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METHODS OF EVANGELISM IN INDIA  
WITH SPECIAL REFERENCE TO THE VILLAGES

by

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PART ONE

HISTORICAL SURVEY OF THE METHODS OF EVANGELISM  
IN INDIA

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## INTRODUCTION

### A. Statement of the Problem

This thesis will be a survey of all of the methods of evangelism, which have been used by missionaries and Indian Christians of all denominations to diffuse the Light of the Gospel of Jesus Christ among the people of India and especially among the villagers. The purpose of the study is to discover which methods have been found to be the most successful and to find wherein they have failed. All the methods, which are used by educational and medical missionaries and missionary nurses to bring the Indian people to a saving knowledge of Jesus Christ, will be considered as evangelistic methods as well as the methods which are used by other missionaries and Bible women. It is not the purpose of this thesis to enter upon an investigation of the full use of these methods; typical instances only, of their application will be considered. This treatise, then, is not to be considered as exhaustive but as suggestive.

In the following pages when we speak of India we do not mean to include Burma and Ceylon. Each of these countries has had a peculiar historical development of its own and so requires a separate study.

### B. The Importance of the Problem

We shall all agree that this problem of the evangelization of the people of India is of extreme

importance. Katherine Mayo, author of Mother India says:

"In this country much is said of the spirituality of thought and religion of Hinduism. I regard Hinduism as the most damnable creed ever fastened upon human beings. It is a deadly upas tree. . . . There is no earthly use in sending missionaries to India with a religious message that merely sprays the leaves and trims the branches of that tree. The tree must be dug up and its roots destroyed. . . . The work which has to be done demands spirits fired with the conviction that their message is Light brought to darkness. They must be aflame. . . . You cannot kindle a fire with a glowworm."<sup>1</sup>

### C. The Mode of Procedure

This thesis is divided into two parts. Part One is an historical survey of the methods of evangelism in India. In order to give a deeper understanding and appreciation of this problem the first chapter will be a brief discussion of the land, the people, religions and caste, the villages and the missionary. The second chapter of this study will be a discussion of the early period of Christian missions, including the outstanding efforts of evangelism up to the time of the beginning of Protestant Missions. Then will follow a survey of missions in the eighteenth and nineteenth centuries, stressing particularly the work done by the most notable missionaries, in order that the reader may better understand what has in the past contributed to the success of missions in India. The methods used by missionaries who have promoted village missions will especially be noted.

. . . . .

1. The Pentecostal Evangel, Springfield, Mo. Weekly, Nov. 25, 1933

Part Two of this study will be a survey of present day evangelistic methods in India. The first chapter will be a discussion of the mass movement as a method, giving its history, its development and its result. Chapter two is a study of other present day methods of evangelism in India including methods of evangelism for masses, the distribution of Christian literature, the training of leaders, the ministry of healing, and the methods used by missionary sadhus. The fourth chapter will suggest a method of approach to the Mohammedans and show how it is distinguished from that to the Hindus.

#### D. Sources of Data

The information for this survey will be taken from books written by missionaries and reliable historians, mission board reports, periodicals, answers to questionnaires sent out to missionaries, and personal interviews with missionaries, nationals, and others who have been in India.

PART ONE  
HISTORICAL SURVEY OF THE METHODS  
OF EVANGELISM IN INDIA

CHAPTER I  
THE INDIAN MISSIONARY AND HIS ENVIRONMENT

## PART ONE

### HISTORICAL SURVEY OF THE METHODS OF EVANGELISM IN INDIA

#### INTRODUCTION

Some of the earliest missionaries to India introduced methods of evangelism which are still being used today. Other methods which they used were not fruitful. It is the purpose of this historical survey to discuss the methods of evangelism which were used by the most distinguished early missionaries to find out what progress was made in evangelism by the end of the nineteenth century.

#### CHAPTER I

##### THE INDIAN MISSIONARY AND HIS ENVIRONMENT

###### A. The Land

India has an area of 1,572,000 square miles. Its climate varies from the extreme cold in the snow-covered Himalayan Mountains to the hot tropical coastal strips of Travancore and Malabar. The French geographer, E. Reclus, has thus graphically pictured North India:

"In East India the physical features of nature are in many respects presented in their grandest aspect. The plains watered by the Indus and Ganges are encircled northwards by the loftiest mountains on the globe, nor is the contrast between their glittering snowy peaks and the unbroken sea of verdure clothing their lower slopes elsewhere developed on such a vast scale. North of the main range the Tibetan plateaux present interminable solitudes, destitute of water and vegetation except in the deeper depressions, in

which are gathered the mountain torrents, and where shelter is afforded to men and plants. But towards the south the land falls in successive terraces down to rich and well-watered plains abounding in animal and vegetable life. Within the highlands themselves extensive valleys are developed, like that of Kashmir, which in the popular fancy have been converted into earthly paradises inhabited by mankind during the Golden Age. These delightful uplands are in truth almost unrivalled for their healthy climate and fertile soil, their lovely landscapes reflected in limpid lakes and running waters, their amphitheatres of snowy ranges, and canopy of bright azure skies."<sup>1</sup>

India is truly a land of wonderful beauty. A fine description of the Mysore forest is taken from a quotation by Bishop Hurst:

"Trees of the largest size stand thickly together over miles, their trunks entwined with creepers of huge dimensions, their massive arms decked with a thousand bright-blossoming orchids. Birds of rare plumage flit from bough to bough; from the thick woods, which abruptly terminate on verdant swards, bison issue forth in the early morn and afternoon to browse on the rich herbage, while large herds of elk pass rapidly across the hill-sides; packs of wild dogs cross the path, hunting in company, and the tiger is not far off, for the warning boom of the great langur monkey is heard from the lofty trees. The view from the head of the descent to the Falls of Gersoppa is one of the finest pieces of scenery in the world."<sup>2</sup>

We can imagine the beauty of the Gangetic region of India from this highly colored description:

"Along the upper and middle courses of the Bengal rivers, the country rises gently from their banks in fertile undulations, dotted with mud villages and

. . . . .

1. Reclus, E., THE EARTH AND ITS INHABITANTS, ASIA, Vol. III., p. 2
2. Hurst, J. F., INDIKA, p. 303





A Typical Village Scene

adorned with noble trees. Mango groves scent the air with their blossom in spring, and yield their abundant fruit in summer. The spreading banyan, with its colonnades of hanging roots, the stately pipal, with its green masses of foliage; the wild cotton trees, glowing while still leafless with heavy crimson flowers; the tall, daintily-shaped, feathery-leaved tamarind, and the quick-growing babul rear their heads above the crop fields. As the rivers approach the coast, the palm trees take possession of the scene. The ordinary landscape in the delta is a flat stretch of rice-fields, fringed around with an ever-green border of bamboos, cocoanuts, date trees, areca, and other coronetted palms. This densely-peopled tract seems at first sight bare of villages, for each hamlet is hidden away amid its own grove of plantains and wealth-giving trees."<sup>1</sup>

India is bordered on the north by the Himalaya Mountains, the loftiest range in the world, with Mt. Everest towering above all the other peaks. These great mountain masses give us one of the most sublime views in the whole world.

"Above the enormous base of the green or rocky Alys rise other heights, which are always white, except when gilded by the sun or darkened by the falling shadows, and towering above these masses of snow-clad pyramids appear the inaccessible topmost summits, whence, should they ever be ascended, a prospect will be commanded of the Tibetan plateaux, of the plains of India, of the valleys watered by the Tsanbo (Tsan-pu), Ganges and Jamna (Jumna)."<sup>2</sup>

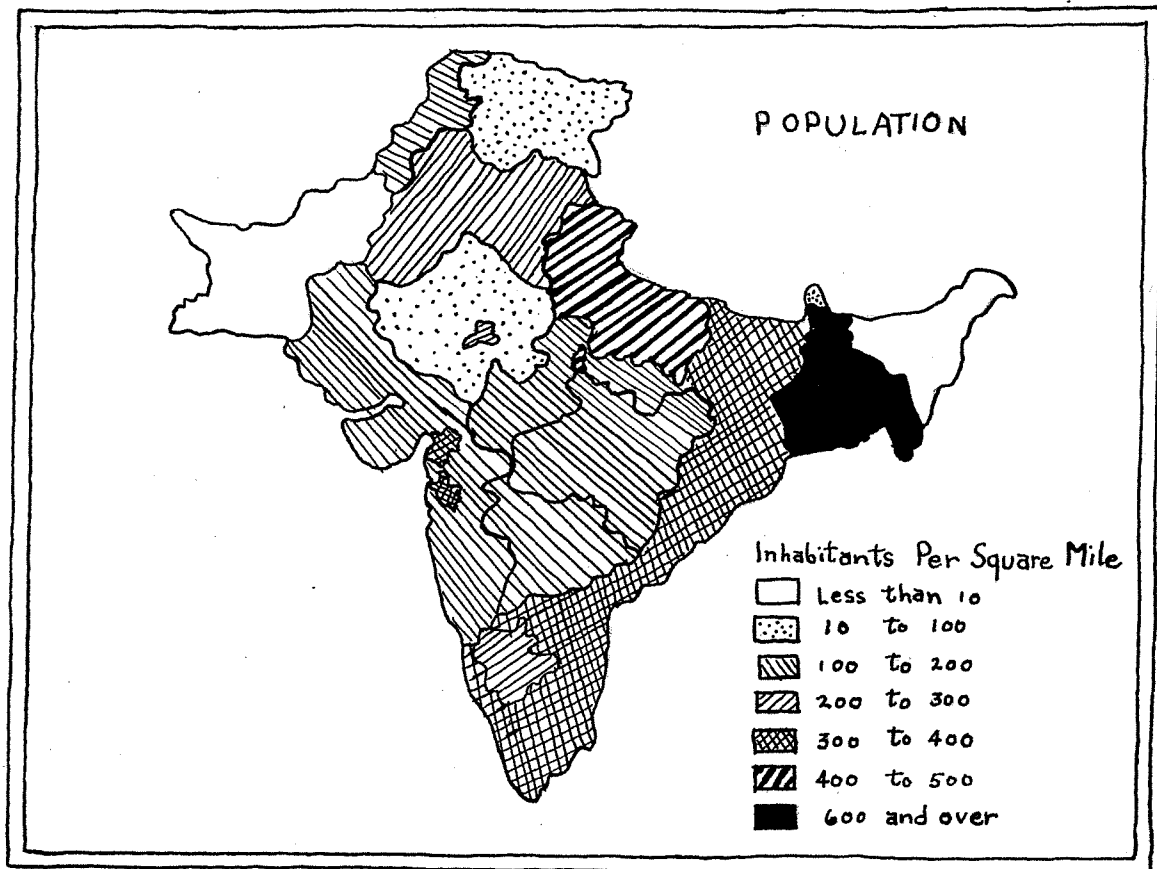
#### B. The People

A map<sup>3</sup> showing the distribution of the population per square mile will be found on the next page.

. . . . .

1. Hunter, W. W., INDIAN EMPIRE, pp. 65, 66
2. Reclus, op. cit., Vol. III., p. 28
3. Laymen's Missions Inquiry, Vol. IV., p. 8

This will give us a clearer understanding of this problem than could easily be explained in words.



There are as many types of people in India as there are features of physical geography. These differences are due to race, climate and culture. When India was first invaded by the Aryans some of the earlier inhabitants, who were chiefly a mixture of Negroids and Dravidians, were pushed toward the southern end of the Deccan, and some were absorbed and made a part of the

Aryan group as outcastes. Gradually the Mohammedans were forced through the Northwest gateway. There is a wide area along the Northeast border of Mongolian peoples. There is no other country in the world where so many strikingly contrasting types can be found as those of Sikh, Marathi, Bengali, Pathan, Gurkha, Madras, Deccani, and the Aborigines of the forests. Each presents its own problem to the evangelistic worker.

The first difficult problem which they present is that of language. Although Hindi and Urdu, spoken by 121,254,000, are the outstanding languages, because of their wide distribution, yet we find by the Census of 1931 that there are seventy-five languages, each spoken by more than 5,000 persons; this does not include the 500 dialects of these languages.<sup>1</sup>

"At least twenty different scripts are employed in writing these languages, the two most important being Urdu and Nagari; Bengali, Telugu, and Tamil follow in that order in point of number of users; how many use Modi (the Marathi script) is not certain."<sup>2</sup>

Therefore a missionary must necessarily be confined to a definite language-area in India.

#### C. Religion and Caste

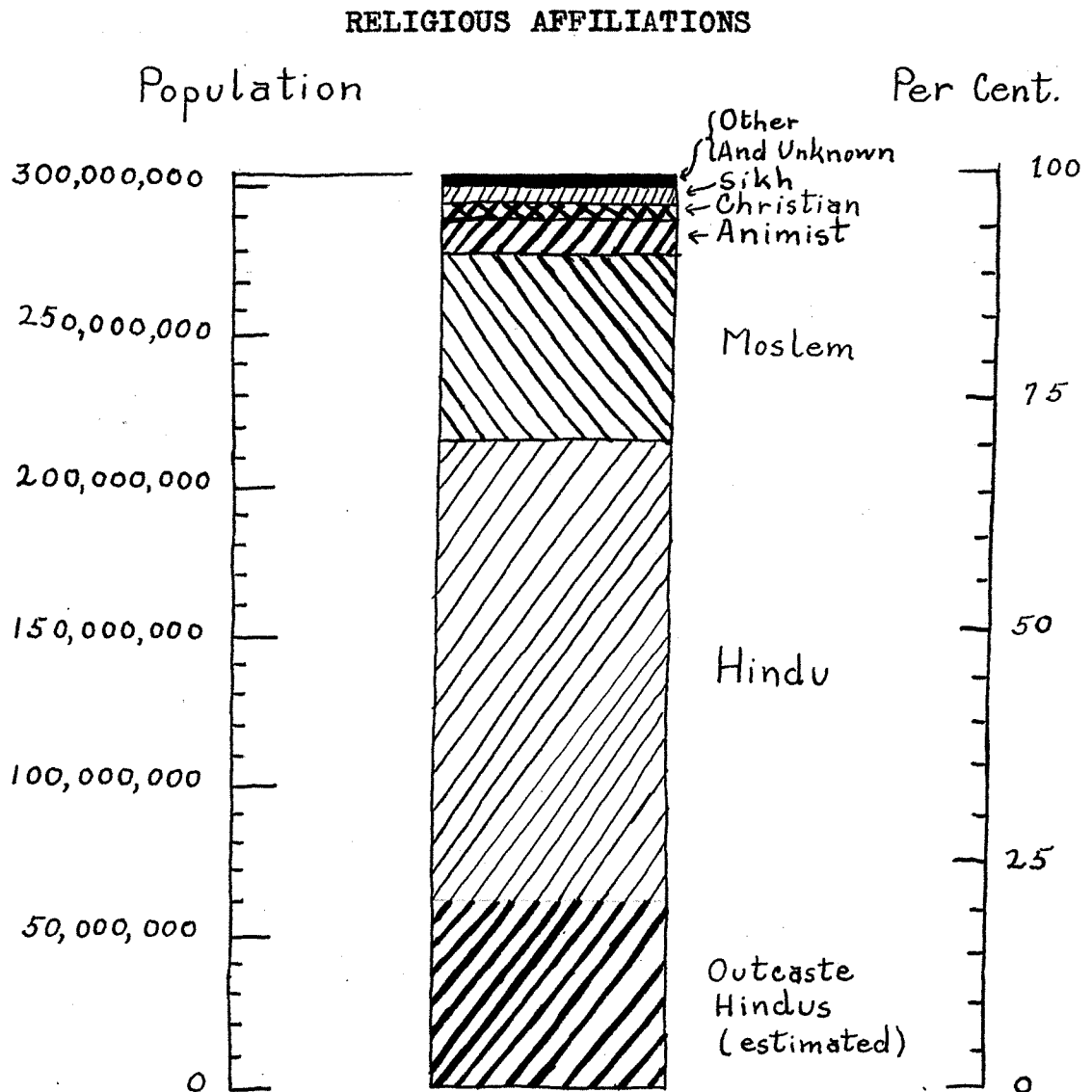
Religion is so important a factor in India that the Government Census tabulates the population by

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1. Cf. Census of 1931, p. 4

2. THE STATESMAN'S YEAR BOOK, 1932, p. 6

religions instead of by race as is done in other countries. It was reported in the Census of 1931 that 68.2 per cent. of India's population is Hindu, 22.2 per cent. Moslem, 3.6 per cent. Buddhist, and 1.8 per cent. Christian. The chart<sup>1</sup> below shows the relative size of each group.



.....

1. LAYMEN'S MISSIONS INQUIRY, Vol. IV., p. 13

More than seven-tenths of the population of India is Hindu. Hinduism is a fusion of all the gods, beliefs, and superstitions of all the cults of all the primitive races. The Brahmin priesthood at its head and the rigid caste system give it a kind of unity. The Hindus worship the cow and consider all forms of animate life as equal and sacred and each as the embodiment of some soul. The fundamental doctrine of Hinduism is

"That of karma or reincarnation and the attendant conception of dharma, or duty. The present existence of each person, in fact of each living thing, is believed to be determined as reward or punishment for conduct in previous lives; the aim of present existence is to fulfill nobly the duties of the position to which each is born and thereby to qualify for an improved status in the next existence."<sup>1</sup>

The importance of this strange conception cannot be emphasized too much because of its influence on the status of the individual. The inferior position of women and outcastes is pitiful. The Hindus believe that this status is decreed by a superior justice, with which man should not interfere. However, the Hindus are to be commended for their emphasis upon duty which has developed many admirable human characters and qualities within Hinduism.

"The Hindu contends that India practices many of Christ's teachings forgotten or underemphasized by

. . . . .

1. LAYMEN'S FOREIGN MISSIONS INQUIRY FACT-FINDERS' REPORTS, INDIA - BURMA, Vol. IV., p. 12

the West. Hindu pride, especially sensitive just now, continually reminds the Westerner that Christ was an Oriental and is better understood in India than in the Christian Church of the West."<sup>1</sup>

To the Hindu a religious man is one who practices self-denial and who lives in poverty. The Indians do not feel that these principles are being practiced by the Christian missionaries.

Christianity has spread most extensively among the outcastes of Hinduism. They are considered by most Hindus as persons who have in their previous existence led unworthy lives and therefore deserve to be given a degraded status and to be excluded from Hindu temples. Christianity has not spread so rapidly among the High Caste Hindus because as soon as they become Christians they are looked upon by their relatives and friends as out-castes.

Seventy-seven millions or 22.8 per cent. of the population of India are Mohammedans. The religion of the Mohammedans is entirely unlike that of the Hindus.

"The Moslem is intensely monotheistic, abhorring all idols, effigies or even symbols; he kills animals, and eats the meat of the cow, the animal sacred to Hindus; Islam constitutes a democratic brotherhood without caste; the codes of Islam are uncompromising and are clearly cut in the letters of the Koran. But, aside from the tension that arises when Hindu music disturbs the Moslem at prayer, or when the Moslem kills cows for sacrifice, or, during proces-

. . . . .

1. Ibid., p. 14

sions, similarly disturbs the Hindu temple, there is a political and economic basis for animosity between the two communities in the struggle for power gradually being relinquished by Britain."<sup>1</sup>

#### D. The Village

The village constitutes the greatest problem in India. Mr. Gandhi has said: "The future of India will be decided not in her cities but in her villages."<sup>2</sup> Of course Gandhi had in mind the political issues when he made this statement but it may well be applied to the problem of evangelism. Ninety per cent. of the people of India live in villages of approximately 5,000 people or less, and 75 per cent. in villages of less than 2,000 people. There are 700,000 smaller villages of 400 people each, making a total village population of 275,000,000.

The Bishop of Dornakal has said:

"The greatest triumphs of the Christian Church have also been won in rural India. There are four and a half million Indian Christians in the land, of whom about 93 percent. are rural. Wherever the religion has won victories and has left its mark on the life of the country and the people, it is where it has struck its roots in villages. Effective and indigenous has the Christian enterprise become where it has touched rural life: feeble and exotic it continues to be where it is merely urban."<sup>3</sup>

As we study the methods of evangelism in the villages of India it would help us to have in mind the

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1. LAYMEN'S REPORT, op. cit., p. 15
2. Butterfield, Kenyon L., THE CHRISTIAN MISSION IN RURAL INDIA, p. 41
3. Butterfield, op. cit., p. 49



regular type of Indian village which can be found all over the land: "a clump of trees, a cluster of houses, sometimes of stone, more often of brick or mud, and all around the infinite dusty plain."<sup>1</sup> We cannot stand and look at such a place without being deeply moved.

"How often the little huts have crumbled into dust; fire and flood, armed enemies, pestilence, insect pests have come and gone and done their work; but the unconquerable spirit of man has arisen again to build the village and till the fields. On this very spot, perhaps for thousands of years, has gone on the patient life that survives almost unchanged to-day."<sup>2</sup>

Most of the houses in the village are only one-story buildings. A second story building is seldom seen; usually the houses are built low and made of mud or sunburnt brick and thatch. The houses owned by the higher caste villagers are almost always built around a small courtyard; this is of great benefit to the women-folk who must live most of their lives indoors. The animals belonging to the family are kept on one side of the court; it is not an unusual sight to see a cow go unled up a steep flight of steps and in through her master's door. Around the outside of the house there is usually a narrow veranda where the men can sit and watch

. . . . .

1. Neill, Stephen, OUT OF BONDAGE, CHRIST AND THE INDIAN VILLAGER, p. 9
2. Ibid.

what is going on in the street during the day and where they can sleep at night. The master of the house owns a small piece of land, perhaps as much as two or three acres, two wells, and a pair of bulls to work the land. The soil is often so poor that it is all the villager can do to make his living from it and about the only way he has of improving his condition is to buy another plot of land in a good year. One of the real problems of India is the redemption, social and religious, of the villager.<sup>1</sup>

" . . The outcastes may not enter the village; from birth to death it is their lot to toil and starve, to fawn and cringe for bread, to tremble at the caprice of all-powerful masters. They are debarred from the use of the village tank and the village well. If one of them should speak to a high caste man he must speak with his hand over his mouth, lest his breath should defile. The contempt of others has brought them to degradation. Drink and the eating of unclean food, unwashed filth, and disease keep them trembling perpetually on the border line between life and death."<sup>2</sup>

An acquaintance at this time with the habits and customs of the villagers, as we can learn them by looking into a selected typical house, will make a good foundational study of the methods of evangelism which are being used among these people. The villagers arise very early in the morning. While the male members of the family are at the village tank taking their morning

. . . . .

1. Cf. Neill, op. cit., p. 10
2. Neill, op. cit., p. 12

ablutions, the female members spread a thin white-wash, made of cow-dung, soil, and water, over the outer and inner yards, sweep the house, and clean the cooking and eating vessels. When the men return, the women march to the watering-places, bathe themselves, wash their clothes, and carry water back with them, often out of this same tank or pond, for family use. However, this morning bathing is not common among all the villagers.

When the women return from the public bathing-place their first duty is to feed the men after which they prepare the noon meal. About eight o'clock in the morning, the men have their morning meal which usually consists of some cold rice, with butter-milk, and some pickle or chutney, or other cold sauce. As soon as the superior male creatures finish their morning meal, they go out to cultivate their land or to do some other type of work. After the men depart, the female members eat what is left.

The Indian villagers do not have a table as we have but they use the floor instead and they use plantain-leaves or brass vessels for plates, and their fingers as forks or spoons.

If we watch the female members of the family in their daily routine, we shall find them pounding rice, grinding the curry-powders, and dressing some vegetables

and greens in preparation for the noon meal. The men return home very hungry between twelve and one o'clock and they are given a good meal of cooked rice, with some vegetable sauce, greens, pulse, and butter-milk or curd. The men enjoy this simple village-meal and then they go to their outer hall and chew betel-nut or smoke their hookah. After the women finish eating, the men and women have one or two hours during the hottest part of the day when they rest and discuss the common topics of village life. The women begin to prepare the evening meal and arrange the household things about four o'clock. At six o'clock one of the women places a light in a hole in the wall and then worships before it and puts some ashes on her forehead. Each member of the household worships before the lamp in the same way. The men have their supper about eight o'clock. It generally consists of pepper-water, rice, and vegetables, and what is left of the sauce that was prepared for the noon meal, in the south, or, in the north, of coarse wheaten cakes and vegetables, or meat. The female members again have their meal after the men have finished and so by nine o'clock everyone has finished eating and is ready to retire to bed. This picture of Indian village life is common to all; even on festival days there is very little change from the regular routine.

Dried cow-dung is used for fuel by the villagers

in their fireplaces. The making of these virattees is a part of the work of the women in the village. The women also spend some of their leisure time at the country spinning-machine. Often they go to the fields and help the labourers with their work. If there is a mother-in-law in the household, she does the outside work and the wife attends to the duties in the house. Many times the mother-in-law and the daughter-in-law do not get on very peaceably together. It is not uncommon for them to quarrel incessantly. Sometimes they fight like beasts of the field, use vulgar language, grab each other by the hair, and throw mud or stones at each other. Nevertheless, they are not seriously considered enemies until their death because one day they might fight one another and the next day they may be laughing together. If the men should interfere with this fighting, they generally take the part of the daughter-in-law. This deplorable condition of the villagers is due to ignorance and the lack of culture or self-restraint. When Christ is brought to the village by the missionary, a new and abundant life is given to the villagers.<sup>1</sup>

#### E. The Missionary

Now we come to the question of the missionary. What should be the equipment of the missionary who has a

. . . . .

1. Cf. Pandian, INDIAN VILLAGE FOLK, pp. 4-6

longing to lead the Indian people to accept Jesus Christ as their personal Saviour? These are some of the things which the writer considers important: (1) Know the religion of the nationals better than they do themselves; understand their point of view. (2) Know their objections to Christianity. (3) Know the language so intimately that he understands the answers which the people give to his questions and the response which they make to his teaching. (4) Have the consciousness of being led by God's Holy Spirit. (5) Know the Bible, and the simple philosophy of salvation by grace as opposed to Hindu, Sikh, or Moslem salvation by works.

What should be the characteristics of a good missionary? (1) Patience in making personal contacts; (2) Love for the people; overlooking a lot of things which must be so, such things as a cow or goat in the house or court-yard, women in soiled clothing, little furniture, women cooking on the veranda letting the smoke blow into your eyes; (3) Courtesy; seeing things from their point of view; (4) Passion to win souls to Jesus Christ. (5) Deep religious experience. "It is the Spirit-filled life of the missionary which counts."<sup>1</sup> (6) Love for children and youth and the vision that

. . . . .

1. Statement by Miss Edna Engle, long-time missionary in India.

will work to win them as the moulders of the future.

(7) Adaptability to the circumstances and the people among whom one must labor, be it city or village, caste or outcaste, literate or illiterate, rich or poor.

