OUR FIRST FIELD

DRILL HOUR IN A MISSION SCHOOL.

GIRLS GOING TO SCHOOL IN BENGAL.

OUR FIRST FIELD

BRITISH BAPTISTS IN INDIA

BY

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AUTHOR'S NOTE

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It is hoped that the perusal of this book may lead to a yet greater interest both in India and in our Indian Mission on the part of Baptist young people and others. I hope, too, that my kindly readers will go on to study works that deal with this vast subject in a less fragmentary and less severely-curtailed manner than the limitations of space have compelled me to do.

G. W. S.

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INTRODUCTION

INDIA AND OURSELVES

A STRANGE LAND.—To us British folk India always seems a strange country, and its people are as strange as the land. The scenery, with its mighty mountains and jungles; the people, with their variously-shaped and gaudily-coloured costumes, and their curious habits and languages, all form such a contrast to our own. And when we come to their ideas of God and of their duty to Him and to one another, their ways of worship, and their fears and hopes about the future, we find that they are quite as different from us in these things as in the much less important matters of dress and speech. And yet, while we differ so much, we are probably connected with the Indians in more ways than we are with most other people in the world. Our responsibility to let them know about Jesus Christ is accordingly the greater. "How are we connected with the Indians?" you may ask. Well, let us see.

THE ARYANS.—Before the Children of Israel left Egypt for the Promised Land there took place in

another part of the world another exodus. Away somewhere in Western Asia or in Eastern Europe there lived a race we call the Aryans. They were a fine people—tall and fair-skinned, brave and intelligent. Like most of the people of those days, they were shepherds. Increasing in numbers, and so needing more land for their flocks and herds, they began to move away in bands, at different times and in different directions, from their ancient home.

OUR ANCESTORS.—Some of these Aryans came south-west, and, settling in the lands surrounding the Mediterranean Sea, became the ancestors of the present Greek, Italian, and other races. Others, again, occupied new lands farther north and west, including Britain. Moving thus into the colder north, and sailing to and fro on stormy seas, they became hardy and fond of adventure. Their descendants were constantly seeking new lands, and, by trade and war, pushing their way over the whole world. To-day there is scarcely a country where they are not found, and in many countries they are the ruling people.

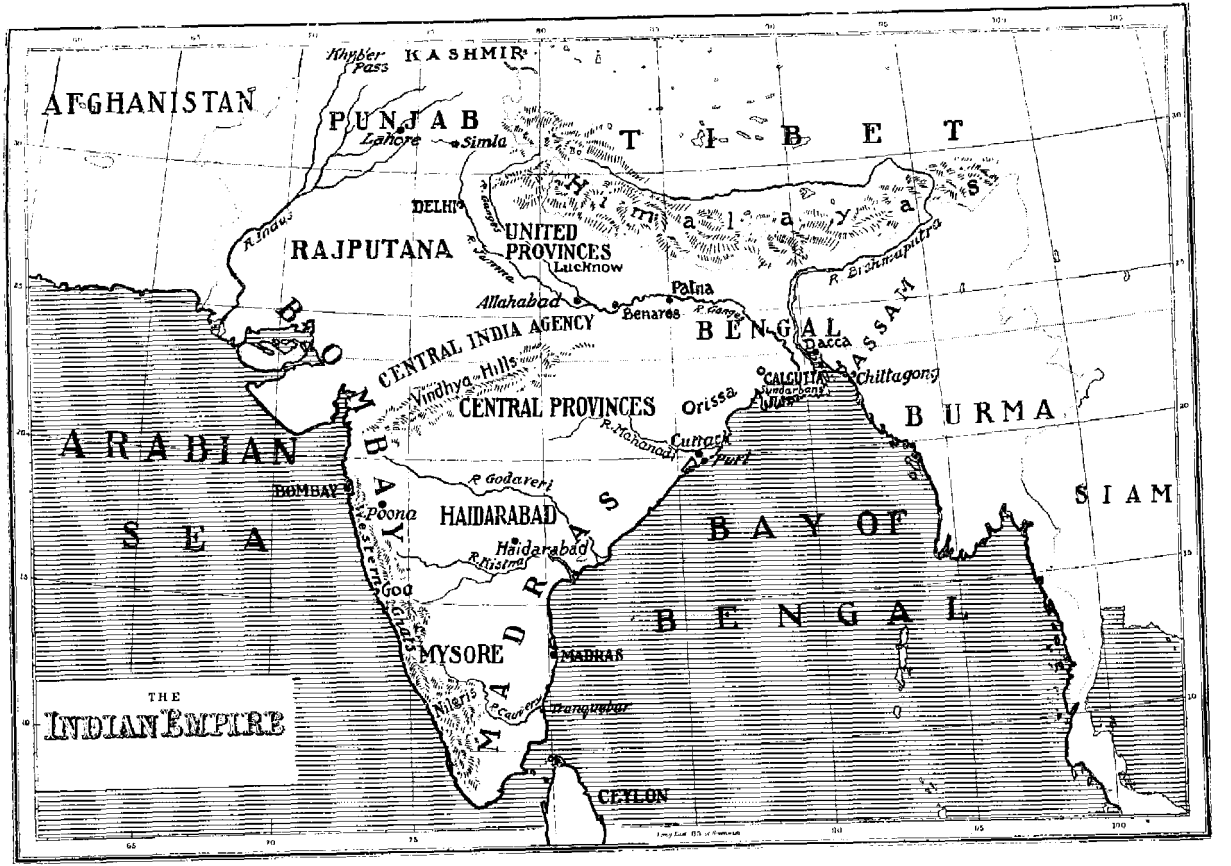
THE ARYANS IN INDIA.—But not all the Aryans travelled westward. Some went south-east, into Persia, and, later on, into India. Here they did not find cold lands and stormy seas, as some of the others had done, but great sultry plains and a tropical climate. As the centuries rolled by, through mingling with the darker peoples whom they found in India, and through living in the scorching heat of the Indian sun, these Indian Aryans gradually

grew browner, and their strength diminished; but, at the same time, the power of their minds increased. Instead of growing fonder of hard work and hardy adventure like their Western brothers, they became less active, and gave their time to thinking out deep problems about God and the universe. While thus engaged, they made many grievous mistakes, for they had not learned about God as the Israelites had done or as we do in the Bible. So, like men who are on the wrong road, the more earnest they became, the farther away they got from what they were seeking.

Meanwhile Christ had come. The religion He established spread farther and farther until it reached Britain, and our ancestors, who had never thought so much about God as the Indian Aryans had, were the first to hear the good news about Him.

MEETING AFTER MANY DAYS. — Again centuries passed. English and other European traders went to Eastern lands. Their trade had to be protected. Wars followed. England conquered the others who had gone to trade in India, and gradually the whole of that land came into our possession. The long-separated brothers met again, much changed indeed through living in different climates and circumstances, yet still brothers. Related to many of them because we come from the same ancestry and because our King is their Emperor, we should take a special interest in them. They are not foreigners to us, for they and we are of the same family and in the same Empire. Brought together by the providence of

God, there is much that we can learn from one another. Indians can teach us the value of patience, self-control and contemplation. We may teach them the dignity of an earnest life, of truth, and of upright dealing. They too have a wonderful history; they live in a wonderful country; and, despite many mistakes, they have had many wonderful thoughts about God. But there has come to us what has not come to them—namely, the knowledge of God in Christ Jesus. We must press forward, therefore, to tell these wonderful people the story of Jesus, and make Him King of that great land.


Khyber Pass
KASHMIR
AFGHANISTAN
PUNJAB
Lahore
Simla
T I B E T
DELHI
R. Indus
Himalayas
UNITED PROVINCES
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SIAM
BAY OF BENGAL
R. Kistna
Goa
MYSORE
MADRAS
Nilgiris
Cauvery
Tranquebar
CEYLON
THE INDIAN EMPIRE

CHAPTER I

THE LAND OF INDIA

SHAPE AND SIZE.—Look now at the map of India. You will see that its shape is something like two triangles placed against each other. The upper triangle is situated in the sub-tropical zone; it runs well up into Asia, and is bounded by great chains of mountains. The other triangle is situated in the tropical zone, and divides the northern part of the Indian Ocean into two, one side of it being washed by the Arabian Sea, the other by the Bay of Bengal. In size India is equal to Europe without Russia. The distance from extreme north to south is 1,900 miles, and from east to west is about the same. If you were to travel round the whole of the coast you would have to journey about 5,000 miles. But in order to go quite round India, you would still have to traverse some thousands of miles of great mountain ranges.

SCENERY.—India also reminds us of Europe in its variety of scenery and climate. There are mountains, the highest in the world, from whose peaks the snow never disappears; plains where the tropical sun is always beating down; hills clothed with vast forests;

river deltas covered with deadly jungles; deserts where rain scarcely ever falls, and low-lying lands that are flooded for the greater part of every year.

