightness inspired by a new outlook on life. There is greater neatness both of person and surroundings. Life has acquired a new meaning and purpose. The man goes out to his work with a new hope. The woman, as she grinds the meal for the day's food, sings a hymn that tells of the love and sacrifice of Jesus. All about them are the sights and sounds of heathenism. But from this simple home is pouring forth a stream of influence that must bring appreciably nearer the day of redemption for that village. It is to such Christian homes that we must look for the evangelization of India's multitudes.

Or visit one of the larger centres, where educa-

A Self-supporting Congregation in Mhow.

This congregation is not only self-supporting, but has recently paid back to the Mission the cost of their building.

tional and other influences have made their mark on the Christian community. When we remember that the average of educated Christians as compared with non-Christians is over twelve to one and that, if the higher classes are omitted, it is still tremendously in excess of the ordinary Hindu community, we shall understand something of the great changes that have been wrought. It means much for the influence of Christianity that its adherents are an educated class, able to take their part in all that makes for progress, able, too, to take advantage of the endless opportunities that education affords. It means much that, for the Christian, caste can erect no barriers to progress. The individual is at liberty to follow his own bent. And so we find the Christian community as a rule hopeful and progressive and leaving its impress on the whole life of the people.

Standing out among these influences is the Christian home, where the father and mother have had efficient Christian training. The home may be simple and, to the Western eye, lacking in much that might seem essential. But there is a bookshelf, with a small but helpful selection of books. On the walls are pictures that show not only an attempt at decoration but some sense of their educative value. The various articles of furniture suggest a higher standard of comfort. It may be that the family subscribes to the local library, where there is an opportunity of reading

the daily papers and keeping abreast of world affairs.

But it is in personal contact with the non-Christian community that Christian character exerts its real influence. If we go into the villages we shall find a variety of ways in which this is being demonstrated. In one village we discover a Christian household, the only one in the village, where the man has learned enough to read his Bible. Morning and evening he has prayers on the little platform in front of his house, and the neighbors sit around and listen to his simple words of explanation and join in the hymn. The result of just such witness is seen in many a village to-day where men are coming to faith in Christ. In another village we find a man who has had some little education, and from his home there emanates a spirit of genuine Christian helpfulness. Does any one want a letter read or written? The Christian is the one man in the village who can give the needed help. Is there sickness or trouble? It is to the Christian that recourse is had. And so wherever the true Christian is found, he carries with him a spirit of brotherhood and service. What this is doing for the village population is evident from the stories told by many a convert whose first impulses towards Christ came through some such humble and earnest follower of the Master.

In the towns we find a different situation. The natural tendency of the Indian towards community

life leads him as far as possible to live among people of his own class. One usually finds, for example, a whole street or section occupied by Brahmans. The question often arises whether Christians should follow this example, and live in a Christian *mohulla*, meaning district of a town, or other place by themselves. Where there are large mission compounds in a station, one often finds these occupied by Indian Christians who have no special connection with the Mission but who find the surroundings more congenial than those of the bazaar.

There is much to be said in favor of Christians living together in a community. It affords opportunities of social intercourse that otherwise would be hard to find. There is more chance of mutual helpfulness, as in case of illness or where a mother has to be away at work during the day and can leave her little children with a Christian neighbor. It keeps children away from the evil associations of the ordinary Indian bazaar and allows Christian women more freedom than they would have in the crowded streets of a town. This is all very desirable and almost essential to the development of a strong community. But it tends to make Christians centre upon themselves and their own comfort and advantage and forget the great need all round about them. Where they live in houses scattered throughout the streets and bazaars of the town they are in constant contact with their non-Christian neighbors and have endless oppor-

tunities of influencing them. This is a matter in which it is impossible to lay down hard and fast rules. Much will naturally depend on the character of the Christian family.

In the early history of any Mission in India it was inevitable that conversion to Christianity should separate the convert entirely from non-Christians. As a rule it meant the loss of his position, and he found it impossible to get work. Where, as in many cases, he had been making his living by something directly connected with idolatrous practices, he had in the nature of the case to seek other employment. The missionary frequently had difficulty in finding any means of subsistence for such converts. Prejudice and hostility to their religion almost invariably stood in the way.

