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TEACHING BIBLE
TO
THE NON-CHRISTIAN COLLEGE STUDENTS OF THE PUNJAB

A Thesis
Submitted in Partial Fulfillment of the Requirements
For the Degree of Master of Arts
in the
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BY
James Beveridge Cummings

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TEACHING BIBLE TO NON-CHRISTIAN COLLEGE STUDENTS OF THE PUNJAB

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TEACHING BIBLE TO THE NON-CHRISTIAN COLLEGE STUDENTS OF THE PUNJAB

I. INTRODUCTION

a. The History of the Bible Class in Mission Schools of India.

So vague a tradition that it might be better termed legend has it that Thomas, one of the Twelve Apostles, went to India and was the first to introduce Christianity to that great land. Whether true or not we can be almost certain that Pantænus, one of the outstanding educational leaders of Alexandria, went to India as a Christian missionary in the second century of this era. He reported finding Christians there who were using the gospel of Matthew in Hebrew. The result of the work of Pantænus and of the Nestorian Church is the Ancient Syrian Church of Malabar in India. On the arrival of the Portuguese in India many centuries later, this church was bitterly persecuted, a number of towns being actually destroyed. The aim of this was to compel the Syrians who held the Nestorian faith to subscribe loyalty to the Roman Catholic creed and Pope. This campaign of the Portuguese Roman Catholics was so successful that more than half of the present church of more than a half million members are now subject to the Roman Catholic hierarchy.¹

This Christian mission however did not seem to have any appreciable effect on India as a whole, least of all the extreme other end of that sub-continent, the Punjab, with which we are at present chiefly concerned. There the very name of Christian was, so far as we can ascer-

1. Cf. p. 60-63 From Jerusalem to Jerusalem, Helen B. Montgomery, and p. 44-51 A History of Missions in India, Dr. Julius Richter

tain, entirely unknown until about the ninth century when the first Mohammedan invasion brought the religion of Islam with its high regard for the Prophet Jesus. But the Moslem account of Christ was highly garbled and gave to Christ a place distinctly second to that of Mohammed, so that the Punjab had no accurate conception of Christ until the middle of the nineteenth century. Ziegenbalg, Schultze at the beginning of the eighteenth and Carey, Marshman, Martyn, Duff and a number of other missionaries with the very opening of the nineteenth century began to work in Southern India or near Calcutta or Bombay. Rapidly the number of missionaries increased and just as rapidly the advance posts of the Christian forces spread first to the south and then to the north, until even the wild and warlike people of the Punjab began to hear and see the Christian ministers.¹

With the missionaries came that invariable ally of Protestant Christianity, the school. First there were only grade schools but it was only a short time until Alexander Duff had challenged the whole Hindu Community with the success of his college in Calcutta. And as the Christian forces moved out from the great cities they continued to found many grade schools, a number of high schools and a few colleges. The primary purposes of these educational institutions were to fit the Christians to read the Bible and the non-Christians to consider the claims of Christianity more intelligently. In the higher institutions there was the further purpose of training for Christian leadership as well as giving the people of India an opportunity for education.²

1. Cf. p. 123-240 A History of Missions in India, Dr. Julius Richter.

2. Cf. p. 193-201, Vol. II, Report of the Jerusalem Meeting of the I.M.C. 1923 - International Missionary Council, N. Y.

Now a part of the curricula of this Christian school system has been the Bible class. Since the schools were primarily Christian agencies, the success or failure of the Bible class has been, in a very real sense, the chief criterion for judging the success or failure of the school. But as a rule the missionary in charge of the school had such inadequate training for teaching the Bible to non-Christians and found the securing of capable teachers and proper materials so nearly an impossibility that "Bible" has very rarely attained the high level required for a subject that deserves the central place. The missionary did not know the religious ideas of the Hindus, nor those of the Sikhs, nor again those of the radically different Mohomedans.

A development that further lowered the efficiency of the Bible class was what is known as the "Mass Movement". Beginning with a few out-castes who came to enquire whether the Gospel was actually for the sweeper, this movement rapidly grew until literally thousands and tens of thousands all over India had made public declaration that they were now Christians. Coming, as they did, from strata of society that had been ground into a condition worse than slavery, held in ignorance and fear for centuries, they had become a people despised for their origin, their filthy habits and their low morals. When they were accepted into the Christian church this long background of ignorance and evil was not shed over night. They were in the greatest need of instruction. Thus the missionary had another tremendous load to carry on shoulders already overburdened.

There were two demands that seemed most insistent; the one was that made by the school authorities to the effect that the teaching in

Mission schools be brought up to the ever rising standard set by the Government, and the other being that made by the new Christian community with its ever pressing needs. It is small wonder that amid such pressure of work the careful study of the Bible class and the best ways to improve it was continually slighted. It was not humanly possible for any man to meet the school standard demands and the Christian community's demands and then have sufficient time to devote to the problem of how best to teach the Bible. The marvel is that some did find time and in isolated instances taught the Bible with great effect. Yet no commonly accepted method has been evolved to this day.

b. Need for the Solution of the Problem of Bible Teaching

The need for attacking this problem is apparent to all who understand the aim of the Mission college and the relation of the Bible class to the accomplishment of this aim. In the main there are two major objectives in maintaining the Christian college in India. The primary objective is generally agreed today to be the preparation of Christian leaders for the Church. Second only to this is the purpose of winning non-Christians to Christ. Some may wonder how the object of serving the Indians with a college education could be left out. However large a justification that may be for the Christian college in less advanced countries, it can no longer serve in India. There are many Hindu, Sikh and Moslem colleges which are able to prepare their students for the University examinations as well as the Mission colleges. We cannot claim a place on that score. But there is a sphere where the continued activity of the Christian college is justified, nay imperative, and that is the sphere of character building.

man making, - soul saving, if you please. If the Mission college helps to save the souls of men from the spirit of rank secularism and leads even a limited number to live in the same spirit that Christ lived, it is fulfilling its mission; for it will then be preparing leaders for the Church and winning non-Christians to Christ.

The next fact that we need to note is that a telling Christian life has almost always been linked up to an intimate knowledge of Bible truths. As men have meditated over the way that is set forth there, they have held their grasp on the things of the Eternal and given a mighty demonstration of the "life of the age". Conversely, when they allowed the study of the Bible to be crowded out, that inexplicable fragrance and power disappeared. It is because the Bible has so central a place in Christian life that we can make "Teaching Bible" synonymous with presenting Christ and His way.

Now the Bible is a collection of histories, hymns, prophecies, biographies, speeches, and letters. The authors and times and civilizations were widely different. To teach the Bible adequately a vast fund of information is needed about these aspects of the part that is being taught. Moreover, even after the teacher has secured the training needed to obtain this information he must so arrange his schedule as to provide for much time for continued study. As it is today, the average teacher of a Bible class has so many responsibilities that his preparation for this most important of classes is usually inadequate. The most important preparation of all is not to be had in the study or the class room. It is the preparation that comes from a life lived in accordance with the New Testament Way. This aspect of the problem will be treated at a later point. Meagre results constitute another reason for the need of attacking this

problem. And in this connection is the fact that the college which was pointed out by the travelling secretary of the Student Christian Association as having the best Bible classes is also the one with the most tangible results in producing Christian leaders, social service and converts.

c. Method of Procedure

In attempting to deal with this problem our method will be to analyze the answers to the questionnaire¹ which was sent to three of the four Christian colleges of the Punjab. In this analysis we will note the obstacles that are shown to exist in the minds of the students. This questionnaire was devised in consultation with two Indian Christians with the object of discovering every phase of the student's life that would affect his attitude toward Christianity. The students were not asked to sign their names so that they might answer more frankly. Three hundred copies were sent to the college in which the writer taught for five years, one hundred to a Scotch Mission college in Sialkot and one hundred to the American college in Lahore. After we have analyzed the returns and interpreted them we will seek to discover methods for the removal of these obstacles.

II. GENERAL OBSERVATIONS ON THE ANALYSIS OF THE ANSWERS TO THE QUESTIONNAIRE

a. Source of Answers

Of the 300 questionnaires sent to Gordon College, Rawalpindi, we received 303 replies that were filled out in such a way as to classify by religion, college and year. Murray College at Sialkot returned 52 and

1. A copy of this questionnaire is in the appendix.

Forman College of Lahore none, the professor in charge of the Bible classes not thinking it wise to present these questionnaires. Of the 202 from Gordon College 51 were Fourth Year, 57 Third Year, 68 Second Year and 26 First Year students. As to religion, there were 94 Hindus, 65 Mohammedans and 43 Sikhs. The proportion of the various religionists varied from class to class. In the Fourth Year there were 29 Hindus, 10 Mohammedans and 12 Sikhs. In the Third Year 35 Hindus, 17 Mohammedans and 5 Sikhs. In the Second Year 13 Hindus, 29 Mohammedans and 26 Sikhs. In the First Year 17 Hindus, 9 Mohammedans and no Sikhs. The Murray College group of 52 was composed entirely of Third and Fourth Year students, 45 of whom were Fourth Year and 7 Third Year students. Here again the relative proportion of the representatives of the various religions fluctuated, there being 15 Hindus, 25 Mohammedans and 5 Sikhs in the Fourth Year and 3 Hindus, 3 Mohammedans and 1 Sikh in the Third Year.

b. Comparison by Colleges

The Southern college students seemed to possess a more intelligent grasp of the subjects raised in the questionnaires. They left fewer questions unanswered than the Fourth Year students of the Northern college and gave more evidence of balance in their views. They also seemed to have a more tolerant attitude toward the Christian religion than their fellow provincials who attend the college some one hundred and fifty miles to the north. The cause may be more thorough instruction in the southern college or it may be the fact that it is located 150 miles south of the other. It is common knowledge in India that the farther south one travels, the more developed does he find the educated classes.

c. Comparison by Classes

A comparison by classes does not seem to show any marked difference. The only case where this was at all noticeable was in answering the 17th question of Part II - "Are you prejudiced toward Christianity or open minded to its truths?" Here fully 50% of the affirmations of being prejudiced came from the 25 First Year students of the Northern college. It is an interesting speculation, but no more than a speculation, as to whether these students were prejudiced because their contact with Christianity had been limited to two months in a Christian college or because their knowledge of English was so limited as to hide the full distastefulness of the word from them.

d. Comparison by Religions

When we turn to a comparison by religions we find more marked differences. The Sikhs proved to be the most consistent in their opposition to Christianity, a decidedly higher percentage of the parents is bitterly opposed to Christian conversion; a much higher percentage believe that becoming Christian would separate them from their friends; only one Sikh reports that his parents advised him to study all religions and accept the true while there are eleven Mohammedans and twelve Hindus. And so it goes. The Sikhs show a marked devotion to their religion and a very definite personal affection for their ten great religious leaders or gurus, a note that seems to be absent among the Mohammedans and Hindus. The object of this study however is not to determine the individual religious characteristics of the various communities of India, so a number of other interesting differences in the Sikhs must be omitted. One of the most interesting must nevertheless be mentioned - their high estimate of prowess

in fighting. One of the Sikhs put the case against Christianity thus, "If India becomes Christian there will be no brave men to fight against the enemies and the country will be ruined".

The Mohammedans give evidence of a very noticeable paradox. They all agree that Christ is faultless and at the same time no other group has such a high percentage who denominate Christianity as an inferior religion. They are more concerned with Christianity's claim to superiority among the religions; a definitely larger percentage has read one half or more of the New Testament, though little of the Hindu scriptures. They are zealous champions of monotheism and count that the chief superiority of Islam over Christianity.

The Hindus, true to the eclectic nature of their religion, are less narrow in the field of religious reading. They are easily the most widely read and most deeply impressed with the social aspect of religion. They characterize the disgrace attendant on becoming a Christian not in terms of less truth but of social inferiority. They are more alive to the aspiration for Home Rule and a larger percentage of them elects private employment in order to be independent of the Government. Since most of the minor Government jobs are held by Hindus we find them more familiar with the power of bribery in securing such a job.

III. GENERAL ANALYSIS OF THE ANSWERS TO THE QUESTIONNAIRE SHOWING OBSTACLES TO BIBLE TEACHING IN THE MENTAL ATTITUDES OF THE STUDENTS

1. Let this suffice to indicate some of the outstanding differences between these three religious groups as they appear in these questionnaires. We will now proceed to the analysis of the 254 sets of answers to this questionnaire. By way of caution let us remember that very few

students answered every question. A few answered only three or four of the total of 33, most answered about twenty of them and a fair number all but three or four. Hence it will not be correct to find the percentage who favor a certain statement by placing the number who voted for it over the total number, 354, but over the total number that answered the question under consideration.

There are six general types of obstacles to the impartial consideration of Christian truth which one finds in an analysis of these questionnaires. They are: 1. Fear of the Severance of Social Ties; 2. Traditional Influence; 3. Ignorance; 4. Patriotism and Nationalism; 5. Fear for One's Economic Future; and 6. Fear of Personal Violence. We will consider the evidence for each of these in the order mentioned looking to any and all answers for light and at the close we will note the encouraging features in these answers.

A. FIRST OBSTACLE - FEAR OF SEVERANCE OF SOCIAL TIES

a. Fear of Separation from Family

Probably the largest element in this obstacle which we shall now proceed to consider is the fear of separation from one's immediate family. Questions I-1, I-2 and I-3¹ throw light on this in giving us the attitudes of the fathers, mothers, brothers and sisters of the students towards the son and brother becoming a Christian. Practically every pupil answered the question relative to the attitude of the father, the four who were not found to have answered had lost their fathers. We find

¹The system of notation used in referring to the different questions is simple. There are two parts to the questionnaire, Part I and Part II. There are thirteen questions under the first part and twenty under the second. Thus I-1 means "Part I and the first question under it". Again suppose we have II-17. This will mean "Part II and the seventeenth question under it."

that 250 characterized their fathers as follows: Favorable - 3 students, or a fraction more than one percent; Indifferent - 13 students, or a little more than 5%, Mildly Opposed - 24, or a little less than 10%; Opposed - 55, or exactly 22%, while 155 were Bitterly Opposed which is exactly 62%. That is, there were almost twice as many who were Bitterly Opposed as were in all the other columns put together, even though these columns represented attitudes that were "mildly opposed" and "opposed". Nor are we to suppose that this high percentage under "Bitterly Opposed" is an idle exaggeration. Out of the less than 200 who answered the fourth section of I-S, 177 indicated that they would be expelled from their homes should they become Christians. The students were stating actual conditions when they characterized the attitudes of almost two-thirds of their fathers as bitterly opposed to their becoming Christian. More of this and reasons therefor will come out as we proceed.

An analysis of the answers describing the mothers' attitudes shows us that 245 students classified their mothers as follows: Very Favorable - 0, Favorable - 2, or about one percent; Indifferent - 11, or 4-1/2%; Mildly Opposed - 9, or about 3-1/2%; Opposed 35, or about 14-1/2% and Bitterly Opposed - 158, or 76-1/2%. Here the proportion increases in favor of strong religious antipathy as we would expect and it is certainly significant that the mothers who are in the category of bitterly opposed are three times as numerous as those in all the other five categories put together, even though one of these indicates neutrality and two indicate lesser degrees of opposition.

The attitudes of the brothers and sisters are as follows: Out of 213 answers we find Very Favorable - 2 or one percent; Favorable -

10, or 4-1/2%; Indifferent - 17, or 8%; Mildly Opposed - 19, or 9%; Opposed 41, or 18-1/2%; and Bitterly Opposed - 129, or 59%. Here the percentage of those Favorable or Very Favorable has risen from one percent to 5-1/2% and that of those Bitterly Opposed has sunk from 76-1/2% to 59%. But this class still includes a decided majority of the total. This probably indicates that toleration is growing, but there is another explanation not so pleasing which was volunteered by about one-half of those who reported their brothers and sisters as very favorable or favorable, namely the desire to secure the property that their brother would lose by turning Christian!

b. Fear of Loss of Friends

That part of society that ranks next in point of dearness to the average person's heart is the one composed of his friends. One might look at the tendency of the younger generation, especially in America, to cast the standards of former generations to the breeze and hope that this tendency would serve a good purpose in enabling the friends of a convert to stand by him even though he should have changed his religion. Question I-4 deals with this very point. There were 218 definite answers to this question which was, "Would becoming a Christian separate you from your best friends? Why?" Of these 173 or more than 79% gave an unqualified answer to the effect that they would be separated from their best friends. The remaining 45 or less than 21% said that they would not be separated from their friends but almost to a man immediately cast doubt on the reliability of their statement by giving some such proof as "A friend in need is a friend indeed" and "If a man were a true friend he would not forsake his friend regardless of the trouble that came on him". Some were not with-

out an element of humor in them as for example, "When everybody leaves us in agony we cannot expect the same from our friends. He will be a consolation to my heart". The reasons for separation that were given were many and varied, though a large number did not give any reason. They ran as follows: because changing one's religion is abhorred as a condemnation of one's ancestors; because the convert becomes socially inferior; because the convert becomes a social outcast; because Christianity is an inferior religion; because of religious hatred. This last phrase seems almost a contradiction in terms but most nearly expresses the meaning of their statements. The word "hate" was used frequently, as for instance, "because they (my friends) will hate me when I leave their religion". And it was this last reason that was given by a very large percentage of those who assigned any reason at all. There were 144 students who told why their friends would leave them and of these 103 or almost 72% gave religious hatred as the motive that would bring about the separation and the next most commonly ascribed was that the convert became a social outcast, 17% giving this reason.

c. Fear of Loss of Wife

As for the likelihood of separation from his wife, there were 125 who said that they would lose a wife (v. Section 2, Question 1-3). There were a number of others who said that they would "gain a wife as well as lose one", indicating that their present wife or fiancée would be lost but that the Christians would provide another. Some twenty of these last were not recorded. Others left the question unanswered so that a conservative estimate would be that fully 65% expected to lose their wives in case of conversion. Thus we see that the loss of father and mother, brother and sister and wife as well as friends is counted a practical certainty.

4. Fear of Social Ostracism

As for the general society in which the students live, Question I-9, Section 2 of Question II-13, and Section 1 of Question II-19 all throw light on the probable relationship in the event of conversion.

Question I-9 was, "Which of the following words best indicates the results in the lives of those who have changed their religion? Praise, censure, or great disgrace." The purpose of the question was to determine the attitude of each student's social group. This question was very generally answered, there being a total of 199 of the 254 who reported their opinions. Of this 199, 9 underscored Praise, 79 underscored Censure and 111 underscored Great Disgrace. Thus we have more than 55% who say that the general result of becoming a Christian would be great disgrace, almost 40% who see censure by the convert's world at large while there is but a scant 5% who say that they expect a general harvest of praise.

Question II-13, Section 2 was "Why do many Indians of good family refuse to become Christians? Monetary advantage or social advantage; desire to avoid trouble or loyalty to truth; indifference to religious matters or affection for family? Any other reasons?" "Loyalty to truth" led with 95 votes, "Indifference to religious matters" came second with 82, "Affection for family" was third with 75, and fourth came "Social advantage" with 63. The force of this study is that two-thirds as many votes were cast for fear of loss of social standing as a potent factor in the preventing of change in religion as were cast for conviction of the superiority of the students' own religion.

The first half of Question II-19 is "Do you know of anyone who has been honored greatly for leaving his father's religion?" Of the 254 only 10 reported that they knew anybody so honored but specified by naming either

the founders of religions such as Mohammed, Guru Nanak, etc., or else an Indian professor in one of the colleges who became a Christian when in his second year at college, was expelled from his home, disinherited, deprived of his betrothed, forced to leave his city but through industry and general excellence of life advanced to the honored position of a college professor. Here then in a general way is a description of the attitude of the society in which these students live. Nor is it out of place here to remind ourselves that these students represent the best educated 1% of Northern India, those most tolerant in religious matters and best informed about Christian beliefs and practices. One needs but little imagination to picture the bigotry that must exist in the other 4% who are literate to a greater or less degree and particularly in the 95% who are entirely illiterate.

It is from homes with parents, brothers and sisters such as these we have seen described that the non-Christian college students of the Punjab colleges come. They live in the midst of a society that looks with the strongest aversion on conversion to any religion, but with abhorrence on change to Christianity. By way of a final glimpse into this aspect of the student's environment we may note the answers to Question II-12 and Section 6 of Question II-13. The former reads thus: "From the standpoint of your society is becoming a Christian a great disgrace to the convert's family or a great honor?" 196 answered this question of which 6, or about 3% said that there would be no disgrace though not going so far as to say that it would be an honor and the other 97% said that their society would regard it as a great disgrace. With this in mind it is not hard to understand why, of the six causes mentioned in Question II-13 for the refusal of many to change their religion, affection for family ranked third.

B. SECOND OBSTACLE - TRADITIONAL INFLUENCE

a. That of Family

The next of the major obstacles to be considered can be denominated, Traditional Influence. The Psychology of Religion has found that there are three general types of influences that determine religious beliefs, namely, Tradition, Experience and Reason. In order to discover what part the first of this trinity of influences had played in determining that attitude of the student toward Christianity, he was asked question II-5, "What was your father's advice to you regarding what your attitude toward Christianity should be? Your Mother's?" Naturally the answers to this question were of a considerable variety but we were able with a considerable degree of accuracy to place them in three general categories: First, "Examine all religions and accept the true;" second, "Learn the good points of Christianity but don't be converted," and third, "Don't stray, have nothing to do with it." Briefly they can be named Open minded, Defensive and Bitterly Opposed. 134 students answered this question, 66 stating that they were given no advice. Of the 134 answers, 34, or 19% stated that their parents had given the "open minded" advice; 43, or 32%, gave advice that we have denominated "Defensive" such as "Do not read the New Testament without comparing with the Quran, and even if better do not accept"; and 67, or the other 50%, gave the "bitterly opposed" advice. One young man lightened the situation with this rather naive remark, "Father and Mother died when I was two years old. So at that time I had no thought of discussing such matters". Now as to the effectiveness of the parental plus social influence we have but to note the answers to Question I-11, "Is your religion different from that of your parents? If so, what is the difference?" The answers to this question numbered 208 and of these 106

or about 89% stated that their religion was no different from that of their parents and the other 11% indicated that the difference in their religious views from that of their parents was only in being more liberal. There were two exceptions to this where the students stated that the one was Sikh and the other Hindu. This however means little in the way of religious difference for it is fairly common in the Punjab for one-half of the brothers of one family to be Hindu and the other half Sikh. Perhaps the most significant changes were expressed rather epigrammatically by one in these words, "My parents are first Sikh, then Indian, and I, first Indian and then Sikh." Nationalism is a mighty force in India today and at times does not mince at showing a sharp antagonism to religion.

b. That of Society

The next element in the Influence of Tradition is the teaching given by Society. This was brought out, at best, only imperfectly by two questions. The first of these was Question I-12, "When a boy, what evil practices did you hear commonly ascribed to Christians?" Roughly about 153 answered this question and of these 84 or about 55% stated that they had heard none while the other 47% had heard any or most of such accusations; "Christians drank liquor, ate meat, especially beef and pork, were guilty of many evils, adultery, gambling, immorality, hatred of India's religions, cheapening salvation, unveiled women, free mingling of men with women, over-independence of women, two gods, infidels, Trinity, haughtiness, selfishness, proselyting by luring with money, kidnapping, smoking, lack of readiness to suffer for convictions, and pride."

