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India's Open Door



P. L. Beals



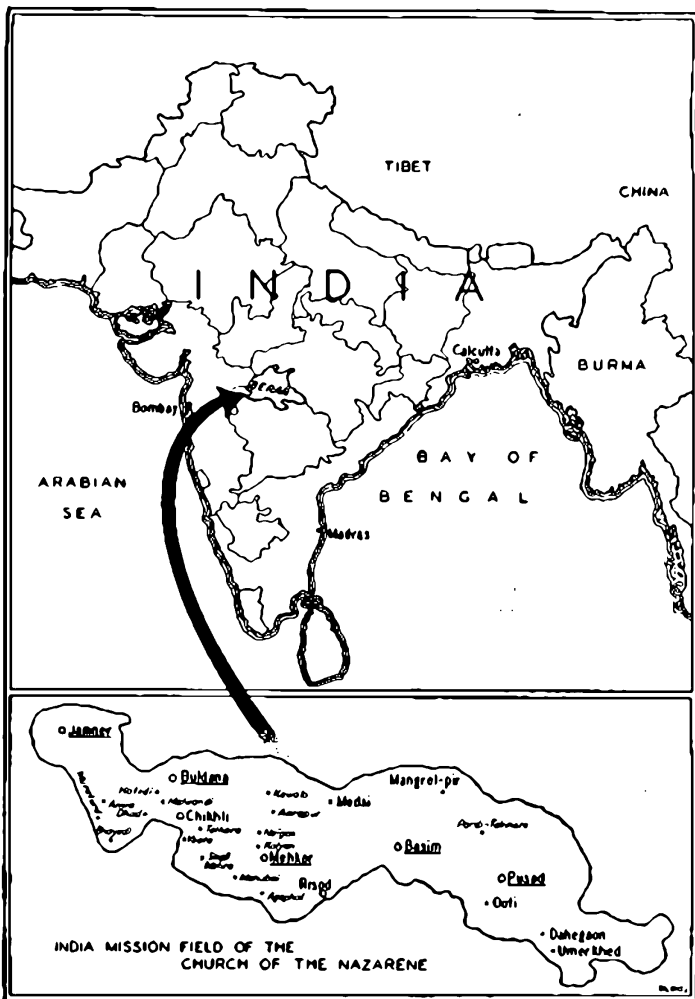
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India's Open Door

By
P. L. Beals

The Correlated
Missions Study Book
for 1940-1941



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FOREWORD

Both from the fact that he has spent many years in missionary service in India and the further fact that he possesses an unusual and understanding love for the people of India, Rev. P. L. Beals is qualified to write a book like the one now handed to you. I have seen Brother Beals in the midst of his task in India, and I have seen and heard him speak for India in America, and it gives me unusual pleasure to commend both the writer and his book to the reading public.

India has always been the symbol of lands far away and of people very unlike ourselves, and with China and Africa, it has been a major challenge to those who have taken to heart the Great Commission of our Lord. There is just no way for one who has always lived in the West to picture in his mind the great physical, intellectual, moral and spiritual needs of the people of the crowded villages of India, and one who sees them at first hand is more likely to pass the task of giving any worth while help as impossible than to set in patiently to deal with the underlying evils. There is no hope for India except in Christ the Hope of all nations. But, thank God, there is hope in Him.

Having looked in upon the missionaries of many lands, I have been convinced that the joy of the missionary is that greater joy that comes to the giver as compared with the receiver. Everybody about the missionary needs everything, and from the time he arises in the morning until he retires at night, the missionary is a minister. He is so drawn out in sympathy for those who are less fortunate than himself that he has no time to ask for sympathy for himself. But the joy of the Master's smile is his sufficient reward.

The information contained in this book is both interesting and dependable. Information is essential to interest, and interest is the basis of helpfulness. I believe all of us will pray more for India, and give more for its evangelization, after reading Brother Beals' book. And may God speed the circulation of this book and encourage its reading among all the people.

J. B. CHAPMAN,
General Superintendent.

PREFACE

When the writer was requested to prepare this study book on India only two suggestions were given. First, that it should be "not only a historical document but also one which will be read with intense interest by the women of our church." And second, that the book should be of such a nature that it would not only serve its purpose as a study book for the Woman's Foreign Missionary Societies but also be one which would be of interest to the men and young people of the church as well. Since the first two divisions (eight chapters) concern India as a whole we trust that readers from other denominations will also find reason for encouragement. And even the last division (four chapters) which concerns the Church of the Nazarene in particular may be taken as typical of the way God is working in their respective mission areas as well.

An entire volume could be written about the history of India and her various religions, but such histories can be found in any library and a repetition of such intensive studies would contribute nothing new. It has therefore been thought best to present only enough of such studies for a foundation to a proper appreciation of the great changes which are today taking place in that fascinating land of India, for we want all to see India as she is today, rather than as she was yesterday. With this end in view, the first chapter of each of the three main divisions has been prepared to serve as such a foundation for that division, the remaining three chapters of each section being utilized to build the superstructure showing India as she is today.

A bibliography has been given in the back of the book for those who wish to make a more detailed study of present-day India or her historic past. This list is by no means an exhaustive one but includes books which are easily obtainable new, or which can be found in the average public library.

What has been said of the book in general is also true of the part concerning the Church of the Nazarene. No pretense of writing a complete history of our church has been made; but only such parts which, as a connected whole, will show

the beginnings, development and progress of the work in India. Detailed history can be found in the "History of Nazarene Missions" by Rev. Roy E. Swim as well as in other books mentioned in the bibliography.

It is always a delicate matter in this day and age to faithfully present other religions without giving undue offense to non-Christian readers whom we wish to win. Some have enlarged on the dark side to the exclusion of the bright, while others have gone to the other extreme of not mentioning the darker side at all, thereby leaving the impression that "All's well with the world," and that our task in India is almost completed. In this book the writer has endeavored to take a middle course, on the one hand giving a picture of the darkness which exists where the "Light of the World" has not yet shed His rays, and on the other hand presenting the good points of both people and their religions. But in any case he desires to make it very clear that anything written which seems to be detrimental is not to be construed as being against the people themselves—for he loves the people of India—but only to show the inadequacy of any religion to save and lift its people unless that religion is founded on Christ, the only true, holy and living Savior and Lord. He is also keenly conscious that there are also many conditions in Christian lands to be deplored. But these conditions exist, not because of, but in spite of, and contrary to, the clear teachings and example of Christ the Savior of the world, whereas, we regret to say, this cannot always be said of many practices and teachings connected with religions in non-Christian lands.

Permission to quote from other publications has been acknowledged in footnotes in the text of the book. The pictures used have been taken by the author unless otherwise specified. We desire, however, to give special thanks to Rev. L. S. Tracy and Rev. A. D. Fritzlan, who supplied valuable data connected with the early history of our work and to Rev. John McKay for information about the work during the present furlough period of the writer. We also appreciate so much the helpful suggestions and co-operation of Mrs. Beals, who has labored by my side in India these many years. And last but not least to General Superintendent J. B. Chapman who has kindly read the manuscript and given valuable suggestions.

If the people of our church and others are led to take India upon their hearts and to see its possibilities and its great crying needs with a resulting increase of sacrifice and prayer for India's salvation we shall feel well repaid.

PRESCOTT L. BEALS.

April 15, 1940.

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India's Open Door

CHAPTER ONE

ILLUSTRIOUS INDIA

Some years ago in a large marketplace in Northern India, the saintly Bishop Warne of the Methodist Church was preaching to a congregation of men seated on the ground in front of him. Bishop Warne, as was his custom, was preaching the unsearchable riches of Christ. He vividly described how Christ left His home in heaven to come to this sinful world; how He took upon Himself human form; how He taught; how He healed and raised from the dead; and how He lived a holy, blameless life. He then pictured how the very people whom Christ came to serve and to save, seized Him and carried Him before Pontius Pilate, where He was mocked, and spat upon, and where the cruel crown of thorns was derisively placed upon His innocent brow, and how after judgment had been pronounced upon Him, He was taken to Calvary's Hill, where the Roman soldiers laid Him down upon the cross and drove the cruel spikes into His sacred hands and feet; and how the cross was then raised to an upright position, and with Christ hanging thereupon, was dropped with a thud into the hole prepared to receive it.

Bishop Warne then described the awful sufferings of Christ on that inhuman cross, the physical pain, the soul anguish because of the sins of the world, the heart torture as He saw His own forsaking Him and fleeing, and then how, in the midst of such awful agony, He cried out that memorable prayer, when He said, "Father, forgive them, for they know not what they do."

When Bishop Warne reached this point in his message, an old Hindu priest, who could stand it no longer, rose to his feet, and rushing forward, literally prostrated himself at the

bishop's feet, repeating over and over again, "We want you to leave India. We want you to leave India. We want you to leave India." Finally Bishop Warne was able to stop him long enough to ask "Why?" To which the priest replied, "We want you to leave India because we have no story like this, we have no Savior who lived a sinless life, who died for His enemies and who asked forgiveness for those responsible for His death. We have no story like this," he repeated, "in any of our religions. If you tell this story to our people they will forsake our gods, they will forsake our temples, they will forsake our religions, and will come and bow down at the feet of your Savior."

It brings wonderful joy to be able to tell you that this very prophecy which the old Hindu priest feared would come to pass is now being fulfilled in India, for in ways little dreamed of even a generation ago, people are now forsaking their idols, they are now renouncing enslaving customs and they are now, as never before, bowing at the feet of Christ, acknowledging Him as their Savior and their Lord. As Livingstone said of Africa, many years ago, it can be said of India today, "The door in India is off its hinges." Yes, the door is open wide.

THIS BOOK'S OBJECTIVE

It is our desire in the ensuing pages to give a glimpse through this door by showing (1) The great changes taking place in "non-Christian" India, (2) The great changes taking place in "Christian" India, and (3) the great changes taking place in our own Church of the Nazarene in India. Through these divisions the challenge comes to one and all regardless of denominational affiliation to enter this open door while it is called today.

Lest we find ourselves taking this glimpse with the unsympathetic gaze of a stranger, let us first learn something of her great history, her wonderful people, and with this something of the sad customs which have helped to mar that glory. In so doing, we shall then find our approach to be that of interested friends and brothers rather than that of unconcerned strangers.

THE COUNTRY

"Great Asia wears as a belt around her body from the Red Sea to the Amur River (in Eastern Siberia) a zone of desert plateau studded here and there along its lower line by mountain ranges. Hanging like three trophies from this belt are three great peninsulas.¹ Of these three, the central and greatest is the mighty pendant of India, 'great, gray, formless India'.² "India is roughly a triangle with all three of its boundaries natural—two seas and the world's highest mountains, a stronghold having two deep moats and a high wall."³

HER GREATNESS

India is a land of which her people can justly be proud. Hers is a land of greatness.

India is one of the oldest, if not the oldest, countries in the world. She takes her place with ancient Persia, Egypt and Abraham's country, Mesopotamia (now known as Iraq). Recent discoveries of two buried cities in Northwest India reveal a civilization dating back at least 3500 B.C. These cities are built on the rectangular block plan, having two story houses. These houses had bathrooms with tile drains leading into waste pipes in the streets indicating a high degree of civilization. There were wheeled toys for children. Cotton cloth was in use. Silver, gold, and copper were also known.

The India of the Book of Esther, 1: 1 and 8: 9, under the Persian king Ahasuerus was the Punjab of Northern India and perhaps Sind of Northwestern India. Alexander the Great of Greece conquered this and included it in his world dominion. The history of India is a story of one invasion after another followed by one recovery after another.

HER RICHES

India is renowned for her wealth. The famous Kohinoor ("Mound of Light") diamond—now in the queen of England's

1. The other being the Arabian on the West and the Indo-Chinese on the East.
2. Mason, Caroline Atwater, *Lux Christi*, p. 4, Friendship Press.
3. Buck, Oscar MacMillan, "India Looks to Her Future," p. 5, Friendship Press.

crown came from India. Some of the finest diamonds in the world have been discovered in her alluvial deposits. One of the invaders of India recorded that he had received as penalty from one of the conquered princes twenty-four tons of pearls, one hundred and sixty pounds of diamonds, rubies, sapphires and other precious gems. India's gold comes from other lands but her wealthy princes have cached untold millions.¹

India's commerce is world-wide. Her spices and gems lured Columbus to a shorter route to India when he discovered America instead. Even today India ranks fifth in trade among the nations of the world. Coffee, black tea, rubber, jute, gunny cloth, shellac, castor oil, manganese, pig iron, skins, mustard, and sad to say, opium, are numbered among her exports. Rice and wheat are also grown extensively. Oriental works of art and lovely Kashmir embroidery beautify the homes of the West.

India has some of the earliest literature in the world. This literature is found in the first Bible of the Hindu religion, the Rig-Veda or the Hymn Veda, compiled about the fourteenth century before Christ. Sanskrit,² signifying "polished," is the beautiful language of these sacred books of the Hindus. In ancient times Sanskrit and its related languages were in written form. For this reason, unlike many other countries, no characters had to be laboriously prepared when our Christian Bible was translated.

In architecture India is not found wanting. She can boast of the most beautiful building in the world, the magnificent Taj Mahal, called a "Dream in Marble," erected by Shah Jehan as a mausoleum for his beloved wife, Mumtaz Mahal. That which distinguishes Indian architecture is its delicacy of structure and grace of detail. Her art dates from early years.

1. According to the World Almanac it is estimated that in 1925 gold hoarded in India amounted to \$2,500,000,000 and silver \$2,750,000,000. The sad part of this is that the rich princes and the very few moneyed men have a monopoly on the money while the millions go hungry.
2. Sanskrit is the first branch of the Aryan family of languages. The other one of the southern branches, as classified by Max Mueller is the Iranic or Persian. The northern branches include the Danish, Swedish, Dutch, German, Greek, and Italian. The present day Lithuanian language bears some resemblance to the Sanskrit. Sanskrit, like classical Greek and Latin, is no longer spoken as a language.

Some of her paintings can still be seen on the walls of the famous Ajanta Caves in Western India. The handiwork of her people even today is outstanding. Her wood carvings, her work in ivory and brass, her papier mache, her lovely embroideries, rugs and tapestries are unexcelled for beauty.

HER GREAT POPULATION

India, according to the latest estimate, has more people than any other nation in the world. One-fifth of the world's population, more than three hundred and fifty million¹ people live within her boundaries. Three-fourths of the population of the British empire scattered over six Continents live in India. Though the area is only about three-fifths the size of the United States—equivalent to the territory east of the Rocky Mountains—yet she has nearly three times as many people. Doctor Buck says, "China guesses at her population; India every ten years gives the exact figures in the greatest piece of census-taking the world knows anything about."²

India has two of the twenty-five largest cities in the world having over a million inhabitants. Calcutta is about the size of Detroit, and Bombay, a trifle smaller than Calcutta, ranks with Los Angeles.

India is a land of many languages. The Linguistic Survey lists one hundred and seventy-nine distinct languages³ and five hundred and forty-four dialects. The Northern India

1. India's population from All India Census Report for 1931 is 352,837,778. This is an increase of more than ten per cent over 1921. If this rate of increase is maintained this decade, as recent estimates indicate that they will, the 1941 census will show the total population as about 390,000,000. The latest computation by Wilcox of Yale, U. S. A., of the population of greater China is 342,000,000.
2. Buck, Oscar MacMillan, "India Looks to Her Future," p. 32, Friendship Press, 1930.
3. Marathi, the language used in Western India (including Church of the Nazarene territory) ranks fifth in importance, being spoken by nearly 21,000,000 people. This Marathi language is said by lexicographers to be the most difficult of all of the India languages because it is the most closely allied to the Sanskrit, one of the most difficult languages in the world. Marathi language has 16 vowels, 48 consonants, 12 vowel abbreviations and 131 principal compound consonants making a total of 207 characters. The nouns have eight cases, the verbs have four methods of agreement, and seventeen tenses besides numerous verbal compounds.

languages are derivatives of Sanskrit, the Southern are Dravidian, and the extreme Northwestern are related to the Chinese and Tibetan. There is also an "inter-group" language called Hindustani. English is spoken by many of the official and business class and English textbooks are used for many subjects in high schools and colleges.

CONTRAST

India is a land of contrasts. Here we find the richest man in the world—the Nizam of Hyderabad—as well as many Indian princes with unbelievable fortunes. Yet the per capita income for the average man is only a little more than two dollars a month or about seven and one-half cents a day.¹ It is a well-known fact that millions go to bed hungry every night.

Here is found a climate ranging from tropical heat to the chill of the everlasting snows in the Himalayas. The climate of the most of India, however, is tropical and seldom is there frost except in the extreme North. There is no word for frost in the Indian languages. The lowest we have known in Western India is 47 degrees above zero. The seasons of four months each are the rainy, cool and hot. Mark Twain on visiting India said of the climate, "In the summer time, it is hot enough to melt a brass doorknob and in winter, it only makes it mushy."

Bombay is the most crowded city in the world. It has an average of more than 400 an acre, 256,000² a square mile. In contrast with this, Baluchistan averages six persons a square mile.

In the larger cities can be seen electric lights, streetcars, and motor buses and other modern conveniences while in these same cities one may run into a sacred cow or a "holy" man clothed in little besides the ashes smeared on his body. A Chevrolet may be seen winding its way down the street in its effort to pass two-wheeled ox-carts with the driver vainly trying to exceed the maximum of two miles an hour by twisting the oxen's tails. In the villages where everything is the

1. Based on "India's Poverty in Modern Review," Oct., 1929, by R. K. Das.
2. Sir Frederick Sykes, former Governor of Bombay Presidency in statement quoted in Dnyanodaya.

same as it was centuries ago, in little rooms opening onto the streets the tailors are using Singer sewing machines; while Standard oil tins provide oil for the village lamps and lanterns.

India is a land of religions with every single person a Hindu, Moslem, Sikh, Jain, Parsee, Buddhist, Animist, Jew, or Christian. Yet outside of Christ, we know of no one who claims to have found the essence of religion, that is, peace, joy, life and forgiveness of sins. The universal testimony is that they hope to attain perhaps in some future birth but that it cannot be known now.

India's religious zeal puts those of the West to shame, but when this has been said about all has been said. When morning ablutions and caste ceremonies have been performed by the Hindu, or prayer offered five times daily by the Moslem, the outcaste may be passed by, perjury be indulged in, or even immoral conduct permitted, the only source of restraint being caste opinion.

THE PEOPLE

In the period of history when Moses was leading the Hebrew children out of Egypt, and when Joshua was piloting them into the Promised Land, another great exodus was taking place about two thousand miles to the East.

In Central Asia, northeast of the Caspian Sea and north of where the Caucasus and Himalaya Mountains meet, lies a vast ridge or table plateau. Here lived a proud, free, and strong race known as the Aryans. (Aryan means in Sanskrit, "superior people.")

Finding their land too narrow for proper expansion some migrated to the West and became the ancestors of the white races in Europe, while others of these same Aryans journeyed south through the Khyber Pass in the Himalaya Mountains and took up their abode in what is now India. (The name given to their land was Industhan, "the place of the Indus," later corrupted into Hindustan, "the place of the Hindus.")

We therefore find that both the Englishmen and Brahmans are descendants of the same race and that their common ancestry can be traced back to Japheth, one of the three sons of Noah. This will explain why the features of the people are the same as ours. The brown color of the former is

due to the fact that they have resided in the tropics so many generations. Someone has said that brown is a much less naked color than white anyway. A Japanese preacher in speaking of the brown color of his people likened the Negro to a cake which is baked too done, the white races to a cake not baked done enough, and the brown races to a cake done just right. On one occasion a speaker from India was introduced to an American audience as our "colored" brother. Whereupon the speaker in his opening remarks said, "I am so glad to meet my 'colorless' brethren." As a rule, the people of the northern part of India are more fair than those of the southern. Many babies are almost as fair as European children. And incidentally, let it be noted that many of the people are very handsome.

These Indo-Aryans or Indo-Europeans as they eventually came to be called were a "highly intellectual people, subtle and proud, poetic and religious in their instincts, skilled in logic, and even in the shadowy ages already achieving some skill in astronomical and other science. In person, they were handsome, tall, fair, fine-featured, full-bearded. Valiant in war, full of energy and force, these primitive invaders of India are shown by the Vedas to have had a high conception of family and domestic life; marriage was sacred among them and women held a high position. Husband and wife were both rulers of the house, and drew near to the gods together in prayer."¹

PRESENT DAY PEOPLE

Just as the discoverers of the United States found the aboriginal American Indians² already here, so these invaders found numbers of aborigines—people of a distinctly lower type than they. Chief among these were the Dravidians in Southern India. Most of these submitted to their conquerors, resulting in a mixture of races, and yet about an equal num-

1. Mason. *Carolina Atwater*, "Lux Christi," p. 5, Friendship Press.
2. Because the American aborigines are called Indians, many children in the West think of the people of India as being like the American Indian. It should be explained to them that when Columbus discovered America, he thought it was India and gave the name Indian to these aborigines. But the true Indians are the residents of India and are unlike our American Indian in almost every respect: color, features, language, customs and religion.

ber of each race have kept their ancient stock comparatively pure.

Permit me to introduce to you a composite Indian as he is today. "He is of medium stature, some five feet eight inches in height; slender and wiry, swift of motion, his fluent and expressive hands in constant gesture helping out his conversation. His hair is straight and black and shiny; his dark eyes seem to be all pupils. His skin is light brown. His dress would be a loosely draped skirtlike nether garment and the comfortable shirt suited to the tropical climate. His carriage is erect and graceful, and we somehow sense the fact that he is used to a turban carried somewhat regally on his head, or a gay embroidered cap instead of the drab headgear of our land. Neither voice nor manner has anything of the languor of the tropics."¹

Intellectually they have no peers. It has been said, "man for man and boy for boy, any hundred students taken from the schools of Calcutta will pass an examination test successfully if pitted against an equal number of students taken from the best schools in North America."²

CHARACTERISTICS

India may be described as a country whose people are better than the gods they worship. The people are courteous and kind. They love their children. They suffer patiently. Their zeal in worship is outstanding. The orthodox Hindu regularly rises at four o'clock for his morning worship and ablutions. Often have we been awakened in the early morning hours by the call of the Moslem priest as he calls with a voice trained to carry a long distance, "God is most great! I witness that there is no God but one, and Mohammed is His prophet. Come to prayer! Prayer is better than sleep." When his prayer time comes he will kneel and pray, whether it be on the train, or by the roadside, or in the busy thoroughfare of a crowded city.

1. Seabury, Ruth Isabel, "Dinabandhu," pp. 3, 4. Friendship Press.
2. Requote from McKay, John and May, "Heart Throbs from India," p. 13.

Patience is another virtue. The outburst of anger unfortunately indulged in by too many from the West, is considered the paramount sin.

The people are not difficult to love. It is no cross to labor in India as far as her people is concerned.

RELIGIONS

The Hindus belief in *maya*, that is the finite world with all its appearances is all illusion, explains why no history of the Hindu people has been written or preserved. The story of ancient India, therefore, is in the main, the history of the rise and fall of its various religions. Religion is the paramount issue, not only in the minds of the people themselves, but it is also the primary consideration for a proper understanding of their lives.

Dr. R. T. Williams, one of the General Superintendents of the Church of the Nazarene, while making a world tour of missions, came to the conclusion that the basic differences between Christian people, of whatever land, and non-Christian peoples is not racial, or geographical, but it is in their varying attitude toward God. For example, the Hindu belief in pantheism that God is everywhere and in everything from the grass of the field to the soul of man. What is more logical for such than to endeavor to bring God near in the form of images and stones, since God is in them the same as in heaven. So, I repeat, our controversy is not with the lovable people of India but only with their religions. Although these religions have many worthy phases, they fail to produce that which, after all, is the essence of true religion, peace with God and power to overcome sin.

And lest a superiority complex take precedence in our thinking, it might be well to recall that our own ancestors were idolaters, and followed abhorrent practices in the name of religion not so many centuries ago. But for the grace of God, we would still be in that condition.

HINDUISM OF YESTERDAY

Two facts have influenced our decision to pursue the same course which most writers have followed, that is to enlarge on Hinduism in contrast to the other religions of India. First,

two-thirds of India's entire population are Hindus. And second, the major part of Christian work has been carried on among the Hindus.¹

Hindus have not always been idolaters. The Aryans in "dim prehistoric times" worshiped one deity, Varuna, "the Encompasser." But their monotheism was quickly lost and they were soon worshiping nature, Agni, the god of fire; Indra, the god of rain; and Surya, the god of the sun. To this trinity were added other deities as the Dawn; the king of Death and Soma, the deified juice of the soma plant. As centuries rolled on while aborigines were being incorporated into Hinduism, their tribal gods have been naturalized and their rites absorbed.

Says Rowe, "Like an immense glacier slowly descending from the mountain, gathering up and incorporating stones, earth, and debris of whatever kind comes in its way, but at the same time accommodating itself to the configuration of the mountainside, so has Hinduism come down through the ages, gathering up and incorporating whatever gods and goddesses, heroes and saints, religious theories and doctrines, rites and ceremonies came its way. So flexible is Hinduism and in a certain way so tolerant that Christianity, its deadly foe, could at once be incorporated into this huge system if Christians would but consent to have Jesus Christ regarded as one of the innumerable gods of the Hindu pantheon, form a caste subdivision by themselves and pay proper homage to the Brahmans."²

It might be interesting at this stage to compare the outcome of the exodus of the Hebrews with the Aryan exodus referred to above. The former, a group of slaves for generations past and surrounded by every form of idol worship in Egypt, eventually became the intellectual and financial leaders in almost every nation in the world. While the latter, starting out as a free, highly developed monotheistic people and in

1. The term "Hindu" applies only to the followers of the Hindu religion, Moslem (or Mohammedan) to the followers of the Mohammedan religion, Buddhist to Buddhist, Christian to Christian and so on. The only term which can be used to apply to a native of India regardless of caste or creed is the term "Indian."
2. Quoted from "Lux Christi," by Caroline Atwater Mason, p. 17, Friendship Press

spite of the fact that the land to which they emigrated was much more fertile than Palestine, became enslaved to customs which have deprived them of their former glory. Can we come to any other conclusion than that the reason is, one chose to serve the true and living God; whereas, the other made the sad mistake of forsaking their monotheistic worship and embraced the gods of the people among whom they came to live.

HINDUISM TODAY

Hinduism today is a religion of pantheism, the belief that God is all and all is God; that God is in everything from the leaf of a tree to the soul of man. Even the uneducated tell us they are divine and the Brahmans tell us that they themselves are gods. This belief that God is in all things explains why there are nearly as many gods and goddesses, 330,000,000, as there are Hindu men, women and children.

Their god may be a painted stone by the wayside, or a carved image in the temple, or a small idol in the recesses of the wall of the house. Even smallpox is worshiped as a goddess. One of the saddest sights we have seen was a procession passing through the main street of the city in which we lived. Leading this strange march was a band playing musical instruments followed by two-wheeled carts drawn by oxen. A crowd of villagers surrounded and followed the carts. In the first cart, seated on the floor immediately behind the driver, was a mother holding her little naked baby, its body all covered with smallpox. Every few paces the procession halted while the merchants and customers left the shops, stepped up to the baby, and clasping their hands together in the act of worship, bowed down with their foreheads almost, if not entirely, touching the body of the child. The mother hoped to appease the wrath of the goddess "Devi" by giving the people this opportunity to worship her. And those who came to worship did so, hoping to please the goddess and thus keep the dreaded disease from their own homes.

The Hindu's chief gods are three in number, Brahma the Creator; Vishnu the Preserver; and Shiva the Destroyer. Vishnu is believed to have come to this earth in various incarnations such as a fish, tortoise, bear, man-lion, a dwarf, Rama with the axe, Rama the hero of the Ramayana, Krishna

and Buddha, with a tenth one yet to come. Of these Krishna is the most popular as well as one of the most demoralizing.

DOCTRINES OF HINDUISM

Hinduism has no founder as Christianity, Islam and Buddhism. It is the caste system of which more will be said later, rather than a person or belief which holds Hinduism together. Their belief in Maya, "illusion" already mentioned, explains why there are so many *sadhus*, "holy" men, who have left home, business and the world to spend their days in seclusion, hoping thereby to meditate their way into "nonentity." One of our own preachers who was with us for years, spent eighteen months as a naked *sadhu* in one of India's jungles. He was later saved through a gospel tract which he picked up on the streets of Bombay.

Transmigration, the belief that the soul at death passes into some other bodily form as an animal or another person, has given rise to their strong conviction that no life of any kind should be taken. Orthodox Brahmans will not even eat eggs because there is life in them. If life is taken, who knows but that it may be that of some ancestor or coreligionist? One of the most pathetic stories I have ever read was that of an earnest Hindu who was shown through a microscope a drop of drinking water containing living organisms. When he saw that he could not even drink water without taking life, he realized the futility of his efforts to keep their sacred precepts, pined away, and was found dead by the side of the road a few days later. Oh, that he might have found the Savior ere he died!

One of the most detrimental beliefs is that of Karma, the doctrine that all good actions of man are rewarded and all evil punished if not in this life, then in some future birth. The difference between this and the Christian belief is that in the former, there is no remedy; no way out. Whereas, in the Christian life, though our sins be as scarlet, they can become white as snow.

In Karma a Brahman, for example, neglecting his own caste duties will be born as a vomit-eating demon. Another person may be reborn as some animal or even a dog.

This doctrine serves as a moral code but on the other hand, of what use to help the poor, or the crippled, or attempt

to lift the outcaste since their condition is a result of some wrongdoing? And since what is done is irrevocable, what incentive is there to attempt to improve one's own condition lest, haply, one be found to be fighting against the gods?

A young Indian prince, when asked by his English tutor concerning his plans for his poor subjects when he ascended the throne replied, "I am what I am because of my good deeds in some previous incarnation. They are what they are because they were evil. It is their just punishment. For me to help them would be to go against the will of God."

THEIR SACRED BOOKS

The four Vedas, the earliest of their sacred books, existed orally at least fourteen centuries before Christ. The Code of Manu, the lawgiver, was written about 800 years later. In this, caste is rigidly enforced and women are kept in subjection. The most popular of the other books of the Hindus are the two great epic poems, the Ramayana and the Mahabharata, comparable to the Iliad and the Odyssey of the Greeks. The Mahabharata is the longest poem in existence, consisting of 220,000 lines. Included in this is the Bhagavad Gita, the "Song Celestial." In contrast with much harmful, oppressive teaching found in some of the other sacred books, portions of this song rise to high ethical peaks. There are some parallelisms—many actually verbal—between this and our New Testament. So much so that Sir Edwin Arnold, a noted oriental scholar, says that "There are really echoes in this Brahmanical poem of the lessons of Galilee and of the Syrian incarnation."

A prominent Brahman friend of ours, beautifully saved a few years ago, summed up the teachings of the Hindu sacred books in these words, "There are many good points in these books, but nowhere is the way or the power shown to follow them." Thank God, he, with many others, has found that power in Jesus Christ.

OTHER RELIGIONS

A summary of the other religions of India is given in the back of this book for the benefit of those who desire to learn more about them.

REFORMERS

There have been, we are glad to acknowledge, many noble efforts on the part of many Hindu and Moslem reformers to combat the evils permitted by their religions and much good has been done. But their failure to take into consideration the fact that there can be no true and lasting reform without supernatural regeneration from within has vitally restricted the extent of their usefulness. For this reason many are coming to see that Jesus Christ, and He alone, can supply that transforming power. How they are seeking this power, and how so many are finding it in the living Savior will be seen in the following pages.

QUESTIONS FOR STUDY

1. What is the threefold objective of this book?
2. Give in brief the geography of India.
3. How does India take her place with other ancient nations?
4. Describe India's wealth, her commerce, her literature, and architecture.
5. Give the relation of Sanskrit to the other languages of the world. Describe the Marathi language.
6. Relate some contrasts found in India.
7. Give a brief history of India's early people.
8. What is the personal appearance of a present-day Indian?
9. Give high points of an average Indian's character.
10. Name the chief religions of India.
11. Give four doctrines of Hinduism.
12. How do the doctrines of Hinduism affect everyday life?
13. What two nations made their exodus at the same period? What was the reason for the difference in the outcome of each exodus?
14. Tell something of Hindu sacred books.

CHAPTER TWO

THE LIVING WORD

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isaiah 55: 11).

The power of the gospel of Christ has affected every phase of Indian life, economic, social, intellectual, political, and religious. We believe with all our hearts that the great changes now taking place in non-Christian India are the result, directly or indirectly, of the permeating influence of the gospel—the living Word.

Influential Hindu men confirm this. The late Sir Narayan Chandavarkar, a leading Hindu and President of the Bombay Legislative Council, says, "The process of the conversion of India may not be going on as rapidly as you hope, nevertheless, I say, India is being converted. The ideas that lie at the heart of the gospel are slowly, but surely, permeating every part of Hindu society and modifying every phase of Hindu thought."

Listen to another, the prophetic voice of Keshub Chunder Sen of the Brahmo Samaj, when he delivered an address on "Who Is Christ?" as long ago as 1879. He declared that India is "destined to become Christian" and "cannot escape her destiny." Continuing he said, "Gentlemen, you cannot deny that your hearts have been touched, conquered, and subjugated by a higher power. That power, need I tell you, is Christ. It is Christ who rules British India, not the British government. None but Jesus, none but Jesus, none but Jesus ever dreamed this bright, this precious diadem, India, and Jesus shall have it." A modern leader of the Brahmo Samaj declares, "There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field."¹

1. "Moving Millions," Introduction by Robert E. Speer, p. 10, Friendship Press, New York City, 1938.

CONSCIENCE

The standards set forth by this Word have quickened the consciences of many lives. Like the Pharisees of old, emphasis in religion in India has been too much on making clean "the cup and the platter" and giving attention to the "mint, anise and cummin" while neglecting "the weightier matters of the law, judgment, mercy, and faith." The question of sin does not arise except in relationship to the attitude of fellow caste members and the fear of what some future birth may hold in store. In the Laws of Manu there is practically no relationship between man and God.

And how can there be a sense of sin? Where a person regards himself as divine, and where even the gods themselves, such as Krishna, have records of amours and revelries which would bring a blush of crimson to the cheeks to hear, how can a desire for purity of heart and life be begotten within? What incentive can there be to rise higher than his gods? But there is a sense of sin and a quickening of conscience developing in the hearts of men and women in India today.

One day while riding on a train, a missionary was joined by an Indian man. In the course of the ensuing conversation, the Indian remarked, "We appreciate so much what you people have done for our people in India." To which the missionary responded, "May I ask what you have in mind? In what way do you feel the missionaries' work has helped your people?" "Yes, I shall gladly tell you. It has been my business to sit as a judge in the courts of India for the past twenty years. Formerly," he said, "we could get no one to tell the truth on the witness stand. Consequently we were compelled to decide which had the biggest bunch of liars, strike an average and decide the case. But now ninety-five per cent of the Christians and a majority of the Hindus will tell the truth on the witness stand."

A very ardent Nationalist of our acquaintance, while on a visit to England a few years ago, was greatly impressed by the custom many merchants have there, of placing their newspapers on the sidewalks in front of their stores, and permitting people to place the price of a newspaper in a pile and take the paper with them. A merchant had told this Indian Nationalist that he never found any money short when he count-

ed it at night. Consequently, when he returned to India, he spoke of this custom and in an earnest speech, told his fellow countrymen they would not be ready for self-government until they had developed a conscience like that.

A young man who today is one of our fine young preachers, some years before he became a Christian, accepted a bribe of eleven rupees (about \$3.65) to give false evidence concerning a goat which a high caste village man had stolen. On another occasion an old woman had given him some money with which to purchase some articles for her from the marketplace. He had kept part of the money and told her the things had cost the full amount of money she had given him. We shall never forget the day that this young man came to the office window to say that his conscience was troubling him and that he felt he must make these matters right. He borrowed the necessary amount as an advance on his already meager school allowance and walked thirty-five miles to repay the money he had wrongfully received. No wonder that when, some time later, he stood in his own village and with tears streaming down his face, told how wonderfully God had saved him from telling lies and taking bribes, and best of all, had saved him from a desire to do so, the high caste *patil* or mayor of the village who was sitting nearby spoke up and said, "Every word that man has told is the truth; he is a true Christian."