This attitude has to a very large extent disappeared in our area except in certain districts. It is natural enough that caste or other interest should make it easier for the Hindu than for the Christian to obtain any particular post; but a variety of circumstances are making it much easier now for the Christian to get work than formerly. It is not difficult to understand why this is true. The Christian community has won respect by faithful and honest work. Special training has given some an advantage over non-Christian workmen in the same occupation. The establishing of mills and factories has created a demand for labor which it has been difficult to meet and the Chris-

tian is as welcome in most of these as the Hindu. The average contractor is more anxious about the ability than about the religion of his employees. In rural districts the drift of men to the towns has greatly lessened the available labor, so that here, too, it is easier for the Christian to find employment than in the past. Some Hindu employers are liberal in their attitude towards Sunday labor. A Christian can in many cases get the day off, or at least have the opportunity to attend church service.

In the sphere of labor the contact with the non-Christian gives numerous openings for helpful influence. Men are brought into touch with Christianity in its practical aspects. The Christian may be able to show that Christian training has turned out a better workman. He may waste less time and give better and more honest service. He may be patient under the many petty persecutions to which the Christians are often subjected. He may condemn by his own clean speech the vile profanity which is too often the ordinary speech of the Hindu workman. And every day brings occasions for some word or act that may help to turn a heart to Christ.

Much might be said of the opportunity for Christian helpfulness among the educated classes. Where school and college friendships have been formed between Christian and Hindu boys, these open the way for a definite Christian influence which would not be possible if the Christian boys

were segregated throughout their whole school life. When, as in some cases, Christian boys attend a State high school, it is encouraging to see them taking their Hindu school friends to their homes, where they come to know at first hand what the Christian life really is. One feels the great possibilities of such a contact as this.

The Christian Family System

There is perhaps nothing in the whole social life of the Christian community in which the contrast with Hindu life is more striking than the entire change in the family system which Christianity has introduced. We have seen what the family means to the Hindu; how the son when he marries brings his wife into his father's home, where the father, or, if he is not living, the elder son, has control of the household, where there may be several families under the one roof and where there is the one exchequer to which all contribute and from which all may draw. In these modern days, in cases where the needs of their work call men away from the ancestral home to other parts of the country, certain modifications have had to be made, and individual homes set up. But apart from these exceptions the system remains in force so far as the Hindu is concerned, and it is one of his counts against Christianity that in the establishment of the Christian home it has needlessly interfered with a traditional usage.

It may be difficult to say just what part Christian teaching or example had in constituting the Christian family system in India on Western lines. It is possible that to some extent at least it was found to be necessary. The early converts, like most of those since, except in the case of low caste converts in the mass movements, left their homes on becoming Christians and there was no returning. When they married they had perforce to set up homes of their own, which naturally took the form of the Christian home of the West.

We thus have a Christian family system in India which is quite distinct from Indian traditions and custom. How far it may be modified by the bringing of whole castes into the Church with little disturbance of the family relations, and also by the Church coming entirely under Indian control, it is impossible to say. Just now it presents some practical difficulties. In the present social condition of India, Christian girls are, as a rule, married at a much earlier age than in the West. Many of them are in boarding school until the time for marriage comes. They have little experience to fit them to take charge of a home, and in many cases the guidance of an older woman, as in the Hindu home, would be a decided advantage. On the other hand, the individual home gives room for the development of personality and the building up of character which would not be possible under the Hindu system. It makes the individual re-

sponsible for the care of his wife and children and develops resources that otherwise might be neglected.

In many Christian families of long standing, there is an approach to the traditional Indian usage in the matter of marriage. As is usual in India, the marriage contracts are made without much reference to the two parties most concerned. The marriages take place as far as possible within a certain group of families, which tends to perpetuate certain peculiarities of race and custom. There is possibly some remnant of caste feeling behind this, but the reason generally given is that difficulties, with regard to home usages, preparation of food and other domestic matters, arise where marriages are made between members of families which differ greatly in their origin and habits.