#### F. Summary

It has been noted in this chapter that India, a land of many climates, of large and varied population, of many false religions, from monotheistic Jews and Moslems, to polytheistic Hindus, and Animists, with atheistic Buddhists, and many other sects - all deeply permeated with caste and outcaste ideals, using scores and scores of languages and dialects, some cultured people living in large cities, others wild hillmen, shy of all strangers, some educated marvellous philosophers, but most quite illiterate, with its women in ignorance and superstition - and less than two per cent. of the population Christian, still presents a unique and different problem to the Christian missionary. These problems demand unique and varied equipment for the missionary forces, and above all such divine fellowship and power as will enable them by God's Holy Spirit to grapple with and overcome all these warring and hostile forces.

## **CHAPTER II**

### **METHODS OF EARLIEST MISSIONS**



## CHAPTER II

### METHODS OF EARLIEST MISSIONS

#### A. Before the Landing of the Portuguese

##### 1. Earliest Times

Missionary effort was begun in India during the early period of Church history, probably as early as the first century of the Christian era. There is an old tradition which affirms that the Apostle Thomas went to India. Two books of the Apocrypha, ACTS OF THOMAS and THE MARTYRDOM OF THOMAS, both of which were probably written during the second half of the third century, give an account of the missionary labour of Thomas in India.<sup>1</sup> When the merchant Abbanes was sent to Jerusalem by King Gondophares of India to look for an architect to build a palace, Thomas was pointed out to him as a capable builder and so it happened that Thomas was taken to India. There he worked many miracles and converted not only the king but many of his subjects as well. Later he went to another kingdom of India where he suffered martyrdom.<sup>2</sup>

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1. Cf. Richter, Julius, A HISTORY OF MISSIONS IN INDIA, p. 27
2. Prof. J. N. Farquhar believes that this tradition is not impossible. For further information see "The Apostle Thomas in North India" and "The Apostle Thomas in South India", John Ryland's Library Bulletin, January, 1926, and January 1927.

This does not sound like a very probable story but through the discovery of various coins of these districts of India, it has been learned that King Gondophares was a genuine historical character. A probable inference may therefore be drawn from this Apocryphal narrative that Christian communities existed in Syria and Mesopotamia at the time that these apocryphal writings were composed and also that these Indian Christian communities originated with the Apostle Thomas.

In 343 A. D. a severe persecution of the Christians broke out in the Persian Empire and lasted over a period of almost forty years. It is quite possible that there was a large emigration of these Christians from Persia and Syria to the Malabar coast. They formed what became known as the Syrian Church. This may explain why the Indian Syrian Church was so dependent upon the patriarchate at Antioch, and why the Syrians had Syriac as an ecclesiastical language and literature. These Indian Syrian Christians call themselves "Thomas" Christians. Today they are to be found only in the southern part of India.

The famous traveller, Marco Polo, writes:

"In the province of Malabar lies the body of the glorious martyr, St. Thomas the Apostle, who suffered martyrdom there. He rests in a little town which is visited by few merchants because of its insignificant commerce, but a great multitude of Christians and Saracens make pilgrimages thither . . . The Christians

who go there on pilgrimage gather earth from the spot on which he was struck down; it is red in colour, and they carry it thence with every mark of reverence; later on they frequently use it for working miracles, and dissolving it in water, they give it to the sick, whereby many an infirmity is cured. . . . Many miracles are wrought there every day through the agency of the blessed saint. The Christians upon whom devolves the care of the church possess groves of the trees which bear Indian nuts (cocoa-nut palms), and from these they draw their means of subsistence. As tribute they pay one of the royal Brethren one great per month for every tree."<sup>1</sup>

The earliest Christian missionary about whom there is a true record is Pantaenus A. D. 180 who, as Eusebius says in his Church History, was

"reputed to have reached the Indians, amongst whom he is stated to have found the Gospel of St. Matthew, which, prior to his arrival, was in the possession of many who had known Christ. To these Bartholomew, one of the apostles, is reported to have preached, and to have left behind him the Gospel of Matthew in Hebrew characters, which had been retained up to the time in question."<sup>2</sup>

Jerome also makes a statement which seems to give full credence to the statement of Eusebius.

"On account of the fame of his superior learning Pantaenus was sent to India by Bishop Demetrius (of Alexandria) to preach Christ, among the Brahmans and philosophers of that people."<sup>3</sup>

When Theophilus Indicus paid a visit to India in Constantine's time he found a flourishing Christian

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1. Richter, Op. cit., pp. 38, 39
2. Ibid., p. 28
3. Ibid., p. 29

Church. At the Council of Nicea in A. D. 325, there was one bishop, among the 318 who attended, called "John, the Metropolitan of Persia and 'of the Great India'". This is all we know about either him or his diocese.

The so-called "Thomas" Cross was discovered in 1547 on the great hill of St. Thomas at Milapur near Madras.

"It consists of a fairly large stone on which is carved in relief a cross of an antique shape. Hovering above it is the form of a dove, the outlines of which are somewhat crudely chiselled; round the cross there runs an inscription which for centuries was a puzzle to scholars."<sup>1</sup>

Finally Dr. Burnell, an English Indologist, discovered that it was Pehlavi of the sixth or seventh century and deciphered it. This is the way he translated it:

"In punishment by the cross was the suffering of this one who is the true Christ God above and Guide ever pure."<sup>2</sup>

Dr. Haug of Munich, another scholar translated it in another way:

"He that believes in the Messiah and in God in the Height and also in the Holy ghost is in the grace of him who suffered the pain of the cross."<sup>3</sup>

This carving of the cross was made by the early Christian Church and as the church was surely the center of

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1. Ibid., p. 32
2. Ibid.
3. Ibid.

the Christian community so it would seem a logical conclusion that Thomas, or other early evangelists must have been there.

From the rise of the Mohammedan Empire in 632 A. D., India's relations with the countries of the West were almost entirely severed. Of course this change affected the circumstances of the Christians of India. The only way we have of knowing this is through the unreliable traditions both oral and written, which are handed down to us from the Thomas Christians. They are briefly summed up by Whitehouse, a trustworthy authority, who wrote LINGERINGS OF LIGHT IN A DARK LAND, :

" . . a certain sorcerer, Manikka Vassager, arrived in the Chola country (on the east coast of India), and having deceived and perverted many Christians by his wiles, and sown the seeds of heresy among them, found his way round by land to the Malayalan country. At that time there were many Christians settled in the southern part of Travancore, between Quilon and Kottar, and in this district he laboured, and by his pretended miracles obtained much the same influence over them that Simon Magus did over the people of Samaria. If any one was taken with serious illness, or there was disease among their cattle, the sorcerer was sent for to breathe over them or mutter his charms and apply his sacred ashes. He taught them to use mantra or cabalistic sentences in verse, and also assured them that if they partook of a mixture composed of the five products of the cow, they would find it a specific for all kinds of sickness, and secure long life to themselves. Eight families were perverted by him, and these so far increased as to form at length a community of ninety-six houses."<sup>1</sup>

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1. Ibid., pp. 36, 37

The activity of Manikka Vasagar variously assigned to some period between 500 and 800 A. D. and therefore proves that, after 632 A. D., India's relations with the countries of the West were almost entirely severed. It was a movement directed against the Buddhists but of course it affected the Christian community as well. Christianity was almost entirely driven out of Southern Travancore except for the remnant of the Dhareyaygul. This remnant in the ancient capital of Travancore, and the new capital Trivandrum has been separated from other Christian communities and has been subjected to the influence of heathen customs.

There does not seem to be any record of Christian evangelism between the years 850 and 1250 A. D.

## 2. First Missionaries From Rome

Near the year 1319, when the Dominicans and Franciscans went to a section of India which is near the modern Bombay they found fifteen Nestorian households. They had heard that there were Christians there but they were only nominal Christians because they had been neglected and did not know what they should believe. Many of them did not know the difference between Christ and the Apostle Thomas; besides, the "Saracens" had come in and taken their churches and transformed them into mosques. There is very little written concerning the

evangelistic efforts of this period of Roman Catholic missions.

B. From the Landing of the Portuguese to the Time  
of Protestant Missions

1. Through the Eighteenth Century

In 1543, at Goa, 300 miles south of Bombay and now the center of Portuguese India, landed Francisco Xavier, the Jesuit Missionary. It is strange that he should be called 'Apostle of India' in view of the fact that he spent there not more than four and a half years. A study of his missionary methods will cause us to wonder all the more. The following gives some idea of his methods of evangelism:

"He went from village to village, calling crowds of men and boys together in a fitting place for instruction, by means of a hand-bell. Within a month the boys had almost learned by heart what he had recited to them, and they were then enjoined to teach it to their parents, comrades, and neighbours. On Sundays he assembled men and women, boys and girls, in a consecrated building, into which they streamed with joyful zeal. The service simply consisted in his repeating once more, very clearly, the aforesaid passages; they were then repeated by the congregation, the whole being interspersed with prayers offered at regular intervals."<sup>1</sup>

It is not known whether the people really understood the

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1. Richter, op. cit., p. 49

Christian truths or whether even the Christians could sufficiently understand them because of the incompetent interpreters. As a result of this work, however, sometimes a "whole village could be baptized in a single day,"<sup>1</sup> and it was not long before there were thirty Christian villages in the community.

"In every village there was left a copy of the above-mentioned Christian compendium, and an overseer (Kanakapillay) appointed, whose duties were to instruct the rest, to administer baptism in cases of emergency, and above all to repeat the principal articles of belief in the hearing of the people on holy days."<sup>2</sup>

Xavier did all he could to abolish idol worship; he even went so far as to secure permission from the King of Portugal to punish by death any who made idols. He caused all who made palm wine or consumed it immoderately to be fined or imprisoned. The most regrettable fact about the work of Xavier is that he neither understood the language of the people to whom he went nor did he take the trouble to learn any of it.

Bishop Cotton wrote to Dean Stanley concerning Francis Xavier:

"While he deserves the title of the Apostle of India, for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, and its results in

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1. Ibid.
2. Ibid., pp. 49, 50



India and Ceylon deplorable, and that the aspect of the Native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed."<sup>1</sup>

The evangelistic efforts of Xavier were limited almost exclusively to the fisher castes who readily accepted Christianity not for religious motives but because of the protection they could get from the Portuguese government for their business.

Xavier was very much disappointed with the results which he obtained and according to his letter to Ignacio Loyola in January 1549, he did not think that any better results could be obtained in India. He writes:

"The natives (of India) are so terribly wicked that they can never be expected to embrace Christianity. It is so repellent to them in every way that they have not even patience to listen when we address them on the subject; in fact, one might just as well invite them to allow themselves to be put to death as to become Christians. We must now therefore limit ourselves to retaining those who are already Christians."<sup>2</sup>

Because of this disappointment and his lack of faith in the power of simple preaching he wrote this letter to King John III., proposing that all of the work of converting the heathen be given over to the viceroys, governors, and other government officials:

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1. Janvier, G. A. R., HISTORICAL SKETCH OF THE MISSIONS  
IN INDIA, p. 25
2. Richter, op. cit., p. 52

"I have discovered a unique, but as I assuredly believe, a sure means of improving this evil state of things, a means by which the number of Christians in this land may without doubt be greatly increased. It consists in your Majesty declaring, clearly and decidedly, that you entrust your principal concern, to wit, the propagation of our most holy faith, to the Viceroy and to all the Deputy Governors in India, rather than to all the clergy and priests . . . To avoid all misunderstanding, your Majesty would do well to indicate by name all those of us who are working in India, and to explain in this connection that your Majesty does not lay the responsibility on one or on a few or on all of us. . . . but that the dissemination of Christianity shall in every case depend entirely upon the Viceroy or Governor. It is your Majesty's highest duty and privilege to care for the salvation of the souls of your subjects, and this duty can only be devolved upon such persons as are your Majesty's actual representatives and who enjoy the prestige and respect ever accorded to those in authority . . . Let your Majesty therefore demand reports from the Viceroy or the Governors concerning the numbers and quality of those heathen who have been converted, and concerning the prospects of and means adopted for increasing the number of converts . . . At the appointment of every high official to the government of any town or province, your Majesty's royal word should be most solemnly pledged to the effect that if in that particular town or province the number of native Christians were not considerably increased, its ruler would meet with the severest punishment; for it is evident that there would be a far greater number of converts, if only the officials earnestly desired it. Yea, I demand that your Majesty shall swear a solemn oath affirming that every Governor who shall neglect to disseminate the knowledge of our most holy faith shall be punished on his return to Portugal by a long term of imprisonment and by confiscation of his goods, which shall then be disposed of for charitable ends. . . I will content myself with assuring you that if every Viceroy or Governor were convinced of the full seriousness of such an oath, the whole of Ceylon, many kings on the Malabar coast, and the whole of the Cape Comorin district would embrace Christianity within a year. As long, however, as the Viceroys and Governors are not forced by fear of disfavour to gain adherents to Christianity, your Majesty need not expect that any considerable success will attend the

preaching of the gospel in India, or that many baptisms will take place."<sup>1</sup>

As a result of this letter, the king addressed the following decree to his Indian Viceroy:

"My dear Viceroy, - That most essential duty of a Christian prince, namely, attention to the interests of religion and the employment of one's entire influence in maintaining the Catholic faith, moves us to issue the following order: That all idols shall be sought out and destroyed, and severe penalties shall be laid upon all such as shall dare to make an idol. . . or shall shelter or hide a Brahman."<sup>2</sup>

The king also commands in the same letter that the Christians shall be helped materially and financially, be protected from compulsory service and oppression, and be given special consideration in the filling of appointments, . . . "in order that the natives may be inclined to submit themselves to the yoke of Christianity."<sup>3</sup>

Many of the Parava Christians, whom Francisco Xavier had evangelized on the Fisher coast, migrated to Madura, which was a South Indian city of culture and learning and of the pomp-loving Nayak kings. These Parava Christians were not liked in Madura because of their origin and their lack of learning and, consequently, they had no influence upon the heathens, among whom they lived. Fernandes, a pious and zealous Jesuit, who

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1. Richter, op. cit., pp. 52, 53
2. Richter, op. cit., pp. 53, 54
3. Ibid., p. 54

had been sent to minister to them, was not successful in winning any others to join the Fisher Christians. In 1606, Robert de Nobili was sent to help Fernandes. He had not been in Madura long before he had made extensive plans for missionary activity.<sup>1</sup>

The problem with which Nobili was confronted was this:

"How can Christianity be brought within the reach of the people of India independent of efforts after territorial aggrandisement? How can it be so presented to them as that they may be in a position to examine it objectively and to accept it for its own sake?"<sup>2</sup>

This was his answer: "The missionary must be as Paul said, an Indian to the Indians."<sup>3</sup> With this answer in mind he made two decisions: first, to sever all connections with the Portuguese; second, to become a native of India as far as possible in all the concerns of his life.

Nobili left his colleague, Fernandes, and procured a private house for himself which he made in every detail like a Brahmin house. He dressed as a Brahmin, adopted the vegetarian diet of the Brahmins, shrouded himself in mystery, and appeared little in public. He never allowed any visitors except those be-

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1. Cf. Richter, p. 59
2. Richter, op. cit., p. 59
3. Ibid., pp. 59, 60

longing to the high castes, especially the Brahmins. He used the conversation method with the Hindus and recommended Christianity as the highest philosophy. Those who wished to become his disciples, were given a course of instruction which lasted thirty or forty days for the purpose of giving them a fuller knowledge of Christianity. At the end of this time he baptised them, although he did not consider that this implied a breaking with caste. All of these Christians continued to wear the sacred thread, as did Nobili himself. The Christian "sacred thread" was made up of three golden strands, symbolic of the Holy Trinity, and two silver ones, symbolizing the human and divine natures of Christ. Many of the non-Christians did not know the difference in the Christian and Hindu "sacred threads" and so it was not unusual for some of the Christians to have their cords consecrated by heathen Brahmins. The Christians also bore the caste mark on their foreheads which was made with the ashes of sandalwood instead of with cow-dung ashes. Nobili also had one of these sandalwood signs painted on his forehead.<sup>1</sup>

Nobili

"called himself a Rajah from Rome, a Guru or Teach-

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1. Cf. Richter, p. 61

er of Religion, a Sannyasi or Penitent, and from 1611 onwards, a Brahmin to boot. He claimed to be the bringer of a fourth and lost Veda, which he termed the spiritual law; this alone could impart eternal life. Its contents were partly interspersed among those of the three other Vedas; to a very great extent, however, they had been up to the present wholly lost; this lost Veda he now restored to the Hindus."<sup>1</sup>

His unusual knowledge of Tamil, Telegu, and Sanskrit, and of the sacred and philosophical literature of India enabled him to maintain this bold position.

For more than a century Nobili's system was followed in the Tamil country. After a time Nobili himself became a wandering Brahman teacher and sect founder in order that he might propagate his new doctrine into the far north. When he became too old and blind to carry on his missionary labour any longer he retired to the Jesuit College at Jaffna, in Ceylon. He is considered, with Xavier, one of the great Roman Catholic missionaries of India; for a century and a half the methods which he laid down were used. He was known by the Hindus in the nineteenth century as Tatwa Bodha Swami. He did not realize the deceitfulness of his method or surely he would not have used it.

From this time no new missionaries seem to have been sent out but the history of the Syrian and

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1. Richter, op. cit., p. 61

Thomas Christians, which might be given here, shows the development of separate churches.

This quotation from Mr. Tisdall is interesting:

" The corrupt and merely nominal Christianity of many of these Roman Catholics often brings discredit on their Christian profession, and is the main reason why Europeans think they have grounds for condemning Christian servants as often more dishonest and unscrupulous than Hindu and Mohammedan servants of Europeans."<sup>1</sup>

## 2. The Decline of Roman Catholic Missions

In 1701 there were about two million nominal Catholic Christians in India and Ceylon but by the end of the eighteenth century there was a collapse of Roman Catholic missionary effort. There are four reasons for this downfall. In the first place, the expansion of the Romish missions depended upon colonization by the Portuguese. Any missionary who went to India must have permission from the Portuguese government and must go in a Portuguese ship. As long as the Church and State were so united, and as long as the State government prospered, so long of course missions were successful.

In the second place, when Holland, England, France, and Denmark came into power in India the Indians

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1. Janvier, op. cit., p. 25

began to change their attitude toward Christianity. The Indians began to see that it was a matter of their own free will whether they accepted Christianity or relapsed into heathenism.

Then, too, from the time of Xavier all the missionaries had been Jesuits. In the middle of the eighteenth century this order was suppressed in Portugal and France and by 1775 in every other country so that by the end of the eighteenth century the workers having had no reinforcements had diminished so much that the fields were almost deserted.

The revolution in Europe during the last third of the eighteenth century was the final contributing factor to the downfall of Roman Catholic missions. The people were so excited that they forgot the far-off mission fields. However, Roman Catholic Missions laid a foundation for future evangelistic effort. At the beginning of the Protestant Era there was a large and living nucleus of Christians.

#### C. Summary

Although the Apostle Thomas is believed to have been the first missionary to India, the Earliest recorded missionary was Pantaenus, 180 A. D. Near the year 1319 the Dominicans and Franciscans carried on



missionary work among the Nestorian households and in 1543 Francisco Xavier, a Jesuit missionary, introduced some reforms and led a large number of the fisher caste to accept Christianity. He was followed by Robert de Nobili who attempted to evangelize the people by transforming himself into a native of India, as far as possible, in all the concerns of his life. He is considered, with Xavier, one of the great Roman Catholic missionaries of India. By the end of the eighteenth century Roman Catholic missions had declined. However, they laid a foundation which has been of value in further evangelistic effort.

**CHAPTER III**  
**METHODS OF PROTESTANT MISSIONS DURING**  
**THE EIGHTEENTH CENTURY**

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A. Early Years (1706 - 1720)

Denmark has the honor of being the first Protestant nation to conceive the idea of taking the gospel to the people of India. Twenty years before Great Britain started missionary work in India, Denmark, in a small way, was bringing the blessings of Christianity to the Indians.

In 1616 the second East India Company was founded in Denmark and in 1620, under the youthful leadership of Admiral Ole Gedde, the Danes landed on the island of Ceylon and on the Coromandel Coast of India. The Rajah of Tanjore presented them with a narrow strip of coast and the Danes built Fort Dansborg. This fort became a pioneer trading station and soon developed into a very busy commercial center. Although there was only a small tract of land around the fort, the soil was so fertile that from twenty to thirty thousand Tamils, living in fifteen to twenty villages, were given support. This small, but by no means insignificant, bit of land was the beginning of the great Protestant missionary movement in India.

At first, in 1706 A. D., there were only two missionaries, Henry Plutschau and Bartholomew Ziegenbalg, who were German graduates of Halle and who had entered the service of Denmark as "royal Danish missionaries". These two worked faithfully, overcoming many trials. They were looked upon with suspicion by the natives, with indifference by the European residents, and with hostility by the officials. They were received in a very rude manner, in spite of their royal credentials, and were left to take care of themselves as best they might. No one helped them land and after they landed they were left to stand many hours in the burning sun, until finally some Europeans felt sorry for them and gave them temporary lodging.<sup>1</sup>

At first they tried to reach the people through the medium of the Portuguese language because many of the half-castes spoke broken Portuguese and because it was also the language which was used for commercial purposes. They soon discovered that in order to get close to the Indian people it would be necessary for them to learn the difficult Tamil language, which even the Danish clergymen and officials had not yet acquired.

When they began the study of the Tamil lan-

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1. Cf. Vedder, H. C., CHRISTIAN EPOCH-MAKERS, p. 234

guage, neither books nor teachers were obtainable. Therefore, they found it necessary as they learned more of the language to make their own books. They solved the problem of a teacher by persuading a native school to transfer itself to their house; and they might have been seen

"sitting on the ground among the children, tracing with them letters, syllables, and words in the sand,"<sup>1</sup>

It was not many months, before Ziegenbalg was able to converse with the people, and even do a little preaching. In 1709, Ziegenbalg wrote home in this manner:

"In the three years I have been in India, I have scarcely read a German or a Latin book, but have given up all of my time to reading Malabar books; have talked diligently with the heathen, and executed all my business in their tongue, so that now it is as easy to me as my mother tongue, and in the last two years I have been enabled to write several books in Tamil."<sup>2</sup>

In the eighteenth century the foremost and imperative duty of every missionary to India, as soon as possible had always been considered to be the translation of the Bible into the language of the people. The great living power of the Word of God was recognized by every Protestant missionary and he was not contented to go on with his work until it was translated into the local vernacular. From the beginning, Ziegenbalg, at-

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1. Thompson, A. C., PROTESTANT MISSIONS, p. 161
2. Vedder, op. cit., p. 235

tached the greatest importance to the translation of the Holy Scriptures. It was not much over two years after reaching India that he, with much prayer, set about this work of translating the New Testament into Tamil and on the 21st of March 1711 he finished it. Eight years later, after unceasing diligence, he had translated as far as Ruth in the Old Testament. This was the year of his death.

A small press with Roman type was sent out in 1712 and one with Tamil characters in 1713. This made it possible for literary work to be carried on more extensively. At first Ziegenbalg began by publishing a few sermons; next the small Lutheran Catechism and several tracts and school books. In 1714 he published the New Testament in Tamil.

Ziegenbalg did not spend all of his time at literary work. He was the first Protestant missionary who

"advocated and practised a method, since tried by many missionaries with conspicuous success in our later Chinese stations, of dressing like the natives and living as nearly like them as is possible for a European. In this way he was able to make quite extensive excursions into distant regions, and though these were devoid of any immediate fruits, they proved the possibility of mission work outside of the ports held by European powers."<sup>1</sup>

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1. Vedder, op. cit., p. 238

In 1709 a great trial arose from within. It was at this time that three new missionaries arrived, full of new ideas and much vigor. One of them especially from the first, opposed all the plans and operations of the older missionaries. These three new missionaries, Schultze, Dal, and Kestenmacher, brought with them a bulky communication from the Collegium. This letter condemned the methods of work which Ziegenbalg had used and which had been adopted by the mission. The missive directed that the missionaries go on preaching tours instead of concentrating all of their efforts in one section. Grundler, Ziegenbalg's most competent colleague, prepared to carry out these directions but he was already weakened by disease and so within two weeks after he had to be brought back to Tranquebar, on March 19th, 1720 he died. Later his widow wrote;

"The real reason of his death is the grief which the severe letter from the college caused him. It is that which has consumed his strength from day to day."<sup>1</sup>

These first Protestant missionaries achieved outstanding success considering the many obstacles which they had to overcome.

"Schools, however, had been established; the slaves of the settlement were assembled for religious instruction two hours daily; the German and Portuguese

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1. Richter, op. cit., p. 110

residents were invited to divine service held regularly in their behalf; a class of catechumens gathered from the heathen was being trained in the truths of the gospel preparatory to baptism; converts increased rapidly; a church had been erected for the native congregation; conferences had been held with Hindus and Mohammedans; preaching excursions had been made into the country as far as Negapatam; several Christian books had been written in Tamil, and translation of the Scriptures, and the compilation of a dictionary in the same language, had been commenced."<sup>1</sup>

After they had been in India only three and a half years the native Christian community numbered 160 persons.

#### B. Further Development (1720 - 1798)

This is a period of great growth for the church; sometimes there would be as many as 600 baptisms in a single year. Among these new converts were young men who were worthy to be ordained as native pastors and so in December 1733 from among them Aaron was sent forth to preach, and likewise Diego at Christmas 1741. During this period a positive movement for Christianity made itself felt. The mission was now beginning to expand its work to other parts of India; Fort St. George and Fort St. David, now known as Madras and Cuddalore, were chosen to be the next stations. A German missionary had been stationed at Cuddalore as early as 1717 but it was not until 1737 that it was recognized as a regular station.

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1. Sherring, op. cit., p. 3



Benjamin Schultze was the missionary who was finally able to start the mission at Madras. He organized a school for Portuguese and Tamils and while teaching the children English, taught them also the principles of Christianity. He collected money to build a church and gathered together 240 disciples and satisfied the English very much by translating the Book of Common Prayer into Tamil.

"He preached to the people in Tamil, Telugu, and Portuguese; he translated portions of the Bible into Telugu, and the entire Bible into Hindustani; he watched over the progress of several schools; he wrote religious tracts; in these and other ways he exhibited the earnestness which inflamed his soul."<sup>1</sup>

Since that time the linguistic work of Schultze has been found almost worthless; even the Tamils have made fun of it and called it clumsy.

When Schultze left the mission work and returned to Germany, Philipp Fabricius took his place. During the years from 1745 to 1784 the French and the English were having a struggle for supremacy in South India. This was a difficult time for Fabricius but he did not neglect to nurture the seeds of the gospel which had been dispersed abroad by the war, consequently, because of his careful pastoring, many out-stations grew

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1. Sherring, op. cit., p. 12

up all round Madras, at Pulicat, Sadras, Chingleput, and Vellore. During his fifty years of work, the membership grew from 240 to 4000. Fabricius also was a linguist. He spent much time translating but he did this work much more carefully than either Ziegenbalg or Schultze had done. He

"crept through the original Bible text on his knees as if he were himself a poor sinner and mendicant, carefully weighing each word to see how it might best be rendered."<sup>1</sup>

Even today this is considered the finest work in this most difficult field. The present translation of the Bible into Tamil is more or less dependent on it.