Question II-11 asks, "When a boy were you told that a convert to Christianity must eat forbidden meat and drink wine? Is this true?"

"What was the source of your information?" There were 53 students who stated that they had been told this and most of the others did not answer the question. Of the 53, 23 said that this was true and 30 were of the opinion that it was not true. As to the source of information, 22 had heard it as a part of the "common talk", 17 had heard from friends and relatives, 8 from religious leaders and 4 from Christians. Perhaps the most significant aspect of these two questions is that 23 students attending classes in Christian colleges should still believe such a damning report regarding Christianity. To the Indian the very idea of eating beef, if Hindu or Sikh, or pork if Mohammedan, is utterly abhorrent; not to mention being forced to eat it as a part of the initiatory ceremony into the Christian brotherhood! At first contact, the average American is rather inclined to laugh at the Indian prejudice against beef and pork. But a more intimate acquaintance with the land reveals the fact that the Indian's aversion to it is so ingrained and intense that even after one of them has been a convert for years he will not touch the forbidden meat. We know two Mohammedan men who became Christians approximately eight years ago when they were about twenty years old. Today the one is a very capable veterinary doctor and the other is a college professor. With all their formal education and constant contact with Western Christians who almost invariably use pork they told us about two years ago that they would never touch it. Another convert, a man who had been a Christian for many years, was fed pork in sport by some of his friends. Not knowing what the meat was he ate it with relish but after the meal, when his friends told him of the joke, his old training asserted itself so strongly that he became thoroughly ill and only recovered after vomiting the food which he had been reared to regard as pollution itself.

c. Conflict of Taboos with Christianity

The final element in the Traditional Influence which the questionnaire throws light on is the general religious instruction the students received. Question II-9 is "Number in order of importance the following reasons why India has not accepted Christianity on a national scale: because it is () a Western religion; () an inferior religion; () associated with beef and pork eating; () associated with economic exploitation; () condemned by the poor results in the lives of its followers; or () because of fear of personal harm." Partly because keeping a record of the full six places made too intricate a piece of work for the importance of this paper, partly because few students graded more than three of the six and partly because it was thought that a record of the first three would be almost as accurate in determining the relative importance of the six -- for all these reasons we marked on our record only those which had been assigned to the first, second and third places in any given paper. We believe the result is approximately as accurate as though the full six places had been recorded. There were twenty-six students who underscored their choices but did not rank them and consequently were discarded. Aside from these there were 149 who ranked at least three of the six. The outstanding result of the analysis of these answers is that Christianity's association with beef and pork eating was accorded the place of first importance with 55 "firsts"; "Inferior religion" was second with 33, and "Western religion" with 34 came third. "Economic exploitation" lagged far behind with only 9, "Poor results in the lives of Christians" was fifth with 8, and last of all came "Fear of Personal harm" with 5. The difference is still more pronounced if we allot three points for each "first" scored, two points for

every "second" and one for every "third". Calculating thus, "Beef and Pork Eating" is far ahead with 233 points for 35 "firsts", 49 "seconds" and 20 "thirds", the nearest being "Inferior Religion" with 33 "Firsts"; 23 "seconds" and 15 "thirds", totalling 175 points, third place being won by "Western Religion" with 141 points. Here then we have a demonstration par excellence of the powerful hold that Traditional Influence has upon the student's estimate of a religion that allows the eating of pork and beef. So powerful is the grip exerted by these attitudes ingrained by Tradition since childhood that Christianity's association with beef and pork eating was accredited with as many "firsts" as "Inferior religion", "Economic Exploitation", and "Fear of Personal Harm" combined. It is also significant to observe that the reason given second place was one that again shows evidence of Traditional Influence. This reason was "Inferior religion" and that our assigning this preference largely to Traditional Influence is not unwarranted will become clear as we take up the next obstacle, Ignorance, and see how hazy are the students' reasons for pronouncing Christianity inferior.

C. THIRD OBSTACLE - IGNORANCE

The third obstacle that meets anyone trying to teach the Bible effectively as made clear by the answers to this questionnaire is that constituted by the college student's ignorance, first of their own religion and, second, of Christianity. This may seem to be an overlapping of the subject we have just finished discussing but that it is different can readily be seen by referring to II-13. Here we find that "Indifference to religious matters" was second only to "loyalty to truth". The ignorance is due not only to the faulty teaching of tradition but just as

much or more to the students' lack of interest in the whole subject of religion. The example of their elders and the secularization of education are powerful factors in effecting this condition but even more powerful are, first, the great difficulty of securing an adequate living, thus leading the student to spend much time and thought on his economic prospects; and second, the condemnation that political and social reformers have been pronouncing on religion as being "the curse of India".

a. Amount of Religious Reading Indicates the Degree of Ignorance of Own Religion

Question II-1 is, "Underline all the following books which you have read and if you have read only a part of a certain book indicate the portion (e.g. $\frac{1}{2}$) by writing the proper fraction just above the title. Also name any other sacred books which you have read. Koran, Rig Veda, Sam Veda, Granth, Athar Veda, Yajur Veda, Bible, Bhagwad Gita." Fifteen students, all Mohammedans, reported having read the whole of the Koran, one had read from one-fourth to one-half and three a little less than one-fourth. In addition 33 others, more than three-fourths of whom were Muslims, simply underscored the Koran. This underscoring probably means that they had read so small a fraction that they did not care to record it. Eighteen students, chiefly Hindus, had read more or less of the Rig Veda and a rough average of about 13 had read more or less of each of the other three Vedas. Most of those who reported having read the Vedas, read from one-eighth to one-twelfth of each so that we are not to suppose that 13 students read the Rig Veda, 11 others the Athar Veda, etc., making a total of 50 or 60 different readers. On the contrary the different readers could not have totalled more than 25 or 30. Fifteen Sikhs had read the

full Granth and 62 others, two-thirds of them Sikhs, underscored "Granth". The Bible was read by the largest number. Twelve said that they had read the whole Bible (probably meaning that they had read the whole of the New Testament), two had read about three-fourths, 32 had read from one-half to one-fourth, 20 had read from one-eighth to one-fourth, 23 had read less than one-eighth and 93 simply underscored Bible. The Bhagavad Gita, that portion of the Hindu Scripture to which Mahatma Gandhi says he turns when in greatest need of strength and consolation, was the most widely read of all the Hindu scriptures. Twenty-five students reported having read the whole of it, 15 had read from one-half to one-third, 8 one-fourth or less, and 71 underscored "Bhagavad Gita". Three other books were reported read by ten or more students. Ramana and Mahabharat, the two great epic poems of Hindu literature, had each been read by 15 to a greater or less extent and Satyarth Parkash, the authoritative statement of doctrine made by the founder of the Arya Samaj, Swami Dayanand, had been read more or less by ten. Only ten other students reported reading other books than those already mentioned.

At first sight this may seem to be an imposing array of reading accomplished but even a casual survey of the answers shows what a poverty of religious reading actually exists. As for the Bible, 132 reported having read part or all. This seems to be a very good record. But when we remember that all but about 50 of the 254 students have spent from one to thirteen years in Christian schools and college, instead of being impressed with the 132 we wonder how the other 20 contrived to get out of reading what was compulsory! The record of the 32 who have read from one-half to

one-fourth is a fine tribute to the Mission schools, yet this 182, aside from the 46 who have read from one-fourth to the whole simply represents the most superficial sort of reading done under the duress of compulsory Bible classes. This is borne out still more emphatically when we turn to an examination of the various books. The four Vedas are the special scripture of the Hindus, representing the most ancient and most widely accepted of the ancient Hindu sacred literature. Yet at the most 25 to 30 of the 112 Hindus have read anything at all of these books. Bhagawad Gita, written according to the most commonly accepted view by some one who aimed at a reconciliation of the conflicting philosophies of Hinduism, was much more popular, as we can see by the fact that it was read by 97 Hindus. Thirty-six of them had read from one-third to the whole, while the others had indicated this book by a simple underscoring. The Mohammedans and Sikhs had a fairly good average so far as the Koran and Granth respectively were concerned, but did very little reading apart from that. In general the Hindus had read a larger number and greater variety of books than the other religionists. But the average student underscored the Bhagawad Gita and the Bible if a Hindu, the Koran and the Bible if a Mohammedan, and the Granth and the Bible if a Sikh. A fair estimate of the number of adult reading hours represented would be from fifteen to twenty, for a reader of average speed. It does not take more than five or six hours to read the Bhagawad Gita through attentively. So we are generous when we allow an average of from fifteen to twenty hours reading of religious literature. When one considers that this is the sum total of the reading done by the average student along religious lines, he gains some conception of the inadequacy of background with which the

student is provided and fitted to compare the new with the old. What actually happens is that consciously or unconsciously, the leaders of the Indian non-Christian life take over Christian concepts and standards, preach them to their people as though they were Hindu and then the student comes to believe that these truths are in his own religion as well as in the Christian.

b. Knowledge of Christianity is also Very Limited

Enough has already been said about the reading of the Bible to indicate how superficially the average student reads what little he does read. Further light is thrown on his knowledge of Christianity by Question II-2, "In what ways is your religion better or worse than Christianity?" Such sweeping generalities as "Better in every way" were the commonest, there being 33 such. The next most common reason given was that the Christian religion was worse because it did not profess monotheism - this reason being given entirely by Moslems. Again Christianity was inferior because "impractical". Christ's teaching that we must love our enemies, especially as applied in "turning the other cheek" is no more welcome to the East than to the West, and as one might naturally expect. A large preponderance of the votes condemning Christianity as inferior in this respect came from the Moslem with his tradition of "Holy Wars". The next count against Christianity was that it is inferior in its philosophy, 13 agreeing in this. Seventeen indicated that Christianity's inferiority lay in its low morality, Mohammedans being in the majority here too. Closely related was the next reason for its being inferior, namely relatively lower daily practice as asserted by 16. One of the stock arguments that the Christian preacher frequently hears in his street

meetings was advanced by the Hindus to the effect that Christianity is inferior to Hinduism because the latter is the oldest religion in the world and hence the true. Nine students expressed this idea. Six Sikhs were convinced of Sikhism's superiority on the grounds of the greater sacrifice made by the religious leaders. Four Moslems and even two Hindus said that Christianity was inferior because it included caste. Four Hindus condemned it for its allowing cruelty to animals (butchering animals for meat) and three Moslems saw the superiority of Islam in its provision for a direct approach to God without priest or the mediation of Christ, three more marked Christianity inferior because it sanctions meat eating while two Moslems thought their religion better because it sanctioned revenge. These are their proof.

The mere recital of this list serves to show either the superficiality of their thinking or that Christianity was condemned on the basis of traditional ideas such as the evil of meat eating. Yet we cannot dismiss them so lightly as that. These very defects in their thinking imply corresponding defects in the teaching given them in Mission schools. It is the task of Christian teachers to present Christian truth in such a manner as to correct these faulty ideas and ensure against such superficial conclusions as those we have only now reviewed.

c. Type of Defects in Christianity Stressed by Students

This is further strengthened by question II-5, "What defects do you find in Christianity? Faulty ethics, faulty philosophy, low standard of conduct, low ideals, intolerance in claiming superiority to all other religions, standard of conduct too high to be practicable, belief in miracles, race and caste pride." "Faulty Philosophy" led with 77

counts, more than one-half of whom were Mohammedans. In attempting to determine the degree of meaning attached to the choice of this as the chief fault of Christianity we cannot forget the general lack of the fundamentals of this religion, even its simplest rudiments, and so must draw the conclusion that where there is no knowledge of the A, B, C's one can hardly expect knowledge of philosophy that would make this anything more than the choice of a high sounding generality. This is corroborated by the fact that out of a relatively decided minority of Moslems a majority of those who voted for this fault were Moslems, when the Hindus are far more at home in the field of philosophy than the Moslems.

The next in point of votes is "Intolerance in claiming superiority to all other religions", with 72. All three religions are well represented in this vote, the Hindus being proportionately strong as we might well expect from a knowledge that Hinduism has absorbed practically every religion that has entered India except Islam. The third most significant defect, according to the students, is "Belief in Miracles". The Hindu especially regards this as a defect, 35 of the 53 votes being those of Hindus. "Low Standard of conduct" follows closely with 50 votes distributed quite proportionately among the three religions. "Race and Caste pride", "Faulty ethics", "Extravagantly high standard" and "Low Ideals" follow in the above order with 47, 40, 39 and 29 votes respectively. It is interesting to note that 15 students said that Christianity had no defects. The selection of "Intolerance" and "Belief in Miracles" seems to us to reflect very common attitudes in India and as such to be opinions that college students ^{only} cannot be assailed for holding. But the accusation of "Race and Caste Pride", made by a group the majority of which was

Hindu, against Christianity and ascribing low standards to it by a number (as well as low ideals) shows a marked unfamiliarity with even the commonest ideals of this religion. Of course it may be that the students are thinking of Christians rather than Christianity and in this we cannot blame them much. A final bit of evidence as to their deep ignorance of Christianity is the fact that of the six suggested reasons for India's non-acceptance of Christianity on a national scale "Western Religion" was given the third place, when the only claim that the West has to Christianity is that it has given place to a more or less adulterated form of Christ's Way for some 1900 years.

We see then that the large degree of ignorance among the students of the sacred literature of their own religions and the indifference that is partly a cause and partly ^{an} effect of that, is a very serious obstacle to securing an intelligent and interested hearing for the claims of Christianity. Moreover when this ignorance and indifference is combined with an actual poverty, though a fancied wealth, of knowledge of Christianity, the Christian teacher is faced with a problem worthy of a careful preparation and all the resources that can be brought to bear on its solution.

D. FOURTH OBSTACLE - PATRIOTISM AND NATIONALISM

a. Brief History of its Growth

A fourth formidable obstacle is found in the sentiments or life attitudes we call Patriotism, when in its better forms, and Nationalism, when in its grosser forms. In all the known history of India, there has been scarcely a decade which saw the whole of India united under one ruler or dynasty. Before the British took possession of India, she was

split into more than two hundred principalities and kingdoms. British rule brought peace and a limited opportunity for education. With these and other advantages, India's people became more and more acquainted with each other and gradually there has grown up an appreciation of the essential unity of all who live in India whether Punjabi or Madras. Also enough time has passed for the Indians to thoroughly forget the numerous benefits of the British rule and to concentrate on the disadvantages which there undoubtedly are and have been. To add fuel to this flame the age old hunger of man for freedom has asserted itself with all the vigor of an idea that has found its time. Thus there is in India today, at least among the high school and college graduates, a strong sentiment for home rule and as a rule a correspondingly strong aversion for the British. There can be little doubt that the fight for Swaraj or home rule is a sentiment of the loftiest sort that stirs in the hearts of many of India's best men.

Is Christianity then opposed to Swaraj for the Indian? Is that why the Patriotic sentiment proves to be an obstacle? No, certainly not; though we of the West must guard ourselves sedulously against a natural sympathy for our British cousins. The obstacle lies in the fact that the great body of Indians, who are actually interested in the attainment of Swaraj, have an attitude of suspicion or actual hostility toward Christianity. Now college students have always been ready to take more than their share in radical movements and the Punjab colleges are no exceptions to this rule. They are deeply interested in the political events and eagerly read the messages of the Swaraj leaders.

b. Students' Attitudes toward Christianity and Swaraj

What their attitudes are we can see from Questions I-10, II-3 and II-4 which deal specifically with their attitude toward Christianity in its relation to Swaraj. Question I-10 reads, "Will Christianity's effect on Swaraj be 1, Favorable; 2, Neutral, or 3, Detrimental?" There were 224 who answered the question, of whom 22 or nearly 10% thought Christianity would be favorable, 94 or about 44% believed its effect would be neutral but in contrast to the 10% who thought that Christianity would be favorable 103 or 46% thought it would have a detrimental effect upon Swaraj - 22 students for and 103 against. Question II-3, "Is India the better or the worse for Christianity and in what ways?" This was answered by 162 students, either positively or negatively. Of these 53, or about 33%, believe that India is better, but 104, or 64% state that India is worse. The reasons those who favor Christianity give are that it has brought social reforms and has placed educational and medical institutions at the service of the Indian people. But the 64% have their reasons too. The one given by 53 students is that Christianity has formed another community and thus India, already weakened and divided by several religions and numberless castes, will be plunged even more deeply into the vicious system of community differences that has already made her the prey to many foreign invasions. And what aggravates the case of the Indian Christian community is that it is suspected of a very doubtful loyalty to the cause of Swaraj. Aside from sweeping generalities, other reasons given for pronouncing the general influence of Christianity as detrimental are that "Christianity is an inferior religion", it is opposed to Swaraj, it has given outcastes social standing and has created hate. Still more pronounced are the results given in answer to Question II-4, "When an Indian

becomes a Christian does he have greater or less value as an aid to Swaraj?" There were 149 answers to this question, 13, or about 9% stating that they thought the Indian who became a Christian would be of greater value and 136, or 91% stating that he would be of less value. Nothing could be plainer than the conclusion that, while a minority of the non-Christian students may regard Christianity and the Indian Christian as an asset to the cause of Swaraj, the large majority consider both it and him as a distinct liability to the cause they have so much at heart.

c. Britain and Christianity Identified

Two other questions that have a direct bearing on this obstacle are Questions II-8 and II-9. The former is, "Are all Englishmen Christians? What percentage of those in India are?" One hundred and ninety students answered this question. Of this 190, 44 or 23% gave a plain "No" and made no attempt to state the percentage in India; 55 or about 29% place the percentage between "less than 5%" and 25%; 29 or about 15% place it between 25% and 50%, while 62 or 33% think that all or "almost all" are Christians. Thus Christianity is seen to be identified to a large extent with the British, their vices as well as their virtues being included. For example one student writes that some defects in the Christian religion are "wine, adultery and gambling, British soldiers the best illustration". With such a clue and the knowledge of the behaviour of the average "Tamy", one does not have to rack his brain to understand why pride, race caste, immorality, drinking, adultery and other evils have been listed as reasons for Christianity's being an inferior religion. A further significant return is found in Question II-9 which has already been written out in full (v. p. 19). Here among six reasons for India's re-

fusion of Christianity on a national scale suggested, one was "Associated with economic exploitation". This received only nine votes for first place but 26 for second place, which was more than was received by any other except "Associated with beef and pork eating". We can see then that while this "Exploitation" is not considered the most important cause, it is certainly the fourth in the students' estimate. The final bit of light on this subject found in the questionnaire is the fact that in this same question third place was given to the reason that "Christianity is a Western religion". It is an undoubted fact that India has developed an attitude of suspicion and dislike for things Western.

Thus a further obstacle in the path of the effective teaching of Christian truth is that the average Indian, especially the college student, animated by the hope of securing freedom for his beloved India, has come to look on Christianity and the Indian Christian as a detriment to Swaraj, as identified with the British rule and the Britisher and associated with economic exploitation.

B. FIFTH OBSTACLE - FEAR FOR ECONOMIC FUTURE

a. The Economic Situation and the Student

The student's fear for his economic future if he should become a Christian is the next obstacle delineated in the questionnaire. A few explanatory remarks relative to the economic situation, as it affects the student's future, will not be out of place here. For a variety of reasons India has very little in the way of large industrial developments of a private nature. Aside from Bombay, Calcutta and Ahmedabad there are practically no large factories except those run by the British government. This means, for example, that while in the U.S.A. the vast majority of the

young men go into some form of business or other, or else the many new professions as well as the traditional professions, in India young college graduates have only the traditional professions which are consequently very much overcrowded. The Government, however, has undertaken a considerably larger list of activities than has that of the U.S.A., notably the railroads and the telegraph, and employs large numbers of men. Yet it is obvious that there is a limit to the number of employees which the Government can use and that limit has been reached for a number of years. India, generally speaking, is very poor. The average daily income of the Indian has been estimated at six cents per day. Hence it is patent that many of the college students face a decidedly precarious future so far as their bread and butter is concerned. Every year the Punjab University graduates men by the thousand and the waiting lists grow. Even such positions as offer no remuneration for the first two or three years and then only fifteen or twenty dollars a month at the beginning have dozens on the waiting lists. The better positions have hundreds of applications and the best are for even the most favored students not more than a high hope. The situation is really a desperate one and we cannot blame the college students for thinking a great deal about landing a job that will support them and for hesitating a long time before doing anything that makes a desperate situation positively hopeless.

b. The Government Job and the Christian

To be a Christian is to be at an even greater disadvantage. As a rule the officer at the head of an office or important subdivision of an office is an Englishman. He tries to hold his work down to a minimum which means that all examining of ordinary applicants is relegated to Indian

subordinates. If the English officer takes a special interest in the Indian Christian and employs him he soon finds a series of complaints, some just and some unjust, against the man. The victim comes to his benefactor, the officer, and consumes much valuable time in telling of plots against him. The officer tries to find out the true state of affairs, usually fails and eventually gives in to the non-Christian opposition and lets the Christian go. Of if he has been warned by his own previous or other men's experience he refuses to employ. Often there is a more sinister reason. An experience of ours will illustrate this. A Hindu station-master, Devi Dayal, became a Christian. His non-Christian superiors and subordinates "framed him" and secured his discharge. After two or three years in mission employ he asked us to help him secure a job in the Government railroad. We went to the Englishman in charge of the branch which Devi Dayal had been told was employing men. The officer assured us that there were no vacancies. Two days later we were travelling in the train and met the Hindu nephew of Devi Dayal. He had been to the same office the day following and secured the very type of employment which I had sought. The explanation of the difference between his success and ours was that he was a Hindu and had paid a sixty rupee bribe. The problem of finding some way for Christian converts to earn their own living is one of the gravest that faces the Christian Church today. Almost invariably the Christians are forced to support them for months and even years.

c. Students Believe Christians Government Favorites.

In view of the above situation it was with considerable surprise that we noted the answers to Questions 1-6 and 1-8. In these an-

swers there is a very plain majority which believes that the Christian has a better chance to secure a Government job and to advance in it as well. This result rather points to the exact opposite of the conclusions that we have just made in the two preceding paragraphs. There should be no attempt to explain it away. We believe that the students have assumed that as all Hindus favor Hindus and Mohammedans favor Mohammedans, so the British being Christian will favor the Indian Christians under them. Undoubtedly there has been frequent occurrence of this favoritism.

The first question referred to is Question I-6, "By becoming a Christian would your chances of securing a good job be (1) better, (2) same, or (3) worse?" There were 226 answers to this question, 123 or 54% thought that the chances would be better, 63 or 28% thought that the chances would be the same while only 40 or 18% thought that they would be worse. The second question, Question I-8, reads in part, "If you became a Christian, would you lose a probable job or secure a job?" Here again out of 133 answers, 103 or 78%, almost three-fourths, believe that the change would enable them to get a good job, while only 30 or 23%, believe that it would cause the loss of a job. Also II-14, which runs, "Why do a few Indians of good family become Christian? Monetary advantage, social advantage, desire to avoid trouble, loyalty to truth, indifference to religious matters, affection for family? Any other reason?" brought answers that were in general agreement with this opinion. For the motive most commonly underscored was the first, "Monetary advantage".