A young man while working in our home discovered a sum of money which had been overlooked on an office desk after we had hurriedly left for another city. After an absence of three months, we returned. The young man met us at the door with a smiling face and handed us the money. He was formerly a member of the criminal tribes found in India and this amount of two dollars looked big to him. He could have kept the money without our knowledge. But, no, his conscience would not allow him to do so. The permeating power of the gospel working on conscience.

IDOLATRY FORSAKEN

"The root evil of the whole wretched state of Hindu society is idolatry." Thus sounded out the challenge of Ram Mohan Roy, the founder of the Brahmo Samaj, ("God Society") one of the reform societies designed to uphold the

doctrine that there is only one God in opposition to the many gods of everyday Hinduism.

And who can help but agree with this great reformer? When one considers the 330,000,000 gods which claim the allegiance of as many million adherents, and when one grasps the true significance embodied in the ritual of much of their worship, one is appalled at the darkness which has enshrouded such fine, intellectual people for centuries past.

But, thank God, idolatry is beginning to topple. And no wonder. For who can listen very long to the story of Christ in all His beauty, His majesty, His purity and His love and who can read of His miracles, so practical in contrast to the fantastic, legendary miracles in their religions and continue to maintain real faith in the gods of their pantheon? All over India there is convincing evidence that Christ is gaining a foothold.

In October, 1934, the writer was privileged to attend a village Uplift Rally, in a beautiful grove seven miles from Buldana, his home city. This rally was sponsored by the government. The presiding officer was the head official of that entire district and he himself was a Brahman.

On the platform were the leading doctors, lawyers, and business men of that district, many of them English-speaking, while seated on the ground under the canopy erected for the occasion were about three hundred and fifty village men, representing many of the towns through that section of country.

Social uplift, and not religion, was the subject of this gathering. Yet, one of the most impassioned pleas along religious lines that I have ever heard from anyone was given by a young Brahman lawyer. (Please remember that the Brahmans are not only the high and priestly caste, and as such are themselves supposed to worship idols, but are expected to lead their people in the worship of these same idols.)

This lawyer declared most emphatically to that group of representative men that there is nothing whatever in idolatry and that it would do them no good to worship idols at all. He then declared, "I wish to give all of you some advice. You may not like it," he continued, "but it is good advice and I want you to accept it. I want every one of you to return to your villages and take every idol out of your temples and the

household gods from your homes, and on next Sunday" (note the day he chose, the Christian's holy day) "I want you to carry every single one of these idols outside your villages and there I want you to dump them all on the refuse heap along with the other refuse of your villages."

I sat astounded as I heard these words so emphatically and fearlessly given. And we marveled at the revolution going on so rapidly before our very eyes. For we knew that no longer than 1920, when we first reached India, if a man like that had made a speech like that to an audience like that, he at least would have been beaten and put out of caste, and even more severe measures than these might have been used. But here he was, still a Hindu, telling that large audience of caste men, leaders in their respective communities, that there is nothing in their idol worship; and yet, not a sign of opposition or protest was seen. The alternative left in the minds of his listeners could only be that the worship of the true and living God was the only way.

The presiding officer, himself a Brahman, declared on this same occasion that their custom of preparing expensive feasts for their loved ones on the twelfth day after their decease, was of no avail, for he added, "No matter how much you spend on a feast, it will not keep your relatives out of hell, or take them to heaven."

At the conclusion of the meeting I went to the Brahman lawyer to commend him for his speech and for the courage with which he gave it. He smiled and said, "Well, you know I have been attending some of the services in your church at Buldana." As much as to say, "That is where, through the influence of the gospel, I received my inspiration."

NEW ATTITUDES TOWARD CHRIST

Canon W. W. S. Holland writes, "I cannot help contrasting the series of meetings held by E. Stanley Jones with the series I arranged for John R. Mott twenty-five years ago. Doctor Mott spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did, the whole meeting broke up in confusion; the leading Hindus walked out. The name of Jesus Christ stood for everything they hated. Now you begin with the name of

Christ as your first word; you interpret Him for them in the light of their need; they sit there night after night and want more of it. I am astonished at the difference."¹

When arranging for a series of meetings for Stanley Jones in a city of the East, the committee on arrangements suggested that he be asked to speak on some general subject such as his travels, and then if the people were interested sufficiently and requested it, he should speak on religion. To which the one non-Christian member of this committee replied, "No, let him speak on some such subject as 'What I Believe and Why I Believe It'." And Stanley Jones adds, "This is the attitude of the seeking East. They want to know whether we have a faith and why we have it."²

The writer while attending the Barrows Foundation Lectures in Bombay a few years ago, saw that large auditorium filled to capacity, with several hundred Indian men and women, many of them college students. He watched the reaction to that series of lectures, everyone centering clearly around Jesus Christ. The interest, and, did I imagine it? The hunger written on the faces of that intelligent audience bespoke the fact the messages were going home to hearts. Not a breath of opposition. Not a sound. One could almost hear a pin drop as he listened.

In 1926 we called to our own station in Buldana, Berar, the Rev. R. P. Deshpande of Poona to hold evangelistic meetings for our church. Mr. Deshpande is a Brahman convert and a wonderful Christian. While in Buldana, arrangements were made for a number of services in the library of our town, the resort of the high caste men of the city. Night after night, Mr. Deshpande addressed that assemblage on the theme of "Christ and Him Crucified." No speaker could have asked for better attention than those fine, intelligent men gave as Christ was held up before them as the Savior of the world. Rev. A. D. Fritzlan, one of our senior missionaries who was

1. Quoted by A. J. Brown in "One Hundred Years," p. 662, and re-quoted in "Moving Millions" by C. Herbert and Mary C. Rice, pp. 153, 154, Friendship Press, New York city, 1938.
2. Jones, E. Stanley, "Facing the Future Task," in "Moving Millions," p. 205, Friendship Press, New York city, 1938.

present declared such a meeting could never have taken place even five years before.

While Dr. J. B. Chapman, one of our General Superintendents, was conducting a meeting on a visit to India in 1937, a well educated lawyer and author asked for the privilege of giving an address in this camp on "What I Think of Christ." While he did not take our Christian view all of the way through, nothing was said in opposition, and much was said for Christ. The remarkable part was that he had such a grasp of Christian theology and a knowledge of our Bible, which he several times quoted. His speech was given in the presence of a number of his fellow caste men, who were present for the occasion.

READING OF THE WORD

The day has nearly passed when people tear up the Bible as many have done in former years. The British and Foreign Bible Society in India report larger sales than ever before. It is the writer's conviction that when the Word of God is read, whatever may be the original motive, the Holy Spirit is given a greater opportunity to call men to Jesus Christ through that Word. For is it not a living word?

Mr. Gandhi is not a Christian and does not plan to be, yet he reads the New Testament and carries a copy with him wherever he goes. One day while traveling on the train, the train stopped at a station where a large number of people had gathered to hear him speak. Alighting on the platform, he pulled from his pocket a New Testament, read a few verses from the Sermon on the Mount, and said, "That is my message to you." He then boarded the train and proceeded on his journey. And, incidentally, may I say that notwithstanding many other limitations, Mr. Gandhi comes more nearly putting the Sermon on the Mount into practice in the realm of politics than any national leader today, Christian lands not excepted.

Does his habit of reading the Word, even in the discriminating way which he does, have any practical influence for good on others? The reader may judge for himself from the following. One day a number of high caste young men from the Buldana government high school came to my office asking for copies of the New Testament. They gave as their

reasons that their teacher told them Mr. Gandhi reads it and therefore it must be good to read. Who can estimate the results when one remembers that this incident can be multiplied by thousands throughout India? Needless to say my prayers went with those Testaments as we prayed that those lads might not only read the Word but might come to know the One, even Jesus Christ, who is so beautifully shown forth in its pages.

Some years ago a Hindu gentleman, in addressing the Indian National Congress, used the name of Christ. "There was such an uproar and confusion," says Stanley Jones, "that this gentleman had to sit down, unable to finish his speech." But so great have been the changes in their attitude toward the Bible that "Nine years later when that same National Congress met, the Hindu president in giving his presidential address quoted great passages from the New Testament, and took out bodily the account of the crucifixion of Jesus from John's Gospel; there were some seventy references to Christ in that Congress. Mrs. Maidu, India's able poetess and Nationalist, sent a poem to the Congress to be read, entitled, "By Love Serve One Another"—a Scripture quotation."

The living Word of God! Who can estimate its influence on the lives of the people of India today? A mere intellectual knowledge will not save. Nevertheless, the Word is the seed; and we have just as much right to believe that some will spring up and bring forth fruit, some thirtyfold, some sixty, and some an hundred, as we do to "unbelievably" focus our attention on the wayside seed which was carried away by the birds of the air. Even now, as we shall see in Part Two, the harvest is so great that every resource of church and mission is being taxed to the very limit to reap. Yes, something is happening to India.

QUESTIONS FOR STUDY

1. What phases of Indian life have been affected by the gospel?
 2. Why is there so little realization of sin in Hinduism?
 3. Give two concrete illustrations as to how "conscience" is awakening.
1. Jones, E. Stanley, "The Christ of the Indian Road," pp. 57, 58, by permission of the Abingdon Press, New York, 1925.

4. Relate the story given concerning the "Village Uplift Rally."
5. To what extent is idolatry beginning to give way?
6. What is India's new attitude toward Christ?
7. What does Stanley Jones say of India's attitude toward Christ?
8. How does Mr. Gandhi regard the New Testament?
9. What influence does Mr. Gandhi's reading of the Word have on India?
10. Contrast the present day attitude of educated classes toward the Bible with that of former years.
11. In your opinion what effect will the increased interest in the Word of God on the part of non-Christians have in India's conversion?

CHAPTER THREE

WOMAN'S NEW DAY

The last king of Oudh had three hundred and sixty-five wives. One of his palaces has now been turned into a legislative Council Hall. Stanley Jones tells how he "sat there in that former harem and listened to a debate on woman's suffrage and saw Hindus and Mohammedans pass the bill unanimously. Up in the galleries was a fine group of our splendidly trained and educated young women of the Isabella Thoburn College. Again and again the speakers referred to their presence and one of them said, "We've got to give them suffrage—see who are looking down on us."¹ This is indicative of the "New Day" dawning for women in India. What a contrast between "then" and "now." The luster of this light can be more properly visualized by first taking a glimpse—and it is only a glimpse—into the darkness which the light is so rapidly dispelling.

HINDU AND MOSLEM CONCEPTIONS

According to an old Hindu proverb, "There are many sects in India, but upon two main points we all agree—the sanctity of the cow and the depravity of women." Mohammed, the founder of the Mohammedan religion, whose followers in India alone number more than 77,000,000, that is about one-third of the Moslems of the world, said, "Woman was created out of the crooked rib of Adam; if you attempt to straighten her she will break; and if you let her alone she will always remain crooked."

Some of this sounds amusing. But when one considers that these are the tenets and teachings of the leaders of what together constitute 330,000,000 of the 352,000,000 of the people of India it is nothing short of tragic indeed.

Woman, according to the Laws of Manu, "In childhood must be subject to her father; in youth to her husband; on

1. Jones, E. Stanley, "The Christ of the Indian Road," p. 203, by permission of the Abingdon Press, New York, 1925.

his death to her son; a woman must never be independent.”¹ And concerning religious privileges, “No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honors her lord (the husband) so far she is exalted in heaven.”² “Women being weak and ignorant of Vedic texts, are foul as falsehood itself; this is a fixed rule.”³ And her duty to her husband, “Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be served like a god by a good wife.”⁴

WOMEN'S CONDITION

Women's condition has been thus summarized by Mrs. J. L. Gracey, “Girls are despised in their birth, subject to ill-treatment and the chance of infanticide in their earlier years; bartered away to some unknown husband, condemned to life-long imprisonment (those who are *Purdah*⁴ women), ignorance and drudgery; neglected in sickness, looked upon as unclean, polluted beings in health, and shut out from communion with the enjoyments of nature.” “Here is the outline! The unwelcome birth; the child marriage; the lonely wife life; its vacant, listless drag; motherhood; the horror of widowhood; the gloomy future; life without hope; and death in darkest despair.”

THE OLD AND THE NEW

An American lady riding on the train between Amritsar and Lahore was joined by a group of Moslem women and their children. “They were,” she says, “keen, intelligent women, and we were soon chattering away, getting acquainted by the trivial questions so common in India. The relationship of all this group—old and young—puzzled me; so I asked the woman nearest if they were related and how. ‘That’s my daughter,’ she said, pointing to a woman of twenty-one years. ‘Why,’ I said, ‘how can that be? You aren’t as old as I am

1. Laws of Manu, V, 148.

2. Ibid. V, 155.

3. Ibid. IX, 18.

4. *Purdah*—meaning veil, refers to the custom which forbids a woman ever permitting any man except her husband or immediate relatives to see her face. This necessitates wearing a heavy veil over the face when in public and remaining within the walls of the women's quarters when at home.

and how can you have a child that old?' She proceeded to elucidate. She had been married at twelve, this daughter had been born when she was thirteen. The daughter had been married at fourteen and this eight-year-old child at her side was hers. Here was a grandmother younger than I, whose eldest child is only twelve. She played in India while I played in America, but her play was cut short. Her baby supplanted her dolls, and the youth I knew was deprived her. The daughter's bright, cheery face attracted me and as we talked I discovered that since her marriage she had passed her college entrance examination and has taken the Maulvie's examination and stood highest in the whole Janjab. I *salaamed* to her and congratulated her on her achievement. I would pay respect to any woman, who in the face of class tradition (Mohammedans have been averse to the education of woman), had attained so much. Her sister was sixteen and the mother assured me that she was not to be married until she was twenty. "We are not marrying our daughters so young now," she added.¹

CHILD MARRIAGE

The first time we were called upon to face this custom was in the case of a girl named Manjulabai.² Manjulabai had been married when she was very young, while her parents were still Hindus. After her parents became Christians she was placed in our Mission Girls' School, where she learned to know Jesus Christ. When she was about twelve years of age her Hindu husband came to claim her and take her to his home. We will never forget how she pleaded with cries and groans for us not to let her be taken. The missionaries who had charge of the school did all they could to prevent it. But the law was in his favor and nothing could be done.

Her subsequent life—for we kept in touch with her—was pitiful to behold. Only a girl—yet she had to bring the water and the wood for the entire household.³ She was compelled

1. From the *Presbyterian Women's Missionary Magazine*.

2. The suffix *bai* added to the name of a woman is equivalent to our use of the word "Mrs." with this difference, that the former is used with the given name instead of the surname, as is our custom.

3. Because of the "family system" the sons' families live with the parents, thereby causing endless friction.

to rise very early every morning in order to grind the grain for the family meals. Her mother-in-law and husband often beat her for the most trivial mistake. When she did not bear children for a number of years after she was married, she was blamed for that. "Her sin in some previous existence has brought about all of this disgrace," they said. When a son was born three or four years after her marriage, her troubles were somewhat alleviated, but still she suffered. For a long time she tried to live a Christian life, but the persecution was so severe when she refused to worship the household gods and place the red *kunka* powder on her forehead that she became discouraged.

All marriages are arranged by the parents or the nearest relatives; too many times, sad to say, without considering more than the question of caste and money. One of our Hindu language teachers confided to us his life had been made miserable because his parents would not permit him to marry a beautiful girl who loved him and he loved her, because she was not of his caste; but instead had made him marry a girl he never had loved, and never could love.

According to the 1931 census, there were 44,082 wives under one year of age; 783,854 under five years, and a total of more than 25,000,000 under fifteen years. This partially explains why 200,000 mothers die in childbirth annually—22 an hour—a maternal mortality rate of 24.5 per 1,000. And is one of the reasons—the other being lack of proper medical care—for the deaths of an average of 181 out of every 1,000 children born. In some places, the average is 400 out of every 1,000 compared with 60 per 1,000 in England.

The people of India are not hard-hearted. They love their daughters and if asked why they follow such customs, they would give at least four reasons which they consider good ones, but none of them can atone for the enfeebled mothers, weakened infants and appalling child mortality which has resulted from this custom.

A NEW DAY—THE SARDA ACT

And now, behold a miracle of the new day. An act called the Sarda Act was passed in 1930, making it illegal for any

girl under fourteen years and any boy under eighteen years of age to be married.

Because of severe opposition on the part of a certain class of orthodox Hindus, the penalty for this violation was not made as heavy as originally planned, thereby causing it to lose some of its teeth; nevertheless, for such a law to be passed at all in a land where religious leaders have believed and taught as they have for centuries is almost beyond belief. Who can say that the influence of Christ who clearly provided a place for women as well as for men, has not had much to do with this wonderful awakening?

CHILD WIDOWS

A man may remarry after the death of his wife but a wife never after the death of her husband. Girls are married so young, many times to men so much older than they, that the result is a large number of widows. The 1931 census gives 1,515 widows under one year of age, 20,880 under five years, and 321,701 under fifteen years. The widow must shave her hair, wear a certain type of dress, eat only one meal a day and perform the menial duties in the home of her husband's relatives. Since even virgin widows¹ are not supposed to remarry, girls for the temples are largely recruited from among this class.

Due to the strong belief a widow has committed some sin and is therefore responsible for the death of her husband, no matter if she has not yet left her mother's home, marriage with such widows is one of the last customs to topple, but it has begun to topple.

In Faridkhot state, one of the Hindu reformers who has been battling for years to give widows the privilege of remarriage, writes that a dowry of rupees fifty (about \$17) is being offered to every man who will marry a virgin widow. This

1. Marriage ceremonies are in two parts. The first, when the girl (or boy) is anywhere from a few days or months old, on up. The second takes place at puberty. This is the time when the girl leaves her parents' home for the home of her husband, though some take their wives sooner. The first part of this ceremony is unlike our custom of "engagement" for it is a real marriage and binds the two together for life. Even if the husband dies before she is ever taken to his home she is classed as a widow and must always remain as such. Such as these are called "virgin widows."

same reformer places an announcement in some conspicuous place in his weekly paper every time such a marriage takes place anywhere in India. It is gratifying to note such marriages are increasing in number.

MARRIED TO A SWORD

"She was only a little girl," says Rev. C. W. Posnett of Medak, India. "From her birth she had been dedicated to the village goddess. She was to be the property of the village, the assistant at every great sacrifice. So according to the custom of centuries, when she was dedicated at birth, the village priest had tied a bit of leather round her neck and she was to be married, not to a man but to a sword. Now she was of age, and so before all the village she was seated in the center of a big chalked ring with all sorts of mystic symbols, and the whole night the ceremonies went on. At the marriage feast of the sword, priest and victim are half-drunk. This is her greatest hour. On her marriage day she is made drunk and her husband is a mimic sword, symbol that this will be her guardian, though all who look on know too well that from tomorrow she will be the property of the whole village." Such girls are called *devadasis* or "servants of god."

Mr. Sastri, a Hindu, stated in the Indian Legislative Assembly in Delhi a few years ago that in Bombay Presidency alone it had been ascertained an average of 558 young girls were dedicated annually to the temples in that area. Another Hindu leader, Doctor Gour, in the same assembly declared, "It is revolting to all human feeling that a girl as soon as she is six or eight or ten years of age should be exposed to this lifelong vice."

This custom, too, is fast disappearing under the penetrating searchlight of truth. As long ago as 1909, Mysore, one of the enlightened Indian States, took steps to combat this evil carried on in the name of religion. And in 1934, a bill was introduced in the Bombay Legislative Council making it illegal to dedicate women to service in Hindu temples in Bombay Presidency. Rev. J. F. Edwards, editor of *The Dnyanodaya*, a church paper published in Western India, in commenting on this exclaims, "Who says that India is not making progress?" The combined forces of aroused Hindu reformers, the enlight-

ened women of all religions, and earnest praying Christians are bound to reach the goal. And what a day that will be!

HOME LIFE

The Indian woman's sphere has been limited to her home. Let no one think because she has been deprived of many liberties her influence is limited. Says Murdoch, "Men in India have sought to degrade women, but they have been dragged down to their level. The educated Hindu squanders money in ways he knows to be idiotic; he joins in idolatrous ceremonies in which he thoroughly disbelieves, simply because he is under the sway of ignorant women." The well-known lines of Tennyson express the truth:

"The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free."

One of the greatest surprises of our missionary career was to find that the woman, with all of the limitations which encircled her, is the one who lags behind her husband when the freedom the gospel offers is hers to accept. Because of this tendency, a husband is seldom baptized without his wife unless, after a time, it is clear she does not plan to become a Christian at all. Experience shows that unless he is a strong character, her tenacity for "the old" tends to drag him from "the new."

LOVELY CHARACTERS

Let it be parenthetically stated here that all is not dark and drear, and all of life is not drudgery in the lives of the Indian women, Katherine Mayo in "Mother India," notwithstanding. There are many non-Christian homes where there is love. There are many non-Christian women who are lovely characters. The devotion and complete self-sacrifice by the women of many Indian homes is exemplary indeed. The traditional stories of Sita and Savitri, princesses of the Hindu's two great epics, how Sita, when carried away by the king of demons, kept her loyalty to her husband and her chastity unstained; and how Savitri would not let Yama, the god of death, out of her sight until he had given back her husband

to her, have influenced many of the Hindu girls and women of India for good.

"Any missionary will tell you that the Hindu woman at her best is 'not far from the kingdom of God,' that Hindu women brought up on Sita and Savitri are hard-grained wood that takes a high Christian polish. . . . India's womanhood, finer than its manhood because of its age-long self-discipline, its refinement in hotter fires, is abundantly worthy to be provided with any oil you may have in your lamps, so that it too may rise with joy to greet the oncoming Christ and all He brings with Him."

This picture explains why Indian women, when once they do break with age-long traditions and idolatry, become some of the staunchest followers of Jesus Christ. But we shall learn about this phase when we deal with "Christian India." For the present, we are yet considering the changes taking place outside the gate, but close enough to be within the shadows of the walls of the Christian fold.

HER NEW FREEDOM

A friend of ours, a cultured, highly educated, English-speaking lawyer, one of the representatives from India to the Round Table Conference in London a few years ago, was greatly incensed when he learned that a certain Hindu woman had addressed a very small audience composed of men as well as women. His remarks, feelingly made to some friends, were to the effect that, until he was dead and gone, his wife would never be found doing anything like that. But so rapidly was the tempo of India changing that within four years' time, my wife and I had the privilege of attending a very large gathering of the head government officials, and the leading Hindu, Moslem, and Christian people of that district where the chief speaker was this very Brahman lawyer's wife. Her husband was present, very much alive, and is still alive today.

WOMEN'S EDUCATION

"First, teach our donkeys to read, then teach our girls," so said a Brahman man to a lady missionary in the beginning

1. Buck, Oscar MacMillan, "India Looks to Her Future," pp. 161, 165. Friendship Press. New York, 1930.

days of educational work for women. Alexander Duff, that pioneer of education in India, is reported to have remarked, "To try to educate the women would be like trying to climb a wall a hundred feet high with nothing but bare hands and feet to help you. Such are the obstacles in the way." Today, we can join the psalmist in exclaiming, "By my God we have leaped over a wall."

Isabella Thoburn of the renowned Isabella Thoburn College of Lucknow and other pioneers dared to believe that Indian girls could be educated and schools for girls were established in many centers. But it has not been so many years ago that it would have been impossible for an Indian girl to attend any other than a girls' school, if she had the privilege of going at all. Today, we see fine-looking, high caste girls, sixteen and eighteen years of age, and still unmarried, passing our houses on their way to high schools, hitherto attended by boys exclusively.

A few years ago while traveling on the train, the principal of the University of Nagpur—a government institution—told us that there are now more than fifty girls attending his university in contrast with a few years prior to that when they had only two. Ferguson College, also a government institution, in Poona, Western India, now possesses a dormitory for eighty girl students who attend classes with men. This can be duplicated in several other government institutions in other parts of India. This does not include Mission Colleges which have always taken the lead in such matters and, consequently, have many women students attending the same schools as men.

An Arya Samajist¹ said to Bishop Pickett in a west Godaveri village, "A degenerate Hinduism had enslaved our women. They were condemned to illiteracy, idolatry, superstition, suffering, drudgery, dullness. The lovely things of life were kept from them. Through Christian missions the folly and wrong of this treatment has been convincingly demonstrated."²

Dr. Muthulakshmi Reddy of Madras, a brilliant Hindu woman of outstanding ability who has taken an active part

1. Arya Samaj, one of the reform movements within Hinduism.
2. Pickett, J. Waskom, *Christ's Way to India's Heart*, p. 69, 1937, by permission Abingdon Press, New York city.

as a Liberal in politics, also a number of the Madras Legislative Assembly, said when serving as president of the All India Women's Conference in Lahore, "I feel that I would be failing in my duty if I did not offer a word of tribute to the several missionary organizations which have been the pioneers in the cause of female education. The women population of this country has been placed under a deep debt of gratitude to the several missionary agencies for their most valuable contributions to the educational uplift of the Indian women."¹

An average for all religions reveals that nineteen women out of every thousand women (and 117 men out of every thousand men) can read and write. By religions, fifteen out of every thousand Moslem women, 21 out of every thousand Hindu women, and 148 out of every thousand Christian women are literate. Only the Parsees, a small, highly cultured group exceed this proportion.

This proportion among non-Christian women appears small to the casual observer. But when this is compared with the almost negligible proportion of twenty-five or fifty years ago, and when one considers the opposition to women's education which prevailed so many centuries, those who know India, marvel at the great changes. The next few years will show a much greater rate of increase than ever in the past, for women now have a taste of the new and will never be satisfied again with the old.

SOCIAL REFORM

Today women are fighting for their own rights. In 1926 was held the very first session of the All India Women's Conference—with yearly sessions since that time. It is challenging to witness several hundred women of all faiths—Hindu, Moslem, Parsee and Christian—working together for the uplift of their sisters in India, and as Mrs. Gertrude Warner remarks, "with never once a break, with no friction, and with no 'scenes'." These women have declared themselves against every evil in the lives of Indian women, polygamy, purdah (that is, the veil), child marriage, caste distinction, communal divisions, the "double standard," temple girls, the nonmarriage

1. "Moving Millions, The Miracle of Modern India"; Warner, Gertrude L., pp. 36, 37. Friendship Press, 1938.

of virgin widows, opium and drink. It was largely through the influence of this Conference that the Sarda Act—already mentioned—was passed. What a program! Can anyone deny these are Christian standards?

An interesting sidelight on the part women are playing in the life of new India was brought forcibly to our attention when our plan to purchase some cloth in one of the shops in Bombay was abandoned upon seeing Indian women dressed in saffron-colored *saris*,¹ picketing a shop because it sold "foreign" cloth.

Mrs. Warner tells of a night in Bombay when the rain was pouring down as it can do only in an Indian monsoon" when "a procession of Indian women from the best families in the city sat in the streets and open plazas hour after hour when their processions were stopped by the police." "And on another day of torrential rain when the Bombay Legislative Assembly elections were to take place, the women were out by the hundreds in that deluge because the Congress (Nationalist) party had determined to boycott those elections; and so effective was their work that the elections were not held on that day."³

It was a common sight during these nonco-operation days to see Indian women sitting in front of liquor shops doing what they are pleased to call "peaceful picketing." All honor to them in their fight for prohibition.

When it is remembered that many of these women had never before taken part in any public life whatever, one can realize how Indian womanhood is no longer content to stay "behind the screen."

NATIONALISM AND POLITICS

Since the New Constitution, about which we shall learn in a future chapter, was ushered in on April 1, 1937, bringing with it the privilege of franchise to five million women, a number of fine Indian women have been elected to places of position

1. *Sari*, Indian woman's dress.
2. Monsoon, the rainy season; in Western India the months of July, August, September and October.
3. "Moving Millions," *The Miracle of Modern India*, by Mrs. Gertrude Warner. pp. 35, 36. Friendship Press, 1938.

and trust. Doctor Muthulakahmi Reddy, referred to above, is a member of the Madras Legislative Assembly; Mrs. Sarajani Naidu, the famous Indian poetess, is a member of the Bombay Legislative Assembly and Mrs. Ranjit S. Pandit, sister of the famous Nationalist, Jawaharlal Nehru, a member of the United Provinces Assembly, to mention but three. Mrs. Pandit, as Minister of Health, also holds the distinction of being the first Indian woman to hold a Minister's portfolio. But one of the most outstanding cases of progress and change is that of Behum Shah Nawaz of the Punjab in North Central India. She came from the Moslem *purdah* group—that is, the women who never appear in public without a veil over their faces—into the limelight of the nation almost at a bound. She was a very influential member of the Round Table Conference in London, where India's new Constitution was being decided upon. She came out of *purdah* just before sailing for London. Since that time she has been a member of the Punjab Legislative Assembly and has worked unceasingly for the uplift of the women of India.

To those who knew India as she was, even fifteen to twenty-five years ago, these facts are nothing less than marvelous. Indian womanhood is emerging from the *purdah*, veils of superstition and darkness, as never before.

A GREAT MIRACLE

The most remarkable illustration of the wonderful and rapid change in the attitude of the non-Christian people of India of which we have heard was one experienced by Bishop Pickett in making his Mass Movement survey in India. But let us hear Bishop Pickett tell it in his own words:

"Early in this study we sat one day with 400 others in a temporary structure erected at the expense of a group of prosperous Hindus (that is, non-Christian) farmers for a series of evangelistic meetings. The most prominent Hindu of the village was in the chair. He introduced as the preacher of the afternoon an aged widow. For thirty-five minutes that preacher held the attention of her audience. Her sermon, in a language which the writer does not understand, was said to be logical, forceful and eloquent. At its close the chairman thanked her and remarked that times were changing when a Hindu audi-

ence would listen with interest, respect and profit to an address on religion delivered by a woman, and especially by one whose husband had died. He was probably thinking, but was too courteous to add, 'and most of all one who was born among the depressed classes.' Another Hindu said to the writer after the service, 'What interested us most was her testimony. We know that she has experienced salvation. Her whole life is radiant with holiness.'¹

Here she was, an epitome of all that India in the past has despised or disdained. A woman, a widow, a member of the outcastes and last but not least, a Christian, and a preacher at that. Who can say India is not changing?

Our prayer is that the next step may be an acknowledgment of Jesus Christ as their personal Lord and Master. Pray for India's women!

QUESTIONS FOR STUDY

1. What is the Moslem conception of woman?
 2. What is the Hindu conception of woman according to "Laws of Manu"?
 3. What is the condition of women generally?
 4. Relate the story of the Moslem woman traveling on the train.
 5. Give an illustration of the result of child marriage.
 6. What is the Sarda Act?
 7. Discuss briefly child widows.
 8. What is the life of a *devadasi* or temple girl?
 9. Explain how woman's sphere is beginning to broaden.
 10. Compare present day education of women in India with that of former years.
 11. Describe the fight for political freedom being made by India's women of today.
 12. Give a striking example of change in attitude toward women.
1. Pickett, J. Waskom, "Christ's Way to India's Heart," pp. 70, 71. By permission Abingdon Press, 1937, New York city.

CHAPTER FOUR

MILLIONS ON THE MARCH—INDIA'S FIVEFOLD REVOLUTION

Millions are on the march today in India. This great nation is undergoing one of the greatest revolutions in the history of the world. Mr. Gandhi's influence is largely responsible for the fact it has largely been a bloodless one. Because of this it has not claimed the headlines of the newspapers as much as other revolutions have done, and for this reason many have not realized the far-reaching effect it has had on every phase of Indian life: economic, educational, political, social and last but not least, religious—a fivefold program worthy of any nation.

I. ECONOMIC

We of the West are prone to forget the inseparable relationship between our Christian religion and the material blessings which we enjoy. We learn from history and from observation that a nation's rise or fall is in inverse proportion to the degree in which its people give heed to the principles laid down in the Word of God. India would never have had the extensive economic and social problems she is trying to combat today if her early peoples had not bowed down to the idols and been influenced by the customs of the people she conquered. But, thank God, she is coming back to her own.

THE SACRED COW

We have already learned there are many commendable points about the religions of India. Their zeal and religious fervor and their efforts to place religion first and foremost in every phase of life, are principles which we would do well to copy. But there are many "orthodox" ideas which have had a reactionary force on their national life.

The cow, for example, as the symbol of fruitfulness is held to be sacred. This belief together with their general belief in transmigration, explains why taking the life of a cow

is considered a great sin. The result economically? It is officially estimated that the cost of keeping the surplus—not the needed productive—cattle of India for one year is 600 million dollars, or about four times the income from all the land revenue.¹ Mr. Gandhi declares this is one of the great causes of India's poverty. Bishop McConnell writes thus: "The cobras in India are in actual effects on human living less deadly than the cows; for the expensiveness and uselessness of cows by the million² which are not well enough nourished to serve as milk producers, means that babies die that cows might live."

The expensive customs connected with weddings and funerals are a great drain on the finances of the nation. "The usual cost of weddings in Bombay was found to be \$80 or two hundred days' average income."³ Many times have we found children struggling to pay off the wedding debts of their parents.

Agriculture, the backbone of the economic resources of the nation, is not encouraged by the irrevocable⁴ laws of Manu who says, "Some regard agriculture as excellent; but by the virtuous this means of subsistence is blamed; for the iron-mouthed wood injures the earth and the creatures dwelling in it."⁵ All running water, and in particular the Ganges River is held to be sacred. As a result the erection of a weir over the Ganges River at Hardwar was successfully opposed thus preventing the irrigation of a large district and the deprivation of thousands of farmers of water for their lands.⁶

THE AWAKENING

Many of India's fine leaders have long been awake to the harm done by these disastrous customs. But today that awak-

1. Proceedings of the Board of Agriculture, January 21, 1924.

2. Ibid., At least 14 million of the 151 million cattle of India.

3. Eddy, Sherwood, "The Challenge of the East," p. 39, Farrar and Rinehart, Inc., New York.

4. The Laws of Manu claim to be a divine law to man which must be obeyed without question. I, 1-4; II, 10, 11. As Dr. John Murdoch writes, "How many are now suffering because laws, possibly equitable and suitable two thousand years ago are upheld in the courts at the present day."

5. Laws of Manu, X, 84.

6. Round Table, June, 1925, p. 527, quoted by Vera Anstey, Economic Development of India, p. 53.

ening is extending to the villages with a rapidity heretofore unknown. Farmers are giving heed to demonstrations of better farming methods, given by the government and mission, industrial and agricultural schools. Iron plows are rapidly replacing the wooden metal tipped plows which merely scratched the surface. As recently as 1920 the only iron plow known in our section was one introduced by Rev. L. S. Tracy in our mission field, while today at least fifty per cent of this section's farmers must be using such plows. The attitude toward the cow is changing more slowly than any other, but it, too, is meeting with more opposition each year. The quality of cattle is also improving due to better breeding.

Certain areas are now installing radio receiving sets, one to a village—by means of which information affecting almost every phase of life including the latest methods in agriculture, prevention of disease and such like is broadcast in the languages of these areas. The problems of debt, litigation, unbelievable usury,¹ expensive wedding and funeral feasts are being fought both inside and outside² the legislative halls of India. Co-operative societies form an integral part in this battle.