MOUNTAIN WALLS.—Of the mountains that shut off India from the rest of Asia, the Himalayas ("Abode of Snow") are the chief. They stretch, in irregular lines, right from east to west. The greatest of them, Mount Everest, reaches a height of 29,000 feet, and the whole range forms a kind of giant wall. At each end of this range there are smaller ranges which reach as far as the sea, and thus there is formed a jagged semicircle round the north of India. This barrier is not quite complete, however, for there are openings at each end of the Himalayan Range, both on the east and on the west. Through the Assam Valleys on the north-east, and through the celebrated Khyber Pass on the north-west, invaders have often forced a way into India. Even at the present time England has to guard most carefully the openings on the north-west. We have not room to mention them all, but it is important to note the position of these and the other mountains on the map, for they have a good deal to do with the formation of the land, the course of the rivers, the fertility of the soil, and the density of the population. The next few paragraphs will make this clear.

INDIAN CLIMATE.—India's hot season commences about the middle of March. The hot atmosphere of the plains rises, and the air from the more southerly parts—namely, the regions near the Equator—rushes

up into India. These south, or trade, winds soon carry along great masses of moisture collected in the form of vapour from the ocean. The inrush of the clouds marks what is known in India as the "breaking of the monsoon," and this usually commences about the middle of June. The rains "break," but the temperature still keeps high, for the south wind continues to blow. Wafted up from the south and south-west, the first obstacles these vast fields of rain-clouds meet are the Western Ghauts of South India. Here they drop a good deal of their moisture in the form of rain. As a result, the countries situated near these hills have become very fertile, and have attracted a dense population. The remainder of the clouds continue their journey, and then, meeting the hills in the centre, pour out yet more of their life-giving streams. After this, no obstacle is met with for many, many miles. If you look at the map you will see that there is a vast plain in the middle of North India. Here, as we might expect, the rainfall is small, for the clouds go sailing merrily on without opposition. But having journeyed right throughout India, they meet their last enemies, the giant peaks of the Himalayas. Here, on the lower slopes, most of the clouds are broken up, or disperse into the districts near at hand. The rest, reaching higher up the mountain sides, become snow, and form the never-ceasing supply of the great rivers, whose tributaries flow from every mountain gorge. Very few clouds get beyond the mountains.

THE YEARLY RAINFALL.—While in some parts of India the rainfall is much less than it is in England, in other parts it is much greater. For instance, in certain parts of Assam the rainfall every year is over 500 inches—enough water to float an ironclad. In England it is only 24 inches. The average for Bengal is 80 inches, or over three times that of England; and it should be remembered that practically all this falls in the space of four months.

INDIAN SEASONS.—The south wind ceases about the end of October. Then the north wind begins to blow, and the "cold season" commences. The Indian seasons are three in number: the "cold season," lasting from November to March; the "hot season," lasting from March to June; and the "rainy season," lasting from June to November. Sometimes the rains break a few days late or early, and the result is either drought or floods, which are too often followed by famine. But as a rule the seasons come with great punctuality, and are not fickle, like the English climate. We know exactly what week of the year we must begin to wear our heavier clothing, and on what date we must commence to wear white drill and engage the punkah coolie. The so-called cold season is delightful, although even then it is very hot in the daytime. The heat and glare of the hot season are intense. The rainy season forms the worst part of the year, for the damp heat, together with the malarial atmosphere, is the cause of much fever and other diseases. These remarks apply

chiefly to Bengal, but are true to a large extent of nearly all India.

INDIAN RIVERS.—The largest of the Indian rivers rise where most of the rain-clouds break up—that is, in the Himalayas. The Indus in the north-west, together with its four great tributaries, waters the part known as the Punjab, the Land of the Five Rivers. The Ganges, queen of Indian rivers, also rises in the north-west, and being joined at Allahabad by the Jumna, fertilizes the whole of the north. Its enormous size may be guessed by the fact that it is 1,500 miles long, and that it pours into the sea seven times as much water as the Nile. The Brahmaputra has its source near that of the Ganges, but takes an altogether different route. Flowing between the Himalayan ranges in an easterly direction, it suddenly turns west, and passes through Assam and Bengal to join the Ganges in the great delta. In the south the chief rivers are the Mahanadi, Godaveri, Kistna, Cauvery, Narbadi, and Tapti. Towards their mouths some of the rivers often alter their course, through the formation of sandbanks made from the silt that is carried down. In the deltas these sandbanks increase year by year, and, pushing farther and farther into the sea, form new territory. Indeed, there is little doubt that much of the low-lying parts of North India have been formed in this way.

NATURAL DIVISIONS OF INDIA.—The main part of the land is divided into three sections. In the

north there are the well-wooded and fertile Himalayan slopes. In the southern peninsula (the Deccan, or south country) there is an extensive tableland. Between these two there is the vast plain of North India, the western end of which is very largely a desert, having little rain and few people. The centre and eastern ends, being nearer the mountains or the Ganges, are well watered, and consequently thickly populated.

BRITISH INDIA AND THE NATIVE STATES.—The whole of India is divided into a number of British districts and native States. The former are under the direct rule of England, but the latter are governed by native princes. One or two tiny pieces of land belong to France and Portugal. The chief districts (most of which are known as provinces) are Madras, Bombay, Bengal, the United Provinces of Agra and Oudh, Punjab, Burma, Central Provinces, and Assam. Chief among the native States are Hyderabad, and the Rajputana, and Central India Agency. All these native States have their own independent rulers, who govern and tax the people as they like. They are, however, really subject to Britain, for they are not allowed to make war upon or treaties with any other State, and our Government has the power of deposing rulers who misgovern. The interests of the British are looked after by an English officer called the Resident. The native princes have high-sounding titles, such as Raja (king), Maharaj (great king), or Maharajadhiraj (chief king of the great kings), but in many

cases the English civil servant (who is plain Mr.) has more real power.

CITIES AND VILLAGES. — Of Indian cities, Calcutta, with nearly a million and a quarter of people, has the largest population. Bombay, Madras, Hyderabad, Rangoon, Lucknow, Delhi, Lahore, Ahmedabad, and Benares, each has over 200,000 people. But, unlike most countries, the bulk of the population is found, not in the towns, but in the villages. Thus, while in England nine out of every ten persons live in towns or cities, in India just the reverse is the case, and nine-tenths of the people live in the villages. The work of the people consists chiefly in the cultivation of the soil, or in trades connected with agriculture. But this brings us away from our study of the land to the story of the people.

CHAPTER II

RACES AND LANGUAGES OF INDIA

THE races living in India are very numerous, and, in many cases, differ from each other in matters of dress, custom, language, and religion, as greatly as English people differ from Spanish, Russian, or Turk. We may liken them to the occupants of some vast dwelling-house, each race living in a different room. If we wish to understand these different Indian races, it is very necessary for us to know a little as to when and what sort of tenants have come into this many-roomed house, what parts of it they have occupied, and in what way they have affected the folk who had moved in before them.

INDIA'S FOREIGN INVADERS.—For thousands of years foreign tribes, seeking new lands to occupy, or coveting India's treasures, have poured into the country, especially, as we have seen, through the mountain passes of the north-west.

ARYANS AND ABORIGINES. — We have already mentioned the coming of the early Aryans into India some 1,500 or more years before Christ. Previously to that time the land was occupied by

races of short, dark-skinned, flat-nosed people, some of whom were as savage as Congo cannibals, while others were more civilized. Most of these aborigines are called Dravidians. The Aryans, coming in at the north-west, rushed over that corner of India like a mountain torrent, and pushed on towards Central India, conquering the darker races as they came. Of the aborigines of the north, some were driven away into the wild hills and jungles, where certain tribes of them—such as the Santals and Garos—are still found. Most of them, however, settled down with the Aryans, and in later times this mixed race became part of the great and despised Sudra caste in the Hindu community. The Aryans did not get very far into South India, and the aborigines there were interfered with very little. In South India we find the great Tamil, Telugu, Malayalaman, Kanarese, and other Dravidian races, and such smaller tribes as the Kandhs, Tulus, Todas, etc.

THE BENGALI RACE.—Away in the dim, distant past some races from the direction of China (Mongoloid races) must have entered and settled in the north-east of India, for it seems probable that the lower castes of the great Bengali nation were formed by the mingling of Dravidian and Mongoloid peoples. Many higher caste Bengalis have more or less Aryan blood flowing in their veins, and it is usually possible to distinguish a high caste man from a man of a lower caste by the usual Aryan characteristics—namely, greater height, a fairer face, and a longer nose!