That this opinion is genuine and sincere, seems to be quite evident. That it is correct is another matter. In fact, other answers given by these same students will serve to rectify the impression made

by the questions just analyzed and show how the situation as a whole tends to follow conversion to Christianity with economic ruin. This of course militates against an open-minded consideration of Christian claims.

d. This Belief Contradicted Elsewhere

The first fact in this connection is that in answer to I-13, "Are you planning to secure a Government position or private employment? Why?" Out of 203 answers, 123 or about 63% were aiming for Government employment, almost all giving as their reason "Greater economic security". As one outspoken individual put it, "Every fool in India knows that a Government job is a thousand times better than a private one". There were 75 others or nearly 37% who were planning to secure private employment and gave as the chief reason a desire for independence of Government control or routine work or the fact that the father owned land or a shop and they were planning to go into partnership with their fathers. Now with respect to the government job let us note Question II-10 which is, "So far as your knowledge goes, number the following in order of their effectiveness in securing government jobs: bribery, merit, and influence of friends and relatives". There was a typographical error in the printing of this question which caused many students to write their gradations ambiguously; so that only about 100 answers could be recorded. Of these 45 placed the "Influence of friends and relatives" first and 37 placed it second. Forty-four placed "Bribery" first and thirty placed it second, while "Merit" lagged far behind with only 17 "firsts" and 33 "seconds". It is also interesting to note that of the 45 "firsts" given to "Influence of friends and relatives", 23 were given by students of the Sialkot college and 22 by Rawalpindi college students. Now Sialkot has very few

government offices in it, but Rawalpindi has government offices and factories employing several thousand men. Hence it is probably fair to conclude that the opinion of the Rawalpindi students is more accurate, due to their proximity to government employees.

Be that as it may, there is no doubt that in securing government employment, the college students regard bribery and influence of friends and relatives of far greater importance than merit. The student has only to use his powers of observation to know what would become of the influence of his friends and relatives should he become a Christian. We shall take up questions directly related to this a little later. Just now it will suffice to refer to Question I-4 in which 79% state that becoming a Christian would separate them from their best friends and in Question I-7, 83% state that they would be disinherited in case they became Christians. Under such conditions when, according to their own convictions, conversion to Christianity would rob them of the aid of friends and relatives it is difficult to understand why so many look on becoming Christian as a means for bettering their economic prospects, unless they expect the Christian to resort to the equally powerful means of bribery. But manifestly if a man is going to give up father and mother, brothers and sisters, houses and lands for Christ's sake it would be morally impossible for him to set his hand to bribery immediately.

e. Prospects for Private Employment

The prospects for private employment are no better in the opinion of the students. Question II-15 asks, "When an Indian shopkeeper becomes a Christian does his business (1) improve, (2) remain the same or (3) deteriorate?" There were 211 answers to this question,

17 or 8% thinking that his business would improve, 51 or 24% thinking that it would remain the same and 143 or 68% thinking that it would deteriorate. Question I-7, already referred to in the paragraph immediately preceding this one, is worded thus: "If you became a Christian would you be given (1) an extra portion of your family's inheritance, (2) would you be treated as though nothing had happened or (3) would you be disinherited?" There were 229 students who answered this question. Two, or less than 1%, expected an extra portion, 36 or about 16% expected to be treated the same as before, but 191 or 83% expected to be disinherited. This is further substantiated by the second half of Question II-20, "How many who have changed their religion have remained in their old home?" Twelve report none, five report one, each, and ten report "very few". Obviously the son who is disinherited and compelled to leave his home will hardly be taken into partnership in the business of his father who disinherits him.

This conclusion will be reinforced as we proceed with Question I-8 and Question II-20. The first question asked, "If you became a Christian which of the following would likely happen: secure a good job or lose a probable job, secure a wife or lose one, enter a life of ease or be persecuted, become the favorite son or be expelled from the home, become the owner of all that makes life pleasant or be killed?" Parts one, two and four have already been considered. At this time we will note parts three and four as related to the problem now before us. From these we find that 157 answered the third set of alternatives; 62 or 39% stated that they would expect to enjoy a life of ease should they become Christian but the other 95% foresaw a life of persecution. And of the 183 that chose between the fourth set of alternatives, 3 or less than 2% stated

that conversion to Christianity would make them favorite sons while 93% expected to be expelled from their homes, though some who could not be recorded in this connection said that neither would occur. Thus we see that a very large majority of the students look upon conversion to Christianity as the cause of disinheritance, persecution and expulsion from the home, not to mention the loss of the assistance of friends and relatives, so invaluable in the desperate struggle to secure a job.

F. SIXTH OBSTACLE - FEAR OF PERSONAL VIOLENCE

a. General Persecution

The sixth and last obstacle that these questions show is fear of personal violence. The first aspect of this envisaged by the student is found in I-8, the third section of which we have only now examined. Briefly its relation to this obstacle is that 69% of those who answered this part of the question expected to be persecuted. Question II-18 gives substance to this impression when in answer to, "How many people do you know who have been subjected to severe persecution for changing their religion?", out of 59 answers, 25 or about 43% say that they have known none and 34 or 57% report having known from one to very many who have been so persecuted. To be specific, nine report having known one, two have known two each, two have known three each, eight have known a number, one has known "very few", four have known "very many", one putting it at "about twenty" and another saying "93% of them". When one thinks of how few people 59 average students of American college would know who had been persecuted for changing religion, one is impressed with the large amount of severe persecution that there must be in India.

b. Beating

Still more potent must be the second aspect that is indicated in Question I-9, and Question II-20. The first asks the question, "Which of the following words best indicates the results in the lives of those who have changed their religion: praise, censure or great disgrace?" There were 199 answers to this question, of which 9 or about 5% voted for "Praise", 79 or about 40% voted for "Censure" and 111 or about 55% voted for "Great Disgrace". The second of this couple was, "How many people do you know who have been severely beaten for wanting to change from their father's religion?" This question was necessarily of such a nature as to be highly implicating. So students were assured that they might answer or not as they saw fit. And the surprising thing is that we received as many answers as we did. One student reported one that had been severely beaten, another reported two such victims, fourteen reported three to ten each and three others reported knowing "many".

c. Murder

But this is not all. Question II-19 is a material witness in this connection. It asks, "Do you know of anyone who has been killed for leaving his father's religion?" This too was one of the three questions that was considered to be so highly implicating as to be made plainly optional. Seven students reported knowing one person each so killed, one reports knowing two thus killed, two report knowing "very few" and five report knowing "many". One may be inclined to regard this as possibly written in jest but let us call our star witness to the stand, namely the fifth part of Question I-9. "If you became a Christian would you become the owner of all that makes life pleasant or be killed?" Thirty-nine students, or 34%, of those who answered this part of the question, definitely

indicated that becoming a Christian would make them the owner of all that makes life pleasant but, and here is the amazing part of it, 75 or 80% indicated that they expected to be killed.

G. GENERAL SUMMARY OF ANALYSIS

By way of a summary we can think of this questionnaire as a guide who has taken us "sight seeing" among the ideas of the average Punjabi college student's mind. He has shown us how fear of the severance of social ties is well founded on the bitter opposition of father and mother, brothers and sisters and is accompanied by an almost unanimous expectation of losing wife and friends, not to mention the wider circle of acquaintances. Our guide has shown us the effectiveness of the teaching of fathers, mothers and society in general in building up an emotional and intellectual barrier against Christianity. Again we have been led to the brink of a chasm, at times almost deep enough to be styled an abyss, and been told to gaze on the ignorance there, an ignorance not only of Christianity but of the student's own religion. Then our questionnaire guide has shown us the pleasanter areas of Patriotism and the less pleasant of Nationalism, calling attention to the fact that they have been so built as to blockade the road over which the truth must pass to enter the brain and life. Again we have been conducted into that section of the mind that is attempting to solve the problems of the relation of conversion to Christianity and a safe economic future. We have seen fear with all its inhibitions blocking the pathway along which the Son of Man seeks to approach. Last of all we have been led to the strongly fortified home of the Love of Life, have seen it look out on converts marvellously persecuted and even killed for departing from the religion of the fathers and seen it bolt more tightly the door whence

comes a still, small voice, saying, "Behold, I stand at the door and knock".

Perhaps a more fitting end of this discussion of what conversion to Christianity means to an Indian could not be made than by quoting from a letter from Rev. R. W. Cummings, dated January 16, 1930 at Lahore, Punjab, India. He writes, "I told some of you about the young Moslem lad whom the Lord so wonderfully saved from a life of vice and drink. . . . But his folks have now come to see that he is an out and out Christian and they have begun to persecute him. His uncle was in charge of the railway office where he was working and has put him out. His folks made such terrible threats and treated him so badly that he ran away. He tried to get his bedding and clothing but they would not let him have anything. So he came to us. We have helped him out with bedding and some few necessary articles. He was afraid that his folks would find him out so he has gone to another city until the storm passes over. His people plead with him to stay. They cannot conceive why one should change his religion except for financial advantage. So they think that he wants more money and said to him, 'Stay with us and we will give you all you want for drink and vice. Sin to your heart's content but do not disgrace us by forsaking Islam'. Now sin has blinded their eyes and hardened their hearts. When bribery would not work they tried force but he got away." And this in Lahore, the cultural center of the Punjab, the home of about a dozen colleges and the largest city of the province of which it is the capital!

IV. GENERAL CONSTRUCTIVE MEASURES

A. Plan of Procedure

From this point onward it will be our aim to find a constructive solution to the problem that confronts the Bible teacher in India. As we have seen, it is very clearly brought out in the analysis of the answers to the questionnaire considered in the preceding pages. An initial step in this solution will be to seek to determine the qualities which are essential to the one who would teach the Bible successfully. After dealing with this very important matter we will take up each of the obstacles in turn and seek specific solutions. We will also incorporate in the discussion material suitable for use in applying the principles which are presented as a means toward the attainment of the solution. If our treatment is inadequate it is hoped that the reader will bear in mind that this is almost virgin territory so far as literature is concerned. At the close of the discussion we will state our conclusions.

B. Essential Qualities of a Christian Teacher

a. Mastery of How to Teach the Bible

As has already been observed, the Bible is a very difficult text book to teach. There are two reasons why this is true; one, - the number and variety of books and authors, and two, - the number of centuries and different civilizations represented. Now, just as in the study of poetry we spend much energy and time to recover the background of the writer, so it is essential that we know the cultural and historical background of the Biblical writers in order to grasp the meaning of what they have written. Moreover we need to know as much as possible about the man himself, as an individual. Clearly then a mastery of the Bible, even in the incomplete sense

in which the word 'mastery' is here used, is something that requires years of special study. The man who sets out to teach algebra with nothing but eighth grade arithmetic for preparation, is not one whit more foolish than the man who sets out to teach the Bible without a comprehensive course of preparation.

As an instance of this need of preparation, we may take one of the most characteristic attitudes of the ordinary, untrained reader of the Bible. This attitude is to regard large portions of the Bible as of negligible worth. But we are not to accept the attitude that only those passages which contain outstanding religious genius or literary merit are worthy of study. Prof. Dodd wisely reminds us that though much of the material of the Bible is in neither of these categories, yet it gives us the life of the people in which the religious genius¹ lived and spoke and thus enables us to evaluate their religious experiences in such a way as to derive inspiration and direction for ourselves.¹

Now the preparation is of two different types - intellectual and experiential. The section that has just preceded has shown the wealth of information requisite for a good understanding of who wrote; why he wrote; to whom he wrote; and what he meant when he wrote. If the freshest work is to be done the teacher should be able to read the original languages. This of course is not essential but is of great value for independent study and also creates greater respect for the teacher, especially among the Mohammedans who lay great emphasis on the ability to read the Koran in the original language. It is also of advantage for this same reason to be familiar with philosophy, but especially with science. They respect the opinion of

¹ Cf. C. H. Dodd, *The Authority of the Bible*, pp. 133-135.

their teacher more if he shows evidence of familiarity with science.

One of the most significant movements in the intellectual world of India is the actually superstitious acceptance of anything that comes with the label, "Scientifically tested". Hence it is desirable that the Christian teacher should keep abreast of the major discoveries of science, particularly when they lend themselves to the support of the Christian view of the world, as they are perhaps tending more and more to do.¹

Equally important, if not decidedly more so is the experiential preparation for teaching the Bible. That this type of preparation is also demanded grows out of the nature of the Bible. It is plain to any one that reads this book thoughtfully that the purpose of much of that which is written is action, not the mere conveyance of abstract knowledge. The Bible is preeminently concerned with life and its needs. It is not a treatise on ethics or theology, though the loftiest principles of ethics and theology are generally conceded to be found there. The Bible should be studied in order to apply its teaching to life, to determine the right course in actual situations and to supply felt needs. It is never so valuable as when one goes to it to keep his ideals fresh and to realize them in purposeful activity. It functions best when one tries to determine how the power of God can energize flagging wills and palsied limbs so as to make them productive of loving service and joyful fellowship.²

Dr. Farrer has given us a whole chapter of statements from a wide variety of brilliant and influential men in which the power of the Bible to inspire the highest thoughts and the noblest deeds is amply witnessed, many

¹Cf. Arthur S. Eddington, *The Nature of the Physical Universe*; also *Science and the Unseen World*.

²Cf. D. L. Moody, *Pleasure and Profit in Bible Study*; also C.S. Cooper, *Introduction, Bible Study in the Work of Life*.

of the testimonies coming from men who were not Christians.¹ The one great purpose of the Bible is to help us to know God. The Bible is largely filled with the records of how various members of the Jewish race grow in this knowledge. Naturally the process was from a limited knowledge and morality to a fuller and from that to a perfect. But always the emphasis is upon obedience and life.²

After stating that it is not enough simply to teach the facts of the Christian faith and its ideas, important as they are, and that today there has come a change in the Indian's conception of the role of religion, leading him to regard "dynamic for human living" as the proper criterion, E. Stanley Jones warns us that we must take cognizance of this shift. Then comes: "The teacher must make it clear that he is not teaching merely ideas and historical facts, important as they are: he must show that he is sharing an experience, his own as well as that of the Christians through the ages. He must show that we can call Jesus a Saviour, because He actually saves here and now. We shall be able to go as far into the soul of India as our experience of God will allow us to go and no further."³

This then is to be the primary approach in the teaching of the Bible - the life approach. With this general principle in mind we can proceed to list a number of special modes in which this principle is worked out. One author who has spent years in stimulating Bible study among college students in all parts of the world has related Bible study to work.⁴ Another internationally famous teacher of the Bible has suggested and explained seven different types of Bible Study. Of these the second and the

¹Cf. F.W. Farrar, *The Bible, Its Meaning and Supremacy*, pp. 242-271

²Cf. Basil King, *The Bible and Common Sense*, pp. 3-40.

³Report of the Jerusalem Meeting, Vol. II, pp. 124-5

⁴Cf. C. S. Cooper, *Bible Study in the Work of Life*

seventh seem to us to be of outstanding value. The former is to take up the Bible from the topical point of view and some of the topics suggested are: God, Jesus Christ, Christ's Nature, Christ's Death, Resurrection, The Work of the Holy Spirit and Man. To these we could well add Love, Non-Violence, Forgiveness, Brotherhood or Caste and Money. Dr. Torrey's other suggestion was to study the Bible with the purpose of meeting the needs of men who have various attitudes, ranging from "almost persuaded" to "openly hostile".¹

Another method closely related to the topical is to take up the study of the Bible by first discussing the courageous man or the ideal leader and agreeing as a group on those elements that go to make up such a man. After this the class hunts out the teaching that bears on the subjects and discusses the points of agreement and difference.

There is another angle of approach which seems to hold promise of proving both tactful and fruitful. However, it is obvious that only the teacher who has a thorough mastery of the whole field and enjoys the confidence of his class to a marked degree should ever attempt to use it. Moreover his class should be composed only of those who are adherents of the non-Christian religion under discussion. This method is perhaps best exemplified in Dr. Parquhar's "The Crown of Hinduism" in which he treats Christ as the supreme fulfiller of the Hindu family ideals, social ideals, ascetic ideals, aspirations and longings expressed in idol worship and incarnation concepts. Thus Jesus Christ is "the Crown of Hinduism".²

The Bible can also be made attractive from the purely literary standpoint. Although it is the writer's opinion that exclusive or even

¹ Cf. R. A. Torrey, How to Study the Bible.

² Cf. J. N. Parquhar, The Crown of Hinduism.

major emphasis on this point is a travesty of the dominant purpose of the Bible, yet the fact remains that it contains some of the supreme gems of literature. This aspect of the contents of the Bible can be dwelt on sufficiently to accentuate the interest that approaches the Bible primarily as a manual for life. Dr. H. H. Horne has agreed with this emphasis in the statement below: "Every educated man and woman should know through first hand study the elements of the greatest religious development in the world, as recorded in the Bible, and the essentials in the character of the most influential person in history, Jesus of Nazareth. Furthermore without the knowledge of the Bible one cannot fully appreciate English and American literature or enter sympathetically into the great modern world movements for spiritual supremacy."¹

The literary approach to the Bible has two very distinct contributions to make. The first is that of treating the Bible as at least as coherent as any other similar collection of books. Under the stimulus of hunting proof texts there has developed a method of study that slices upon a verse here and another there and drags them out of their context, instead of mastering the meaning of the whole. Probably no one has stated this more forcefully than Bishop Moultou in the following passage: "In dealing with any other literature the student would naturally and as a matter of course look for the higher unity in what he reads. He would not study Virgil merely to get quotable hexameters, nor Shakespeare to find pithy sentences: he would wish to comprehend the drift of a scene, or the plot of a whole play; he would read a whole eclogue at once, or even sustain his attention through the twelve books of the Aeneid. But the vast majority of those who read the Bible have never shaken off the mediæval

¹H. H. Horne, *Leadership of Bible Study Groups*, p. 7.

tendency to look upon it as a collection of isolated sentences, isolated texts, and isolated verses. Their intention is nothing but reverent, but the effect of the imperfect reading is to degrade a sacred literature into a pious scrap book."¹ With this agree Dr. Sweet², Dr. Briggs³ and many others.

The other contribution of the literary approach is its appeal to the non-Christian student on the ground of excellent literature. When the student is devoting hours of his time to the mastery of the best in English literature the Bible is bound to interest him more if he becomes convinced that it contains some of the literary masterpieces of all time. After citing instance after instance of the large place that the Bible has had in the literature of many of the best literateurs, Dr. Cook, professor of English Language and Literature in Yale University in 1896 writes, "In another place I have said, 'The Bible has been an active force in English literature for over twelve hundred years, and during that whole period has been moulding the diction of representative thinkers and literary artists. Forced into rivalry with other models it has struggled against them, - now vanquished for the moment, now sharing with its competitors the trophies of conquest, - now sole master of the field, yet always most powerful when the national life was most intense, and scarcely ever so baffled but that some signs of its authority are manifest.' To this I now add it would be worth while to read the Bible carefully and repeatedly, if only as a key to modern culture, for to those who are unfamiliar with its teaching and its diction, much that is best in the English literature of the present

¹ Richard G. Moulton, *The Literary Study of the Bible*, pp. 81-82

² Cf. Louis M. Sweet, *The Study of the English Bible*, pp. 71-95.

³ Cf. Dr. Charles A. Briggs, *The Study of Holy Scripture*, pp. 474-485.

century is a sealed book."¹ This same book contains no less than twenty-one different essays pointing out the literary worth of a certain book or larger section of the Bible.

Perhaps a further quotation from Moulton will give this paper the appearance of an anthology of writings in appreciation of Biblical literature but Bishop Moulton is so preeminently the authority in this field and states the case so much better than the writer can hope to, that the following will be included: "It is surely good that our youth, during the formative period of life, should have displayed to them in a literary dress as brilliant as that of Greek literature, in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's - a people dominated by an utter passion for righteousness, a people whose ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion quite as fervid and speech as musical as when Sappho sang of love or Aeschylus thundered his deep notes of destiny."² Dr. McFadyen of Glasgow and Professor Dodd of Oxford are in entire accord with this position.^{3 4}

From this brief discussion it is evident that the Bible class teacher needs to have his quiver well stocked with interesting methods and should also be alive to the literary beauties of his text. But it cannot be stated too emphatically that the Bible exists primarily because a long series of men made the quest of God the one and only aim of their existence and because "God so loved the world that he gave his only begotten Son"

¹Richard G. Moulton and Others, *The Bible as Literature*, (Contribution of Dr. Cook)

²Richard G. Moulton, *The Literary Study of the Bible*, Preface, p. ix

³John Edgar McFadyen, *The Interest of the Bible*

⁴C. H. Dodd, *The Authority of the Bible*.

through the ages and at the end of the ages in the historic person of Jesus Christ. The Christian concept of God and the Christian experience of God are indissolubly linked to this same historic Jesus. When all is said and done Jesus Christ and all He stands for is the best and only thing that we have to offer. Many lives of Christ have been written in the last hundred years and a large number of them are of value. But none of them have ever equaled the Gospel narratives for a plain, unadorned picture of Jesus Christ. In them is to be found the reflection of the various important elements in the life of that day and there one will see Jesus Christ as He can be seen nowhere else.¹

B. Genuine Life of Discipleship.

In our discussion of the experiential preparation stress has been laid on the necessity that the teacher have an approach to the Bible that lays the emphasis on the life value of the study. It remains to complete the discussion of this type of preparation by noting the need for the actual realization of these life values by the teacher himself. The teacher must lead a life of venturing faith. It is impossible for one who has never tasted to say with any effect, "O taste and see that the Lord is Good". It simply will not "get across". The teacher may be giving a perfect intellectual assent to all the Bible says but unless there is the ring of personal experience, the record of centuries indicates that little of moment can be expected from his class.

The teacher will be well advised to place an unshaken confidence in the cardinal doctrines of the Bible. These doctrines have been questioned or challenged or denied at various stages such as that indicated in

¹ Cf. Walter E. Bundy, *The Psychic Health of Jesus*, p. 238

the Corinthian Church to which the Apostle Paul wrote, that of the times of Clement of Alexandria and of Origen and Gregory. These doctrines were gravely neglected immediately before the Reformation and in the seventeenth and eighteenth centuries only to eventuate in the tremendous Wesleyan revivals. The Universalist and Unitarian controversies of our own country were followed by the flood tide of the Moody revivals.¹ Today the extension of known law into realms formerly thought to be actuated only by the supernatural and the immensely complex life of modern society is challenging these fundamental concepts again. The teacher must not falter. He will do well to keep an intelligent grasp on all that science discovers but a sober survey of the field will show that these basic propositions of the Christian faith have not been disproved by science and that the history of Christian dynamics revolves about them in a most significant way.²

If he does this he cannot escape a life of venturesome living. The Bible fairly demands that a man live in flat contradiction to some of the fundamental principles of human society's "Self preservation is the first law of Nature" and allied pagan doctrines. The man that takes the Beatitudes seriously is going to follow a course of action that will eventually lead him to an impasse where choice between faith in man-made institutions or faith in God is inevitable. The great experimental categories of sin, repentance, forgiveness, grace, regeneration, prayer, Divine guidance and fellowship with the Father are going to become realities. His life will be one of such evident courage and humility that it will be the best commentary on the Bible that his Bible class students can secure. "The good news of Christ is not the same thing as a general statement of the Fatherhood of

¹ Cf. Parliament of Religions held in Chicago, pp. 722-732.