Mr. Gandhi not only advocates the use of the spinning wheel in every home but he himself spins on his own portable wheel one or two hours every day as an example to his people. He reasons that if this is done the spare time which the farmers have during certain seasons of the year can be utilized not only to provide clothing for the household but through its sale to furnish that little extra food so badly needed to bring their

1. An inquiry concerning tannery labor in Bombay published in *The Servant of India* reveals rates of interest ranging from 120 to 300 per cent. One speaker during a debate in the All India Legislative Assembly on September 22, 1931, asserted that in Bengal for a money-lender to take an I. O. U. for a thousand rupees for a loan of one hundred rupees was common. The report of the Bombay Provincial Banking Enquiry Committee, 1929-30, ¶ 284, states concerning the Pathans, a certain type of money-lenders, "The rates of interest are very high, two annas a rupee (about six cents on every thirty-two cents) a month being very common, while in some cases the rate rises even to 360 per cent." Even at the best, interest is exorbitantly high. The exceptions are, of course, the bona fide bankers, most of whom are in the largest cities only and are not accessible to the average village man.
2. Refer to speech of Brahman Chairman in the Village Uplift Rally, given in Chapter Two.

health from the debit side of the ledger of hunger and lack of vitamins, to the credit side of stronger, disease-resisting bodies. This question of the spinning wheel has become so much a national issue that a design of one has been placed on their Nationalist flag.

II. EDUCATIONAL

The greatest upheaval in the educational field has been the marvelous advance made by the women of India (see Chapter Three). The changes in our own territory in Berar, Central Provinces, may be taken as typical of the great advances being made in much of "village" India.

Fifteen years ago the nearest high school to Buldana, a city of seven thousand and "capital" of Buldana District, was forty-five miles away. Through the agitation of the wide-awake leaders a high school was then built and is successfully functioning. Twenty years ago the majority of villages had no schools whatsoever and in some the mission school was the only one. Today almost every village of any size has a school operated by the local village Council. Mission schools are now operated primarily to benefit Christian children who might not otherwise have an opportunity to obtain an education. One of the quickest ways of building up the Indian church is to make it possible for the oncoming generation to be able to read the Bible themselves.

The most outstanding advance, as far as the present generation is concerned, is in the realm of adult education. Missions under the leadership of Dr. Frank Laubach, a missionary in the Philippine Islands, and some government leaders using simplified systems are pushing a campaign to teach adults to read and write.

An interesting sidelight on the part mission schools are playing, particularly in the education of women is revealed by the fact forty-five per cent of all girls attending high schools in India are enrolled in Christian schools. More than one-half of all girls in college or being trained as teachers are in Christian missionary institutions.¹ Due to the fact literacy among

1. Based on figures quoted by R. Littlehailes, "Progress of Education in India," Vol. II, 1922-27, and requoted in "Moving Millions," Higher Christian Education in India, C. Herbert and Mary C. Rice, p. 141, Friendship Press, New York City.

Christian women is about seven times as great as among the total female population¹ Christian schoolteachers are in great demand. In our own district there is scarcely a government girls' school of any size without at least one or more Christian teachers on the staff. It has not been uncommon for some of our own Christian women to be placed in charge of such schools.

One of the results of advanced education is the discovery on the part of the youth of India that many of the religious beliefs and teachings of their sacred books are without a factual basis. For example the teaching that the world is flat. Again the impossibility or reasonableness of many of their beliefs concerning their gods and incarnations. This results in a renunciation of their religion and too often a swing to the other extreme until atheism is affecting thousands of students. Oh, the responsibility that is ours today! People with the religious heritage that India has can never be satisfied without religion at all. The pendulum will return soon. May we be prepared to meet it half way with the soul-satisfying message of a Savior who still lives today!

III. POLITICALLY

"Have you met Mr. Gandhi?" "What is your opinion of him?" "Is he a Christian?" These are the questions which one is asked everywhere. Not only this but the name of Mr. Gandhi and the word "politics" are inseparably linked together in the minds of most people. Mr. Gandhi is a politician, though a high class one. But he is also a social reformer and a deeply religious man, as far as his religion goes.

MR. GANDHI

"Two men have led the two great revolutions of the twentieth century—Lenin and Gandhi. The one with clenched fist, standing on a gun-carriage in Petrograd, called for a revolution of blood and iron on the part of the workers of the world, and forged a dictatorship, a tyranny and a terror to carry out his demands of social justice. The other sits cross-legged upon the floor in the posture of Buddha, turning his

1. Rice, C. Herbert and Mary C., Higher Education in India in "Moving Millions," p. 139, Friendship Press, 1938.

spinning wheel—a wheel of fate, of freedom for one-fifth of the human race, or reconciliation between Orient and Occident by the appeal to reason rather than the age-long appeal to force.”¹

Mohandas Karamchand Gandhi has captured the imagination of the world. Born of a good caste in 1869, he studied law in London and on his return to India became an advocate of the Bombay High Court. He began his famous policy of passive resistance in South Africa as a protest to the inhumane conditions he believed were imposed upon those of his people living there. Later he carried this same policy to India in his fight for his people's advancement and freedom. His bestowal of his wealth on the poor, his ascetic life, his earnest efforts for the uplift of his countrymen, and his deep religious fervor have won for him the title of *Mahatma* (“Great Soul or Spirit”)² and he will ever be regarded by his people as a saint.

A small, wiry man weighing a little over ninety pounds, and wearing a meager supply of clothing, Mr. Gandhi, in spite of his threescore years and ten steps out to meet you with an elastic step, a smile on his face, and a firm handshake. His sparkling eyes bespeak a sense of humor. He speaks and writes perfect English.

“Gandhi seems to be the incarnate soul of India, who gathers into himself the needs and aspirations of both the intellectuals and the masses and becomes their mouthpiece. Gentle as a little child yet he is as hard to move as a mountain, once his mind is made up. He is the center and pivot of the whole situation today. And he is quietly, unalterably determined that his country shall be free.”³

He comes more nearly following the principles of the Sermon on the Mount in his attempt to attain this freedom than any leader of any nation today. “To the West the idea of turning the other cheek to the wrongdoer has always seemed

1. Eddy, Sherwood, “The Challenge of the East,” p. 3, Farrar & Rinehart, Inc., New York City, 1931.
2. Christians abstain from the use of the term *Mahatma* as the name implies deity. The term “Mr. Gandhi,” or “Gandhiji,” its equivalent in the language of India, is preferred.
3. Eddy, Sherwood, “The Challenge of the East,” p. 14, Farrar & Rinehart, Inc., 1931.

to be foolishness. It was Gandhi who translated the idea of resistance to evil with good, and to violence with nonviolence, into practical politics, who made nonviolent resistance a working force in a nation's life, who made his fellow countrymen think of their struggle for freedom in terms of spiritual force, and forged pacifism into an effective tool against war."¹ "There is vivid drama in this battle of 'soul-force' between this wisp of a man, single-handed, and the vast British empire and in principle against the whole machine civilization of the modern world."²

"THE OTHER CHEEK"

Mr. Gandhi's policy of passive resistance, or nonviolence, is put into practice by boycotting foreign cloth and using homespun *swadeshi* cloth instead, refusing to hold certain offices proffered by the government, nonpayment of taxes and complete submission without any resistance whatsoever if taken by the police, and gladly filling the jails of India. We remember well when the duke of Windsor, then Prince of Wales, visited India in 1921, pile after pile of foreign-made cloth went up in smoke in the streets of Bombay. And everywhere the Nationalists were wearing their crude, homespun garments and hats.

This created a great problem for the government. Sir George Lloyd, Governor of Bombay Presidency at the time they put Mr. Gandhi in jail in order to stem the tide of opposition so rapidly increasing in India, says this: "Just a thin, spindly, shrimp of a fellow was Gandhi! But he swayed three hundred and nineteen million people and held them at his beck and call. He did not care for material things. He preached nothing but the ideals and morals of India. You cannot govern a country with ideals! Still, that was where he got his grip upon the people. He was their god. He gave us a scare! His program filled our jails. You cannot go on arresting people forever, you know—not when there are 319,000,000 of them. And if they had taken his next step and refused to pay taxes! God knows where we should have been! Gandhi's was the most colossal experiment in world history;

1. Ibid., p. 31.

2. Ibid., p. 4.

and it came *within an inch of succeeding*. But he could not control men's passions. They became violent and he called off his program. You know the rest. We jailed him."¹

MR. GANDHI'S RELIGION

Mr. Gandhi is not a Christian, nor does he plan to be. We cannot help being filled with sadness, however, when we recall that he at one time was on the verge of becoming a follower of Christ while he was in South Africa working in the interests of the many Indian people who live in that area; but inconsistencies in the lives of certain professed followers of Christ caused him to abandon this idea with the result that he never became a Christian. One cannot help wondering what might have happened in India if a man with Mr. Gandhi's gifts and personality had met his Master on the Damascus road and yielded his entire life to Him like one of old. What a lesson to us today to live so closely to our Lord that we should not become a stumbling block to those who watch our daily lives. For who knows but what some Paul or some John or Peter may be influenced one way or another by the way we live.

Mr. Gandhi, unlike many who take another road, did not go to the other extreme and turn his entire attention to the material world. While he did not become a Christian, he has clung to many ideals imbibed in days gone by. The limits to which he goes in self-denial put many of us to shame. His fastings, his abstinence from foods which "tickle the palate," his refusal to wear any clothing that the poor cannot afford, his lack of ostentation, and his determination not to permit business to interfere with his times of prayer and meditation—all of these are commendable indeed.

"One evening," Sherwood Eddy tells us, "Mr. Gandhi's enemy had risen to speak (in the National Congress at Lahore), ostensibly to flatter him, but in reality endeavoring to win the majority from allegiance to Gandhi. The latter was to reply and then the vote was to be taken. At half past seven while his enemy was still speaking, came his hour for worship. We saw him slip quietly off the back of the platform, and followed him across to his tent for his unfailing hour of prayer. We

1. Quoted by Sherwood Eddy in "The Challenge of the East," p. 5, Farrar & Rinehart, Inc., New York.

tried to recall any other politician in the world today, say for instance in our American Senate, or any other statesman in history, who at the crisis of the debate would count prayer a really more dynamic, a more practical and efficacious way of working than taking part in that debate. But we could think of none."¹

Again let us hear from Sherwood Eddy concerning Mr. Gandhi's lack of "show." "We remember him again as we sat beside him at mealtime. There was just a touch of St. Francis about him here. The old monks sewed a piece of fox fur beneath his coarse mantle to keep St. Francis warm, and he insisted upon their sewing a piece outside as well, that all might see that he had this little luxury. So too has Gandhi a passion for reality. He appeared to have just one tooth in his upper jaw. It would probably be difficult to negotiate even his curds of goat's milk and fruit with this equipment. We noticed that Bapuji—the dear Little Father, which is the name used affectionately in the home, for the word Mahatma would be foreign to the whole atmosphere of equal brotherhood and familiar affection—Bapuji would take from a bowl an artificial set of teeth to manage the scientific mastication of his breakfast. If he were to retain them during the day he would look younger and better than he really does. He would be using artificial or 'false' teeth and then false something else. So we noticed he left his artificial denistry for its strictly scientific use at the next meal and went on his way a smiling, toothless old man."²

Once every week, from 7 p.m., Sunday to Monday evening at the same hour Mr. Gandhi observes a day of silence, during which he speaks to no one. If it is absolutely necessary to give an answer about urgent matters he will write out his answer. He thus obtains an opportunity for meditation and planning, which perhaps is one reason why Sherwood Eddy was able to say of him, "We had just met Einstein in Germany, a man with perhaps a greater brain, but we had never met anyone who for hours talked more solid sense than Gandhi."³ The

1. Eddy, Sherwood, "The Challenge of India," p. 34, Farrar & Rinehart, Inc., 1931, New York City.
2. Eddy, Sherwood, "The Challenge of the East," pp. 33, 34, 1931, Farrar & Rinehart, Inc., New York City.
3. Ibid., p. 31.

writer recalls very vividly the occasion when he was privileged to interview Mr. Gandhi. At this particular time he was observing not a day but a month of silence as penance for "slips" on the part of two or three of the residents of his *ashram* (Fraternal Institution). Consequently we found it necessary to do all of the talking ourselves, while he in his courteous way smiled, and nodded his head as he listened and did everything in his power except to speak, to make our visit a pleasant one. I wonder sometimes if a few days of silence would not be profitable to some of us in the West as well.

HIS CONFESSION

On the one hand Mr. Gandhi declares, "The man to whom I owe most and to whom all India owes most is a man who never set foot in India—and that was Christ."¹ And on the other hand he finds difficulty in his efforts to live according to those standards and still remain within the gates of Hinduism. After all if one can by one's own merits live a life of peace and victory within, Gandhi should be able to do it. But listen to Mr. Gandhi, the one who is often quoted as "the greatest living embodiment of Hindu ideals." In April, 1938, he published the following confessions, "For causes some of which I know and some I do not, for the first time in my public and private life I seem to have lost self-confidence. I seem to have detected a flaw in me which is unworthy of a votary of truth and *ahimsa* (nonviolence). I am going through a process of self-introspection, the results of which I cannot foresee. I find myself for the first time in a slough of despond. It is purely internal. It comes from within." And again in the *Harijan* for July 23, "I have not acquired that control over my thoughts that I need for my researches in nonviolence. If my nonviolence is to be contagious and infectious, I must acquire greater control over my thoughts. There is perhaps a flaw somewhere. . . . But I entertain the hope that the dark-

1. Dr. Alington, the head master at Eton in England, stated on the authority of a friend, in a public lecture, this speech consisting of but one sentence, was given to a tremendous gathering of 15,000 Bengali people in Calcutta after many orators had for three hours spoken in praise of themselves and Mr. Gandhi and Mr. Gandhi arose to give the final speech of the day. Quoted from the *Dnyanodya*, March, 1935.

ness will disappear. . . . I am praying for the light that will dispel the darkness."¹ And our prayer is that such a man as this may yet come into the everlasting light of Him who said, "I am the light of the world." For He and He alone can answer the desires of this great leader's heart.

THE NEW CONSTITUTION

Sherwood Eddy, referring to Great Britain's rule in India, personally testifies that after fifteen years' residence in India and repeated visits since, "that on the whole, together with the Philippines, he knows of no finer instance in history, of the government of one people by another."² On the other hand it is only natural that any people would want to be free; and India is no exception. One speaking for India would point out grievances against the British and a spokesman for England would enumerate reasons for India's continuance under the crown.³ This much is certain. All classes in India have felt greater freedom should be theirs though there is a difference of opinion as to the final objective. The Nationalists have generally held for complete independence while the Liberals, feeling that India is better off within the British commonwealth, advocate dominion status. Great Britain in her efforts to meet this demand has worked out various preparatory reforms from time to time,⁴ the latest being the New Constitution evolved after a series of Round Table Conferences between British and Indian leaders in London.

1. Requoted from the *Dnyanodaya*, August 4, 1938.
2. Eddy, Sherwood, "The Challenge of the East," p. 17, Farrar & Rinehart, Inc., New York city, 1931.
3. As this is not a political document India's political history cannot be gone into. For a sympathetic approach from all sides we would suggest reference to Chapter One, India's Nonviolent Revolution in "The Challenge of the East," by Sherwood Eddy.
4. The first, the Morley-Minto Reforms of 1909; the second, the Montagu-Chelmsford Reforms of 1917; and third, Lord Irwin's Statement on Indian Reforms made on Oct. 31, 1929, followed by the Round Table Conferences in London and culminating in the present New Constitution described in this book, each reform being an advance over the former.

THE GREAT CHANGE

April 1, 1937, was a red letter day in the history of India; for it was on that day the New Constitution went into effect in about one-half of its provisions. This was a great stride forward and marks the "great change" taking place in the political realm. For it was then that the possible voting body of Indian people was increased from six million to about thirty million. Five million of these new voters are women. The franchise is based chiefly on education and intelligent interest and experience in their respective communities rather than on property. During the first elections under the New Constitution it was interesting to see many wide-awake men and women, well qualified in all ways except school education, recognizing their candidates by the candidates' respective symbols, such as bicycles, oxcarts, or umbrellas. These candidates in making their preliminary campaign speeches, always closed with such appeals as "Place your cross opposite the bicycle."

The complete constitutional scheme will provide for the creation of a Federation composed of all of the provinces in British India and the states of the Indian princes.¹ "Federated India" will consist of His Majesty the King, represented by the Governor-General ("Viceroy") and two Chambers styled the Council of State and House of Assembly. In the former there will be about 150 members elected by their constituencies plus about 100 appointed by the Indian princes; in the latter about 250 elected and 125 appointed members. The legislatures of the Provinces will control the government in their own provinces, the authority of which is to be invested in a group of Indian ministers who hold office only so long as they are supported and approved by the legislature elected by the people.

The first elections brought amazing results. The National-

1. There are about seven hundred Indian princes ruling over one-third of the territory of India. About one-fourth of the population owes allegiance to these "rajahs." Some of the princes as the Maharajah, "Great King" of Mysore, the Gackwar of Baroda, the Maharajah of Travancore and the Nizam of Hyderabad are able, progressive rulers. The majority of these rajahs have only petty states and many continue to live as oriental despots. The British government oversees these native states and interferes if their governments become too corrupt.

ist or Congress Party led by Mr. Gandhi and Mr. Nehru¹ polled enough votes to elect many members of the Congress Party to office in all provinces, and in sufficient strength to obtain absolute control in seven out of the eleven Provinces in British India. Finally, after much hesitation, the National Congress decided to accept office instead of refusing to do so, as they believed they could gain their desired freedom more quickly in that way than any other. Notwithstanding misgivings on the part of many, the Congress Party has made a very creditable showing and has manifested in many ways a sagacity and ability which bodes well for the future.²

THE CONTRAST

The Marquis of Zetland, Secretary of State for India, sums up the great change when he says, "There are over 30,000,000 voters in India this year (1937). Twenty-five years ago there were less than 50,000. Twenty-five years ago Indians were only beginning to occupy the highest executive posts and their authority was not based on popular election or public opinion. This year all the members of all the provincial ministries are being drawn from legislatures elected by the people. And let it be realized that several of these provinces are comparable in size and population to the countries of

1. Jawharlal Nehru (pronounced "Nay-ha-roo") is a Kashmiri Brahman, handsome, able, young, wealthy, and socially prominent, who has given up much for his country. He declares the *sadhus* (Hindu mendicants), Indian princes, landowners and capitalists must go if India is to become the great nation she should be. Nehru is India's outstanding radical socialist nationalist. Many fear the present-day revolution will become a bloody one if leadership passes fully into his hands.
2. At this writing, Jan., 1940, the Constitution has been temporarily suspended because of the resignation of the Congress Ministries due to a disagreement between India and Great Britain on the question of participation by India in the present Great War. The Nationalists are ready to help with men and money on condition an absolute promise is given here and now that India will have the full freedom she desires, while Great Britain agrees to consider their requests, but wishes to take the matter up after the war is over rather than now when she is so heavily involved with her European enemies. Many a deadlock has been peacefully worked out in the past and for this reason the writer believes this suspension is only temporary and therefore should not be considered as a serious barrier to India's forward march in the political realm.

Europe."¹ Let no one think for one minute the political awakening has no bearing on the cause of Christ in India. People who are dissatisfied with the old in this realm will not long be satisfied with the old in the religious.

IV. SOCIAL

The sphere of women, already considered, marks the realm in which the most revolutionary social changes of all have happened. The breakdown of caste to be considered shortly is another. Still a third, but not less challenging, is that of the fight for the prohibition of liquor and opium, two of the curses of India.

PROHIBITION

"The majority of Hindus are teetotalers by nature, and to the Moslem drink is *haram* (wicked)." A more greatly disappointed people we never saw than were the people of India when our own United States to whom India's leaders were looking to take the lead in the fight against liquor, failed and repealed its Prohibition law. It almost stunned the Indian nation. But, thank God, they have rallied and one of the chief objectives of the Nationalist Ministries is to effect prohibition at the earliest moment possible. Too long has the question of revenue been placed over against the morals of a nation. But we trust that no longer will this be the primary consideration. Already in some of the Provinces partial prohibition has been put into effect by means of local option laws. And on August 1, 1939—day of days—full prohibition went into effect in the Bombay Presidency, one of the leading provinces of India. In Bombay city alone 2,200 police are strictly enforcing closing laws. And other provinces will follow without a doubt. Mr. Gandhi expects national prohibition within three years.

As usual the "wets" are spreading their malicious propaganda saying for example that India fermented liquor contains vitamin B which makes healthier babies. The "Drys" reply, "Drunkards are violent and there is no need to drink vitamin B and beat your wife."

The Hindus, Moslems, Christians and the various pro-

1. "India's New Constitution," by the Marquis of Zetland, in the *Christian Science Monitor*, Weekly Magazine Section, March 17, 1937.

vincial governments are against the liquor traffic. With such a united front prohibition *will* come to India. And shame on America and England if a so-called "heathen" nation has to show our so-called "civilized" nations the way to nation-wide prohibition. But India is doing it. All hail to her in this great fight against wrong.

V. RELIGIOUS REVOLUTION

CASTE AND RELIGION

Caste has been described as "a social ladder on which every man kisses the feet of the man above him and kicks the face of the man below him." In "An Appeal to Young India," Keshub Chunder Sen, a noted Hindu social reformer, says, "Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony and happiness, and for centuries it has opposed all social progress. . . . Caste is the bulwark of Hindu idolatry and the safeguard of Brahmanical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood . . . and in the name of a holy God sows perpetual discord and enmity among His children."

There are four chief castes¹ and these are sub-divided into nearly 2,400 subcastes. Those of the first three castes, and they alone, have the privilege of being "twice-born"² while those of the fourth caste must always remain "once-born."³

1. (1) The Brahman who is supposed to issue from the mouth of Brahma the Creator. They are therefore considered divine and they only are supposed to teach their sacred scriptures, the Veda. (2) The Kshatriya or soldier caste from the arms of Brahma. To this caste belong the famous Rajputs of India. (3) The Vaisya or husbandman caste, from the thighs of Brahma. Many kinds of occupation are included in this caste and its subcastes, and (4) the "once-born" Sudra or servant caste from the feet of Brahma.
2. At the age of eight years every Brahman boy is invested with the sacred thread which makes him "regenerate" and therefore gives him the right to be called "twice-born" and to study the Vedas. It is at this stage that his spiritual life and his religious teachings are said to begin. The writer has witnessed these "sacred thread ceremonies," and found himself praying that these fine young lads might come to know the real "New Birth" which changes the heart and life instead of this formal, man-directed one consisting of outward ceremonies.
3. Laws of Manu, 10: 4.

DEPRESSED CLASSES

Outside the pale of these four castes and their subcastes are the 52,000,000 outcastes, pariahs, untouchables, depressed classes, exterior castes—they go by various names.

Caste is now breaking down in ways undreamed of a few years ago. In November, 1936, the writer attended a dinner in the upper story of a high caste man's house where both low caste and high caste were present and ate together. In some instances dinners have been served where low caste men were served by high caste people. Stanley Jones relates the following: "Travancore is the most caste-ridden section of India. Yet in the very center of it we sat down to an intercaste dinner—a hundred high caste Hindus, a hundred outcastes, a hundred Indian Christians, a few Mohammedans, and several of us from the West. They mixed us up so that here was a high caste, next to him an outcaste, a Mohammedan, one of us, an outcaste again, and so on down the line. I sat between a Mohammedan and an outcaste. As I sat down the Mohammedan said, 'Well, thank God, we are all down together at last.' As I sat there and watched the amazed faces of those outcastes, faces that bore the marks of the centuries of suppression, I thought I saw One standing back of them saying, 'I was in prison and you visited me.' The chains of the centuries were being broken by the pressure of the spirit of the Son of man upon the conscience."¹

While it is true that such scenes are the exception rather than the rule, yet they are becoming more and more common so rapidly that we can hardly keep pace. Fifteen years ago we found it necessary to hold our services while "on tour" in our district, in the high caste sections of the villages first and then conduct services for the low caste in their sections. If we had gone to the low caste first the high caste would never have listened. But in this way both heard the gospel. Now we pitch a tabernacle and all castes come. Greatly increased travel in buses and trains has done much to break down untouchability. When people traveled by oxcart or on foot they could choose their own caste for company. But in promiscuous travel that privilege no longer exists.

1. Jones, E. Stanley, "The Christ of the Indian Road," p. 204, The Abingdon Press, New York City.

We have in our possession a clipping from the *Indian Daily Mail*¹ of Bombay showing pictures of two men, one Dalu Mochi, a cobbler and the other, Bhikan, a sweeper by caste. One had been elected to the Bombay Legislative Council and the other to the United Provinces Legislative Council. When the despised leather worker—for leather cannot be obtained without the taking of life—and the still more despised sweeper—or village scavenger—can be elected, and are accepted in such high standing as these two men have been, one cannot help realizing that India is marching on. Twenty-five years ago, and in some cases fifteen or even ten years ago, these incidents would have been impossible. And most wonderful of all is that once caste is broken down, people's minds are directed more and more to the Christ who taught that all men are equal in the sight of God.

We shall see in succeeding chapters how wonderfully the breakdown of caste has prepared the way for entrance of people from all castes into the kingdom of God. But in this we must confine our remarks to the changes in "non-Christian" India. The awakening of the "untouchables" is one of the greatest factors in the breakdown of caste, for the leaders of the "twice-born" realize that unless some spirit of brotherhood, different from anything that caste can offer, is shown to these outcastes, they will lose them from Hinduism. Christianity has shown the way so clearly that the "untouchables" will never be satisfied with any other type of fellowship than that which many of their own number have experienced in Christianity. In order to meet this "competition" from Christian forces, barriers hitherto thought to be more impregnable than Gibraltar are crumbling.

MILLIONS ON THE MARCH

This brings us to what promises to be one of the most dramatic scenes in Indian history. The stage has been set for the most potent change which has ever threatened the bulwarks of Hinduism.

Led by Dr. B. R. Ambedkar, ten thousand "untouchables" in a small town named Yeola in Western India in October, 1935, dramatically denounced their Hindu religion, saying it

1. *Indian Daily Mail* of Bombay, Oct. 3, 1930.

was responsible for their degradation and servitude. They decided "after mature deliberation and in a calm atmosphere to abjure the Hindu religion for some other religion which can give them equal treatment, status and clean living inside the faith."

Several questions at once arise. Who is this Doctor Ambedkar? Who are the untouchables? What is the significance of this movement in its relationship to Hinduism and to Christianity?

DOCTOR AMBEDKAR

Dr. B. R. Ambedkar is Principal of the Government Law College in Bombay, leader of the United Labor Party in the Bombay Legislative Assembly and was spokesman for the Depressed Classes in the Round Table Conferences in London during the preparation of the New Constitution recently introduced in India.

The story of his life is more romantic than any tale of fiction. Born of outcaste parents, and apparently doomed to a life of virtual servitude he broke through the iron bars of caste to become what he is today. It was not until an appeal had been made to a government official that he was finally enrolled in the primary school of his village. Even then, his teacher made him sit outside the schoolroom on the veranda to separate him from the caste boys and refused to instruct him. But his pluck and determination, aided by the encouraging words of his father carried him through these early difficulties. Later, when he desired to study Sanskrit in high school, the teacher refused to teach him on the ground that Sanskrit was a sacred language and must not be polluted by the tongue of an untouchable. He had to take Persian instead. And it was not until later on he obtained an opportunity to study Sanskrit and did well in it, indeed. In this way he forged ahead while many of the high caste boys whom the public encouraged dropped out, and some never learned to read and write "but went back to their villages to boast of their superiority and to take up from their elders the age-old oppression of the 'inferior' castes."¹

1. Pickett, J. Waskom, "The Untouchables," in "Moving Millions," p. 66, The Friendship Press, New York City.

Even the teacher who first did not wish to enrol him studied no farther than the seventh grade and he, with others, gazed with astonishment as their former pupil went from honor to honor. Today Doctor Ambedkar holds a Master's degree and Doctorate of Philosophy from Columbia University, a Doctorate of Science from the University of London, and a second Doctorate of Philosophy from the University of Bonn in Germany. While in London he was called to the English Bar and later returned to India as a barrister.

HIS AWAKENING

But a rude awakening was his when he returned to India. He found that, with all his education, he was still an untouchable. Here is his story as told to Mahadev Desai, Mr. Gandhi's secretary. "What do you think was the reception that awaited me? No rooms or house to live in was available in the big city of Baroda. . . . I wandered up and down without avail and at the end of my perigrinations, halted at a Parsi 'Dharmashala' (kind of a hotel) where the caretaker agreed to take me if I would assume a false Parsi name. I did so, but soon the Parsis found me out, and one day a crowd of them appeared with *lathis* (heavy sticks) and threatened to batter me to death if I did not leave the Dharmashala immediately. . . . I went to Mr. Samuel Joshi, who had once invited me to stay with him, but found him, when I actually went to seek shelter, quite inhospitable. The late Mr. Kudalkar, the librarian, was a great friend of mine. He agreed to take me, but also said my going to his place would mean a notice from all the servants of the household to leave. I saw there was nothing left but to go. . . . I tell you I wept bitter tears on the day I was hounded from place to place in Baroda, and even the memory of my days in Baroda fills my eyes with tears." He appreciated the Gaekwar of Baroda's sincere desire to give him work in his state. But the Gaekwar's subjects were not of the same mind, and acted accordingly.

THE STRUGGLE IS ON

After a severe struggle in his mind, Doctor Ambdekar decided "to go up or down with his people." Today the struggle

1. "The Harijan." quoted in "Depressed Classes Awakenings." June 24, 1936.

is on—one of the greatest struggles in human history with fifty-two million low-caste slaves battling for justice and freedom under the leadership of one of their own number.

WHO ARE THE UNTOUCHABLES?

And who are the untouchables? Just what the word implies. They are not to be touched. Even accidental contact with the body or clothes of one of them causes pollution and a ceremonial cleansing and bath is necessary. Deliberate contact often brings more serious consequences, such as being put out of caste.

A young man of some education gave this statement of his own experience of untouchability: "We are made to live outside the village. We cannot draw water from any well unless it be our own, and in our village we have none, but must wait beside the wall until someone consents to draw water for us. The barbers will not cut our hair, the washerman will not wash our clothes, the merchants will not allow us to examine any goods in their shops. When we walk in the street people avoid us and shrink even from our shadows. We cannot enter the temples or schools.¹ The more religious our Hindu neighbors are the more afraid they seem to be to touch one of us. I have been beaten twice by order of the big men of my village for my impudence in ignoring my status as an untouchable. My mother was kicked so severely that two ribs were broken and she had a miscarriage, because she inadvertently touched a young man when she tripped over an obstruction in the street. And instead of prosecuting the man who kicked her, the police took ten rupees (about \$3.25) from my father on threat of charging that my mother had assaulted the young man."²

THE SIGNIFICANCE

Doctor Ambedkar declared in an impassioned speech to that audience of ten thousand people in that memorable Conference in Yeola, "We shall never cease our fight for equality

1. We have already seen that this condition is rapidly changing today.
2. W. H. Wiser, "The Economics of Poverty," the *Indian Witness*, Aug. 19, 1937, p. 518, and quoted from Bishop J. Waskom Pickett's chapter on Untouchables in "Moving Millions," pp. 44, 45.

where we are denied it. . . . I had the misfortune of being born with the stigma of an untouchable. However, it is not my fault—but I will not die a Hindu, for that is in my power.” He also characterized Hinduism as contagion and said that those who wished to escape from the evil effects of this contagion must flee from it.

Not only did the ten thousand at Yeola take up the battle cry but many others throughout India heartily supported the resolution. Mass meetings were held in different sections of India. At Nasik, eight hundred young men of the Depressed Classes performed the funeral ceremonies of Hinduism by burning sacred books which uphold untouchability. At another place (Barabanki), 28,000 outcastes urged support of Doctor Ambedkar.

An All India Depressed Classes Conference was held in Lucknow May 22-24, 1936. This Conference declared their utmost confidence in Doctor Ambedkar and their determination to follow him in making a change to another religion.¹ Doctor Ambedkar’s thought is to take several years, perhaps five, to fully consider the entire matter. He then plans to take the lead and enter the fold of one of the other religions of India. “What religion we shall belong to,” says Doctor Ambedkar in an interview to the Associated Press after the Yeola Conference, “we have not decided . . . but we have decided one thing . . . that the Hindu religion is not good for us.”

BIDDING FOR SOULS

The Moslems and the Sikhs, both noncaste religions, are bidding for Doctor Ambedkar and his 52,000,0000 followers. But there is good reason to believe that there is Another—and that is none other than Christ, the Son of God—who is strongly bidding for the heart and life of this man and his people. In New York and London Doctor Ambedkar sat under the ministry of some of the most distinguished preachers of these nations. Bishop Pickett, Stanley Jones and the (Indian) Bishop of Dornakal have kept in close touch with him. The writer believes that Doctor Ambedkar is already convinced in his own mind what is the right course to follow and

1. Resolution No. 6, from Resolutions adopted by the All India Depressed Classes Conference.

that the Christ who came "to preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, and to set at liberty them that are bruised" is the One and only One who can set his people free.

THE GREAT DECISION

What will Doctor Ambedkar decide? What will be the reaction on his followers? This no one can foretell. But we do know, according to his own statement, the gospel message has made an appeal to his heart. We know he is studying the Christian religion. We know he has had some experiences of his own in direct answer to prayer. We know, on the other hand, the faulty lives of some of the Christians in India have been a stumbling block to him. But we also know that he has the infinitely larger number of converts from his own caste who have shown by their miraculously changed lives (see Part II of this book) that there is a transforming power in Christ which lifts his people socially, economically and spiritually, to lead him on.

Other factors will, no doubt, have some influence on his decision. "Whether he becomes a Christian or not, whether his people follow him or not depends very largely on just one thing," says a committee of influential European and Indian leaders, and that is, the committee continues, "Will the present stream of conversions from the untouchables to Christianity (10,400 a month during 1921 to 1930, and now [1936] probably 15,000 a month) increase till three hundred thousand a year, or more are pouring into the Christian Church? If so, Doctor Ambedkar will, he must, lead his people to Christ, in order to promote their solidarity. If, on the contrary, the church does not rise to the present opportunity, the destination of the untouchables in the immediate future is a matter of extreme uncertainty."¹

If Doctor Ambedkar does decide for Christ, and if only one-fourth or even one-tenth of his 52,000,000 people follow

1. "Christian Responsibility After the All-Religions Conference of the All-India Depressed Classes Conference," published in "Depressed Classes Awakenings," June 24, 1936, and signed on behalf of the Conference by D. A. McGavran, Samuel Datt, J. Holmes Smith, Mrs. Mohini Dass, G. S. Ingram, and G. M. Massey on May 24, 1936.

him, it will mean that India will have seen the greatest influx into the Christian fold she has ever seen in any similar length of time. Even if he fails—and I pray God he may not—there is abundant proof that there are many who have already settled it in their hearts to become Christians, and are only waiting the word from Doctor Ambedkar to march; if toward Christ, well and good. But if not, they plan to enter the Christian fold regardless of what others may do. Already 125,000 from these very depressed class people became Christians every year from 1921 to 1931. And the latest figures indicate this is now nearing the 200,000 mark.

THE BROODING SPIRIT

"The Spirit of God broods over India today," continues this committee. "Evidences of His redemptive power are manifest from scores of different districts. Castewise evangelism amongst the approachable (high) castes is bearing fruit as never before. Whole castes are restlessly stirring. These are days of harvest. . . . There is a call today to missionaries, to laymen, to churches and missions to gird themselves for the fray, to lay down the plow and take up the sickle, to pray and labor for souls from amongst the great castes which God has prepared to abandon Egypt and journey to the Promised Land."

THE CHALLENGE

What a challenge to the Christian forces of the world! The living seed bringing forth fruit; womankind coming into her own; idols being forsaken; caste breaking down; millions of the untouchables on the march. And Christ already on the threshold of India saying with outstretched hands, "Come unto me all ye labour and are heavy laden, and I will give you rest." The door is open wide. Let us enter while it is called today.

QUESTIONS FOR STUDY

1. What is the fivefold revolution going on in India today and why do not more people know about it?
2. In what way does the Hindu religious beliefs have a bearing upon the economic life of the Indian people? Give one illustration.