But the growth of the Christian community is modifying this practice, and marriages between people of widely varying extraction are common. This has been notably the case with those who lost their parents in the famine. In many cases, the children of Hindus married girls of Bheel birth, and, as a rule, with very satisfactory results. There are few members of the Christian community who have done more and sacrificed more for their children than some of these have done. Whatever their own disabilities—and in many cases the privations through which they passed during the famine made it difficult for them to make much progress in school—they have made every effort to

gain for their children an equipment that would fit them for success in life.

A question may be mentioned here which is engaging the attention of many missionaries to-day. We noted in a previous chapter how little has been left to the Indian Christian of the social usages of the people from among whom he came. There seems no reason why many of these should not be adapted to Christian use. It is a healthful sign when the Church is able to take a national custom "prisoner to make it obey Christ." The Indian Christian community has too few of these. As an example of what is possible, we may mention what is being done to sanctify to Christian use a very significant ceremony. Betrothal is amongst Hindus so binding that if a boy dies the girl betrothed to him becomes a widow. While this, of course, does not obtain among Christians, there is a growing tendency to have the *mangni*, or betrothal, ceremony. This takes the form of a religious service, presided over by the pastor. Gifts are exchanged and a blessing asked upon the betrothed pair. There is no question that the ceremony attaches a sacredness to the betrothal that would otherwise be wanting. It is an indication of what might be done to relate the Christian religion more closely to every-day life.

Economic Problems of the Christian Community

The economic condition of the Christian community is a matter of great importance, affecting

both its position in the general Indian community and the place that Indian Christians may gain in the conduct of Indian affairs. It largely determines their ability to carry the burdens which should naturally be laid upon them and the Church's power to fulfil its functions.

There is no question that as compared with the Hindu community the Christian community has made amazing progress. Christianity has brought a new spirit of freedom and energy. The old fatalism, which is at the root of much of the Indian indifference to adverse financial conditions, has disappeared for the Christian before a sense of his destiny and duty. He has come to know that effort is the key to success. He has been thrown on his own resources and a stimulating sense of his independence, as compared with the Hindu who looks to family and caste, has helped to develop his native ability. We find the Christians making good, occupying positions of trust, advancing in profession and business and giving promise of greater things as opportunities present themselves.

But on the other hand we have seen how the extreme poverty of a large section of the community is hindering progress at every turn. This is true especially of the converts from the lower castes who have in many cases lost their occupation and have no training to fit them for other work. Many of them are earning a bare subsistence and their families are being denied every advantage, except where the Mission has found

it possible to help. But there are limits to any such help, both for financial reasons and because of the danger of pauperizing. The situation is a difficult one. The boys of such families might be given a partial education, but the number of those who are fitted for such work as that to which the ordinary education would lead is comparatively small. Nor is it desirable that considerable numbers should be put into the non-producing class. This is one of the weaknesses of the Indian Christian community to-day. Christian men are needed in the ranks of the manual workers. Not only is such work as a rule better paid, but it is by work of this kind that they can make their best contribution to the general good.

Efficient training is the only solution to this problem. But there are serious difficulties in the way. Trades are in India hereditary occupations and the son learns by helping his father. He begins as soon as he is able to hold a tool and long years are spent in gaining the father's skill. Generations of devotion to a particular trade have developed a special ability. The Indian artisan is famed for the excellence of his work. But how are boys who have none of this inherited instinct and whose people for centuries have belonged to the despised and depressed village servant class to gain the means of a decent livelihood? What, too, of the boys who are growing up in our Christian communities in towns

and cities and for whom no satisfactory provision is available?

This is a question that is agitating the minds of missionaries all over India and the ideal solution has not yet been found. Mission industrial schools have been opened and carried on at very considerable expense, in many cases to be closed after years of work, when it was found they were not fulfilling their purpose. Workshops have been established, where boys were put into training under skilled men, with part-time instruction in the principles of their trade. These, too, for one reason and another have not always proved successful, though the principles on which they were founded are nearest to Indian traditional usage and seem well suited to the needs of the Indian youth.

The alternative is the vocational school, to which reference was made in the chapter on education. In this type of school, cultural education and training in various industries are combined. The locality determines to some extent the industries taught. Large centres, with railway communication, call for more advanced work in cabinet-making, fitting, machine repairing and like subjects. In the village districts the chief demand is for training in agriculture and allied industries, such as carpentry, blacksmithing and wheelwrighting. This represents a crying need for which the Central India Mission has as yet been able to make no provision, but without which the

great problem of the rapidly increasing Christian community in the villages cannot be fully solved.