² Cf. Rev. Luther F. Townsend, Parliament of Religions - Persistence of Bible Orthodoxy.

God and the brotherhood of man. It is more than a moral code or a system of doctrine. It is the establishment of a personal relation with a living Person. This is the asset and this is the attraction of the Christian religion."¹

Mrs. Julia Brown Mateer is a fine example of one who by combining excellent teaching ability and a strong Christian life influenced many young men in the Presbyterian college in Tungchowfu, China.² The history of Christian missions abounds in examples of this type. In fact it is doubtful whether any permanent piece of work has been done among any people where the missionary was not one of rich Christian experience. In the educational field of India no man has exerted so wide an influence as Alexander Duff. As it is our plan to examine his educational work in full at a later point we shall now concern ourselves only with the part that his personal faith played in the formation of the man who left such a profound impress on India, especially educated India.

After describing the religious beliefs of the Hindu, pointing out the various types of pantheism that are found in it and emphasizing the pernicious results that flow from such belief, he makes an appeal to his Christian readers. These he divides into two classes, the one open and responsive to the need "Because their own souls have been previously made alive to the infinite evil and danger of sin, the glories of redemption and the realities of eternity."³ It is also of interest and undoubtedly of significance to note the constant emphasis that Duff placed on the Gospel that sinful man

¹Eleanor McDougall, The Place of Religion in Indian Education, International Review of Missions for July, 1929.

²Cf. R. M. Mateer, Character Building in China.

³Alexander Duff, India and India Missions, p. 216.

There is no part of the Christian teacher's life that usually suffers more than that connected with prayer. Yet it appears to be almost positively certain that only when Christian teaching is properly supported by such prayer is it productive of lasting results.

One of the most effective pieces of work done in India during the past century is that of Pandita Rameshrai's home for Hindu widows, Mukti by name. It is most significant to note the explanation, given in the last chapter of Mrs. Dyer's book, of the cause for the success of this institution in winning Indian women to Christ. Two statements stand out. "Visitors to Mukti frequently testify that they have never been in any place where so much time was given to prayer and Bible study", and, speaking of a tower which has been erected over the entrance gate, "From this tower prayer ascends day and night."¹

In conclusion it remains to say that here is the fundamental qualification for the successful Bible Class teacher. No man can teach others of Christ's power to transform character unless he has been transformed himself by divine grace.² The saving power of this living Christ became a reality to Saul of Tarsus on the road to Damascus. After years of teaching and preaching he was accused of turning the world upside down, so great was the effect of his life. Augustine experienced that same power and the fire that his teaching kindled lit the Reformation fires as well. There is no need to continue the list. This is a fact too obvious to escape any student of history provided he has had his eyes opened by experiencing it himself.³

¹ Helen S. Dyer, Pandita Rameshrai, pp. 100-101

² Samuel Zwemer, The Message and the Man, p. 3

³ Cf. " " " " " " "

c. Familiarity With the Background of the Students

There has been an ever-increasing volume of voices raised in protest against the old attitude of wholesale recrimination and condemnation of non-Christian religions. As far back as 1906, a conference of missionaries to Moslems was held in Cairo, Egypt. Dr. Wherry, in reporting this conference, summarized its findings in five lessons. The only one which here concerns us was the second which was to the effect that missionaries need to appreciate the soundness of the Moslem in defending his convictions, and to acknowledge all the truth that is to be found in Islam.¹

It has become almost a commonplace in the circles of Protestant missions to say that one's approach to the followers of another religion must be not only tactful but sympathetic and appreciative. "There was the true light, the light that lighteth every man coming into the world", and non-Christian religions, as a plain matter of fact, do contain truths identical with some which are integral to Christianity. Such an attitude is that which Dr. Appasamy has shown in his article entitled "An Approach to Hindus". Such an attitude tends to disarm some of the coldness and positive hostility that frequently meets the Christian teacher.²

In this same connection we find another Indian Christian saying, "In the sixth century before the Christian era, God raised up two men who in the judgment of India rank among the greatest men that the world has ever known. . . . Mahavira, the teacher that gave Jainism its perfect form, and Gautama Buddha, founder of Buddhism."³ Now here is an attitude almost poles

¹E. H. Wherry, *Islam and Christianity in the Far East*, pp. 146-7

²A. J. Appasamy, *An Approach to Hindus*, in the *International Review of Missions*, July, 1923.

³*An Indian Approach to India - Student Volunteer Movement*, p. 3

apart from the one of even so great a missionary as Alexander Duff had regarding Hinduism, a religion in his estimation that was false to the core. This new attitude looks at the contribution of the great non-Christian seers as showing evidence of "the light that lighteth" and regards the added light, not of course ignoring the added dark nor stressing it, as a part of the preparation for the better understanding of Christ and his message.

Dr. E. Stanley Jones has filled two books - The Christ of the Indian Road and With Christ at the Round Table with instances of non-Christian Indians who by their appreciation of spiritual truth and of the spirit of Christ can and do command our sincere respect. To quote his autobiographical record, "I went to India through pity, I stay through respect; I love India because she is lovable, I respect her because she is respectable; she has become dear to me because she is endearing."¹

Certainly one of the most fruitful things possible for the teacher is to become intimately familiar with the religious background of the students in his classes. It is out of the question to more than hint at the possibilities of such a study in this paper. In the typical Bible class of those colleges in the Punjab which have not a sufficient supply of Christian teachers to divide the students of each class into Bible classes composed of members of only one division, there will be found at least two types of Hindus of the reformed school, three or four sects of orthodox Hindus, at least one reformed Muslim, and representatives of the two great divisions of the Muslims namely the Shiaks and the Sunnis. Then there are the Sikhs, some orthodox and some practically Hindu. Each one of these sects has a

¹ E. Stanley Jones, The Christ of the Indian Road, p. 211.

different background and still more important, a different attitude toward Christian truth. One is inclined at first sight to regard the task as hopeless. But there is much in common between the various types of Hindus, also between the Muslim sects and the Sikhs as well.

There are two books that the Christian teacher should by all means read. For they, more than any other we have read, introduce him to the finest side of India. Stanley Jones gives us a series of glimpses into some of the finer souls of India, though all from the standpoint of one who has set out to show India's appreciation of Christ. These two books concern themselves chiefly with Mahatma Gandhi and the activities to which he is devoting his life. The first is his autobiography, My Experiments With Truth, which tells of his struggles and his growth as he viewed it. Naturally, from so humble a man, it does not give us as full a picture as that we find in the second, O. F. Andrews' Mahatma Gandhi's Ideas. This book sets out to explain the chief ideas of the Hindu "Saint in Politics" by telling a great deal about his life. The book has great value in that it makes one familiar with Gandhi's position and with the noble devotion he has ever shown to the cause of truth. The Christian will understand why millions in India reverence and trust him so much. Another not inconsiderable contribution that the book makes is its presentation of Tagore. This of course comes in incidentally but nevertheless it enables one to understand that great Indian poet better possibly than any other book.

But the chief reason why the Bible Class teacher should read these two books is because of the inspiration to high, sacrificial living that they afford. Probably few men have ever so nearly embodied and applied Christ's great principle of love as has Gandhi. Certainly he is the great-

est exponent today who is at all widely known. His belief in and devotion to the principle of love is literally revolutionary. And what is equally amazing is the success he has attained in its application. The Bible instructor who learns how to set himself to his tasks with the same spirit of devotion will have taken a long step towards the achievement of his purposes.

The reader is not to suppose that these books are thoroughly representative of India. Not so. They represent India's noblest soul and they are so strongly recommended because they will help to develop that appreciative attitude that the Indians miss only too often in the Westerner. There are two other books that will help the Western Christian to be more humble as to the glories of Western Christianity and more appreciative of the good things of India, which have been written by the recently deceased Lala Lajpat Rao. These books are entitled, Young India and Unhappy India. Their writer was one of the foremost political leaders of the past twenty-five years and the whole of India mourned over his death last year.

A few of his more cutting characterizations of us Westerners are included. They have been taken from his most recent book, Unhappy India, which was written in answer to Miss Mayo's unfair criticism which she entitled Mother India. "Miss Mayo's mentality is the mentality of the white races as a whole against the black or brown or yellow races of Asia. She is only the mouthpiece of the oppressors of the East. The awakening of the East has frightened both Europe and America. Hence this hysterical exhibition of temper and this studied, deliberate and infamous propaganda against a race so ancient and so cultured."¹ "The average American is only

¹ Lajpat Rao, Unhappy India, Introduction, p. xvlii

interested in making money and in spending it when made."¹ "It is always easy to talk of education for education's sake, but surely it does not lie in the mouth of an American to indulge in that cant. The ancient Hindu ideal in this respect was much higher and nobler than the present European or American ideal."² "In sex morality the average India villager is infinitely firmer, stronger, and nobler than men in Europe and America."³

The prospective teacher should read this book to see the West and especially the United States of America as this noted leader of the East sees it, remembering that he spent a number of years as a resident of the U.S.A. We of the West can only feel our cheeks flush with shame as we read Mr. Rajpat Rae's indictment of our treatment of the negro and our sex immorality. Of course, Mr. Rajpat Rae's selection and presentation of his facts and his deductions or implied deductions are quite as biassed as Miss Mayo's in Mother India, possibly more so. Nevertheless he marshals facts and vigorously condemns America on the basis of them in such fashion as to send the American out to India more nearly in the humble frame of mind that he should possess. One can also catch a glimpse of the intense love for India that glowed in his heart and burst into anger when his beloved was unsympathetically defamed. Just such love led C. R. Das to send this deathbed message to India: "I feel the handcuffs on my wrists and the weight of iron chains on my body. It is the agony of bondage. The whole of India is one vast prison. . . What matters it whether I am dead or alive."⁴

¹ Rajpat Rae, Unhappy India, p. 55.

² " " " " p. 49

³ " " " " p. 74

⁴ Sir Valentine Chirol, India - Last page.

But one is not to be carried away by this new attitude which dwells only on the glorious aspects of India. For if all is glory, what need is there of the Bible? The books of Drs. Anderson and Watson and Dr. Stewart¹ give one a comprehensive background, particularly for the Punjab, while Amy Carmichael has given us a picture characteristic of some nine-tenths of the people of India as to their superstitions, prejudices, terrible disposition of persecution, and downright evil.² We should not dwell only upon that aspect of Indian society as it exists today but neither is it desirable that we ignore it. It too gives us the background of the students.

He is no true friend who bids farewell to his critical faculties and shuts his eyes to the faults of his companion, refusing to acknowledge them even though it be for the best interest of that friend to acquaint him regarding them at the proper time. The customs and beliefs of the people of India should ever be compared with those of Christ, just as American customs and beliefs need to be called before the same tribunal. Provided that this is done in the spirit of Christ, it will lead to an estimate of these beliefs and practices that will be productive only of good. As for the Mohammedan students, he should master the Mohammedan conceptions of God³, of sin³, of woman^{3a}, of morality³, of slavery, polygamy, divorce, religious war and murder³ and of the Indian Moslem's attitude on the question of the Caliphate³. N.B.

¹Rev. Robert Stewart, Far North in India- Drs. W. B. Anderson and Charles Watson and Life and Work in India.

²Amy Wilson Carmichael, Things as They Are.

³J. R. Mott, The Moslem World of Today, Ch. 22.

^{3a}E. M. Swemer, Across the World of Islam.

³Religions of Mission Fields, Student Volunteer Movement, Ch. 9

³J. R. Mott, The Moslem World Today, Ch. 7.

N.B. Dr. Swemer's discussion of Mohammed and Mohammedanism contains a fairly brief but comprehensive treatment of Islam.

He should be able to point out the blighting conceptions of a pantheistic God who is a motionless and unmoved spectator and in whom is no distinction between good and evil; one who has made the world of material things as maya or illusion and lila or sport. Also the Hindu conception of transmigration and Karma should, though of positive worth in laying emphasis on the punishment due sin, be so mastered as to see how they rob life of its supreme significance and of the sympathy and service to the unfortunate, when pushed to their logical extreme; also that the belief in Transmigration encourages a dilatory attitude on the score that an endless series of reincarnations lies ahead. The evil of caste should be weighed with the good and that strange mixture of morality and immorality that is incorporated in Hindu religious laws cannot be allowed to go unexamined.¹ He will do well to mark the Hindu scheme of salvation also as expressed in the philosophy of Karma, noting the postulate that man can save himself by his own deeds of fasting, pilgrimage and other meritorious performances. Actual conditions as they exist in this century need to be studied with especial reference to that pernicious system that produces hundreds of thousands of child widows and attendant evils.

However, when India's evil has been looked full in the face, it is well for the Westerner to examine his own country and be humble. Moreover the country regarding which Max Muller made this statement in lecturing at Cambridge is worthy of respectful consideration. It is true that after making it he went on to explain that he referred to the India of one or two thousand years ago, but, even so, it was of India that he said: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow - in some

¹ Monney's Essays - Indian Conversion, pp. 310-362

"parts a very paradise on earth - I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve the attention of even those who have studied Plato and Kant - I should point to India. And if I were to ask myself from what literature, we have in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only but a transfigured and eternal life, again I should point to India."¹

The teacher needs to enter wholeheartedly into India's pride in her ancient civilization and long history. It is a matter of pride that a country has proved able to preserve a distinct existence during a period beginning at least two thousand years before the American or even the English nations came into existence. He needs to preserve a proper balance and not be carried away by such glorying - and this his national prejudices will do for him all too well. Deliberately he needs to set himself to cultivate sympathy with such sentiments as are expressed by P. C. Monodiar when, after referring to the disappearance of the Egyptian civilization, the ruin of the Grecian, the destruction of the Roman and the scattering of the Jewish nation, he continues: "But India, the ancient among the ancients, the older among the elders, lives today with her old civilization, her old laws and her profound religions. The old mother of the nations is still a power in the world; she has often risen from apparent death and in the future

¹ Max Muller, What Can India Teach Us, p. 6.

will rise again. When the Vedic faith declined in India, the esoteric religion of the Vedantas arose; then the everlasting philosophy of the Darshanas. When these declined again the light of Asia arose and established a standard of moral perfection which will yet teach the world a long time. When Buddhism had its downfall, the Shaiva and Vaish Nava revived and continued in the land down to the invasion of the Mohammedans. The Greeks and Scythians, the Turks and Tartars, the Mongols and Mussalmans rolled over her country like torrents of destruction. Our independence, our greatness, our prestige - all had gone, but nothing could take away our religious vitality. We are Hindus still and always shall be."¹

He also needs to acquaint himself with the home life of the student. He should know what poverty in the city means² and what it means in the country by familiarizing himself with the ruinous conditions that obtain throughout the Punjab and to an even greater degree throughout the rest of India.³ He should know the meaning of caste as all but a small fraction of the people of India interpret it and birth, marriage and death customs which form an integral part of the religion of all Hindus and many Mohammedans.⁴ The joint family system with the good and evil that are inherent in it must be understood if one is to know the ways of student thinking and how desperately difficult it is for anyone to break away from the family and step out on his own resources.⁵ In fact, he should acquaint himself with the house and customs that have to do with building it, the

¹The Parliament of Religions, pp. 51-2

²Mrs. Caleb, Family Budget of Clerks.

³Off. R. Calvert, The Size & Distribution of Agricultural Holdings in the Punjab, H.R. Stewart, Some Aspects of Batai (Produce Dividing) Cultivation in the Lyallpur District,

Brij Narayan, Eighty Years of Food Prices in the Punjab.

⁴H.A. Rose, Glossary of the Tribes and Castes of the Punjab.

⁵Mrs. C. V. Wiser, A Hindu Village, in the International Review of Missions, July, 1929.

common daily tasks and the religious practices of the home, the type of religion common to Hindu mothers, the initiation ceremonies, the significance of the religious marks that distinguish the various sects, the tonsorial customs, marriage customs of both the orthodox and unorthodox, the regulation of eating and celebration of festivals, the attitude toward beggars, funerals, omens and ornaments.¹

The more political aspects of his background need to be studied too. One ought to know the general outline of India's history² and in more recent time the history of the Sikhs.³ Also their bitter but successful struggle for the reform of their temples⁴, the origin and the history of the Constitutional Reforms, the ever present communal tension between the Hindus and Mohammedans, the grievance of India against Britain in connection with their attempts to bring about Temperance and Opium Reform, and the history of the Non-Cooperation Movement.⁵ Without such knowledge the Christian teacher will be at a loss to understand the intensity of feeling and the strong prejudices that he is bound to meet in living with Indians.

Such then is a brief review of the salient features of the college students' background of religious beliefs and practices, social usages, political history and aspirations for the future. The Bible Class teacher must guard himself from a negatively critical attitude as he would guard

¹ Cf. J.E. Padfield, *The Hindu at Home*, and E.M. Sherry, *Islam and Christianity in the Far East*.

² Cf. Wm. W. Hunter, *Brief History of the Indian Peoples*

³ E. Lafont, *The Land of the Sikh*

⁴ R.E. Parry, *The Sikhs of the Punjab*; G.R. Sethi, *The Sikh Struggle for Gurdwara Reform*; and John Maynard, *The Sikh Problem of the Punjab*, in the *Contemporary Review*, 1923.

⁵ Cf. Mr. Montagu and Indian Constitutional Reform, *Blackwoods Magazine*, 1916; C.F. Andrews, *Mahatma Gandhi Ideas*; J.S. Stephenson, *The Punjab and Its People*; H. Crawford Walters, *New India and the Temperance Reform*; and Report of Gov't. Committee to Investigate Punjab Disturbances.

against poison. Again it is far from advisable that he should make his attitude toward all things Indian a process of indiscriminate praise. He should seek to evaluate India and her needs sympathetically and to serve her, remembering always America's leper spots of race prejudice and immorality and lawlessness, as well as a host of lesser plagues. It would be hard to find a more accurate statement of what we consider the ideal attitude than that given by Pandita Ramabai, "While the old Hindu Scriptures have given us some beautiful precepts of loving, the New Dispensation of Christ has given us the grace to carry the principles into practice; and that makes all the difference in the world."¹

Extensive space has been given to the intellectual preparation because it is our conviction that large emphasis needs to be placed upon it and still more upon the preparation that comes from personal experience of the values of the Bible for life. We have also stressed the need for what might be called the new attitude towards India. Of these three major emphases, the second is vital. If an experiential knowledge of the Bible is not brought to the task of teaching, it is our conviction that that class is foredoomed to failure. The Christian way is essentially an attitude toward God and a series of experiences growing out of that attitude. If the teacher can not speak from experience of this attitude and its resultant experiences, then no matter how excellent his intellectual preparation and his appreciation of all things Indian and no matter how perfectly he applies the proper solutions to the inhibitions that are constantly faced among the students, no permanently constructive result will ensue. But if there is this vital faith and fresh experience to put life

¹Helen E. Dyer, Pandita Ramabai, p. 20

into his comments, his teaching will have effect. In the hands of a teacher of this type the solutions of the obstacles of Fear of Social Ostracism, Economic Ruin, and Personal Violence, of Patriotism and Nationalism, of Ignorance and of Traditional Influence will be of decided potency.

V. CONSIDERATION OF THE SPECIFIC OBSTACLES

A. Suggested Solution for the Obstacle of Fear of Social Ostracism, Economic Ruin and Personal Violence.

In our analysis of the answers to the questionnaire the obstacle indicated in the subhead above was treated as three separate entities for the sake of convenience in tabulating the answers and for emphasis. However when these three are examined with a view to discovering their nature they are seen to be one in that all contain the element of fear and that, a kind of fear of what some part or other of society will do, in case of conversion. Their unity becomes even more evident when the remedy is sought. Such a quest discovers that the same remedies are applicable to each of this trinity of fears.

It will be remembered that the questionnaire answers revealed a very large percentage, in some cases more than ninety, of the students who stated that they expected the most drastic sort of social ostracism, economic ruin and personal violence.¹ There is no need to repeat our findings here. We will now seek to discover some means toward the solution of the obstacle presented in these fears.

a. Christ's Teaching on Persecution and His Assurance of Rewards.

The teacher should make no attempt to lighten the picture and

¹ pp. 9-15 and 31-39 of this thesis.

make out that the danger is not great. The student knows better. On the contrary there is nothing better than to turn to the teaching of Jesus Christ and show how clearly he foresaw the result of His way of life in dividing men and arousing opposition. Christ does not over-emphasize this nor does he soften down, as though to win a man by presenting the cost of becoming a Christian as lighter than, in fact, it is. In Mt. 16:24ff we read, "If any man would come after me let him deny himself and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Again in Mark 8:38, "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of Man shall also be ashamed of him," and Mark 13:12ff, "But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten... and brother shall deliver brother to death, and the father his child; and children shall rise up against parents and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." And Luke 14:26, "If any man cometh unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple... So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." There is no sidestepping the issue here. Jesus saw that his way of purity and love was so counter to the way of the average man that there could not possibly be harmony. The Indian students well know the reality of all that Jesus Christ has said above. They have seen it with their own eyes or have heard about it from eyewitnesses. They need no commentary on this warning of Christ, "Think not that I came to send peace on the earth. I came not to send peace but

"a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law and a man's foes shall be they of his own household."

The teacher needs to point out that Jesus knew men and their ways so well that he issued a warning to all his disciples that to follow the truth as he presents it means bitter persecution.

There can be no question about equivocation. Jesus Christ faces it clearly and yet not morbidly. In all not more than one-two hundredth of the Gospels is taken up with this side of reality. He stressed the rewards as much or even more. For a man not to follow the light that Christ brings is to lose his life. Thus Mt. 16:26, "What shall a man be profited if he shall gain the whole world and lose his own soul. Or what shall a man give in exchange for his life." To the man who "is saved" he will say (Mt. 25:34) "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Also Mt. 10:32 reads, "Whosoever therefore shall confess me before men him will I also confess before my Father who is in Heaven." Again in Luke 6:22, "Blessed are ye when men shall hate you and when they shall separate you from their company and reproach you and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy. For behold your reward is great in heaven."

Nor is all the reward confined to the future life. Mark 10:29 reads, "There is no man that hath left home or brethren or sister or mother or father or children or lands for my sake and the Gospel's sake but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions and in

the world to come eternal life."¹ The heroes and martyrs of the Church have consistently borne witness to the fact that at times of persecution a radiant sense of fellowship with Jesus Christ and a reassuring consciousness of his indwelling presence was a reward worth more than all the pain and privation that the bitterest persecution could give.

In this connection reference should be made to outstanding men of the immediate province or community who were not afraid to make a clean break with their homes but went out not knowing where they would land but strong in their faith that these assurances of Christ were a guarantee of the future. Although they did not know where their food and shelter was going to come from, they had faith in God's keeping power. Emphasis should be placed on the fact that it is only this type of a Christian that can claim these promises. For there are many that follow the much easier course of first making sure of support from the Christians and then changing their religion. In doing this they rob themselves of those very experiences that develop the faith and character that will see them through the fiery ordeals that lie ahead and incidentally make them so dependable that they have no difficulty in retaining employment once given fair trial.

b. Appeal to the Heroic

After the students have been acquainted with Christ's picture of the gravity and cost of the step and his assurances of reward and that those who "seek first the kingdom of God and his righteousness shall have all these things added unto them" the teacher should make use of the appeal

¹ The teacher should point out that the "hundredfold" is in the same category as "hating father and mother" and also stress the fact that if the desire for land leads to "conversion" the "convert" will not be a true Christian.

to the heroic in them. Even though he never becomes an out-and-out follower of Christ, yet for him to learn to brave the threats of enemies and be loyal to the truth so far as he sees it will make him by so much a better man and a more valuable citizen for India. One of the most effective means to this end is to show the inevitability of anything else than the cross for anyone who held true to the ideals that Christ preached.