3. In what ways is the economic situation being improved in India today?
4. Tell something of the revolution along educational lines.
5. What effect has advanced education had upon the religious beliefs of youth in India today?
6. Who is the chief leader in India's political revolution and tell something of his life?
7. What effect has the Sermon on the Mount had on Mr. Gandhi's political policies?
8. Although Mr. Gandhi is not a Christian, what are some of the good points in his life from which we, as Christians, can profit?
9. What is Mr. Gandhi's one great need today? Tell something of the great changes in the political realm which the New Constitution has brought to India.
10. What is India's attitude toward the liquor problem and what progress is she making along prohibition lines?
11. Tell something of the evils of caste. Who are the depressed classes and what is their number? Tell something of their condition.
12. What were some of the handicaps overcome by Doctor Ambedkar?
13. What declaration of his astounded not only India but the entire world?
14. Name some of the factors which may influence him to decide for Jesus Christ.
15. What great challenge does the prospect of this great move toward Christ bring to the Christian Church?
16. What are you going to do about it?

CHAPTER FIVE

THE INVASION OF LOVE—CHRISTIAN MISSIONS IN INDIA

"Thou art not far from the kingdom of God." These words, spoken nearly two thousand years ago to the inquiring lawyer, may well be used of India today. Giving up the worship of idols, a renunciation of caste, the attainment of a place in the life of a nation by womankind, and a quickening of conscience are not in themselves Christianity. But they are indicative of a proximity to the kingdom of heaven; a nearness which augurs well for the future. For when one has become imbued with the principles of that kingdom, there cannot help being an inward urge, born of the Spirit, to pay homage to the wonderful King of that same kingdom.

That this is actually happening today, no intelligent observer can deny. In Part I we have learned of the marvelous awakening in "non-Christian" India and of the great expectation of an unsurpassed ingathering into the kingdom of God. But in this section we shall consider the marvels of His grace and the wonderful harvest of souls *already, actually*, being reaped in this great and ripened harvest field.—"The Changes Taking Place in Christian India."

THE SEED SOWING

Seed sowing is imperative to an ingathering of sheaves. What is true of the natural realm is also true in the spiritual. For all of one accord proclaim that were it not for the seed-sowing with tears, groans and prayers, and without the graves of many who have given their lives for India, and the blood of many martyrs spilt by Indian brethren on their native soil, the report being given today would be impossible.

Protestant Missions in India may, roughly speaking, be divided into three periods: first, the early first century period; second, that of the middle ages; and third, modern missions.

"It has been conjectured, though without proof, that in the account of the Day of Pentecost we should read 'Indian' in-

stead of 'Judean'—the words are more alike in Greek than in English. It is certain also that there was a colony of Jews in India from whom representatives might have come to Pentecost."¹

ST. THOMAS THE APOSTLE

Today in Southwestern India, there are over one million Christians who assert their founder was St. Thomas, one of the twelve apostles of Christ. Until recently this has been considered only a tradition, though a possible one. But the late Dr. J. N. Farquhar, a very competent scholar and an authority on the religions of India, has gone through the evidence to date and declares that "today the balance of probability is distinctly on the side of historicity." "Thomas the doubter, Thomas the twin who went farther in his ecstasy when he threw himself at Jesus' feet and cried, 'My Lord and my God!' than any of the other disciples,"² this Thomas traveled farther than any of the other apostles to proclaim the glorious gospel of the One whom he once doubted. These Christians call themselves St. Thomas Christians. Their Scriptures are in Syriac, the literary language of the Palestine of our Savior's day. According to their belief, St. Thomas died a martyr in India in A. D. 58, and a place called St. Thomas' Mound near Madras is supposed to be his burial place.

An interesting sidelight on the Syrian church in India is that, notwithstanding the fact that it had an auspicious beginning and had one of the greatest opportunities of all ages to proclaim Christ throughout the length and breadth of India, it failed in its supreme task. Consequently it has, in the words of Stanley Jones, been "dead" for centuries as far as evangelization is concerned. What more impressive evidence of the axiomatic gospel truth that "whosoever will save his life shall lose it" than this Syrian Christian church's failure to keep its vision for others and as a result of this failure, to settle down with a self-satisfied complacency that paralyzed its life. One cannot help envisaging what might have happened if these early

1. Barnes, Lemuel Call, "Two Thousand Years of Missions Before Carey," p. 88.
2. Ruck, Oscar MacMillan, "India Looks to Her Future," p. 169, Friendship Press, New York city, 1930.

Christians had continued their pentecostal zeal in the spread of the gospel throughout India.

May this not be a lesson to the churches of today? Should this not be an incentive to us all to enter the open doors with the gospel message lest we too may have to answer for a failure to utilize the talents entrusted to us and measure up to our responsibilities?

Today, however, this same Syrian church is beginning to prove the latter part of this same statement of Christ when He said, "And whosoever will lose his life for my sake shall find it." The Mar Thoma branch of this church, under the direction of their leader, Bishop Abraham, is now moving out on missionary errands with plans for the evangelization of their fellow countrymen in India. The largest Christian audience in the world now gathers at the time of their annual conventions, when in a single audience there will be 35,000 people.

EARLY CHRISTIANITY

There is no doubt that Christianity was in this way taken to India during the first century. However, the first positive name and date on record was Pantænus who went to India between 180 and 190 A.D. Jerome, one of the early Christian fathers, in one of his letters, wrote of him, "Pantænus was sent to India that he might preach Christ among the Brahmans." He found in India among these Indian Christians the Aramaic Gospel of Matthew.

We also find that a Jewish Christian colony existed in India from the latter part of the second century. A Roman fleet sailed every year from a port on the Red Sea to India, and both Jewish Christians and Jews established settlements on the west coast.

Formerly some have believed that it was a later Thomas, one of the Nestorians, who founded the Syrian Christian community. But now that the evidence is in favor of St. Thomas the apostle, the former theory should be abandoned. It is true, however, that the Nestorians had spread over Asia and having, no doubt, found these earlier Christians began work among them as well as in other sections of India; for in 1547, near Madras were found three Persian crosses. One of these was an altar slab showing a dove hovering over a cross cut in re-

lief and bearing a Syrian inscription of the 7th or 8th centuries. The English rendering of this inscription is, "Let me not glory except in the cross of our Lord Jesus Christ," and another in Pahlavi, "Who is the true Messiah and God alone and Holy Ghost."

THE MIDDLE AGES

For centuries during "the dark ages" of Christianity in Europe, Protestant missions were practically at a standstill in India. As we have already seen, the St. Thomas Christians lost their missionary passion and ceased to grow. The same was true of the Nestorian work. And no new missionaries worthy of note were sent out by churches of other lands.

But while Protestantism was asleep, as it were, the Roman Catholic Church was busy, during these middle centuries. Jordanus, one of the Dominican monks, was sent out in 1430 as a real missionary bishop. His book, "Wonders of the East," contains interesting accounts of the country and of his work. Among other things, he mentions a strange prophetic belief among the people of India that "We Latins are to subjugate the whole world."

ST. FRANCIS XAVIER

One cannot pass over this period of Roman Catholic activity without mentioning St. Francis Xavier, the most famous as well as the most influential of all those sent to India. At the age of thirty-seven years, this Jesuit saint landed in Goa on the west coast of India in 1543. There are a number of points against him and his successors, the worst of which was the introduction of the Inquisition in India. In the effort of the Roman Catholics to bring over the St. Thomas Christians to their faith, awful persecution was brought upon them. As a result, about one-half of the more than a million Syrian Christians today are "Romo-Syrians." But St. Xavier had many fine points too in his favor. He burned with a zeal and passion for souls and "took through India, Malacca, Japan and to the gates of China the first flaming torch of modern times to announce the Light of the world."¹ In India, he baptized thousands including many infants to whom he eagerly desired to extend "the saving grace of the sacrament."

1. Barnes, Lemuel Call, "Two Thousand Years of Missions Before Carey," p. 93.

Today Roman Catholicism is found in most sections of India. They do not number as many as the Protestants and their rate of increase for the decade ending 1931 was only 16 % in contrast to the 41 % increase for Protestants for the same period. Furthermore, partly due to the watchful care of the British government, the condition of the Roman Catholic Christians in India is far superior to the conditions in Latin America.

MODERN MISSIONS

"Modern missions began with Carey," is the sentence which meets the eye in every book on missions in India. While this is true, yet no history of Protestant missions can be properly written without mentioning the names of Bartholomew Ziegenbalg and Henry Plutschau, German Lutheran men who came to India under the patronage of the Danish Church and government, arriving in Tranquebar in Southeastern India in 1706. Before Ziegenbalg's death thirteen years later, he had prepared a dictionary and translated the New Testament and many tracts into Tamil, and had won 335 people to Christ. This mission still continues today as the Leipzig Evangelical Lutheran Mission.

Christian Friedrich Swartz, another one of the Danish missionaries whose "daily fare was a dish of boiled rice with a few vegetables" and who was "clad in a piece of dark cotton cloth woven and cut after the fashion of the country," within twelve years' time baptized 1,238 converts and had built an orphan asylum. Before Carey baptized his first convert in 1800, there were 40,000 converts in this Danish mission at Tranquebar.

COMING OF THE ENGLISH

When Swartz died in 1798, the first and preparatory period of Protestant missions ended. The Roman Catholic missions were now (1800 A.D.) about three hundred years old, the Dutch¹ missions (chiefly in Ceylon) had been founded

1. The early Dutch mission work is not given here as the methods of their early work were not conducive to lasting results. Furthermore their chief field was Ceylon rather than India proper. It is said that by 1850 not a single congregation remained. This mission is not to be confused with the Dutch Reformed Church of the United States which has done such fine work in modern times.

about two hundred years and the Danish mission work in Southeastern India had neared the century mark.

By this time the English had driven the French out of India. The three chief Presidencies—Madras, Calcutta (Bengal), and Bombay were British and many other sections were under British supervision. The famous East India Company, a purely commercial organization, chartered by Queen Elizabeth on December 31, 1600, was still the ruling power. An old proverb that the "Ten Commandments cease to be in force East of Suez," was indicative of the lives of too many of the traders of those days. Even some of the chaplains appointed by the company did not always glorify the Christ whom they were supposed to represent. But several of these stand out shining with great luster against the background of darkness. Henry Martyn, that noble and zealous ambassador for Christ, to which we shall refer later, was one of these. Another is Reginald Heber, second bishop of the See of Calcutta, who wrote the famous hymn, "From Greenland's Icy Mountains."

"Discouraged by public sentiment at home and the prohibitive policy of the company on the field, English missionaries were late in appearing. But their advent in India, when at last it came, marks the actual beginning of the great Protestant missionary movement of modern times."¹

WILLIAM CAREY

William Carey, the "consecrated cobbler," will go down in history as one of the great men of the nineteenth century. His determination to preach the gospel to the Hindus resulted in the formation of the Baptist Missionary Society in 1792. At the age of 33 years, Carey as its first missionary, accompanied by John Thomas, a Christian surgeon, arrived in Calcutta in 1793. Forbidden to enter as a missionary by the East India Company, he was compelled to register as an indigo planter. "There and in that capacity," says Eugene Stock, "lived for six years Carey, the one representative in India of the missionary zeal of Christian England; and in that obscure—one may say ignominious—way, began English missions in her great dependency."

1. Mason, Caroline Atwater, "Lux Christi," p. 146, Friendship Press, New York city.

But so great was his influence and so much did he accomplish during his forty-one years of service (without a furlough) that when he died at the age of 73 years, "He was visited on his death bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal; but when he died, the government dropped all its flags to half-mast in honor of a man who had done more for India than any of their generals. The universities of England, Germany and America paid tribute to him and his learning, and today Protestant Christianity honors him as one of its noblest pioneers."¹

Carey, called "the Wycliffe of the East," translated the whole Bible or some of its parts into thirty-six different languages and dialects, prepared grammars and dictionaries in several different languages including the Bengali, Sanskrit, Marathi, Panjabi, and Telegu languages. Though Marathi, the language of our area in Western India, is the most difficult of all the Indian languages and though this was not the language of the area where Carey lived and worked, yet his Marathi translation was so well done that it is used as a basis for, and is not materially different from, the translation we use today, more than one hundred years after Carey's death. Carey was also a famous botanist, and was professor of Sanskrit, Marathi, and Bengali in the Calcutta College at Fort William. His marvelous attainments, especially in Bible translations, "suggest an especial divine endowment."

Carey with the two other members of the famous "Serampore Triad," Joshua Marshman and William Ward, who arrived in India in 1799, founded the great college at Serampore, sixteen miles north of Calcutta. These three men broke almost every path in every line of mission activity, since followed by other missions in India. Many will, in that day rise up and call them blessed.

A notable event in the history of modern missions took place when Krishna Pal, the first convert, was baptized by Carey in 1800.

1. Author unknown, requoted from "Lux Christi," by Caroline Atwater Mason, p. 175, Friendship Press, New York city.

AMERICAN MISSIONS

"Where there is no vision the people perish." It was just such a vision that brought about that memorable "haystack prayermeeting" in 1808 when four storm-marooned students from Williams College committed themselves to the work of foreign missions. Later, in 1810, these four, Mills, Richards, Rice and Hall, joined by Judson and others at Andover Seminary, petitioned the General Association of Massachusetts "whether they might expect patronage and support from a missionary society in this country (that is, the U. S. A.) or must commit themselves to the direction of a European society."

Seeing the zeal of these young men, the American Board of Commissioners for Foreign Missions was formed and in 1812, under their auspices, Adoniram Judson and his lovely wife, Ann, together with others set sail for India. The story of how Judson changed his views regarding the mode of baptism and then affiliated with the Baptist people; how this resulted in the formation of the American Baptist Missionary Union in 1814, and how he began work in Burma is familiar to all.

Thus the beginning of American missions. Today American missions play a vital and extensive part in the evangelization of India.

Time would fail me to tell of the beginnings and subsequent exploits of other missions in India. How Gordon Hall and his colleagues began work for the Congregational people, known as the American Marathi Mission in Bombay about 1814, and the Arcot Mission under the Scudders in 1856, German Lutherans in 1842, the American Presbyterians in the Punjab in North India, 1835, the Moravians, Scotch Presbyterians and United Presbyterians in 1855 and of William Butler, the great pioneer of the American Methodists who began work at Bareilly in North Central India in 1856. Nor is it possible in a short treatise like this to do more than mention other heroes "who stopped the mouths of lions, quenched the violence of fire," and some, not all, "who escaped the edge of the sword." Among these should be mentioned Alexander Duff of the Church of Scotland, the founder of English education in India. Charles Rhenius (1814) "one

of the ablest, most clear-sighted, practical and zealous missionaries whom India has ever known." John Wilson of the Free Church of Scotland in whose memory Wilson College in Bombay is named. Robert P. Noble of the Church Missionary Society (English) who founded the college which now bears his name at Masulipatam in South India and of John Anderson of Madras. One of John Anderson's physicians said concerning his death, "It was such a death as I have never before seen." It was of this same missionary that what Caroline Atwater Mason says is a missionary epitaph, was given. "His constitution should have borne another twenty years of labor, but he was broken with the weight of heavy responsibility and exhausting toil without respite, while practicing the most rigid self-denial that in every way the work might be advanced."¹

THE SCUDDERS

Mention should be made of the outstanding missionary family of all India, the Scudgers. Dr. John Scudder read a pamphlet written by Hall and Newell entitled "The Conversion of the World; a Plea for Six Hundred Millions," and became the first medical missionary to India. His son, Rev. H. M. Scudder, M.D., founded the first medical mission in India in 1850. Eight sons of Dr. John Scudder, and many grandsons and granddaughters have devoted their lives to India's millions.

One of these granddaughters, Dr. Ida S. Scudder, head of the famous Union Medical College for women at Vellore, determined not to follow in the footsteps of the other Scudgers. When a student in America she, therefore, had no idea of going back to India. About this time, she went to India on a visit because she was needed to care for her sick mother. She fully intended to return to America when her mother was well enough for her to leave. Katharine Scherer Cronk tells the story of the change in the life plans of Ida Scudder:

"One night she sat in her father's house in India. As the dusk of twilight was deepening into night a knock sounded at the door. The girl answered its summons. A man stood

1. Mason, Caroline Atwater, "Lux Christi," p. 160, Friendship Press, New York City.

before her. He was a high-born Moslem, tall, slender, white-robed. He bowed low and spoke.

"'My young wife is ill, ill to the death. Our doctor can do nothing for her. Will the gracious lady come to attend her?'

"Ida Scudder knew naught of medicine.

"'My father,' she answered eagerly, 'is a medical man. He will come to see your wife.'

"The Moslem drew himself up proudly.

"'No man has ever looked upon the face of my wife. We are high-born. I should prefer a thousand times that she die than have a man look upon her face.'

"Proudly he turned and went into the darkness.

"Ida Scudder sat down and thought. She was in India now. In India with this pitiful, unpitied child wife, who might be dying even as she sat and thought of her. How long she sat, she did not know. She was startled by a second knock. Possibly the man had been softened by the sight of the agony of his little wife and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"'My wife,' began this man, as had the other, 'my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the Miss Sahiba comes and heals her.'

"The girl looked at him hopefully. 'I'm not a doctor,' she explained, 'but my father is a medical man. He will—' The man interrupted her with a proud uplifting of his turbaned head.

"'I am a high-caste man,' he said. 'No man dare look upon the face of my wife.'

"Even as he spoke he turned and disappeared in the darkness.

"Ida Scudder's thought went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now because no man would be allowed to help her, and there was no woman to help. Something clutched at the heart of the American girl and choked her as she sat helpless and unhelping. It was terrible that

two calls should come in rapid succession on the same night. As she shuddered at the thought and the misery of it all, a third knock sounded. A third man came before her. His voice was almost eager.

"'My wife,' he said. 'She is ill, very ill. They told me I could find help for her here—a wonderful foreign doctor who has done remarkable things.'

"At last there was a call for her father.

"'Oh, yes, I will send my father,' she answered gladly.

"The man involuntarily straightened himself.

"'Not a man! You must come.'

"In vain did the girl plead to have her father attend the suffering woman. Sadly and alone the man departed as had the other men before him. Ida Scudder sat down again. Were all the suffering child wives in India calling to her that night?

"The night passed on. The day dawned. Ida Scudder summoned a servant.

"'Go,' said she, 'inquire after those who called last night.'

"Soon the servant returned with his message. He bowed low before the American girl as he spoke.

"'Dead, Miss Sahiba!' he said. 'All three of them are dead!'

"Almost in touch of her hand they had died down in the village! Then, in the quiet, God's voice sounded a call to her. She understood now why her mother had been willing to go back to India. She sought her mother's room.

"'I am going to America, Mother,' she said simply, 'to study medicine. And then I'm coming back to India to help.'

"On the register of the students entering the Women's Medical College of Philadelphia that fall Ida S. Scudder's name was entered. The call of India's need was on her heart as it had been on the hearts of her mother and father.

"The years passed. To the gate of a hospital at Vellore, India, a messenger came one night and a knock sounded. Again there was a call for a doctor. This time Dr. Ida Scudder answered it with joy. She went with the messenger and two lives were saved that night. Even as she returned, another call came. Eagerly she went the second time on her life-saving

mission. Before she reached home the third call followed her, and she turned once more to help.

"'They live!' she said, tired but triumphant in the gray dawn. 'All three of them live! I have answered the knocks in the night that have been sounding in my ears.'

"A peace that passed all understanding filled her soul."

Not until the books are opened in heaven can it be realized what wonderful influence has gone out from the life of this wonderful doctor. Year after year she has answered similar calls. She has been the chief agency in developing a fine, busy, useful hospital for women and children. Realizing that she could not answer the many calls alone, she dreamed of a medical school for Indian women. That medical school has now become a reality and from it are going forth well-trained Indian lady doctors to answer the calls of their sisters in India as Ida Scudder answered the calls many years ago.

THE MUTINY

The night brings out the stars. This is our only apology for referring to those dark and awful days in 1857, when Indian military troops incited by stories, calculated to stir religious animosities, rose up against the ruling race, and without discriminating whether one was an official or a missionary, if only his skin were white, massacred thousands; and in return thousand of the soldiers were killed before the Mutiny was overcome.

Many of the Indian Christians whom the mutineers identified with the ruling officials met their death, besides thirty-seven missionaries and their families. How the peace of God sustained until the end can be shown by these words of Mrs. Freeman, one of the Presbyterian missionaries, written just before she and others were taken to the parade ground to be shot: "We are in God's hands and we know that He reigns. We have no place to flee for shelter, but under the covert of His wings, and there we are safe. . . . Should I be called to lay down my life, most joyfully would I die for Him who laid down His life for me."

"The history of Christian India," says Smith in his "Conversion of India," "began in the year 1858, the year following the Mutiny."

It was said that "The Mohammedans always, and the Hindus occasionally, offered such (that is, these Indian Christians) their lives as the price of denying their Lord. *Not one instance* can be cited of failure to confess Him by men and women, very often of frail physique, and but yesterday, of the same faith as their murderers."

This wonderful record made by untried, timid, and recent converts to Christianity gave all missions new courage as "they saw of what stuff their converts were made."

Queen Victoria's famous proclamation of religious freedom to all in India, together with the transfer of power from the hands of the East India Company to the Crown, insured for Christian missions a freedom and stability hitherto unknown.

REBIRTH OF PROTESTANT MISSIONS

"Modern Protestant missions were reborn with the new India which followed the Mutiny," for in 1851, six years before, there were only 15,000 Protestant church members in all of India while in 1891, just thirty-four years after, the number had increased to 215,769 and by 1901, there were nearly one million.

MISSIONS SINCE THE MUTINY

The miracle of missions since the Mutiny and especially the marvelous awakening of recent years will be considered in the succeeding chapters.

QUESTIONS FOR STUDY

1. Tell about the first missionary to India as given by Dr. J. N. Farquhar.
2. What church is St. Thomas said to have founded? Describe it.
3. Who was St. Francis Xavier?
4. Who were some of the early missionaries to India between St. Francis Xavier and William Carey?
5. What were the early difficulties of William Carey?
6. Give fully the work of William Carey in India.
7. What literary work did Carey do?
8. What is the outstanding missionary family of modern India?
9. Give the story of a lady doctor of this famous family.
10. In what way did the Mutiny give an impetus to missions?

CHAPTER SIX

PLOWING THE ROCK—OR DIFFICULTIES FACED AND OVERCOME

"Plowing the Rock" is the title of a book written some years ago describing conditions which seemed impossible to overcome in the Methodist Missionary Society in Trichinopoly in Southern India. Today the missionaries there are embarrassed because of the great number who are turning to Christ. This story can be repeated in almost every mission in India today. Yesterday but darkness, superstition, indifference, idolatry, caste, bondage to custom and existing religions; today "dawning light," abandonment of the old, an earnest seeking after the new and fields so "white unto harvest" that the problem of reaping has become an embarrassment.

HENRY MARTYN'S PRAYER

Henry Martyn, that great missionary who burned out his life for others, cried out, after he had labored in India about eight years, "If I could see only one single Hindu become a real believer in Jesus, it would be something more nearly approaching the resurrection of a dead body than anything I have ever seen." That was only about a century and a quarter ago—not long as history goes. Today we are happy to tell you that not merely the one or two here and there, but people by the tens of thousands are becoming Christians every year in India.

THE HARVEST

Government census figures reveal that an average of nearly four hundred and fifteen became Christians every single day in India, during the decade from 1921 to 1931. The next census will not be taken until 1941, but estimates made by responsible religious leaders indicate that this present decade

will reveal that an average of more than 580¹ are becoming Christians every single day.

In Henry Martyn's day only a comparative few; today more than 200,000 every year. Only ninety years ago, 15,000 Protestant communicants² in all of India, while today an estimated 8,000,000 Christians³ of whom more than half are Protestants. As late as 1911-21, an average of only 7,000 became Christians monthly while more than 12,000 a month became Christians from 1921-31, and this decade, an estimate of 15,000 to 20,000 monthly.

There are today more Christians in India than in both China and Japan together.⁴ In India today more people are becoming Christians than in any other nation in the world. These comparisons are not made in any disparaging sense, but merely to show that India, the land which has been considered the most difficult of all of the major mission fields by all missions, is at last opening up to the gospel of Christ as never before.

DIFFICULTIES FACED

Let no one in the home lands think for one minute that this door opened of its own accord or, on the other hand, that it has been opened by force. It has come about only through

1. The least estimate made is 15,000 monthly and some say 20,000. Rev. J. F. Edwards, in an editorial in the *Dnyanodaya*, Aug. 4, 1938, states, "We saw recently an estimate that at the present time Christians are increasing in India at the rate of about twenty thousand a month. We have no means of confirming this estimate, though our impression is that it is not far wide of the mark." The number 580 is based on the mean between these extremes, namely, 17,500 monthly. This estimate includes both Protestants and Catholics. But the Protestants are in the majority. And in any case it is indicative of the wonderful workings of the Spirit of God. For it means that this goodly number of people are daily renouncing their former religions and taking the name of another—Christ, the Son of God—upon their lips.
2. Statement in "Lux Christi."
3. The actual government census figures for 1931 were 6,296,763. On the basis of a normal increase the Directory of Christian Missions and Churches for India, Burma and Ceylon, for 1938-1939, estimates 7,500,000 for 1938. On the same basis the estimate of about 8,000,000 for 1940 was obtained.
4. Statement by the Bishop of Dornaka, Southern India.

patient waiting, courteous knocking, tearful pleadings and sacrificial living. Without the prayers and travail of soul of those in early years, the incense of these prayers, bottled up so long, would not be sending up such gracious fragrance as it is today.

If romance is wanted, it can be found in the annals of missions. Everything found in the most intriguing story can be found here—danger, thrills, courage, patience, and a conclusion astonishing enough for any reader.

THE LONE STAR MISSION

The account of the Lone Star Mission is just such a story. The American Baptist people opened up work in a town named Nellore in the Telegu language area in Southern India in 1836. This field was so unproductive that even after seventeen years of earnest labor there was only a handful of converts. This precipitated a crisis in the annual meeting of their Missionary Union held in Albany, New York, in 1853. The question was whether to reinforce or to discontinue the mission in Nellore. On the one hand, the field was wide and open and the missionaries had acquired the language and a few converts had been made. But on the other hand, the progress made had been very small and the field could be cared for by other societies laboring among the Telegus, though at some distance from the field occupied by their missionaries. But viewed in the light of the Lord's commission, there was nothing to warrant a retreat. The question was finally referred to their board for final decision.

The course of events in this board meeting will never be forgotten. When a proposition was made that a letter be written to Doctor Jewett, their missionary in Nellore, to close up the work and move to Burma, Dr. Edward Bright then corresponding secretary said, "And who will write the letter? And who will write the letter?" intimating by the repetition of the question and the tone of his voice, that write it who might, he certainly did not plan to do so. That evening the question came up for discussion in a public meeting. Many earnest addresses were given. One speaker, pointing to Nellore on a nearby map, called it the "Lone Star Mission," since there was only the one mission in that area.

Rev. Samuel F. Smith, author of our national hymn, "America," caught up the words "Lone Star" and that night before he slept he wrote the following lines:

THE LONE STAR

Shine on, Lone Star! Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night,
Shine on, and bless the pilgrim's eye.

Shine on, Lone Star! I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on to a bright and glorious day.

Shine on, Lone Star! in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, Lone Star! who lifts his hand
To dash to earth so bright a gem.
A new lost Pleiad from the band
That sparkles in the night's diadem.

Shine on, Lone Star! the day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, Lone Star! till earth redeemed,
In dust shall bid its idols fall;
And thousands where thy radiance beamed
Shall crown the Savior, Lord of all.

The next morning when Doctor Smith came to breakfast, he handed the poem to a friend and told him those were his sentiments concerning the closing of the mission. Instead of returning it to Doctor Smith, this friend kept it to read to the conference that morning. There was much weeping as it was read and they decided to keep the mission open.

The missionaries themselves had never had any thought of closing the work. There was great rejoicing, therefore, when the board's decision was heard in Nellore. There was for a time a flush of prosperity and a few more Indian people became interested in Christianity. But there were still many breakers ahead. Mr. Day, the father of the mission, had to leave India never to return on account of ill health. Lack of funds for the work of evangelization in Ongole, where property had been purchased and where one man had already been baptized, handicapped them at the very time people had become more interested. Other missionaries were forced home because of ill health, among these being Doctor Jewett.

At this juncture the question of closing the mission again came before the board for discussion since there had been only thirty-eight conversions in the twenty-seven years since the founding of the mission. The board had practically decided to close it when Doctor Jewett appeared before them. He declined to entertain such a proposition, saying he had spent thirteen years among a people he loved and had already gathered some precious fruit and that he had strong faith the Lord had much people among the Telegus. "Such courage, faith and determination were not to be resisted; hence it was resolved to return him if health was restored and a new man with him." So Doctor Jewett and the new man, Rev. John E. Clough, set sail in November, 1864.

During all of these years, prayer was the source of the inspiration which carried them through. New Year's Day in 1854 found Doctor Jewett and family with a few Indian workers on tour in Ongole.¹ Following their usual New Year's custom, they held a prayermeeting at four o'clock New Year's morning. Doctor and Mrs. Jewett, Christian Nursu, Julia and Ruth went to the top of a hill overlooking the city and held this meeting. When Doctor Jewett's time came to pray, his daughter Julia relates, "I remember he said, 'As the sun is now about to rise and shine upon the earth, so may the Sun

1. Although Ongole and other towns are mentioned in this account as well as Nellore, yet they are all of the same mission with Nellore as the center and are all, therefore, in the same "impossible" field. The harvest, whether in Ongola, Nellore or other towns is therefore the result of keeping the Lone Star Mission open through every bindrance.

of Righteousness arise quickly and shine upon this dark land.' And after we had all prayed, Father Jewett stood up, and stretching out his hand, said, 'Do you see that rising piece of ground yonder, all covered over with prickly pear? Would you not like that spot for our mission bungalow and all this land to become Christian? How would you like it? Well, Nursu, Julia, that day will come!' Then we all spoke our minds, and just as the meeting closed the sun rose. It seemed as if the Holy Spirit had lifted us above the world, and our hearts were filled with thanksgiving to the Lord."

The first part of Doctor Jewett's prophecy was literally fulfilled for it is on this very spot where Missionary Clough's house now stands. "And this is the more remarkable because it was not selected by the mission but by a gentleman who built the house for himself, and afterward sold it to the mission." The second part of his prediction that all this land will become Christian is also being literally fulfilled as we shall see.

APPEAL FOR HELP FROM HOME

One year after this the missionaries united in an earnest appeal to the home board for additional help. They replied that the appeal carried with it much force but at the same time, they did not see how they could respond. Not only so, but they said the expenditure must be still further reduced if there was not a large advance in the liberality of the churches. To this Doctor Jewett replied that he deplored the condition of the churches at home that could tolerate the idea of retrenching their foreign mission work. "O Father, forgive the churches," he exclaimed. "To rob God's treasury is not to distress missionaries pecuniarily, but it is a robbery of souls—shutting away eternally the gift of life. The missionary must part with what he loves far more than any earthly boon, yet Christians at home refuse the help they could so easily give. The very idea of retrenchment is hostile to everything that deserves the name of missionary. Satan says, 'Stop giving.' Jesus says, 'Go ye into all the world and preach the gospel'."

In 1860 while the Jewetts were on tour in Ongole, they baptized Obulu, the first convert in that area. Four years later four more converts were baptized in Nellore by Mr. Douglas. Referring to this he says, "As I stood in the water and

these trophies of a Savior's love came down one after another into the water, my heart said, 'Amen! the heathen shall yet come in crowds.' Many Brahmans were spectators. The scene will not be forgotten on earth, and I trust will not be disowned in heaven."

FIRST OUTCASTE CONVERTS

The conversion and baptism of Periah and his wife in Ongole in 1866 marked another important step. For Periah was the first convert from the outcaste people in the Ongole area. He heard the gospel for the first time when on a trip to Ellore, where there was another mission. "After my return," he says, "the Lord enlightened my mind and I began laboring for the conversion of my family. After eighteen months my wife was converted and several others were awakened."

This single narration of God's dealings with this man, degraded, despised and unable to read a word, made a deep impression on the missionaries. "The simplicity of his story, the sincerity of his faith, and the ardor of his love, all testified to the saving power of God's grace." Two months later three Indian preachers from Nellore visited Periah's village and were greatly astonished to find Periah burning with zeal for the souls of his fellowmen. It stirred them up greatly to find him far ahead of them in his desire to preach. He would stir them up long before daybreak to start for the villages. The severe hot season was at its worst, so Periah used to carry a jug of buttermilk on his head for these preachers to drink. They had a gracious tour and reported that probably two hundred people in that region around Tullakondapaud, Periah's village, were believing in Christ. As a result, in a comparatively short time a revival, the first spiritual ingathering, occurred in Periah's village and twenty-eight more became Christians. The harvest was beginning to appear.

Doctor and Mrs. Clough moved to Ongole in 1866. The work in Nellore and outstations was carried on more zealously than ever, notwithstanding their reduced forces. One of three brothers from the *Reddi* or farmer caste became interested and later was saved and developed into an earnest worker.

Soon after Doctor Clough went to live in Ongole a number of caste people came and requested baptism, saying they believed in Christ as their Savior. But they had heard of the Madigas, the low caste people in Periah's village, who had been converted and objected to being in the same church with them. Doctor Clough satisfied them for a while by telling them these converts lived forty miles from Ongole and could not hurt them. But a short time later twelve more men came from Tullakondapaud asking to be baptized. The missionary almost hoped they would fail in their examination, but they showed clear evidence of salvation. Here was a dilemma. Could these converts be rejected in order to please a heathen prejudice?

Doctor and Mrs. Clough sought wisdom from God in prayer. Without design on his part Doctor Clough turned to 1 Corinthians 1: 26-29, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." In a separate room at the same time, Mrs. Clough's attention was called to this same passage, yet with no knowledge of what her husband was doing. When they came from their places of prayer and related to each other what had taken place, they no longer had any doubt as to God's will. And so it came to pass that these inquirers from the low caste were baptized.

This event was one of the most fortunate circumstances in the history of the mission. Had the missionaries yielded to their own inclinations and admitted the caste people in preference to the low outcastes, the doors of the church would have been closed against such a movement and the mission would have become a caste and semi-Christian mission. "Instead of fourteen stations, by 1882, there would have been perhaps three or four; instead of forty thousand members, a few hundred would probably be all that could be numbered."

The garden of the Ongole compound was the scene of an occasion which filled the missionaries' hearts with joy when on

August 1, 1869, forty-two converts were baptized. "To some extent they had in this baptismal scene a glimpse of the greater similar events before them. But they little dreamed that in less than ten years from that day, more than ten thousand would be added to their number."

All things did not run smoothly even in those early days. Many of the new Christians were cruelly beaten, some were cast into prison, and many were forbidden to draw water from their village wells. But very few ever renounced their Lord and Savior, Jesus Christ.

The year 1869 closed with an increase in Ongole of six hundred and forty-eight. By the close of 1871 the Ongole church numbered one thousand six hundred and fifty-eight. The harvest was on. Mr. McLaurin, who took Doctor Clough's place during the two years (1872-73) he was on furlough, baptized one thousand one hundred and eighty-five.

While on furlough in America, Doctor Clough requested four new men as missionaries and an endowment of fifty thousand dollars for the theological seminary. Their home Executive Committee thought this was quite a large request and expressed doubt as to the possibility of obtaining it. Finally consent was given to make the attempt "provided it could be done without interfering with the general collections of the Union." Doctor Clough then sent out circulars and letters, traveled 29,216 miles, visited seventy cities, ninety-six churches, and delivered one hundred and sixty-two public addresses. Needless to say, the four new men were appointed and the fifty thousand dollars secured.