In 1750 Schwartz began his missionary labors at Tranquebar and in 1751 he was

"busily engaged in missionary work as though he had been for years accustomed to it. He sets an excellent example to all young missionaries by commencing with a daily catechetical hour in the Tamil or Malabar school, with the youngest lambs; 'and thus I learned to stammer with them. At the same time, I made almost daily excursions, and spoke with Christians and heathens, though, as may be easily conceived, poorly and falteringly'."<sup>2</sup>

Schwartz insisted upon a thorough training in Christian principles in the schools. Two hours every day and sometimes more were spent in giving Christian instruction, and prayer was offered twice daily.

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1. Richter, op. cit., p. 114
2. Sherring, op. cit., p. 120

Schwartz was continuously engaged in his missionary labors from the moment he arose in the morning, till he retired at night. He devoted his morning hours to the instruction of school children and the preparation of classes for baptism; his afternoons were spent in making tours into the nearby villages, preaching and conversing with the people, and reasoning with priests and worshippers, even in their own pagodas. As a result, many villages accepted Christ; idols were destroyed, and hymns of praise were sung to the true God in place of the profane songs which were formerly sung in the heathen temples. Schwartz was especially busy on Sunday when he held four services; a Tamil service early in the morning, one in English later in the forenoon, a Bible exercise in the evening, followed by a prayer meeting.

Schwartz recognized that the real difficulty of Christian evangelism was in men's hearts. He said,

"If idolatry were only an error of the understanding, the greater number of the heathen would already have renounced it. It is because it is the work of the flesh that they hold to it."<sup>1</sup>

In February, 1754, when Schwartz and Kohlhoff went on a journey to Cuddalore they came in contact

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1. Walsh, W. Pakenham, HEROES OF THE MISSION FIELD, pp. 237, 238

with Hindus, Mohammedans, Moors, and Roman Catholics. As they went from village to village they preached the gospel. They urged the native Christians

"to greater constancy, self-denial and diligence; they showed the heathens the vanity and absurdity of worshipping idols and the insufficiency of all Pagan ceremonies; they pointed out to the Roman Catholics the errors of image-worship and purgatory, and exhorted them to repentance, faith and true godliness.

. . They made numerous excursions in the surrounding villages, sitting down in the Choultries and conversing with the natives as they gathered around them upon the unprofitableness of their idolatry and the great and eternal gain resulting from faith in the Gospel."<sup>1</sup>

Among the village converts were three or four who were capable of instructing others. These Schwartz employed as catechists and paid them out of his own little income. By 1772 the number of these catechists had increased to eight. Under the guidance of Schwartz these men did valuable evangelistic work. They were men of piety, zeal, and intelligence. They gave splendid testimonies for Jesus both in word and deed. Almost every day Schwartz would make a journey to the villages with one of them, so sharing with them in the teaching and preaching. Sometimes he would send them out into the neighboring villages alone and then meet with them in the evening to hear a report of their la-

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1. Price, W. H., THE LIFE AND LABORS OF REV. CHRISTIAN F. SCHWARTZ, p. 25

bors. This method of using native helpers, with very little change, is still continued in mission work in India today. Mr. Schwartz says of these native helpers:

"They are of a great comfort to me, and each of them possesses qualities which render him useful in his department. During the last year (1770) I had many papists and heathens under my instruction. One of the assistants is always present to teach the catechumens. The others I send to teach in the Villages, which they do very willingly. In the afternoon one of them accompanies me in my walks to converse with the natives, and he addresses Christians and heathens in my presence. I have often been surprised at the great propriety with which they apply passages of the New Testament, to point out the superiority of the Christian doctrine."<sup>1</sup>

In 1777 the Society for Promoting Christian Knowledge published in their report this tribute which Schwartz pays to an exemplary catechist:

"His solid knowledge of the Christian doctrine, his meek behavior towards all, his contented mind, and, more particularly, his love of Christ and humble zeal in preaching the Word of God, were acknowledged both by Christians and heathens."<sup>2</sup>

It is characteristic of Schwartz that he employed every opportunity to "bring all by whom he was surrounded, the highest and the lowest, to the saving faith."<sup>3</sup> He was very skillful even in turning an ordinary conversation into a religious channel. Once when he was asked why Europeans had come to possess the land, he replied:

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1. Price, op. cit., pp. 84, 85
2. Ibid., p. 93
3. Kaye, J. W., CHRISTIANITY IN INDIA, p. 81

"I have come to possess your hearts and not your land." Again he was asked by what rights the Europeans would take away their land, to which he answered: "What right have you to take your hearts from God and give them to the enemy - Satan?" Another time when several came to him and asked him to settle a quarrel for them, he called their attention to something of more importance which they should settle. "Did not the same God create us? Are we not children of the same Father and therefore brethren? But you have forsaken and departed from this merciful Father, who has created you and daily showers blessings upon you. The object of my coming to you is to bring you back again to Him and reconcile you with Him." To illustrate this thought Schwartz related the parable of the prodigal son.<sup>1</sup>

Here is another instance which will help to make more clear, a method of evangelism which Schwartz used:

"Mr. Schwartz was one day explaining the parable of the sower, when an old man asked him, whether God is not omnipresent. Schwartz replied: 'Yes, he sees everything that passes on earth, whether it be good or bad; but His omnipresence is formidable to the wicked.' The Hindoo said: 'In my heart, inwardly, I worship God.' 'If that is the case,' rejoined Mr. Schwartz, 'your outward conduct must prove the reverence which you profess to entertain in your heart for

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1. Cf. Price, op. cit., pp. 70, 71

the Almighty. What would you think of a man, who reproached and even struck you, while he pretended that he had cordial love for you in his heart?' The Hindoo confessed that he could not value such love. 'Neither,' concluded Schwartz, 'can God accept the homage which you profess to feel inwardly for Him, while in your words and conduct you deny and dishonor Him.'"<sup>1</sup>

Schwartz was endeared to the hearts of the heathen and won their confidence because of his ability to answer their questions and objections in such a satisfactory manner.

Many times Schwartz seized opportunities to preach the Gospel which no other missionary would think of using. Upon one occasion he reproved the heathen for their carelessness at a funeral, seated himself among them and while the corpse was burning on the funeral-pile, he explained to them the chief articles of the Christian faith and warned them against the soul-destructive heathenism. After sharp reproof, he turned to them with a radiant smile on his face and closed with these words:<sup>2</sup>

"Do not suppose that I reprove you out of scorn, no, you are my brethren; we are by creation the children of one common Father. It grieves us Christians, that you have forsaken that Almighty gracious Father, and have turned to idols who cannot profit you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining enemies to God, and on that day hear with dismay the sentence of condemnation, I fear you will accuse us Christians of not

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1. Price, op. cit., pp. 49, 50
2. Cf. Price, op. cit., p. 72

warning you with sufficient earnestness and fervor. Suffer yourselves, then, to be persuaded, since you see that we want nothing of you, but that you turn with us to God, and be happy."<sup>1</sup>

Schwartz tried to gain entrance into the Kallan villages which were southeast of Tanjore. The Kallans belong to the thief and robber castes of Southern India; they are professional robbers and they consider it their duty to their caste to practice theft. Schwartz won the inhabitants of several districts to Christianity and even though it has been very difficult for them to give up their evil practices and even though they continue to cause trouble for the missionaries, yet they are still considered nominal members of the Tanjore Church.

Schwartz did more for the mission by leaving the good name of the "Royal Priest of Tanjore" behind him than by the money he left. The East India Company erected a marble monument to his memory because of his valuable services to them. Saraboji, an orphan prince, for whom Schwartz was partly responsible, as guardian, erected another more attractive monument in the garrison church at Tanjore, upon which was placed this familiar English inscription:

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1. Price, op. cit., pp. 72, 73



"Firm wast thou, humble and wise,  
Honest, pure, free from all disguise,  
Father of orphans, the widow's support,  
Comfort in sorrow of every sort.  
To the benighted, dispenser of light,  
Doing and pointing to that which is right;  
Blessing to princes, to people, to me;  
May I, my father, be worthy of thee!  
Wisheth and prayeth thy Saraboji!"<sup>1</sup>

### C. SUMMARY

The great Protestant missionary movement began in India when Fort Dansborg was opened by the Danes in 1620. The first Protestant missionaries, Henry Plutschan and Bartholomew Ziegenbalg, learned the Tamil language and made their own books. Ziegenbalg was the first Protestant missionary to adopt the method of dressing like the natives and living as nearly like them as is possible for a European. In 1709 three new missionaries, Schultze, Dal, and Kestenmacher were sent out and these first Protestant missionaries had not been in India many years before they had achieved outstanding success establishing schools and building Christian communities. Between the years 1720 and 1798 the Christian Church in India grew the most; many people were baptized in a single year, and native pastors were sent out for the first time. Almost all of these early missionaries were lin-

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1. Richter, op. cit., p. 123

guists but the best translation work of this period was done by Philipp Fabricius when he translated the Bible into Tamil. Later translations have been more or less dependent upon it. Schwartz also belongs to this period. His method of using native helpers as catechists, to go out into the villages as evangelistic workers, is still continued in mission work in India today.

CHAPTER IV  
METHODS OF PROTESTANT MISSIONS  
DURING THE NINETEENTH CENTURY

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A. The Age of William Carey (1792 - 1833)

1. The Serampore Trio

a. William Carey

"The Christian Church owes more to William Carey and his mission than to any other man or movement since the days of Paul. He gave her a new horizon, kindled within her a new life and soul. Upon the trellis of the Mission Enterprise the Church's vine has run over the wall. It has given her a southern exposure, through which she has felt at her heart the thrill of a new vitality, whilst bearing on her outmost branches a burden of precious fruit for the vintage of the skies."<sup>1</sup>

(1) His Early Life and Call to India

The history of British missions in India begins with William Carey who was the leading spirit. He was born in Paulerspury, Northamptonshire, England, in 1761. Although his father was a poor weaver, William learned the shoemaker's trade which he followed for twelve years. He was converted and joined the Baptist Church when he was eighteen. Later he became a Baptist preacher and had his first charge at Moulton. Because of his meager salary it was necessary for him to repair shoes in order to

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support his family. In spite of the fact that he was poor, he continued his studies in Hebrew, Greek, and Latin, and, by the aid of a map and globe which he made with his own hands, he began to think about the many people who had never had the opportunity to hear about Christ, and he had a burning desire to send them the Gospel. He talked, preached, and wrote much on this theme, but other ministers considered him foolish. On one occasion when a group of ministers were trying to decide upon a subject for future discussion, young Carey arose and said, "The duty of Christians is to attempt the spread of the Gospel among the heathen."<sup>1</sup> This suggestion so much shocked the chairman that he sprang up and exclaimed, "Sit down, young man! When God pleases to convert the heathen he will do it without your help or mine."<sup>2</sup>

Carey's sister made a very significant statement about him. She said, "Whatever he began, he finished. Difficulties never discouraged him."<sup>3</sup>

At a meeting of the Baptist Ministers' Association at Nottingham, England, May 31, 1792, Carey

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1. Scott, Mrs. O. W., WILLIAM CAREY, THE "SHOEMAKER MISSIONARY", Pioneer Series - No. 1, pp. 4, 5
2. Ibid., p. 5
3. Cf. Carey, op. cit., p. 23

preached a remarkable sermon. His text was Isaiah 54: 2, 3. It was a stirring missionary sermon. His sermon was divided into two parts, "Expect great things from God" and "Attempt great things for God." The first Baptist Missionary Society in England was formed that year as the direct result of this sermon. The first capital of this society was £13 2s 6d (\$65.72). From what a small beginning what great advancements have been since made!

Carey was the first one to offer himself as a missionary to this new society. He wanted to go to the Sandwich Islands or to West Africa but another opportunity offered. Dr. John Thomas, a ship surgeon, who had been in India preaching to the Hindus, had just returned at this time and was in London trying to raise money for a mission in Bengal. Carey was interested and suggested that the new society co-operate. So it was decided that Dr. Thomas and Mr. Carey should be the first missionaries to be sent to India under the Baptist Missionary Society of England. The missionaries were not permitted to have passage in an English vessel because the East India Company did not allow anyone to interfere with the religion of the natives. The party sailed from Copenhagen to Serampore in a Danish vessel and finally reached Calcutta, November 11, 1793.

(2) His Work in Mudnabati

Thomas was a help to Carey because of his knowledge of India, but his lack of business ability proved a disadvantage. In 1794 Carey was offered the management of an indigo factory at Mudnabati. This offer was made by a former friend of Dr. Thomas, Mr. George Udny. Carey was given a salary of 200 rupees per month and promised a commission upon the sales. Carey believed that missionaries should support themselves and so he immediately wrote to the secretary of the society not to send him any more supplies and suggested that perhaps the society would be able to start another mission some place else.

This position, as superintendent of the indigo factory, made it possible for him to support himself and yet spend much time doing missionary work. During the five years Carey worked here

"He translated the New Testament in Bengali, held daily religious services for the 1,000 workmen in the factory, and itinerated regularly through the district, which was 20 miles square and contained 200 villages."

Every Sunday and two or three evenings during the week, except during the rainy season, Carey held services in some of the two hundred villages. There were no roads for miles around Mudnabati ~~and~~ so he had to walk

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1. De Witt, Alfred, OUTLINES OF MISSIONARY HISTORY, p 66

on the narrow ridges between the rice fields. Often he walked twenty miles a day on this kind of a path. His golden opportunity was from November to February. Either on foot or on horseback, he would visit half the villages in his district each winter. He says, "Preaching the Gospel is the very element of my soul. Over twenty miles square I published Christ's name."<sup>1</sup>

Carey was very tactful by nature and he became more so as he began to understand the Indian point of view. Often he attracted a crowd by asking questions and starting a conversation about one of the Indian temples. When a large enough crowd gathered he mounted some steps or a big stone and addressed them. If there was too much noise around the bazaar he sang and quietly drew his crowd to a place where there would be no distractions. He never took a text or followed the pulpit style but he just talked to the audience about their gods and beliefs and then, after talking about their own Shastras, or the nine incarnations of Vishnu, he led to the message of Salvation through Christ.

Each time that Carey visited a village he took leaflets and Bible portions with him. He would question the people in a manner similar to this:

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1. Carey, op. cit., p. 165



"'Friend, can you read?' They would say, 'No, sahib.' 'Have you any in your family that can?' 'No.' 'Any in your village?' 'Yes, one.' 'Then give him this, and bid him read it to you and your neighbours. It tells you the way of salvation, how your sins can be forgiven, and how you can be blest in life and death.'"<sup>1</sup>

More and more people came to hear Carey, but no one seemed to dare to openly accept Christ. Carey and the other missionaries, Grassman and Schmidt who worked with him, said that the Brahmins would have to embrace the faith first. These Brahmins were surprised at Carey's knowledge of the Shastras, which many of them had not even seen. At first their attitude was antagonistic toward him but later it changed to one that was more friendly. Sometimes they asked him to come to their villages and often talked to him on the temple steps until it was dark. Many times they said that their religion and his were essentially the same, and that no one could be saved except by the faith of his own race. Then he would ask them whether a rupee and a pice were the same, and which they would rather have. Once in a while they would admit that there was no hope of salvation in their gods or devtas. Sometimes they would accept a Christian hymn if they were not near the river, which was sacred to them. At other times they would not listen to the reading of

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1. Carey, op. cit., p. 189

Scripture because they said that it would be breaking their caste if they did, and besides they said that it was sin to be taught by an inferior. They even paid licentious youths to ridicule him in his person, his preaching, and his prayers, and hiss at him in the meetings.

Often he resorted to satire such as is illustrated in the following:

"'You think you'll be saved by the incessant naming of your god or devtas? A parrot's holiness and yours is one.' 'The Ganges make you holy? Why, it is infested with thieves! And, see, it flows past Calcutta's jail, which is filled with Brahmins, whom it can neither make honest nor release!' 'You look on the paitya; God looks on the heart.' 'As soon expect mangoes on brambles as holy living from sinful hearts!' 'What, sin as necessitated as goodness, seeing that God has made hell heaven? There's a jail in Serampore, and you needn't commit robberies to fill it.' 'Self-indulgence only obedience to nature? A doctor orders you medicine in strictly measured doses. You treble the dose and die. Is the doctor responsible?' 'You, sir, especially holy -- a debtah in the making? Seest thou a man wise in his own conceit? There is more hope of a fool than of him. You'll be meek enough, when God calls you to account.' 'See, say you, the protective power of our idol? It has just sheltered a snake. 'Break the snake's back: what strength has your stone image to save it?'"<sup>1</sup>

b. Carey's Work With John Marshman and W. Ward

In 1799 four new missionaries were sent out, among whom were John Marshman and W. Ward. The Captain of the ship took the responsibility of sending them to the Danish colony of Serampore, three miles north of Cal-

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1. Ibid., p. 190

cutta, and placing them under the protection of the Danish flag. Carey saw that Serampore was a much better place for a new mission than where he was and so in 1800 he moved there with his family to join Marshman and Ward. These three missionaries are known as the "Serampore Trio".

In 1801, Carey's translation of the New Testament was published. When this great undertaking was completed a special meeting of thanksgiving was held. Of course, the publication of this Bengali New Testament attracted attention to Mr. Carey. The outstanding scholarship which was shown in it at once pointed out Carey as the right teacher to fill the position of instructor in Bengali in the government college at Fort William. Later he also taught Sanskrit and Marathi, with a salary of £600 per year.

From teacher he was promoted to the professorship of oriental languages with a salary of 15,000. He gave all but £40 of this income to the work of the mission. He continued to be professor in Fort William college until 1830.

After the missionaries had been in Serampore for two years, they began itinerating into the surrounding villages and they were accompanied by Krishna, the first convert, who had proved that he had the ability to do such work. They took with them some of the first tracts,

which they had ever printed on the Serampore press. They happened to give one of these tracts to Pertumber Singh, a member of the writer caste. Eventually he became a superior Christian school-master for the vernacular schools which the missionaries had already established. Afterwards he also became a successful and useful preacher.

Carey was very fortunate to have Ward, who was an old printer, to help him. Ward built a fine printing-house, a paper mill and a type foundry in Serampore. This press was the first to print material in some of the tongues of India and Eastern Asia. Colebrooke the Orientalist and Roxburgh the botanist were among the brilliant scholars who sent their works here to be printed.

Carey considered the translation of the Bible into the tongues of the people of Asia his life work. That was the real reason why the printing works were erected at Serampore. Carey's first work at Mudnabati was to translate the New Testament into Bengali: his last work as he lay on his death-bed was the reading of the proofs of the eighth edition of the same book. Including the work given to the "Trio" by other missionaries and the help which they received from pundits, at least forty translations of the whole Bible, or parts of it, were printed on the Serampore press. Carey, himself, translated the whole Bible into Bengali, Hindi, Marathi, and

Sanskrit, and parts of it into other Indian dialects. This is a marvelous accomplishment for these early missionaries although there have been better translations since then.

The covenant of the Serampore Trio expresses their spirit. It was to be read three times a year in each station. Here it is:

1. To set an infinite value on men's souls
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the gospel.
4. To watch for every chance of doing the people good.
5. To preach 'Christ crucified' as the grand means of conversions.
6. To esteem and treat Indians always as our equals.
7. To guard and build up 'the hosts that may be gathered.'
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation, - since Indians only can win India for Christ.
9. To labour unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the cause, 'not counting even the clothes we wear our own.'

## 2. The Fight for the Charter of 1813

The charter of the East India Company had to be renewed every twenty years. William Wilberforce and his

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1. Carey, op. cit., p. 248

friends tried to introduce the following clause into the charter in 1793:

"It is the opinion of this House that it is the peculiar and bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement."<sup>1</sup>

This is the motion which he made:

"Resolved, that the Court of Directors of the Company shall be empowered and commissioned to nominate and send out from time to time a sufficient number of skilled and suitable persons, who shall attain the aforesaid object by serving as schoolmasters, missionaries, or otherwise."<sup>2</sup>

Although these "pious clauses" were very carefully worded, they were opposed by influential parties led by men like Dundas and so for two more decades missions were kept out of British India. The charter was to be renewed again in 1813. This time the missionaries and their friends were more determined than ever to win liberty for the missionaries to preach the Gospel in India.

Wilberforce again took the lead in the new campaign for the freedom of missions in India, with Fuller from the Baptists and C. Buchanan and Pratt from the Anglicans to assist him. There were 850 petitions in all

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1. Richter, op. cit., p. 149
2. Ibid., p. 150

presented to the House of Commons on behalf of the missionaries.

Once more there was strong opposition. In every kind of way the Indian people were made to feel that the missionaries were their enemies. They had no sympathy toward them. Mr. Bensley, one of the Directors of the East India Company, summed up his position in the following words:

"So far from approving the proposed clause or listening to it with patience, from the first moment I heard of it I considered it the most wild, extravagant, expensive, and unjustifiable project that ever was suggested by the most visionary speculator."<sup>1</sup>

The following resolution, which gave the missionaries right to preach, to found churches, and to discharge all spiritual duties, was passed:

"Resolved, that it is the opinion of this Committee that it is the duty of this country to promote the interests and happiness of the native inhabitants of the British dominions in India, and that measures ought to be adopted as may tend to the introduction among them of useful knowledge and moral improvement. That in furtherance of the above objects sufficient facilities shall be afforded by law to persons desirous of going to, or remaining in, India for the purpose of accomplishing those benevolent designs."<sup>2</sup>

At first this opening of India only affected British subjects and so for two more decades (1813 - 1833) the English and the Scotch missionary societies were the

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1. Richter, op. cit., p. 151
2. Ibid.

only ones to derive any benefit from this resolution.

## B. The Age of Alexander Duff (1830 - 1857)

### 1. Alexander Duff and His Work

The labours of Alexander Duff are far-reaching and have left a deeper mark upon missionary work in India than has ever been made by any other missionary. Although there were already a number of zealous and able missionaries, the missionary work was almost at a standstill, when Duff, after two dangerous shipwrecks, finally arrived in Calcutta in 1830. Duff was not very much impressed either with their methods or the success with which they had met. Even though he saw many devoted people around him labouring with unsparing earnestness, yet he felt that there was something lacking in their work. He did not criticize their methods because he agreed that open-air preaching and vernacular work were good but he did feel that this would not be the type of work which he would do. His friends used a direct approach to the Hindus to influence them to renounce their faith; Duff thought that he knew another and better method which would weaken and in the end destroy Hinduism itself. It was his idea "to prepare a mine which should one day



explode beneath the very citadel of Hinduism."<sup>1</sup>

Duff was strongly opposed by all the missionaries except William Carey, whom he went to see. The two missionaries talked over Duff's plan together and Carey was very much in favor of it and urged him to go forward.

a. Duff's Method

Briefly stated, Duff's method was to make Christian Education, through the medium of English, the great instrument for assault upon Hinduism and for the presentation of Christianity. This plan made use of higher education as a method of evangelism.

Duff's conception of Christian education did not mean solely education in religious ideas. He did not believe that the only subjects within the scope of "Christian education" are those which are directly related to the Bible and to the explanation of Christian truth. To him Christianity was the embodiment of all truth, and nothing would be lost by teaching truth in all its realms. Neither did he believe that Christian education was an ordinary secular higher education with the addition of a period of Biblical instruction each day or each week.

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1. Paton, William, ALEXANDER DUFF : PIONEER OF MISSION-ARY EDUCATION, p. 59

"To him Christianity - the revelation of God, man, and the world contained in the life and death, the teaching and personality of Jesus Christ - was the centre of all truth, the explanation of the scattered fragments of the world's learning, the key to all mysteries, the consummation of all knowledge."<sup>1</sup>

Duff wanted to accomplish these three aims:

(1) to train up his pupils in a Christian philosophy of life, (2) to show the emptiness of the old learning, (3) to bestow something which could maintain itself alongside of the newer learning by exhibiting the central truths to which all others are related.

In Scotland when Duff defended his policy in a community where the people were hostile, he gave some good arguments why the medium of English should be used instead of Sanskrit. The following is part of this defense:

". . . There are scarcely any European works translated into the Sanskrit; and even if there were, every term in that sacred tongue is linked inseparably with some idea, or sentiment, or deduction of Hinduism, which is a stupendous system of error; - so that a native in acquiring it becomes indoctrinated into a false system; and, after having mastered it, is apt to become tenfold more a child of Pantheism, idolatry, and superstition than before! Whereas, in the very act of acquiring English, the mind, in grasping the import of new terms, is perpetually brought into contact with the new ideas, the new truths, of which these terms are the symbols and representatives; - so that, by the time that the language has been mastered, the student must be tenfold less the child of Pantheism, idolatry, and superstition than before."<sup>2</sup>

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1. Paton, op. cit., p. 61
2. Paton, op. cit., p. 66

b. How His Method Worked

Immediately Duff began to organize his work. In spite of vigorous opposition, he was determined to open a school in Calcutta. Ram Mohan Roy, a high caste Brahman, who had denounced Brahmanism because of its corruptness and who was trying to bring about a reform in Hinduism, had a school of his own. Soon Duff was introduced to this great reformer and was helped and encouraged to continue his unpopular work of establishing a school for Christian education. He explained to Ram Mohan his difficulty in securing a building for his school. Just a short time before, Ram Mohan had transferred his school to new premises. At once he not only offered his support and sympathy, but later re-rented the vacated school building from the Brahmin owners for four pounds a month and promised to influence his own pupils to attend Duff's school. To Duff, this meant almost sure success, and from then on these two men were warm friends and laboured for a common cause - Christian education.

Duff strove earnestly to show to Hindu Calcutta exactly the kind of education he intended to give. He laid particular emphasis upon his Bible teaching. He offered to give Christian education on the general principles which have already been described. The Hindu people in Calcutta were very much aroused because the new mis-

sionary had actually proposed to teach the Hindu youths how to read the Christian sacred book, and they thought that by this manner he intended to work on them a magical change whereby they would become Christians! There might not have been any pupils if Ram Mohan had not persuaded some of his liberal friends to send their sons to the missionary's school. Five young Hindu men responded, bringing with them letters of consent from their parents. To these Duff explained his plans. In a day or so other applications were sent, until it became necessary to refuse those least qualified. Finally Duff's school was opened on July 13th 1830 at 10 a.m., and Ram Mohan was there to explain any difficulties.

The following description of the first session gives an idea of how objections were faced and how Ram Mohan was used of God to help Duff with his great undertaking:

"Duff began this memorable first session by reading the Lord's Prayer slowly in Bengali, while Ram Mohan Roy and the students stood. Then he put a copy of the Gospel into their hands and invited some of the older pupils to read. This caused some disquietude among them. 'This is the Christian Shastras' (religious law), said one young Brahmin. 'We are not Christians; how then can we read it? It may make us Christian, and our friends will drive us out of caste.' These hesitations Ram Mohan was able to dispel. He explained to them that famous English Orientalists like Dr. H. H. Wilson had studied the Koran and the Hindu Shastras and had not become Moslems or Hindus, and that he himself knew the Bible intimately but was

not a Christian. The Bible was not magic, it was a book that carried its own message, and they could read it without fear and judge for themselves of its contents."<sup>1</sup>

Duff's school grew and brought such unexpected results and universal admiration that he was requested to open another school in Bengal. His aim, of enlightening the husbands, fathers and brothers of the land, was constantly before him. His course of lectures on natural and revealed religion, given for educated high caste Indians, was so wisely conducted that, when it was finished, four young men were converted.