Also reference can well be made to a certain Sikh Guru who was decapitated rather than renounce his faith and to his sons who were buried alive for the same reason. Still more recent reference can be made to the conduct of the Sikhs who braved death and courted arrest that they might secure the reform of their temples. Gandhi is a living embodiment of this attitude of utter loyalty to truth. Reference to his example can well be made and his following utterance quoted: "I know, too, that I shall never know God if I do not wrestle with and against evil, even at the cost of life itself."¹

Henry Drummond once said, "Above all things do not touch Christianity unless you are willing to put the kingdom of Heaven first. I promise you a miserable existence if you seek it second." Closely akin to this is a Gujarati hymn that Mahatma Gandhi had sung in his morning worship the day he broke his twenty-one day fast at Delhi, a fast kept as penance for the communal riots between the Hindus and Mohammedans. A rough translation goes thus:

"The way to God is only meant for heroes; it is not meant for cowards.
There must be self abandonment to the full.
Only those who are ready to give up all for his sake can attain.
As the diver dives down into the sea for pearls, even so heroic
souls must dive deep in their search for God.
He who stands on the shore, fearing to take the plunge, attains naught.

¹C. F. Andrews, Mahatma Gandhi's Ideas, p. 45

"The pathway of love is the ordeal of fire. Shrinkers turn away from it. Those who take the plunge into the fire attain eternal bliss. Those who stand afar off, looking on are scorched by the flames
 * * * * *
 Love is a priceless thing only to be won at the price of death."¹

Youth ever responds when truly convinced that the call is from the heroic. Not that all will respond; probably only a few will: but this small coterie of bold individuals will have more of worth in them than the cautious and fearful many. The teacher needs to dwell on devotion to truth as the mark of all who have proved truly great. Let him point out present day examples of this attitude in those already accepted by the non-Christian Indians - their religious reformers and men like Ram Mohan Roy, C. R. Das and Lajpat Rai. Then let him present examples from Western Science of great devotion and sacrifice. The records of man's conquest of various forces and secrets of Nature are full of the finest heroism and admirably adapted to illustrate the need for the highest loyalty to the truth. Then let the admiration for such devotion to truth in Nature and other religions be directed to the truth as it is in Jesus Christ's example and teaching. The teacher can dwell on the purpose of life and ask whether a "safety first" type of loyalty to the truth will result in the most desirable life.

c. Arousal of the Sense of Sin

The teacher has another powerful force with which to back up the faltering loyalty of any student who has envisioned new truth in the Bible class but shrinks from arousing the scorn or opposition of society by following it. We refer to the sense of sin. Starbuck analyzed a large number of conversion experiences and found that some form or other of the

¹U. F. Andrews, Mahatma Gandhi's Ideas, pp. 303, 314.

sense of sin was active in the large majority. Paget Wilkes, a missionary who has done phenomenally successful work in Japan, brings out the fact that, though the sense of sin does not play a very large part in the majority of conversions with which he has been personally familiar yet it has been of great value in a few notable cases.¹ He devotes a whole chapter to a discussion of the various types of the sense of need that he has found most effective in leading men to the way of life that Christ presents.² These will be of service in supplementing efforts to arouse a sense of need which we call the sense of sin.

Fortunately Indian students have not as yet been affected by that type of a materialism that denies the reality of sin. It is true that thoroughgoing pantheism must deny its reality, as it denies the reality of all differences. But the college student is young and practical and is, moreover, living in an India whose conscience has been stung into life by the contrast between her life and that of Jesus Christ. When Shailer Matthews says, "To minimize sin is to give the lie to the most ordinary experience of life. . . In the long run the test of any religion will be its capacity to arouse repentance and religious consecration. . . We can no more overlook the fact of sin than we can overlook the fact of tuberculosis"³ - and when Hugh Ross Mackintosh speaks of the "universal human experience of guilt"⁴ they will not question the reality of sin or the possibility of experiencing it.

Their experience of the sense of sin, as is to be expected in young men reared in homes where religion, as a rule, is not related very vitally to the moral life, has been very limited. The teacher will need

¹cf. Paget Wilkes, *The Dynamic of Service*, Ch. VIII

²cf. " " " " " " " VII

³Shailer Matthews, *The Gospel and the Modern Man*, pp. 161, 173, 174

⁴Hugh Ross Mackintosh, *The Christian Experience of Forgiveness*, p. 40

to employ all legitimate means to arouse this powerful ally of the best in us, which by its very lashings urges us on to obedience to God as we know Him and to a humble dependence on His grace.

What then are the best means for the healthful stimulation of the sense of sin? Certainly it is of value to us to know how to marshall this powerful motive in the production of integrated personality. One of the most important is the hearing of the voice of one who has experienced or is experiencing this feeling. This explains the powerful effect that the "testimony" of a converted "sinner" has in certain meetings. The teacher will be able to make use of this by referring to his own experience or by securing the aid of some Christian or non-Christian who has experienced the reality of sin and is willing to share his experience. Another effective means is the perusal of literature giving adequate expression to this feeling of unworth. What man can sit down in a quiet place and not have this sense aroused within him as he reads some of the penitential psalms - unless he deliberately persuades himself that such experience is founded on false assumptions. The sight of one in the grip of this emotion with face and body expressing the utter self-disvaluation is another element that has added effect to the impress of certain religious movements. Again, contact with a person of pure and unselfish life tends to induce this state because it at once provides a standard higher than one's self and at the same time induces introspection. Thus again the teacher is faced with the great asset that lies in having a Christlike life. As the student looks within his heart to determine his motives and aims and then contrasts it with what he sees there of purity and unselfish love he cannot escape the feeling of his own unworth. Much of the influence of the preachers of the past two centuries, especially those associated with the

revivals of Jonathan Edwards, the Wesleys and Whitefield, Finney and Moody lay in their ability to deplet the selfishness of the every day man. Thus we have Eleazar T. Fitch in "Two Discourses on the Nature of Sin", delivered at Yale in 1826, "If they look at the secret affections within, what they have been choosing and delighting in, as the final end of their pursuit and compare this conduct with their obligations faithfully and impartially they can obtain a conviction of their guilt. . . And on this ground the consciences of sinners are ready to be alarmed and convicted, at every turn of life, and will infallibly be, when the obligations toward God and themselves and others which have been violated by their choice of trifles, are brought distinctly to their view and beyond the effect of their resistance by the influence of the Spirit in their life or by the solemn revelations of eternity."¹ And supreme influence of all is the "numinous", to use the term of Rudolph Otto. By this is meant a direct feeling response of man to the Human or God. This manifestly cannot be employed or aroused except indirectly. All the associations of the living voice which is moved by the experience of the numinous, the closely related emotion aroused by the aesthetic, especially by music, the effect of space and distance, the effect of darkness and silence -- all these can be used to rouse the sense of the numinous by inducing an attitude that is responsive to contact with God and hence conducive to that feeling of unworth that we have been calling the sense of sin.²

d. The Teacher's Example of Fearlessness and Love

Last and most important of all probably, from the standpoint of effect upon the students, is that sort of a life that will spread the con-

¹ Eleazar T. Fitch, Two Discourses on the Nature of Sin, p. 17

² The Idea of the Holy, Chs. I, V, VIII.

tagion of fearlessness and devotion from the teacher to the pupil. When Alexander Duff had baptised several Hindu young men of the best families in Calcutta, friends came to him and warned him that the enraged Hindus were plotting to kill him and begged him not to go out into the streets. He refused to allow his work to be cramped by this fear and went about his duties as usual, only pausing long enough to issue a paper addressed to the educated Hindu gentlemen of Calcutta. Below is an excerpt from the paper showing Duff's attitude: "As to the rumor of threats regarding myself, I shall continue to regard them as an idle tale. Amongst the Calcutta Baboos (educated gentlemen of the Hindu class) there are those whom I respect and esteem and to whose keeping I would at any time entrust my life in the most perfect confidence of friendship and protection. If others who do not know me personally should in ignorance of my principles and motives entertain unkindly or hostile feelings toward me, the fact would be in no way surprising. Even if the alleged threat were real and not the progeny of lying fiction, I should not be in the least moved by them. My trust is in God."¹

Small wonder that Duff's pupils proved bold enough to brave the storm that bursts about the convert to Christianity in India. There is something about a man who is physically brave that soon makes itself evident to those about him. Even more, the quality of moral fearlessness in love can be almost immediately sensed in a man's face and speech, even when we cannot observe his actions. If the teacher is following the leading of God's spirit whether it brings the approval or condemnation of his society, his pupils will be infected with the same spirit. When he combines the bold devotion to God with sincere affection for the students he will bring

¹ Charlotte M. Tucker, *The Story of Don Duff*, pp. 39-40.

to the Bible class resources that are well nigh invincible.

B. Suggested Solution for the Obstacle in Patriotism and Nationalism.

The answers to the questionnaire showed that the non-Christian students had very definitely identified Christianity with the West, especially with Britain, and regarded conversion to Christianity as a definite loss to the cause of Swaraj. It amounted in fact almost to betrayal of India. In a speech made before a group of Indian missionaries, Mahatma Gandhi laid stress on the fact that the missionary has been almost completely identified with the British Government by the common people of India and pointed out that such identification is a great handicap. Mr. E. T. Paul, General Secretary of the Y.M.C.A. in India, writes: "Christianity suffers very largely in the esteem of the Indian patriot because it is the religion of the nation (England) which controls the destiny of our land at the present moment."¹ These two quotations, one from a leader in the largest center of India and its chief cultural center in the east and the other from a leader in the next largest city and India's chief cultural center in the West, indicate that this obstacle is not local but general, and that it is of decided importance.

There is a sense in which the representations of the advocates of British dominance in India are right when they say that the cry for Swaraj comes only from the few and that the great masses are not greatly concerned. Yet a prominent American spent but sixty-three days in India and in that time was more impressed with India's passionate desire for freedom than with any other thing.²

¹ Milton Stauffer, Editor - An Indian Approach to India, - p. 103.

² Charles E. Jefferson, Five World Problems, pp. 9-30.

Moreover it is evident that patriotism, running high as it is today, makes this a very serious obstacle in the way of securing a fair consideration of Christ and his message. It is a matter of vital significance for the success of the Bible class that this powerful inhibition be removed from the minds of the students. It is nothing less than a tragedy for a student to link Christianity to the British Rule in India which is regarded by millions as "Satanic". By way of a solution for this situation we would suggest three lines of explanation.

a. The Difference Between Christianity and the "West"

The first step suggested is to enter into an explanation of the difference between Christianity and the "West". Western civilization is one great agglomeration of good and evil. The more one examines the two, the plainer it is that Christianity and those elements of the West which are responsible for imperialism, exploitation and immorality are in essence poles apart. As to origin, Christianity is from the East and was able to secure its place in the West only by the martyrdom of thousands of lives.

But more significant than the difference in origin is the difference in attitude and practice. The only Christianity worth the name is that which is Christo-centric. The followers of Christ have ever sought to share their benefits with others but the "West" has ever sought to add to its benefits, even at the cost of pillage and exploitation of others. The ruling spirit of Christianity has ever been the conquest of all life for Christ while the ruling spirit of the "West" has been self aggrandizement. Christianity has ever made human welfare central and the "West" has ever made its own economic prosperity central. For Christianity Truth is supreme; for the "West", Force. Christianity summons all contestants

before the spirit of Christ and makes that the final arbiter, but centuries of bloodshed point to the fact that the "West" has ever made war the final arbiter. Where Christian people have been true to their genius they have been the champions of the oppressed, while those of the "West" have always championed their own interest and luxury. Christianity has spent tens of thousands of lives and billions of dollars in the service of the less fortunate while the "West" has poured out many times the life and treasure so as not to lose one single opportunity to exploit the less fortunate. Of course it must be admitted that organized Christianity has all too often become involved in the anti-Christian attitude of the "West". There is no denying the fact that she has justified slavery, encouraged race prejudice, given vent to the most violent intolerance, lowered her standards on the sanctity of marriage, sustained and blessed war and all too often sided with the "haves" against the "have-nots". Nevertheless it is equally patent that in doing these things she has been false to the spirit of Christ. Time and again she has roused to her sins and ever led the van in the war against social evil, and in international benevolences.

b. The Difference Between Patriotism and Nationalism

It is well, too, that the student learn to distinguish between patriotism and nationalism. Love of country that seeks its good and loves the ideals and splendid achievements and traditions embodied in the country's history, is beneficial and productive of naught but good. Such love is commonly referred to as patriotism. There is another type of citizen that is not content to show his loyalty to his country simply by loving her but widens the scope of his emotions and hates all other countries that may interfere with his ambitions for his country. He leads a ready

ear to the jingo who whispers of rumors of war. He is a defender of his country "right or wrong" and the staunch supporter of big army and big navy programs. Such a man is more accurately termed a nationalist.

The point to be made clear is that patriotism has come to stand for all that is fine in a man's support of his country. It does not love its neighbor and hate its enemy. It believes that all nations have their rights and that no country is free from error. Nationalism tells the world of its demands and has come to stand for the vicious attitude that breeds war and false pride and racial rancor. The class should be led to discuss the proper relation of patriotism to internationalism.¹

c. The History of Christianity and Patriotism

The third means towards the elimination of this obstacle is to trace briefly the relationship of Christianity and patriotism from the time of Christ to the present day. It is apparent from the Gospel record that Jesus Christ loved his own nation and country. He frequently referred to her past history in his teaching and to her natural scenery as well as her busy life. When it became apparent that the capital had rejected the new life and light that he had brought, he foresaw her doom so plainly that he wept over her. Moreover in the inner circle of his disciples was the Simon the Zealot or to put it into Indian terms - "Simon the Swarajist".

As for Christ's attitude toward the question of home rule for the Jews of his day, he believed the real issue of freedom was elsewhere. His conviction was that the battle for genuine freedom was to be decided

¹ Cf. I.M. Harper, Religious Education in India - International Review of Missions, July, 1933.

in a man's heart. He came to men with the call to a life of purity, love and service. They were given the truth in life and word and assured that if they knew this truth, as only obedience can let man know, that they would be free indeed. How much more complete and rich is freedom of this quality! It is an open question whether ten per cent of the people even in the United States of America are free in any adequate sense. Social, economic and political fears enslave the vast majority of mankind. Truth does not command an undivided allegiance.

After Christ's death Christians continued to be peaceful and law abiding except when loyalty to the laws of the state conflicted with loyalty to their religious faith. Thousands of Christians were martyred by the Roman State but remained faithful. Constantine's edict at the beginning of the fourth century put an end to this persecution and made Christianity the religion of the Roman State. From this time heroic men from the Hesperian Church, the Eastern and the Western Churches penetrated the wilds of the Balkan, German, Spanish, French, Hungarian, Austrian, Scandinavian and British forests. Usually they identified themselves with the people they went to and thus Europe was won over to Christianity.

During the Reformation, Protestant Christianity and national aspirations went hand in hand. This companionship was not always an honor to Protestant Christianity, as in the case of Henry the Eighth, but it shows at least that it cannot be accused of frowning on patriotism. Luther in Germany, Zwingli in Switzerland, Knox in Scotland and John Huss in Bohemia united ardent love for their nation with supreme loyalty to Christ.

Moreover it has been in the Protestant countries that democracy has made largest progress. It was not without reason that Garibaldi said,

"The best of allies you can procure for us is the Bible. That will bring us the reality - Freedom".¹ The Gospel of Christ with its insistence on human worth seems to be the best dynamic with which to overthrow those forms of society that stultify human aspirations and blight that development of personality which it is every man's right to have.

The events in Korea will illustrate this power in Christ's message. Some years ago Japan took control of Korea and has continued to hold her in subjection. Her rule has been resented very deeply, particularly by the educated Koreans, many of whom, it is significant to note, received their education in Christian institutions. The Japanese have been accused of exploitation and exclusion of Koreans from positions of high emolument and influence. About the beginning of the twentieth century a great revival took place in Korea and literally thousands of Koreans became Christians. Shortly after this feeling against the Japanese became more pronounced and the Japanese directed their repressive measures largely against the Christian Koreans.

As for more recent history - and this is what the student will attach the greatest importance to - the Christian teacher may emphasize the declaration of the Jerusalem Meeting of the International Missionary Council of 1928 which runs: "Nor have we the desire to bind up our gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches

¹U. S. Clayton, Bible Study in the Work of Life, p. 6.

should express the gospel through their own genius and through forms suitable to their social heritage."¹ The Jerusalem Council also says that India must be given freedom in "its interpretation of Christ and its expression in worship and service".²

That this is not empty profession abstracted from practice can readily be shown. Accomplishments already achieved along this line are the translation of the Psalms into the Punjabi vernacular by Dr. Shah Baz of the Punjab and the use of Indian tunes and musical instruments in their accompaniment, the translation of the story of Jesus Christ along with other Bible stories by Vedavyasa Sastri, and Krishna Pillay of Tamil territory, and Narayan Vaman Tilak of the Marathi people in accordance with the traditional literary method of India; the recital of sacred poetry to the accompaniment of Indian musical instruments as a method of preaching the gospel; the adoption of the life of a Sadhu or ascetic by some fifty or sixty Christians, (this number represents an increase of Christians in this profession of four or five hundred percent during the last ten years); the development of the ashram³ in Tirupittur by two qualified medical men, one an Indian Christian and the other a Scottish Christian and the development of another ashram by the Rev. J. C. Winallow and his Indian and European associates. There have developed at least four other Christian ashrams as well.⁴

Reference should also be made to the devotion that is taking place all over the world where missions have been established. Thus

¹ Jerusalem Council Report, Vol. I., p. 405

² " " " " Vol. I., pp. 190-3

³ Defined by P.O. Philip as "a group of like-minded people living together in spiritual fellowship and engaging in study or practical service or both".

⁴ P.O. Philip, Experiments in Indian Expression of Christian Service, International Review of Missions, April, 1929

from the Philippines: "From the beginning missionaries of vision have urged Filipinos to prepare themselves for such leadership as would make possible a native church in no way bound to any foreign organization save by the ties of appreciation and love. To this end Filipinos have been given responsibility in positions of high importance and the next few years will witness large advance in the Filipinization of the church."¹

Particularly significant are the reforms in the organization of the China Christian Council that have been put into effect recently. Under the new system foreign mission bodies in China will no longer receive representation ipso facto but missionaries are placed on the same footing as the Chinese in coming under any of the three categories which are proportioned as follows. Sixty-five percent of the seats are allotted to the churches, twenty percent to Chinese Christian bodies other than churches and fifteen percent to co-opted members. Also in accordance with the government regulation, the principalships of all educational institutions are being filled with Chinese.² Devolution is also being pushed in the mission hospitals of China. Though progress is far from rapid, yet the New Zealand Presbyterian Hospital at Kongschuen in the Kwangtung Province has been given entirely into the control of the Church of Christ in Canton. In a number of other places the process has been initiated. It is necessarily slow because of inadequate financial support on the part of the Chinese and by the well nigh universal lack of qualified Chinese physicians.³

¹ Alden H. Clark, Devolution, International Review of Missions, April, 1929.

² " " " " , p. 20

³ International Review of Missions, January, 1930, pp. 98-108.

Furthermore in India itself the Madras Church Council controls the churches that have grown out of the work of the Arcot Mission of the Dutch Reformed Church of America and "has full charge not only of the churches but of the evangelistic work and village schools of the area, with a large appropriation from the mission. . . The mission has turned over the rest of the former 'missionary work' to an assembly in which the chairman and a majority of the members are Indian. This assembly works through the Departmental Boards and Institutional Councils which are dominantly Indian, while Indians increasingly occupy the posts of greatest responsibility in the institutions."¹

The following statement concerning Turkey's nationalistic prejudice against Christianity applies equally well to India: "The fear of denationalizing is bound to pass because it is not founded on fact. Protestant Christianity with its ideas of democratic decentralization does not tie any one up with any foreign culture nor in a way that harms the local culture, and the Turks are learning that by observation. The part that Christian leaders are playing in India and China too is bound to have its weight. . . The old feeling that a Turk lost his racial connections if he was aided by the ideals of Jesus is losing ground. On the contrary the idea is gaining ground amongst some thoughtful people that Europe and America have had a great gift in the life of Christ and that Turkey has been the loser because historical accidents have barred his influence from Turkish culture. Some day a Turk will say to his people, 'As Tolstoy, impelled by the love of Christ, did great service to Russia,

¹International Review of Missions, April, 1929, p. 206.

'though excommunicated by the Orthodox Church, so I, impelled by the love of Christ, will do much for my motherland, even though the Islamic Church will have none of me.' Then the idea of the indivisibility of nationality and religion will be ended."¹

Not only can the Christian teacher believe that this is true of India and so be at peace as to the ultimate outcome but he ought to call the attention of his students to this development and guide them in a discussion thereof. This can profitably be followed up by presenting the idea that a man's attitude toward God, that is his practical philosophy of life, is very important, so much so that it is more necessary for a banker to know his client's philosophy than the size of his bank account. 'Is it of any practical importance what I believe regarding God?' the teacher may ask and then lead the pupil to see that in reality a man's actual belief as to the nature of the universe is more important than anything else. Patriotism certainly does not mean the exclusion of truth, even though that truth appear to come from the enemy. Swaraj cannot be afraid of light if it hopes to endure. If Christ is the best that man knows, then it is a very specious love for India that would refuse Him the place He deserves. The teacher may ask, 'Should not the true patriot want the best for India no matter what its origin?' and by way of concretizing the situation present the following quotation for discussion. "The Hindu professor of Modern History in a South India college said to me, 'My study of Modern History has shown me that there is a moral pivot in the world today, and that the best life of both East and West is more and more revolving about that center. . . that moral pivot is the person of Jesus Christ.'"²

¹Lee Yreosan, The Place of Missions in the New Turkey, in International Review of Missions, July, 1929.

²E. Stanley Jones, The Christ of the Indian Road, p. 206

its five fingers and one single wrist uniting them, and explaining the five points in his own Indian program with its own central unity as follows: 'First of all there comes the removal of "Untouchability". Secondly, he emphasizes the need for complete prohibition of alcohol and drugs, if India is to be free and self-respecting. Thirdly, at the center of the hand I point to the principle of equality between men and women as both fundamental and central to Mahatma Gandhi's view of life. The two other aspects are Hindu-Muslim unity and home spinning in the villages. The uniting factor that binds this five point program is Ahimsa or Non-violence, the ultimate principle which Mahatma Gandhi regards as the absolute necessity for any united attempt at moral and spiritual progress as a nation. This doctrine of Ahimsa represents as it were the wrist which holds the five fingers of the hand together.'