THE FAMINE

Two years after Doctor Clough returned to his field of labor an awful famine broke out, thousands of people were affected, and many hundreds or even thousands starved to death. In order to provide relief to as many people as possible, Doctor Clough, who was an engineer as well as a missionary took a contract from the government to construct about four miles of the famous Buckingham Canal. This, together with funds sent by friends, was the means of saving the lives of thousands. People would come from their villages, work long enough to get a little money for food for their

families and then return to their villages for a season while others came from other villages to take their places. Every day during the intervals of rest the Indian preachers, who were assisting in the supervision of the work, preached to these people about Jesus Christ. In this way thousands from all parts of the country were brought under the influence of Christianity, and at a time when they were "peculiarly susceptible to its influence." They saw that Christians gave freely of their money in order to save them from starvation. They had never received such treatment from their countrymen, especially their religious teachers, the Brahmins. What impressed them most was that this help was given to all, regardless of caste or creed. "What wonder if their conclusion was that the religion which leads men to act so must be true?"

But to avoid receiving people into the church who might have no higher motives than to receive pecuniary assistance, all requests for baptism were denied during the entire fifteen months that famine conditions prevailed. Not until there was no more hope of any further relief was any application entertained. Then, however, they "saw no reason why they should longer refuse to baptize those whom they believed God had saved." They, therefore, began on the sixteenth of June, 1878, and by the end of December had baptized on profession of their faith in Christ 9,606, making the total membership of the Ongole church 12,004.

The largest number baptized in any one day was 2,222 which came so near to the three thousand added to the church on the day of Pentecost that it is a matter of intense interest. During a three-day period 3,536 received the rite of baptism. The procedure was not done in any haphazard way. Many of these converts they had known for months and some for a number of years. They knew they had given up idolatry, and had every reason to believe they were truly converted people. Every single candidate was then examined further during a period of days preceding the time they were baptized. Later events justified the missionaries in their decision to open the door for these multitudes.

Lest some may say these people who were baptized during this six months' period were people who were after the loaves and fishes, Doctor Clough calls attention to the fact that in

Nellore, where almost as much relief work was done, excepting the canal contract, as in Ongole, the movement was scarcely felt. Furthermore, the movement had really begun in earnest before the famine began, as evidenced by the fact that in 1872-73, five years before the famine, over one thousand people became Christians in Ongole area alone. He states, however, that the famine may have been and probably was the immediate cause of this great movement just as the financial crisis in the United States in 1857 was the immediate cause of the great revival that swept all over the land. And the writer of this present book recalls that it was at the time the prodigal son was on "famine relief" that he decided to arise and go to his father.

Again clouds covered the horizon. In November, a destructive cyclone destroyed or badly damaged most of the school dormitories and workers' houses in Ongole. Trees were rooted up and the two compounds presented a sorry plight. It was sad to see the work of so many years destroyed in a few hours. But again God came to their rescue in a miraculous way, and they were able to rebuild.

CONVERTS HOLD STEADY

Two years after this great ingathering these Christians, living in nearly two hundred villages, were visited by Doctor Clough. With few exceptions he found them living up to their light. During this two-month tour he baptized more than one thousand more persons, and he declared he never had such a hearing before. As the years rolled by this interest increased throughout their mission territory until today the converts are numbered by the thousands.

THE SEQUEL

Behold the picture of the Lone Star Mission; threatened thrice with closure by the home board; curtailed work due to shortage of funds on many occasions; handicapped by the loss of missionaries through death, or enforced furloughs because of illness; temptation to discouragement because of a seeming indifference, at times, by the church in the home land; disheartened by the death of trusted Indian workers; perplexed about the reason famines and cyclones were permitted to take

their toll; tempted to lose faith and give up because of the indifference of the Indian people to the gospel message for so many long years and tempted to believe a harvest would never come. These, we say, were enough to cause any man or woman to return home and never set foot on Indian soil again.

But they had prayer and faith in God to sustain them. Thank God, He did not disappoint them. The sowing and weeping time could not last forever. They went forth, weeping, bearing precious seed. Today they come again rejoicing, bringing their sheaves with them. Twenty-five years of sacrificial service saw only thirty-eight converts. It was truly a season of "plowing the rock." Then the seemingly impossible began to happen. A short twenty years later (1882) found 20,865 Christians in the Ongole field alone, an average of one thousand a year. Instead of the one "Lone Star" mission there were by that time fourteen main stations and 40,000 Christians living in scores of villages.

And today¹ there are 26 main stations and 389 churches with 110,343 members. Last year 2,626 people were baptized on profession of their faith in the Lord Jesus Christ.

THE REWARD

Who says it does not pay to hold on? This story² has been told because it is typical of almost every mission which is bringing forth fruit in India today, for each mission which is reaping a harvest today has gone through these or similar experiences.

Rev. W. J. Noble, author of the book, "Plowing the Rock," referred to in the beginning of this chapter says in a later book, "Flood Tide in India. An Eye-witness' Account of the

1. From the Annual Report of the American Baptist Foreign Missionary Society, 1939.
2. The story of the "Lone Star Mission" was taken from a book written many years ago and lent to me by a Baptist missionary friend in India. The exact title of the book and the author's name we do not recall, though we have made efforts to ascertain the same. The book is evidently out of print and the copyright, if any, has no doubt expired. In a future edition we hope to be able to give due credit.

Mass Movements," "For over seventy years in the Trichinopoly District a devoted band of men and women toiled generation after generation and saw little or no result. Many of them died in faith—faith which must have been very difficult to maintain—not having seen the promises, but having greeted them from afar." And he adds, "The table of the Christian community in the last five decades tells its own story." (These figures begin after the seventy years of service were over, and results had begun to come.)

1896	1,430
1906	1,978
1916	3,400
1926	13,276
1936	28,437

And on December 31, 1938, their total Christian community numbered 34,785. This does not include a large number of Christians in other missions working in this same Trichinopoly District.

Our own Church of the Nazarene work (described in Part III) although young compared with these older missions, has followed the same course of faithful, patient seed-sowing by pioneer missionaries, and is now, only twenty-nine years since the first convert, bringing forth results far exceeding the expectations that anyone had, even as recently as ten years ago.

May this not encourage us all, whether in the homeland or on the foreign field, to realize that God is faithful, and that He will see that His Word shall not return unto Him void, but it shall accomplish that which He pleases and it shall prosper in the thing whereto He sent it. No matter how difficult plowing the rock may be, the stony ground *will* break up and the harvest *will* follow. Amen! and Amen!

QUESTIONS FOR STUDY

1. Compare the harvest in India with Henry Martyn's time.
2. How many Christians are there in India today, and how many are now becoming Christians daily?
3. Why was the "Lone Star Mission" given its name and what one incident connected with this name kept the mission from closing?

4. Tell some of the difficulties faced during the years of patient waiting.
5. Give briefly the reward which has come.
6. What was our object in telling the story of this one mission so fully?
7. Tell something of the harvest now growing out of the "plowed rock" in Trichinopoly.
8. What do you think are the chief lessons from these stories for those in the homeland?

CHAPTER SEVEN

UNTO THE POOR THE GOSPEL IS PREACHED—INDIA'S MASS MOVEMENTS

In days long ago when John the Baptist sent his disciples to ascertain whether Jesus was really the Christ, Christ gave as one of the proofs of His deity that "the poor have the gospel preached to them." Again when Christ gave His first message in His home town of Nazareth He quoted as proof of His divine authority, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind; to set at liberty them that are bruised."

A careful study has convinced the writer that attention to the poor, the downtrodden and the needy is one of the chief characteristics which distinguish Christianity from other religions. Nowhere has this been more manifest than in the remarkable mass movement among the poor of India's millions.

WHAT ARE MASS MOVEMENTS?

"Mass Movement" does not mean *en masse* nor does it necessarily mean in large numbers or a large proportion of the population of a certain area. But, in the words of Bishop Pickett, the foremost authority on these movements, "Whenever a group, larger than the family, accustomed to exercise a measure of control over the social and religious life of the individuals composing it, accepts the Christian religion (or a large proportion accept it with the encouragement of the group) the essential principles of the mass movements are manifest."¹

Mass movements are not peculiar to India. On the day of Pentecost and the days following there certainly were mass movements of some nature. The Protestant Reformation and

1. "Christian Mass Movements in India," by J. Waskom Pickett, pp. 22, 23, 1933, Lucknow Publishing House, Lucknow, India.

the Wesleyan Revival were also types of such movements. Recent studies in Europe and America show that religion in these countries is spread on social and occupational lines. In one church professional classes will predominate, in another farmers, and in another factory workers, while some occupational and social groups remain almost entirely outside the pales of the church. In India where occupational and social lives have developed into castes it is even more necessary to reach people by groups if they are reached at all.

As Bishop Pickett says, "The Indian villager is pre-eminently a team worker. He is accustomed to group thinking and group acting. All of his life he has subordinated his personal wishes to the desires of those who compose his group. You do violence to his nature, to years of training and discipline, and even to his ethical sense when you propose that in so important a field as religion he acts without reference to the judgment of his fellows."¹ In India a man is not considered as an individual but as a member of a caste. Ask any Indian man his name and he will give the name of the caste to which he belongs instead. Marriages too are planned by the group rather than by the individual. And after all when it comes to Christianity the witness of a transformed group is more powerful than that of an individual, powerful though that may be.

INTERESTING DISCOVERIES

Bishop Pickett in his three-year study of mass movements under the auspices of the National Christian Council and with the collaboration of the Institute of Social and Religious Research found some interesting and startling facts. One was that all mass movements started small, in most cases with the conversion of some one man, and that, at a time when everything seemed to be discouraging. Secondly, that they started not through the missionary directly but through Indian men, and thirdly, they started many times in small villages rather than in large centers.

A fourth and vitally important discovery was that in no section have mass movements occurred where evangelistic

1. Lessons from the "Mass Movement Study," by Bishop Pickett in the *Indian Witness*, May 14, 1931.

preaching has been neglected. Bishop Pickett reports, "We have been unable to find a single instance of a wide response by members of the Depressed Classes (among whom most of the mass movements began) to an invitation to become Christians delivered without an appeal to spiritual needs."¹ In other words though medical, educational and social reform work has its place, and he is not speaking against it, yet where any of these is made the basis of appeal the response has been negligent. And he says, for example, "Schools started and maintained in the hope that they would be evangelizing agencies have produced surprisingly few converts."² A lesson all should take to heart.

IMPORTANCE OF MASS MOVEMENTS

When it is recalled that eighty to eighty-five per cent of all Protestant Christians in India are the products of these wonderful mass movements, one is brought to realize how vital they are. The miraculously transformed lives of both the individuals who started them and the groups which rallied to their call will not leave one long in doubt as to their divinely inspired origin. The annals of these movements constitute some of the most fascinating reading in the history of Christian missions.

VENKAYYA THE ROBBER ON A NEW EXPEDITION

It was indeed a dark day for Mr. Darling, an English missionary laboring in Bezwada in the Telegu area of South India, for had he not preached and labored for eleven years without seeing a convert to Christ? And today at the Bezwada festival the people had seemed more unresponsive than ever. Almost discouraged he had gone to his room to pray. While on his knees he overheard an Indian servant telling some men that the missionary was tired and could not see them. Mr. Darling came outside and found a small group of men who said they wanted to hear about the living God. The leader of this group was one named Venkayya, who proved to be a notorious robber, public enemy number one of that section of the country.

1. "Christ's Way to India's Heart," by J. Waskom Pickett, p. 35, 1936.

By permission Abingdon Press, New York city.

2. Ibid., p. 36.

He had been in jail but had escaped and was preparing to start on another raid when a son he loved dearly took very ill with the dreaded disease of cholera. In spite of the fact that Venkayya sacrificed a cockerel to the cholera goddess of the village his son died. He was heart-broken and declared he would never worship the goddess again. But to whom could he turn for help?

For the next three years Venkayya went from place to place hoping to find the true God. He composed, and then prayed the following prayer every single day: "God, teach me who Thou art, show me where Thou art, and help me to find Thee." When the three years had rolled by he came to this festival at Bezwada and was directed by a friendly Brahman priest to Mr. Darling's house, where Mr. Darling discovered him and his robber friends as mentioned above. The missionary sat down and gladly told the old, old story of Jesus Christ, the Savior of men. As soon as Venkayya heard this message he joyfully cried, "This is God my Savior. I have long been seeking Him. Now I have found Him and will serve Him."

Mr. Darling's fears that Venkayya was not truly a converted man were soon allayed; for Venkayya, at one time the leader of the outcastes in the neighborhood in all kinds of reckless and evil deeds, now directed all of his energy into service for his new-found Lord. On March 9, 1849, Venkayya, his wife and five children, together with some neighbor men, were baptized. He learned to read and went everywhere reading the Bible and telling others of what Christ had done for him. Many souls were won to Christ through his ministry.

He was cruelly persecuted by his higher caste neighbors. He and the other Christians were not permitted to get drinking water from the village wells, and consequently were compelled to dig a well of their own. Then came a great drouth and all but the Christian's well went dry. Now came the crucial test of their religion. Their persecutors, led by the Brahmans came to the Christians for relief. "Lend us your well," they pleaded. "We will draw water for you as well as for us." Venkayya and his fellow Christians, showing the spirit of their Master, handed over their well to their persecutors. And there was no lack of water for any while the drouth lasted. Friendly relations developed and lasted for

over fifty years, resulting in much fruit for the Master. In November, 1928, in that very village was held a communion service in which Christians representing nine castes ranging from the Brahman to the outcaste took part. That afternoon, we are told, 175 people were baptized, of whom 152 were from the higher caste Hindus, their erstwhile persecutors. And since then several hundred high caste men have become Christians.

As Venkayya grew older he lost his eyesight and could no longer go about preaching or reading the Word. But until his death—for he lived to a great age—one could see Venkayya sitting daily in front of his little hut telling all who came by about his wonderful Savior. But he had not lived and worked in vain. Venkayya was converted in 1849. By 1901 there were nearly 30,000 Christians in that district. By 1911 there were nearly 50,000 and today there are over 200,000 Christians in the diocese of Dornakal with their own Indian bishop, the saintly Dr. V. S. Azariah, well-known throughout the world. Over ten thousand people are baptized yearly in this section and the number is increasing every year. Behold what God hath wrought!¹

DITT BEGINS A MIGHTY MOVEMENT

Ditt was a very dark-skinned, lame, uneducated little man whose occupation was that of leather and hide merchant—one of the most despised and lowly occupations in India. One day a Christian who had none too good a record himself, presented Ditt to Rev. S. Martin, a missionary working in Sialkot, North India, as a candidate for baptism. Because of the record of the man who brought him, Mr. Martin doubted the sincerity of Ditt. But upon questioning him closely he found Ditt to be genuinely converted. So he baptized him but urged him not to return to his village lest he fall a victim to the persecution he was sure to meet. But Ditt was determined to return to his village. Seeing this the missionary prayed with him and let him go.

1. The story of Venkayya, told here only in substance, was gleaned from notes on lectures by Bishop Pickett and from Bishop Pickett's book, "Christian Mass Movements in India."

When Ditt returned to his village, thirty miles away he was severely persecuted by his five brothers and other relatives. But deny his Lord, he would not. They would not eat or drink with him or associate with him in any way. As far as they were concerned he no longer lived. To their surprise he did not show a spirit of retaliation but bore his persecution in a way they had not been used to. All of this time he witnessed to his family and friends and told them about Christ and his Savior. Three months after his baptism Ditt reappeared in Sialkot and presented his wife, his daughter and two neighbor men as candidates for baptism. They gave evidence of having been truly saved and were baptized. Six months later Ditt again appeared at the mission bungalow bringing four more men with him. These too gave evidence of salvation and received the sacred rite of baptism.

Ditt's occupation took him from village to village. Wherever he went he told people of his Savior. Many abused him but an increasing number heard him patiently. By the eleventh year after Ditt's conversion more than five hundred of his fellowmen had been led to Jesus Christ. By 1900 more than half of these lowly people in that entire district had given their hearts to God and by 1915 all but a few hundred members of that entire caste had become Christians.¹

Such is the story of the beginning and development of every section where mass movements are found in India today. And it is largely from these that many of the nearly 200,000 converts come from the depressed classes each year.

"MY WAYS ARE NOT YOUR WAYS"

The early policy of every missionary of every mission, as far as records are obtainable, was to work for the conversion of the Brahman. So they preached to the Brahman, they prayed for the Brahman, and they labored to bring about the salvation of the Brahmans. It was but natural that they should do this. For they found these high caste people in places of authority and acting as religious leaders of the people. The outcastes, on the other hand, were illiterate, were regarded al-

1. This story of Ditt has also been given (only in substance) from Bishop Pickett's lectures (heard by the writer) and from Chap. II of his book, "Christian Mass Movements in India," 1933.

most like slaves, and were seemingly debased. The early missionaries, therefore, are not to be censured; for they naturally thought if they could win the intellectual and religious leaders of the day, the others would be sure to follow. But sometimes man's ways are not God's ways and man's thoughts are not God's thoughts. And so it proved here; for, notwithstanding the fact special attention was given these high caste people, they did not respond as the missionaries had hoped. Now and then one did become a Christian here, and another there; or a handful over there, and another handful over here. But they did not come in numbers.

While they were preaching to the Brahman and other high caste people, the outcastes were listening in, at a respectful distance, it is true. But nevertheless they were intently listening. While they listened they heard the story of a Savior who came to preach the gospel to the poor and to break the shackles of those who were bound. They said one to another, "This is just what we need. This is the religion for which we have been hungering so long." And as they knocked at the door, they said, "Let us come in." But the missionaries said, "No, not now. If we open the doors to you now the Brahmans will not come." And they continued their efforts for the conversion of the high castes.

THE DOOR IS OPENED

As times went on the knocking by the outcastes became louder and more insistent. Finally it became imperative that something be done. As one missionary expressed it when he baptized his first convert from the low castes, "I did it not because I saw my way decidedly clear to do so but, rather, because I could see no scriptural ground for refusing." The doors were now open. And in they came. First by the scores, then by the hundreds, then the thousands, and now by the tens of thousands.

MIRACLE OF MIRACLES

Today the impossible is happening. Thousands of the high caste people are becoming Christians every year in India. The question immediately arises, "Why is it that today when no special attention is being given to the high caste people, but

on the other hand, if any difference, the low caste people are being favored, the high caste people are coming into the kingdom in such numbers, when formerly they did not respond when the entire attention of the missionaries was focused upon them. This is a legitimate question. To answer this and other questions Bishop Pickett conducted a survey, interviewing many converts from the middle and high caste people. To the question, "What influenced you to become a Christian?" ninety per cent of all of those interviewed declared they were led to Christ because of the great changes they saw in the lives of the Depressed Class converts in their own villages. One woman, a convert from a good caste, said she loved the depressed classes now because they had revealed Christ to her.

The substance of the testimony of these nine out of every ten converts from the high castes was, "We saw in our own villages these low caste people whom we considered worse than dogs, whom we would not permit to enter our temples, and whose very shadow was defiling to us. We saw such as these," they continued, "transformed by some mighty power right before our very eyes. We saw them give up their lying, stealing and drinking and saw them become new creatures indeed. Not only did we see the changed lives but we also discovered that many of these Christians in their own villages found a deep joy in the worship of their God, not only as they participated in their church services, but also in their songs and worship in their own homes. All of this convinced us that there must be some transforming power in Christianity which we do not have in our religion. So we too became hungry for this same transforming power and holy joy. That is why we have become followers of this Christ of Calvary. And, thank God, He is real to us today."

So the impossible has really happened. God has again taken the weak and despised things of the world to confound the mighty. Already (in 1936) more than forty thousand people from the middle and high caste have been won to Christ through these mass movement Christians, most of these being in the last few years. In one mission alone an average of a thousand each year are thus being won to Christ from the caste people. And the number of accessions to the Christian Church is rapidly increasing every year. How glad we are

for a salvation which fits every need of every class of every nation!

THE WAY IT WORKS

A Brahman, but recently converted, was led to Christ because he discovered that his servant whom he had despised as an outcaste was more honorable and worthy of respect than he himself. Here is this Brahman's story:

"One night during the harvest season I was in my field guarding my crops. A few nights before thieves had cut and stolen nearly a half acre of grain. My *Madiga* (low caste) servant, a boy of about 18, was with me. I became hungry and told the lad to steal some fruit from a neighbor's tree. He politely declined, saying that he could not steal. I ridiculed the idea that any *Madiga* would object to stealing and when he persisted in refusing I grew angry and ordered him to bring me the fruit without delay. When he again declined I struck him and he ran away. Then I went to my neighbor's trees and helped myself. Shortly after this I started round the field, ashamed of what I had done. Gradually it dawned upon me that I was a thief as truly as were the men who stole my grain. And I had struck my servant because he would not steal. I wished the lad were back and debated whether I should go to the village and call him, also whether I should tell him I was sorry I struck him.

"In the field alone at midnight I was frightened. Just then I heard his voice. It came from under a tree some distance away. I went nearer to listen, supposing he was telling someone what I had done. But he was apparently alone. He was praying. After a while I heard him say, 'Forgive my master, Lord. He doesn't know how to overcome temptation. His gods don't help him and he doesn't understand that he should serve Thee.' That made me thoroughly ashamed. I tried to be angry with him for trying to pray for me. I was humiliated that a low caste *Madiga* should think he was in a better relation to God than I, a Brahman. But in my heart I knew it was true. I walked away, emboldened by the knowledge that the lad was near. A little later he rejoined me. In a few days I began studying Christianity with the result that I am now a Christian. I have found that many of the *Madigas* are better

men than I have ever been, and my old feeling of contempt for the depressed classes has changed into a feeling of respect and love."¹

On his way across the fields to a village near where Venkayya, the converted robber lived, Bishop Pickett overtook a high caste man of the Kamma caste. This man had not yet become a Christian nor had he made any move in that direction. The bishop began to converse with the Kamma and said, "Do you know the Christians of your village?" "Yes, all of them," the Kamma replied. "What do you think of them?" "They are our best people." "Are all of them your best people?" "There are only Hindus and Christians in the village and the Christians are much better than we Hindus." "Do you mean that even the *Mala* (low caste) Christians are better than you Hindus?" "Oh, yes, some of them are not as good as others, but as a whole they are better than we are." "Has being Christians made them any better?" "Certainly! Before they became Christians they were robbers and murderers. Even we Kammas were afraid of them. The difference between them as they were then and as they are now is like that between the earth and the sky, between noonday and night." "What other groups have become Christians?" "Two lower Sudra groups." (The Sudras are not outcastes but are the lower of the four real castes.—P. L. B.) "Are their lives also changing?" "Yes, in just the same way. Some were drunkards. Now they don't drink." "And what of your own high caste people? Haven't some of them become Christians?" "Yes." "Are they also being changed?" "Yes, and more rapidly than the others were. It seems that we Kammas are better material than the Malas, but none of our people would have become Christians if they hadn't seen first what happened to the Malas."

"You say that you have seen many bad men changed to good men, drunkards to sober men, robbers to honest neighbors. Has that happened only to those who have become Christians? Haven't you seen anyone changed like that in Hinduism?" At this the old man seemed surprised that Bishop Pickett should ask such a question and revealed how

1. "Christ's Way to India's Heart," by Bishop J. Waskom Pickett, pp. 51, 52. 1936. Abingdon Press, New York city, by permission.

deeply he had been affected by what he had seen. When he was able to overcome his surprise at such a question he replied, "Never. Only Christ can change men like that." It is not surprising then that a few months later this old high caste man and his entire family knelt before the altar in the little church in the village, and after confessing their faith, received the sacred rite of baptism and were admitted to the church.¹

"We have seen entire villages," says Bishop Pickett again, "in which the despised untouchables have been so enriched in personality and so thoroughly reconstructed in character and conduct that erstwhile oppressors have accepted them as counselors of religion. A Brahman who recently applied for baptism and entrance into the church made the statement, 'The untouchables of this village were utterly vicious and degraded; they were illiterate, stupid, filthy and vile.'² In twenty years they have become honorable, clean, intelligent and God-fearing. What no Hindu thought possible has been performed before our eyes. I know Christ is real. I love Him for what He has done to the untouchables. I want Him to work a like change in my heart. My caste will oppress me, but I will find peace and salvation."³

The writer of this book has had the privilege of seeing many such transformations in the lives of men and women. But these will be dealt with in Part Three.

ASSETS OF THE NATION

"Scattered over India today are tens of thousands of Christians, men and women, engaged in public service as teachers, officials, doctors, nurses and preachers, whose parents or grandparents endure the oppression and exhibited the characteristics common to the untouchables. They, who but for the coming of Christ in their homes would have been liabilities to the nation, poverty-stricken, despised, illiterate, diseased and dirty,

1. "Christ's Way to India's Heart," by Bishop J. Waskom Pickett, pp. 41, 42, 1936, by permission Abingdon Press, New York city.
2. Not all of the untouchables, even before they become Christians, would merit such a description. For they are not all vile or filthy any more than all of the high caste are all clean and good.
3. "Moving Millions," Chapter II, "The Untouchables," by J. Waskom Pickett, pp. 60, 61, 1938, The Friendship Press, New York city.

a menace to every national interest, are among the nation's most valuable assets."¹ And yet some say, "Missions do not pay."

TO THOSE IN THE HOMELAND

What a lesson these outcaste movements are! If God can, in a land of darkness like India, take a robber or ignorant and despised leather-worker, and that, too, at a time when everything is the darkest, as far as one's work is concerned, and so transform him that a mighty movement toward God will develop among his relatives and caste people how much more should the Lord be able to bring about revivals and the increase of His kingdom through His faithful followers in a land of light and freedom like ours. And if God can, through the transformed lives of the untouchables of India bring about the conversion of their high caste religious and intellectual leaders, how much more should He be able to use you and your small group of Christians in your community to reach people in every walk and status of life. For the gospel is for all. So we urge you one and all to live right, in church and out, and to manifest the joy and happiness that our salvation brings. For when this is done people are going to come to Christ as never before. They may say, "We do not understand all about your theology, but we want the same kind of religion that we have seen in your lives. And what a joy it will be to see that loved one or friend or neighbor for whom you have prayed so long, bowing at the feet of the same Savior who has given peace and joy to you. And while your own faith is encouraged, pray on for India, that these mass movements may reach such a flood tide that millions yet unreached may be swept into the River of Life, and flow on, not only in this life but throughout the ages of a glorious eternity.

QUESTIONS FOR STUDY

1. Name one of the chief proofs Christ gave to show His divinity.
 2. What is meant by "Mass Movements"?
 3. Give at least one of the important discoveries made during the mass movement surveys.
- 1.. "Moving Millions," Chapter II, "The Untouchables," p. 61; by J. Waskom Pickett, 1938. Friendship Press, New York city.

4. Tell the story of Venkayya, the robber.
5. Give the story of Ditt.
6. What is the "Miracle of Miracles"?
7. What did most of the converts from the high caste give as the reason they became Christians?
8. Tell how the Brahman was led to Christ through his low caste servant.
9. What lessons can those in the homeland learn from the stories of these mass movements?

CHAPTER EIGHT

TROPHIES OF GRACE

The church in any land is dependent on its leaders. It is also equally true that no matter how fine its type of leadership if its laity does not respond to the ideals set forth by these leaders its growth will cease and decay will set in. That the church in India has wonderful leaders and equally as noble responsive laymen there can be no doubt, for God has worked such miracles in the hearts and lives of many men and women in the Indian church that she today can show some of the finest Christian characters that the world has ever produced. They come from the low caste, the middle and the high. Believing it will encourage one and all to learn more of some of these transformed lives we desire to introduce the reader to a few such leaders today.

JOHN HENRY PEARSON

The lowest of the low in India is the sweeper or scavenger caste. If God can transform them then truly nothing is impossible with God. In Northern India the mass movement has swept into the kingdom many of these sweepers. Let us hear Dr. Oscar MacMillan Buck tell from his own experience of one of these converted men. Doctor Buck says:

"As a boy I was brought up in a mass movement area and saw much of outcaste Christians. Their sons were my playmates. Of only one I shall tell. He was baptized with his *bhongi*, which is to say scavenger, parents under the *sheesham* tree in our back yard. Naked, he squatted on his haunches to receive the baptismal water and the threefold name, 'Punchoo, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' Later he was placed in school, and there, as the missionary's son I learned to know him. After many years of absence I returned to India in 1925, and stood up to speak one Sunday morning in one of the large churches.

The capable pastor was one, John Henry Pearson, erstwhile Puncture. After the service he took me to his home.

"'Pearson,' I said, 'show me your medals!' He looked surprised, but pleased, and opening a closet brought out a package. One by one he brought out his treasures: a gold medal from the government of India to Rev. John Henry Pearson for his services to India during the World War; two *sanads* or diplomas from the government of the United Provinces given to him by the governor in the presence of the Hindu and Moslem gentry of the province; a silver watch given to him by the municipality of the very city in which he was baptized, and testimonials from others.

"'Pearson, *shabash* (bravo!),' I said, for I remembered the *sheersham* tree and a naked *bhangî* lad that squatted under it. 'Now tell me about your family.'

"'My oldest son is studying in the Lucknow Christian College for the B. A. degree, my oldest daughter is the doctor in the woman's hospital at Gonda, my second daughter is preparing for the Agra Medical College, my third daughter is in the Meerut Girls' high school, and three others are at home.'

"'Pearson, *shabash*,' I said it again. He went on: 'I have myself just completed the course for the Licentiate in Medicine degree so that as I go I can both preach and heal, and save my people from doctors' fees.'

"'Pearson, *shabash*,' I said it the third time. Then a bit later he went on: 'This is my second life. They thought I was dead last year—double pneumonia. How I came through nobody knows. This second life, I feel, is not my own; Christ has some purpose for it, and so I live it for Him.'

"I laid my hand on his and what took place that hour is very sacred to me. In less than six months Pearson was dead—double pneumonia again—his second life passing into some glorious third, where heaven's *shabash* will thrill his soul."¹

PANDITA RAMABAI

Pandita, the great pioneer of the modern woman's movement in India, was born of Brahman parents in 1858. She was early taught the best traditions of Indian civilization as her

1. "India Looks to Her Future," by Oscar MacMillan Buck, pp. 93-95, 1930, Friendship Press, New York city.

parents were cultured people. While her father was an orthodox Hindu, and as such observed caste and other religious rules, yet in one sense he was a reformer; for he could see no reason why women as well as men should not learn Sanskrit and read the sacred scriptures. At the risk of severe opposition he taught his wife, Ramabai's mother, the Sanskrit language; and later when Ramabai was eight years old her mother began to teach her. Ramabai became such a proficient scholar that the Hindu *pandits* (learned men) of her day gave her the title of *Pandita* (feminine for *pandit*). She thus became the first woman in India to ever receive that title. She was also called *Saraswati*, meaning the goddess of learning.

After the death of her father, mother and older sister in a famine in Southern India, Ramabai and her brother wandered from place to place, traveling over four thousand miles on foot throughout India, trying to find peace. They tried everything their sacred books told them to try, but all to no avail. Later Ramabai married but two years later her husband died with cholera, leaving her with a small daughter, Manorama, in her arms. She was now left as a despised widow.

A Gospel of Luke fell into her hands. This she studied carefully. Later she went to England for further study and eventually found Christ as her personal Savior.

The story of her marvelous life is familiar to all; how she started a faith-home for orphans and widows near Poona; how she translated the Bible into the Marathi language and printed it on her mission printing presses; and how hundreds of girls and women have passed through her home—at one time she had 1,900 within its walls. And hundreds were brought to Jesus Christ through her ministry.

After a visit to her school the late Howard A. Walter, M.A., says of her, "I would say without hesitation that she represents in her single personality the most remarkable combination of executive, intellectual and religious powers that I know of in recent years in either man or woman. It is no exaggeration to say that among Indian women Pandita Ramabai stands supreme in intellectual achievement up to the present time. . . . She speaks fluently seven of the vernacular languages of India and has read widely in vernacular literature. Of her latest books, "A Life of Christ in Marathi," 23,000 copies of the first

edition of 25,000 are now (1918) in Hindu homes. But what amazed me most was the work which she has nearly completed (and later did complete and publish—P. L. B.) of translating the entire Bible into the Marathi tongue. . . . In order to be sure of understanding the original meaning of the Bible she learned both Hebrew and Greek and has published a small edition of an interlinear translation of the Old Testament, in which every Hebrew word from Genesis to Malachi is given together with its connotation in five different English translations of the Old Testament. In the same thorough way she has mastered the previous translations of the New Testament."¹

She was intensely evangelistic. The great Welsh Revival which spread to India in 1905 swept her school and home resulting in hundreds of conversions. The Praying Band at her school grew in a few months from 70 to 700 in number. Bands went out from her school at Mukti—meaning Salvation—to many places to conduct meetings; and people visiting Mukti were so inspired that they returned to their villages carrying the blazing torches which lit fires that spread from place to place.

In 1921 her daughter Manoramabai and in 1922 Ramabai were called to their eternal reward.² They are gone but thousands in that day will rise up and call them blessed.

"The chief characteristics of Ramabai's life were her noble, dignified and commanding personality, her exceedingly loving, sympathetic and generous nature, her immense mountain-moving faith, her strength of character, deep humility, wonderful administrative capacity, and above all, her great passion for winning souls. Prayer was the power which worked her great institution. The Word of God was her ever-abiding strength."³ The Indian church misses these two—mother and daughter—but it is manyfold richer because Ramabai and her daughter lived and toiled for the Master.

1. "Excerpt from the "Indian Witness" of May 8, 1918.
2. The story of Ramabai has been taken chiefly from her own account of her life as condensed by Rev. J. J. Lucas from her "Testimony," and published in pamphlet form by the Christian Literature Society for India, Madras, 1922.
3. Author unknown.

NARAYAN WAMAN TILAK

Narayan Waman Tilak, the poet-saint of Western India, was also of a Brahman family. While traveling on the train one day as he was proceeding to look after some business for one of the Indian princes, for whom he was secretary, an unknown Englishman in the same compartment of the train with him began to talk to Narayan about his soul. This stranger said to him, "Young man, God is leading you. Study the life of Jesus and you will certainly become a Christian." Tilak said at a later date, "I laughed at what I regarded as the man's audacity, but he gave me a copy of the New Testament and I promised I would read it."¹ True to his promise he read it with great care and said concerning it, "When I reached the Sermon on the Mount I could not tear myself away from the burning words of love and tenderness and truth. In those three little chapters I found answers to the most abstruse questions of Hindu philosophy."² His testimony was that he found in Jesus the goal of his long search—the living teacher who could most richly satisfy his soul's hunger.

He was baptized publicly in Bombay and from then on was forced to endure severe persecution. Even his own family was bitter toward him. But finally he had the joy of seeing his own wife and son—both of whom the writer counts as personal friends—join him in the Christian fold.

After his conversion for many years Tilak taught, preached and wrote. He was not only a great pastor, but was a wonderful writer and poet. He wrote for children, edited a monthly magazine for Christians, translated good devotional books into the Marathi language, and last, but not least, prepared a church hymnal for use in Western India. His songs are sung by more Christian people than those of any other man. When Tilak died in 1919, at his own special request, in place of a funeral, they held a triumphant festival service to the strains of some of his songs.

Here is one of his songs as translated by Dr. Nicol Mac-Nicol:

1. From "Indian Christians," Madras, G. A. Natesan & Co.
2. *Ibid.*

As lyre and the musician,
As thought and spoken word,
As rose and fragrant odors,
As flute and breath accord;
So deep the bond that binds me
To Christ my Lord.

As mother and her baby,
As traveler lost and guide,
As oil and flickering lamp-flame,
Are each to each allied;
Life of my life, Christ bindeth,
Me to his side.

As lake and streaming rainfall,
As fish and water clear,
As sun and gladdening dayspring
In union close appear;
So Christ and I are holden
In bonds how dear!

Narayan Waman Tilak has gone but the influence of his life, and his songs will live on forever.