The conversion of these young men not only meant much to Duff, but it also meant much to India. Dr. Richter, speaking of Duff's early converts, says:

"What remarkable personalities, what pillars in the Indian Church are included among them! . . . Krishna Mohan Banerjee, Gopinath Nandi, Mohesh Chunder Ghose, Anando Chand Mozumdar . . . are the glittering stars in the firmament of the Indian Christian world. It was something wholly new for North India no longer to see orphan children picked up anywhere, outcastes, beggars and cripples becoming members of the Christian Church, but in their stead scions of the noblest houses. . . . The present writer whilst at Calcutta had an opportunity of conversing with several members of these distinguished families, both Christian and heathen, concerning the marvellous period of Duff's activity. They were unanimous in asserting it to be a time wholly unique; they stated that in the highest circles Christianity became the subject of the most animated and most interested discussion; that every family had to face the conversion of its most able and

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1. Paton, op. cit., pp. 73, 74

gifted members, and that an excitement and a tremor swept through Hindu society such as had never been experienced before - nor since."<sup>1</sup>

Indirectly through the influence of Duff an English college of medicine was established in 1835 and, in 1844, a public hospital in Calcutta. Duff has permanently secured a place for the mission school among the methods of evangelism in India.

## 2. William Taylor

Before William Taylor went to India in 1870, he was a world-wide evangelist. He received his call to India through four different people from widely scattered areas. When the call persisted he could not be indifferent to it. So he decided to visit India. After spending a few months in Ceylon in evangelistic work, he accepted Dr. Thoburn's invitation to work in Lucknow. He arrived there on the 25th of November, 1870.

Without delay, the Evangelist commenced services in the Church at Lucknow. He was not an eloquent preacher but his method of dealing with inquirers was most thorough. He followed up his public meetings with house-to-house visitations and cottage meetings. The following statement made by Bishop Thoburn reveals what

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1. Richter, Julius, A HISTORY OF MISSIONS IN INDIA,  
p. 184

Taylor considered to be the best method of evangelism and his reasons for so thinking:

"He soon learned to depend upon quiet work, with small audiences, or often but a single family, to labour with, rather than to move heaven and earth by trying all manner of expedients to get a large crowd. The result was, that he gained an extraordinary influence over his converts. He knew them intimately, he had laboured with them personally, had seen them almost constantly in their homes, bowed with them at their family altars, and acquainted himself with all their domestic troubles and anxieties."<sup>1</sup>

He worked unceasingly in any place where he could get an opening in chapels, halls, private houses, on the street, anywhere, and the number of those who believed multiplied daily. At first he told the converts to attend church wherever they wished but soon he saw that, if the good results were to be conserved, another plan must be made for caring for them. Here is his statement of the condition which he found the churches and of his plan for meeting it:

"I am convinced from all I can learn of the state of the Churches here that they have no strength to nurse and build up any more converts than we have already had; but we shall organize them into Bands, and set them to helping each other."<sup>2</sup>

Consequently "Fellowship Bands" were organized

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1. Scott, J. E., HISTORY OF FIFTY YEARS, COMPRISING THE ORIGIN, ESTABLISHMENT, PROGRESS AND EXPANSION OF THE METHODIST EPISCOPAL CHURCH IN SOUTHERN ASIA, p. 102
2. Scott, op. cit., p. 107

in different parts of the city in order that the converts might have mutual help and sympathy. It was not long after these Bands were formed that the converts began to press upon Taylor the duty of a Church organization. Although this was not his original purpose and desire, he was led by God and the wishes of his people, to accept the petition drawn up by Mr. George Miles and signed by eighty-three converts. In 1871 he organized the first of his self-supporting Churches in North-central India. The following is his statement concerning the organization of a self-supporting church:

"Let it be distinctly understood that we do not wish to hinder, but to help the spiritual progress of all pre-existing Churches in this great country. All of us agree that ours is to be an evangelistic, self-supporting church. We know no distinction of language, caste, or color, as it regards our relation to God and to each other as His children."<sup>1</sup>

In 1872 when Taylor organized the first Church in the city of Bombay he declared that

"Ours is to be an evangelistic, self-supporting Church. We are not opposed to Missionary Societies, not to the appropriation of Missionary funds to any and all Missions which may require them. The old existing Missions of India have accomplished, especially in education and translation of the Scriptures, a vast preparatory work which we thankfully accept as part of the available resources we propose to utilize."<sup>2</sup>

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1. Ibid.
2. Scott, op. cit., p. 113



Taylor's plan was to hold evangelistic services in the communities throughout India and when a number of Indians had been converted, at their request, to organize them into Fellowship Bands and then into Churches. Pastors would be placed over them, whom they would voluntarily support, and these self-supporting churches would be centers of influence in their respective communities. These churches would maintain every form of evangelistic agency pertaining to a spiritual and aggressive Church.

Taylor's plan was misunderstood and more read into it than was intended in the beginning. In 1866 at the tenth session of the South Indian Conference, a modification of the plan was adopted, which allowed a grant-in-aid from the Missionary Society for purely vernacular work. The Indian Christians were to contribute an amount equal to that of the grant. The money was to be appropriated for only three purposes, viz., "for beginning work in new and distant fields; for the support of Missionaries engaged in or supervising purely evangelistic work; and for the support of new Missionaries during their first year."<sup>1</sup> In this way Taylor brought all of his work under one method, namely, that English work was to be continued on self-supporting lines, and that Vernacular work was to be

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1. Ibid., p. 118

aided by the Missionary Society if the Indians were willing to do their share.

### C. Beginnings of the Mass Movement

No one knows exactly when the first Christian mass movements began except that it was sometime during the nineteenth century. A fuller treatment of the Christian mass movements will be given in Chapter I of Part Two.

### D. Summary

It has just been noted that Nineteenth Century Protestant missions developed the educational method of evangelism and began the work of building up the Indian Christian Church. This century is important because of the work of three great missionaries, William Carey, Alexander Duff, and William Taylor. Probably the most remarkable sermon ever preached was delivered by Carey which resulted in the formation of the first Baptist Missionary Society in England. Carey considered the translation of the Bible into the tongues of the people of Asia his life work. He translated the Bible into four of the principal languages and parts of it into other Indian dialects.

The fight for the Charter of 1813 finally re-

sulted in the opening up of India so that missionaries were granted the privilege of carrying on their evangelistic work among the Indian people without any interference of the British government.

Alexander Duff was a great educational missionary. He believed that Christianity was the embodiment of all truth and so his method of evangelism was to teach truth in all its realms through the medium of English. He was influential in starting several educational institutions in India. His plan was so successful that it will always be used as a method of evangelism in India.

As has been shown, William Taylor was the first missionary to introduce the ideal of an evangelistic, self-supporting Indian church.

## SUMMARY OF PART ONE

The purpose of Part One has been to give an historical survey of evangelism in India in order to point out methods which were used by the most distinguished early missionaries and to find out what progress was made in evangelism by the end of the nineteenth century. This study naturally leads into the study of Part Two, a discussion of present day methods of evangelism.

In summarizing evangelistic effort in India, the problems which the early missionaries had to face - difficult climate; varied populations; false religions, all deeply permeated with caste and outcaste ideals; scores of languages and dialects - and how they were triumphantly overcome through the strengthening and guidance of God's Holy Spirit, have been considered.

The methods which were used by the early pioneers and their results have been especially stressed. Although the Apostle Thomas is believed to have been the first missionary to India, Pantaenus was the first missionary whose labours have been recorded. Two great Roman Catholic missionaries were Francisco Xavier and Robert de Nobili. Xavier itinerated among the villages and instructed the people through interpreters in the principal articles of the Christian faith. Nobili adopted the dress and some of the religious customs of the Hindus and by means of the conversational method, recommended Christianity as the

highest philosophy. Thus by the end of the eighteenth century was laid the foundation for future evangelistic effort by Roman Catholic Missions.

The great Protestant missionary movement began by the ~~Danish~~ in India in 1620. Much of the time in this early Protestant period was spent in the translation of the Bible into Tamil. The best of this translation work was done by Philipp Fabricius. In this period, which lasted until 1798, outstanding success was achieved in establishing schools and building Christian communities. The method used by Schwartz of employing native helpers as catechists, to go out into the villages as evangelistic workers, is still continued in India missions today.

William Carey, Alexander Duff, and William Taylor are the three greatest missionaries during the nineteenth century. Although the translation of the Bible into four of the principal languages of India as well as into other Indian dialects was Carey's chief contribution, he also itinerated among the villages where he was able to win many to Christ because of his understanding of the Indian point of view. Alexander Duff was a great educational missionary. His method of evangelism was to teach truth in all its realms through the medium of English. William Taylor was the first missionary to introduce the ideal of an evangelistic, self-supporting, self-propagating Indian Church.

PART TWO

SURVEY OF PRESENT DAY METHODS OF EVANGELISM IN INDIA

CHAPTER I

THE MASS MOVEMENT

## PART TWO

### INTRODUCTION

In the survey of present day methods of evangelism in India, the next, and first, chapter on "The Mass Movement" is the most significant because of the influence this movement has had over a large percentage of the population. This chapter will be a discussion of the achievements and values of this great human and divine enterprise and the problems and methods of nurturing mass movement Christians. Chapter II will show how evangelistic work is carried on in the villages, hospitals, and various types of schools and what is being done to train evangelistic workers. The third chapter will point out the difference in approach to the Mohammedans as distinguished from that used to the Hindus and will offer suggestions for the approach to each.

### CHAPTER I

#### THE MASS MOVEMENT

##### A. INTRODUCTION

The Christian Mass Movements in India are of great significance in the non-Christian world. More and more they are becoming a subject of deep concern. There is no doubt that they have made the Moslems and the high-caste Hindus more powerfully interested in the

depressed groups of India. Christian leaders in other rural fields, such as China, Siam, Japan, Korea, the Dutch Indies, and parts of Africa, are inspired and instructed by these experiences. There is no greater challenge for generous, heroic action confronting the Christian Church today.

From the time that Christian Mass Movements started in the latter part of the nineteenth century, many missionaries and Indian Christians have doubted their spiritual validity and have not known whether or not they should be encouraged.

"The unfortunate attempt of Robert de Nobili and his associates to win the Brahmins of South India by introducing a 'lost' Veda, which they had prepared for the purpose, and by representing themselves as European Brahmins of great sanctity, seems to have been a protest against the reception of large groups from the depressed classes and low Sudra castes into the Church."<sup>1</sup>

It has been found that the term "Mass Movement" was not used earlier than 1892. Before this time some of the missionaries were content to call them "révélals" and others called them by terms which had been familiar to them in their churches at home. The first converts brought their relatives and friends to the missionary for instruction and so the missionary rejoiced and did not realize the real significance of what was happening.

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1. Pickett, J. Waskom, CHRISTIAN MASS MOVEMENTS IN INDIA, p. 9



To some the term "mass movement" has meant hasty baptism and loose administration but to others it has meant the reception into the Church of "outcastes" or "untouchables". Some have applied it to one or two small groups and others have considered that it applied to the conversion of many groups. A few have thought that it represented the conversion of the whole population to a nominal confession of Christianity.

The mass movement is the result of years of seed sowing, through the medium of village Sunday schools, bazaar preaching, personal visitation, distribution of Christian literature, magic lantern slides portraying Bible scenes and characters, and all other possible methods. In more recent years the movement has been accelerated by the work of consecrated village Christians who have worked among their relatives and then asked the missionary to come and baptize people in places where no one from the Mission had ever been.

#### B. Why Mass Movements Take Place in India

The social structure, which emphasizes not the individual but the family as the unit, is a determining factor in the spread and distribution of religious conceptions and standards in India. A man's relatives and friends of his own caste are the first ones to be influenced by his stand in religious matters. They are certain to

be interested and a man has an excellent chance of influencing his caste if he is not separated from them when he becomes a Christian.

From the time he is old enough to understand, the village Indian is taught to subordinate his own feeling to that of the group. The judgment of his own caste have more to do in determining his actions than the will of the family has in dictating what an American or an European shall do. The statement has even been made by some writers that the Indian villager thinks of himself more as a part of a group than as an individual. When asked, who he is, he never gives his own name, but, the name of his caste. He always desires to be recognized as a member of his family or caste. Great numbers of relatives are an honour; few relatives, a disgrace. When deciding any matters of importance, personal or business, he always consults the opinion of his group.

Therefore, since it is often his religion which determines civil and political rights and responsibilities, it is not surprising that the villager considers his religion a subject for group action. A typical Indian villager does not regard it proper to take any action involving his profession of religion, without first finding out the opinion of his group. He even considers it his duty to refer the matter to his group. If he finds that there are good reasons why he should act as you desire,

he thinks it equally important that his fellows should consider them also.<sup>1</sup>

The following story illustrates how Christianity is spread by the mass movement:

"An old woman was a priestess of Shiva and a leader in a religious society that indulged in secret revels of drunkenness and licentiousness. Her son-in-law attended a Summer School at Medak and on his return began to talk of becoming a Christian. His wife agreed that she, too, would like to be a Christian. The old woman was furious and beat her daughter unmercifully. But having done so she was troubled. Her conscious smote her both for beating her daughter and for the secret impure practices of which she had been the leader. She got the wife of the outcaste teacher to come to her home and instruct her about Christ. At length there came a day when she underwent a mighty change. She publicly burned the holy begging bowl in which as a priestess she had collected offerings for her support, renounced her office and declared herself a humble follower of Jesus. She became the leader of a band of thirty-three people who were baptized by Mr. Posnett. At the time of her baptism she told of her conversion when she publically renounced her old life, burned her begging bowl, and declared herself a Christian: 'Until then I had no peace and I lived asleep in the darkness: but now my life is full of life and I am awake. I have worn out my forehead in the dust before the idols which I had always been the first to worship, and they never did me any good, but Jesus has now come and brought peace to my heart.'

"This old woman, her relatives and the friends who joined her in confessing allegiance to Christ continued to bear witness. Their changed lives made a great impression. A year later the headman of the village was converted. Many others have followed and the revival has spread to a score or more of villages round about."<sup>2</sup>

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1. Cf. Pickett, op. cit., pp. 26, 27
2. Pickett, op. cit., pp. 310, 311

### C. The Chaudhri Movement

A local preacher in the Urdu language area of India was one of the first leaders of what is known as the Chaudhri Movement. A Chaudhri is the head man of a caste group. He chose the highest Chaudhri in his part of the country and took him into the jungle where he could talk to him a long time without being disturbed. For many hours the preacher explained Christianity to the Chaudhri. Then he said, "Go home and think of this for two weeks and let us meet here again."<sup>1</sup> In two weeks they met again and the preacher helped the Chaudhri with his difficulties, gave him further instruction and sent him home to think it over again for another two weeks. The third time when they met, the preacher prayed and the Chaudhri was given an outpouring of the Holy Spirit and was filled with a great desire to save his people. The preacher said, "Go and tell all about this to your Chaudhri friends and bring as many of them as you can two weeks later to meet me here."<sup>2</sup> The next time they met the Chaudhri brought ten others, some of whom were converted. This Chaudhri movement has led to the organization of village leaders' work.

In some parts of India Chaudhri summer schools have been held where the work follows these three lines:

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1. Warne, Frank W., India's Mass Movement, p. 18
2. Ibid.

first, the instruction of the Chaudhries in the Scriptures; second, the deepening of their spiritual life; third, the discussion of village problems. In some of these summer schools these Chardhries learned

"to pray from the heart, to tell the Gospel stories, to repeat the Ten Commandments and to sing many songs which had been composed by their teacher, also songs such as the Prodigal Son, the Lost Coin, the Sufferings of Mary the Mother of Christ, the story of the Garden of Eden and many other Bible stories in song."<sup>1</sup>

#### D. The Type of Christians in Mass Movements

Most of the mass movement Christians have come from the depressed classes. Before mass movements began, the missionaries in almost all the areas worked primarily with the higher castes in the hope that they might win the lower castes. However, they tried to win individuals and did not fully recognize that caste might be a channel along which Christianity would spread. They had no idea that Christianity might work from the bottom up through the castes rather than filter down through them. They have come in such large numbers and have attracted the attention of church administrators and students of missions in India from Christian mass movements of other classes. So many of the converts have come from the various Sudra or trade castes that, because of them, Roman Catholicism has been established in many parts of South India. The

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1. Mass Movement Etchings, p. 14

fishermen, who have many large, much-used churches along the western coast; the Nadars, who comprise the largest number in the strong Anglican Church of Tinnevely and the vigorous and potent United Church of South India in the Tamil Districts of Travancore; and the Valalas, who are of high standing, all belong to the Sudras. Through these Sudra mass movements in South India, twenty-five thousand people have already been led into a public profession of the Christian faith.

The Sudras are very keen and courageous in witnessing for Christ before other caste people and they are very zealous to win converts from every caste. This is what one pastor says of them:

"Because the Sudras have joined a church composed of former outcastes, even yet much despised by many, they no longer have any prejudice against being in the same religion with outcastes and they try to persuade the humblest and the worst to confess Christ and be saved. At the same time they tell the most proud men they know, even the Brahmans and the Mohammedans, that they should love Jesus and be his followers."<sup>1</sup>

Another pastor says,

"Some Sudras are examples to other Christians. As soon as they are converted they begin to work to get others converted. Our teachers are even made ashamed and work harder."<sup>2</sup>

#### E. The Village Organization

The Indian is not only a member of his caste but

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1. Pickett, op. cit., p. 309
2. Ibid.

he is also a member of the village community, which in its social structure, is very different from that of our American village. The Indian village is made up of many different castes. One caste owns the land and cultivates it through the medium of the manual labor, in one way or another, of others. In the village there are serving classes including the carpenter, the weaver, the leather-worker, the blacksmith, the potter, the oil-presser, the washerman, the barber, the sweeper, and others each of whom has his duties to perform and his rights to claim. Mr. W. H. Wiser has given a good description of the claims and duties of the carpenter:

"During the plowing season he must remove and sharpen the point of the plow once or twice a week. During the harvest he must keep the sickles sharp and renew the handles as often as demanded. He must repair carts whenever called upon to do so and must make minor repairs on houses. In return he should receive at each harvest twenty-eight pounds of grain for every plow owned by each family in his clientele."<sup>1</sup>

The members of a village community do not want anything to interfere with the different kinds of service and so they are hostile to the introduction of forces which threaten to terminate or modify any such service. Sometimes the conversion of a group of outcaste sweepers has caused alarm lest the sweepers would discontinue their

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1. Pickett, op. cit., pp. 34, 35

sanitary service. The village community has been known to be thrown into a panic because of the conversion of a group of leather workers because the people have thought that conversion would be followed by their refusal to remove the dead bodies of animals from the village. Some of the serving classes must take part in the religious rites of the community and others must contribute to the upkeep of the village temple. From these facts it can be understood what an important place the village organization has in the understanding of India's Christian mass movements.<sup>1</sup>

#### F. The History of the Mass Movement

The study of the history of mass movements in India has revealed that both Mohammedanism and Hinduism have been spread by mass movements. According to the 1931 census of Assam this expansion is still going on.

No one knows exactly when the first mass movement began in India. The early Syrian Christians in South India have certain characteristics which would indicate that they became Christians through a mass movement.

During the time of Roman Catholic missions there were several mass movements. These movements occurred in Goa and in and about Bassein, north of Bombay. In these areas, because of the influence of religious orders, the

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1. Cf. Pickett, op. cit., p. 35



Portuguese government used political power to promote the Roman Catholic faith. Hindu temples, idols, and shrines were destroyed but when government pressure was withdrawn many of the groups returned to Hinduism.

In 1532 there was a large mass movement among the fishermen of the coast between Cape Comorin and Ramnad. Thirty villages were converted and twenty thousand people were baptized. Later forty-five churches were founded in Travancore by Xavier. The method of pressure was not used and so these churches lived.

The most recent and spectacular mass movement to Roman Catholicism has been in Chota Nagpur.

The mass movement in Tinnevely and South Travancore was the earliest Protestant mass movement to amount to much. The Nadars were the principal caste to participate in the movement at Tinnevely. They were also the first to promote a large movement to Christianity in Travancore State but the first converts here were the out-castes, locally called Sambavars or Pariahs.

Doctor Gordon tells an interesting story of how, through the efforts of one man, a mass movement started, in 1870, in the Punjab. These are the main facts:

A dark, lame, little man named Ditt was won to Christ and taught by Nattu, a Hindu of the Jat caste. After his conversion and baptism Ditt was told to go back to his village and try to win his neighbors. Ditt lived

in the village of Mirali and had five brothers. There were sixty persons in all in the joint household. His relatives would have nothing to do with him as long as he professed to be a Christian but he was firm in his faith in spite of much persecution. He would neither give up his faith nor leave his family. After three months he won his wife, his daughter, and two neighbors to Christ and taught them all he knew. Six months later he brought four other men to be baptized. By this time the missionaries were convinced that God's work was in progress in Ditt's village, and that this "showed the way of escape from old methods of work that had seemed right but had proved wrong."<sup>1</sup>

It might be said to be a further result of Ditt's work that,

"In the eleventh year after Ditt's conversion more than five hundred Chuhuras were received into the Church. By 1900 more than half of these lowly people in Sialkot District had been converted, and by 1915 all but a few hundred members of the caste had professed the Christian faith."<sup>2</sup>

#### 1. Chota Nagpur

In 1845 the first Christian mission in Bihar and Orissa was opened in Chota Nagpur by four Lutheran missionaries. Later more missionaries joined them. At first the work seemed so unprofitable that the missionaries

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1. Pickett, op. cit., p. 45
2. Ibid.

asked their director to send them to a more promising field but he insisted that they stay there.

Four members of the aboriginal tribe of Oraons came to Ranchi in the early summer of 1850, asking the missionaries to show them Jesus about whom they had been taught. When they attended Church and did not see Jesus, they were disappointed. The missionaries taught them that the Master could not be seen with earthly eyes. Before they returned to their village they confessed Christ and were baptized. The following year, the Mundas, another great tribe, were baptized. The converts from both of these tribes took the Gospel to their own relatives and neighbors and soon in each tribe many new converts were won.

By 1857, there were 900 baptized Christians and 2,000 inquirers. This was the year of the Mutiny, and during this time the missionaries were forced to leave and go to Calcutta. While they were gone the new Christians were severely persecuted but not one of them recanted. The mass movement continued after peace was restored. Since the beginning of the evangelistic work in Chota Nagpur, other societies have assisted in the work.

## 2. In the Telugu Country

The mass movements have been most extensive among Telugu-speaking people. The evangelistic work was first started by the American Baptist Mission in Nellore

District.

A mass movement began with the conversion of an individual whose name was Vongole Abraham. He was converted at Ellore under the ministry of an English missionary, the Rev. Alexander. It was several years later that he had the opportunity to witness for Christ. Periah, a distant relative, and several companions were among those who heard the story of his conversion. They were all deeply interested in the new religion and promised to inquire more about it.

Periah was a man of strong character and, naturally, very religious. On his return from Godavari District, where he had gone to buy hides, he went to see Mr. Alexander to learn more about Christ. After a long conversation he said, "This religion is true. My soul is satisfied."<sup>1</sup> He accepted the teachings and wanted to be baptized but Mr. Alexander advised him to wait for baptism until the new American Baptist Mission station had been established at Ongole, which was forty miles from his home village. Four years later he was baptized.

Periah was a changed man, and would not participate in the old worship; he tried to win his relatives and neighbors to Christ. In spite of persecution and abuse he was faithful to Christ until finally his wife, and then others, worshipped with him. He taught them

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1. Pickett, op.cit., p. 48

all he knew and told them that he hoped to learn more when the missionary should come to Ongole.

In the spring of 1866, two missionaries, from the mission station in Nellore, went to Ongole to find out about some property which the mission owned there. The Christian caretaker told them about Periah, who had been to Ongole many times to ask when the missionary was coming. As a result of the visit the mission was opened at Ongole that year.

Three Indian preachers were sent to Periah's village. They went back to Ongole with the report that "Periah was preaching with great zeal and power, and that probably two hundred people were believing on Jesus."<sup>1</sup> As soon as Dr. Clough, the new missionary, was settled at Ongole, Periah asked him to come to his village and preach, teach, baptize converts, and organize a church. This was done. By 1878 there were thousands of converts who had been won through the direct efforts of Periah.

The results of these mass movements have spread all over India. Converts from mass movement areas have gone in large numbers into other parts of the country. There are hundreds of Christians in Bombay and Calcutta who have come out of the mass movements. In a union congregation in a Provincial capital the members were found to be from nine different mass movement areas and to have

1. Pickett, op. cit., p. 48 . . .

been associated with Missions of eleven different churches.<sup>1</sup>

### G. An Indigenous Self Supporting Church

#### 1. Its Inception

All missionaries who have been associated with the mass movements have the hope that these movements may result in the establishment of self-supporting churches. Converts in every area have been dependent upon the mission or the individual missionaries for their religious life and training. The missionaries trained them to be ready and able for active church membership. Among other things they were taught to contribute to the support of the ministry.

"But, without exception in every area, a status quo was established in which the locally recruited staff served, not the body of converts functioning as a church and aided by the mission, but the mission, aided slightly by the converts, in a program designed by its makers to establish a church."<sup>2</sup>

The missionaries did not like this situation but they did not know what they could do to change it radically. Instead of attempting to change it, they organized a church made up of selected individuals from among the body of believers. This skeleton church organization did not function in arranging for worship, a pastoral ministry, and discipline. These functions of the church had

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1. Pickett, op. cit., p. 57
2. Ibid., p. 213

to be the responsibilities of the mission.

While in general, this has been the experience of most mass movements in their first stages, all of course did not so develop.

## 2. Its Transition from the Foreign Mission to the National Church

Under such conditions as these it would be very difficult to make the transition from a system of mission-supported evangelists to a church-supported pastorate. The only way it can be made possible is to secure the co-operation of the missionary, the evangelist, the future pastor, the future church. The problem is to persuade the converts to accept the responsibility of supporting the pastor and to persuade him to rely on the people. Both must be willing and able to take this step. Both situations, in which the converts are lacking in ability and in which they have it, will be considered.

## 3. The Missionary's Conception of It

There are certain limitations which hinder the progress of evangelistic work. The missionary does not fully understand the social structure; many of the customs and characteristics of the people are a puzzle to him; he does not know how to judge the meaning and significance of many things which he sees and hears. He is limited in his knowledge of the language. Idioms and shades of meaning

are often not clear. The missionary who works among the village people is especially handicapped because the dialects of the villagers contain many new and strange forms which he has not learned in his study of the classical language.

The poverty and general low condition of the people is depressing. He has never come into contact with such deep need in his own country. He had thought that the churches in his country were poor but, in comparison, they were rich. Many of these home churches had been given mission grants which enabled them to have their own church and pastor. He doubts whether it is right to expect these poverty-stricken people to support their own pastor. "Can they do so," he asks, "without taking food from the mouths of their children?"<sup>1</sup> He thinks of his church friends in the homeland and wonders if it would not be more fitting to ask them to give of their plenty to this weaker people whom he is trying to help.