MORE ARYANS. — For hundreds of years fresh streams of Aryans kept coming into India. Like those who came before them, the Aryans who mingled with the despised and dark-skinned inhabitants of the land went to make up the lower castes. Those who kept themselves separate formed the higher castes. The Aryans have kept fairly distinct in that part of India where they entered—namely, in the north-west—but are very much mixed in the middle of North India, and still more mixed farther east.

ALEXANDER THE GREAT.—Three hundred years before Christ was born, Alexander the Great came to India with a large Greek army. He fought some splendid battles, but never really conquered India. Brilliant and brief as the passage of a comet, their stay did scarcely anything for India, for the Greeks never really settled in the land.

THE SCYTHIANS.—Beginning from a hundred years before Christ, and continuing for some centuries, hordes of a new race came to attack India, also from the middle of Asia. They were the Scythians, a much wilder and harsher race than the Aryans. The Scythians are mentioned in Colossians iii. 11. Long before the time of their coming, the sage Buddha had preached his new faith, and, especially through the influence of Asoka, a great Indian ruler, the religion spread far and wide, and it looked as though Brahmanism, the religion of the Aryans, would be driven out. The Indians kept up an almost continuous warfare with the Scythians, but were unable

to repulse them. They settled down in Western India and accepted Buddhism, later on becoming Hindus. The Marathas and Jats, the sturdy and brave people of Western India, are generally supposed to be their descendants.

THE MOHAMMEDAN INVASIONS. — Early in the seventh century A.D. Mohammed established his religion in Arabia, and declared that it was the duty of every Moslem to spread Mohammedanism—if necessary, even at the edge of the sword. After his death the Mohammedans conquered many lands, converted many different races, and spread as far as the gates of India. Beginning from about A.D. 1200, Turki, Afghan, and Pathan tribes (all of whom had become Mohammedan) made raids from the north-west, and then settled in India. They put the different divisions of North India under their own Mohammedan governors, and exacted tribute from all who were not followers of their religion. The Mohammedan emperors lived at Delhi, and they had great trouble in subduing the Hindu princes, especially the gallant Rajputs. Even their own appointed governors of provinces did not always obey them.

Early in the sixteenth century the Moghuls (another Mohammedan race) came to India, and Akbar, who lived about the same time as our own Queen Elizabeth, built up a magnificent empire by his wise, firm rule. He treated the Hindu princes well, and so also did those who succeeded him. Persian was made the official language, just as

English is to-day. The Urdu language, now spoken by Mohammedans all over India, is a mixture of Hindi and Persian. Later Mohammedan rulers were more tyrannical, and consequently had more trouble in keeping the empire together. Many cases of forced conversion to Mohammedanism took place (often by the simple process of making a Hindu put a little bit of beef in his mouth and thus losing caste), wives for the conquering soldiers were captured from among the Hindus, and many Hindus became Mohammedan in order to avoid the heavy poll-tax required of all those who were not Mohammedans. At the present time sixty-six millions of the inhabitants of India are followers of the False Prophet.

The seventeenth and eighteenth centuries were times of terrible bloodshed, for war was frequent between the Mohammedans and the powerful Hindu races, especially the Marathas and the States of the south. Carnage and confusion reigned supreme.

THE COMING OF THE ENGLISH. — Meanwhile people from various European countries had come to trade in India. They were often asked to help the native kings in their battles against other tribes. In Bengal the English were even appointed as officers to collect the taxes for the native prince. These trading companies became more and more powerful, especially the English and French. When war broke out in Europe between these two nations, their representatives in India also fought one another. At last the English drove out the French, and gradually became rulers of increasingly large portions

of the land, until at last the greater part of India belonged to them, while they had a very real control over the other parts as well.

In the terrible days of the Mutiny, in 1857, the sepoys (native soldiers) rebelled against their officers and did their very best to expel the English from India, but were unsuccessful. In 1858 India was made a crown possession of England, and the East India Company was done away with, and in 1877 Queen Victoria was proclaimed Empress of India.

SUMMARY.—Thus we see that the diverse races of India are being held together in the happy bonds of peace and good government by the representatives of a people whose home is 7,000 miles away. We have seen that, as the result of the coming of new tribes, many different and mostly mixed races are to be found all over India. In the south there are the descendants of the original Dravidian peoples, a mixture of Dravidian and Mongoloid in the Bengalis of the north-east, and a greater strain of Aryan blood farther north-west; and throughout the north, tall, fair-faced people (the Brahmans) whose ancestors have evidently not mixed with the people of the less civilized races. In the west we see races descended from the warlike Scythians, while in the mountains there are men of various races—men who, through the hardier lives they live, are braver and franker than the folk of the plains. Further, there extends right across North India a vast population of Mohammedans who have sprung from many

different races, and who, while they, indeed, live among the Hindus, are certainly not of them.

INDIAN LANGUAGES.—The number of distinct languages and dialects spoken by these races is no less than 147. These are divided into two great divisions: first, the Aryan languages, most of which are derived from the Sanscrit, the speech of the ancient Aryans; second, the aboriginal or Dravidian languages. So powerful was the influence of the superior knowledge of the Aryans that their language and religion were, with many changes, adopted by millions of the Dravidian people. The chief languages spoken, and the number of people speaking them, are as follows:

1. Aryan.

(*a*) Hindi	...	Spoken by 87	millions.
(*b*) Bengali	...	„ 44	„
(*c*) Marathi	...	„ 18	„
(*d*) Punjabi	...	„ 17	„

2. Dravidian.

(*a*) Tamil	...	Spoken by 16	millions.
(*b*) Telugu	...	„ 20	„
(*c*) Kanarese	...	„ 10	„
(*d*) Malayalaman		„ 10	„

Most of these languages are written, and in some there is a very large literature. In addition to the above, there are very many smaller races of people, and many languages spoken by a small number of people. They are, in most cases, very similar to one or other of the races and languages that we have mentioned.

CHAPTER III

PRESENT-DAY LIFE IN INDIA

ENGLISH GOVERNMENT OF INDIA.—At the head of the British Government of India is an official called the Viceroy, who is appointed by the Government at home for a term of five years. He is responsible to the British Parliament. He is assisted by a Council, and has under him a multitude of British and Indian officers of different grades. These officers govern for the good of the people, and, although sometimes mistakes have been made, the country has benefited immensely by the British rule, and the common people are contented under it. At one time Thugs and other bands of robbers used to infest the country. These have been put down, and the British Army has given opportunity to the Gurkhas and other fighting races that were in the habit of making war on one another, to fight, side by side, the battles of the Empire. Large canals have been dug to water those parts of the country that get very little rain. There is a whole network of Government railways and telegraph. The Government has fed the people in time of famine, and has tried to

put a stop to the terrible scourge of plague. As a result of all this there has taken place a great increase in India's prosperity, and in her population, too, for there are twice as many people to-day as there were in Carey's time. The Government gives no one religion more favour than another. It treats all alike.

IGNORANCE OF INDIA'S MILLIONS.—India will not make much real progress, however, until she gets rid of the bad things connected with the home life and with the social life of her people. One of the chief reasons why these evils have lasted so long is the great ignorance of the masses. Only one man in ten and only one woman in a hundred can read and write. For many years both the Government and missionaries have been trying to alter this state of affairs. Large colleges and universities have been set up, and village schools are helped by monthly grants of money and in other ways by the Indian Government.

THE RULE OF CUSTOM.—Indians are very proud of their past, and with good reason, too, for the history of their brave nations and the story of their wise men are both marvellous. But nations, like men, have to press onwards. Ancient custom is the rule of life for most Indians, and it is very difficult indeed to persuade them to adopt any new practice or think new thoughts. Their land is full of mystery, too, and it is in the direction of their wonderful and mysterious past that Indians are always looking. It is difficult to induce them to leave the old ruts, and

tread the path of progress, with their faces towards the future.

VILLAGE LIFE.—We saw in Chapter I. that the great bulk of India's people live in the villages, and it is the villagers who are the most backward. The people of each village live very largely to themselves, and govern their own affairs. These communities have but little to do with the outside world, and so receive but little fresh light and few new ideas. As a rule, the village ryot (or peasant) is wretchedly poor, and when a drought or flood robs him of his harvest, he is faced at once by misery and an empty storehouse. This condition lasts till the time of the next crop, in hopes of which he, meanwhile, borrows money in order to buy food to keep himself and his family alive, and to buy seed-corn to sow in his fields.