SADHU SUNDER SINGH¹

An entirely different type of leader was Sadhu Sunder Singh. Born of good parents in the Sikh religion he was sent to a mission school because it was near his home. He became very angry when told he was to read the Bible as part of his course. He thought, "Why should I read it? I am a Sikh and the Granth is our sacred book." When he was finally persuaded to obey the rule of the school his horror was increased when he discovered that the teachings of the New Testament were diametrically opposed to their Granth. Finally as ring-leader of the schoolboys who hated Christianity he openly tore his New Testament to pieces and threw them into the fire to burn. At one time his hatred of everything Christian was so

1. *Sadhu*, pronounced "Sad-hoo," is an honorary title applied to men who renounce their all for religion. *Sunder*, pronounced "Soon-der," means "beautiful," and *Singh* means "lion."

great that he spent a full hour in sacred ablutions trying to wash away the defilement he believed he had received when the shadow of a missionary had fallen on him.

After some months of further search in his Granth, and also the Koran of the Moslems, he once again in desperation turned to the New Testament in his efforts to find the peace for which he was so hungry. The words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," took hold of his heart.

Finally, in great desperation he determined to find peace either in this life or the next. The Ludhiana Express passed his father's place at five o'clock every morning. He resolved to throw himself under the wheels of that fast-moving train if he did not find his heart's desire by that time the next morning. So all night he read the Bible and prayed. Just a short time before the Express was due, and when he was about to give up in despair, he saw what seemed to be a form like unto the Son of God filling the room. "Why do you oppose me? I am your Savior. I died on the cross for you," were the words he heard. At that moment this proud and haughty lad humbled himself at the foot of the cross and a consciousness of peace and of sins forgiven filled his heart. From that time on he never wavered in his allegiance to his Savior.

His father could scarcely believe his ears when Sunder announced that very morning that he had become a Christian. Persecution began from that very hour and continued unabated for the nine months he remained in his father's home. (His mother whom Sunder loved so much had died a few years before this time.) Here he was, a lad of only fifteen, called upon to suffer as few have ever been called upon to do. His father whom he loved dearly, vividly portrayed to him the position and honor which would be his if he remained in the Sikh religion; and on the other hand the shame and disgrace it would bring upon all if he continued as a Christian. Just then Someone seemed to draw near and whisper, "He that loveth father or mother more than me is not worthy of me." So his greater love for his Savior held him steady in this severe trial.

His very wealthy uncle then called him to his home, and, asking him down to a deep cellar beneath his house, opened a vault and showed Sunder gold, silver and wealth he little

dreamed existed in this world. "All of this will be yours if you renounce your Christ." And methinks I see One who went through a similar temptation nearly two thousand years ago standing at Sunder's side as he turned from the glamor of this wealth, which to a young lad was an attraction indeed.

When all of this availed nothing Sunder was made to eat and sleep on his father's veranda just as a despised outcaste would have to do. Then one of the Indian princes (Maharajahs) called him before the bar of the State Assembly to give an account of his actions. Glowing offers were made to Sunder by this wealthy Indian prince and an appeal was again made to his pride of race. But the promise of Christ to His disciples to show them what they should speak in the hour they were brought before kings for His name's sake, was fulfilled; for Sunder left the presence of this prince with his spirit still unscathed.

CAST OFF

And now the blow of blows fell. Sunder's own father cursed him and told him he was now disowned completely, and that he must leave home early the next morning. As Sunder, now a lad of but sixteen years, turned his back on all that this earthly life held dear, I am sure he must have sung in his heart:

*Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shall be.*

But his troubles were not over; for rather than have Sunder go forth to disgrace his family and his Sikh religion poison had been placed in the food of his last meal at home, eaten that morning. He and another young man who had also become a Christian, and who was poisoned like Sunder was, both took violently ill on the train. A doctor was called but he said there was no hope for either one. Sunder's friend died but Sunder was miraculously raised up, much to the doctor's great surprise. Sunder always believed that he had been raised up for a purpose.

Sunder later donned the saffron (orange) colored robe worn by men in India who forsake all for their religion and never discarded it as long as he lived. He went forth as a Christian *Sadhu* preaching Christ and Him crucified. He was fearless in his preaching, and burned with a passion that others, like he, might find true peace from God. His ministry has blessed thousands in India; and many were those helped on his visits to Europe and America.

IN PERILS OPTEN

Almost every hot season Sunder would cross over the Himalayas and go into Tibet or Nepal to preach the gospel where European missionaries were not permitted to go. Many were the hardships suffered on these journeys. On one of his trips into Nepal he was seized and placed in prison with hardened criminals. Sunder preached to these men and before long news leaked out to the authorities that these wicked men, too, were turning Christians. Angered, they brought him to the public marketplace where they stripped him of his clothes and forced him to sit on the ground. His hands and feet were placed in cruelly made stocks and to add to his suffering leeches were placed on his body. Finally, after a day and night without food or water, he fainted through loss of blood. The marks of where these leeches bit him remained on his body until the day of his death. Was he not bearing in his body the marks of the Lord Jesus?

Another time while preaching in Tibet the people became very angry because he had come into their land to preach Christ. There were in that country two methods of putting people to death. One was to place the victim in the wet skin of a yak—a beast of burden used in the Himalayas—and after sewing him in it, placing him bound in this skin out in the hot sun. As the skin dried and contracted it eventually crushed the breath and life out of its victim. Thirty-six hours was the time usually estimated it took to end the torture. The second method was chosen for taking Sunder's life. Stripping him of his clothing he was cast into a deep, dry well and the great door overhead was closed and locked. Sunder struck on his shoulder injuring his arm severely as he hit the bottom of the well. The stench of the putrefying flesh of the remains

of those who had been cast in before him was so terrible that he felt he could not endure it. On the third night, just when he felt he could stand it no longer, and after crying once again to the Lord for deliverance from that awful death, he heard a sound overhead as of someone opening the padlock and lifting the heavy grating door. Hearing a voice tell him to take hold of a rope which was being lowered, Sunder clung to this rope and was safely drawn to the top. Turning about at once to thank his rescuer, he was amazed to find no one there. Feeling revived by the fresh air, and noticing that his arm had suddenly ceased paining him he made his way to the village again, where, as soon as his strength would permit he again began to preach.

When this was discovered the head lama became furiously angry, for he thought someone had stolen the key and released Sunder from his deathhouse. But when the key was found to be intact on his own girdle, the lama feared greatly and begged Sunder to leave town at once, lest this God of his would bring woe upon their people. Again Sunder thanked God for another deliverance from the powers of Satan.

Sunder's teachings were more nearly like the parables of our Lord than anyone we know. Concerning sacrifice he says, "The wick of a lamp must burn and lose itself in order that the light may shine. The wick is between the oil and the flame. There may be plenty of oil, but if there be no wick there can be no light. So to give light to others we must be ready to sacrifice ourselves." Again, "We are small, the attraction of the earth is great. But powerful as is the force of the earth, when we grasp anything in our hand, the attraction of the earth cannot draw it away. So when we are in the hand of Christ, earthly things can have no power over us, for in His keeping we are safe."

Sunder also had a rare sense of humor which sometimes showed itself in his talks. "When we see a crane," he once said, "standing motionless on the side of tank (pond of water), we may suppose he is musing on the glory of God, or the excellent quality of the water. But no such thing! The moment he catches sight of a small fish he springs upon it and gulps it down. Just such is the attitude with many in regard to prayer. Seated by the shore of the boundless ocean of God's

love, they are wrapped up in the one thought of acquiring some specially required object."

Today Sunder Singh sleeps in some unknown place on the plateau of Tibet, or in some Himalayan pass; for after holding a meeting for Christians at Dhulia, about one hundred and fifty miles from our own mission station in March, 1929, he started for Tibet to preach the gospel of Christ again to those needy people. But never again was he heard from. Yet the influence of his life and teaching lives on. The Indian church still points to Sadhu Sunder Singh as the outstanding example of devotion and sacrifice in the cause of Christ. His Christlike appearance—for many times the children called him Jesus—the serenity of his countenance, his noble bearing, his earnest, trustful prayer life, and above all, his impassioned appeals to follow Christ will never be forgotten. Sunder's father, too, after many years, publicly acknowledged the Savior of his son Sunder as his own personal Savior before Sunder's death and died in the faith. Father and son are now looking over the battlements of heaven and saying to us, one and all, "The battle is worth while. The victory is glorious. Fight on, dear ones, fight on!"

SAVING ONE'S LIFE

The spirit of the church in India today, typified by Pearson, Ramabai, Tilak and Sunder Singh, can best be shown by using another of the Sadhu's illustrations. On one of his numerous journeys into Tibet, Sunder, accompanied by a Tibetan man, was making his way across some mountain passes on a bitterly cold day. They both despaired of ever reaching their destination alive. At this juncture they discovered a man lying on the edge of a precipice, nearly frozen to death. Sunder begged his Tibetan companion to help him carry the man to safety. But he refused, saying if they did all of them would be frozen to death. So the Tibetan went on his way and Sunder remained to rescue the stranger. The exertion required to swing the man on his back and drag him along brought new life and warmth to Sunder and the warmth of Sunder's body, in turn, brought warmth to the body of the stranger on his back, and both were saved from freezing. But as Sunder

trudged slowly on his way with the stranger on his back, he came upon his Tibetan companion lying in the path frozen to death. Sunder was forcibly reminded of the words of his Savior, "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it."

A CHALLENGE

Should this not come to us as a challenge today? How our hearts have been grieved as we have seen so many professed followers of Jesus Christ, forgetting the sacrifice on Calvary so completely that, like the Tibetan companion, they are closing their eyes to the needs of others if only they themselves may get through safely, not realizing that the surest way to save oneself is to reach out a helping hand to others. For, after all, we are saved to serve.

Friend, brother, sister, of whatever church you may be a member, I implore you to lose yourself long enough to bring that neighbor or relative or friend, numbed by the chilly blasts of sin, life-giving warmth that is in Christ Jesus. For then both you and they shall live. And may all of you, both young and old, inspired by the lives of these men and women of India, purpose in your hearts today that you will remember the millions in India who are still out in the cold of sin, without peace and life; and that, remembering, you will pray and give and send, that many more Pearsons, Ramabais, Tilaks and Sunder Singhs may be brought into safety in Christ as you have found it in Him.

Hast thou ever seen the Lord, Christ the crucified
Hast thou seen those wounded hands? Hast thou seen His side?
Hast thou seen the cruel thorns woven for His crown?
Hast thou, hast thou seen His blood, dropping dropping down?
Hast thou seen who that one is who hurt Him so?
Hast thou seen how He, to save, suffers thus and dies?
Hast thou seen on whom He looks with His loving eyes?
Hast thou ever, ever seen love that was like this?
Hast thou given up thy life wholly to be His?

—NARAYAN WAMAN TILAK,

As translated by Rev. J. C. Winslow.

QUESTIONS FOR STUDY

1. Tell briefly the story of John Henry Pearson, noting chiefly the cast from which he came.
2. Explain why Ramabai was given the title of Pandita?
3. What was Ramabai's chief work in India? What were some of her lines of auxiliary work for the Master?
4. Tell the story of Narayan Waman Tilak.
5. Tell of Sunder Singh's conversion and home persecution.
6. Give one of the instances of persecution he met while preaching the gospel.
7. What was his chief type of preaching? Give one illustration.
8. Tell of Sunder's experience with the freezing man. Apply the lesson to us who are Christians.

CHAPTER NINE

SOWING THE SEED

"Behold what God hath wrought." These are the words of praise which come to our lips as we have together beheld the great changes taking place in non-Christian India with its breakdown of caste and idolatry. The song of praise has welled up in our hearts still more as we have considered some of the great changes taking place in Christian India with the consequent ingathering into the Christian fold in numbers little dreamed of even a generation ago. And now we shall consider the great changes which have taken place in the Church of the Nazarene.

India, the oldest and probably the most difficult of all of our twelve foreign mission fields, is at last responding to the gospel message as never before in the history of our Nazarene work. The faithful seed-sowing of years is bringing forth an abundant harvest from the whitened harvest fields.

In 1910 the first convert in our own Nazarene territory and today, only thirty years later, a church membership of nearly 900 with a total Christian community of 1,200 people. As late as 1920 but 34 church members, in 1931, 183 members, in 1937, 603 members and in 1939 there were 849 with a probable 900 at this writing (early in 1940). The five year period from 1932-37 saw the church membership increase more than one hundred per cent; and this does not include the Christians who came to us with the Basim work in 1935. Such has been the result of faithful seed-sowing by pioneer missionaries and their Indian collaborators, and the careful watering by their successors. But it is God who has given the increase.

EPOCHAL PERIODS

The early years were times of great testings of faith. From the time the first missionary group under Rev. M. D. Wood entered Buldana ten years had elapsed before the first real

convert from Hinduism came to Christ through the instrumentality of Rev. L. S. Tracy and his colaborers. Another ten years rolled by before the first epochal break came in 1920 when men from the robber caste became Christians under the leadership of the Tracys and Fritzlans. A further period of twelve years went by before the great spiritual awakening during our first Jungle Campmeeting in 1932. This camp was so sweeping in its results, and so intense was the spirit of evangelism which followed, that within the next five years the church increased more than one hundred per cent in membership. This culminated in 1937 in the organization by General Superintendent Chapman of our churches into the India District of the Church of the Nazarene and the election of an Indian District Superintendent. India is thus the fifth of our twelve foreign mission fields to have this honor.

BEGINNINGS IN BULDANA

Near the turn of the century (1899) a party of missionaries headed by Rev. M. D. Wood arrived in Buldana to begin mission work under the auspices of the Association of Pentecostal Churches of America. The headquarters of this society were in New England.

The location of this mission in Buldana, Berar, can best be seen by taking a map of India and drawing two lines, one from Bombay on the west to Calcutta on the east, and the other from Cape Comorin, the southernmost tip, to Delhi, the capital in the north. The junction of these two lines gives the approximate location of our present and only Nazarene field in India—because it is near the center of India it is called "The Heart of India."

This field is a little larger than the entire state of Massachusetts but with a population equal to that of Colorado or to the states of Maine and New Hampshire combined; 1,100,000 people living in 1,800 villages; and no mission whatsoever is working in this entire field except the Nazarenes.

The nucleus of this new work in Buldana was a group of boys and girls left as orphans because of the terrible famine conditions prevailing at that time, and rescued by the mission. The teachers and preachers were those who were of necessity obtained from neighboring missions.

THE OPPORTUNITY MISSED

It was into this group of Christians that the Welsh revival fires, leaping the bounds of land and sea came in 1905; first to the Welsh mission in Assam, Eastern India, and thence throughout India, setting fire to many lives. The year before (1904) a party of nine new recruits arrived in Buldana, thus greatly increasing their forces. Their senior missionaries had the language. The missionary force was therefore well equipped for service both in numbers and in preparation. There was a fine nucleus of future Christian leaders wrapped up in these boys and girls. Revival fires were burning in the hearts of all. Everything was set to go.

There is no doubt that was God's time to kindle fires of salvation throughout that entire district. One can only surmise what might have been the results if that fire had spread. Instead of a District Assembly in 1937 there might have been one a quarter of a century earlier. Instead of numbering Christians by the hundreds they might have been numbered by the thousands. But history is a record of facts; and not what one wishes it had been. With sadness in our hearts we must chronicle the truth, for in the midst of these remarkably favorable conditions, one night, early in 1906, while unsuspecting missionaries slept, Mr. and Mrs. Wood, Mrs. Barnes and Miss Sprague left Buldana by oxcart train, taking with them a cavalcade of nearly one hundred souls—every Indian Christian—boys, girls, preachers and Bible women, except one loyal preacher who remained behind. With them they took the conveniently movable property and all cash on hand except about seventy-five cents. The direct reason for this strange action was that the Home Board could not accept Mr. Wood's policy of having sole control of all mission funds without reference to this Home Board or the other missionaries on the field. This was a policy which no board could accept and keep faith with its constituency at home or the missionaries on the field.

THE CRISIS

Instead of dawn to daylight—the normal procedure—it was dawn back to darkness. Instead of the anticipated kindling of revival fires throughout the district it was a virtual cessation of activities. In addition to the four who had left

the church and mission others had, a short time before, been compelled to return home because of ill health. This left five relatively inexperienced missionaries faced with the herculean task of building from the bottom. Their leaders were gone; they were without Christian workers or funds with which to carry on; and to add to their difficulties they faced the problem of living down an unenviable reputation and a reproach to the cause of Christ brought on because of the policy and attitude of their predecessors. This "historic five" were Rev. L. S. Tracy, Mrs. Gertrude Perry Tracy, her mother, Mrs. Ella Perry, Miss Julia R. Gibson and Miss Priscilla Hitchens.

AN INTERESTING SEQUEL

An interesting sequel showing how God works things together for good may be mentioned here. The departing superintendent journeyed southeast and left most of his Indian charges with a mission of another denomination. (He himself later took up work with still a third. And still later, let it be said, he found his way back into the experience which he had lost, living in the faith of that assurance until the time of his death several years later.) Thirty years from the exodus the very mission territory where most of these charges were left passed into the hands of the Church of the Nazarene, bringing with it, with the Basim purchase, one of the best equipped plants our mission now has. God does overrule in marvelous ways.

NEW POLICY

Mr. Tracy, but a young man in his early twenties, now fell heir to the superintendency. Hitherto the work of the mission had been largely institutional with its schools, farming, dairying, handicrafts and medical work. These were good in their places. But the multitudes outside Buldana itself were not being reached. As Mr. Tracy expressed it, "To come within two miles of the people and fail to reach them was as blameworthy as to remain at home ten thousand miles away." Accordingly, what is called "touring"—the systematic visitation of the outlying villages—was inaugurated at this time and has been consistently followed for these years, resulting in much fruit for the Master. This is the correct order: evangelism, first

and chief, with institutions second and auxiliary—the one the legitimate outgrowth of the other.

STEPS IN AMERICA

Less than two years after the exodus from Buldana saw, in America, the union of the Association of Pentecostal Churches of America with Dr. P. F. Bresee's Church of the Nazarene in Los Angeles. One year later the Holiness Church of Christ from the Southwest united with this group. This was on October 13, 1908, and is recognized as the official date of the founding of our Church of the Nazarene as it is today.

EASTERN INDIA

The Church of the Nazarene was already carrying on mission work in India, having taken over Hope School, a mission established in Calcutta in 1905. This mission was later moved to Kishorganj, three hundred miles northeast, where it was successfully carried on for many years under the leadership of Rev. George J. Franklin and his efficient corps of laborers. Following a policy of concentration of effort in one—the Berar section of India—this Eastern India field was closed in 1931; but not until much seed sowing had been faithfully done; much good accomplished and numbers of people brought to God. The influence of this work will never die. And we are happy to say that a neighboring mission is still preaching the gospel in this very field. Who knows but that a marvelous harvest will yet be reaped in that needy area!¹

After the union of the three groups in the homeland in 1908 (referred to above) the missionaries in Buldana looked for sorely needed reinforcements which they thought would now surely come. About the time it seemed they had waited in vain and their eyes had grown dim with constant looking, a man one day late in 1908 knocked at Mr. Tracy's door. He introduced himself, saying his name was L. A. Campbell and that he was one of four missionaries who had reached India a few months before under the auspices of the Holiness Church

1. See "A History of Nazarene Missions," by Rev. R. E. Swim, for a full account of the Eastern India work, and the names of all who have so faithfully labored there. Also read preface of this present book.

of Christ. Neither group knew of the presence in India of the other until by chance Mr. Campbell heard of the mission in Buldana. Mr. Tracy in telling of this incident says, "I will never forget the thrill of surprise and joy when Mr. Campbell appeared at the door announcing that he was one of us, and that there were three more beside him. We thought no new missionaries were coming from home or could come for some years; but here were four right at our very door. If ever missionaries were dropped right down from the skies to help those who needed encouragement and to help push the battle for souls, these four were." These missionaries were Rev. and Mrs. L. A. Campbell, Rev. A. D. Fritzlan and Miss Olive Nelson. At their united meeting at Buldana not long after someone called attention to the fact that with the new recruits their number was exactly the same as it had been two years previously just before their loss. God had not forgotten His workmen or His work.

ANOTHER HURDLE

While this first united meeting was in progress in Buldana Mr. Tracy took very ill with typhoid fever and lay at the point of death for weeks. The doctor and nurses had abandoned all hope of his recovery. But prayer was made without ceasing by our own missionaries and those of neighboring missions. To the surprise of all Mr. Tracy recovered. So remarkable was the case that it greatly impressed the attending government doctor as well as other officials, and the Indian people considered it as a miracle indeed. Three years afterward a Parsee lawyer at the point of death called for Mr. Fritzlan and Mr. Campbell to pray for him, saying he wanted them "to offer the same prayer that was used to heal Mr. Tracy." So great was the impression made upon the non-Christian people and so encouraging was this miracle to the churches in the homeland that the missionaries mark this as the real turning point in the history of our early work in India; for all had come to realize that a living God was with them.

THE FIRST CONVERT

It was not long after this miraculous healing that Babaji Mhaske, our Nazarene mission's first indigenous convert was

won to Christ through the instrumentality of Miss Gibson who was then living in Chikhli. A day of rejoicing indeed! After nearly ten years of toil and faithful seed-sowing the firstfruits of the harvest had come. There were still more sowing and plowing to be done before the full harvest could be realized but a start had been made. The influence of this outcaste man, so marvelously transformed by the same miracle-working God who had healed Mr. Tracy began to draw first one and then another toward Christ.

Mr. Tracy tells of an amusing incident connected with Babaji's baptism. "Babaji had been instructed a little about the rite of baptism but did not seem to know he was to be put under the water. I had asked Brother Campbell to baptize him as he was to succeed Miss Gibson at Chikhli when she left on her furlough the next month. After Brother Campbell had repeated the ritual, 'I baptize thee—' and tried to put Babaji under, he braced himself and would not go under. Brother Campbell in his characteristic way said, 'Why! the very idea!' Then he tried again, but Babaji braced himself again, evidently thinking that Brother Campbell had slipped. Then I took my watch out of my pocket so it would not get wet and went out and between Brother Campbell and me we put him under in good shape."

After his conversion Babaji married a Christian girl from a neighboring mission. On his way to the wedding he stopped at a stream to wash his one and only shirt and then held it in his hands to dry in the breeze as he walked along on his journey. Babaji lived a godly life, witnessing to his fellow-men and distributing Gospels as a colporteur until his last illness in 1922. The writer was privileged to be with him often during these final days, and it made him glad to hear Babaji's clear testimony of what Christ had done in his heart. He was prepared to go and is today in the place where there is no caste and superstition, sin, sorrow, or woe—saved through the blood of Christ His Savior.

THANA DISTRICT

Again let us turn our eyes toward America; for in 1915 the Pentecostal Mission of Nashville, Tennessee, under the leadership of Rev. J. O. McClurkan united with the Church of

the Nazarene. As this Nashville group was already supporting a mission located in Thana District, near Bombay, the work in this district also became one with our Western India work. Rev. and Mrs. R. G. Coddington, Miss Eva Carpenter and Miss Lizzie Leonard were the first missionaries in this area, having arrived first in 1903. In June, 1915, after the Union in America, occurred on the field the "Fusion" as Mr. Coddington was pleased to call it, of the Thana District Mission with the Berar Mission. Mr. Coddington was elected as the District Superintendent of this United Mission. The Coddingtons and Miss Eva Carpenter together with a long list of others, including the McKays, spent years of devoted service in Thana District, and souls were saved as a result of their ministry. However, since this district was three hundred miles from the Berar work it too was closed in 1931 under the policy of concentration of effort. Consequently for the last ten years the entire efforts of our church in India have been centered in Berar. One language area, good connecting roads in one British Province, and one group of District Schools, Bible School and hospital have enabled our church to carry on its policy of intensive evangelism on a scale hitherto unknown.

DIFFICULTIES FACED

These early years brought many hardships and testings of faith. The work of seed-sowing was carried on under great difficulty. Oxcarts and horses were the sole means of conveyance in touring the district. Living conditions were not favorable and it was not often the missionaries were privileged to go to hill stations to escape the severe heat of the plains. Sickness and fever often laid them low. In the earliest years, especially, the remuneration was so small and what little they did receive was so often shared in order to supply pressing needs of the work that they did not have proper nourishment for themselves or for their little ones. Many of them today are uncomplainingly suffering from the effects of years of service in that difficult field, and some are sleeping in far-flung graves. But while they labored they never lost faith in God.

1. See "A History of Nazarene Missions," by Rev. R. E. Swim, for an account of the Thana District work and the names of all who have labored in this field. Also see the preface to this present book.

TRIAL OF FAITH

One touring season Mr. Tracy, feeling he could get closer to the people if he dressed more like them, donned an Indian turban and another type of clothes, and, taking a roll of blankets, a brass plate and cup, an umbrella and some Gospels started on a three-week trek in company with two Indian preachers. They went through the district on foot, stopping at the native inns—merely places of shelter without beds or food—where they sat around the smoky fires to talk and preach to the people who gathered there. Living creatures kept them awake by night and the tropical sun beat upon their heads by day. They finally reached a place called Anwa, located in an Indian state about thirty miles from Buldana. This was the home of some Hindus who had previously shown some interest in Christianity. But the people did not receive Mr. Tracy and his party, and those whom they had come to see were “conveniently away.” The people of the village made no attempt to give shelter but let them stay outside under a tree between the village and the river.

Mr. Tracy, in response to our request for this story said, “I remember that it was bitterly cold (for India) and that when I took a bath I put up some blankets between two carts to keep out the wind and took my bath after dark. I had a native bed (they are very short and also ‘lively’—P. L. B.) which someone had lent me from the village. The day we were there was Sunday and as I sat on the edge of the bed I thought of the Sunday mornings when as a boy in the country I went to Sunday school and church away off in Canada, then the experiences of the past weeks in the villages and the rejection in this village in the heart of India. I sat there and prayed and wept for a long while. My feelings were mingled. They were partly of joy that I could be in the service of the Lord away out here in the heart of old Indian heathenism and that He had called me from the farm and the plow and brought me to the extremity of the earth; they were also of disappointment that the people were not receiving the gospel; and they were partly what Jesus must have felt when He wept over Jerusalem. As I was playing the mouth organ I had bought in an Indian bazar I stumbled on the refrain, ‘And when the battle’s over we shall wear a crown.’ Just

then the Lord came and comforted my heart and made me assured that He would give us final victory there." And that is just what actually happened in Anwa.

One of the writer's first touring experiences was when, in company with Rev. F. Arthur Anderson, he made this same trip to Anwa—a trip made many times since. Mrs. Beals three years later had the privilege of being the first white woman to visit this part of our territory.

We are happy to say that this very section where the enemy tried so hard to discourage Mr. Tracy and make him think there was no use, is today one of the most fruitful parts of our entire Nazarene field. As many or more people are coming to Christ here as in any other area. And I doubt not that some of these are the same ones who seemed so unconcerned that memorable day when the Lord opened the windows of heaven upon Brother Tracy's soul. Many today can testify as one recent uneducated convert from the outcastes in that area did when he said in his initial testimony to the saving power of His new-found Christ, "A saved man is one whose sack of sins has all been spilled out." Yes, God was true to the assurance of victory given to Brother Tracy that day in Anwa.

DARING FAITH

Another great epoch took place in 1919 on the eve of Mr. and Mrs. Fritzlan's departure for America after thirteen years of continuous service for him and eight for her. As a result of some meetings conducted by Mr. Tracy and Mr. Fritzlan several members of the robber caste had professed to be saved. A short time later, soon after Mr. Tracy and family had left on furlough, Mr. Fritzlan was startled one day to see his new Christians passing by the bungalow with handcuffs on their wrists as they were being led to the jail by the police. Upon investigation he learned that a big robbery had been committed the night before in a nearby village and that these men had been seized on general principles because of their past record, for all had been in jail, some a number of times, and two at least, had been transported one or more times to the Andaman Islands (India's Alcatraz) in the Bay of Bengal for seven-year periods. They had all made their living for years

by robbery and we have no doubt that some of them had human blood on their hands; a notorious band indeed.

While Mr. Fritzlan was talking to the head police official of Buldana District this officer said to Mr. Fritzlan, "Every time these men serve their sentences and are released from jail they commit greater depredations than ever before. As far as the police are concerned they are a hopeless lot. But now that they are interested in Christianity we are willing to give them a chance if you will take them into your care." Mr. Fritzlan had enough faith in the transforming power of the gospel of Christ to take the risk—and risk it was—for he took these men together with their families and gave them rooms in his back yard. Here they were when we arrived in India a few months later. Well do we remember how we were awakened twice every night by the voices of the police as they, from the road, called these men by name until they awakened and responded in order to make sure they were not out on some new foraging expedition. The police, not yet realizing what the grace of God could do for such men, did not yet trust them; consequently the men had lived on our mission yard for more than a year before this practice was discontinued.

Twenty years have passed, but we are happy to tell you that from that time to this there has never been a single criminal record against any of these men. Some have already entered into glory, saved by the blood of the Lamb, and numbered among the children of these converted robbers are some of the finest young workers we have in our mission today.

A little incident concerning one of these men will reveal how God himself was dealing with them. Punzaji Sana had given up all his "greater sins" but had not yet come to see the harm in using tobacco. For this reason, though Punzaji regularly attended services, testified and prayed along with the others, yet his name could not be enrolled as a member of the church. One day while the Buldana church was having its annual business meeting Punzaji was sitting in the back of the building outside the space reserved for church members who were eligible to vote. No one knew what was going on in his mind until the following week when he gave this testimony, "While I was sitting in the back of the church during the annual business meeting the Holy Spirit said to me, 'Pun-

zaji, just as you are now, because of your tobacco, having to watch the others from a place outside the space reserved for church members, so there may come a time when in like manner you will find yourself watching the redeemed of the Lord from without the pearly gates just because you are not willing to give up this pet sin.' Therefore," he continued, "I promised the Lord then and there that I would never touch the weed again." And he kept his promise, for he has never touched tobacco again from that day to this.

We also recall that more than once when Punzaji was sorely tried because of ill treatment by others, he said to us quietly, without any anger, "If this had been in the olden days I would have used some desperate means of retaliation." And to his mind "desperate" meant just that. But here he was, a sinner saved by grace, thanking God for the great change which had been wrought in his heart.

The conversion of these men was encouraging indeed. But still the great question remained, "How can a church be built out of ignorant, low caste men of this type, however well they may be saved." For they were too far along in years to attend school. They could not very well become preachers. Their children were still small, and they themselves were so very new in the faith.

Then, too, other problems had arisen before these men had become Christians. The veteran Tracys had returned to America on furlough in 1919. The Fritzlans' furlough time was past due. India had been a difficult field and recognized as such by all missions. There had not yet been even the conversion of these criminal families to encourage. Only a comparative few had become Christians in the Nazarene territory. There had been so much sickness and enforced furloughs of missionaries, and India was our oldest field. All these problems faced our Home Board in 1919. The question whether the work in India should be continued or not confronted them. This was indeed a "near tragic" time for our work, as it had been for the Lone Star Mission many years before (see Chapter Six). But there were those on our Board and in our church who still had faith to believe that the years of faithful seed-sowing would some day produce a harvest. They believed that the sacrificial service of the early missiona-

ries and Indian Christians and the sacrificial deaths of Miss Pearl Simmons of smallpox and (in 1919) of Mrs. Ella Perry of cholera had been taken into account by our Lord, and would be duly rewarded. The result was a decision to continue the work and to give India another chance. No sooner was the decision made than steps were taken to send reinforcements.

Rev. and Mrs. K. Hawley Jackson and Miss Viola Willison had already reached India in March, 1919, the Jacksons to relieve the Fritzlans who furloughed in July, 1920, and Miss Willison to labor in Thana District. Miss Eltie Muse and Miss Bessie Seay followed in the latter part of the same year. The fall of 1920 saw the largest single party of new missionaries ever to reach the field. This party numbered twelve; four of these, Rev. and Mrs. F. E. Blackman and daughter, Orpha (now Mrs. R. A. Cook), and the Misses Lou Jane Hatch and Ruth Williams for Eastern India and the others, the Misses Lulu May Tidwell (later Mrs. McKay), May Bursch, Ruth Randolph, Amber Tresham, Rev. and Mrs. F. Arthur Anderson and infant daughter, Lois, and Rev. and Mrs. P. L. Beals for Western India. Our introduction to India was saddened by the death of Miss Viola Willison (in February, 1921) who had taken ill while at the battle front in Thana District. Very early, therefore, we came face to face with the realities of missionary life.

India was now ready for action. There were now thirteen missionaries in Western India (this included Miss Cornie Caudle, a fine associate missionary). Six of these were in the Berar area, the others being in Thana District. The foundation had been well laid by the early missionaries. The visit of General Superintendent H. F. Reynolds to our field in 1921 had brought us just the inspiration and encouragement we needed. The erection of our lovely Buldana church by Mr. Jackson (in 1921) and increased interest among relatives and caste members of those graciously saved in 1920 were symbolic of what we believed God had in store for us. To all appearances there was nothing to hinder a new march of progress, but there were still many unforeseen difficulties to be faced as we were soon to find out, for Satan does not give up any of his territory without a battle. But God was on our side, so

what did it matter, for with Him as our Leader there could be only one outcome, and that was victory.

QUESTIONS FOR STUDY

1. Give a summary of the chief epochs in the history of the Nazarene work in India.
2. What was the "opportunity lost," and how?
3. Give location and size of our present Nazarene field. And for how many people are we alone responsible?
4. Name the "historic five" and give briefly the problems they faced.
5. What miracle was considered to be the cause of the turning point of our early work in India?
6. Name the first convert and tell something of his life.
7. What assurance did the Lord give Brother Tracy on his "trek" and how was that fulfilled?
8. Give the story of Brother Fritzlan's "Daring Faith."
9. What led Punzaji to give up his tobacco?
10. Why did our Board consider closing India in 1919?
11. Name some of the pastors which made everything seem favorable for a mighty advance from 1920.

CHAPTER TEN

THE HARVEST

One scene will ever remain in the writer's mind. The occasion was a trip in Northern India in company with three other missionaries of as many denominations—real practical church union. Our goal was the summit of Nag Tiba, "cobra mountain"—a mountain nearly ten thousand feet high. From this mountain could be seen a panoramic view of the snow-capped Himalayas. The trip required nearly three days.

Our guides first led us down a precipitous path to a stream three thousand feet below. From there we climbed to the top of an intervening range of foothills then down on the other side into another valley. We then crossed this valley to the foot of Nag Tiba. The ascent of this mountain was very difficult. At times our passage was through trees so heavy with foliage that we could scarcely see the sky and no ray of the sun filtered through. Again we would come to a small open space through which we could get a glimpse of the top of the mountain. This encouraged us to press on. Then again we would enter the tunnel-like darkness of the stately mountain timber. But, whether descending or climbing, whether we could see mountain crest or whether we had to climb on "by faith," we knew we were nearing our goal.

At one stage of our climb the ascent became so steep that one member of our party—a two hundred pound man—said he could not make it and urged us to go on without him. But we all insisted on taking it more slowly and helping him along.

When we did finally break through and reach the summit, what a view! Never shall we forget the sight which met our eyes. The majestic Himalayas with their glistening snow-capped peaks—some over 25,000 feet high—stretching from east to west as far as the eye could see. The steep descents, the wearisome climbs and the dark tunnels through the mountain forests were forgotten in this—the finest view we have

ever seen in any land. And how glad we were that we had stopped to help our brother, for if he had not been there to enjoy the scene with us, half of the enchantment would have been lost in the thought that he had been left behind. But now there was nothing to mar the wondrous beauty of the scene.

Does not this portray the progress of our mission, of any mission? There are the times of seeming defeat—going down into the depths. Again the tunnels—when faith comes to the rescue with its sustaining power. And then the toil of climbing—when one would fain rest or give up. Or again the temptation to “take it easy” since we are on the path ourselves and with it the temptation not to put forth the effort necessary to help a discouraged brother, or to bring him into the kingdom. But with it all, God gives a glimpse, now and then, of our goal—a few saved here and there—to encourage us; an earnest of that which is to come, and then the final victory, the answers to myriads of prayers, the reaping—a panoramic view, not of snow-capped mountains, but of whitened harvest fields.