Furthermore, it is a satisfaction to himself to be able to spend money to advance a good cause. He enjoys using this money for the upbuilding of the Indian Christian Church. However, he believes that a self-supporting church is the ideal toward which he should work and so often he speaks on the subject. He continues to hope for

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1. Pickett, op. cit., p. 215



a time when there will be better qualified converts who will have the means to support a church.

#### 4. The Native Evangelist's Conception of It

It is difficult for the mission-supported evangelist to understand how the poor converts could ever be able to provide what seems to him a reasonable standard of living. Sometimes when he feels spiritually exalted he thinks that he will be a volunteer pastor and take what the people give him even though it may mean privation. But, because he is married and has obligations to his wife and children, he is not able to take this step. It is much easier for him if he accepts salary from the mission. This is perhaps the only way to protect his wife and children from going hungry and without sufficient clothes.

If he has not recently or directly come out of the group to which he is ministering, the most difficult problem which he has to meet is the idea of being dependent upon these poor low-caste people who are not even respected by the upper classes of the community.

If he becomes dependent he must not only accept a lower income and expect it to be uncertain and irregular but he must expect to be humiliated by the converts themselves. He knows that an oppressed people such as these will not be sympathetic with one who is dependent upon them, especially if he show any signs of having had

higher advantages. Yet pastors who have become already dependent upon their people for support have had many compensations.

##### 5. The Convert's Conception of It

The converts of the depressed classes will be considered particularly.

"It should be recognized that these classes have been trained by centuries of exploitation and servility to avoid the acceptance of responsibilities that may prove burdensome, and to get all they can out of every situation, while obligating themselves as little as possible."<sup>1</sup>

Furthermore, the converts notice the difference in the standards of living between the missionary and themselves. They know that the missionary is a representative of a large group of prosperous people in his homeland and naturally conclude that the missionary has access to all of those resources. When asked to give, they can think of a dozen reasons why they should either give nothing or very little; besides, they have faith that if they give just enough to show that they are willing to co-operate, the missionary's friends will supply the remainder that is needed.

"The Hindu idea of giving to gain merit remains long in the mind of many Christian converts, and they think of the foreign supporters of the mission as being permitted to earn much merit by continued support of the evangelist who ministers to them."<sup>2</sup>

. . . . .

1. Pickett, op. cit., pp. 217, 218
2. Ibid., p. 218

Even the people who are able to support their own pastor are very poor. Some of them are in desperate need. Consequently, if they do undertake the support of the church it must be the result of great devotion and sacrifice. However, if all the money spent for tobacco and marriages were given to the support of the Indian Church the salary of the pastor would be assured.

#### 6. Advantages of Self Support

Great benefits come to mass movement Christians who support their pastors.

"Their self-respect gains, and they value the ministry of their pastor more highly. . . There has been a notable development of Christian consciousness. Discipline is more successfully and more easily enforced. The Church is theirs, the people feel, since they pay for its maintenance. The pastor is their pastor and not merely an agent of the mission or the missionary. They are members of the Church and not merely attached to it."<sup>1</sup>

#### 7. Difficulties of Self Support

The chief difficulty of having a Church-supported pastorate

"is the wide geographical distribution of Christians in several areas, making it apparently impossible to include the number of families necessary to provide the salary of a pastor in a parish that is not too large for him to care for effectively."<sup>2</sup>

The Church-supported pastors of the Pasrur Area have set a standard of 100 families as the requirement to

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1. Pickett, op. cit., p. 221

2. Ibid., p. 222

provide a minimum support for a pastor. Some of the pastors of this area thought that 150 families should be the minimum. In a district where the population is scattered, it would be difficult to meet this requirement.

#### H. The Christian Attainments of Mass Movement Converts

At the time Mr. Pickett and his committee made their survey of the Christian Mass Movement in India, he gave people an opportunity to send in questions which they would like to have answered concerning the Mass Movement. These questions which will be quoted here are typical of those which were asked. A layman of India wrote:

"Please enquire whether mass movement converts are real Christians. Or is their profession a sham? I have heard that many never attend church, that they remain ignorant of the elementary facts about our Lord's life and death and do not change their lives in any way. But I have also heard stories of great devotion and heroism. What is the truth? Find out and tell us frankly."<sup>1</sup>

The following was written by an American officer of a Missionary Society:

"I hope you will collect information about the converts of the mass movement, not just the leaders, but the rank and file. . . . What do they learn? What kind of Christians do they become? Are their lives changed? Do they give up idolatry? Do they boldly confess Christ to their non-Christian neighbours?"<sup>2</sup>

. . . . .

1. Pickett, op. cit., p. 169
2. Ibid.

### 1. Their Knowledge of Christian Truth

The survey committee asked the head of the household and his wife for their knowledge of the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Each convert was required to prove his ability by reciting. With the exception of Etah area, where these questions were not asked, 65 per cent. of the heads of families and 52 per cent. of the wives of heads of families knew the Lord's Prayer. 48 and 38 per cent., respectively, knew the Apostles' Creed, and 53 and 42 per cent, the Ten Commandments.

As would naturally be expected, it was found that the percentage of knowledge is much higher in areas where regular and frequent church services are held.

A missionary at Vikarabad writes:

"Your questionnaire is faulty in that the questions about knowing the Lord's Prayer, etc. are asked only of fathers and mothers. The young folk learn more than the older folk and better results would be shown if the tests had covered the knowledge of the younger generation."<sup>1</sup>

This criticism is not just because all the Christians interviewed were reached by the mass movement but the young people just referred to are not mass movement converts but second generation Christians. Even in the areas where the families have been converted from

. . . . .

1. Ibid., p. 172



Mud Walled Church Among  
Mass Movement Christians



Church Service in the Village of Mauhodei, C. P.



A Village Church Struggling for Self Support

Hinduism and Animism in the present generation, there is a wide difference in the results of these tests. The highest average of attainment by those of this category was in Vidyanager where the people have been Christians for the shortest length of time.

There are two reasons why this memory work is valuable to candidates for baptism or for admission to the church:

- "1. The memorizing produces a sense of achievement in the convert's mind, strengthening his self-respect and in the case of new converts, marking their coming to Christ. . . .
2. The passages help to fix in the minds of those who have learned them a conception or picture of themselves as Christians."<sup>1</sup>

## 2. Sabbath Observance

The survey committee found many circumstances to hinder mass movement converts from Sabbath Observance. In large areas there are central churches to serve a group of villages. Many of the Christians must walk over two miles in order to attend Church services. In Nagercoil 23.5 per cent. of the people are "climbers". Every day they must climb the toddy palms to collect sap, make fresh cuts to keep the sap flowing, and replace pails into which the sap drops. A special church service is held at noon for these climbers in many churches. In Barhan and Ghaziabad there are two very serious difficulties which hinder Sabbath

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1. Pickett, op. cit., p. 242

observance. The Christian leather workers must purchase their raw materials and sell their products at a bazaar on Sunday. Twice they applied to the Government to change the day for the bazaar but the non-Christian officials have done nothing about it. The other difficulty is that the Christians are so scattered and the pastors so few that Sunday services cannot be conducted within walking distance of many of the Christians. A Christian service is not conducted by an ordained pastor more than twice a year in many villages. One difficulty which is common to all areas is that the Christians are not free to say when they will not work. If they refuse to work on Sunday they are not permitted to work the other days of the week. Some Christians have overcome this difficulty by establishing such a reputation as to command the respect of their employers and secure toleration.

### 3. Frequency of Religious Services

In areas where there is a resident minister, catechist, or school teacher, Christian services are held every day of the year. This recent survey by Mr. Pickett and his group found out that "80 per cent. of the entire population above the age of eight attends church every evening."<sup>1</sup>

In some places the plan of having two services on Sunday and one on a mid-week evening is followed.

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1. Pickett, op. cit., p. 175



Ghaziabad, Pasrur and Vikarabad services are held so irregularly that the people do not all agree to their frequency. A characteristic reply was "I attend when the pastor comes if I can get away from work."<sup>1</sup>

"In conclusion, it should be noted the mass movements have produced an immense variety of situations in respect to the frequency of church services, and that the range of these variations extends from services twice daily to services two or three times a year. Attendance is high under all conditions and not least so where services are most frequent."<sup>2</sup>

#### 4. Types of Services Held

"In some villages the services seem to be occasions when the people worship God; in others, occasions when they watch the preacher worship and, as a concession to him, join in singing one or two songs. In some villages the services appear to hold first place in the interest of the people as Christians; in others a very subordinate place. Some services we attended seemed to express the aspirations, hopes and experiences of the congregation and to meet their religious needs; others seemed to have little meaning to the congregation. In some villages complete preparations had been made for the service, the church was clean and neatly arranged, the people came in reverently, bowed, or knelt, in prayer, sat in order, did not talk, whisper or look around and at every opportunity took their appointed parts in the service."<sup>3</sup>

In some villages there was neither a place set apart for worship nor any proper preparation for the service. The people who came to the service thought and talked of everything but the worship of God. The place of worship was unclean and there were many disturbing

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1. Ibid.
2. Ibid., p. 176
3. Ibid.

elements. There was entire lack of reverence and the people and even the pastor seemed to consider the church service an uninteresting addition to the program of the day.<sup>1</sup>

5. Belief in Idolatry and the Use of Charms Weakened

After an examination was made of almost 3,000 mass movement Christian homes, only six Hindu shrines were found. This is certainly a remarkable attainment. Although so few shrines were discovered, there are some signs of idolatry still left. In almost every home where these signs were discovered the householder gave some excuse for their existence. With an interpretation such as this 109 homes were discovered with signs of idolatry. The results of the enquiry concerning charms show that it is agreed that "the belief in charms has been weakened and in some areas almost completely eradicated from the Christian groups."<sup>2</sup>

6. Participation in Non-Christian Festivals Not Desired

The majority of mass movement Christians do not participate in non-Christian festivals especially in areas where Christmas and Easter are celebrated.

7. Fear of Evil Spirits Gone

Although the mass movement Christians have not

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1. Cf. Pickett, op. cit., p. 176
2. Pickett, op. cit., p. 182

lost all of their belief in evil spirits, they have found relief in Christ. It is found also that the Bible stories of Jesus casting out evil spirits make the Indian people more confident that the evil spirits do not harm the disciples of Jesus. Seventy-five per cent. of the people interviewed testified that prayer, and their faith in God, protected them from evil spirits in areas where the Church is well established, Christian instruction is given, regular services of worship are held, and pastoral work is done.

#### 8. Christian Home Life Developed

Christian standards have been adopted in the homes of mass movement Christians.

"One Hindu in the Punjab mentioned, as the greatest change effected in the mass movement converts of his own and surrounding villages, a revolution in their attitude toward their wives. He said, 'Before these people became Christians they bought and sold wives like we buy and sell buffaloes. Now they choose one woman and remain faithful to her as long as she lives. The women have changed as much as the men have.'"<sup>1</sup>

These are the statements made by Indians, which answer the question of how differently Christian men treat their wives:

"They take care of their wives.  
They don't make us do what we know isn't right.  
They don't abuse us in words or actions.  
They trust them.

. . . . .

1. Pickett, op. cit., p. 193

They love them more.  
They help their wives in their work.  
They live peaceably.  
They respect them.  
They don't scold.  
They bring their earnings home.  
They don't fight.  
A Christian wife is treated with respect.  
They are kind and pray for us and our children.  
They forgive our faults.  
They consult us.  
In Christian homes husband and wife obey each other.  
Moslem women tell us that Christian men respect their wives more.  
Divorce is not easy, Christian men are faithful to their wives.  
They give their wives their rights.  
They listen to their wives."<sup>1</sup>

#### I. Motives Underlying Mass Movement Conversions

Bishops Azariah and Whitehead say, "The motives that lead people to become Christians in mass movements are strangely mixed."<sup>2</sup> The motives which lead Indian people to become Christians are no different from the motives which lead people in any other country to become Christians. The motives which are given by Indian Christians might be classified in four groups: (1) Spiritual Motives; (2) Secular Motives; (3) Social Reasons; (4) Hereditary Influences.

Among the 200 replies to the question of Motives for becoming a Christian, these are of special interest:

. . . . .

1. Ibid.
2. Pickett, op. cit., p. 158

1. Because I was tired of the devil.
2. To change my character.
3. To escape from cholera.
4. To marry a good girl.
5. So I could amount to something in life and go to heaven.
6. Because I was sorry for my sins.
7. Because Jesus rescued me from the devil.
8. To do my duty.
9. To fight the devil and help my children.
10. Because I wanted instruction.
11. Because I didn't want to be a fool all my life.
12. To receive help from God.
13. Because the landowners oppressed us.
14. Because Chamars are stupid, and I didn't want to remain a Chamar.
15. Because I didn't want to hinder God's Spirit.
16. To get rid of my sinful habits.
17. Because I thought the Christian religion best for me.
18. Because I saw advantages while I live and after I die.
19. Because God worked in me and I had to do it.
20. To take the name of God as a protector.
21. Because I liked Christian people.
22. Because our missionary helped us against the Brahmins and Rajputs.
23. Because I want God's blessing for my family.
24. To obtain peace in my heart.
25. Because the love of Jesus won me.
26. Because I was a devil and God made me a man.
27. Because Jesus is better than Krishna.
28. Because I was sick of gods who couldn't hear my prayers.
29. To get a wife for my younger brother.
30. For Jesus' sake.
31. Because I like the teaching.
32. Because this religion melted my heart.
33. Because a British soldier in France taught me to worship God and to love Jesus.
34. To be saved from forced labor.
35. Because I wanted to know God.
36. Because it is right. Everyone ought to be a Christian.
37. Because I was unhappy as I was.
38. Because the wise men of my caste said I should.
39. Because I was invited to do so many times. The Christians were always after me.
40. For many reasons it seemed best."<sup>1</sup>

1. Pickett, op. cit., p. 163.

J. Ecclesiastical Administration and Polity

"One who presents Christianity as an expression of the desire of kind people to help, and invites his hearers to allow themselves to be helped, lays a poor foundation for a Christian Church. One who speaks of the soul's salvation from torment after death, but says nothing of God's kingdom of righteousness on earth, does no better."<sup>1</sup>

In village evangelism differences in approach make a difference in the type of Christian developed. A district superintendent said,

"In every group of professing Christians in this district there is a certain amount of Christian faith and godliness, but some groups are suffering from the mistakes of evangelists who talked to them overmuch of what the Mission would do for them if they became Christians."<sup>2</sup>

K. Preparation for Baptism

It is a common practice not to allow men to be baptized unless their wives join them.

Some of the early leaders of our Church in some areas of India thought that inquirers who believe on the Lord Jesus Christ and have a desire to be saved from their sins, and purpose in their hearts to do right, should be given Christian baptism without further instruction.

They found that this principle was good if these new Christians could be given instruction and pastoral care after

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1. Pickett, op. cit., p. 235
2. Ibid., p. 236

baptism.

In other areas of India more instruction before baptism has been insisted upon. The following is a description of a service, held in the latter part of the 19th century, in which 225 people were baptized:

"Bishop Thoburn strictly questioned all the adults before we baptized them. They were arranged in rows sitting on the ground and were questioned somewhat as follows: 'Do you believe in one God?' 'Do you believe in Jesus Christ?' 'Have you put away every token of idolatry?' and when they had answered many such searching questions, I said to one of the missionaries: 'Do these poor folk know anything of the Apostles' Creed?' He took the question forward and then those adults repeated the Apostles' Creed. 'Do they know the Ten Commandments?' I asked. And they recited . . . They had been thoroughly instructed."

These are the requirements for the new candidates for baptism: The Lord's Prayer; the Apostles' Creed; the Ten Commandments; and an outline statement of the life, ministry, death, resurrection and ascension of Jesus; regular church attendance; Church contributions; bearing witness in their communities as Christians; and, in one area, a high standard of credal knowledge.

It is impossible to set up any common standard for baptism. It has been found that some instances of early baptism have been followed by wholesale apostasy and some instances of baptism after elaborate training

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1. Pickett, op. cit., pp. 238, 239

and testing have been followed by the complete collapse of faith and denial of allegiance.<sup>1</sup>

After the survey of the mass movement Christians was made it was concluded that

"adequate provision should be made for pastoral care involving instruction, fellowship, worship and the full ministry of the Word and the Sacraments. If baptism is to be administered after limited opportunities for cultivation, it should certainly be only in those areas where the adequacy of the ministerial staff and the accessibility of the converts provide reasonable assurance of regular instruction and pastoral care after baptism."<sup>2</sup>

#### L. Post-Baptism Responsibility Greater Than Pre-Baptism

Many evangelistic workers have failed to comprehend that a major determining factor in what the converts are to become, as well as in their future ability to win others to Christ by the demonstration of His power in their lives is the right quality of Christian nurture. Of course, when mass movements develop, it is much more attractive and easier to baptize new converts than it is to minister to a group which has already been baptized. Pastors and superintendents report that more can be done to establish Christian worship and standards of conduct in the first month than in any subsequent year.<sup>3</sup>

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1. Cf. Pickett, op. cit., p. 238
2. Pickett, op. cit., p. 240
3. Cf. Pickett, op. cit., pp. 245, 246



The task of the evangelist after he has baptized his converts includes

"the organization of the church, the inauguration of regular services of worship, the choice of leaders and the beginning of their training, and at least the first steps towards determining the relation of the converts to their caste associates, to their other neighbours and to many institutions and customs of the village."<sup>1</sup>

"The apparent dearth of spiritual life in areas where Christians have never participated in the Holy Communion, and the richness of that life in areas where the Communion service is a prominent part of the Church programme, present a contrast which compels recognition. In the Vidyanagar Deanery the pastor celebrates the Sacrament of the Lord's Supper in every village at least once a month, and we were told both by him and by simple village laymen that it often leads to penitence, confession, reconciliation and other good results."<sup>2</sup>

If there are two churches in one village, it is very desirable that they cooperate in every way possible and do all they can to discourage the growth of denominational rivalry.

#### M. Mass Movements and the Indian Church

In the book, published in 1930, "Christ in the Indian Villages" by Bishop Azariah of Dornakel and former Bishop Whitehead of Madras, Dr. John R. Mott, Chairman of the International Missionary Council, says in the introduction, "It is claimed that of the 1,800,000 Protestant

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1. Pickett, op. cit., p. 247
2. Ibid., p. 253

communicants in India possibly as many as 70 per cent. are the product of the Mass Movement."<sup>1</sup>

The following table shows the percentage of Protestant Mass Movement converts in each area. This is the result of the recent survey of Christian mass movements in India, as directed by Mr. Pickett.

Protestant Mass Movement Converts<sup>2</sup>

Punjab . . . . .	90 - 95 per cent.		
United Provinces . . . . .	85 - 90	"	"
Bihar and Orissa . . . . .	90	"	"
Bombay Presidency . . . . .	75	"	"
Hyderabad and Travancore States .	90	"	"
14 Telegu Districts . . . . .	95	"	"
Tamil Areas of Madras Presidency .	70	"	"
Kanarese Area of " " .	80 (65)	"	"
Bengal . . . . .	60	"	"
North Western Frontier . . . . .	80	"	"
Province . . . . .	80	"	"
Baluchistan . . . . .	80	"	"
India as a Whole . . . . .	80	"	"

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1. Pickett, op. cit., p. 313
2. Cf. Ibid., pp. 313, 314

N. Unfavorable Attitude of Some  
Indian Christians Toward Mass Movements.

Some Indian Christians, especially the educated, for several reasons have an unfavorable attitude toward mass movements: (1) A reduction of the literacy rating given by the Census to Indian Christians; (2) The introduction of the problem of child marriage into the Christian community; (3) The identification of Christianity in the Indian mind with the lowest classes of society; (4) A seeming conflict of interest between what we now call mass movement work and that work in which the interest of the educated Indian Christian, not associated with the movements, has already been enlisted.

O. Summary

From the facts which have been brought together in this chapter it is evident that there are great values in the mass movement as well as many problems which must be met. The major values in this method of evangelism are: (1) It is the most natural way for Indians to approach Christ; (2) It is a protection from social disruption; (3) It reduces the danger of westernization; and (4) It aids in the conversion of others. That the Indian people are brought into the Christian Church in large groups, presents, to the missionaries, a most difficult problem in shepherding them. It has been shown that the

responsibility of the missionary toward mass movement converts does not end with baptism but must be continued until the new Christians are ready to assume it for themselves. Of course an indigenous self-supporting Church is the right ideal but, as has been pointed out, this is not always possible because of the wide distribution of the few Christians, the poverty of the people, the difficulty of transition from mission to church, and in some cases the lack of trained native pastors who are willing to be supported by their own people. It has been noted that the Christian training and scriptural knowledge of mass movement Christians depend upon how regular and frequent church services are held; that there are many circumstances to hinder mass movement converts from Sabbath observance; that the frequency of the religious services depends upon whether there is a resident minister, catechist, or school teacher in the area; that the services are varied; that belief in idolatry and the use of charms is weakened; that desire of participation in non-Christian festivals is not that fear of evil spirits is gone; and that Christian standards have been adopted in the homes. It is seen by the facts presented that the motives underlying mass movement conversions are strangely mixed. In spite of the fact that some Indian Christians have an unfavorable attitude toward mass movements, they will always

be considered one of the greatest methods of evangelism in India and worthy of a more detailed study than has been possible in this short chapter.

CHAPTER II  
OTHER PRESENT DAY METHODS OF  
EVANGELISM IN INDIA

## CHAPTER II

### OTHER PRESENT DAY METHODS OF EVANGELISM IN INDIA

#### A. INTRODUCTION

The chapter immediately preceding presented a most important and distinctive method of evangelism which is being used in India today--the Mass Movement. In the brief exposition here attempted, other present day methods will be set forth with the aim in mind to show that all missionary work is evangelistic in character and that some methods of evangelism are better than others.

#### B. Methods of Evangelism for Masses

##### 1. Indoor Preaching

Although the method of preaching in mission halls to the unevangelized is not used much in India because of the intense heat, it is nevertheless a prominent feature of Indian evangelistic effort. There are some advantages in this method over that of bazaar preaching.<sup>1</sup> It is more quiet than on the street, and the people can be kept in better control because the missionary is on his own ground. Besides, the people are apt to stay longer because there are seats or mats. Some missionaries find that the verandah of the hall is even better because it

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1. Preaching which is done in the market place.

is more easy there to gather a large company than in an enclosed room. Indoor preaching is more successful at night, when bright lights and the lively singing of Christian hymns set to Indian tunes soon attract a good congregation. The preaching hall is still more effective if it is used for a reading and book room for part of the day and as a place for quiet, personal interviews after the audience has been dismissed.

"Reading rooms are becoming an increasingly popular and effective means of evangelism. There are now such centers in both Jhelum city and Chakwal. These are open daily for the free reading of books, papers, and tracts and the Scriptures and for personal work and private conversation."<sup>1</sup>

The method of indoor preaching has been used very successfully in Sargodha for the non-Christian men and women. The first night the method was tried, the town crier went through the city telling that there would be a meeting that night in the Christian Church for the non-Christian men of the city. These men were politely asked to come to hear a speech, about Christianity, with the specific understanding that the meeting would not and could not degenerate into a debate within the walls of the church. A fine crowd of them came. Since that time twenty or thirty such meetings have been held. Sometimes missionaries and sometimes Indians took charge of them.

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1. TRIENNIAL REPORT OF THE FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH, P. 115



The following is Miss Brown's account of these meetings and her opinion of them:

"Last September we had a series of meetings on four successive evenings, at which the speaker was Bakht Singh, a young Hindu convert, the son of a wealthy mill owner. The boy was educated at Oxford, and won a further scholarship for three years in one of the Canadian universities, where he studied engineering. He was converted in Canada, and has gone back to witness a good confession before his own people. By the third evening of those meetings so many of the educated men of the city had crowded in, that all the pews were packed and about a hundred of them were sitting on the floor! After two or three meetings had been held for the men, we decided to try to hold such a meeting for the purdah (secluded) women of the city. At least three such meetings have now been held, and on each occasion the church was packed! . . . I think this method far more effective than bazaar preaching - only those come who are curious enough or hungry enough to make the effort. They know they are going to hear a Christian message and that they can not ask questions or start a debate afterward. Yet they come and listen, and I know some of them go away to ponder the message."1

## 2. Bazaar Preaching

It is on the busy streets of the Indian village or city near the bazaar or market place that an evangelist's ability as a preacher is tested. The task is most difficult to a foreigner using an unfamiliar language because of the haggling of buyers and sellers, the bustle of people coming and going, and the attacks of a hostile objector in a public place. Dr. Stewart thus describes the work in the Punjab:

"It must not be supposed by any that quietness is the distinguishing characteristic of a bazaar audience. Far from it. Many persons, indeed, listen

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1. Information given by Frances Brown, long-time missionary in India.

respectfully and make no signs of either approval or disapproval. But it is different with others. A few exhibit astonishment at the good news. Some, especially Hindus, will cry out, 'That's all true,' or 'The Sahib is right,' or 'Your religion is good for you, and ours is good for us; let every one follow the path that his fathers trod.' Some will ask questions - often of the most difficult or irrelevant character - and try to embarrass the preacher, or get up a laugh at his expense. Some - Mohammedan bigots, or Aryans, for instance - will present objections, or flatly contradict the speaker, reading perhaps out of the Koran, or an infidel book, to establish their points; and frequently bystanders of this class will try to break up the meeting, or turn it into an assemblage for the propagation of their own religious views. Occasionally, too, they carry their violence so far that the police are asked to interfere and quell disturbance. As might be supposed, therefore, everyone does not make a good bazaar preacher. Ready wit, a quick ear, and a nimble tongue are necessary for success in this capacity; also that mysterious power by which men can naturally overawe opposition and keep a restless audience under control."<sup>1</sup>

The same simple methods employed during the day are not successful at night in the dark bazaar; so the gospel is given to the people by means of the Magic Lantern, which, with its coloured slides, has now become a recognised part of the equipment of many missionaries. The villager is fascinated by the changing colours on the sheet; the pictures aid his dull sense in understanding the unfamiliar story; and he will stand in the marketplace for more than an hour listening to this kind of presentation of the gospel message. Usually, the missionary makes some slides of familiar scenes, the bazaar, the

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1. Stewart, Robert, LIFE AND WORK IN INDIA, pp. 157, 158

temple, or a group of schoolboys, and throws them upon the screen first, thus attracting attention and interest and causing the people to listen better to the gospel message. These lantern talks are always full of interest and make a deep impression on the child-like mind of the villager.

Dr. Stewart, who was a missionary in India for many years during the latter part of the nineteenth century, gives the following reasons why he considered this method good:

"Of the value of this method of evangelization on the whole, however, there can be no doubt. In some cases definite conversions are reported; in others, persons are led to become inquirers and frequent callers on the missionary or his assistants - the final result being a full confession of faith. Often men hear something of Christ in this way who are never otherwise brought within the sound of the gospel. An opportunity is thus given also to discover the spontaneous sentiments of the people, their great difficulties, and the objections that active opponents make to the truth which we proclaim." . . . While, then, bazaar preaching is a difficult mode of evangelism and there are "other methods of work which are quieter and more successful, it is not only one of the most interesting and picturesque ways of preaching Christ, but it has also been an important agency in the spread of the glad tidings of salvation and the diffusion of that knowledge without which the heathen must perish."<sup>1</sup>

Mr. Norman Russell, who also used this method in the early part of the twentieth century, says that

"no means has proved as successful for gathering large crowds, sometimes six and eight hundred, even a thousand strong, nor as powerful in holding their attention and fixing the gospel stories on their mind.