Unfortunately there are many customs which lead to still greater poverty. The people are fond of borrowing, and often do so at a rate of interest, which is sometimes so high that at the end of one year the interest to be paid on the money borrowed is more than the money itself. Nor are they ashamed to borrow. Indeed, a man will boast of his debts as a kind of proof of what a great man he is! They are fond, also, of going to law against each other, and, although it may mean that they have to borrow money till they are ruined, yet they seem to think that fighting one another in the law-courts is the finest fun on earth. Then expenses at the time of the marriage of their children are very great, especi-

ally in the case of daughters. This custom, too, leads to borrowing, for handsome presents have to be made to the bridegroom and a large sum of money handed over to his people. Native zemindars (or landlords) and their agents, and the lower ranks of the police are often very cruel and unjust, though in secret ways that cannot be detected and proved by law. In India there are no less than five and a half millions of religious beggars. Dirty and wicked as most of them are, they are reckoned to be "holy men," and religious custom says that they must be helped by gifts of food or money. To refuse is to be in danger of their curse. There is, moreover, a general carelessness with regard to spending money. Very few save "for a rainy day" (as we say), or "keep two farthings in their hands" (as the Bengalis put it).

THE "JOINT-FAMILY SYSTEM."—Sons remain in their father's house even after they are married and have children of their own. In a single household there are often found members of three or four generations and over a hundred people, all living together and ruled by the one head of the house. Whether a son is sick or lazy he still gets his food from the family storehouse. This arrangement is called the "joint-family system," and is, in some ways, a good thing, for it insures that the helpless members of the family are looked after. Hence there are no poor-houses in India. But, on the whole, its effects on the nation are bad, for the young men do not learn to act or think for themselves.

INDIAN WOMEN AND GIRLS.—Perhaps the worst evils in India are those connected with the life of the women and girls. Girls must be married before the age of twelve, and in many cases they are married, or their marriages are arranged for them, very soon after they are born. The girls have to accept the husbands chosen for them whether they like them or not, and in many cases they do not even see their future husband's face before the time of the ceremony. As widows, their condition is often miserable in the extreme. They are not allowed to marry again however young they may be. They have to stay in the mother-in-law's house, and are often treated with great unkindness, being given the coarsest of the food and the hardest of the housework. Daughters are looked upon as a burden, often as a curse. They are not welcomed at birth, and, as a general rule, are allowed to grow up uneducated. While Hindu religion and Hindu society are very strict about their being loving and faithful to their husbands, who are in most cases much older than themselves, scarcely anybody cares about the husband's duty to his girl-wife. Unless she is a member of a very low caste, she is not allowed outside the house, or rather, that part of it which is partitioned off for the women, and called the "zenana." These are some of the evils attending woman's life in most parts of India.

THE REMEDY FOR INDIAN EVILS.—Some of the cruel and evil customs, such as suttee, or the burning alive of Brahman widows with the bodies of their dead husbands, and the sacrifice of children to the river

goddess, have been abolished by Government, and now very seldom occur. But there are many evil practices and hurtful customs prevalent in India which no Government could put down. One learned native gentleman has written: "There is no community on the face of the earth which suffers less from political evils, and more from self-inflicted, self-accepted, or self-created, and therefore avoidable evils, than the Hindu community." He might have said that there are no people anywhere who are easier to govern, but whose customs are so difficult to alter, as those of the Indian villager. Certainly the remedy is in the hands of the people, for the bad things in the nation's life will most surely be put right when Christ comes to His rightful place in their hearts.

In the everyday life of both young and old two things enter to such a degree and exercise such an all-powerful influence that a separate chapter is needed to describe them: they are religion and caste.

CHAPTER IV

INDIA'S SEARCH IN THE DARKNESS. RELIGION AND CASTE

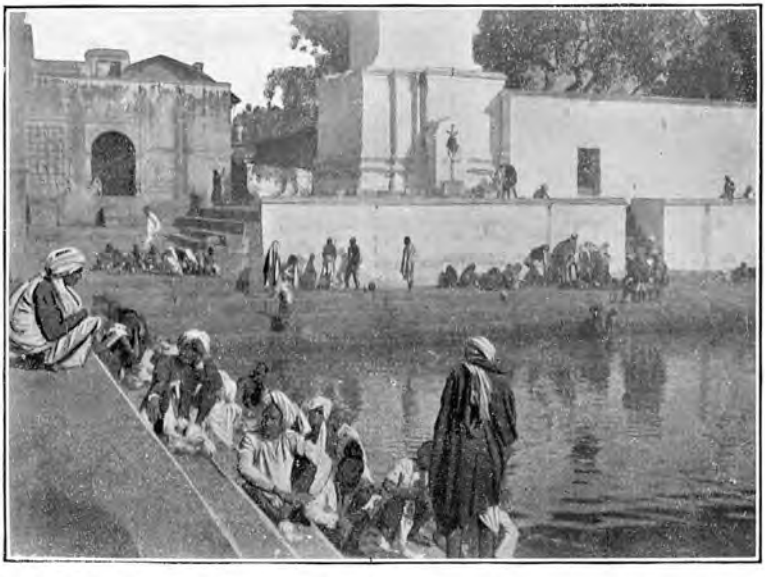
INDIA'S RELIGIOUS HISTORY.—Hinduism is the religion of more than two-thirds of the people of India. It is a very ancient religion, and has altered very much during its long history. It is like a mighty river that has constantly been changing throughout its course. It would be very interesting to trace the source of this ancient river, and see how the Aryans worshipped the things in Nature around them; we might then take the long journey through the centuries down to the present time. We should note the many tributaries that have added to its volume, the hills of opposition that have caused its many windings and the manner in which the thought of the different ages has changed its appearance, but the voyage would take too long.

OUR STUDY AND THE DUTY OF SYMPATHY.—We will speak of Hinduism as we find it to-day, remembering all the while that even the things that seem so absurd have a reason and a history, which may be discovered by a diligent study of the sacred books of the Hindus. We are not looking at a pool of

stagnant water, but a mighty stream, which flows from, and is the result of, the long ages of the past. One other thing, too, we must keep in mind. It is this: however peculiar the Hindu's doings, thoughts, or idols, may appear to us, they are indications of his search after God. He has failed in his search, it is true; but the search is a noble one, and the Hindu should be the object, not of scorn, but of compassion.

HINDUISM—A PUZZLING MIXTURE.—We are in India, then. First of all our eyes, like faithful messengers, shall tell us about the people's religion. Then we will talk with the people, and so learn, not only what they do in religious worship, but what they think about religion. No easy task, indeed. For, looking at India's religion as it actually exists, one is bewildered by the immense variety of ways of worship, and not less bewildered when one asks different Hindus what the wonderful mixture called "Hinduism" is. Very few Hindus will give the same answer. In the end, probably, we shall find that India is just like a vast museum, where there is a specimen of every means man has ever used to gain the favour of God, and of ways of thinking about Him. There are so many things that contradict and oppose each other, that we shall wonder how it is that Hinduism has lasted so long. Then you will see that there is in India what is not found in any other country—namely, the mighty and mysterious system of caste; and that is the great binding power.

A HINDU TEMPLE.



A HINDU SACRED BATHING-TANK.

"LORDS MANY AND GODS MANY."—India is a land of idols and idol temples. This is one of the first things we notice when we put foot on shore. India has over 300,000,000 people, yet it is said that it is easier to find a god than a man there! Each god or goddess (every god has a wife, and in some cases a great many) is represented by idols of a certain special shape and appearance, but often differing in size and in the material from which they are made. Those on the roadside, in the shade of trees, are usually of painted wood, or earthenware, or dried mud. Rich men often have idols of precious materials, such as brass, or even silver and gold. Some of these are interesting and fantastic in shape, such as Honuman, the monkey-god; Durga, with many arms; Punchanon, with his five faces; or Krishna, playing the flute and dancing on a water-lily. Others are very ugly or gruesome, like Ganesh, the elephant-headed; or Kali, the goddess of blood, whose foot is on the fallen body of her husband, and who is wearing a necklace of human skulls. Some are worshipped all over India, others are known only in certain districts. When the idol has been made, it is not reckoned sacred or worshipped until the god has been brought into it by a special ceremony, which the Brahman priest conducts. Then it is taken to its shrine—it may be in a temple, or in a private house, or somewhere near a public thoroughfare. Some idols are very carefully looked after by the priests, who feed and wash them, and even take them out for an airing!

TEMPLE WORSHIP.—Most of the temples are small buildings. Hindus do not gather in them for instruction or for congregational worship. The worshipper, on approaching the shrine, clasps his hands and makes a low bow, or puts his forehead right down to the ground before the idol. Then, after presenting his offering of flowers or fruit, he retires to make way for others while at various times *puja* (worship) bells are rung. In the evening mingled and not very musical sounds arise from many a village, and the air is laden with the incense of burning sandal-wood.

HINDU FESTIVALS.—Some of the gods and goddesses, such as Durga and Lakshmi, have special days of *puja* during the year. These are public holidays, when hundreds of thousands of pilgrims may be seen making their way to the *melas* (places of festival), where, after worshipping and paying tribute at the shrine of the god, they spend the day in sport or revelry. In connection with these *melas* a number of sideshows may be noticed. In these, singing parties are narrating the stories of the gods. The Hindus have invented long "histories" of their gods, and the Puranas, Mahabharat and Ramayana—ancient Hindu books—are full of these stories. Some of them are very wonderful and interesting. Others are about the wickedness of the gods, and are not fit to be read. In many places there is held what is known as the Car Festival, when the god rides in triumphal procession

along the crowded streets. The most noted of these Car Festivals is held at Puri, in Orissa.