Industrial training for girls is another need of the Christian community. Little has been done in our Mission along this line, apart from embroidery and similar work. As this particular industry depends almost entirely on European sale and requires a great amount of supervision, it is obviously unsuited to general requirements. Household crafts, such as spinning, weaving and basket-making, are carried on in some missions. For the village Christian population these are specially advocated, along with training in gardening and other work related to the conditions of village life. But this again requires a vocational school for girls, for which no provision has been made.

The Central India Mission has established a fund for financing co-operative credit societies in some of the village districts. An extension of this work will help to solve some of the difficulties that present themselves in connection with starting agriculturists on the land, and providing them with the necessary seed and equipment.

Need for Christian Literature

There is a great lack in the Indian Christian community of literature that would help in the development of the spiritual life An examination of any list of Christian books published, for example in Hindi, would show a considerable

number for use in connection with work among non-Christians as well as helps of various kinds for preachers and Bible students, but very few that are suited to the needs of the ordinary member of the Christian community. It was natural enough that in the earlier stages of the work special attention should be given to equipping evangelistic workers with literature that would help them in their contact with Hinduism. But there is to-day a developing need for devotional and other books that will stimulate spiritual growth and build up Christian character.

Here again we meet the problem of the fewness of workers and the increasing claims of the work. Those who are best fitted to prepare such literature are loaded down with other work. Experience, ability and knowledge of the language are being used along other lines. Burdens should be so lessened for some who are capable, that they could be set free for this work, which is so essential to the future welfare of the community and the Church. To develop the spiritual life of the Christian community is to create an atmosphere in which the Christian graces will flourish and in which the seeking soul of the non-Christian will most readily find its home.

Some Questions that Test My Discipleship

The foregoing chapters will have given some idea, though inadequate, of the problems which are wrapped up in the work in Central India. That

many of these problems have so far only been recognized, but not as yet really faced, will have been only too evident. Lack of a sufficient missionary force and of the means to develop the work has meant that only the fringe of the task has been touched. In the course of years difficulties have emerged that were not apparent in the earlier period. The very success of the work has created problems that must be solved if further success is to be attained.

And now, in closing, let us ask ourselves what our relation is to be to these questions. What is to be *my* reaction to the needs and the opportunities which we have been considering?

Take the matter of caste. We have learned something of its evil, how it has enslaved the mind and activities of the Indian people, how it presents one of the greatest obstacles to the progress of the Gospel. Has a clear understanding of this system deepened my appreciation of the privilege of Christian brotherhood and fellowship? Has it made me feel that I must do everything I can to make such a brotherhood possible for caste-ridden India?

We have learned something of the sorrows of Indian womanhood in the seclusion of the zenana, in the ranks of oppressed widowhood, ignorant, neglected. Can I picture what it would mean for society, for family life, for morality, if such conditions prevailed in my own land? And does this deepen my desire to give to these Indian

sisters the blessings which only the Gospel of Jesus makes possible?

We have learned that only about one in eighteen of the Indian people can read. What would it mean, if that were the case in Canada? What would be the possibility of good government, of spiritual growth, of moral enlightenment, of intellectual progress? What chance would there be of civic prosperity, of intelligent co-operation in business and trade, of large industrial development? Would I be satisfied to live in the midst of such conditions? And am I to be less interested in the highest welfare of India?

We have learned that ignorance and superstition take their toll of multitudes of lives in India through curable diseases and through negligence; that in thousands of villages no medical provision is available; that hospitals are crowded and hospital staffs over-burdened. Does it mean nothing to me who can summon a doctor at any hour of the day or night that there are multitudes in India who suffer for years without any medical aid? Or that superstition and prejudice are destroying lives that might be saved? That untold suffering is being caused that might be relieved? As a follower of the Christ Who went about doing good, what is my duty in this matter of the physical need of India?