. . . . .

1. Cf. Stewart, op. cit., p. 158

In all our methods the aim is the same, to give men a vision of Christ; and in the lantern talks we touch the Hindu, with his strong love for imagery and the picturesque, in his most susceptible point."<sup>1</sup>

Bazaar preaching is still used as a method of evangelism but not as much in recent years as formerly.

Miss Brown, who is now a missionary in India, thus expresses her opinion against this method:

"For ordinary bazaar preaching I fear I have very little sympathy. And yet it does reach some who otherwise might never hear. But for the average city crowd it seems to be a matter of 'casting pearls before swine.'"<sup>2</sup>

She further compares the bazaar preaching with the preaching done at the mela, or religious fair, and tells why she prefers the latter:

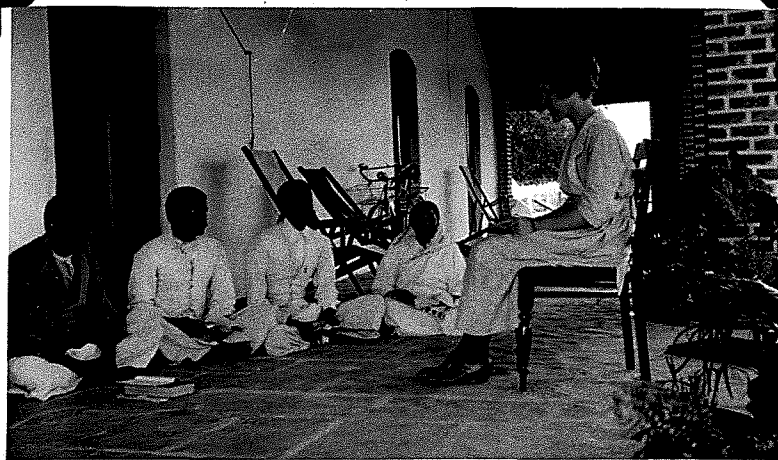
"On the other hand, I have a good deal of sympathy with preaching at the various religious fairs that are held, and for the distribution of Christian literature at them. What is the difference? A difference partly of the crowd. The ordinary bazaar preaching reaches men who have heard time and again, and yet turn their backs on Christ. The preaching at a mela on the other hand often reaches village men who have previously had no opportunity to hear. I have on several occasions gone to one of the big Hindu melas in our district to try to reach the women who are there to present their offerings to the god, to show off their clothes and sit and gossip half the hot sunny day. And I have found contact there with women otherwise inaccessible."<sup>3</sup>

### 3. Itinerating vs. Participation in Village Life

A method of evangelism which is very closely related to bazaar preaching and one which is wider in

. . . . .

1. Russell, Norman, VILLAGE WORK IN INDIA, pp. 87, 88
2. Information obtained from Miss Brown, long-time missionary in India
3. Ibid.



Training Bible Women and Evangelists



Going Itinerating



On Tour

scope, is the method of journeying from place to place pursuing in villages and towns a work similar to that just named. The missionaries who are assigned to district evangelism, accompanied by their Bible women and perhaps some pastors, take their camping equipment and usually leave their homes in November, and for three or four months they pitch their tents near the villages of their district, moving camp each week. A missionary may have as many as 200 villages in his area where there are Christians who need nurture and encouragement - to say nothing of the many villages where there are as yet no Christians at all.<sup>1</sup> Sometimes missionaries, instead of taking tents, go to the public resting house of the places visited; and by living among the people, they are able to do more satisfactory work, as well as reduce the expense.<sup>2</sup> The most ideal and fruitful plan, however, is to have some permanent room or building belonging to the mission, or loaned by native Christians, which may be used as headquarters.

The missionary and her Bible women usually camp near a fairly large village or group of villages, and work in all the surrounding country from that center. Part of the time is spent with the Christians in the district, in an effort to establish more deeply the roots of

. . . . .

1. Cf. Station Letter, Board of Foreign Missions Presbyterian Church in the U. S. A., Fatehpur, North India, Spring, 1933.

2. Cf. Beach, op. cit., p. 184

the indigenous church. Many of the villagers are only nominal Christians and part of the missionary's time is spent in trying to win them to Christ. Why is this necessary? Because of the psychological background of Indian thought, which presupposes that a child is automatically what his father and grandfather before him were. They fail so completely often to realize that each individual must come into a personal, vital relationship with Jesus Christ. Consequently, the missionary spends much time "converting old Christians."

The following will give an idea of what a day with the itinerant missionary is like:

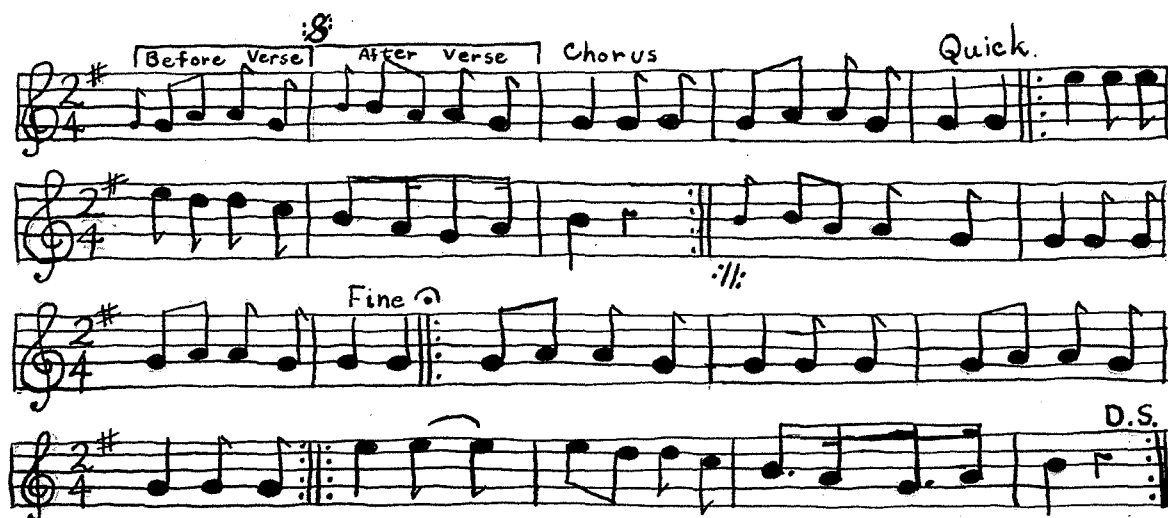
About three or four o'clock in the morning the missionary, with her Bible women, starts out from camp with a lantern over the hills to the village. The party probably arrives at the village about 6:30 or seven in the morning, before the people have gone to their work in the fields. This gives them several hours with the people before their dinner hour when the missionary and her party must go. The native Bible women go ahead and say, "We want to tell you a story and sing to you." Then at some house a woman spreads a cloth on the ground on which the missionary sits.

The missionary party begins by singing a hymn in the native rhythm.<sup>1</sup> The people enjoy hearing the song

. . . . .

1. See p. 134, for illustration of Psalm 19 in native rhythm

ZABUR 19\*<sup>1</sup>



"Chorus - Āsman ba-yan | karde Khud- | a de kam | sāre  
Karde ham | Rabb dī wadī- | ā- | ī.

1. Din karde | rahnde din- | ān nāla | gallān  
Rat bakhshdī | rāt nūn dān- | ā- | ī.
2. Na hai zu- | ban na a- | waz suni | jandi  
Tarzam- | in wicha | lā- | ī.
3. Sāri za- | min deān | kandeān | tori  
Apnī gal bhi pahunch- | ā- | ī.
4. Tambū ban- | āyā Rabb | ne suraj de | layī  
Uhnān wich | rakbī unchh- | ā- | ī.
5. Lāre de | wāngar mai- | dān wich jo | daurdā  
Daurne de bal khushi- a- i.
6. Āsmān de | kande thon | due kande | ghumda  
Sabnān nun | dendā rosh- | nā- | ī."

.....

\*The Ninteenth Psalm in Oriental meter - a bhajan. (In Punjabi)  
1. Stewart, op. cit., p. 200



and soon a crowd gathers. The missionary adapts herself to the situation; if she sees a child, she begins by telling about how Jesus loved the children. Perhaps she sings the song again and explains it or she reads a portion of Scripture and explains it. She tells about Jesus and why He came or she gives an instance of His healing. Occasionally she prays the first time she goes to a village; she always follows the leading of the Holy Spirit. Of course these heathen people do not understand the meaning of prayer; they have to be taught. One time when a missionary came to a village for the second time, an Indian woman asked, " Won't you close your eyes and do what you did the other time you were here?"<sup>1</sup>

Miss Brown feels that the itinerating work now done in the Punjab is inadequate because it is spread over too wide an area instead of being more concentrated. She feels that the work should especially be more concentrated in the non-Christian areas. She expresses herself freely on the subject in the following:

"During the last two winters spent on the field, I was in one hundred forty hitherto unevangelized villages. We went to those villages once, and I certainly do not feel that those Moslem men and women had any adequate opportunity to hear the Gospel and turn to Christ and live! I would prefer to camp in a center and preach to a given group of villages so long as any of them would listen! And I would move on only when they would listen no longer. I believe we would have more converts in this way. Certainly

- . . . . .
1. Material contributed by Miss Emily Minor, missionary in Ratnagiri, Bombay Presidency, 37 years

those who would hear over a period of time would have a far better opportunity to know of the offer of full and free salvation, and to judge whether they would accept it or not."<sup>1</sup>

Miss Brown gives further suggestions for improvement in the following:

"Similarly with the Christian community, I feel that one reason for the weakness of the indigenous church in the villages lies in the fact that we have put such scattered efforts on them. I should like to live in an Indian village where there is a Christian community of fifteen or twenty families for several months some winter - and try by Christian preaching and teaching and example to stir them to a realization of how much more there is to the Christian life than they know. I think such a glimpse might create in their hearts a hunger to know more of the life abundant - and such a hunger would be the beginning of revival in the village churches. In the simplest way I can state it, I should like the opportunity of sharing with a village Christian group all that they could comprehend of that which Christ has done for me."<sup>2</sup>

A group of Indian Christians, including pastors and teachers were asked, "What do you consider the greatest force for bringing the people of India to Christ?" The answer was: "The personal testimony of Christians whose lives commend their words."<sup>3</sup>

Certainly more influence can be exerted if the missionary lives longer with the people. Some missionaries put the major emphasis upon the Christian life lived among the people in order to avoid the appearance of

. . . . .

1. Material received from Miss Brown, long-time missionary in India
2. Ibid.
3. Cf. Pierson, D. L., "What is Changing India," Missionary Review of the World, Aug., 1930

professionalism and to make mutual understanding easier. They live a life as much like the villager's as possible. They share every phase of their life with the village people. Every opportunity to tell about Jesus is welcomed. Some of these missionaries believe that the Christian life lived before the people is sufficient to win them to Christ but others make special effort to win the people. Although this method of participation in village life was first introduced by Nobili and carried to extremes by him, it has been tried very little since then until more recent years when it is again being used and developed. Several books have been written on the subject and give very interesting accounts of work done in this manner.<sup>1</sup>

It is the opinion of the writer that a combination of the two methods of itinerating and participation in village life would make a very satisfactory method of evangelism and would build up a stronger Christian community.

### C. Christian Literature

#### 1. Its Importance

The importance of Christian literature in evangelistic work in India is suggested in the testimony of a Sikh who bought a Gospel portion at a religious fair:

. . . . .

1. See Young, Mirian, SEEN AND HEARD IN A PUNJAB VILLAGE; Wiser, Charlotte and William, BEHIND MUD WALLS; Christlieb, M. L., AN UPHILL ROAD IN INDIA

"When I came home I began to study the Gospel daily and its effect has been such that it has changed my life altogether. Now I realise that Christ alone is my Saviour, and the Saviour of the whole world, and I daily repeat the prayer which He taught His disciples. Now I have in my heart that perfect peace which I never had before. I thank Him for it from the depth of my heart, and whenever I get a chance I too tell the life-giving teaching of the Lord."<sup>1</sup>

It may be that this Sikh might never have been reached in any other way. Often the selling of Bible portions and tracts is a way of approach into the village home. It has been said of late that never has a high caste Hindu or high class Moslem turned to Christ who has not first been influenced by the Written Word. Perhaps this is an exaggerated statement, but certainly this is one of the most fertile ways of reaching them.

## 2. Principles Underlying This Work

The Madras Conference report clearly sets forth some fundamental principles connected with this work, and four of them are as follows:

"(2) To meet the great and growing need for Christian literature, men should be set apart to organize the preparation of suitable books, tracts, and leaflets, and to increase their circulation. . . (4) The literature published should be especially prepared for the people of the land. . . (5) The literature must be idiomatic in style, abounding in illustration and imagery, and thoroughly intelligible to the people. (6) The publication should be clearly printed, and where possible suitable pictorial illustrations should be inserted."<sup>2</sup>

. . . . .

1. Singh, Sadhu Sundar, WITH AND WITHOUT CHRIST, pp. 49, 50
2. Beach, op. cit., pp. 208, 209



Bible Women and Evangelists  
Out on an Evangelistic Tour

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away, the one who receives it will come to the missionary's tent and ask more about the Gospel.

#### D. Training of Leaders

##### 1. Boarding Schools

###### a. Dormitory

In the dormitory type of boarding school, all the pupils live in a large dormitory building; they eat together. These schools are similar to boarding schools in any other country. The pupils come from all the surrounding villages to attend this school and they all live together as one big group in the same building. Of course the dormitory is usually well equipped, at least it is much more elaborate than the simple village homes from which the pupils come. Consequently the life in the dormitory does not prepare them very well for village life. Many times they go back to their villages discontented. Recently missionaries have been trying to change the organization so that the pupils might be better fitted for village life. Some missionaries have divided the Boarding into compartments with a small group in each compartment and a monitor in charge whose duty it is to keep a record book of how well each girl did her daily duties.

In this type of boarding school in Aligarh, the missionary found that the monitors were not being honest in keeping the records. She called all the girls together

and said, "You have not been honest in keeping your record books. What are you going to do about it?" One girl answered, "I think we better go into chapel and pray about it." The girls did pray very earnestly about it and the missionary talked to them about friendship and why they should be honest. They decided that the best way that they could learn how to be the kind of a person that Jesus would choose as a friend would be to study the life of Jesus and the lives of those who were His friends. They formed what they called a "Friendship Circle" and fifteen adolescent girls, all from Christian homes joined. They studied the life of Jesus and His friends and built up for themselves an ideal of a friend. Then they compared their own lives with this ideal. The missionary had a chart with Jesus' picture at the top. At the end of their study she had those sign who thought they were trying to be the kind of a person that Jesus would want to have as a friend. Several of them did sign but some said that they were not ready. Once or twice a week the girls met for study and prayer. At these meetings they prayed for each other. The missionary also had conferences with each individual girl to help them with any spiritual difficulties and to pray with them. The girls enjoyed the Circle meetings and the office conferences and they were helped to develop in their Christian life.<sup>1</sup>

. . . . .

1. Material contributed by Miss Pearl Palmer, long-time missionary in India



b. Cottage

The old dormitory type of education has been found impracticable<sup>ca</sup> for the village because it did not fit the majority of the pupils for the kind of life which they would have to live in the village. It has been the aim of missions to give all children a reading knowledge of the Bible, and to train the most promising ones for mission service. However, this type of education alone does not meet the most urgent need of the masses. Under the old system very few of the pupils went on through the fourth standard of school; a large percentage did not go any farther than the second year. Most of the people in India's village are poor. They need even the small amount which the children can earn by herding some caste man's cattle and goats, bringing in fodder, gathering sticks for the evening cooking, or frightening birds away from the ripening grain. The dormitory system of education made the pupils dissatisfied with their village life.

In different parts of India a new system of education, called the cottage system, is being tried in several model schools in which they are trying to raise the standard of the Indian villages and homes. The pupils come in from the surrounding villages and live in small one-room mud cottages quite like those of the ordinary Indian village. There are some schools of this type for girls and some for boys. Five or six pupils of various ages, just as in a



Village School Boys at Prayer

a village home, live together as a family unit. As in the village there is a store, a bank, a school, and a church, so in the school different industries are carried on and the pupils even have their own printing press and print a paper once a month.

In one of these cottage schools, called "Ushagram", each cottage conducts morning prayers as a family group led by the head boy. A singing band was organized and goes out from time to time into surrounding villages. A number of boys were received into membership in the church, and the majority of them are active in the work of the Epworth League.<sup>1</sup> One of the ideals of Ushagram is to encourage meditative worship.<sup>2</sup> Bible instruction is given in the school and worship services are conducted in the church every Sunday.

## 2. Mission Village Schools

According to the leading mission educators, "evangelization and literacy" are the principal objectives of mission primary schools in villages, while "social service," "service in the church" and "to develop Christian leaders" are objectives listed as important. One prominent missionary educator stated that:

"The village educational system is hardly well enough

. . . . .

1. Cf. Pamphlet, "A Village of the New Day", p.2
2. See Ushagram, Vol.II, September-October, 1932

organized to show any clear aims. Generally though the aim may be considered as this, to give the village Christian an education that will enable him to read and write, to read the Bible, and to improve his social and economic status."<sup>1</sup>

In the study made of one hundred seventy-three Christian Village schools by Dr. Petty, it was found that at least thirty minutes per day are devoted to religious instruction. The course usually consisted in learning the commandments, the Lord's Prayer, and hymns. In a few instances a definite curriculum was reported in use.<sup>2</sup>

### 3. Vernacular Schools

The Madras Conference Report sets forth the main objects of the vernacular schools in the following:

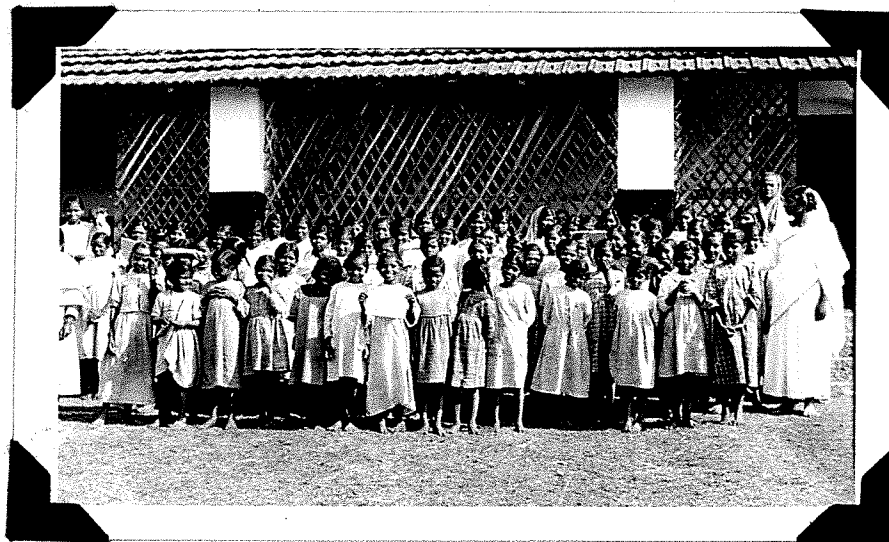
"According to the testimony of the various missions, vernacular education serves a twofold purpose in mission economy. A vernacular school is one of the best means of opening up evangelistic work in a village. The high respect in which a teacher is held in this country and the great desire which the people have for education give the teacher in a village school a unique opportunity; and, if he is the right kind of a man, he can do much in helping to extend the Kingdom of Christ....The other purpose which vernacular schools serve is to fit our Christians to read the Word of God. And again, by learning to read and write, Christians will be able to raise their position in society and make themselves more useful members of the community. We urge a sustained effort to educate all our Christian youth to read and write at least..."<sup>3</sup>

. . . . .

1. LAYMEN'S FOREIGN MISSIONS INQUIRY, op.cit., p.328
2. Cf. ibid., p.331
3. Beach, op. cit., p. 195, quoted from Report of the Madras Conference, 1902, p.87



Mission School , C. P.



Group of Mission School Children



Evangelists and Bible Women at a Bible  
Training School

Many of these schools are conducted by missionaries through grants-in-aid, received from the Government. These schools receiving this aid are required to conform the curriculum to government standards. In a Boys' Elementary School of this type in Samalkot, Godavari District, the boys are given good Christian training. Every morning a half hour worship service, consisting of singing, daily reading and explanation of the Sunday School lesson for the week, memorizing of the Golden Text, and prayer, is conducted. A weekly prayer meeting is held every Friday evening and Saturday afternoon the Christian Endeavor meets. After Sunday School, which is held on Sunday afternoon, the big boys go in groups of twos and threes to the hamlets of the town, where the leather workers, potters, outcastes, and gypsies live, and organize classes of their own. Each grade, under the supervision of a teacher, is responsible for a certain village group. Sometimes the teachers hold meetings with the caste men in the village. Bible instruction is given every day for a half hour to the smaller children and for a forty minute period to the children in the High school entrance class. The Junior Primaries are taught the Lord's Prayer, the Ten Commandments (short form) and a few simple stories from the life of Christ. The Senior Primaries learn sixty New Testament stories from the little books in vernacular. The third class has the same. The other classes have the

following courses:<sup>1</sup>

	Long Term O. T. 30 minute periods	Short Term N. T. (Map of Palestine used)
Grade		
4	Genesis	Mark
5	Genesis (Reviewed and more comprehensive)	Luke
6.	Exodus (Model of tabernacle, maps, charts used)	John
7	2 chapters of Lev., Num., and Deut. 40 minute periods	Acts of Apostles (Map Paul's Journeys)
8	Joshua, Judges, Ruth, I Sam.	I & II Thess. and I. Cor.

#### 4. The Christian College

##### a. The Use of the Religious Period

The religious period has been made use of according to the circumstances and needs of the college. In some colleges the Christians and non-Christians are taught separately. In one college the Christians are given two periods a week by themselves and one period a week with the non-Christians. A separate course is followed in each case.

The aim of the religious class in the first years of the college course, is to present Christ in all His power to win men. Each course is completed within the year and the whole four-year course gives a full presentation of

. . . . .

1. Information contributed by Miss Janet Robinson, who has been connected with Elementary Education in India since 1903.

Christian truth.

In former years Bible instruction in the Christian colleges was compulsory but in more recent years the government proposed a what is called a "conscience clause" which states that if any students or parents object to their boy or girl attending Bible classes he or she is to be excused. Gradually the colleges are adopting this clause but not all of the colleges have accepted it. In the United Provinces, where the "conscience clause" has been adopted, out of 531 boys in 1932 only one boy asked to be excused. His request was granted, but each day as he waited outside for the class to finish, he came a little closer until he, too, finally came to class and was one of those most interested.<sup>1</sup>

b. Personal Contact of Teacher and Student

There is no factor which has contributed so much to bring about conversions and baptisms as has personal contact and personal influence. This influence is more effective in small compact colleges such as St. Stephen's College, Delhi. The staff in the small college, unified in their Christian purpose, is more able to find leisure to cultivate human relationships with those whom they teach in the classrooms. In the college in Masulipatam, Guntur, India where Dr. J. Roy Strock has been a missionary for a long time the students are divided into tutorial groups. Each member

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1. Instance given in a letter by Nellie S. Bowman, missionary in India under the Presbyterian Board of Foreign Missions.



of the staff is given twenty boys with whom he is to talk over personal problems and whom he is to invite for walks on Sunday afternoons. In this way the personal influence of the teachers is felt by all of the students.<sup>1</sup>

c. The Chapel Service

The college chapel is the center of worship. It reminds the Christian and non-Christian alike of the need for worship and adoration. In addition, the Chapel summons the Christian staff and Christian students to a common and repeated act of worship. Usually it is the meeting place of the staff for prayer or for the celebration of the Lord's Supper. Besides the Chapel there is often a quiet room which is used by Christians and non-Christians for personal and private devotion.

d. The College Hostel

"The more a college becomes residential in character, with hostels in which Christian as well as non-Christian students live, and where effective personal contacts can thus be made with them by the staff, the more fully and persuasively should it be possible to make known the Christian life as well as Christian truth."<sup>2</sup>

A great deal depends upon the reality of the Christianity of the Christian student and Christian staff.

. . . . .

1. Information contributed by Dr. J. Roy Strock, long time missionary in the college at Masulipatam, Guntur, India
2. THE CHRISTIAN COLLEGE IN INDIA, The Report of the Commission on Christian Higher Education in India, pp. 104, 105

Sometimes the Christian students are given a hostel of their own but in most instances it is thought better for the Christians to live alongside of non-Christians in those relations of daily fellowship through which a living Christian witness can most of all be borne.<sup>1</sup>

e. Christian Social Service

In most colleges opportunity is provided for Christian social service in order that the students may thus express the spirit of Christ. Social settlement work, Scout work, various kinds of village work, and other activities are carried on by college students and in St. Stephen's College, Delhi there is a Social Service League.

f. Other Methods

"Most colleges encourage among their students the formation of branches of the Student Christian Association, and the Christian members of the staff co-operate with the Christian students in the organization of student camps and retreats. Not only are the Christian students themselves helped in this way, just because they are helping themselves, but sometimes - and all the more for that very reason - non-Christians are attracted and interested. In some colleges a member of the staff is specially entrusted with the guidance of the religious life and teaching of the college, and partially relieved from other work in order that he may have the necessary leisure for this purpose. Some colleges, again, show a concern lest their Christian students should be alienated from the life and service of the Church, and take pains to se-

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1. Cf. THE CHRISTIAN COLLEGE IN INDIA, op. cit., p. 105

cure that they shall have opportunity of joining in its worship and of taking part in its activities."1

##### 5. The Training of Bible Women and Village Preachers

Much attention is given in India to the training of catechists and evangelists. Most missions have institutions of some kind for the training of Bible women and preachers. The students are sometimes sent out from these schools with an itinerating band of trained men under a missionary, and in this way receive practical training. Many missions choose the brightest boys and train them in the elementary school, the normal and training school. Summer schools, lasting two or three weeks, at which regular courses of study are given, are found useful. Some missions hold annual conferences for evangelistic workers for the deepening of spiritual life, training in Bible study, and instruction in various subjects. Other missions have weekly Bible-classes for the instruction of evangelists and Bible women. All missions recognize the importance of training evangelistic workers. One missionary says, "training all agents in devotional Bible study is the greatest need and the most effective method."2

Many missionaries hold weekly preparation classes for Sunday School teachers when the lesson for the following

. . . . .