PILGRIMAGE.—Indians have many places of pilgrimage. The long and often expensive and toilsome journey that has to be taken is reckoned as part of the price to be paid for the god's favour. It is in such places among others that a view may be had of the many forms of self-torture by which some of the Hindus think that they may get salvation. There we see the different kinds of *jogi* (holy man): the one who sits on a bed of iron spikes; the one who always has his right arm extended upward, until it grows so stiff that he cannot possibly put it down again; the one whose head is buried beneath a heap of sand, and others undergoing one or other of the many forms of self-inflicted pain or injury. There are many impostors among these men, who do all this only in order to get money, but there are also some who sincerely think that what they do is pleasing to their god. They are dirty in the extreme, but to the ordinary Hindu objects of religious reverence. Every Hindu has his own special god, but so great is his fear of the curse of gods, *jogis*, and the tribes of religious beggars, that he would never think of refusing them a dole of rice or pice. He is anxious to keep them all in good favour with himself, and Hindus have been seen to bow even to Christian churches in order to keep in good-humour the Christian god who is supposed to live inside, and who may possibly have power to do them harm.

The life of the Hindu is filled with a good many

other ceremonies, intended to purify from sins or to propitiate the gods or the Brahmans. He bathes in the Ganges and other sacred rivers in order to cleanse his sin away. He reverences the cow, the snake, and the monkey. The banyan-tree is reckoned sacred, and so, too, is the little tulsi-plant—the latter especially to Hindu women.

HINDU "PATHS" TO SALVATION.—Hindus try to find salvation in many different ways. Some hold that the god alone can save, and that his favour must be bought by gifts or promises. Others hold that man by his works of penance can gain it. In South India the former is called the "cat theory," and the latter the "monkey theory," for whereas the cat herself seizes and carries her kittens, the monkey leaves its young to hold on to its tail as best they can. Others proclaim the "path of knowledge," and teach that man will lose the burden of existence by thinking deeply about the universal spirit.

HINDU IDEAS OF GOD AND MAN.—In talking with our Hindu friends we find that their minds are filled with ideas that are as strange to us as their idols are. Their forefathers of long, long ago taught that there was only one god, and that in addition there was nothing else. He is not a person, but just a being without any qualities good or bad. They taught that even men do not really exist, but only *seem* to do so. Our earthly life is only a sleep filled with bad dreams, and what we call good and evil are not real. They said that these bad dreams of ours will go on and on and on, until we lose our fancied existence in the

great spirit. Then we shall be like a drop of water when it falls into a full glass or a wave when it sinks back into the sea. The only heaven to look forward to is the time when we shall think and feel and hope no more—that is, when we shall cease *seeming to be!* Till then every time we die our soul goes into another body. If we have obeyed caste rules, then we go up in the scale; if we have disobeyed, then are we re-born as an animal, bird, or insect. Everything is fated, or "written on the forehead." Such are some of the thoughts of the Hindu concerning God and himself.

CHRIST AND INDIA'S NEED.—Now, all that sounds very curious to us, but it has at least one good feature. The men who thought like that were not deceived by such things as worldly honour, earthly glory, or material gain. Like Solomon they believed "Vanity of vanities, all is vanity." We find, however, by their public religious ceremonies and by their idolatry that these ideas have never really satisfied their hearts. They simply were unable to worship a force, and so, lacking all knowledge of God in Christ Jesus, they created man-gods for themselves. Although their Brahman priests told them that there was really no such thing as sin, their hearts told them differently, and they invented innumerable ways for getting rid of the sin that their teachers said did not exist. In this way does the heart teach the head. And Christ waits, the answer to India's need, the only Saviour who can deliver her people from the sin they blindly feel.

WHAT MAKES A MAN A HINDU?—One thing that unites all Hindus is the reverence paid to the Brahman, and yet another, the power of caste, at the head of which is the Brahman. In this we have the explanation of the long life of Hinduism, though it is only replacing one mystery by another, for caste itself is most difficult to explain satisfactorily. A Hindu may believe what he likes and act as he pleases. As long as he obeys caste rules, and pays his dues and homage to the Brahman, he remains a good Hindu, whatever his ideas or character may be. The fact that the different sects of Hindus believe and practise such contrary things does not at all affect their standing as Hindus.

THE FIRST FOUR CASTES.—Hindu tradition says that there were originally only four castes: Brahman (the priest), Kshetriya (the warrior), Vaishya (the artisan), and Sudra (the servant). The sacred books say that the first came from the mouth of God, the second from His arm, the third from His thigh, and the fourth from His foot, showing the different degrees of honour to be given to each. The poor Sudra had no rights, not even to read, or hear read, the sacred books, and he was greatly oppressed by the other three.

CASTE AND OUTCASTE.—In the first instance it is likely that caste began through the desire of the Aryans to keep themselves distinct from the peoples whom they had conquered. According to caste rules, a member of one caste may not marry a member of another. If this law is broken, both the man and

the woman are turned out from their respective castes. In this way new and lower castes were formed, and there are now not less than 200,000 castes in India. It must be remembered that, in addition to the caste-Hindus and the aboriginal tribes, there is a vast section of the population whom the Hindus count beneath them—the despised outcaste or "untouchable" people, whose very shadow is supposed to defile. A dog may come upon a Brahman's verandah, but if an outcaste should do so, the place would have to be cleansed, because it had been polluted by the mere fact of his having been there. Mission-work among these depressed classes has always had a great attraction for the followers of Him who was the friend of publicans and sinners, and the outcastes have shown much more readiness to open their hearts to the Gospel than the folk of the higher castes.

CASTE RULES. — There are many other rules governing caste life. Cooking must not be done for a Hindu except by a man of the same caste as himself or by a member of a higher caste. Eating, and, indeed, sitting together with men of a lower caste, is also forbidden, and usually the caste trade is followed by each succeeding generation. Birth alone decides a man's caste, and neither money, education, nor goodness can enable a man to rise to the dignity and opportunities to be had in another caste. Caste is like the walls of a mighty city, each of the divisions of which also is guarded by impassable walls, for no one who is not born a Hindu can, strictly, ever become one, and no one can pass from

one caste to another. Graver offences against caste (and baptism and eating with Christians are reckoned to be such) are punished by immediate and absolute expulsion. As the family affected usually clings to caste, baptism in nearly all cases leads to the convert being turned out of home as well as caste, and becoming a stranger to his own kith and kin.

(For notes on the Mohammedans, see Chapters II. and VI.).

CHAPTER V

THE BREAKING OF THE DAWN. MODERN MISSIONS

THE night was long, but dawn broke at last in India. During the hours of darkness there had indeed been torch-bearers of Christian truth in the land, but the Gospel dawn dates from the beginning of the nineteenth century with the work of our own William Carey and the Baptist Missionary Society. It was a stormy sunrise, but the blackest clouds of opposition could not hide it, and gradually they began to roll away. India is awaking to the growing light.

First, as to the early torch-bearers.

THE ST. THOMAS CHRISTIANS. — Nobody knows who first took the Gospel to India. In the south there is a community of people numbering three quarters of a million who are called Syrian or St. Thomas Christians. Tradition says St. Thomas was the first missionary to India, and the Roman Catholic Church has made him patron-saint and Apostle of India. It is almost certain, however, that he did not go there. In later centuries these churches were visited by travellers from other lands, among them being two priests sent out by our own

King Alfred in the year 883. Sad to say, the Syrian Church of South India, like the rest of the Eastern Churches, has long ceased to be either missionary or spiritual. In the early days it had many faithful witnesses.

ROMAN CATHOLIC MISSIONS.—In the year 1498 the Portuguese adventurer, Vasco da Gama, came to India. Soon afterward Portugal established colonies on the south-west—notably, at Goa. Part of the work given to the governors was that of making Christians (that is, Roman Catholics) of the Indians, and speedily boatloads of priests arrived. Unfortunately, methods of deceit and force were adopted, and even the horrible cruelties of the Inquisition were introduced. In a very strange way indeed did some of these Roman Catholics bring to the India of the Middle Ages Christ's religion of love and goodwill. However, a measure of success attended their efforts, especially among the poor fisher-folk of the extreme south-west and among the Syrian Christians. Though we do not like their methods of work, we must not forget that among the Roman Catholic missionaries there have been many who have shown noble self-sacrifice and zeal in working for the good of the people. Such were Francis Xavier and Robert Nobili, who stand out as shining examples of missionary devotion.