And in conclusion another statement from Gandhi can be placed before the students to drive home the high esteem in which India's saint-hero holds the Bible. "I have endeavored to study the Bible and consider it to be a part of my scriptures. The Spirit of the Sermon on the Mount competes almost on equal terms with the Bhagavad-Gita for the domination of my heart."²

Thus the students can be led to the inevitable conclusion that not only is Christianity not opposed to Swaraj but that it has made a great contribution to Swaraj's greatest leader. It will only be fair to confess that missionaries have made many mistakes, due to national prejudices, in the past and that they have learned many things. They have learned that the West is not synonymous with the Christian base; that not even the

¹C. F. Andrews, Mahatma Gandhi's Ideas, p. 319
²" " " " " " , p. 121

British or American civilization is to be identified with Christianity; that force and gunboats are in no sense an aid to the cause of Christ's kingdom; that there are many more emphases regarding the superiority of Western customs over Eastern that were far better forgotten.¹

C. Suggested Solution for the Obstacle of Ignorance

It will be recalled that the answers to those questions which aimed to ascertain the amount of reading of the scriptures of his own religion done by the student disclosed the fact that with but few exceptions the total would not run over more than thirty hours of adult reading. Other questions as to the Christian religion revealed a woeful state of ignorance.

What is the explanation of this state of affairs in a land so noted for its religion as India?² If we look closer home we find that one of the chief reasons for an equally appalling ignorance of their scriptures by American students is that in their eyes religion has been discredited or is not worth the candle. The same holds true for India. This attitude toward life has recently received considerable discussion in Christian circles under the name of 'Secularism'.

a. Secularism Defined

India has for centuries been noted for its acceptance of the religious attitude. Yet one of the most radical changes that is taking place in India today is the challenging of this religious outlook and a championing of the secular.² By 'Secularism' we mean that conduct and

¹International Review of Missions, July, 1929, p. 408

²Dr. Nicol Macnicol, A Christian Looks at India, in the International Review of Missions, January, 1929.

philosophy of life that is determined by regard for the interests of the material universe but unaffected by any belief in God or consciousness of values beyond this life. This may be a more or less conscious, but is nevertheless a thoroughgoing, exclusion of any belief in a personal God or gods. From the standpoint of the Secularist, religion is either false or too unimportant and outgrown to influence conduct. Dr. Rufus Jones defines it thus: "I am using Secular here to mean a way of life and an interpretation of life that includes only the natural order of things and does not find God or a realm of spirituality essential for life or thought."¹ Mr. Paton in an article on Secularism writes, "Any man who understands the meaning of religion must insist that it is the inspiration of the whole life. The essence of Secularism is simply this that things that belong together have become separate and self-dependent."² To illustrate his statement, for one man science is an end, for another, art, for a third, education, while a fourth will live as though politics were the only fit end for the whole of life's activities and interests. In opposition to this the religious man holds that these are not ends, but means to the one supreme end of accomplishing God's will and setting up His kingdom. Nor is this distinction merely a matter of emphasis, or still worse only a choice of terms. It involves not only an attitude but also a way of life that in the long run is as far from the secular as Idealism is from Materialism.

b. Secularism in India

For an understanding of the hold that this way of thought and life has gained on India we will note pertinent events in her history.

¹ Report of the Jerusalem Council, 1928 - Vol. I., p. 284.

² Wm. Paton, Secularism, in the International Review of Missions, July, 1929

Sometimes between 5000 and 1500 B.C. the Aryans came into India with a comparatively pure religion. As they spread over the plains of the Punjab and then of the Ganges, they were constantly meeting with new gods, the gods of the different tribes and villages of the Dravidians. The conquered Dravidians were willing to concede the theoretical superiority of the Aryan triad but clung to their local deities. Since the prestige of their own gods was maintained, what more natural than to accept all these local gods into the Hindu pantheon. Thus Hinduism absorbed all the gods of India's Dravidians and many of them brought associated mythologies and practices of a very low plane morally.

To further debase religion there arose a priestly class called the Brahmins which developed a terribly intricate system of caste and social restrictions before which even the Jewish traditionalism of Christ's day paled into insignificance. They established themselves as the teachers of India and as their teaching was almost entirely religious and filled with absurd legends, and in part at least, with positively immoral stories of the amours of the gods, religious education in India came to have a certain significance that the West has not known in the Christian era.

After the Brahmins had established their position securely, Buddha came with his condemnation of all killing or taking of animal life, thus striking at the sacrificial rites carried on by the Brahmins. The new religion exerted a powerful influence over the Indians, threatening to displace Brahminism. A vigorous persecution, coupled with the adoption of many of the tenets of the new teaching, resulted in the expulsion of organized Buddhism from practically the whole of India. Hundreds, even

thousands had been slaughtered in the name of religion.

Next we note the Mohammedan invasions. These were first inspired by religious zeal and, though later the desire for political conquest and plunder, yet from beginning to end there was a sprinkling of fanatical Moslem kings who took their loyalty to Islam seriously enough to tear down Hindu temples and destroy idols and convert thousands of Hindus by compulsion. Often these religious crusades were accompanied by wholesale carnage and rapine. Thousands of Hindu women were torn from their homes to become the wives of Moslem conquerors.

With the establishment of the British empire in India there came Christian missionaries. Religious neutrality and tolerance was the guarantee of the new government. India enjoyed a peace and freedom for the common man such as she had not known for more than two thousand years. The Christian missionaries took the lead in education using it as a means of presenting Christian truth. They used the printing press widely and established newspapers. The result of their teaching, combined with the influence of the Government officials, made great inroads into the religious practices and beliefs of the day.

Moreover the vastly superior knowledge of the educated Britisher was so apparent as to produce an attitude of almost servile acceptance of all that he said. His comparatively vast command of the world's literature and philosophy; the very apparent superiority of his knowledge of the science of war, his mastery of political science and of natural science combined to arouse a desire for similar accomplishments in the minds of ambitious Indians.

A very practical spur to this desire was the fact that the passport to a government post was an education. The government insisted on

candidates producing credentials proving that they had received an education and the more English the better. The general result was that large numbers of Indians were filled with the determination to get an education of this type. But the British government was faced with the difficult problem of remaining religiously neutral, though recognizing the value of education accompanied by religious instruction. Consequently they hit upon the plan of subsidizing schools controlled by religious or private bodies provided that these schools met certain educational requirements. The only religious organizations that took advantage of this arrangement were the Christian missions. To avoid the appearance of favoring Christians with government grants, the government had to establish its own schools and these had of course to be secular. These institutions carried with them the prestige of the government and so were largely attended, and often by the most ambitious and able. Only too often the knowledge thus derived of Western ideas and ideals shattered the faith of the students. But as nothing was presented through religious instruction to take its place, thousands of the best educated young men went out into the life of India not only acting without religious scruples but spreading this attitude among their associates. The religious influences of the Christian institutions were not all that they should have been but they were handicapped by a lack of good Christian teachers. Even so it has been generally recognized that those attending such institutions had more foundation for character and better character than those of the government schools. Occasionally a student would be converted to Christianity and this was resented greatly.

To meet the situation created by such secular education as well

as Christian propaganda in the Christian institutions a counter reformation was instituted. This began on a small scale a hundred years ago but has gained importance only within the last fifty. That it is important is seen by the fact that in the larger cities where there were at the most two schools, one the government and the other the mission school, now there are probably four or five others, the orthodox Hindu, the reformed Hindu, the Moslem and the Sikh being the commonest. Often the Government school has had to drop out and in some cases the mission school has had to be closed also.

Now these schools accomplished the object of their institution to a marked degree, namely to remove Hindu and Moslem children from Christianity and un-religious training. But they soon became hotbeds of religious fanaticism. Religious hate and intolerance were seldom cultivated per se but the emphasis given in the school was such that its pupils went out ardent partisans and the lines of religious cleavage instead of being effaced by education were decidedly accentuated. The resultant riots in India of recent date forced home upon the Indians, especially those who dreamed great dreams of a united India freeing herself from the heel of the oppressor, that there was something vitally wrong with Indian society. They were not slow in rightfully attaching the blame to the sectarian schools. Thus the intelligent Indian patriot looks back over the history of his beloved nation and sees the dark stains that religions have left from time of the invading Aryans to the present, and in the face of his longing to see India united and free, religion takes on an aspect that is at once repellant and hateful. Accordingly within the last four or five years, leading patriots such as Jawahar Lal Nehru and Subash Bhowe, who belong to the younger generation of patriots, openly counsel the young men

of India to have done with religion and to "make politics their religion".

In this chorus the voices of the social reformers are frequently joined. Ever since the cause of social reform has been advocated in India its greatest enemy has been orthodox Hinduism and Mohammedanism. When the government passed legislation prohibiting widows from being burnt with their dead husbands, there was a tremendous uproar and the cry, 'Religion in danger' was raised in every quarter. When exactly one century later the government passed the Sarda act making it illegal to marry a girl less than fourteen and a boy less than sixteen, the bitterest opposition came from the orthodox Hindus and Moslems. In fact, so bitter are they as to be considering general and willful disobedience to its provisions. This has been the history of social reform ever since it has raised its standard. Ahead lie the abolition of purdah, female education, mass education, abolition of caste disabilities, opium and temperance reform, gambling eradication and numerous other reforms. It is small wonder that the social reformer regards religion either as outgrown or as a baneful influence.

The editor of Dayanodaya, a vernacular periodical of Bombay, attended the recent Annual Conference of the Missions of North America which was held in Atlantic City during the first part of January, 1930. There he made the following remarks which he subsequently dictated to us at our request:

Dr. Paranjpye of Poona, now a member of the India Council in London, advised students living in London to relegate religion to the scrap heap.

The draft of the political constitution passed by the Indian political parties in January, 1929 aims at the secular state for India and shuts out religion from all the concerns of the state.

The greatest reforming society inside Hinduism is the Rama Krishna Mission and its monthly organ said in 1928 that "India's greatest danger rose from those who were aiming to get rid of religion in India."

Pandit Jawahar Lal Nehru, who was president of the Indian National Congress at Lahore, in January, 1929, said that the greatest enemy of India was religion and that the aim of India's leaders should be to banish religion from the state.

In the latter part of 1928 there was started in South India a weekly paper called "Revolt". One of its accepted tenets is rank atheism.

In the summer of 1928 the Bombay University Senate, by twenty-three votes to seventeen decided to aim at inculcating a theistic attitude in education given in the institutions connected with the university. A great storm of protest arose in the papers of Bombay presidency which were edited by Indians. One writer said that it had been the proud privilege of man to resist "that beneficial thing called God" and he concluded by saying that India had had too much of religion and too much of futile philosophy and that that explained India's position today as a bankrupt nation.

Prof. J. Kellook of Wilson College, Bombay, writing in the Mianetic in the spring of 1929, said that his close acquaintances with Indian students at the present day led him to the conclusion that they were showing no interest at all in religious matters, their only interests being in politics."

This is not true of all the outstanding social and political leaders in India and possibly more than half of them hold to the necessity of religious belief. Gandhi is an outstanding example of this view. But

the ominous fact is that this secular view is growing rapidly. Mr. Paton writes that there was no change that had taken place during a recent two years absence of his that was more evident than the growth of this attitude and sums up the situation thus: "But it seems on the whole, those who are foremost in education, social reform and the emancipation of women and kindred movements look on religion with indifference or even hostility."¹

c. Secularism Evaluated

However, we are not justified in condemning the secularist wholesale. Religion has all too often merited the most scathing criticism and there is much devotion to truth in secularism. Yet, when credit is given for every whit of the good that is to be found in that attitude, there remains the unalterable fact that morality does not rise higher than its religious level for the race as a whole. Man lives not only by bread but by every word that proceeds out of the mouth of God. History proclaims that fact to all who are willing to hear. And that branch of applied psychology that has to do with character education is showing us why. The representatives of the various missionary organizations of the world who met in the Jerusalem Meeting of 1928 felt so keenly the sinister import of secularism that they made the following statement: "For all national educational systems we covet the influence of the Christian religion; but except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none."² In this same vein Dr. Rufus Jones said, "No student of the

¹ Dr. Wm. Paton, Secularism - in International Review of Missions, July, 1929

² The World Mission of Christianity - Jerusalem Meeting of 1928, p. 25

deeper problems of life can very well fail to see that the greatest rival of Christianity in the world today is not Mohammedanism or Buddhism, or Hinduism or Confucianism, but a world wide secular way of life and interpretation of the nature of things."¹

Where secularism determines the level of a man's thought, there the higher values of life, man's infinite worth, immortality, the essential oneness of man, forgiveness, genuine unselfishness and high standards of purity decline. Sin becomes a thing no longer serious and a far-reaching disunity asserts itself.

d. Importance of Character

The next fact that needs consideration is the importance of character, - good character. Without men of upright character the programs of the social reformers, the lovers of independence and the advocates of economic independence can never advance one iota, not to mention attaining completion. This is such a truism that one hesitates to emphasize the fact. The men who are interested in social reform must have a sufficiently virile character to refuse to be bought off by the reactionary crowd. The patriot of India knows to his bitter disappointment how essential is an incorruptible and fearless character such as that of Mahatma Gandhi for the successful outcome of the struggle for independence. He himself has said, "A Satyagraha (soul force) struggle is impossible without capital in the shape of character. As a splendid palace deserted by its roommates looks like ruin, so does a man without character."² Indians have seen more than one ardent patriot offered rich emoluments by the enemy and desert the standard of freedom. We were told by one ardent patriot

¹International Review of Missions, July, 1929, p. 354

²C. F. Andrews, Mahatma Gandhi's Ideas, p. 205

DIAGRAM II

By Stephen L. Mershon

"All great natures delight in stability; all great men find eternity affirmed in the very promises of their faculties."

Emerson.

"The Bible is a window in this prison of hope through which we look into eternity."

Dwight.

"The doctrine of the incarnation of the Deity is not to be dislodged from the mind of man."

Albert Barnes.

"The gift of God is eternal life through Jesus Christ our Lord."

Rom. 6:23.

(I) GOD

(a) Father. Our most sacred conception of the paternal.
(b) Son. Our most sacred conception of the filial.
(c) Holy Spirit. Our most sacred conception of the maternal.

THE TRINITY

ONE GOD

THREE PERSONS

"In the name of the father and of the Son and of the Holy Spirit." *Matt. 18:19.*
"These three are one." *I John 5:7.* "The mystery of God." *Col. 2:2.*
The impersonation of man's highest conceptions of wisdom, power, holiness, justice, goodness and truth.

(2) THE VOID

(a) A God of love with no one to love.
(b) No one to love the God of love.
(c) A divine solitude and the solitude of the Divine.

(3) GOD CREATED HEAVEN

"Thou hast made heaven, the heaven of heavens, with all their hosts.... and the host of heaven worshippeth thee." *Heb. 9:6.*

(4) HEAVEN IS GOD'S DWELLING-PLACE

"Is not God in the height of heaven?" *Job 22:12.* "He walketh in the circuit of heaven." *Job 22:14.* "He that sitteth in the heavens." *Ps. 2:4.*
"But our God is in the heavens." *Ps. 115:3.*
The Father is in heaven. *Matt. 6:9.* The Son came down from heaven. *John 3:13.* The Son ascended into heaven. *Luke 24:51.*
The Holy Spirit descended from heaven. *John 1:32.*

(5) GOD CREATED THE ANGELS IN HEAVEN

"Who maketh his angels spirits, his ministers a flaming fire." *Psa. 104:4.* "For unto the angels hath he not put in subjection the world to one, whereof we speak." *Heb. 2:5.* "And the Lord answered the angel that talked with me with good words and comfortable words." *Zech. 1:13.* "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" *Heb. 1:14.*

(6) HAPPINESS IN HEAVEN

When shall the righteous shine forth as the sun in the Kingdom of their Father." *Matt. 13:43.* "In my Father's house are many mansions; if were not so, I would have told you. I go to prepare a place for you." *John 14:2.* "Eye hath not seen nor ear heard, neither hath entered into the heart of man to know, the things which God hath prepared for them that love him." *I Cor. 2:9.* "Likewise say unto you there is joy in the presence of the angels of God over one sinner that repenteth." *Luke 15:10.*

(7) ANGELS' REBELLION IN HEAVEN

And he (Jesus) said unto them, I beheld Satan as lightning fall from heaven." *Luke 10:18.* "The prince of the power of the air, spirit that now worketh in the children of disobedience." *Eph. 2:2.*

(8) SINFUL ANGELS EXILED FROM HEAVEN

For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment." *2 Peter 2:4.* "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." *Jude 6.*

(9) GOD OFFERS SALVATION TO THE IMPRISONED

"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetimes were disobedient." *I Peter 3:18-20.*

(10) GOD'S MESSAGE OF SALVATION

"The soul that sinneth, it shall die." *Ezek. 18:4.* "Believe on the Lord Jesus Christ, and thou shalt be saved." *Acts 16:31.* "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." *John 3:36.*
"If ye love me ye will keep my commandments." *John 14:15.*

(II) EARTH'S REDEEMED IN HEAVEN

"After these things I saw, and behold a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb... and all the angels were standing round about the throne." *Rev. 7:9-11.*

"And this is the promise that he hath promised us,

even

Eternal Life."

I John 2:25.

GOD'S CREATIVE PROGRAM IN HEAVEN BECAME GOD'S CREATIVE PROGRAM ON EARTH

(Note: Compare the headings number by number in Diagrams II and III.)

THE NEW EARTH WAS THEREFORE A NEW HEAVEN

(Note: See Diagram III)

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SCIENCE OF HEAVEN

ETERNAL LIFE

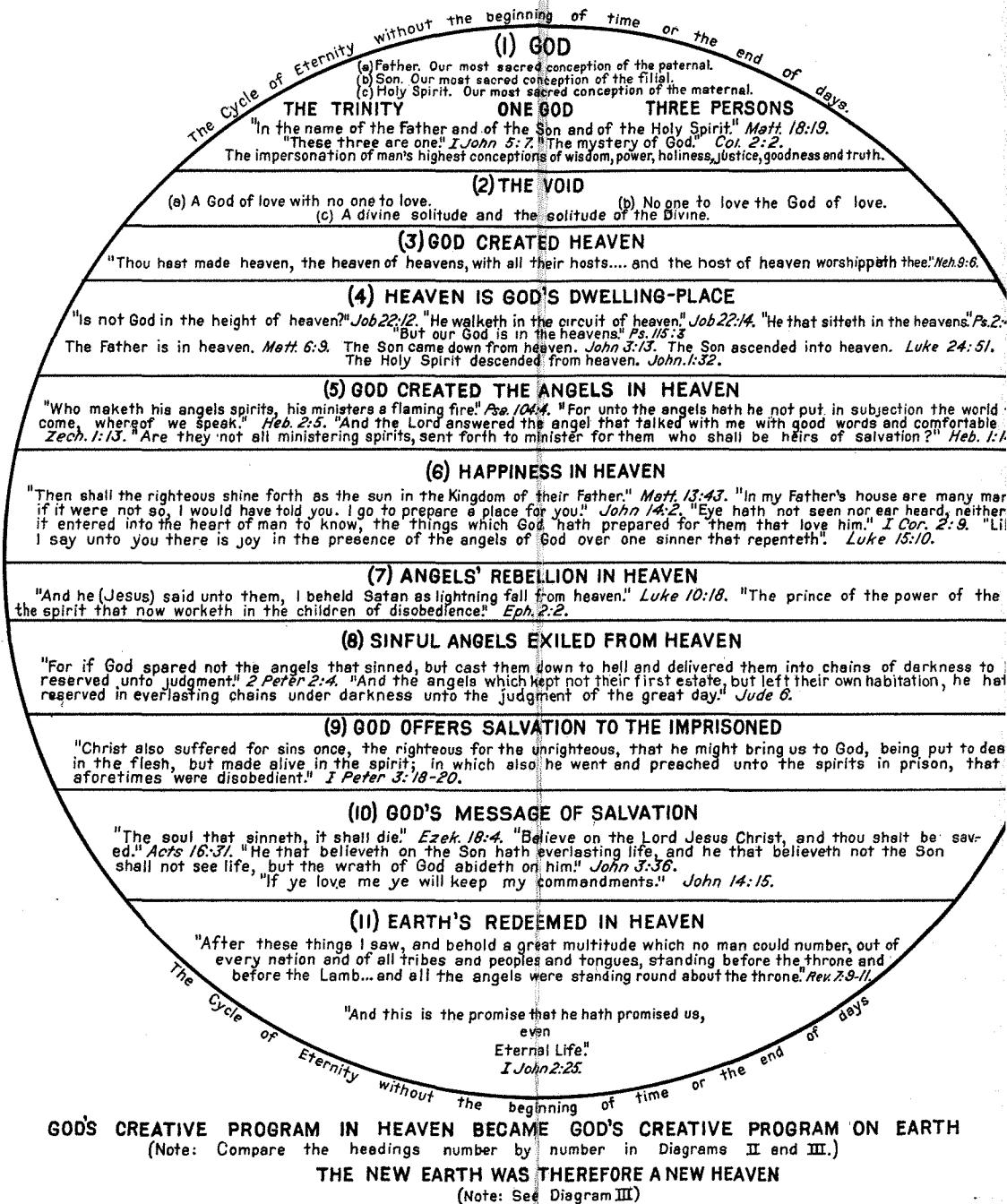
"The exact terms of Mr. Herbert Spencer's definition of Eternal Life may now be given, and it will be seen that they include essentially the conditions here laid down."

"Perfect correspondence would be perfect life were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them there would be eternal existence and eternal knowledge...."

"Let us turn for a moment to the definition of eternal life laid down by Christ. Let us place it alongside the definition of science and mark the point of contact. Uninterrupted correspondence with a perfect environment is eternal life according to science."

"This is life eternal," said Christ, "that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Life eternal is to know God. To know God is to "correspond" with God. To correspond with God is to correspond with a perfect environment. And the organism which attains to this, in the nature of things, must live forever. Here is eternal life and eternal knowledge."

Drummond: Natural Law in the Spiritual World, Essay VII, p.193

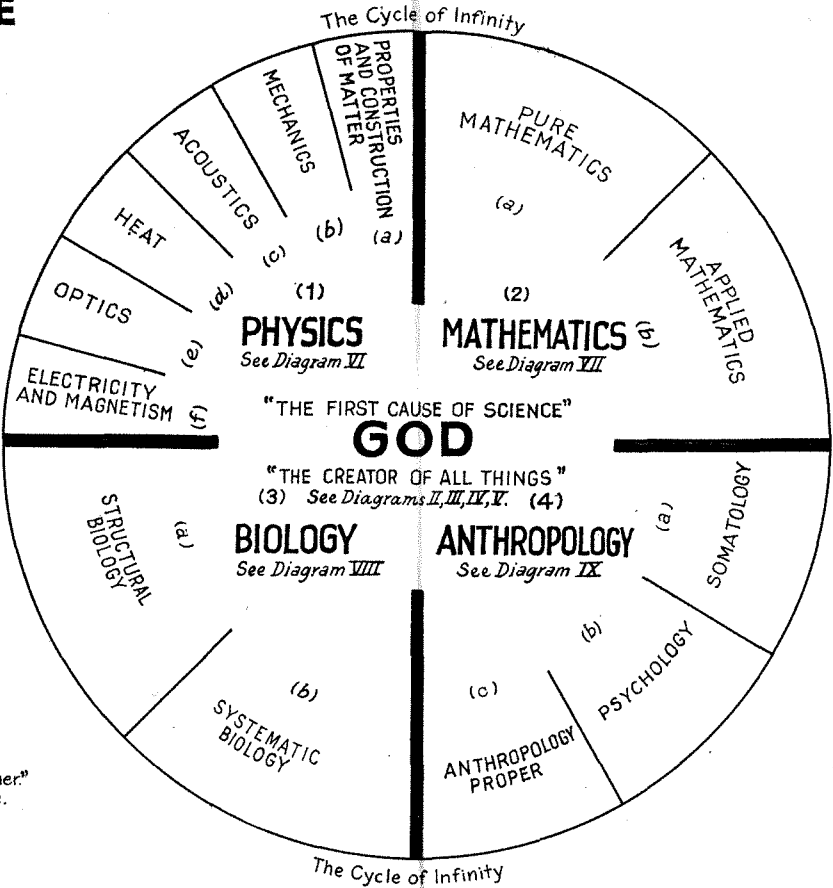


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259

DIAGRAM I
By Stephen L. Mershon

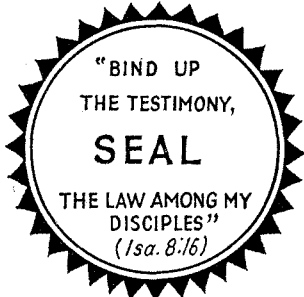


SCIENCE, THE FOE OF INFIDELITY

Infidelity admits an intelligent creation, but denies an intelligent creative cause, because that would admit an intelligent Creator. A creed of negation! Science declares that an intelligent effect is the result of an intelligent cause and that creation demands an intelligent Creator. A creed of integrity!