1. THE CHRISTIAN COLLEGE IN INDIA, op. cit., p. 107.
2. World Missionary Conference, 1910, Report of Commission II, THE CHURCH IN THE MISSION FIELD, p. 179

Sunday is studied. Some missions have teachers' conferences where lectures are given as to how to conduct Sunday School work successfully. In some missions the older pupils teach, under supervision, junior classes.<sup>1</sup>

### E. Ministry of Healing

#### 1. The Field and Need

Although <sup>the</sup> British Government has provided to some extent medical aid for India's millions, there is still a great need for medical missions in this field. Dr. Dennis describes the need in the following:

"Sickness is often ascribed to demons, or to the anger of gods and goddesses who are thought to preside over epidemics, and who must be propitiated in order to secure their suppression. 'Killed by ignorance' is still the verdict in numberless cases of fatality; and when we remember that the total number of deaths in India every year is between five and six millions, we can appreciate how disastrous are the results of quackery, which has, no doubt, been the only ministry which the vast majority have received in their fatal illnesses. To be sure, the old system with its charms and incantations, its profitless and often cruel remedies, is gradually passing away; yet the native hakim is the only recourse in the case of vast multitudes.... It is a question whether the so-called hakim or vaidyas, with their foolish and worthless remedies, are any relief, or whether to be unattended is not a milder fate than to be ministered to by those who will gravely prescribe the powdered horn of the sacred bull as a remedy of special efficacy, or who repeat verses out of their sacred books for the relief of a person who has been bitten by a poisonous insect."<sup>2</sup>

. . . . .

1. Cf. Ibid., p. 179
2. Beach, op. cit., pp. 202, 203, quoted from Dennis, CHRISTIAN MISSIONS AND SOCIAL PROGRESS, vol. i., pp. 191, 192

## 2. Evangelism in Mission Hospitals

Many missionaries consider medical work as an adjunct to evangelism. It is, but it is more than that. There is still a great need for Christian medical work to heal the sick, prevent diseases that can be prevented, and help the people of the community to be healthier and happier. These things all express the Christian spirit in its broader aspects.

One of the questions on the questionnaire, which was sent by the Laymen's Commission to mission hospitals concerned the evangelistic aspects of the medical work. The following is a composite of the answers sent by the doctors and nurses:

"All medical missionaries are interested in the religious side of their work; but there is a wide divergence of opinion as to the best methods of reaching the people with the Christian message. The largest number of doctors placed the Christian spirit of the professional and nursing staffs as first in importance, and good medical care of the patient was voted second in importance, in reaching the patient with the Christian message. Actual preaching services in the hospital were given fifth place. Some few of the medical missionaries regard it as unethical for a doctor to try to convert a man to his religion while the man is sick and when the physician has an undue advantage and influence over the patient."<sup>1</sup>

Most medical missionaries agree with the basic statement of the Christian Medical Association of India, which is as follows:

"It is our conviction that the ministry of healing

. . . . .

1. LAYMEN'S MISSIONS INQUIRY, op. cit., p. 435

is an essential part of the work of the Christian Church, whose mission it is to represent God as revealed in Jesus Christ. We observe that Christ's own testimony concerning His mission was that He came to do the will of the One Who sent Him and to finish His work. We must believe that the ministry of healing for the body is an expression of the attitude and mind of God toward man, and has its source in the compassion and love of God. It is our conviction that the Christian should concern himself with the care of the sick, apart from whether others are carrying on the work or not. From this conviction it becomes our **duty** to develop Christian medical work as part of the essential work of the **church** in India, and to consider how this may best be **done**."<sup>1</sup>

The statement further points out that

"the service thus rendered is a natural and vital expression of the spirit of Christ, and can best be engaged in **by** men and women imbued with the spirit of Christ."<sup>2</sup>

Of all the medical work that is done in India, the work for women is the most urgent. This is more urgent. This is more true of the wealthy because they would rather die than go to a hospital and be seen by a man.

The resolution which was passed by the Madras Conference in 1902 is still carried out in mission hospitals today and summarizes the evangelistic methods used today in medical work in India. The resolution reads as follows:

"The medical missionary should personally organize the spiritual work in the hospitals or dispensaries under his charge and should take an active part in it. There should be daily teaching in the wards according to some well-arranged plan; and in addition to this, the medical missionary should aim at individual dealing with the in-patients. All Christian medical ser-

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1. LAYMEN'S MISSIONS INQUIRY, op. cit., pp. 435, 536
2. Ibid., p. 436

assistants should be encouraged and trained to do spiritual work. In large medical missions, the co-operation of evangelistic missionaries and native evangelists is important; and these should endeavor to follow up the work in the homes of former patients, especially those who have appeared interested in the teaching."<sup>1</sup>

Many of the above ideals are realised at the Lutheran hospital in Chirala, Madras Presidency. The motto of the hospital is "We are workers together with God" and it is held before the nurses that they are examples of Christian living. The Bible women co-operate with the nurses and doctors in their work. They meet with the patients for an hour before the medicines are given out and give Bible instruction, sing songs, and tell stories. Sometimes the nurses and doctors go on tour in the villages with the evangelist. They have a dispensary in camp while the evangelist is preaching out in the village. Every morning and afternoon there is a Christian service in the hospital and during the day the Bible woman talks with the patients individually. As the nurses give bedside care they talk about Jesus. One hour a week the missionary gives a course in Bible study for the nurses and every morning she conducts prayers for them. On Sunday she has a special prayer group with them. When the patients are sent away from the hospital they are given a chit (pasteboard with a Bible verse). Then the nurse sends word to the missionary or evangelist in the village and tells them of the

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1. Beach, op. cit., p. 204, quoted from Report of the Madras Conference, 1902, pp. 120, 121

interest of the patient in the Christian message.<sup>1</sup> Miss Meyer said that the hardest part of the work was to get the nurses to do personal work at the bedside of the patients. Doctors and nurses who minister to both the body and the soul will always be needed.

#### F. Missionary Sadhus for India

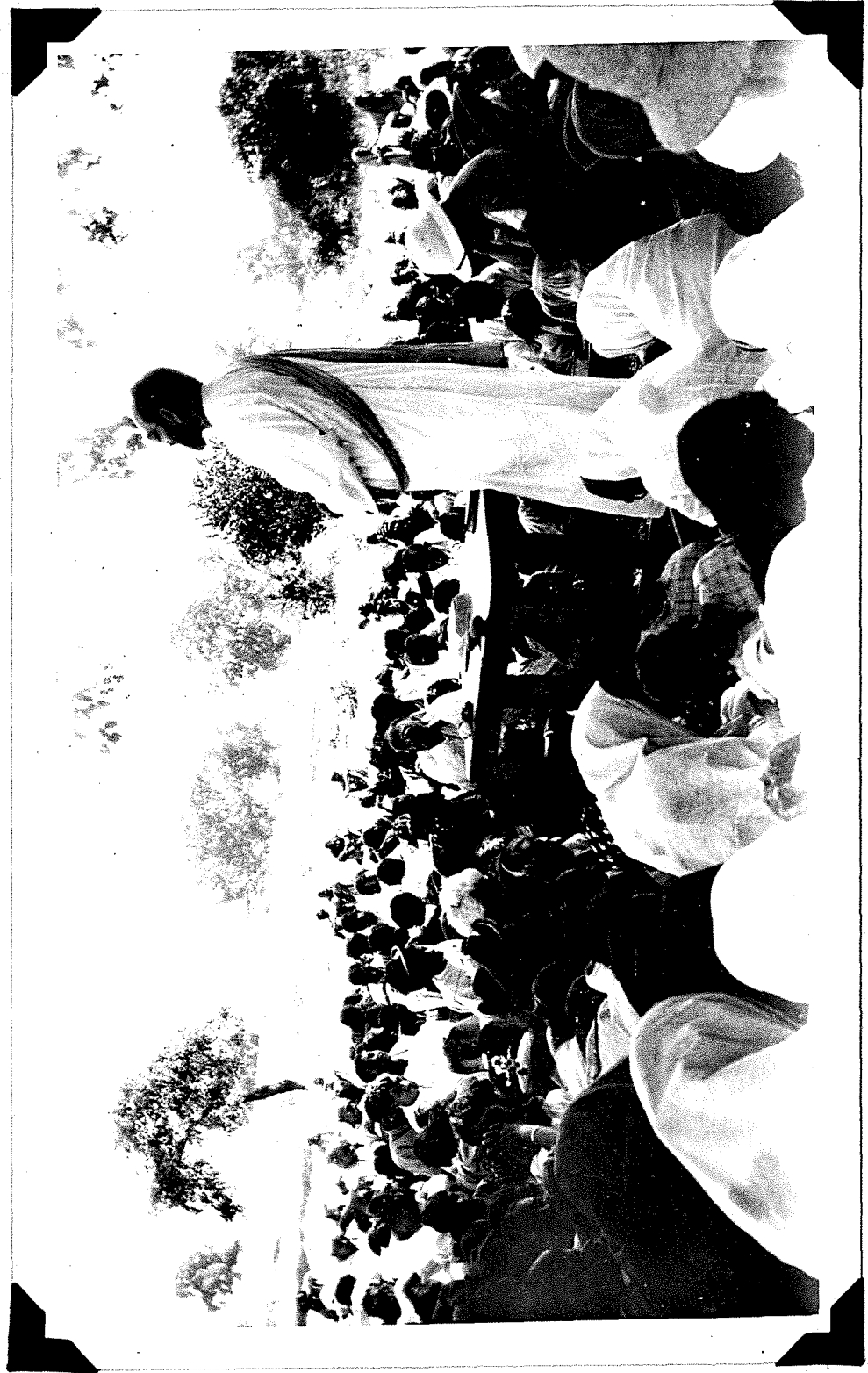
Missionaries and Indian Christians are beginning to realize that the Gospel of Jesus Christ makes a greater appeal to Indians if presented in an Indian manner.

Europeans or Americans who preach in the Indian bazaar, attract a crowd partly because of their western dress. There is nothing about their appearance to suggest that they are speaking of the things of God and the Way of Salvation. It may be that they are discussing politics, village uplift or a new educational system. The holy men of India are distinguished from other men by their dress and manner of living. They go from village to village, leisurely in quiet places talking with men about their holy books. They spend much time in meditation and solitude, separate from the world. The foreign Sahab is hurried and can only give an hour or so before he must go to his western home to be with his wife and children. Many times he cannot even take the time to answer questions.

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1. Information contributed by Miss Mabel Meyer, long-time missionary nurse in Chirala, Madras Presidency, India.





Sadhu Sundar Singh at a Special Evangelistic Meeting

Missionaries are tempted to be anxious about many things and neglect opportunities for quiet talks and prayer. Sadhu Sundar Singh is a noteworthy example of the Christian Sadhu. Dressed in his yellow robe, he travelled through the villages preaching and teaching. He had an Ashram at Sabatu in the hills where he gathered inquirers about him.

One day when Sadhu Sundar Singh was travelling he came upon a Hindu Sadhu, named Moni Bawa, who had not uttered a word for six years. If asked a question he would reply by writing on his slate. The following will illustrate Sadhu Sundar Singh's method of giving the Gospel to men of this type:

"One of my questions was: 'Why do you not make use of this God-given gift, for He has given you the tongue for speaking, for glorifying and worshipping Him, and for giving advice on spiritual matters? If God had intended you to remain silent He would have created you a dumb mute, and would not have given you a tongue.' Without any show of pride, he wrote his answer: 'What you say is quite true, but my temper is so bad that no good ever came out of my mouth. I used to lie, and say things to hurt people's feelings. It is nearly six years now since I spoke last, but as yet I have not gained my object. It is better to be silent than not to speak good words. Thus far no blessing has come to me, nor any special message for the people, so silence is best for me.' I talked a little longer with him, and then gave him a Gospel, which he accepted thankfully and promised to read carefully."<sup>1</sup>

The Sadhu's influence is still living in India and missionaries may well learn a valuable lesson from him. Even though it may be impractical to adopt the

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1. Singh, Sadhu Sundar, WITH AND WITHOUT CHRIST, pp. 12, 13

Indian dress and manner of living for a life habit, still it would be most fruitful for a few months to leave routine duties in hospital, school or district and become a missionary Sadhu.

Here is a testimony by a pundit which shows the importance of the missionary sadhu:

"I had often heard about Christ, but owing to my prejudices I used to keep as far away from missionaries and Christians and their Christ as I could. But it once happened that at the Kunbh Mela, at Allahabad, I met two learned men belonging to the Secret Society of Christians. They were Sanscrit scholars, and at first I thought them to be Hindus, but little by little they proved with great clearness that Christ alone is the Saviour. In a few days all my abhorrence and misunderstanding of Christianity disappeared. Then these two Sannyasis, or Sadhus, baptised me in the Jumma River in the name of the Father, the Son, and the Holy Ghost. From that day I have spent my time and strength in my Saviour's service. Had I never met those two Sannyasis it is possible that I should never have become a Christian."<sup>1</sup>

#### G. Summary

In this section of the present study the aim was to show that all missionary work is evangelistic and that some methods of evangelism are better than others. Methods of evangelism for the masses, namely indoor preaching, bazaar preaching, itinerating in contrast to participation in village life; the place of Christian literature in evangelism - its importance, the principles underlying it, and its distribution; the training of Christian leaders in boarding schools, both of the dormitory and cottage

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1. Singh, Sadhu Sundar, WITH AND WITHOUT CHRIST, pp. 39, 40

type, in the mission village schools, in the Christian college, and the special training of Bible women and village preachers; and the ministry of healing as a method of evangelism, have all been considered. It has been shown that indoor preaching is a better method in some ways than bazaar preaching but not used in India as much as other methods because of the heat; that itinerating and participation in village life are extremes and would result in a splendid method of evangelism if combined; that many are won to Christ through the written word; that it is imperative that Christian leaders be trained in institutions where Christ is made central and where the student has personal contact with the teacher; that doctors and nurses who minister to both the body and the soul will always be needed; and lastly, that there is much to be attained by the method of the Missionary Sadhu, by his intimate touch with men, in leisurely conversations, in the singing of vernacular hymns, and especially in the reading and expounding of Bible passages. The conclusion may be drawn that every means possible should be used to lead the people of India to an acceptance of Jesus Christ as their Lord and Saviour.

### CHAPTER III

METHOD OF APPROACH TO THE MOHAMMEDANS  
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A. Values in Islam

Before an approach is made to Moslems to win them to Christ, it is well to find out what Christianity has in common with them. A study of the values in Islam will give a basis for the Christian approach. Though in actual practice their lives may deny some articles of their creed, they believe much of Christian truth:

1. Doctrine of God

They are monotheists, believing that Allah's existence has neither beginning nor end; that he is omniscient, knowing all things hidden or manifest, past or future, and that his knowledge is eternal, not posterior to his essence; that he is omnipotent; that he is creator and originator; that he is merciful and compassionate to believers. Although the names for God in the Koran, the Moslem's Holy Book, such as "The Compassionate," "The Guardian," "The Forgiver," indicate that the Moslems associate the ideas of love and pity with God, it is generally true to say that the predominating thought in their mind is God's power. Because Allah is the supreme Reality, this power is conceived of as omnipotent, autocratic, and

Absolute. This faith in a living God who wills and acts is a vital element in the religion in Moslem lands. The Moslems do not believe in God's love and holiness, and therefore it is not surprising to note that they also have no place for atonement. Their belief in Allah as a personal force and in His governing relation to the world, affects their whole thinking and doing, and enables them to face loss, trouble, and adversity with complete stoicism. They believe that man exists through the immediate working of Allah's will and power. Moslems are confident that God has revealed His will for men through prophets and a book descended from heaven. In this book is included a corrupt form of the Pentateuch, Psalms, some of the prophets, and the Gospel, in addition to the particular "revelation" which Mohammed claimed to give.

## 2. Teaching Regarding the Holy Spirit

The Spirit of God is mentioned twenty times in the Koran. The following passages summarize the significant Islamic teaching about the Spirit:

- "1. The Spirit is shrouded in mystery, and even to Mohammed 'only a little' knowledge of it is given.
2. The Spirit is spoken of as the Spirit of Allah, always linked to His name or to the personal possessive pronoun. It proceeds from Him as breath from the body. The Spirit is above both men and angels, both in degree and in kind: it is even uncertain whether it can properly be said to be created.
3. The Spirit was breathed into man, thus establishing the uniqueness of man's creation and his dependence upon Allah for spiritual vitality. It

- was also breathed into the Blessed Virgin Mary.
4. The Spirit is limitless, capable of being infused into countless personalities without diminution or loss of identity."<sup>1</sup>
  5. The title "Spirit of Allah" is also given to Jesus."<sup>2</sup>

Mohammed himself contrasts the Spirit with the angels. If his awful Visitant was none other than the Spirit, then it was a Being altogether higher than the Angels, for he describes it as "endued with power, having influence with the Lord of the Throne, obeyed"<sup>3</sup> Islamic thinkers interpret the Spirit as "a unique Being,

"a unique Being, above all creatures, related uniquely, intimately, and actively to the Lord of the Throne. . . They saw the transcendental character of the Spirit, even admitted (some of them) that It is uncreate, but hesitated to admit Its Eternity."<sup>4</sup>

### 3. Veneration for Jesus

Mohammedanism is the only great world religion to follow Christianity and the only one which claims to be superior to Christianity and <sup>to</sup> deny its truth. On the other hand, it is the only other religion which tells anything about Jesus.

The Moslems give Jesus a high place among their prophets. This is worth noting. Jesus is given this distinguished position for two reasons:

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1. JERUSALEM MEETING I. M. C. 1928, THE CHRISTIAN MESSAGE, Vol. I, pp. 194, 195
2. Koran, IV. 169 n.
3. Ibid., p. 195
4. Ibid., p. 195



"(1). He is acknowledged to be (the son of the Virgin Mary),<sup>1</sup> sinless in origin and spotless in character; (2) He is described as living in high heaven where He is an intercessor (wagth) on behalf of men."<sup>2</sup>

Although many of the other teachings concerning Jesus are distorted and not worth using, surely the facts just mentioned are of value to the evangelistic worker among Mohammedans.

It is true that today Jesus is not given so large a place in the common life and thought of Moslems as one would expect in the light of the Koran. However, this was not always so. In the centuries preceding the Crusades, the figure of the Crucified Jesus was vitally inspiring to thoughtful Moslems. It is the personality of Jesus which attracts the Islamic world today.<sup>3</sup>

#### 4. Devotional Life

Moslems, especially in the country districts, are punctual and faithful in their prayer life. With their faces towards Mecca they pray five times a day. Although these prayers are vain repetitions, they furnish a means of discipline that comes with frequent and regular concentration upon the thought of God. At least their prayers are a re-

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1. Koran, 19:23-29; 21:91; 66:12

2. Ibid., p. 197

3. "Shauky, the noted poet-laureate of Cairo and a Muslim, has been taken to task by Muslim critics for adorning his poems with tributes to the beauty and glory of the Person of Jesus, and especially of the crucified Jesus." (Ibid., Footnote, p. 197)

ligious exercise. No matter where he is during his prayers, the Moslem has learned to be alone with himself; some of the Moslems to be alone with Allah.

Usually the element of feeling does not enter into Moslem prayers. The highly elaborate, ornate chanting of the Koran at feast or fast or festivity stirs the esthetic senses of the worshippers.<sup>1</sup> The worshipper is delighted and uplifted partly by the chant and partly by the words of his prayers. The susceptibility of the Moslem to the reading of the Koran suggests that beauty in the reading of prayer or scripture in our own churches should be much more earnestly studied.

##### 5. Personal Attachment to Mohammed

The Moslem's personal attitude to his prophet, Mohammed, is very vital to him. "Mohammed is the Prophet of Allah" is just as much an article of faith to him as "There is no God but Allah".<sup>2</sup> The Moslem's devotion, admiration, enthusiasm, and personal love for his prophet are intense realities. The following shows the Moslem's attitude toward Mohammed:

"He feels a personal relationship to him; he is conscious of a personal gratitude for the ineffable services he has rendered. He believes that Mohammed suffered and sacrificed in loyalty to his mission.

. . . . .

1. Cf. Jerusalem Meeting, I. M. C. 1928, p. 199
2. Cf. Ibid., p. 201

Sometimes he throws over theological or philosophical proofs of the truth of Islam, and points simply to the fact of Mohammed."<sup>1</sup>

"Much is often made of the immediacy of the Moslem's relation to Allah."<sup>2</sup> Now this doctrine is not practiced but, instead, Mohammed is looked upon as a mediator. Islam has felt their need for an intercessor and so it has given this position to Mohammed. He is thought of as a superman and an ambassador who will plead their needs and secure for them preference.<sup>3</sup> To the Moslem, Mohammed is greater than all the prophets and is a representative of all of them put together.

#### 6. Belief Concerning Life After Death

The Mohammedans believe in the resurrection from the dead, and in a day of judgment with God as judge. The sins for which they will be judged, however, are not so much what we consider sin as they are specific failures (1) To repeat the creed, (2) to say the set prayers five times a day, (3) to keep the fast, (4) to give alms, and (5) to make the pilgrimage to Mecca, the holy city—the Five Pillars of Islam.

#### 7. By-Products of Islam

The following is a list of social virtues, many of which are credited to the influence of Mohammedanism:

. . . . .

1. Ibid., p. 201
2. Ibid., p. 202
3. Cf. Ibid., p. 202

- "1. Veneration of holy men. Every locality has its honored saints, men who, fulfilling the moral and ceremonial code of Islam, are accounted holy. This admiration for holiness, inadequate and formal though it be, produces a respect for virtue as the Muslim sees it.
2. Respect for parents and the aged.
3. Compassion, manifesting itself notably in patience with beggars and unfortunates, in the giving of alms, and in kindness to animals.
4. Resignation under affliction.
5. Abstinence from alcoholic beverages, gambling, and usury.
6. Abhorrence of idolatry."<sup>1</sup>

#### B. Weaknesses in Mohammedanism

The creed of the Mohammedans includes several beliefs to some of which Christians cannot subscribe:

1. Their treatment of sin is far from Christian.

"What Allah forbids is sin!" The Koran lays stress on things "permitted" and things "forbidden".<sup>2</sup> Their theologians divide sins into two main groups, (1) Kabira, or "great sins": "Shirk,"<sup>3</sup> murder, adultery, disobedience to parents or God, shirking pilgrimage, drunkenness, usury, neglecting Friday prayers and the fast of Ramdhan, forgetting the Koran after reading, swearing falsely or by any other name than that of God, magic, gambling, dancing, shaving the beard, etc. Such sins can be forgiven only after repentance.

. . . . .

1. Ibid., p. 210
2. Cf. Jones, L. Bevan, THE PEOPLE OF THE MOSQUE, p. 106
3. See, p. 173 for explanation

(2) Saghira, or little sins: lying, deception, anger, lust, ect. Sins of this class are easily forgiven if the greater sins are avoided and if some good actions are performed.

Moreover, Islam has an ample ritual prescribed, by which sins may be "compensated for" by the performance of the stated prayers, by repetition of the "beautiful names" of God and by saying the Moslem creed, by almsgiving, by fasts, and by pilgrimage. By these the believer stores up eternal merit also. And so genuine grief for sin and true repentance are not often seen.

2. Chapter 112 of the Koran, which is appraised as equal to one-third of the whole book, reads:

"Say; He, Allah, is one.  
Allah is eternal.  
He begets not, nor is He begotten;  
And none is like Him."<sup>1</sup>

3. Christians cannot agree with the description of some of the attributes of God, i.e., that he leads astray, that he works harm, and that "God is the best plotter."<sup>2</sup>

4. There are four views current among Moslems concerning the authority of the Pentateuch, Psalms, and Evangel which preceded the Koran: (1) that they were literally taken up into heaven when the Koran was given; (2) that they were corrupted and so are no longer authoritative; (3) that they were abrogated by the advent of the Koran; (4) that the Koran itself is a sort of compendium of all necessary teaching in

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1. Cf. Koran, Chapter 112  
2. Ibid., 6.39; 45.22; 3.47; 8.30

the Scriptures of the Jews and Christians. So their professed belief in the books of God is really reduced to belief in one book only.<sup>1</sup>

5. Their insistence on the doctrine of the Unity of God has had a strange effect down through the ages. They have been so busy insisting on the mathematical unity that they have lost sight often of His character. He is one to be feared, and one finds in the masses, fear and servility, listlessness, a fatalism of life and practice. In the thought of most Moslems, man is a mere puppet. Man is the slave of God, and entirely dependent on His favor, so many Moslems perform their religious duties to avoid the anger and punishment of Allah.<sup>2</sup>

6. Moslem prayer is doomed to mechanical formality, because of the command that the daily prayers be said in Arabic.<sup>3</sup>

7. Islam is notably lacking in spiritual power. There is not even a sense of the need of the inflow of regenerating power to lift up men enslaved in sin. It does not attempt to reach the foundations of human action to cleanse them. The utter inadequacy of Islam is well revealed by this quotation from the correspondence columns of a journal of one of the more progressive Moslem parties. A correspondent

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1. Material received from Frances Brown, missionary among the Mohammedans in India

2. Ibid.

3. Ibid.

had thus addressed its editor:

"I am a girl of twenty, and from the age of twelve I have done every sin that you can think of. In fact I have tasted of every leaf of the tree of life. Alas! there is nothing left for me but hell when I die. I ask you sincerely what am I to do to be saved? I have put this question to a priest. He has told me to repent, but the truth is I cannot repent, as what I have done I have enjoyed doing, though it was a sin. Now will you advise me what I am to do so as to be saved from hell?"<sup>1</sup>

The editor's reply was a veritable confession of the spiritual bankruptcy of Islam:

"Turn a new leaf. Lead a righteous life henceforward. This alone can wash off past sins. This is the only true atonement. Sins are washed off, the Koran assures us, by good deeds and these alone."<sup>2</sup>

#### C. Prejudices of Moslems Against Christianity

The missionary soon finds that the Moslem entertains deep-seated prejudices against Christian Truth and is only too ready to voice them.

Moslems are assiduously taught to believe, and for the most part do believe, that the Bible now in circulation has been tampered with and so is not trustworthy. This traditional attitude has nothing to do with textual criticism. The simple fact at the back of all this is that there is marked disagreement at many points between the Koran and the Bible. This disagreement has made Moslems conclude that

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1. The Light, Lahore, August, 1927
2. Ibid.

one of the Books must have been corrupted and is therefore untrustworthy. This, they hold, cannot be the Koran, which belongs in a superior category. Therefore, they conclude, it must be the Bible which is at fault.<sup>1</sup>

Notwithstanding their claims to reverence the name of Jesus (for they constantly refer to Him as "His excellency Jesus, on Him be peace! ") and their claim to acknowledge Him as the greatest of the prophets except Mohammed, they are quick to deny the high and unique place which Christians give to Him. This arises from several beliefs:

1. Their jealousy for God, which provokes them to denounce as blasphemy any honour paid to Christ as more than man. This jealousy is rooted in their cardinal doctrine of the unity of God, which is thus stated:

"The unity of God is the one great theme of the Koran . . . there is absolute unity in the divine nature . . . it admits of no participation or manifoldness . . . it denies all plurality of persons in the Godhead . . . (Islam) refuses to acknowledge the incarnation of the Divine Being."<sup>2</sup>

2. Further, the offence of associating a partner with God (shirk) such as teaching the Trinity or the deity of our Lord is declared to be the one unpardonable sin.<sup>3</sup> The Koran says,

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1. Material received from Frances Brown, missionary among the Mohammedans in India
2. Maulana Muhammad 'Ali, Preface to HOLY KORAN, pp. viii-ix
3. Information given by Frances Brown, missionary among Mohammedans in India



"Verily, God will not forgive the union of other Gods with Himself! But other than this will He forgive to whom He pleaseth. And he who hath united gods with God hath devised a great wickedness."<sup>1</sup>

3. The Koran contains a bitter denunciation of the idea that God "Has a son." Here are two quotations from the Koran:

"How when He hath no wife, can He have a son?"<sup>2</sup>

"They (Christians) say, 'the God of Mercy hath begotten offspring.' Now have ye done a monstrous thing! Almost might the very heavens be rent thereat, and the earth cleave asunder and the mountains fall down in fragments . . . it beseemeth not the God of Mercy to beget a son!"<sup>3</sup>

A study of these denunciations in the Koran reveal that what the Koran denounces is a carnal idea of sonship, and accuses both the heathen Arabs and the Christians of that day, with holding such views. Perhaps some of them did, but it is plain that in no place in the New Testament is the phrase used in a carnal sense.