DANISH MISSIONS. — Protestant mission-work commenced in the year 1706. In that year the truly Christian King, Frederick IV. of Denmark, sent, at his own expense, two missionaries to Tranquebar,

South India. The noblest of these Continental missionaries sent out in the eighteenth century was Frederick Schwartz, who worked for nearly fifty years. He was a man of Christlike character and one of India's greatest missionary apostles. Towards the end of the eighteenth century Danish missions began to languish and the torchlight grew somewhat feeble. But the dawn was near.

In South India, Englishmen, Frenchmen and native races were fighting each other for supremacy. Missions passed through a troubled time and wellnigh disappeared. The Danish missionary, Kiernander, fled to Calcutta, where, among English and Portuguese speaking people, he did a good deal of religious work. With Kiernander, Indian mission history passes from the south of India to Bengal, in the north-east.

THE COMING OF CAREY.—The English race was the last to wake to the call of duty with regard to the heathen world. Then came one, God's messenger, who called loud and strong to us to wake up. Thank God for William Carey, the Baptist cobbler who became the pioneer of the modern missionary movement, the first and probably the greatest of all the missionary heroes, saints, and statesmen of these later days! He sounded the trumpet-call in the ears of Christendom, and he did not call in vain. It is not, however, of his work in awakening Christian England, but of his work in India have we now to speak.

THE DAWN: OUR GREAT LEADER.—When Carey landed in Calcutta on November 11, 1793, the English East India Company had nearly all the foreign trade in its hands. It had a good deal of political power as well. Most of the Company's men argued that: "If missionaries are allowed to preach to the natives, the people will get angry with all the English, and that will make it hard for us to govern." They were afraid, too, that they would not be able to make so much money in their trading. So when Carey landed he was not allowed openly to conduct mission-work anywhere. But Carey was a man of one purpose, and he was as wise, fearless, and enthusiastic in meeting and overcoming the opposition of the Company in India as he had been in the case of the apathy of the churches in England. A strange welcome and scant courtesy did this English Company give to one of the very greatest of England's sons! Carey did not find a place where he could openly pursue his missionary labours without fear of interference until he had left those parts that were under English control, and had taken refuge in the more friendly Danish settlement at Serampore. This is a town situated on the banks of the Hooghly, some fifteen miles up the river from Calcutta. Here, together with the two able missionaries Marshman and Ward, he settled down to labour with tremendous enthusiasm, self-denying devotion, and wonderful ability. His work consisted chiefly of learning new languages and translating the Scriptures into them. The influence of the

Serampore trio, their stately college, and ever-busy mission-press, went out all over India. Scientists learned in Oriental languages, and Government officials of the highest rank, were constrained to acknowledge his great genius. When Lord Curzon a few years ago had an inscribed tablet placed on the house at Serampore where Dr. Carey used to live, it was felt to be a well-deserved tribute, for Carey was one of India's greatest benefactors. His religious work was his greatest glory. Christians of every land, and especially Christian workers in India, have given him the highest tribute that can be given to any man. They have taken his character, his devotion, and his consecration, as one of the most inspiring examples that Christian history has handed down.

MORE LIGHT.—Others soon caught Carey's spirit and set out for India. These were not all Baptists. They tried to settle in different parts, but everywhere the English Company did its best to shut the door in their faces. They might as well have tried to stop the sun from rising! Fortunately the Company's charter, giving them the right to trade, had to be renewed by the British Parliament every twenty years. In 1813 the good friends (notably Wilberforce) that missions had in England got a clause put into the Company's charter, the effect of which was that English missionaries were free to work wherever they liked in British India. This has been called the MAGNA CHARTA OF CHRISTIAN MISSIONS IN INDIA, for, bitterly as the East India Company hated

mission-work, they were no longer able to prohibit it. When, in 1833, the charter had again to be renewed, the land was opened to traders and to missionaries of all nations. Thus on these two dates there were rolled away great masses of cloud-bank from the path of the dawn, for the English Company could no longer stop the rays of Gospel light coming into India.

It would be a long story to tell of the way missions in India multiplied during the nineteenth century. There are missions of nearly all denominations, from Britain, Germany, America, Australasia, and other countries. In all this effort we see the result of what Carey had done in England to waken the Church to the call of the heathen world, and of the work he himself had so magnificently started in India itself. He had opened a floodgate of Christian service and sacrifice for the people of India, and the incoming tide has not ceased to grow stronger and deeper and wider. He did not himself live to see a very large ingathering for the kingdom of Christ; but he set forces to work which have multiplied and will continue to multiply until the time shall come when India shall be a Christian land.

INDIA'S NEED OF MORE MISSIONARIES.—It would be a great mistake to think that there are plenty of missionaries in India; the very reverse is the case. The numbers are so few that it would seem as though the Church of Christ is merely playing with the great task, and not setting herself resolutely to it. Think! There are in India over 300,000,000 of

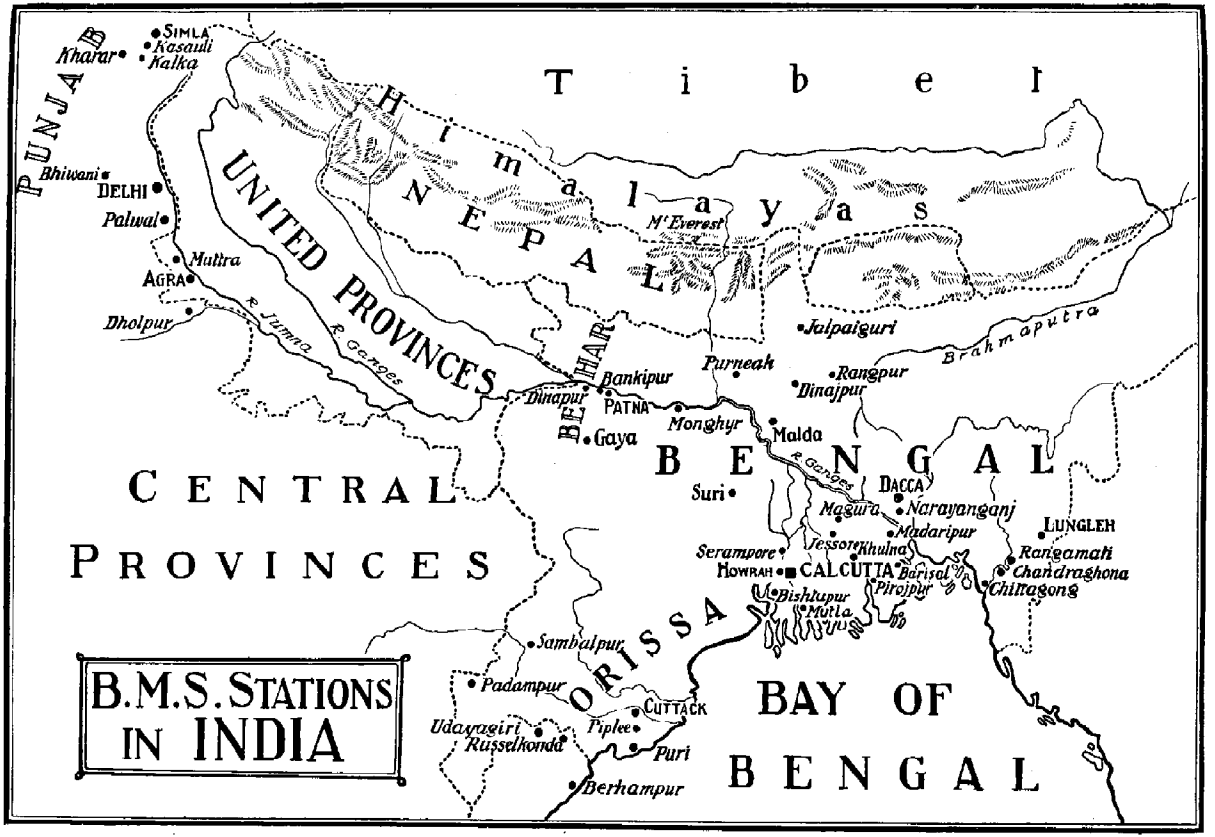
people and less than 2,500 missionaries, men and women. Now, suppose that no missionary ever had a furlough or a holiday, these figures show that every missionary, man and woman, would have over 120,000 people to preach to—an absolutely impossible task. There are districts that have hundreds of thousands more people than the missionary stationed there can hope ever to be able to reach, and there are districts that have no missionary at all. What would be thought if there were a town in England containing 120,000 inhabitants, or 120 villages of 1,000 people each, and only one minister, who would have double the number of people if he were a married man? It is scarcely possible to imagine, but that is the situation in India. There is urgent need that the young people of our churches —you among them—should think seriously of this sad state of affairs as a call from God, and, keeping that in view, that heart and mind be prepared for this noble and much-needed service.