"From Everlasting to Everlasting thou art God." Psa. 90:2

"Be in harmony with the mind of Christ, have the idea He had, be one with Him, and you shall understand the machinery of this world." Robertson, Sermon Fourth Series Pg. 673



TRUE SCIENCE IS RELIGIOUS

Copyrighted by Stephen L. Mershon 1926

science consists of facts with the laws relating thereto embodied in a system.

of the subsidiary sciences (a,b,c,d,e,f) lead back to the popular sciences (1,2,3,&4). Each one of the popular sciences harks back to the Science of God, the all-pervading and all-embracing science.

outstanding fact of all the Universe is God. His laws prevail throughout all of the realms of matter, mind and spirit. Coordinated together with Him they constitute, by their very nature, the Science of God. By every rule of reason and logic the "First Great Cause" in nature must be intelligent, all-powerful, active, beneficent and eternal. This inexorable scientific conclusion demands a Deity, and God is the great "I AM."

philosophical proof of the existence of God depends upon the validity of the axiom that every effect must have a cause" (H. Winslow - Christian Doctrine, Pg. 13).

deny that Deity is the source and origin of all nature is to vivisection the organism of a unified science, set all of its parts adrift, enshroud its antecedents in inexplicable chaos and still the praises of nature. These are univocal and by the imperative logic of prevailing law, order, adaptability and beneficence they demand in one voice the recognition of God the Eternal from "Everlasting to Everlasting."

recognize and admit Deity is to sound the key that sets the chord in the music of the spheres as they sing the praises of the Eternal in the perfect harmony of God's creation.

"Haste not, haste not, my soul! Infinity? Thou hast eternity to learn it in."
-E. R. Sill

SCIENCE IN OUTLINE

From Finite to Infinite

SCIENCE, THE FOE OF AGNOSTICISM

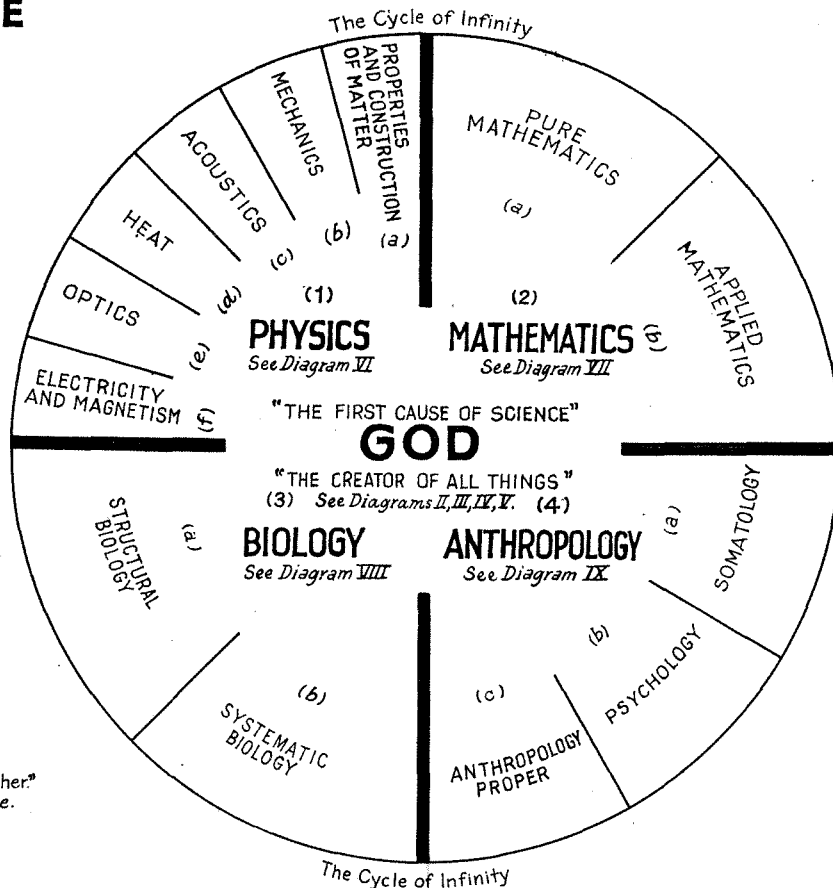
Agnosticism's fixed conviction is
'I don't know' - 'I can't know.'
A creed of stagnation!
Science declares
'I know' - 'I will know'
A creed of progress!

"I have made the earth
and man upon it."
Isa. 45:12

"It may be not irreverently conjectured
to be the harmonious plan of the Universe
that its two grand Elements of mind and
matter should be accurately adjusted to each other."
*Everett: Importance of Scientific Knowledge.
Pg. 259*



TRUE RELIGION IS SCIENTIFIC



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Robertson

A science consists of facts with the laws relating thereto embodied in a system.

All of the subsidiary sciences (a,b,c,d,e,f) lead back to the popular sciences (1,2,3,&4). Each one of the popular sciences harks back to the Science of God, the all-pervading and all-embracing science.

The outstanding fact of all the Universe is God. His laws prevail throughout all of the realms of matter, mind and spirit. Coordinated together with Him they constitute, by their very nature, the Science of God. By every rule of reason and logic the "First Great Cause" in nature must be intelligent, all-powerful, active, beneficent and eternal. This inexorable scientific conclusion demands a Deity, and God is the great "I AM."

"The philosophical proof of the existence of God depends upon the validity of the axiom that every effect must have a cause" (*H. Winslow - Christian Doctrine, Pg. 13*).

To deny that Deity is the source and origin of all nature is to vivisection the organism of a unified science, set all of its parts adrift, enshroud its antecedents in inexplicable chaos and still the praises of nature. These are univocal and by the imperative logic of prevailing law, order, adaptability and beneficence they demand in one voice the recognition of God the Eternal from "Everlasting to Everlasting."

To recognize and admit Deity is to sound the key that sets the chord in the music of the spheres as they sing the praises of the Eternal in the perfect harmony of God's creation.

"Haste not, haste not, my soul! Infinity?
Thou hast eternity to learn it in."
-E. R. Sill

that Mahatma Gandhi was the only outstanding leader in the entire ranks of the Swaraj movement whose hands were clean. Again, the relation of economic progress to character is well known. All modern business is carried on by means of enormous credit systems. If credit could not be extended for even so short a time as one day the whole of the world's commerce and business would come to a standstill. The late J.P. Morgan made the statement shortly before his death that character was the only essential in eligibility for credit.¹ John Wrenmaker has written at length on the vital relation of credit to character and another prominent credit expert in the American financial world declared that credit should be determined on the basis of a man's character, capacity and capital and that the most important of these is character.²

c. Development of Character

We note then that men of character are essential to the successful issue of the programs of home rule, social reform and economic rehabilitation - programs which are dear to every patriot in India. The next consideration is - How is such character to be developed? It is only fitting that we should turn to that branch of science which deals with this aspect of psychology and seek from it the proper technique. First of all we will turn to the avowed friends of religion. John MacCunn in his book entitled The Making of Character emphasizes the fact that man is saved from despondency and blighting materialism by religion; that his life is made infinitely more significant and happy because of what religion teaches.³ Richardson and Loomis, in a discussion of the values

¹ How Credit Builds Business, in Modern Business Talks for Alexander Hamilton Institute.

² James G. Cannon, Character the Basis of Credit

³ John MacCunn, The Making of Character

of the Boy Scout Movement as carried on by the Church, make frequent mention of its tendency to develop loyalty to the interests of the group and later to ideals.¹ E. S. Brightman presents us with a whole chapter filled with the various ways in which religion makes character virile.² In all of these we find an emphasis on religion's ability to provide man with ideals and give him a motive that enables him to realize them. This is only a paraphrasing of the word character.

But lest someone say that we have proved our case by appealing to men who are professed religionists let us turn to those who either plainly disavow religion or have no convictions of a religious nature. McDougall frankly states that he has no convictions on the subject of religion and gives the following four stages in the development of character: "(1) The stage of instinctive behaviour modified only by the influence of the pains and pleasures that are incidentally experienced in the course of instinctive activities; (2) the stage in which the operation of the instinctive impulses is modified by the influence of rewards and punishments administered more or less systematically by the social environment; (3) the stage in which conduct is controlled in the main by the anticipation of social praise and blame; and (4) the highest stage, in which the conduct is regulated by an ideal of conduct that enabled a man to act in the way that seems to him right regardless of the praise or blame of his immediate environment."³ In his most recent book, McDougall goes into the matter of what constitutes character more thoroughly. He tells us

¹W. E. Richardson and O. E. Loomis, Ch. "Steps in Character Building", The Boy Scout Mov't Applied by the Church.

²E. S. Brightman, Ch. "Human Values", - Religious Values.

³Wm. McDougall, Ch. "Character", An Introduction to Social Psychology.

that after the child has been subjected to the formative influences of society and a good home and has come to the place where it habitually approves the good and desirable and disapproves the evil and undesirable, it is yet lacking in one thing - the guiding, integrating element without which character is really unformed. Of this he writes: "And in this further development there are two processes to be distinguished: 1st, the formation of some ideal of character; and 2nd, the critical application of this to oneself, accompanied by an effort to live up to that standard."¹ He further states that "the essence of strong character is then that self regard shall be dominant, shall be master of sentiment,"² and qualifies self-regard by saying that he means by the use of that term "self-respect regulated by some ideal of character". Moreover the ideal must not be thought of as sufficient in itself. It must be supported by properly cultivated and powerful emotions; for the emotions rule man far more than reason does. "The proposition that knowledge is virtue is profoundly untrue".³ Both in his former book on social psychology and in this most recent one, stress is laid on the large importance in the determination of choice that must be attached to the sentiments.

Perhaps the most thoroughly scientific treatment of the subject of the psychology of character is to be found in A. A. Roback's recent book on this subject.⁴ After emphatically pointing out that character is different from morality as well as from temperament and personality, he proceeds to define it thus: "Character is an enduring psycho-physical

¹ William McDougall, Character and the Conduct of Life, p. 82

² " " " " " " " " p. 94

³ " " " " " " " " p. 108

⁴ A. A. Roback, The Psychology of Character.

disposition to inhibit instinctive impulses in accordance with a regulative principle".¹ Again, "The unswerving devotion to a cause, the unyielding spirit which adheres to the right in spite of threats and warnings, such is the texture of which character is made."² He forcefully reiterates the statement that its essence is the inhibition of those impulses that do not contribute to the ideal which is held as supreme, this inhibition; of course, resulting in the fruition of the proper impulse in action. Thus, "The machinery of character involves the inhibition of original or inborn tendencies."³ His most conclusive summary of his exhaustive study's findings as to the psycho-physical nature of character is: "Character is 'the function of (a) instinctive tendencies, (b) certain properties of the nervous organization which facilitate inhibitions and (c) principles, which claim as their psychological basis a mechanism yet to be investigated.'"⁴ For the sake of the philosopher he recognizes the value of the mechanism thus: "Characters are evaluated from the point of view of such principles as truth and justice, rather than on the strength of altruistic tendencies."⁵

From all this discussion we gather this common agreement which is of vital importance to our subject, namely, that character is the habitual regulation of conduct in accordance with certain ideals and that this power of regulating one's own conduct is not instinctive but comes as the result of a process of learning to inhibit the wrong impulses. Another important conclusion is that there must be a proper focussing of the

¹A. A. Roback, *The Psychology of Character*, p. 450
²" " " " " " " p. 453
³" " " " " " " p. 564
⁴" " " " " " " p. 563
⁵" " " " " " " p. 563

emotions in order to control the conduct in the desired way. In other words, the various and often mutually opposed impulses that are constantly struggling for the ascendancy have to be unified by the setting up of some commanding ideal and this commanding ideal must be backed up by a combination of emotions and sentiments that sweep all other combinations before them out of the field of consciousness. In short, the person must be integrated and that by some ideal that arouses a profound emotion. The value of this ideal is to be judged by its conformity to the principles of truth and justice. With this position John Wright Buckham¹, M. A. Cassidy², Henry Kingman³ and Edgar Pierce⁴ are in substantial agreement.

Dr. Coe calls attention to the supreme importance of a strong character upon others and does not hesitate to pronounce it as the most powerful of all influences in character formation.⁵ However for this discussion, our concern is to note the nature of character. This we have found to consist in a commanding ideal backed up and rendered effective by a properly regulated battery of emotions.

We have seen in our progress through this study that the success of the social reform, the home rule and the economic independence movements depends in the ultimate analysis on securing men of a high type of character. We then turned to that branch of psychology dealing with character formation and asked for the necessary elements in character building. We were informed that they are two: first, a supreme ideal

¹John W. Buckham, Personality and Psychology.

²M. A. Cassidy, Golden Deeds in Character Education.

³Henry Kingman, Building on Rock.

⁴Edgar Pierce, The Philosophy of Character.

⁵G. A. Coe, What is Christian Education.

and second, a proper attunement of the emotions. Moreover we should not forget in this connection that the strength of any given character lies in the supremacy of this idea-emotional combination over all competing combinations but that the value of that character lies in the degree of truth and justice expressed in the activity resulting from this combination.

f. Secularism and Religion Tested in Terms of Ability to Develop Character

In the light of this we will now turn our attention to the relative fitness of secularism and religion to develop desirable character. Where does secularism stand in its claim to be the best determinant of the direction of a man's life? Is its contention that it is a better guide than religion to the truest and greatest ideals correct? Is it in reality the most fit to furnish man with the supreme standard? Also, is it best able to focus the emotions of the individual in such a way as to provide the necessary backing for the commanding ideal? Or is religion better suited to the task?

We note the fact that secularism has numbered in its ranks men of unquestionably high character, men dominated by high ideals and giving every evidence that their emotions have been so integrated as to prove the presence of the second essential of a strong character. The most ardent protagonist of secularism, however, would not overlook the fact that these men, practically to a man, have been reared either in religious homes or in a society permeated with religious attitudes. Even supposing that we should grant that these noble characters were the product of secularism alone, the case is far from proved. We are yet faced with the question - Is secularism as fit as religion for this supreme task of forming character?

Our answer is not that secularism has not befitting qualifications, but that when it is compared with true religion, it is inferior and inadequate. In the first place, it is inadequate because it is partial and incomplete in its outlook. It has a disproportionate emphasis and the direction of the emphasis depends, to an entirely too large degree, on the bent of the secularist who happens to be molding the character about him. We have already noted that for one man the supreme value lies in one field and for another in a second.¹ In the words of Dr. Wm. Adams Brown of Union Seminary, Secularism affords us "values but no value, purposes but no purpose, meanings but no meaning".² It is diffuse and can only result in characters devoid of any essential harmony; characters that are over-developed in one direction and stunted in another, equally important. Long ago this acute observation was made as to the possibilities of a man having divided loyalties: "No man can serve two masters". Obviously only one ideal can be supreme and as the child meets secularists with conflicting claims for loyalty, an unsettling bewilderment would grow as the child gave place to youth and sought to attain to an ideal embracing the whole of life. This is of especial pertinence as the present pursuits and interests continue to multiply endlessly.

We have seen then one reason for pronouncing secularism unfit - its inadequacy in attaining a comprehensive valuation of the whole of life. The second count against it is that it does not attach the high importance that religion does to the personality of the common man and woman. Secularism necessarily is silent as to the origin of life and the universe. It

¹ Cf. p. 89 of this thesis.

² An address delivered before the Annual Conference of the Missions of North America at Atlantic City, January, 1930

has no assurance as to the purpose of man's life or of any supernatural interest in his activities nor of any supernatural aid. Suffering and sin and death are words that are shunned, although they carry problems vital to constructive faith. At the best secularism can assure man that he is only an organ for the betterment and transmission of the social heritage to the next generation. It is true that this is a noble ideal but it carries significance only for the man who is endowed with such unusual capacity as to be able to do the extraordinary. Secularism can say nothing about that most significant attitude toward what comes after death. All the priceless values built up in such a character as that of Abraham Lincoln are annihilated by death, except as they live on in the lives of other men. As to the supreme desire of man, the desire to know ultimate reality and, where that desire has been encouraged by the hope that there is a Person who is this reality, the desire to have companionship with and knowledge of Him, secularism denies it all, if not openly then even more emphatically by its attitude that such things are not worthy of serious consideration. Yet it is these things that give the personality of the ordinary man his chief claim to importance in his own estimation and in the estimation of his religious brothers.

The next deficiency of secularism is that it weakens ideals by teaching that all ideals are the product of man's intelligence alone. They are not the binding, universal and true principles that the deluded religionist believes them to be but are the ever imperfect sum total of the experiences of the race and no more. This estimate of the ideal tends further to encourage the average man's attitude to break law if he can escape detection. Who is to say that these laws are right, any way, if man alone is their author? It is quite possible that society has been

over zealous in protecting outworn institutions. So we have an even so apparently inviolable relationship as that of man and wife discounted and the loosest sort of practices advocated in their stead. For who is going to give the supreme place in life to an ideal that is ever open to suspicion as to its validity?

Our final count against this rival of religion is that it not only fails in presenting ideals that are as high as those of religion but that it is deficient in stimulating the emotions and grouping them into a battery which converges all the energies of the person in the support of the commanding ideal. It is deficient because it is unable to muster all the weighty sanctions that make such an appeal to man's emotions and focus them on the dominant ideal. Moreover it is deficient in its appeal to the loftiest of man's emotions, love.

"But these are things that cannot be proved and so are better untought", the secularist may object. At present we are not concerned with the fact of whether these can or cannot be proved. That would involve an excursion into the voluminous field of Christian apologetics. Our concern is to determine which of the two can best supply the demands for character building.

G. Religion Superior to Secularism for Character Development

In conclusion we can state the case positively. Religion is superior to secularism as a source for the necessary factors in character molding because it sees life whole. All the activities are given significance as a service to God and man, being properly motivated and di-

rected by the "will of God". Another reason for its superiority is the great value it attaches to personality.¹ Man's origin is in God, the Creator of the universe, man's purpose is to serve God and his fellow men and after death there is a continuance of all the values won before that event took place and a raising of those values to the "nth" power; man's ideals are God's will revealed and so gain all the sanctions that go with the conception that God is holy, putting fear in the heart of the man who contemplates breaking away from his ideal and at the same time calling to the support of the ideal the appeal of a Father and a Vicarious Saviour, the very thought of whom is enough to induce love.

Volumes could be filled with quotations confirming this conclusion not to mention the whole history of man. Two from the East and two from the West will suffice. Mahatma Gandhi writes, "No work done by any man, however great, will really prosper unless it has a distinct religious backing: But what is religion? I for one would answer: 'Not the religion that you will get after reading all the scriptures of the world. Religion is not really what is grasped by the brain, but a heart grasp.' Religion is not a thing alien to us. It has to be evolved out of us. It is always within us: with some, consciously so; with others, quite unconsciously. But it is always there. And whether we wake up this religious instinct in us through outside assistance or by inward growth, no matter how it is done, it has got to be done, if we want to do anything in the right manner or achieve anything that is going to persist."² And to this Tagore adds, "Religion is not a fractional thing that can be doled

¹ Reinhold Niebuhr, Does Civilization Need Religion - pp. 4,5.

² C. F. Andrews, Mahatma Gandhi's Ideas - pp. 101-2

out in fixed weekly or daily measures as one among various subjects in the school syllabus. It is the truth of our complete being, the consciousness of our personal relationship to the infinite; it is the true center of gravity of our life. This we can attain. . . where men live with a perfect faith in the eternal life before them."¹ As for the West, there is no doubt that, if the people of the West should vote on the name of the most perfect character known to human history, the name of Jesus Christ would be all but unanimously chosen. Of this unique man one has said, "A study of the personal piety of Jesus must begin with his faith or belief in God, not only because it is the polar point of all personal piety, but because 'Jesus' faith in God is the basis of the whole of his message and the foundation of the whole of his life and work."² And to come down to 1930, "Dr. Clarence G. Campbell (president of the Eugenics Research Association) says, 'Any proposal to increase the progeny of clergy is not only a human obligation but the greatest promise of sustaining our most valued racial stock.'³ Recent surveys of the enormously high per cent, proportionately, of responsible positions in business held by the sons or grandsons of clergymen is only another proof of the profoundly beneficial influence that religion has in forming such character as is indispensable for the future welfare of India.

Such then is the approach suggested for the Bible Class teacher as a means toward overcoming the obstacle of ignorance. He can present religion from the angle in which it is treated in this section, showing its necessity for character formation on which the success of India's

¹ Rabindra Nath Tagore, Personality.

² Walter E. Bundy, The Religion of Jesus, p. 68

³ The New York Sun, January 10, 1930.

highest aims depends. When the subject is approached from this angle and shown to be directly related to the success which the whole of India desires, religion is bound to take on new interest and ignorance of its meaning will no longer be tolerated. This will open the way for the consideration of Christianity as one of the great religions.