India is a land where inconceivable cruelties are practised in the name of religion, where men are oppressed and down-trodden, women denied

their rightful place and unspeakable evils countenanced, because religion has so ordered, or has been impotent to correct the situation. If I can trace my own freedom, my liberty of thought and expression and action, my joy in life, the hope of the present and the promise of the future to the Christian faith, what is to be my answer to those in India who are asking for some of the privileges that I enjoy? What the Gospel has already done for Canada—and the greater things it might be doing—can it not do for India if I, with others, am ready to do my share in sending it?

The Church in the West has a place of honor and of loyal affection in the hearts of millions. Its influence is felt in all that makes for the highest and best interests of the people. Within it are to be found many of the best minds and hearts of the nation. Would it not make some difference to me if the Church I love were largely made up of people from the lowest strata of society, and if it had to struggle, as many do in India, with overwhelming problems of ignorance and poverty? What would my own Christian life have to show, if I had no more help than the average Indian Christian has? Would I measure up to his standard if I had his difficulties to face? Do I not feel that I must share with him some of the blessings that Christian birth and upbringing and surroundings have brought to me?

But India's needs are not her only claim. There is India's promise as well. Her past history has

shown her capacity for renunciation, for sacrifice, for religious passion and devotion. Recent years have revealed her ability to make full use of all the gifts that knowledge and science can bestow. We are given in India the opportunity of leading a winsome, gifted people into fellowship with ourselves in the great privileges of Christian faith and service. What this may mean for India and for the world has been hinted at, but only the future will reveal what God can do through India when she has taken her place among the peoples that are working for the redemption of humanity and for the realization of the highest possibilities of mankind in Christ. What is to be my share in this fulfilment?

FACTS IN FIGURES

TOTALS FOR ALL INDIA

POPULATION, 318,942,180; Christian population, 4,754,079, of which about one-half is Protestant and the remainder Roman Catholic.

FOREIGN MISSIONARIES, including men and their wives, unmarried women and widows—5,682.

NATIVE WORKERS—ordained men, 2,207; unordained men, 31,869; women, 14,711.

ORGANIZED CHURCHES—7,837 of which 1,247 are self-supporting.

PROTESTANT COMMUNICANT MEMBERSHIP—811,505.

SUNDAY SCHOOLS, 18,444; Sunday School teachers and pupils, 686,290.

(The above figures are taken from the *World Missionary Atlas.*)

TOTALS FOR CENTRAL INDIA

AREA, 77,367 square miles; population, 9,000,000.

AREA OCCUPIED BY THE CANADIAN MISSION and for which it is responsible, 30,000 square miles; population, 3,000,000.

STAFF—foreign missionaries, 92, of whom 28 are men, 28 married women and 36 single women; Indian workers, 365.

STATIONS—central, 15; outstations, 32.

ORGANIZED CONGREGATIONS, 20.

CHRISTIAN COMMUNITY, 5,668; communicants, 1,842.

SCHOOLS—32 day schools, 14 boarding schools, aggregate attendance, 1,700.

COLLEGES—Indore Christian College enrolment, 300; Theological Seminary, 36.

HOSPITALS—Men's, 5; women's, 6; dispensaries, 16; approximate number of treatments in one year, 260,000.

SUNDAY SCHOOLS, 63; Sunday School teachers and pupils, 3,091.

BIBLIOGRAPHY

India and Her Peoples—F. D. WALKER.
Gives excellent background. 60 cents.

Building with India—D. J. FLEMING.
Discusses present-day India. Paper, 60 cts.; cloth, 85 cts.

In the Heart of India—J. T. TAYLOR.
The history of the Central India Mission. 50 cts.