CHAPTER VI

OUR MISSIONS IN BENGAL

CAREY'S LEGACY.—When Carey sat in his cobbler's shop, his eyes often turned to a large, rough map which he had fastened on the wall, and his mind journeyed to the ends of the earth as he thought of the heathen and of their need of Christ. Throughout life he was always planning mission work in some new field or other. We may say that while in one hand there was ever a Bible, in the other hand was a map of the world. He was a man with a mighty vision, and his life was one long endeavour to make that vision real. He left us Baptists a valuable legacy—a legacy of Christian labour in India. Most of the numerous mission stations that he opened are still worked by the Baptist Missionary Society, but what he opened as outstations are now centres or bases from which we are reaching out into still more distant parts.

OUR FIELD.—In our last three chapters we will pay brief visits to each of the three parts of India in which British Baptists are at work—that is, (1) Bengal, (2) Orissa, and (3) North India. We will learn how the work was first started, and what are the present stations. Then we will inspect


B.M.S. STATIONS IN INDIA
PUNJAB
Kharar
Simla
Kasauli
Kalka
Bhiwani
DELHI
Palwal
Mathra
AGRA
Dholpur
R. Jumna
R. Ganges
UNITED PROVINCES
Himalayas
NEPAL
Tibet
M' Everest
BEHAR
Bankipur
Dinapur
PATNA
Gaya
Monghyr
Purneah
Jalpaiguri
Rangpur
Dinajpur
Brahmaputra
Malda
BENGAL
R. Ganges
Suri
DACCA
Narayanganj
Magura
Madaripur
LUNGLEH
Serampore
Jessore
Khulna
Rangamati
HOWRAH
CALCUTTA
Barisal
Chandraghona
Pirojpur
Chittagong
Bishtupur
Mutla
CENTRAL PROVINCES
Sambalpur
ORISSA
Padampur
CUTTACK
Udayagiri
Russelkonda
Piplee
Puri
Berhampur
BAY OF BENGAL

certain important pieces of mission work which are typical of what is being done in the other two fields as well. In this chapter we will speak about Bengal, the first part of the field occupied by the Baptist Missionary Society.

CAREY'S DOUBLE WORK.—Carey laboured for India's salvation in two different ways. There was the work he himself did in Serampore, and there was the work in the "regions beyond" done by other missionaries and by Indian preachers sent out and supported from Serampore. Carey's wonderful talent for learning and for teaching foreign languages led to his being made tutor of Bengali and Sanscrit at a Government College in Calcutta. In this way he used to meet with some of the best *pundits* (native teachers) and English scholars in India, and that helped him in his work of Bible translation. Almost the whole of the large salary which he received from the Government for his teaching work was given to the mission. Thus, with the money that Carey earned the great Serampore College was built and outstations were opened. The translation of the Word and the sending forth of the messengers of the Word went on at the same time.

OUR BENGAL STATIONS.*—In the year 1794, Carey and Thomas settled down to life at an indigo factory at Malda, in North Bengal, and in the intervals of business carried on misson-work. Malda, therefore, is our very oldest station. Near to it, in a

* All the mission stations mentioned in Chapters VI., VII., and VIII., should be carefully noted on the mission map.

very few years after, Dinajpur and Suri became centres of work. Of late years, Jalpaiguri, Rungpur, and Purneah, also in North Bengal, have been added. When Carey went to Serampore, it was natural that the places nearest should receive the first attention of the missionaries. Work was commenced in Calcutta in 1801, and soon afterwards in the marsh and jungle lands to the south of the city (the Southern Villages). Early inquirers came from Jessore, and Dr. Marshman's first visit, made in 1802, to that district led to the beginning of mission-work there. Soon Jessore's neighbouring station, Magura, and later, Khulna, were founded.

In Eastern Bengal, work was started very early: Dacca, with its offshoot, after many years, of Narayanganj, and Barisal (1829), and the Backerganj District, with its subsequent branches at Madaripur and Pirojpur. Chittagong Station also dates from Carey's day, while in recent years from that place, Rangamati and Chandragona, in the wild hill tracts, have become the scenes of Baptist Missionary Society effort among Mughs and Chuckmas. As to other work among aborigines, there are stations in the Dacca District among the Garos, and the Lushais situated north of Bengal. All these are reckoned with our Bengal stations.

BENGAL AND BENGALIS.—Until recently there were more people in the Province of Bengal than in the United Kingdom. The King's Delhi Proclamation, however, has somewhat reduced the number, by cutting off some of the lands that did not really

belong to Bengal, and making separate districts of them. Of the forty-four million Bengalis nearly two-thirds are Hindu, and one-third Mohammedan. The Mohammedans are particularly numerous in Eastern Bengal. The higher classes among them are descendants of the Moghul invaders (see Chapter II.). Mohammedans of the poorer classes are as degraded as the Hindus of the lower castes.

The Mohammedans believe strongly in the one God, and are bitterly opposed to idol worship. They assert, too, that all men are equal in the sight of God. Yet both as regards caste pride and idolatry they have been very much influenced by the surrounding Hindus, although they hate them as Jews hated Samaritans.

As in the rest of India, the poor Hindus of the villages not only fear the gods and goddesses, but evil spirits. According to them, the air and the fields and the trees are peopled as thickly with demons and demi-gods as the earth is with men. Diseases and other evils have bad spirits that direct them as to what villages or people they are to afflict. These spirits the people try to pacify, so that they may do them no harm. But in contrast to these ignorant villagers, there are thousands of well-educated Bengalis, many of whom speak English. A great number are employed in offices right throughout India. The damp, hot climate of Bengal largely accounts for the fact that the Bengalis are not so strong as the people of the north-west. For very many centuries they have been subject to other races, hence their weakness of character. They

lack moral backbone, and are often very insincere. Most of them are very glib talkers. They have, however, many good qualities, for they are polite, and exceedingly quick and intelligent. If you want a clerk who will make no mistakes in figures, you engage a Bengali! If a doorkeeper is needed who will awe the would-be intruder, a north-west Hindustani gets the job. The one is expert with the pen; the other is strong in the use of his *lathi* or thick stick.

BAPTIST WORK AMONG THE CHILDREN.—Let us look now at the work which the Baptists are doing for the boys and girls of Bengal.

BENGALI BOYS.—As for the boys, the foot of the educational ladder is in the village day-school. The top is at the college in Serampore, where it is possible even for a village lad to obtain a University degree.

VILLAGE SCHOOLS.—Of these there are 150 in charge of the B.M.S. in Bengal alone. Education for its own sake village Bengalis do not greatly love. It is often very difficult for a Christian day-school teacher to prevent the scholar slipping away to catch fish for the midday curry, or to persuade the father to appoint someone other than his son to the useful but not instructive task of looking after the cows. Great improvement has taken place in these village schools. In most of them dried fan palm-leaves have given place to the slate for writing the Bengali alphabet upon; while now most have wooden benches and not, as formerly, grass-mats as seats. Most schools use Government textbooks, and are examined by Government inspectors. The Bible-

SERAMPORE COLLEGE.

lesson and Christian prayer form an important part of each day's school life. In nearly all cases non-Christian as well as Christian boys attend the Sunday-School. More than half the scholars come from among the Hindus and Mohammedans, so that these schools are beacons of Gospel light in dark places.

SERAMPORE COLLEGE.—Clever Christian lads go on from the lower standards in the village day-schools, through the intermediate classes at one of the District Boarding-Schools, and on to the High School at Serampore. Here they are not only taught such things as reading and writing, but they learn more about Christ than they possibly could in the Hindu villages from which they come. Here all is helpful. The memory of the great founder; the College building, with its imposing colonnade, its spacious hall, its lofty class-rooms and famous library; the noble hostel newly erected; the Christian influence of school teachers and College professors—all should do much for the training of these young lives, and should mean much for the Indian Church of the future. Nor is the lighter side of the student's life neglected. A large playing-field provides opportunity for football, the game so much loved by fleet-footed Bengali students. In Serampore are found, not only Baptist students, but young men from other denominations as well. In the higher classes all the work is done in English and not in the native languages. The College is open to Indian young men of different races and speaking different languages. Special attention is given to

the teaching of Christian truth, and Hindus as well as Christians are admitted as day-students. Thus the College is doing work for the whole of India. On the other hand, by the education of Bengali preachers and teachers, it is doing a great work for the mission and church in Bengal. The training of Indian mission workers has always been a great part of B.M.S. work.

BENGALI GIRLS.—For Bengali girls there is a similar stairway of instruction, in charge of the Baptist Zenana Mission. Christian day-schools lead up to Christian boarding-schools. Of these there are two—one in Barisal, and one in Entally, Calcutta. Both are up to date in their methods of teaching, and are splendid spheres of Christian influence. A separate College has been formed in Calcutta for the training of elder Christian girls as teachers. This is connected with several missions besides the B.Z.M. No mission work can more greatly influence the India of the future than work among Indian girls. Every work which touches women's life in India is important, for, as a Hindu once said to us as we watched women pilgrims on their way to a shrine, "Hinduism exists to-day only through the blind faith of its women."