To the Moslem the implications of a spiritual Sonship, the Sonship of Him who has been begotten by eternal generation, are impossible and blasphemous, for they indicate an identity of essence, and an equality of power and glory. "It seemeth not God to beget a Son," says the Moslem, feeling it derogatory to the glory of God to become incarnate.<sup>4</sup>

. . . . .

1. Koran, 4.51, 116

2. Ibid., 6.1000

3. Ibid., 19.88-92

4. Information given by Miss Frances Brown, missionary among Mohammedans in India.

Another familiar point of attack is on the Trinity, which they regard as a triad, after the manner of the Hindu Brahma, Shiva and Vishnu, or the Egyptian Isis, Osiris, and Horus, and not a Trinity.

They deny categorically the crucifixion. The orthodox hold that Jesus did not die, but was taken up while yet alive by God to heaven, and another was made to appear in his likeness, and was crucified, while Jesus escaped unscathed. They lose the fact of the Gospel emphasis on the fact that He died voluntarily. One of their modern heretical sects holds that he died later in Kashmir and was buried there; they worship at His "grave" there until this day.

The Islamic conception of Allah is such that they deny the need of the atonement. Compactly summarized, it is

"Allah is Almighty - He can do what He likes.  
Allah is Merciful - He forgives whom He will."<sup>1</sup>

The mercy of God lessens in the light of the doctrine of fate. The Koran asserts that the fate of man, whatever happens, has been fixed by inevitable decrees. "Allah will mislead whom He pleaseth, and whom He pleaseth He will place upon the straight path."<sup>2</sup> Again, "Had thy God pleased He would have made mankind of one religion; but those only to whom thy Lord hath granted mercy will cease to differ.

. . . . .

1. Ibid.

2. Koran, 6.39

And unto this path He created them; for the word of thy Lord shall be fulfilled, 'I will wholly fill hell with djinn and men.'"<sup>1</sup>

D. Faults in Approach to the Moslems

How shall the evangelistic worker approach the Moslem? He should not be approached through the arid controversy of the past, which quickly degenerates from discussion to debate, and ends in a heated disputing.<sup>2</sup> Controversy does not win the heart, in fact, it often antagonizes one's opponent, though there have been occasional converts from Islam who have entered the Christian church as intellectual advocates of the superiority of Christianity over Islam. More often there have been Moslems who, though defeated in argument, have not changed their faith and have become really more bitter in spirit. Neither should he be approached through attacking his faith, not his founder, no matter what glaring defects the missionary sees in Mohammed. Nor should he be approached by presenting first those doctrines to which all Moslems take exception. The evangelist might as well not preach to Moslems as to begin in a new territory with the Deity of Christ, or the Atonement. The command to be "wise as serpents" certainly does apply here. It is utter folly

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1. Ibid., 11.120

2. Information given by Miss Frances Brown, Missionary among Mohammedans in India.

to talk of the deep things of God to minds unprepared and unappreciative, and gives enemies of the Cross of Christ occasion to blaspheme.

#### E. How to Approach the Moslems

The evangelistic worker among the Mohammedans should know the values and weaknesses in Islam in order that he may build upon what the people already believe. Ability to recite some of the Koran's verses in Arabic is an acceptable certificate of acquaintance with their religious source.

The Mohammedan's representation of Jesus is distorted and imperfect but it is better to assume his attempt is honest and earnest, and to begin on that understanding, and then try to show his friend feature after feature, lovely and glorious, of the true portrait. Islam has erected an altar to an unknown Christ and so our approach must be Paul's, - "What therefore ye worship in ignorance, this I set forth unto you."<sup>1</sup>

The Moslem is searching for an intercessor who shall have been, also, an ideal man.<sup>2</sup> Christ is attracting him more and more. One method of leading him to accept Christ is to substitute the Person of Jesus for the person of Mohammed. Many a Moslem has been able to see the immeasurable difference between the two. A very hard question for

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1. Cf. JERUSALEM MEETING I. M. C. 1928, p. 198

2. Cf. Ibid., p. 202

an evangelist is to know just when it is his duty truthfully to point out the inadequacy of the real Mohammed as well as set forth Jesus Christ. It is very difficult to do, or at least to appear to be doing, this in the right spirit. Some workers believe that all Mohammed-criticism is best left to Mohammedans themselves, to time, to have truth.<sup>1</sup>

Mr. Andreason<sup>2</sup> uses the question and answer method altogether in the Mohammedan village. He asks the head man for permission to have a Jamayat<sup>3</sup>, which might be held under a tree, around a house, or on a hill. Sometimes on the way to see a head man he stops to talk with some man and perhaps asks him some questions. A crowd gathers and soon he is telling about Jesus. He talks directly to this one man and pretends that he does not notice the others but talks loud enough for all to hear. Perhaps he finally reaches the head man in time to tell him good-bye. In this way no offense is given.

These are the questions which are most likely to be asked in a Mohammedan village; (1) Has God a Son? (2) If that Son was born of Mary how could he be God? These questions are asked because the Mohammedans deal with things on a sensual basis.<sup>4</sup>

. . . . .

1. Cf. Ibid.

2. Long-time missionary among the Mohammedans in India

3. Gathering

4. Material received in an interview with Mr. Andreason, long-time missionary among the Mohammedans in India.

These are the methods which have been found valuable in dealing with these questions:

Use passages in the Koran; they give a higher standard to Christ than to the Prophet Mohammed. They call Him Ruh Illahi which means "Spirit of God" or "Spirit of the Highest". Begin to teach the Mohammedans from that part of the Bible which they will accept, namely, the Pentateuch and the Psalms and especially the second Psalm. This study will enrich and build up their conception of God. The Mohammedans believe in the doctrine of a Messiah and so from this, the evangelist can lead them to a study of Christ.<sup>1</sup>

When asked what method of approach should be used to the Mohammedans Frances Brown<sup>2</sup> replied,

"Approach them through their immediate daily interests and background. In India I have often found contact with a group of village women sitting spinning in the sun, through the "Spinning Song" which tells of the never-ending labor and arduous tasks of this life and of the eternal rest which may be ours in the heavenly home. It is an unusual group of women who will not listen to a story - and so we start with the Prodigal Son, and by the time it is told they are ready to listen for an hour to whatever we desire to tell them. In the lambing season in the spring, when the ewes and lambs are in the courtyards instead of

. . . . .

1. Ibid.

2. Missionary in India among the Mohammedans

the fields, one often can go straight from that to the Good Shepherd, or to the Lamb of God. To a group containing an old blind woman I often teach the ninth chapter of John. In fact, one can nearly teach always and find a parable or miracle of our Lord to parallel the village situation into which one enters. And the Lord does bless the use of such opening wedges! One vivid memory is of that day that Padre Farman Din found a village man in a crowd, who said that for his bravery in Mesopotamia during the World War he had a testimonial that would admit him to any darbar in the British Empire. And the one question that Padre Sahib asked him, after congratulating him, was whether he had a testimonial that would admit him to that last Great Darbar when the Lord of Glory shall return for His own!"<sup>1</sup>

#### F. Hinduism as a Religion

The Christian missionary realized that a distinctly different approach must be used with the Hindus because of their religion. Hinduism is a polytheistic religion without any definite creed or any body of formulated doctrine. F. W. Steinthal says,

"Hinduism is so vague and comprehensive that it admits of any additions and subtractions without getting outside the pale of the Hindu faith. The numberless sections and schools represent as many distinctions and often contradictions; the pantheist, the polytheist, the theist and the atheist, all claim to be good Hindus, and are recognized as such."<sup>2</sup>

Mr. Dilger sums up the ideal of Hinduism in the following manner:

"The prevailing ideal of Hinduism is that of redemption from the evil of the world, or moksha thru union with the Deity, which is conceived of as attainable in three ways-

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1. Material contributed by Miss Brown, missionary to the Mohammedans in India
2. WORLD MISSIONARY CONFERENCE, 1910, REPORT OF COMMISSION IV, THE MISSIONARY MESSAGE IN RELATION TO NON-CHRISTIAN RELIGIONS, p. 156

by wisdom (jnana), devotion (bhakti), or works (karma)."<sup>1</sup>

Outwardly Hinduism is bound together by caste.

Many observe caste who are not Hindus especially in south

Ind a where

"there are many millions who are classified as Hindus who lie between (Aryanism or) Brahmanism proper and animism. Their blood sacrifices, their propitiation of devils, their worship of goddesses and not gods, and their idolatry point more towards animism than Brahmanism. At best, India was very imperfectly converted by the Brahmans. The great mass of Sudras and outcastes know nothing of, and are very slightly influenced by Hinduism."<sup>2</sup>

T. E. Slater made the following statement in the Report of the London Conference of Missions in 1888 and it is still true to some extent;

"Remember one thing-that the lower castes or the outcastes from whom the bulk of our Christians in South India have been drawn are not Hindus. When you have converted thousands upon thousands of these, you may not have touched Hinduism."<sup>3</sup>

With such a complicated system of religion it is very important that the evangelistic worker be well informed and careful not to make mistakes which will be likely to produce harmful results.

. . . . .

1. WORLD MISSIONARY CONFERENCE, op. cit., p. 156
2. Statement made by J. A. Sharrock, quoted in WORLD MISSIONARY CONFERENCE, op. cit., p. 157
3. WORLD MISSIONARY CONFERENCE, op. cit., p. 157



### G. Values in Hinduism

A former Bishop of Calcutta writes concerning the values of Hinduism:

"The best Hindus value much more than any other part of their religion the doctrine, and as they believe the opportunity, of union with Deity. An excellent point in their creed is this, that they do not postpone the prospect of this elevated state to another life, or to conditions now unattainable, but firmly hold that it is a present experience."<sup>1</sup>

Most Hindus believe that redemption may be attained by the way of Bhakti, loving devotion to the Divine essence or to the Divine Being. The term is found in the Bhagavad-Gita, written about the beginning of the Christian era. The Christian teaching regarding faith is an important factor in increasing bhakti in Indian religious thought.<sup>2</sup>

The Bhagavad-Gita is the book which, above all others, appeals to the devotional instincts of Hindus. This poem is familiar to educated and uneducated alike. Every evangelistic worker among the Hindus should study it with minute care in order to understand Hinduism. It is an attractively written book on Hindu philosophy and sets forth the way by which final satisfaction is to be attained. The character of its philosophy is pantheistic but it reveals the deep longing of the Hindu heart for a God who is both human and Divine. For this reason it is a good

. . . . .

1, WORLD MISSIONARY CONFERENCE, op. cit., p. 159

2. Cf. WORLD MISSIONARY CONFERENCE, op. cit., p. 159

preparation in Hinduism for the Christian Gospel. Jesus Christ is the only one who can satisfy this need. In the Bhagavad-Gita, Krishna is represented as both a divine and a personal Being to whom worship is due. The poem teaches that every person should perform his duties "without attachment", and that no man should have a desire to obtain results from his actions.<sup>1</sup>

Mr. Andrews of Delhi writes of the importance of the Bhagavad-Gita:

" . . If any book to-day may be called the Hindu gospel, it is this. The book has had an extraordinary growth in popularity in recent years. It is now a living book, a book which very many Hindus use devotionally and prize for its spiritual help and consolation. There is no subject more likely to draw a large audience than an exposition of the Gita by some Swami."<sup>2</sup>

The Ramayana and the Mahabbharata are like the Old Testament to the Hindus to-day. These works of literature contain their ideals of character and of Hindu religious life. They also get their ideal of the chastity of womanhood from these books.<sup>3</sup>

#### H. Hindrances in the Way of Conversation to Christianity

Sin is the greatest hindrance to Christianity just the same in India as it is everywhere else.

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1. Cf. WORLD MISSIONARY CONFERENCE, op. cit., p. 160
2. WORLD MISSIONARY CONFERENCE, op. cit., pp. 160, 161
3. Cf. WORLD MISSIONARY CONFERENCE, op. cit., p. 161

The values in Hinduism are helps, in so far as they reveal sin, but in many instances they are hindrances because they are set up as a screen. The better the value in the non-Christian religion, the more often it is given as a reason why Christianity should not be followed.<sup>1</sup>

#### 1. Moral Hindrances

The Hindu does not feel any responsibility and therefore has no real sense of sin. The Bishop of Madras gives a fine comparison of Hindu and Christian conception of sin in the following:

"To the Christian the idea of sin, as the wilful transgression of the law of God, lies at the very root of his whole conception of man's relation to God. On the other hand to the Vedantist, sin, as the Christian conceives it, has no real existence, and men who are themselves parts of the divine essence are, by their very nature, incapable of sin. A Vedantist, like the late Swami Vivekananda, is quite logical in declaring that it is a libel on humanity to speak of men and women as sinners."<sup>2</sup>

On the other hand there are some Hindus who are conscious of sin which is evidenced in the fact that many go on pilgrimages to sacred shrines and offer expiatory sacrifices. Nevertheless, the lack of sin-consciousness is the greatest hindrance to the progress of Christianity among the Hindus. It is the Gospel of Jesus Christ which makes the Hindu feel the need of forgiveness of sin. It is the message of salvation.

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1. Cf. WORLD MISSIONARY CONFERENCE, op. cit., p. 162
2. WORLD MISSIONARY CONFERENCE, op. cit., p. 162

The cow is not only sacred in India but is is regarded as a domestic animal, and loved as a pet in the same manner as the dog is loved in America. Many times the fact that Christians kill and eat cows causes the Hindus to have an aversion to Christianity. If missionaries would decide not to eat beef they would remove a very serious hindrance to the progress of the Christian message. W. Bonnar, a British missionary in India writes with reference to this custom:

"Many of the habits of us British, including all missionaries, are unclean in the eyes of the Indians, and the thought of it is a hindrance in the way of the spread of the Gospel. We kill that we may eat, and, most horrible of all, we kill and eat the cow. It is difficult to fathom the depth of the Hindu prejudice against us on this account. It would greatly mitigate the general prejudice against missionaries if we could say that as a class we strictly abstain from eating the flesh of the cow."<sup>1</sup>

C. F. Andrews, who was a missionary in India for many years writes on the same subject:

"It is interesting to note that the parable of the Prodigal Son, even for an educated Hindu, is robbed of half its beauty and effect on account of the mention of the killing of the calf. That one word in Christ's teaching has been the greatest stumbling-block to the Sikh."<sup>2</sup>

## 2. Social Hindrances

The greatest social hindrances to the progress of the Gospel among the Hindus is directly bound up with the consequences of caste. Those who become Christians

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1. Ibid., pp. 163, 164
2. Ibid., p. 164

are ostracised from their caste. More and more this hindrance has been turned into a help but only in the case of the low caste through the mass movements which were discussed<sup>in</sup> chapter one of part two.

### 3. Intellectual Hindrances

The dense ignorance of the masses of people is one of the greatest intellectual hindrances. A former Bishop of Lahore expresses another intellectual hindrance in the following:

"One cause which operates strongly is the mental habit of occupying at the same time two separate and incompatible hemispheres of belief. This is illustrated by the remark of an intelligent student who said, 'I am a believer in western science in college, while at home I hold my traditional beliefs.' This habit makes it easy for a Hindu to embrace so much of Christian truth while holding to his ancestral form of belief, and to see no contradiction or incompatibility in so doing."<sup>1</sup>

The historical character of the Christian faith is another intellectual hindrance. The spiritual life is the only reality to the Indian mind; facts are cold. A Hindu cares more for a thought and an illustration than a fact. He believes that history is unreal and illusory and not even worth recording.<sup>2</sup> The Hindus ask,

"Is it possible that our faith in God should be made to depend upon the veracity of an historical fact occurring many centuries ago; and that our salvation should be staked upon it?"<sup>3</sup>

. . . . .

1. Ibid., p. 166

2. Cf. WORLD MISSIONARY CONFERENCE, op. cit., pp. 166, 167

3. WORLD MISSIONARY CONFERENCE, op. cit., p. 167

The conception of a suffering God is another serious intellectual hindrance. There is no suffering deity in Hinduism, consequently the sufferings of Christ on the Cross are constantly misunderstood by the Hindu.

The Hindus believe that there is no way to escape justice. Therefore, they have great difficulty in believing that the death of another, even though He be an incarnation of God, can in any way atone for the sinful action of man. Thus one writer says,

"The Christ has been preached very largely as a material sacrifice once made for all, or, as a Christian theological preacher has said here, the finite punishment of an infinite being is equivalent to the infinite punishment of an infinite being. This the ethical ideas in their conception of law rise up strongly against."<sup>1</sup>

#### I. Dissatisfaction with Hinduism as a Religion

Hindus become Christians because they are unable to find spiritual help in their own faith and because of the attractive character of Christianity. They become more dissatisfied with their former religion after they become Christians. F. W. Steinthal a missionary in India writes of his experience:

"I have hardly ever met with any whose first realised need was that of salvation from the curse and guilt of sin; this is to my mind a distinctly later experience, but I remember several cases of young men who, by the purity of Jesus' character and the lofty ideal of His moral teaching, have come to realize that their own religion has nothing to compare with this, and no power to deliver from the bondage of sin. In many cases the first dissatisfaction

. . . . .

1. Ibid., p. 169

with the Hindu faith arises, however, not because it cannot save them from sin, but because it does not give them, or at least has not given them, what it promises—the true knowledge of God and realisation of the desired oneness with Him." 1

J. The Attitude of the Missionary Toward  
Hinduism.

Authorities agree that missionaries should possess a sympathetic attitude towards India's most ancient religion. They also emphasize the importance of prolonged and patient study in order that the sympathy may be based on knowledge rather than emotion or imagination. <sup>2</sup> Most important of all, the missionary evangelist should bear witness that the salvation and the truth as it is in Christ Jesus can alone satisfy the craving of the Hindu souls for liberation.

K. Points of Contact Between Christianity  
and Hinduism.

The Hindu doctrines which form the truest preparation for Christianity are the conception of bhakti, or devotion or saving faith, and that of salvation, as moksha or redemption from the world. <sup>3</sup> The characteristics of bhakti are belief in a personal God, union with Him as the condition of blessedness, and faith as the means where-  
<sup>4</sup>  
by that union is attained.

. . . . .

1. Ibid., p. 169.
2. Cf. Ibid., pp. 171-176.
3. Cf. Ibid., p. 178.
4. Cf. Ibid., p. 179.

Liberation (moksha) is the great goal of all Hindus whether it be by Devotion (bhakti) , Knowledge, or by Works. Mr. Andrew says,

"I know nothing more effective in arousing the interest of a Hindu audience than the Gospel presented as a message of moksha, i.e. of salvation by communion with God." <sup>1</sup>

Some missionaries have felt that the Hindu's longing for fellowship with the living God expressed in their doctrine of samadhi, is a preparation for Christianity. Hogg says,

"Inspire the Hindu mind with the sense that its ideal is too narrow, that its attainment leaves the world too full of misery and wrong, and you have prepared the way for the Kingdom of God." <sup>2</sup>

The Hindus believe in the supernatural, the existence of superior beings, another world, a life hereafter, rewards and punishments; though belief in these things is vague, yet no one doubts them. This fact furnishes the evangelist with a means of approach. He does not have to waste <sup>3</sup>time arguing for the existence of the unseen and eternal.

A Missionary in Rajputana, W. Bonnar, writes:

"The elements of the Christian Gospel which possess the greatest power of appeal are (1) the love of God, the eternal Father. While Hindus do not know God as the Father, yet when that truth is presented to them they readily apprehend it. . . The parable of the Prodigal Son, too, is perhaps of all the most successful presentation of the truth. (2) The beautiful life of the

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1. Ibid., p. 180.
2. Ibid., p. 185
3. Cf. Ibid., p. 186



meek and lowly Jesus, who wrought such wonderful works, the friend of the poor and needy, who spent His life in doing good, and in the end laid it down, a sacrifice for sinners. (3) The sure hope of a never-ending life on the other side of death, in which there will be no sin, no sorrow, no pain, no suffering of any kind, a life of joy and peace and rest. (4) The purity, truth, and goodness manifest in the lives of real Christians; for they can distinguish the true from the false." 1

The elements in the Gospel which awaken the most opposition among the Hindus are:

"the supreme claims of Christ as the one and only Saviour, the Mediator between God and man, and that faith in Him is necessary to salvation, and that in none other is it to be found." 2

The Hindus do not approve of the idea of one life followed by the judgment which Christianity teaches. They constantly object to the incongruity of the idea of creation with the fact of the presence of evil in the world. They cannot understand why good people are permitted to suffer. The Hindus have a cut-and-dried theory of suffering and so it is hard to explain this to them.

#### L. Influences Leading to Conversion.

Several converts were asked, "What was it in Christianity which made special appeal to you?" <sup>3</sup> A study of the replies shows that the Hindus tried to find salvation in their own religion but failed. They were forced to accept Christ because of their sense of sin. They found that only in the blood of Jesus Christ could they find pardon for their sins and reconciliation with their God.

. . . . .

1. Ibid., p. 190
2. Ibid., p. 192.
3. Ibid., p. 211

M. Summary.

The purpose of this chapter was to point out the values in Islam and Hinduism and suggest, on the basis of this knowledge, a Christian evangelist's approach to the adherents of these two religions.

It was observed that the Moslems are monotheists; that they accept portions of the Bible, although in a corrupted form; that they believe in the Spirit of God, that the Koran places Jesus in a higher category than Mohammed, although the Mohammedans themselves honor the latter as the only true prophet; and that they believe in a life after death. The Christian approach, then, should be on the basis of these beliefs and, gradually as prejudices are overcome, the Moslems may be led to accept Christ as their Lord and Saviour.

In contrast to Mohammedanism, Hinduism is a polytheistic religion and so, consequently, the approach must be entirely different. It has been pointed out that the Bhagavad-Gita is a good preparation in Hinduism for the Christian Gospel because it reveals the deep longing of the Hindu heart for a God who is both human and Divine.

The greatest hindrance in the way of the conversion of Hindus, as well as of Moslems and of men in general, to Christ, is personal love of Sin. The fear of being thrown out of caste and the dense ignorance of the masses of people are other hindrances.

The evangelist should be sympathetic in his attitude toward Hindus and hold up Jesus Christ as the only Way of Salvation and the only One who can satisfy.

CONCLUSION  
EVALUATION OF THE EFFECTIVENESS  
OF EVANGELISM IN INDIA  
GENERAL CONCLUSION - RECOMMENDATIONS

## CONCLUSION

### EVALUATION OF THE EFFECTIVENESS OF EVANGELISM IN INDIA

#### GENERAL CONCLUSION - RECOMMENDATIONS

Part Two was a discussion of Present Day Methods of Evangelism. It was shown that evangelism is promoted by means of the mass movement, indoor preaching, bazaar preaching, itinerating, participation in village life, colportage, schools of various kinds, medical work, and by travelling as missionary sadhus.

As stated at the outset, the aim of this thesis has been to discover which methods of evangelism in India have been found to be the most successful, to find wherein poor methods have failed, and on this basis make suggestions for improvement.

Some of the aforementioned methods are approved and some still need to be improved in order to be made more effective. Indoor preaching, colportage, mission schools, and medical work are recommended as good methods; and the methods of the mass movement, of itinerating, of participation in village life, of travelling as missionary sadhus should be changed in some respects.

As was stated in the chapter on The Mass Movement, there are many values accruing from this method but on the other hand there are certain dangers and weaknesses which must be considered. (1) Inefficient Administration.

(a) All the superintendents of a given area should follow the same type of procedure and require of the catechists the same teaching of converts, and adopt uniform standards for admission to the church, a ritual for Christian worship with definite requirements in Scriptural knowledge, with lessons changing from year to year, and teaching converts to participate in public worship by singing of hymns and leading in prayer. The need of uniform ideals for Christian services and instruction is shown by the following complaint by a village lay leader:

"Our first munshi held services each week and taught us to pray. Our second munshi didn't want us to pray in the services, but did all the public praying himself. This munshi we have now just visits when he comes to the village and usually doesn't held a service."<sup>1</sup>

(b) Underestimation of responsibilities. Let the evangelists be anxious to win large numbers of converts but let the administrator see that the converts measure up to the requirements. (c) Inadequate adaptation of methods. Many missionaries have tried to pattern the Indian Christian Church after western ideals, in organization and worship, instead of making the church as Indian as possible. More opportunities should be taken to train Indian Christians for village leadership.

(2) Low Standards Of Attainment. (a) Danger of Neglect of Personal Religion. The individual in the mass movement

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1. Pickett, op. cit., p. 342

may think that he has fulfilled his Christian duty and privilege if he has taken part with the group in worship instead of letting such worship be an inspiration to him to grow in knowledge and grace. (b) Danger of Caste Practices in the Church. Converts often cling to their old caste customs and prejudices even after admission into the Church. Persons from the low-caste may hold feeling of exclusiveness toward all other castes. This danger is being recognized in many areas and being remedied as fast as possible. (c) Danger of Arrested Growth. After the converts have been recognized as Christians, they are sometimes very slow in making any further progress. They need to be taught that the Christian life is a constant growth.

In view of these facts concerning mass movements, it may be concluded that although mass movements have been found to be effective there is a possibility of still larger success in their use.

As was suggested in chapter two in part two, the methods of itinerating and participation in village life, if combined, would add to their effectiveness. At the present time in most parts of India, evangelistic effort is spread over too large an area. The Christian nurture of the converts is being neglected to a large extent. If the missionary could live in one village until a self-governing, self-supporting, self-propagating Indian Church had been established, before moving on to

another village, India would be won for Christ in a shorter time.

A great evangelistic work could be done by missionary sadhus. Although it might be impractical for health and other reasons for missionaries to adopt this method, yet it would no doubt be well for them periodically to leave their routine duties in school, district, or hospital and dress simply as a sadhu and preach Jesus Christ without being hurried. Indian people would forget that that they were strangers and would see them only as Christians preaching the Way of Salvation.

Finally, it may be said, therefore, that methods of evangelism have been successful, but there is still a "mountain top" to be attained.



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