D. Suggested Solution for the Obstacle of Traditional Influence

The questionnaire answers brought out the fact that not a single student held religious beliefs that were materially different from those of his parents. Furthermore, sweeping statements abounded as to the superiority of the student's religion over Christianity and accusations were leveled against it that clearly showed evidence of traditional influence and its opposition to Christianity. In this study we also noted that by far the greater number of parents were reported as bitterly opposed. The whole situation made it plain that a powerful obstacle to the success of the Bible class was to be found in tradition's influence.

a. Presentation of the Non-Christian Religions

The first element in the solution that we would suggest is that the various religions professed by the students be taught in the college by qualified representatives of these religions. We realize that this is a rather radical suggestion. So far as our information goes, there is only one Christian institution that has done this.¹ Nevertheless, there seems to be no better method for acquainting the students with the contents of their own religions. It is suggested that the college authorities

¹D. J. Fleming (Fraser's School at Kandy, Ceylon) -
Schools With a Message in India.

make representations to the official heads of the various religions concerned, stating that they believe that education disastrously incomplete which is not integrated with all that true religion can give; consequently, the various religious officials are invited to choose the most capable men available who shall come and offer courses in their respective religions at the regular "Bible Hour". The only conditions to be observed are that each shall refrain from attacking the religion of others, each shall base his teachings on the text of his own scriptures and each shall guarantee regularity in performing the teaching obligations assumed. There are two decided advantages inherent in this plan. The first is that the student will have the best kind of opportunity to master the actual contents of his own religion, its riches or its poverty as the case may be, and will thus be able to make a more accurate comparison with the Christian scriptures. The second advantage is that he will know his own religion at its best and if he changes, this step will not be taken blindly but in the light of all that is best in the religion of his fathers.

b. Systematic Use of Suggestion

The second measure to be employed in overcoming the undesirable elements in the traditional influence is the constant use of legitimate suggestion. There are three forces that shape a man's religion - Tradition, Experience and Reason. The everywhere observable fact that ninety-nine out of every hundred have religious views only slightly divergent from those of their parents shows that experience and reason combined do not have nearly so great an influence as Tradition alone. Now the significant point is that Tradition's influence is largely exercised through suggestion. The appeal is not made to the learner's experience nor is he

given an exhaustive course in apologetics. The example of all of his group about him, the numberless confident assertions of those whom he loves and respects and the all but universal agreement on the distinctive propositions of his religion unconsciously work themselves into his mind until they become the very ground of all thought.¹

Suggestion then is chiefly responsible for the confident assurance with which the student holds his beliefs. Let us then use suggestion to counteract this influence, so far as a spirit of truth permits, and thus allow the appeal to experience and reason presented by Christianity to have a fairer trial. The practical application of this would mean that in every class the attempt would be made to relate each day's lesson with some aspect of the Christian revelation. Biology would lead the student to think of the marvelous Creator and call attention to that paradox of nature that out of death comes life; Physics would carry the student straight to the recent revolutionary discoveries as to the ultimate nature of matter being some sort of controlled energy and Chemistry would teach among many other things the gigantic forces that are at play in the universe. All the sciences, mathematics, history, philosophy, literature - every part of the curriculum would be deliberately related to the cosmic Christ. Needless to say, this process should not be forced. But that it would do much to stimulate the students to think about Christian truths and to acclimatize them to Christian concepts is beyond cavil.

The objection can be raised that such a process is unfair in that it takes advantage of the student by inculcating Christian truths

¹ R.H. Thouless, *An Introduction to the Psychology of Religion*, Chs. 1-5.

when his religio-critical faculties have been lulled to sleep with the thought that this is not a Bible class. Is this however a view that the Christian can ever subscribe to? Is it not more true to say that Christian education believes that 'in Him we live and move and have our being' and that not only were all things related to him but that 'without Him hath not anything been made that hath been made' and 'in Him all things consist'. Hence it is a duty to present these various aspects of our knowledge in their relation to their Center.

The Christian believes that all life is one and that there is but one Source of truth. Whether that aspect of truth under consideration is politics or art or science or religion, they are all expressions of the one great Reality. It believes that religious faith should never be divorced from the so-called non-religious activities of man. Such separation involves a tacit denial of the inclusiveness of religion and so its reality, thus robbing religion of its integrating value for life.¹ Since, then, truth is one, where lies the validity of the accusation that such mixing of science and religion is wrong? The very occasion for such a criticism is removed by the Christian view of education. Rather we should say that the obligation is put upon the teacher to relate all the various facts and ideas he is teaching to the heart of the matter, namely the meaning and purpose of life.

Some very pertinent words have been said on this subject by one of the members of the Jerusalem Meeting of the International Missionary Council. "At present our education suffers sadly from the departmentalizing of knowledge. We need more than anything else a synthetic view of our

¹Charles E. Raven, *The Teaching Method of Jesus* -
International Review of Missions, January, 1929, p. 54.

whole task, which shall see science and literature, art and athletics no longer as isolated and antagonistic interests, but as elements in a single process and serving a single end, the building up of persons physically, artistically, intellectually and morally full grown. Religion could and should be the queen of sciences. The subject with which all else is connected, to which all else contributes. Too often it appears as an extra, thrust into an irreligious or secular curriculum and serving at best as a 'compensation' for those who find other subjects uncongenial and normal life too hard. And the result is to make education, even religious education, a technical or vocational training, rather than a means for the growth of integrated personalities, whose wide range of interests is harmonized by the only element that can unify all human worth, the practice of the presence of God."¹

This undoubtedly was the attitude of Jesus who saw the importance of what He stood for so clearly that He constantly identified himself with truth. At one time he told the Jews that "If the Son should set them free they would be free indeed" and again, "Ye shall know the truth and the truth shall make you free." When we pause to consider the very evident evil use of the most thorough education that the modern university can give, it is hard to escape the fact that what Christ represents is in the most fundamental way, fundamentally Truth.

c. Dr. Duff, An Outstanding Example of This View.

No less an authority than Dr. William Paton says that the personality of Alexander Duff was one "of the most powerful of all the influences that have been exerted upon India", mentioning only two others,

¹ C. E. Raven, The Teaching Method of Jesus, in International Review of Missions, January, 1929

Lord Bentinck and Raa Mohan Roy.¹ No other missionary has so profoundly influenced the course of education in India and the thought life of the highly educated Indian community. Dr. Richter summed up his work under four heads: he stemmed the rising tide of atheistic materialism produced by the secular education of the time; 2, he influenced the decision of the government in favor of English as the medium of education and the grant-in-aid system of schools more than any other man; 3, he once and forever established the college and school as a part of the missionary program, and 4, he converted some forty Indians of the finest families of Calcutta, men who proved "remarkable personalities. . . pillars in the Indian church".²

It is plain then that Dr. Duff is such a powerful and successful exponent of this view of education that it seems to us that a study of the work of Dr. Duff with a view to ascertaining those elements in it which were chiefly responsible for his phenomenal success will prove most profitable.

One of the first things about this Christian educator that impresses one is his educational philosophy. The basic principle of his educational work was that the education of the mission college should be Christian. He himself elaborated on this point at a later date, stating that, no matter what the type of education that he adopted was, it must include the reading and explanation of some part of the Bible so that its influence might stimulate the intellect, the heart and the conscience and even really turn some to God.³ "Religion was thus intended to be not

¹Cf. William Paton, *Alexander Duff- Pioneer of Missionary Education*, p. 17

²Cf. Julius Richter, *A History of Missions in India*, pp. 173-184.

³Cf. Alexander Duff, *India and India Missions*, p. 109.

"merely the foundation upon which the superstructure of all useful knowledge was to be reared, but the animating spirit which was to pervade and hallow it all, and thus conduce to the highest welfare of man in time and for eternity, as well as to the glory of God."¹

To Dr. Duff all truth was one. Hence no branch of knowledge, no matter how new or revolutionary, after its value had been established, was to be excluded from his own study or from his institution. This meant that the Bible was not relegated to the position of one of the several courses which a student might enter but that as "the revelation of God, man and the world, contained in the life and death, the teaching and personality of Jesus Christ was the center of all truth, the explanation of the scattered fragments of the world's learning, the key to all mysteries, the consummation of all knowledge"², his policy would be to offer courses in all the truth known and to unify all in the Christian revelation.³

This he proceeded to do. We have a remarkable illustration of how he was able to do this even when teaching the class such a prosaic and mundane subject as the "cow". He sought to teach his students to think for themselves and had little use for the "parrot" type of instruction that was the vogue in Calcutta at that time. True to his philosophy he included all that art, science, philosophy or religion had to offer in his college courses, even going so far as to teach the then highly suspect subject of Political Science.⁴ And carrying his philosophy still further he guided his extra-school activities by the same principle. He took keen

¹ Alexander Duff, *India and India Missions*, p. 110.

² William Paton, *Alexander Duff-Pioneer of Missionary Education*, p. 60.

³ Cf. " " " " " " " " pp. 18-51

⁴ Cf. George Smith's *Life of Alexander Duff*, pp. 114-136.

interest in all the haunts of the students, took part in their societies where religion was the subject of vigorous debate and gave and attended lectures for their benefit. He used the press to refute the arguments of infidels and interested himself in all social reforms, especially those aimed at caste, family evils and wrong perpetrated on women. His influence radiated from his home, his college, his public utterances and his example. The effect was literally tremendous, so much so that every prominent family in Calcutta was faced with the imminent possibility of its most accomplished sons becoming Christians.¹

No explanation of Duff's success would be complete without an examination of his personal religion. Dr. Paton has given us the following list of the formative influences that largely determined Duff's character. They run: 1, His parents who were people of passionate religious faith, his father being very active in Sunday School work and fond of speaking of the death of Christ; 2, His minister, Dr. Stewart of Moulin, who was on fire with a new and passionate conviction of the reality of God, sin and salvation; 3, His friend, John Urquhart, a brilliant lad two years younger who stimulated Duff to a keener intellectual life and later to a profound interest in missions; and 4, His professor, Dr. Thomas Chalmers, a prominent evangelical and profound thinker who regarded all truth, whether philosophical, scientific or revealed as one whole, and who, as an active Christian, himself organized and taught Sunday Schools and took a very active part in the foreign missionary movement.²

¹ Julius Richter, A History of Missions in India, p. 86

² William Paton, - Alexander Duff- Pioneer of Missionary Education, pp. 1-80

An examination of his beliefs throws more light still on this remarkable man. In a decidedly prolix letter to Dr. Chalmers he centers on "the glory of winning souls for Christ" and regards that as the supreme attraction of the call to India.¹ In this same vein he writes, "There was a time when I had no care or concern for the heathen, that was a time when I had no care or concern for my own soul. Then, by the grace of God, I was led to care for my own soul, then it was that I began to care for the heathen abroad."² And again he goes into raptures over the wonder of the incarnation and the cross and concludes, "God manifest in the flesh for the redemption of a rebel race. Oh, is this not the wonder of a world, is not this the astonishment of the universe."³ Dr. Paton came to the conclusion, after reading his speech records and especially his more intimate letters to his family, that the regnant motive of his life was the sense that Christ's death on the cross had made real the forgiveness of his sins.⁴

Closely related to this was the emphasis that Duff laid on prayer. He attached more importance to prayer than to the other activities, even, in which he was engaged.⁵ One of Duff's converts stated that though he greatly admired Dr. Duff's public life, it was his prayers in his family worship that made the deepest impression on him.⁶ Combined with this rugged faith in the traditional beliefs of Christianity there was a massive intellect plus tireless energy. Also there was with it a profound love for India.⁷

Such then was the personal faith of this man who left such a

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William Paton, *Alexander Duff-Pioneer of Missionary Education*, pp. 49-50

²George Smith, *Life of Alexander Duff*, p. 54

³Charlotte M. Tucker, *Story of Dr. Duff*, p. 35

⁴George Smith, *Life of Alexander Duff*, Cf. pp. 171-2.

⁵Cf. George Smith, *Life of Alexander Duff*, pp. 171-172.

⁶Charlotte M. Tucker, *The Story of Dr. Duff*, pp. 40-41.

⁷George Smith, *The Life of Dr. Duff*, p. 392.

marked impress on India. His emphasis in education, translated into terms of a Christian college existing in India today would be: simply to teach the Bible is not enough. There is need to organize not only the whole school curriculum so as to avoid the idea that Christianity is connected only with a part of life but also the other school activities, such as athletics and student government. School games should not be considered ends or even means, simply to the attainment of a healthy body but as means to developing a healthy body so as to serve men in Jesus' way. A very practical social program should be developed to meet the needs of the community and to make sure that these lessons would be really learned.¹

VI. CONCLUSION

To summarize our study, we have undertaken to ascertain the chief obstacles to productive Bible teaching that exist in the minds of Punjabi college students. To do this questionnaires were sent to the three Christian colleges of the Punjab from which 202 more or less perfectly filled out sets of answers were received. These answers were analysed by religions and classes and the results tabulated.

Our interpretation of the results of this tabulation showed that there were six major obstacles: A, Fear of the Severance of Social Ties; B- Traditional Influence; C- Ignorance; D- Patriotism and Nationalism, and E- Fear of Economic Ruin and F- Fear of Personal Violence. There were a number of very impressive returns under these various categories which we list below.

¹ D. J. Fleming, *Schools with a Message in India*, Ch. 10.

A - Fear of the Severance of Social Ties

1. Students believed that 84% of their fathers and 91% of their mothers were either "opposed" or "bitterly opposed" to conversion to Christianity.
2. 79% of the students believed that they would be ostracised by their friends if they became Christians.
3. 65% expected to lose their wives in the event of conversion.
4. 95% expected censure or great disgrace to result from conversion to Christianity while 97% said that it would bring great disgrace on their families.

B - Traditional Influence

1. 82% of the students received advice from their parents that either aimed to warn against Christian conversion or else was bitterly opposed to it.
2. The traditional influences were so powerful in shaping the students' religion that 83% reported having a religion identical with that of their parents, while 11% reported only slight changes.
3. About half had been told that Christians drink liquor, eat forbidden meat and are guilty of gross immorality.
4. That beef and pork eating is the chief objection of India to Christianity.

C - Ignorance

1. On the average each student had not done more than the equivalent of fifteen to twenty hours of adult religious reading.
2. That the students' knowledge of Christianity was very superficial.

D - Patriotism and Nationalism

1. Almost five times as many students thought that Christianity's effect on Swaraj would be detrimental as thought that it would be favorable.
2. 64% thought that India was the worse for contact with Christianity and 91% stated that an Indian became of less value to Swaraj by becoming a Christian.
3. Christianity is identified with Britain to a large degree.

E - Fear of Economic Ruin

1. Although the students believe that Christians find more easy access to government employment and that the moving factor in the conversions of Indians to Christianity is desire for monetary advantage, yet they contradict the soundness of this conclusion by stating that 'The Influence of Friends and Relatives' and 'Bribery' are far more effective in securing a government position than 'Merit'.
2. 69% believe that their chances for securing private employment will deteriorate on conversion to Christianity, while only 8% think that they will improve.
3. 83% expected to be disinherited and 98% expected to be expelled for conversion.

F - Fear of Personal Violence

1. 61% expected to be persecuted in case of conversion
2. Approximately 100 cases of beating were indicated as seen or heard of, the beatings administered for conversion; also some 30 murders.
3. 75 students stated that they anticipated attempts to murder them in the event of conversion.

In the constructive treatment of these obstacles we found it advisable to combine the three which had the common element of fear into one. Thus there were four major obstacles to be studied with a view to obviating them: A- Fear of Social Ostracism, Economic Ruin and Personal Violence; B- Ignorant Patriotism and Nationalism; C- Ignorance, and D- Traditional Influence. But before taking up the treatment of these four individually it seemed appropriate that the more general consideration of the essentials in the preparation of the Christian teacher should be determined. Our findings were that they should be as follows:

1. A comprehensive knowledge of the background of the Bible.
2. An experimental appreciation of the life values of the Bible.
3. A number of interesting approaches to the Bible.
4. Ability to appreciate and present the high literary quality of parts of the Bible.
5. A life in which dynamic faith, humble gratitude for the many gifts of grace, effective prayer and the poise that comes only from fellowship with God, *are present.*
6. A carefully cultivated partnership in the Indian's pride in his country and love for her welfare.
7. An accurate estimate of India's needs and the determination to meet them.
8. Humble acknowledgment of the defects of his own civilization.

Following this more general consideration of means toward the solution of these obstacles, the individual study of each was taken up and the following specific suggestions were made for the respective problems:

A - For the Obstacle of Fear of Social ostracism, Economic Ruin and Personal Violence:

1. Present the fact that Jesus Christ foresaw and forewarned of this triple persecution and yet deemed the rewards far greater than the sufferings.
2. Present the fact that Jesus Christ himself went through these experiences.
3. Stimulate the latent heroism in the student by reference to the appropriate literature and history of India.
4. Stimulate the sense of sin by use of the proper people and literature.
5. Arouse courage and regard for the Divine by the daily practice of these attitudes in his own life.

B - For the Obstacle in Ignorant Patriotism and Nationalism.

1. Point out the fact that there is a distinct difference between the "West" and Christianity.
2. Press home the fact that the true patriot will always welcome truth, even though conveyed by a foreigner.
3. Portray Christianity's friendly attitude toward healthy patriotism.
4. Show how Protestant Christianity is steadily giving the nationalists greater responsibility and control in the mission institutions.
5. Point out the great influence that the Bible has played in Gandhi's life.

C - For the Obstacle of Ignorance

1. Show that there is a battle on to the death between Secularism and Religion and that, although Secularism is inferior to Religion as a developer of character, yet Secularism seeks the allegiance of India on the grounds that religion is a beneficial thing. Character moreover is essential to India's dearest ambitions.

D - For the Obstacles of Traditional Influence

1. Arrange for the teaching of the non-Christian religions by the most capable representatives of those religions.
2. So organize the staff and curriculum that each class will relate its subject matter at some point to the Christian scheme of thought.

We have been impressed as we read the answers to the questionnaire with the difficulties in the way of the Indian becoming a Christian. He faces ostracism, expulsion, violence, penury and even death. It is a hard way that he has to tread. The question arises as to the value of an endeavour that seeks to tear a plant from its native soil in this fashion: ought this to be done? Moreover, his ignorance of his own religion, his calm assumption of the spiritual superiority of the Indian faiths, his deeply ingrained prejudices against Christianity and his faulty, but none-the-less intense, distrust of Christianity as one with British Imperialism - all these have set up such a barricade that we wonder whether it is possible to win through. As we fix our attention on this well-nigh impregnable defense, another question arises: can it be done?

But as we turn to the experience of Christians down through the ages and still more to the person of Jesus Christ, both questions are answered. Wherever the Son of Man has gone he has brought light and life. His short stay in India has already brought untold relief to the millions there. Wherever men have taken Him as their Lord and Savior and dared to live His way, they have been amazed at the endless reaches of courage and love and purity that were extended to and before them. We look at the suffering of the convert, enter into its bitterest areas and then mark the rewards: it is enough - the conviction grows that nothing is more important than bringing men under the sway of Jesus Christ. Hence nothing is more important than maintaining the Christian character and intensifying the Christian atmosphere of the mission colleges.

We believe that this is the central problem not only of the Christian college on mission fields but of all Christian colleges, East or West. There is none so important - none so far reaching in its results; for its successful solution will mean the social, political and individual welfare of men as nothing else will. For India it will mean that, once Jesus Christ has been so presented as to convince her that she should seek first the kingdom of Heaven and its righteousness, she will have all 'these things' so greatly desired today. When the Son of Man sets her free she will be free indeed.

"He is the Way, because our divinest instincts proclaim it right to follow Him; the Truth, because in Him alone can nations advance with safety; the Life, because by Him alone can the soul be born again."¹

¹Harold Begbie - *Other Sheep*, p. 344.

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QUESTIONNAIRE FOR COLLEGE STUDENTS.-Part I.

Class.....Age.....Religion.....Caste.....City or Village

Underline the word that best describes the nature of your father's attitude toward your becoming a Christian. Very favorable; indifferent; mildly opposed, opposed; bitterly opposed.

2. Which best describes your mother's attitude? Very favorable; favorable; indifferent; mildly opposed; opposed; bitterly opposed.

3. Which best describes the attitude of your elder brothers and sisters? Very favorable; favorable; indifferent; mildly opposed; opposed; bitterly opposed.

4. Would becoming a Christian separate you from your best friends? Why?

no, because most of friends are broadminded and educated, hence they won't interfere in my religious idea.

5. What was your father's advice to you regarding what your attitude toward Christianity should be?

Your mother's?

6. By becoming a Christian would your chances of securing a good job be (1) Better (2) the same or (3) worse? Would you be more or less likely to receive regular increment?

7. If you became a Christian would you be given an extra portion of your family's inheritance or (2) would you be treated as though nothing had happened or (3) would you be disinherited?

8. If you became a Christian which of the following would likely happen: Secure a good job or lose a probable job; secure a wife or lose one; enter a life of ease or be persecuted; become the favorite son or be expelled from the home become the owner of all that makes life pleasant or be killed?

9. Which of the following words best indicates the results in the lives of those who have changed their religion: praise, censure, or great disgrace?

10. Will Christianity's effect on Swaraj be (1) favorable or (2) neutral or (3) detrimental?

11. Is your religion different from that of your parents? If so, what is the difference? *different because I am a Hindu and no religion.*

12. When a boy what evil practices did you hear commonly ascribed to Christians.

13. Are you planning to secure a Government position or private employment? *Government* Why?

because my school education has made me more or less case loving.

QUESTIONNAIRE FOR COLLEGE STUDENTS.--Part II.

1. Underline all of the following books which you have read and if you have read only a part of a certain book indicate the portion (e.g. $\frac{1}{4}$) by writing the proper fraction just above the title. Also name any other sacred books which you have read.

Koran, Rig Veda, Sama Veda, Granth, Athar Veda, Yajar Veda, Bible, Bhagawad Gita.

2. In what ways is your religion better or worse than Christianity? *no religion is*

3. Is India the better or worse for Christianity? In what ways? *good, because it is the source of religion*

4. When an Indian becomes a Christian does he have greater or less value as an aid to Swaraj? *less*

5. What defects do you find in Christianity? Faulty ethics, faulty philosophy, low standard of conduct, low ideals, intolerance in claiming superiority to all other religions, standard of conduct too high to be practicable, belief in miracles, race and caste pride.

6. What defects have you found in Christ? *an ideal character*

7. What excellencies have you found in Christ? *but the story that was born from a virgin mother is gentleness of heart, kindness, love etc.*

8. Are all Englishmen Christians? What percentage of those in India are?

9. Number in order of importance the following reasons why India has not accepted Christianity on a national scale: Because it is () a Western religion; () an inferior religion; () associated with beef and pork eating () associated with economic exploitation; () condemned by the poor results in the lives of its followers or () because of fear of personal harm.

10. So far as your knowledge goes number the following in order of their effectiveness in securing Government jobs; Bribery, () merit or () influence or friends and relative.

11. When a boy were you told that a convert to Christianity must eat forbidden meat and drink wine? Is this true? What was the source of your information?

12. From the standpoint of your society is becoming a Christian a great disgrace to the convert's family or a great honour? In what ways?

13. Why do many Indians of good family refuse to become Christians? Monetary advantage or social advantage; desire to avoid trouble, loyalty to truth, indifference to religious matters, affection for family? Any other reasons?

14. Why do a few Indians of good family refuse to become Christian? Monetary advantage, social advantage; desire to avoid trouble; loyalty to truth, indifference to religious matters; affection for family? Any other reasons?

15. When an Indian shopkeeper becomes a Christian does his business (1) improve, (2) remain the same or (3) deteriorate?

16. What steps must an Indian take in order to become a Christian?

17. Are you prejudiced against Christianity or openminded to its truths? *neutral*

N. B. The nature of the following questions may cause some to wish to omit them. Your answers will be kept strictly confidential and all in charge of this questionnaire consider it a matter of honor not to let anyone know what the answer's of any particular individual were. However if you do not wish to answer the following, do not do so.

18. How many people do you know who have been subjected to severe persecution for changing their religion?

19. Do you know of anyone who has been honoured greatly for leaving his father's religion? Why? Do you know of anyone who has been killed for this?

20. How many people do you know who have been severely beaten for leaving their father's religion? How many who have changed their home?