We have already seen how true the first part of this picture is of the Nazarene Mission. There have been depths, and ascents and tunnels. We have also had our glimpses of the summit. But as we tell our preachers in India, “Never mind the difficulties of the way as long as the general course is onward and upward.” We have taken the reader from the beginning of our mission through more than twenty years of its history. We have seen the beginning of the harvest, and the coming of more reapers in preparation for a still greater ingathering. More and more sheaves were gathered into the garner. But another decade was yet to roll around before the reaping took on new proportions. The favorable array described at the close of the last chapter did not continue. Perhaps after all God wanted us to see that it was not by might (nor by numbers), but by His Spirit.

Three years after the arrival of the new recruits in 1920 our forces again began to dwindle. The Andersons were compelled to return home because of the serious illness of their daughter, Lois. Miss Tresham married a missionary of another mission and so was lost to our ranks. The following year (1924) the Jacksons went home on regular furlough. Rein-

forcements came, however, in the persons of Rev. and Mrs. R. G. Coddling and Rev. and Mrs. A. D. Fritzlán and family for another term of service. Rev. George Sharpe of Scotland, newly appointed Missionary Superintendent for India, Africa and the Near East made the first of his two annual visits to our field. But 1925, the year of the great depression, was another year of sorrow, for all Missionary Superintendents, including Doctor Sharpe, were recalled, and with him and Mrs. Sharpe, went every one of our single ladies, five in all. Miss Gardner, who had but recently been transferred to Western India from our Eastern India field, had already furloughed in March. This left the Coddings, Fritzláns and Beals, six in all. In March, 1926, just four months after our single ladies had been recalled, Brother and Sister Coddling were forced to return home due to Brother Coddling's ill health. The Coddings were beloved by all. They had spent many years of useful service in India and Mr. Coddling had previously served as a missionary under another board in Africa. Brother Coddings now fills a grave in America but the fragrance of his life will ever live in the hearts of missionaries and Indian Christians alike. If ever there was a holy man, it was R. G. Coddling.

From thirteen missionaries in 1920 to four in 1926 looked discouraging indeed. But we remember that Wesley said, "When the outlook is poor, try the uplook." God did not fail us. Our Indian people, too, rallied about us in a gracious way. During these years still others kept coming into the fold of Christ.

Though the Beals' furlough was overdue it was thought best for them to continue until further reinforcements could arrive, but the writer's ill health necessitated their furlough in December, 1926. Fortunately the McKays and Miss Bursch were already on the way to India, passing us in the Mediterranean. The F. A. Andersons returned in late 1927 but after about one year were again compelled to leave the field because of another serious breakdown of their daughter's health. Miss Muse and Mr. and Mrs. Beals returned in November, 1928, bringing with them Miss Amanda Mellies, a new missionary, and then four days after our arrival in Buldana occurred the tragic motor accident which resulted in another

little mound, that of fine little Horace Edwin Fritzlan, in Buldana Cemetery, and nearly a year's absence in England for medical treatment for Mrs. Fritzlan's serious injuries. Miss Bursch accompanied them as a nurse and then on the doctor's advice went on to America because of her own ill health. It seemed that we were going through a tunnel again, but about that time another glimpse of the summit was given us, for January, 1930, brought to us the visit of General Superintendents Goodwin and Williams and the return of the Tracys after a ten-year absence educating their children. We appreciated so much the visit of our General Superintendents. Their messages and godly counsel brought us needed encouragement, and to have the Tracys back on the field was a pleasure to us all.

THE CONCENTRATION

We have already shown that the Thana District and Berar Missions in Western India and the work in Eastern India were not started by the Church of the Nazarene as such but rather by separate groups which later united, thereby bringing these three missions in India under the one church in the homeland. The question which was considered by our two General Superintendents on this visit and by the Board following their return was whether our church could properly develop and evangelize three such widely separated areas with work in two different languages or whether we should concentrate, as some other missions were doing, and put all of our efforts in one section. We have already stated that the final decision was to discontinue Eastern India and the Thana District section of Western India and concentrate all money and forces in our oldest field, the Berar area in the "Heart of India." For those who had labored so many years in these two discontinued areas to give up their fields of labor was a sacrifice which few will ever understand, but they have been noble about it, and God who knows the heart's desire will reward them as much as if they had continued in these fields of labor. Neither will He permit their labors of years to be in vain, for without doubt there will be many who will rise up in that day and call them blessed.

ADJUSTMENT PERIOD

In accordance with the decision to concentrate, Rev. and Mrs. John McKay and Miss Mellies were transferred from Thana District to Berar. The year before Miss Eltie Muse, while preaching in Thana District where she was stationed, contracted the most virulent type of smallpox, and a few days later was called to her eternal home. Thus departed a wonderfully devoted missionary—one who had proclaimed the gospel with no uncertain tone. From 1931 the history of our work in India concerns only the Berar field.¹

The summer of 1932 saw both the Fritzlans and McKays returning home on much needed furloughs, leaving five missionaries, The Tracys, Miss Mellies and the Beals.

THE GREAT CRISIS

A crisis sometimes comes in the lives of nations, churches and individuals. Such a crisis came to our field in the fall of 1932. During the decade from 1921 to 1931 in spite of tunnels and ascents—difficulties due to loss of missionaries by sickness or death—the work went steadily on. Every year saw new people coming into the fold of Christ. Communities of Christian people were developing here and there. The “mother church” at Buldana after a series of reverses as far as organization was concerned, was now (1931) functioning well as a church.

A fine group of people had been organized into a church in Chikhli prior to the McKays' departure on furlough in August, 1932. Malwandi and Manubai had previously been organized into probationers' classes.² By the fall of 1932, we therefore

1. Thana District was a part of Western India Missionary District until this transfer in 1931 and missionaries and preachers were often transferred from one part of this district to another, that is, from Thana District to Berar and vice versa, whereas, Eastern India was a district in itself and because of distance and language differences had no real connection on the field with Western India. This will explain why this brief historical summary includes so many more references to Thana District than to Eastern India. From this time on the history concerns only the one field in Berar.
2. New converts are formed into probationers' classes—an embryo church. As soon as they have received more instruction and have proved their faithfulness these classes are then formed into regular churches.

had two fully organized churches and two probationers' classes with a total membership of about 250. From time to time during the years there had been special evangelistic services, both local and district, Bible classes, and intensive touring work. The District Boys' and Girls' Schools were functioning well. The District Bible School was kept open whenever there were sufficient missionaries to care for it. We had much for which to praise God, especially when we remembered that it was only a little more than twenty years before that Babaji Mhaske took the lead from Hinduism into Christianity and that even after the criminal tribe people were saved, about 1920, the total Christian community was less than 75 persons. But still we were not satisfied. We all felt that the real Pentecost for which we had been praying so long had not yet come. We knew it was God's will to send it but why the real break was not forthcoming we did not know.

HINDRANCES

But as time went on there came a realization that there were certain hindrances in the Christian community. There was not the unity there should be. We remembered that on the Day of Pentecost they were all with one accord in one place. We also recalled that when John the Baptist came to prepare the way of the Lord he declared that first, the crooked places must be made straight, the high places brought low, the valleys filled up, and every tree which was not bringing forth fruit must be hewn down. And then, he declared, "He that cometh after me shall baptize you with the Holy Ghost and with fire." It is not necessary to recount what these crooked places were, but suffice it to say that a feeling had gradually been developing between the new indigenous Christians and those who were brought in from other missions in the early days to help evangelize our territory before we had our own training schools. There was a feeling not unlike that of the Grecians in the early days of the Church when they felt their widows had been neglected in the daily ministrations, for the local Christians felt these workers from the outside, as they expressed it, were not taking the interest in them which shepherds of the flocks should do. Some of this feeling was justified and some was not. But the results were the same, for

unfortunately instead of bringing about an adjustment many had allowed this feeling that they were being treated unfairly to develop into a spirit which hindered the unity and fellowship there should be among Christian brethren—and consequently precluded the possibility of the real revival for which we had prayed. The entire situation came to a head one day during a convention which was being held in the Buldana church, convincing us that the time had come to deal kindly but faithfully with our Indian brethren.

The order of the meeting was therefore changed. For three days opportunity was given for all who so desired to open up their hearts and pour out their grievances. One after another preachers and laymen spoke. Many had come with notes listing every item they desired to mention. By the close of the third day all who so wished had spoken. The morning of the fourth day all gathered in the church again, where a never-to-be-forgotten scene was dramatically enacted before the eyes of all.

Mr. Tracy, the District Superintendent, had what he believed was a divine leading during the night. In accordance with that plan he brought to the service that morning a wire waste paper basket and placed it on the stone floor of the church in front of the altar. Then passing out blank pieces of paper to all who did not have written notes already in hand, so that every single person might have a part in that which was to follow, he had the entire congregation march around in single file dropping his or her piece of paper into the basket, before the altar. All then joined in forming a large circle inside the church after which Mr. Tracy touched a match to the papers and joined the group. All joined hands, thereby making an unbroken circle; and while those papers went up in fire and smoke, every single person—laymen, preachers and missionaries—joined in singing that wonderful hymn, "Blest be the tie that binds our hearts in Christian love." Over and over we sang it, and how their faces shone. Never have we heard that song sung as it was that day. And why should they not be happy? Were not their grievances being consumed by the power of Christ's love just as those papers were going up in fire and smoke? Yes, the old account was settled in the Buldana church on that twenty-

second day of November, 1932. The crooked places were being made straight, the hindrances to the revival had been removed and now Christ could be invited to come with the baptism with the Holy Ghost and fire.

About two weeks preceding the meeting mentioned above a busload of our preachers who had gone to a neighboring camp two hundred miles from Buldana had returned home so blessed that they could scarcely contain themselves. The writer will never cease to praise God for the privilege of driving that International busload of preachers back to Buldana. Such singing, praising the Lord and talking of the things of God as one seldom hears. Every time the bus went through a village songs of Zion were sung. Whenever an oxcart was passed someone would call out repeating some scripture verse intended to direct the cart driver's attention to Christ our Savior and every once in a while they would shout out praises to God. It was veritably a campmeeting two hundred miles long.

The local church and the preachers of the district were now blessed and ready for service. All felt that now was the time for the revival to spread until it reached to the uttermost bounds of our Christian community and from there leap the confines of the church to the unreached thousands beyond. Arrangements were therefore made for our first jungle camp, which convened the first part of December. Please keep in mind that all of these events related here from first to last took place within a period of about two months.

THE FIRST JUNGLE CAMP

Here they came. Christians from all sections of our district. Preachers, schoolboys and girls, missionaries and some non-Christians—over three hundred in all—coming to the jungle with one desire and that was to receive help from God. Early morning prayermeetings and preaching services morning and evening in the crudely made gunny canvas covered tabernacle. Every afternoon the entire congregation divided into groups, each of these groups going out to a chosen place in the jungle for prayer for personal needs. For eight days the services continued. One after another “prayed through” to victory. One afternoon we “slipped up” on the small boys’

group. When the face of the leader—one of the young school-teachers—came into view we saw the tears coursing down his cheeks and the boys listening intently as he told them of Christ's death on the cross for their sins and his. Village women who had never known what it meant to be saved were beautifully transformed. These women, many of whom were illiterate, and but recently out of Hinduism, arose in the public meetings and shy though they were, broke all precedents by telling boldly what Christ their Savior had done for them. Others in other groups received definite experiences. For all of this there was great joy. But still we all felt God had greater things in store.

Saturday afternoon rolled around and the meeting was to close the following day. The groups went to their places of prayer as usual. Toward evening all groups had returned but three, the older boys, the middle-aged boys and the older girls. Of the two boys' groups some had found peace earlier in the meeting, but some had not. These began to search their hearts, for they realized there must be some reason on their part for lack of victory. Then wrongs were made right and forgiveness was asked. When this happens something is bound to take place. After a while in each of these two groups, every single boy who had not already found the experience for which he hungered had prayed through to definite victory. They then said one to another, "We have no one else for whom to pray. Let us join forces and march to camp as a conquering army."

THE CONQUERING ARMY

The scene which followed will live forever in our memories. A group of forty young men and boys came marching by two and two, singing songs of victory and keeping time by clapping their hands. This was the sight which greeted us. Every now and then they would halt and with one voice cry out, "*Yesu Masiki Jay*" ("Victory to Jesus the Messiah") in Hindi or "*Devatchi Stuti Aso*" ("Praise the Lord") in the Marathi language. Never shall we forget how their faces shone with the glory of God as they paused for a moment on the banks of the river. Resuming their march they crossed the river and came into the camp where they marched up one street and down another singing and praising God as they went. The older

people watched in astonishment as they realized that young people could find joy in other things than worldly pleasures.

The third group—the older girls—still lingered in their place of prayer in the dry sand of the river bed. But they had thought more about what the others girls might think of them if they really prayed than what the Lord's opinion might be. Consequently they had only "dilly-dallied" around, and had not "prayed through." But when the songs of this victorious army came wafting over the air they said one to another, "Listen, girls, our brothers and friends have found victory and here we sit. We, too, want the same joy they have found. We want them to come and pray for us." After all, friends, there is nothing that will instil a hunger into the hearts of others like a real manifestation of joy and triumph in the testimonies and lives of others. And that is what happened to these girls. They became earnest seekers. The request was gladly conveyed to this young army of boys by Miss Mellies, the Girls' School principal. This army at once turned from their triumphal march toward a march to another battle. Others, too, joined this army as it went to the scene of prayer.

Such a sight! These young girls kneeling in a circle with their hands and faces heavenward, praying with all of their hearts, unmindful now, that others were present. And this army of young men and boys, now augmented by many of the adults, kneeling in a large circle round about the girls, praying with mighty earnestness. Such praying we had never before witnessed in India (but, thank God, a scene which has been witnessed many times since); the girls crying to God for deliverance from sin; and the others praying with one accord, in impassioned intercession—real soul travail. Not a few minutes of prayer and then cessation. But on and on they prayed, forgetful of all else about them. It is not surprising then, that with a setting like that results should come, and that is just what happened. After a while one after another of those girls rose to her feet with joy and gladness, declaring that Christ had come to her heart.

It was then time for the evening service with no time for the evening meal. But what did it matter? No one was

hungry. Each one's feeling was, "I have other meat to eat which ye know not of."

THE ANSWER

The entire congregation gathered in the tabernacle with joyful hearts. All realized that God had been in their midst. There was a hush of expectancy as the leader asked all who had prayed through to victory that afternoon to stand to their feet. Never shall we forget the thrill which came to us all as we looked over that congregation and counted eighty-four people on their feet, witnessing that on that one day they had met Jesus Christ—not to say anything of the many who had prayed through in previous services. We missionaries looked at one another and then said in our hearts, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." We realized that at last, at last, our prayers had been answered. A veritable Pentecost had come to the camp, a revival which had reached to the uttermost parts of the church. The joy that welled up in the hearts of us all as we beheld the answers to years of praying cannot be fully described. Before the meeting closed the following day we do not know of anyone in that camp who had come with a needy heart who did not claim the burden had rolled away; be that burden for conversion, reclamation or for baptism with the Holy Ghost and fire.

The campmeeting closed; the people returned to their homes; but they were not the same as when they came. They were a new people and returned home on fire for God. Yes, we have our problems just like they have in the home land. And not all of those who attended that camp kept their experiences. But this one thing we know, our Indian church—preachers, laymen, boys and girls—has never been the same since that first Jungle Campmeeting in 1932. Preachers who formerly would not attempt to make an altar call after their sermons but would call on the missionary to do it, now became flaming evangelists to their fellowmen; numbers of them now go out "on their own" without any missionary present and hold real revivals among their people, filling the altars with penitents. Our schoolboys, too, at once formed evangelistic bands which went out every week to preach in neighboring villages.

One hot season when they would have been jolly justified, physically speaking in staying at home, a band of these young men under the leadership of one of their schoolteachers, taking packs on their backs and Gospels in their pockets began a march through this awful heat. Before they returned they had walked two hundred and fifty miles and preached in forty different villages. And today some of our finest young preachers and their wives were boys and girls who went through that camp where they received experiences of their own and got a vision of the needs of their fellow countrymen which has made them soul winners for Christ. And so great was the impact on the entire Christian community that within five years the church membership increased more than one hundred per cent, new outstations were opened and new churches organized. The climax came when one of these fine preachers, Rev. Samuel Bhuzabal was elected as our first Indian District Superintendent and our churches organized into the Indian District of the Church of the Nazarene.

In 1935, just three years after this memorable camp (two years before the organization of the district), Rev. and Mrs. R. A. Cook and their small son, Franklin, arrived in India. (Incidentally, this was the first new couple we had had since the Andersons and Beals reached India fifteen years before.) After seeing the work Brother Cook said, "Brother Beals, we have studied about India for years and have read everything we could get our hands on, but we did not realize even one-half of what the work really is. And Mrs. Cook (formerly Miss Orpha Blackman, whose father died of smallpox in Calcutta and whose mother is now in India with her daughter) said in her first report to the Mission Council on the field, "We have had delightful and unexpected surprises. We have had the joy of discovering more than we expected to find. Instead of finding just a 'mission' we have found in India our beloved Church of the Nazarene with its district and local organizations and our churches ably pastored by Indian preachers. We have been amazed to find such nice buildings and bungalows. Yes, all along the way we have had pleasant surprises, and above all, we have found such sweet fellowship and unity among the missionaries. This has made our hearts rejoice."

Miss Ruth Rudolph and Miss Agnes Gardner, who returned to India after a number of years at home, both declared they could hardly believe their eyes—the differences were so great. General Superintendent J. B. Chapman, after the organization of the district in November, 1937, said, "I have been agreeably surprised on three points. First, the caliber of the Indian people, second, the degree of such organization, and third, the depth of spirituality of the Christians."

Although the writer has had a small part in these developments yet he feels he can speak freely because the credit humanly speaking belongs chiefly to those who so faithfully spent years in seed-sowing, and also to the fact that the Indian people have responded so wonderfully in all that has fallen to their lot to do. But the chief factor was the great outpouring of God's Spirit in that great camp and the camps and meetings which have followed. Truly it is God who has given the increase. To Him be all of the praise.

The reaping is on in earnest. More people are becoming Christians in our area than ever before. More and more the higher castes are being reached and several Brahmans have been saved. Yes, there is opposition but that only keeps everyone alert and prayerful. With Christians living in more than twice as many villages as in 1936, every one of these 1,200 Christians a potential witness for Christ, and with our leaders preaching the gospel of Christ without fear or favor, there is every reason to believe the harvest will become greater as the years roll by. Yes, God has been true to His promises. His Word is not returning to Him void, and how glad the great Nazarene family in all lands is that the work in India was not closed by our church in that momentous Board Meeting in 1919. It pays to hold on.

QUESTIONS FOR STUDY

1. With what personal experience does the writer compare mission work? How?
2. Give a brief summary of the "seeming" set-back in missionary forces which began in 1923.
3. What were the reasons for the "concentration of effort" in the Berar section?

4. What is called "The Great Crisis" and in what year did it take place?
5. Tell how the "old accounts" were settled.
6. What effect did the two hundred-mile-away camp have on the preachers?
7. Tell the story of the first Jungle Camp.
8. Give in more detail the story of the "Conquering Army."
9. What were some of the permanent results of this great camp?
10. Give Doctor Chapman's impressions of the Nazarenes in India.
11. Has the seed-sowing paid? How?

CHAPTER ELEVEN

THE CHURCH TAKES ROOT

Three stages mark the development of a church in any mission land. The first stage opens when the missionary begins the task of evangelization—seed-sowing—either alone or with the help of a few preachers from a neighboring, older field. The first converts are organized into the nucleus of a church and the missionary naturally becomes the leader and pastor of his converts. During this first stage the missionary is all-important.

The second stage is reached when these new converts are brought to the place where they can qualify as full church members and a son of the early converts is made the pastor of the church. As Bishop Azariah says, "The task of the missionary from that moment on will be to associate this indigenous (national) minister and the church with himself; to take the pastor into his fullest confidence, to place upon members of the church the responsibility for the evangelization of their countrymen; to impart to them the missionary zeal that inspired him to come out of his native land to be a messenger of Christ to a foreign people."¹ In this second stage the missionary is not all-important; he is the leader and the Indian minister is his helper.

The third and last stage may be said to be reached when the indigenous churches with their indigenous ministers are formed into a district. The church is now the primary factor, the mission its helper. The work is now "church-centric" and not "mission-centric"; that is, the work now centers round the indigenous (national) church and not the mission. The motto is, "They (the church and its ministry) must increase, but we (the mission and missionaries) must decrease." The missionary's position as superintendent will be handed over to one of his

1. "Moving Millions," "The Christian Church in India," by Bishop Azariah, p. 168, Friendship Press, New York, 1938.

former Indian helpers while he will remain (in our church) as President of the Council of Missionaries. But whatever his position he will realize that he is not the "boss."

There will, however, still be need of his help. Again quoting Bishop Azariah, who is himself an Indian, "The missionary's Christian heritage, his spiritual experience, his superior learning will still give him a position of moral and spiritual leadership. He will still be needed to guide and inspire the infant church. His services still will be required to impart to the young in school and college the hope of the future, to train teachers and ministers, the future leaders and guides of the church, and to be the medium of communication between his home church and this daughter church, and thus the mediator between this church and the holy Catholic church of western Christendom."¹

THIRD STAGE FOR NAZARENE WORK

The first two of these stages in the Nazarene work in India have now become history. The third stage is now—since 1937—in progress. The national church is being pushed forward as rapidly as its leaders can assimilate the new and the missionary is gradually taking an advisory capacity. The problems which have come with this period of adjustment have been many but the outcome has been gratifying indeed.

"FIRSTS"

The steps in these various stages are most fascinating. There are so many "firsts." Just as a parent rejoices in the birth of his child and thereafter watches with intense interest for the first tooth, the first word and the first step, so the missionary watches for these "first things" in the life of the church. The first convert, the first "group break" from Hinduism, the first organized church, the first Bible school graduation class, the first Indian preacher to pastor a church, the first camp, the first preacher ordained and so on down to the first Indian District Superintendent and the first District Assembly—these, I say, constitute a chain of events wonderful to behold.

1. "Moving Millions," "The Christian Church in India," by Bishop Azariah, p. 169, Friendship Press, New York, 1938.

Reference has already been made to the problem which confronted the mission—the problem of building an indigenous church with material from such castes and classes as those from which some of the first converts came. But it was remembered that Christ, contrary to the wisdom of the world began a new world-wide kingdom with but a handful of men, some of whom were ignorant fishermen, and none of whom were prominent in the eyes of the world. But our Lord was looking to the time when, three years later, those very same men would receive their Pentecost—an experience which so purified their hearts and filled them with the Holy Spirit, that, spreading from them, within thirty-five years 500,000 people had become followers of the meek and lowly Nazarene. And so with us. We know that God could take “the weak things of the world to confound the things which are mighty” and that He could use these transformed lives to win others to Him. True, there were things in the lives of these new converts which tried us at times. But when we remembered the pit from which they had been taken and contrasted their condition then with their present lives we could only marvel at the grace of God.

This transformation was noticed more by their own countrymen who had known them all of their lives than by us. Many times when asking new converts, both near and far, what first led them to consider Christianity their answer was not what one would naturally expect. It was not through the preaching of some preacher but they said it was through the testimony in word and life of these converted friends or caste acquaintances. And thus the work of the kingdom was promoted.

SECOND GENERATION

But the real value, in terms of service, comes from the second generation—the children of these converts from Hinduism. Shantibai—this is not her real name—is one example from many. In one of our church revivals Shantibai was sanctified wholly. The Holy Spirit so energized her entire being that she was set on fire for God. One afternoon during the opening of a service the spirit of prayer came upon her. Lifting her hands and face toward heaven she poured out her

soul unto God. On and on she prayed. It was real soul-travail, the kind which brings spiritual children into the kingdom. Soon others of the girls round about her began to pray. It was not long until almost every girl in the congregation was praying earnestly. The Spirit of the Lord was present. The sermon was forgotten. And none was needed. For through the influence of that young eighteen-year-old-girl—this daughter of one of these converted criminals—fifteen girls prayed through for their own needs during that afternoon meeting.

Another day she rose to her feet, and, shy Indian girl though she was, exhorted and preached to that congregation until everyone in the audience was strangely moved by the earnestness of her appeal. When one contrasts this fine-looking, nicely dressed, capable Indian girl, so filled with the Spirit of God, with her pre-Christian days of unkempt hair, dirty hands and face and scantily clad body one is constrained to cry out, "Behold, what God hath wrought!"

GIVING

The question of their responsibility in the support of the church is early brought to the attention of new Christians. But in connection with the question of self-support a vital issue presented itself to the mission. "Should we wait until the Indian church became fully self-supporting before we presented the claims of home and foreign mission work to them, or should we urge them to give for others at the same time they were struggling to get on their own feet?" We soon realized that if we followed the former line, then we could later on preach until we were black and blue in the face and yet they would never get away from the idea that the Christian way is "Self first, and others afterward." So the latter plan was followed and the question of their obligations to others was pressed upon them from the beginning.

HOME MISSIONS

Accordingly, one of the first steps taken by their Annual District Meeting—later the District Assembly—was to vote that each local church send to the District Treasurer one-fifth of its monthly income—said fund to be used to open a new

outstation and support a preacher and his family. (They themselves suggested the proportion, one-fifth.) In order to encourage them this sum was matched by a like amount by the mission, the mission paying this amount each month to the Indian Church District Treasurer. These two outstations were accordingly opened in 1936 and are supervised entirely by the Indian Assembly, the missionary acting only in an advisory capacity. Later a budget system (for all finances) based on the number of members in each local church was adopted so that the amount sent by the churches for this project would be the same throughout the year.

FOREIGN MISSIONS

As in the home land so in India, the Woman's Foreign Missionary Societies take the lead in stirring up interest in foreign missions. The first W.F.M.S. to be organized in our present territory was started in Buldana in 1930 but it was not until its reorganization in 1933 that it became a permanent department of the church. Now there is a district organization (since 1935) with a membership of 170 and eleven societies. Regular study periods of other foreign mission fields are conducted; and contributions raised by these societies and, sometimes, by the churches and Sunday schools are now and then sent to other fields such as Mexico, Africa, China or Japan. Thus from the beginning interest in others in other lands is maintained.

The Nazarene Young People's Societies of which there are now 207 members with their seven societies formed into a district organization also do their part in keeping up interest in home and foreign missions. The various Sunday schools also have a share in this work.

TITHES INTO THE STOREHOUSE

How well the church has responded to the question of bringing the tithes into the storehouse was brought to our attention in the Annual Meeting of 1936. The Committee on Ways and Means (of financing both local and district work) presented a fine report which they had originated without the help of any missionary. Among these recommendations was one which stated that "No person who is not a faithful at-

tendant at all church services and who does not regularly and systematically tithe shall be eligible for election to any local church board." As presiding officer we were in a dilemma for on the one hand this was stronger than our church Manual provides and on the other there was the danger of dampening their ardor and enthusiasm. To make a long story short the vote was put and the resolution was passed unanimously—not a breath of opposition anywhere. (I wonder how many assemblies at home would pass a resolution as strong as that.)

UNIQUE METHODS

The appalling poverty of so many and the lack of ready cash of others due to the fact much of the payment for labor is made in kind such as grain or fruit, presents another problem. But in their characteristic way the Indian church met this difficulty with an ingenuity which was significant indeed. Small earthenware vessels, costing about one-half cent each, were placed in every home. Every day when the housewife removed that day's grain from the sack she placed the first—not the last—of every ten handfuls in this receptacle. Once each week members of the stewardship committee collect this grain and the entire amount is then sold and the money placed in the church treasury.

An offering in India is sometimes a strange one indeed. The offering at the dedication of the Coddington Memorial Chapel in Manubai had to be taken outside; for in addition to the regular cash offering in the plates, there were some eggs, chickens, grain, a goat or two, a cow, calf and a pony—living sacrifices in truth.

On the last Sunday of the Campmeeting held while General Superintendent Chapman, Mrs. Chapman, Harold and Paul were with us in India we planned to raise the amount needed to defray the expenses of the camp. This amounted to four hundred and fifty rupees (about \$175.00). To raise this meant as much to the Indian church as a much larger amount in the homeland. One of the party laughingly told us he would be surprised if we got one hundred rupees (less than one-fourth of the amount needed). And though Doctor Chapman said nothing, I think he was equally as skeptical. But to their glad surprise within twenty or thirty minutes all but

seventy-five rupees of this entire amount was raised and the balance was quickly pledged with good pledges—for we lose very little through bad pledges—on Sunday evening. Yes, the Indian church is on its way to self-support.

PREACHING

Reference has already been made to the fact that it has been only in the last few years that our Indian preachers would even attempt to make their own altar calls but would always ask the missionary to do it. But now there are several of them who go out on their own, without the presence of any missionary, and hold entire revival meetings. One of these preachers returned from one of his meetings and told with happy face how the Spirit of God had come upon the people. At one time, he said, the people were all broken up and prayed for nearly two hours. Then they stopped and went to one another to ask forgiveness for wrongs committed against each other. And then another season of prayer, after which there was a time of shaking of hands, as tears streamed down their faces—a regular, old-fashioned love feast. The revival closed with bright testimonies for what God had done in their lives.

On another occasion when the church was full of people during a Preachers' Convention, one of our young men was the preacher of the hour. The burden of his message was the need for a greater vision and passion for the lost round about us. Pointing to the map of India showing our Nazarene field, "At the heart of India," he passionately declared, "Just as the heart sends its life-giving blood to all parts of the body so we as preachers must carry the gospel message of holiness to all parts of India." And he closed with a mighty appeal to come to the altar for a great season of prayer for ourselves and for others. So present was the Spirit of God that before the request was fully out of his mouth the preachers and missionaries in the congregation arose en masse impelled by God's Spirit, and literally rushing to the altar dropped on our knees for a mighty season of prayer.

"MY PRESENCE SHALL GO WITH YOU"

Realizing that if our Indian church keeps spiritual all other problems can be much more easily solved, the constant

prayer has been, "O God, make bare Thine arm and in every district gathering let Thy presence be manifest in some special way." And, thanks be to God, we do not recall a single district meeting, especially since 1932, whether camp, assembly or Preachers' Convention when that prayer has not been answered. Sometimes it has been with a holy quietness when everyone could sense the near presence of God. Again it has taken the form of weeping when tears flowed freely. Again a time of mighty conviction and seeking after God. And then again there have been times of holy joy manifested in shouting or other outward demonstration.

Well do we remember when during a Preachers' Convention a question arose concerning certain relationships between the mission and church. It was a question which could easily have resolved itself into serious trouble and misunderstanding between the missionaries and people. But all had endeavored to keep the spiritual tide high in the convention, and God came to our rescue and gave needed wisdom in answering the question. The first thing we knew God himself seemed to be walking in our midst, melting all hearts. Preachers and missionaries were walking about the chapel, some with tears streaming down their faces, some with hands and faces lifted heavenward; and numbers embraced each other as others shook hands while we all sang that old hymn, "Blest be the tie that binds our hearts in Christian love." Time would fail me to tell of scene after scene where God has graciously poured out—not ordinary but special—blessings in one way or another until we all wanted to stay and build three tabernacles and remain there forever. And best of all, the blessings continue. For the report of the 1938 Campmeeting—the report of the December 1939 meeting has not yet come in—tells of scenes that were almost indescribable—weeping, laughing, shouting and with it mighty conviction on the hearts of many Hindus who were saved during the meeting. As we tell our people many times, "It doesn't matter about the difficulties, as long as the Shekinah of God's presence is in our midst." May it ever be so is our prayer.

DISTRICT BIBLE SCHOOL

The year 1927 marked another important period in the history of our work. For it was in that year that our first

Bible School department as such was inaugurated by Rev. A. D. Fritzlan. Until that time our preachers had come from other, older missions, or our own young men had been sent to Training Schools in other areas. But in so doing there was a great difficulty in getting them to "swing in" to the program of evangelism and sometimes the doctrines of the church. And in the case of our own students a prolonged period away from their own work and people made it hard for them to establish proper contact with their own territory and people again. While all of our people are clearly taught that the Church of the Nazarene is only one of many, and is not the only church by any means, yet the difficulties mentioned above have been eliminated and the work made so much easier by having a training school of our own. Furthermore we could train many more than we could afford to send to distant schools.

It was not until 1935 that the Bible School came into possession of a plant of its own when fine suitable buildings, large enough to supply our needs for years to come became ours with the purchase of the Basim property (of which more will be said shortly). The chief burden of the Bible School work fell on Mrs. May Tidwell McKay who was so admirably qualified for this work, and who carried it on so efficiently until her tragic death in the fall of 1935.

In addition to their three-year course of study ample opportunity is given throughout the year in evangelistic bands and during the touring season with the older preachers and missionaries to obtain the experience as well as the theory of winning men and women to Jesus Christ. They are given every opportunity to get into every revival and campmeeting possible in order that they may learn first hand about the working of God's Spirit, for if they do not see mighty revivals with their own eyes in the formative, student period of their lives how are they going to know how to preach and pray and with God's help bring revivals to their people when they are stationed in difficult, far-off places?

Our eyes fill with tears when we recall many scenes connected with the Bible School students and their wives, who incidentally take almost the same course as their husbands. The writer would ask no finer helpers and prayers around an

altar than these young people. How they get under the burden of souls and how they lift! During 1933 when we were celebrating in India the Silver Jubilee of the founding of our church in America these young people took the lead in our Jubilee marches singing and praising God as scores—in one case nearly three hundred—marched through the streets of the cities carrying banners telling of the growth of Christianity in India and by means of printed scripture verses and exhortations inviting those who lined the route of march to come to Christ. Or again the times when, en route to some service in the "International" bus they were not ashamed to sing and praise God as they passed through villages; and as they passed people on the road they would quote some verse of scripture directing the people's attention to Christ the true Savior from sin.

It is indeed a delight to have a part in the work of such a school. When one sees on graduation day a fine looking group of trained, spiritual leaders, both men and women, ready to go into the harvest fields our joy is boundless. For after all India will be won to Christ by them and not by us who are foreigners.

OTHER INSTITUTIONS

The work in India, as in America is primarily evangelistic. Nevertheless, as there, so here in India, institutional work forms an important part of our program; in fact a more important part, for as soon as people are converted the first thing they want to do is to send their children to school. And many are the children from both Hindu and Christian homes who have in these schools first found Jesus Christ, and from these schools the most promising are picked out for advanced education or for Bible School training. Also a goodly number of our strong Christian laymen today have been brought to Christ through influences thrown about them by their children who have been saved while in school or because of services attended when visiting their children during the school year. This was the case of Punzaji Dongerdeva of whom we shall hear more in the next chapter. The following story could be duplicated more than once.

NATHU AND RAMCHANDRA

Nathu and Ramchandra were two boys age about seven and nine years. Their parents were Hindus who wanted their boys to learn to read and write; so they sent the boys to our District Boys' School in Buldana. Later they returned home but not until Christ had taken possession of their little hearts. But let us hear the father's story as he told it to us one day in our office:

"We had made plans," he said, "to take the entire family on a long pilgrimage to worship and make offerings at one of the shrines of our family god. Finding this out the boys came to their mother and me and begged us with tears in their eyes not to go. 'Those are only idols made by men. They are not living gods and will not hear your prayers. Christ is the true and living Savior and you can worship Him right here,' they said. But the time for our pilgrimage had come and we were determined to go. But still the boys pleaded.

"Finally they pleaded so earnestly that I told them we would leave them at home but their mother and I would go in any case. But the boys were still not to be daunted. No sooner had we started down the road than Nathu and Ramchandra came running after us, and then darting ahead laid their little bodies prostrate across the path in front of us. This was too much for us for we could not and would not step over their little living bodies. And that is why we did not go to worship the lifeless god of stone."