The Christ of the Indian Road—STANLEY E. JONES.
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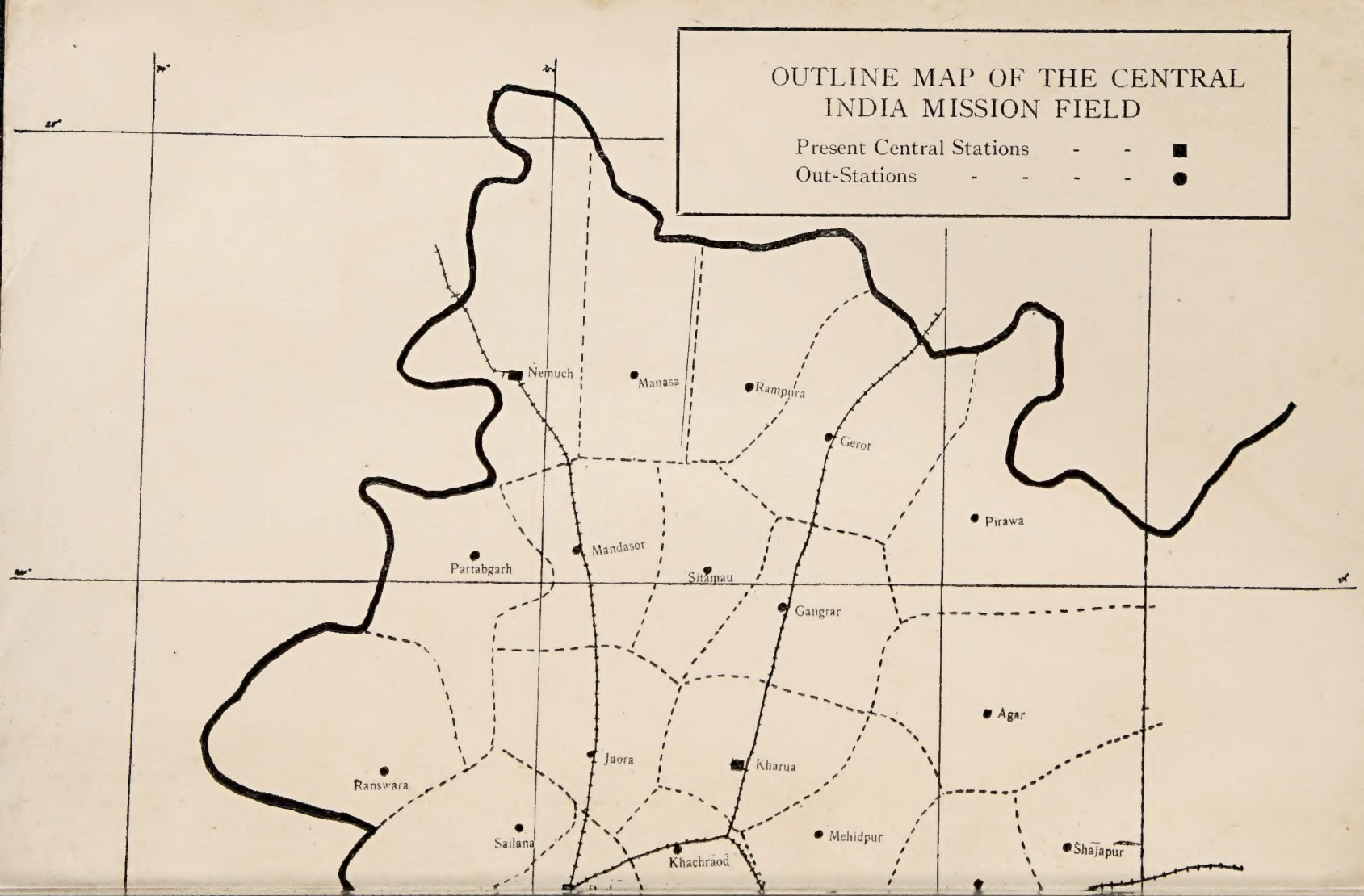
OUTLINE MAP OF THE CENTRAL INDIA MISSION FIELD
Present Central Stations
Out-Stations
Nemuch
Manasa
Rampura
Gerot
Pirawa
Mandasor
Partabgarh
Sitamau
Gangrar
Agar
Jaora
Kharua
Ranswara
Sailana
Khachraod
Mehidpur
Shajapur


Ujjain
Barnagar
Pitlawad
Badnawar
Dewas
Sonkach
R.R.
Depalpur
Indore
Sirdarpur
Ranapur
Dhar
Rasalpura
Mhow
Bagli
Mendha
Amkhut
Ghora
Jobat
Barwaha
Alirajpur
Manawar
Kuksi
Dhamnod
Mandlesar
Narbada River
Barwani
R.R.
Khargun
Toranmal
(AUG. 1911)