THE DISTRICT BOYS' AND GIRLS' SCHOOL

Of these schools the two District ones are the Girls' School located at Chikhli and the Boys' School at Buldana. For many years we did not have a proper plant of our own for the Girls' School. For seven years our Free Methodist friends graciously permitted us to send our girls to their school two hundred miles from Buldana. But now, since 1932, chiefly through Brother Tracy's efforts, our girls are housed in lovely buildings, clean and airy, in Chikhli, with Miss Henrietta Hale, the present missionary in charge.

The Boys' School established in Buldana in 1920 in a combination dormitory schoolroom built by Brother Fritzlan and

completed by Brother Jackson has steadily grown in numbers and equipment. Just recently much-needed additions in the way of a dormitory and chapel (including a prayer room) have been erected by Brother and Sister Cook with funds raised in America and known as the Buddy McKay Memorial fund—a fitting memorial for little Indian boys whom Buddy loved so well. And may we say, here to the readers of this book, "What more fitting memorial for your child or some other loved one than to provide for the erection of some building or a chapel for some struggling church. Or if you cannot do that then a scholarship for some boy or girl or Bible School student or money for the translation of some book so badly needed in our work would be a memorial which you would never regret.

OTHER SCHOOLS

A rapidly increasing Christian community has precluded the possibility of taking more than a very small percentage of our children—not to say anything of the many Hindu children who apply—into these District Schools. Furthermore the program of increased self-support on the part of the growing church necessarily includes additional responsibility for the education of their children. Therefore, beginning in 1938, a number of primary day schools teaching the first three grades have been opened in sections where no government or village-managed school is available. The expense of these schools is cared for jointly by the local Christian community and the mission. And since the children are able to remain in their own homes much expense in the way of board and clothes such as there would be if kept in a boarding school is saved to the mission. The most promising of these students are then picked out for admittance into the District Boarding Schools for further education.

BASIM TERRITORY

Until 1934 there had been no thought whatsoever of acquiring additional territory in the Berar section where all of our Nazarene work in India was now (since 1931) concentrated. On the other hand plans were being laid for the development of this work as rapidly as possible. The chief of these plans was the construction of buildings for a Bible Training School

plant and also for a hospital for women and children. Before these plans had fully matured, and while we were juggling with figures in an effort to get enough funds together to start these plants; an offer came from our Methodist friends offering us their buildings and territory in the area southeast of us, known as the Basim area. Here right at our door, available now, and for much less than what it would cost us to build, was a fine group of buildings entirely suitable for a Bible School plant, dormitories, classrooms and administration building; and another group suitable, with comparatively little alteration, for our hospital plant. In addition were two good large bungalows and other smaller buildings, and land totalling nearly sixty acres. In Basim city itself was a nice, large church and buildings suitable for a parsonage. In seven different centers in important villages was well-located land suitable for chapel buildings and workers' houses—houses already being up on six of these plots. All of this was available for a very reasonable sum.

This territory was in the same British province as the Buldana-Chikhli work, connected by good roads, with no territory of any other mission separating the two. The language too was the same. Feeling that its purchase would not be out of harmony with the plan of concentration of effort in one section of India, permission was given by our Board and the property came into our possession on July 1, 1935, Rev. and Mrs. John McKay being the first of our missionaries to be stationed in Basim. Incidentally, the reader will be interested to know that all payments have been made and the property is entirely ours. And thus the Basim property and work became one with ours.

THE HOSPITAL

The hospital, known as the Reynolds' Memorial Hospital in memory of one of the most missionary-minded men the writer ever knew—Dr. Hiram F. Reynolds, for many years the soul of Nazarene missions and until his death one of our beloved General Superintendents—has now become a reality. Located in Basim, and under the direction of Dr. Orpha M. Speicher, who has the honor of being the first doctor in any of our Nazarene missions in India, the hospital is now getting

well under way. Funds for the purchase of the hospital property and for its development have come largely through the unstinted efforts of our W.F.M.S. women in the New England and New York Districts in particular and the help of many of the women in many of our other districts as well, and we thank them.

One section of the hospital is to be dedicated to the memory of Mrs. Ella Perry the mother of Mrs. L. S. Tracy. Mrs. Perry, or "Mother" Perry, as she was lovingly known, gave medicine to thousands of people. It was typical of her spirit of service and sacrifice that her last act just at the moment she was stricken with that dread, and in her case fatal, disease of cholera was to hand some medicine to a poor, needy villager.

Clinical work in the district in Dr. Speicher's new station wagon and an increasing number of patients are paving the way for the hospital to be an important factor in the development of the church in India. Miss Ruth Rudolph is assisting Dr. Speicher in the work.

No greater commentary on the great needs of medical work for women and children in India can be found than the story of Dr. Ida Scudder told in Chapter Five. Read it again.

LITERATURE

For many years the only book available in the Marathi language on the Wesleyan doctrine of holiness was a little pamphlet prepared by Brother Tracy. In recent years several books on this and kindred subjects have been translated and placed in the hands of our people as well as in the Course of Study for Preachers. The Manual of our church has also been translated, the first copies from the printers arriving while Dr. Chapman was with us in India. As only a few of our people can read English sufficiently well to be able to read the *Herald of Holiness* and others of our church papers, it was keenly felt that there was great need of a paper in the vernacular language of the people if we expected them and their work to develop properly. Accordingly a little paper called *The Nazarene Evangel* was started in October, 1935, and has proved to be a blessing to the church. But there is still such a paucity of the

kind of books our people need. If only more translation funds were available!

MISSIONARIES

The reader has probably noticed that in contrast to the chapters on "Seed-sowing" and "The Harvest," the missionary has been only incidental in this chapter on the church. This is as it should be for it is in line with the policy of the church for the mission to decrease and for the indigenous church to increase. But this is no reason for overlooking the work of our faithful missionaries upon whom so much of the success of the infant church still depends.

Miss Margaret Stewart, the third new missionary to come to the field since 1920, arrived in Bombay in 1933 and served until her furlough in May, 1939, as principal of the Girls' School. She is scheduled to return this fall (1940). Miss Amanda Mellies, after service in charge of the Girls' School, returned home on furlough in May, 1935. Rev. and Mrs. John McKay and son "Buddy" returned to India from furlough in October, 1934, the Tracys having left India on account of ill health in July, of the same year. Rev. and Mrs. L. S. Tracy had spent years of valuable service in India. They are missed by both Indian and missionary. Their fine, constructive work and far-sighted planning account for much of the success of our work today.

Reference has already been made to the coming of Rev. and Mrs. R. A. Cook and son Franklin in November, 1935—the first new couple for fifteen years. Mrs. Cook is at the present time principal of the District Boys' School and President of the District W.F.M.S. having succeeded Mrs. P. L. Beals, the first President when she went on furlough. Brother Cook has the Buldana-Jamner section of the work and is also District Treasurer of the Mission (as distinguished from the Indian Church).

OUR GREAT LOSS

On November 29, 1935, just a few days after the Cooks arrived in Buldana occurred the unavoidable motor accident which brought about the deaths of Mrs. May Tidwell McKay

and son "Buddy" and some injuries to Brother McKay. Much has been written about the loss to the Father and to the mission in the book "At the Heart of India." But we wish to say here that in their passing Brother McKay lost a gracious wife and lovely son, and the mission lost one of its most valued workers—one who had given fifteen years of her life to India, the land she loved so dearly.

THE FITKIN MEMORIAL BUNGALOW

Mention has already been made of Miss Rudolph's return to India in September, 1936. With her came a new couple, Rev. and Mrs. J. Willis Anderson and small son Johnny. The Andersons are privileged to be the first missionaries in the new bungalow at Mehkar where Rev. and Mrs. L. A. Campbell and family lived in a poorly equipped, rented house many years ago. The money for this fine new bungalow was furnished by Mrs. S. N. Fitkin, the General President of the W.F.M.S. and her children in memory of their husband and father, and is therefore known as the Fitkin Memorial Bungalow.

Dr. Orpha Speicher, who arrived in December, 1936, and her work have already been mentioned. When Dr. and Mrs. Chapman and two sons arrived in India for a visit in the fall of 1937 they brought with them Miss Agnes Gardner, who was returning after some years in the home land, and a new missionary, Miss Mary Hunter, who, on October 12, 1937, became the bride of Rev. John McKay and his helpmeet in his heavy duties. Miss Gardner is district bookkeeper—which means an enormous lot of work—and also assists in medical and other work as she finds time.

Miss Henrietta Hale was gladly welcomed to the field in March, 1939, and as has already been stated is principal of the District Girls' School, finding use for her many talents as a nurse as well. The Beals—Mr. and Mrs. and their two sons, Paul and Loring—furloughed after Dr. Chapman's visit in January, 1938, and are now (April, 1940) on their way back to the field. This brings the missionary personnel up to date. But it would not be right to close without mentioning Mrs. F. E. Blackman, mother of Mrs. Cook, who with her husband was at one time on our Nazarene missionary force in

Eastern India but who is now, since February, 1936, with her daughter and family in Buldana helping them in their home, thus freeing them for more mission work. But she finds time to assist in other mission work in many ways. We all appreciate her very much.

Since the writer is not yet on the field he can say something he believes from the depths of his heart. And that is that we have the finest group of missionary colaborers and Indian preachers and people that anyone could ask for. All with the desire to advance the kingdom of God and working to the end that many souls may be brought to Jesus Christ. Yes, the Indian church is taking root and the missionaries one and all are gladly helping them to do it. In our next chapter we shall see how the goal was reached.

QUESTIONS FOR STUDY

1. Describe briefly the three stages of missionary work and tell in which of these three stages the Nazarene work in India now is.
2. In what capacity will missionaries still be needed in India?
3. In what way do new converts help in advancing the kingdom? How do their children help?
4. Tell the story of Shantibai.
5. What problem faced the mission in regard to the relationship between home and foreign missions and the baby church? How was it solved?
6. Give at least one incident showing the Indian church's interest in giving.
7. What great change has come over our Indian preachers in the last few years? Give one instance.
8. What is the importance of the Bible school to our work (1) doctrinally and (2) spiritually?
9. How many District Schools are there and where located?
10. Give the story of Nathu and Ramchandra.
11. In what ways did our mission profit by the purchase of the Basim territory?

12. Give the following, (1) Name of the hospital, (2) name of one of the sections, and (3) the name of our doctor. Have you reread the story of Dr. Ida Scudder in Chapter five?
13. What steps have been taken in regard to literature for India?
14. Who gave the money for the bungalow at Mehkar? In whose honor?
15. The history of missionaries in this chapter covers the period from 1933 to 1940. Name as many of these missionaries as you can.

CHAPTER TWELVE

ROOTS STILL DEEPER AND THE CHALLENGE

Events were now moving rapidly. The Indian church was responding to its increasing responsibilities. Its roots were going deeper and deeper. Not only were the body and branches growing rapidly but fruit was multiplying. But it was not yet sufficiently rooted to withstand the storms. Too much shelter from the blasts from the enemy was still required from the mission. Its roots must go deeper still in order for it to properly stand alone. We realized that full organization with the experience that would bring to preacher and people would enable the church to strike its own roots into its own native soil, thereby insuring permanent stability.

PREPARATIONS FOR DISTRICT ORGANIZATION

For some years we had been trying out the church to see whether the people were ready for such an organization. At the same time they were being taught through precept and experience what such a step involved. To bridge the gap between local church and a full district organization what was known as an Annual District Meeting was inaugurated through Brother Tracy's leadership (in 1933). The first year it was only the District Preachers' Convention turned into a business session with committees from among them appointed to consider a few problems concerning the work. The next year representatives were appointed by the churches from among the laymen and a wider scope of business was considered. By the third year (1935) the Annual District Meeting was functioning just like an assembly at home except that there was, as yet, no Indian District Superintendent, the missionary still acting in his dual capacity of District Superintendent of the Indian church as well as President of the Missionary Council (composed solely of missionaries). There were the regularly elected delegates from the churches. There were the Young People's Society and Woman's Foreign Missionary Society Presidents and the Sun-

day school superintendents of all Sunday schools. The licensed ministers of the district—we had no elders as yet—were present. Pastors of the churches brought their delegations and reported for their churches.

Committees were appointed to bring in reports as at home. To care for matters which might arise during the year a standing committee corresponding to our Advisory Boards at home was elected at each Annual Meeting. In all business, parliamentary rules were followed, for many had never been in a business meeting before. The response was overwhelmingly gratifying. Reports of the committees and the discussion on the floor surprised us more than once by their high tone and the depth of insight into church problems which these reports indicated. In order to obtain some idea whether our people would vote for their own District Superintendent on the basis of ability and spiritual qualifications or whether they would permit personal favoritism or pre-Christian caste origin to influence their votes, we took secret ballots for District Superintendent for each of the two years preceding Dr. Chapman's coming. The results of these ballots, known only to the missionary personnel, showed us what we had hoped. And that was, that when the time came for an actual vote we need have no fears as to the result. (And may I state here, parenthetically, that the Indian people have not disappointed us, now that these elections are fully in their hands.)

EVANGELISM FIRST

Not only the business phase of these Annual District Meetings but the spiritual side as well was carried on like an assembly at home. The morning devotional messages by the Chairman, the N.Y.P.S., W.F.M.S. and Sunday School rallies were a part of the program. The evening services were made intensely evangelistic, and the Sunday services? Well, the people stayed, pastors and delegates, for the last great day of the feast when, without business worries, all could give their entire thought to a feast of spiritual food. Some of these closing services were indescribable too.

A WONDERFUL TIME

One such scene took place on the last Sunday night of our Annual District Meeting of 1936. Brother McKay had given

a gracious and unctuous message on Sunday morning. Sunday evening the scheduled speaker was the young man who later became our first Indian District Superintendent and of whom we shall hear more later. But the Lord had other plans for that service. While a quartet of missionaries was singing a special number, people began to get blessed. The writer, who was presiding, must confess that he did not act just like a staid chairman is supposed to do, for his heart began to bubble over too. Following the special song someone in the audience started a chorus and all the congregation joined in. The minute that chorus was sung someone else began another, until people began to get blessed all over the house.

There was nothing "worked up," for after a while we tried to change the order of the service several times so the preacher could bring his message. But the thing kept getting bigger on our hands. There was a holy hilarity and joy that was beautiful to behold. Finally, after about thirty minutes of singing and glad hallelujahs, we saw the tide was growing stronger, instead of weaker. Taking the gas mantle lanterns used to light the church, we all, men, women and children, marched out of the church and began a triumphant march round the church outside. No, we did not want the walls of our lovely Buldana church to fall, but we did want to see the walls of superstition, caste and idolatry come tumbling down in India!

Hindu people passing by looked on in wonder, and with hungry hearts as they beheld this entire congregation—for all were taking part—so full of joy and happiness as they sang praises to their Redeemer. In a short time all stopped in front of the church and there we witnessed a scene different from any we had yet seen at home or in India. The preachers, young and old, and the young men in high school gathered in a group while the rest of us watched. Some were so happy they began to march and dance round about in that circle. I did not know there were so many different kinds of steps in all this world as we saw that night. We missionaries looked on, but not a sign of fanaticism could any of us see. There was no imitating of one another. Every man had a different step or a different way of expressing the joy filling his heart. And there was nothing that "jarred" on the nerves. One and all sensed that God was present and had charge.

I have often wondered if they did not have some scenes like this on the day of Pentecost when they were filled, not with wine, as they were accused of being, but with the Spirit. At any rate never will anyone present forget that event that Sunday night in India. No, we do not advocate demonstration as such. But we do believe, as the Editor of our *Herald of Holiness* recently declared, that where there are life and vitality there will be, at times, some outward demonstration in the Church of Christ.

After a few words of exhortation by the preacher scheduled for the evening the people went to their homes and next day back to their villages. But they had had a glimpse on the mountain top that night which has made them more determined than ever to keep the blessing of God in their church above everything else. Personally I shall always believe it was God's way of encouraging them by this special manifestation of His presence for the great task they were to undertake for Christ and His kingdom in the organization of their district the following year.

THE DISTRICT ASSEMBLY

Events were moving rapidly. Less than six years before but one organized church. And now (November, 1937) sufficient churches and leaders of pastoral caliber to warrant the organization of a district. This was the end toward which all had been working for years. Still no one knew what General Superintendent Chapman's reaction might be after he arrived in India and had inspected the work. But our fears were groundless, for when he and Mrs. Chapman and their two sons, Harold and Paul, arrived on October 9, 1937, and had visited the churches, and talked with preachers and people and had been in some of their meetings observing the progress they had made, he was fully as anxious, if not more so than we, to perfect such an organization. Accordingly when the Fifth Annual District Meeting convened on November 24, 1937, Dr. Chapman, on behalf of the Board of General Superintendents and the home church declared it to be the First Annual District Assembly of the Church of the Nazarene in India, and proceeded to perfect its organization. From henceforth our work in India was to be known as the India District of the Church of the Nazarene.

FIRST ORDINATION SERVICE

Picture with us the scene of the first ordination service ever to be held in Western India. Six fine men who had worked hard on their course of study constituted the class. The Buldana church was packed. In order to make as much room as possible all benches were removed and the people asked to crowd into the church, standing as close together as possible. At a given signal all dropped to the floor, finding sitting space as best they could. Others, not fortunate enough to get in, had to content themselves by peering through the windows.

No one present had ever witnessed an ordination service anywhere; so Dr. Chapman asked us to explain to the congregation the significance of this occasion. Then Dr. Chapman gave the charge to these six fine-looking men who had not only faithfully taken their difficult six-year course of study, but had shown by their life and conduct their worthiness of this great honor. It was a touching scene. Before Dr. Chapman had gone very far every one of the class was weeping and most of the congregation with them. The names were then called one by one—Samuel J. Bhujabal, S. Y. Salve, W. H. Kharat, David Bhujabal, G. S. Borde and B. D. Amolik; and each one in turn gratefully received his certificate from the General Superintendent. The first ordination service was now a thing of the past. But those six, nor those present that day, will ever forget this occasion.

THE DISTRICT SUPERINTENDENT

No one will forget the thrill of that hour when we were breathlessly awaiting the result of the vote for their first Indian District Superintendent. As Dr. Chapman said, "We are now making history. Such an event—the election of the first District Superintendent—will never again be witnessed by anyone." How we wished that the Tracys, Coddings, Fritzlans and others including those who, like May Tidwell McKay, Eltie Muse and Viola Willison have gone on before, could have been present on this occasion of the organization of the district and all that went with it. They would have wept for joy as they saw the goal for which they and others mentioned in these pages of Nazarene history, have labored so long.

When the result of the vote was presented to Dr. Chapman he announced that Rev. Samuel J. Bhujabal was elected as their first District Superintendent. Thus one of our finest young men, educated in our mission, a powerful preacher, a great soul-winner and a good organizer, was selected to lead the people of the Indian Nazarene church in their great fight against sin and unrighteousness.

Samuelrao, as he is affectionately called, is keeping humble and preaching better than ever. In the two elections since 1937 he has been re-elected each time showing that in spite of the difficulties involved in the work of adjustment he has held the confidence of the people. It also shows that the church is out for business and not playing at the job by experimenting with others as long as the one they have is doing the work.

CONSUMMATION

And so it came to pass that the India District of the Church of the Nazarene, the fifth of our twelve foreign mission fields to have this honor, became a reality. From henceforth the Indian church rather than the mission is to be the predominating factor. The Nazarene work in India has now entered the third stage of missionary progress as outlined in the beginning of this chapter. The chief burden of the responsibility for the evangelization of their own people must now devolve upon the nationals themselves.

More than two years have passed since this organization in 1937, but we have no reason to regret the steps taken at that time. The period of adjustment has been difficult but Rev. John McKay who has been President of the Mission Council for the last two years, and his splendid corps of missionaries have with the co-operation of the Indian church, performed the task in a remarkable manner. Thank God for such a fine group of missionaries and Indian people.

According to reports from the field these last two years have shown fine progress. Additional outstations have been opened and more churches organized. New chapels are being built. More and more people are coming into the kingdom. God's blessings have been upon preachers and people. The 1939 Camp was probably the greatest since 1932. Yes, through God, the work in India is on the march.

MIRACLES OF GRACE

Time would fail me to tell of times of blessing, not only in the church itself, but in the lives of individuals transformed by the power of Christ. Of Punzaji Dongerdeva, for example. (*Donger*, meaning "hill," and *deva*, "light.") "A light set on a hill.") How after nearly forty years of search for peace in Hinduism he at last found his heart's desire at an altar of prayer after reading over and over again the promise, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." And rising to his feet he said, with tears flowing down his cheeks, "At last, at last, through Jesus Christ, in a moment of time I have found that peace for which I have been seeking for years." Later he was sanctified wholly and today is one of our finest Christians and lay preachers, winning men and women to Jesus Christ.

Or of Laxaman, who was steeped in sin but found Christ declaring to a group of men at a large festival, "Last year I was here with you men, drinking, carousing and gambling. But five months ago I found peace through Jesus Christ, and He is mine today." In spite of every threat conceivable, by relatives and caste people, he has remained true to God since he gave this testimony nearly ten years ago.

Or of Mathura the little ten-year-old girl, than whose funeral I have seldom witnessed a more touching one. Though she had had very little light yet she had walked in the light she had. On the morning of her death, quietly and calmly after asking her father to forgive her for her failure to thank him for his care for her in her illness, and after asking for a bath, and a new dress to be put on, she, without any fear, slipped out to be with the Lord she loved so well. She wanted not only to be pure in heart but, in her childish way, clean in body as she went into the presence of the One she adored.

Or of another, Laxaman, who had been saved clearly from Hinduism when about twenty years of age, but who still manifested at times evidences of carnality. Instead of showing up as anger, or fear of man, or pride, as in some, this trait took the form of an excessive delight in argument, especially on the question of whether there was such an experience as holiness or not, argument for argument's sake to the nth degree. But after receiving the Holy Spirit in the office one glad day, no one

would know it was the same Laxaman. He had given up all his sins when he was saved and no one doubted his conversion. But this was different. From that day to this a sweeter, finer, more humble character you could not find. Never again the unyielding spirit of argument. God had purified his heart.

Or of many others, both old and young, educated and illiterate, preachers and laymen, churches and pastors, so transformed by the mighty power of God that again we are constrained to cry out, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek," to the Indian and also to the American; in fact, to all of every clime.

THE CHALLENGE

It was September, 1930, and the monsoons (rains) were on. We had seen it rain very hard many times. But this September day the rain was different. Instead of letting up after a period of two or three hours it kept coming in sheets. It began about seven in the evening. Midnight came and still no let up. Two o'clock in the morning and still it was beating on roof and field so terrifically the noise beat upon our wakeful ears. Five o'clock in the morning and still it came. Some of us had to stay up almost all night to keep vessels and tubs under the leakiest places in our thatched roof and to move rugs and furniture. Daylight came peeping over the eastern hills but the light revealed only a cloudburst of torrential rain.

THE FLOODS

Finally about twelve o'clock noon the skies began to brighten and in a short time the rain ceased. But not until seventeen inches of rain had fallen in that seventeen hour period. "BULDANA, SEVENTEEN INCHES OF RAIN IN SEVENTEEN HOURS" was the headline which screamed across the front page of the big English daily published in Bombay.

Floods such as we had never seen before nor since, followed in the wake of this storm. Property was destroyed, animals drowned and people carried downstream, never to be seen again.

At Malkapur (twenty-eight miles from Buldana) where we take the railway train for Bombay, the river rose like the others. On the banks of this river was a Hindu temple to which many Hindus had fled for refuge and protection by the temple god. Among others came a carpenter, his wife and their small baby. As the waters rose still higher this family clambered to the top of the temple. One man climbed down and made his way to the bank for safety. The carpenter, too, began to climb down, calling to his wife to follow him. "No," she said, "this is our god. He will save us. He will never let us drown."

"But, wife, the foundations of the temple are weakening and the temple will soon go. Come quickly, and bring the babe."

"No," came back her answer through the roar of the flood. "My god will save me. Have I not sacrificed many a goat and coconut to him? And do you think he will forsake me now? No, I cannot leave this place. He will save me, he will save me I know." So unfolded this tragic drama, as related by onlookers that fateful day.

I can see her now as she must have clutched her babe tighter to her bosom with one hand while she held on desperately to the stones of the temple with the other. Once again the father called but before she could answer there was a sickening crash as the walls of the temple began to crumble. One man grabbed the idol, thinking it would save him. Another clung to a temple box as it floated down the stream, while people called to him from the bank, "Here, take this rope and we will save you." "No," came back the answer, "this is a sacred temple box and it will save me." And even while they looked he disappeared, never to be seen again.

The husband by this time had reached a place of safety. As he turned he saw his wife and child thrown screaming into the swirling waters. He ran down the bank hoping to rescue them. But in a moment, before his very eyes, mother and child sank, to rise no more. Altogether thirty-eight persons in that village of Malkapur alone were swallowed up by that raging, torrential river.

THE REAL TRAGEDY

Awful? Yes. Such an incident stirs the hearts of everyone. And I pray God, our nation or people will never reach the place

where they cannot be touched by the sufferings of their fellow-men, in whatever nation. But there is another drama being enacted daily in India. It is one by the side of which this true story, just told, has no comparison. It is the picture of the 25,000 people who, in India alone, are daily swept down into the waters of an eternal death. Over a thousand an hour going out into eternity to meet their Maker. Some have found Jesus Christ. And we all rejoice in that. But think of the millions who have not yet heard, or who, having heard a little, do not yet comprehend. Think of those who, like that man clinging to his idol, or the other man, hopefully clutching the temple's box, are still clinging to the last to their gods of wood and stone because they have heard of no better way. And consider for a moment the millions who, like that mother and child, are hurled into the waters of eternity without having found the God who could really save them.

If that husband had been able to cry out to his wife, "Wife, come! I have found a place of real refuge, an ark of safety. I have found a living God who can save you. Come! come!" I say, if he had been able to give her a message like that she would have left her stone idol and followed her husband to safety. But he had no such message to give. And knowing only that lifeless god, she clung to him and his temple to the last, but to no avail.

FACING THE FACTS

No, I am not trying to play on your sympathies, though sympathy means much. I want you through this touching incident to come face to face with realities—a matter of eternal life and death. View with me, as I have many times, those groups of pilgrims tramping, tramping, tramping through rain and heat, day in and day out, and many of them, week in and week out as they visit their shrines only to come back disappointed, and disillusioned. Look with me at that holy (?) man dressed in a heavily padded suit as he rolled past my office door. He had already rolled every foot of the way for a hundred miles and still had one hundred and fifty miles yet to go to reach Pandharapur a sacred city in Western India. He had already worn out several heavily padded suits. How many more he had to discard before he reached his destination I do

not know. He is typical of the millions who are still seeking peace and salvation.

Or view again that old man, who with his elderly wife and other friends had walked every foot of the way for over four hundred miles to visit this same shrine. They were now nearly half way back on their return journey. They had made the one last supreme effort to find peace before they died. "Here was a man," I said to myself as I passed him on the road one day, "who certainly has merited and found peace if merit counts, and if his gods can hear and answer prayer." So I stopped him and his party and asked him if his god had given him peace and salvation. "Did your god save you? What did he do for you?" I continued. I did not "jump on" him. That would have done no good. But I wanted him to make the statement I knew from the sad look on his face was forthcoming.

Never can I erase from my memory what followed. "Look," he said, "look at my limbs. See how swollen they are, ankles, knees and feet." "This," he said, pointing to his swollen limbs, "This," he said again, almost bitterly, "is all I got from my god. This is all he did for me." The pathos of his voice, the disappointment written on his countenance form an ineffaceable picture. If I would let it, it would keep me awake at night. For I know it is not just this poor old man alone. His experience is only typical of the millions, and still more millions, who in India, like him have sought, but have not found. If they were finding in India in their religions today I would never make this appeal to you as Christians. But they are not. They are not finding. Search has been made, and as far as records are attainable no one has yet been found who, through these religions, has found God and salvation. It is always a hope that perhaps yes, perhaps, some time in the distant future; yes, some time after countless births and rebirths and the performance of *karma* (good works), perhaps, after all, this peace we may attain. But we are not sure.

In contrast with these, picture Punzaji Dongerdeva, already mentioned, as he cried out with tears of joy streaming down his cheeks, "At last, at last, after forty years of search in vain, I have found the peace I craved. I have found it through Christ in a moment of time. How wonderful are His promises. He is

mine and I am His." Punzaji, typical of the thousands who have found and are finding Christ today.

THE LAST PLEA

Here is India today. The principles of Christ are being absorbed as never before. Idolatry is being forsaken. Caste is breaking down. The status of womankind is being raised. The untouchables are awakening as a giant out of his sleep, and are shaking themselves as they stand on the brink of a decision. The high caste too are responding to the call of Christ in ways undreamed of a few years before. Scores of thousands of Hindus are actually becoming Christians every year. Truly the fields are white unto harvest in all missions. This brings a challenge to people of all denominations to enter the open door while it is called today.

AND TO NAZARENES

And to you, Nazarenes, comes a specific challenge. You have noted the open doors in our own area. But herein is our responsibility as Nazarenes. For just as other missions are, according to the "Comity of Missions," alone responsible for the people in their respective areas, so are we in ours. No other mission, whatsoever, is working in the 8,000 square miles constituting our field. No other missionaries but yours are laboring for the more than a million souls in these 1,800 villages. The clear reasoning is that if we do not reach them with the gospel message, then *no one else* will.

Here they are, responding as never before. Center after center could be opened yearly if there were more funds with which to employ workers. And our mission force so pitifully small compared with the needs. An average of 110,000 people to every missionary now on the field. Preacher, layman, what would you do with a parish like that? The answer is clear. Without additional help in money, men and prayers, many in our district will meet their God without having heard.

And to you, young people comes the Macedonian cry, "Come over into India and help us." What greater privilege than to be an ambassador for the King of kings and Lord of lords? There is none. Will you not come?

THE OPEN DOOR

Just how long a door will remain open, no one can tell. For an open door does not always remain so. Sometimes people grow discouraged with waiting and close their door. Sometimes wars and political turmoil come and interest in keeping the door open dies down. But this much we know. The door is open today. The challenge comes to every child of God in all churches to enter that door today with the gospel of Christ, a gospel made possible through your gifts, prayers, and the sending of your sons and your daughters. Yes, India's door is open wide today.

*A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.*

*O Holy Ghost, Thy people move,
Baptize their hearts with faith and love,
To consecrate their gold.
At Jesus' feet their millions pour,
And all their ranks unite once more
As in the days of old.*

*Armies of prayer, your promise claim,
Prove the full power of Jesus' name,
And take the victory.
Your glorious fight may still be won
Through trust in the name of God's dear Son,
This very century.*

*The Master's coming draweth near,
The Son of God will soon appear,
His kingdom is at hand.
But ere that glorious day can be,
This gospel of the kingdom, we
Must preach in every land.*

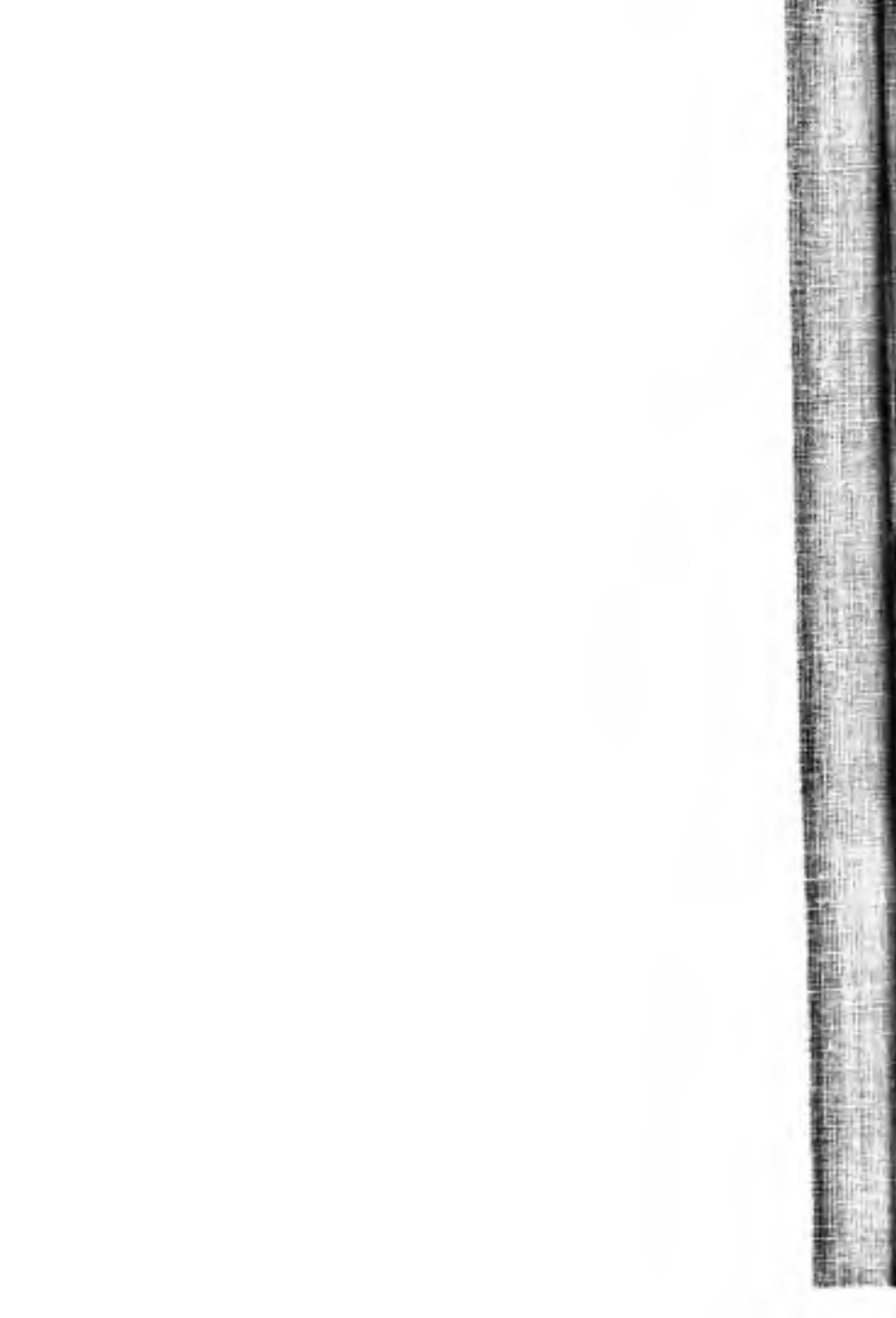
*Oh, let us then His coming haste,
 Oh, let us end this awful waste
 Of souls that never die.
 A thousand millions still are lost—
 A Savior's blood has paid the cost—
 Oh, hear their dying cry.*

*They're passing, passing fast away,
 A hundred thousand souls a day,
 In Christless guilt and gloom.
 O Church of Christ, what wilt thou say
 When, in the awful judgment day,
 They charge thee with their doom?"*

—A. B. SIMPSON.

QUESTIONS FOR STUDY

1. Describe the plan of preparing the Indian churches for their coming district organization.
2. Tell the story of the last Sunday night of the Annual District Meeting of 1936. What lesson in this for the Indian people?
3. On what date and year was the India District organized and by what General Superintendent?
4. Describe the ordination service. How many candidates were there?
5. Who was elected as the first Indian District Superintendent? What was the significance of this election?
6. Was it a mistake to organize the Indian churches into a district or not? Give reason for your answer.
7. Tell one incident from the "Miracles of Grace."
8. Give the story of the flood and tell how this illustrates the challenge to us one and all.
9. Tell (1) of what the man with the heavily padded suit is typical (2) The old man with swollen limbs, and (3) Punzaji Dongerdeva.
10. What is the challenge of India as it comes to you?
11. Read again, or, still better, commit to memory A. B. Simpson's poem.



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