BENGALI VILLAGE CHRISTIANS.—The homes of most of these boys and girls are in the villages situated in the swamps of the great Delta of the Ganges, and the mission districts of Backerganj, the Southern Villages, etc. Here are found groups of Christian dwellings, isolated on the watery, fever-

haunted lowlands. Travelling is often neither rapid, easy, nor healthy, for in huge, lumbering native river craft or narrow dug-outs the missionaries have to go from village to village across the flooded rice-fields or along the shallow canals and the deeper water-ways of the Sunderbans. Far scattered over jungle and marshland are many little churches. These humble folk have made much progress since they or their forefathers entered the Kingdom. Before that time they were as degraded as the out-caste population around them. What the Apostle Paul calls "the care of the Churches"—namely, teaching the converts how to become good Christians, and encouraging them to take the light of the Gospel to those around them—this is the chief burden of the missionaries in such districts. Mysterious hands always seem to be trying to draw the Christians back into the darkness and evil of their former lives. We should pray that to these Christians may ever be given the help of the Lord against the mighty.

BENGALI STUDENTS IN THE CITY OF DACCA.—Take as another specimen of our Indian mission work that done among the English-speaking Bengali students who study in one or other of the Hindu, Mohammedan, or Government Colleges of Dacca. These men are not Christians, but usually the education they have received has considerably shaken their faith in the old superstitions. Our missionaries in Dacca not only spread the truth in the regular Bible-classes and religious lectures, but they meet the students as friends in the library,

newsroom, Y.M.C.A., and at indoor and outdoor games connected with the Regent's Park Hall. Thus by kindness is the door of many a heart opened. In the great Dacca Colleges Western methods of teaching are followed, but most of the students still cling to the old way of learning by rote. It is usually quite easy to tell when one is approaching a *basha* (students' dwelling) at study time, for the whole room-full of men shout aloud the pieces they are memorizing, and great is the noise thereof.

Visiting among Bengali students is happy work, though the journeys through the evil-smelling native streets are not. To provide better surroundings for the students, hostels are being erected. In our own Mission Hostel a missionary and a number of Indian students live together, and thus barriers are broken down, and a thousand opportunities afforded for quiet talks on personal religion.

CHAPTER VII

OUR MISSION IN ORISSA

ORISSA AND THE DUKE OF WELLINGTON.—At the time Dr. Carey was settling down at Serampore, India was greatly troubled by various robber tribes, and especially by that great and fierce nation, the Marathas. Chief among our soldiers to conquer that warlike people was Sir Arthur Wellesley, who afterwards became the great Duke of Wellington, the hero of Waterloo. As a result of his second war with them, the Marathas were in 1803 driven out of Orissa, the country situated to the south-west of Bengal.

"AN OPPORTUNITY NOT TO BE NEGLECTED."—This is how Carey wrote about Orissa after it had come into the hands of the British. To him that event was God's call to have the Gospel made known there, but on account of Government opposition he was not able at that time to send anyone. He had to wait till 1808, when he sent two Bengali preachers, one of whom was his first convert, Krishna Pal. In the meantime he had begun to translate the Bible into Uriya, the language of the people of

Orissa. In 1809 he sent two more men, one of whom was a converted Armenian, John Peter by name.

THE GENERAL BAPTISTS.—In 1822, two Baptists from England, Peggs and Bampton, on the advice of Carey, chose Orissa as the scene of their missionary labours. Others soon followed, among them being Mr. Lacey, who has been called "The First Great Apostle of Orissa," and Dr. Sutton, also a learned and earnest worker. Converts were gathered in, and churches were formed. So bitterly were these converts persecuted, that the missionaries had to form separate villages for them. These villages still exist.

PRESENT STATIONS IN ORISSA.—Cuttack, Puri, Berhampur, the first stations, are still the chief centres of work. Others, since formed, you will note on the map—Russelkonda, Sambalpur, Padampur, and Udaigiri. These are our largest stations. Let us now pay a flying visit to certain places in this mission-field, keeping in mind that the work we shall see is representative of work that is going on in other places.

BAPTIST MISSIONS AND THE BIBLE.—We believe that the different races of Indian people should have the Scriptures to read in their own tongues. To bring this to pass, three things have to be done. First, the Bible must be translated into the various Indian languages. Secondly, it must be printed in those languages. Thirdly, it must reach the people. Here are three branches of missionary work directly

connected with the Bible. We must see how this is done in Orissa.

TRANSLATION—THE URIYA BIBLE.—As we have already seen, it was Carey who started the Uriya translation. Of course, he never thought his version absolutely perfect, or that it would be used for ever afterwards as he had written it. He said that he wished that after he had translated the Bible into the language of a country, missionaries would go there, learn the language well, and use the version that he had made. Afterwards they could make a more perfect translation into the very words and ways of speech they found the people using. This was actually done by the Orissa missionaries. As in the course of years languages change somewhat, now and again fresh versions have had to be made. Thus Dr. Carey's Uriya Bible was thoroughly revised by Messrs. Sutton and Noyes (in 1838-1844), by Dr. Buckley (about 1870), and still later by a committee of missionaries.

PRINTING THE BIBLE AND OTHER BOOKS—THE CUTTACK PRESS.—In Cuttack there is a fine building where mission and other printing is done. In charge of it there is a missionary who, before he went to India, learned all about printing. Bibles, portions of the Bible, native hymn-books, tracts, etc., are printed here. Mission presses in India take other work as well as the printing of the Bible, such as school-books for the Government. In this way they pay their own expenses and are no burden on the mission funds. The Mission Press at Cuttack is not

the largest one that the Baptist Missionary Society has in India, and yet one may imagine what a lot of work is done there by the fact that in the 1911 Report the missionary tells us that no less than 70,000 Bibles, religious books, tracts, magazines, etc., were printed, and of Government school textbooks alone, 200,000, in the one year.

BIBLE DISTRIBUTION.—This is part of the ordinary working day of the missionaries, and especially of the colporteurs or booksellers. It is done during house-to-house visitation, at railway stations, on the decks of river steamers, and at the time of open-air preaching.

PREACHING IN BAZAAR AND FESTIVAL—PURI.—The preaching at the time of the great Car Festival at Puri is a good example of this. Together with his Uriya evangelists, and often helped by workers from other stations, the Puri missionary takes his stand by the roadside, if possible under the shade of a tree. Commencing with a stirring bazaar hymn, set to some popular native tune, the little company of Christians soon attracts a goodly crowd of listeners. In the distance is the picturesque Temple of Jagannath, Lord of the World, to attend whose ugly blue god there are scores of Brahman priests engaged, and to worship at whose shrine there come every year hundreds of thousands of pilgrims from all over India. In the crowd around the missionary are to be seen people of all the Indian races. All sorts of people listen. There are curious faces, impertinent faces, wicked faces, scoffing faces, hostile faces, and

HOW A MISSIONARY TRAVELS IN BENGAL.

PREACHING AT A MELA.

proud contemptuous faces. But most of the people are indifferent, or, at any rate, they *appear* to be indifferent; for very often it is a dangerous thing even to *seem* interested in Christianity. The crowd changes constantly. The missionary and the Indian evangelists continue their preaching, which is illustrated by many an Eastern story or fact drawn from the life of the people. Gospel portions are sold at a very cheap rate, and every opportunity is seized to speak privately to those who appear at all really interested. Sometimes such preaching seems very fruitless, but many a person has come to Christ who first heard about Him at such an open-air service.

At other times the magic-lantern is shown, and many an attentive audience seated under the open sky in some Hindu's courtyard, has heard the story of the Saviour. Women scarcely ever appear in a missionary's audiences, but when the magic-lantern is shown, women, seated on screened verandas, see and hear. Pictures greatly appeal to them. At one such service a Hindu woman was overheard by one of our Indian workers to say, as she saw the pictures and heard the story, "How *could* they treat Him so? My heart tells me I ought to be a Christian."

WORK AMONG ABORIGINES—THE KANDHS.—The wild Kandhs of Orissa live away up among the beautiful hills and forests. Until some years ago no one knew very much about them. In the year 1836 the British Government found that these people were in the habit of making human sacrifices. Kidnapping

children down among the Hindus of the plain, they used to kill and offer them as sacrifices at the shrine of the Earth-goddess, Tara-Pennu. Of course British rulers could not allow that sort of thing to go on, and so soldiers were sent up to the Kandh hills, and they put a stop to the hateful custom. But even since that time, it has been occasionally practised in secret. Like the head-hunters of Lushai, the Kandhs are demon-worshippers, and, in addition, are addicted to drunkenness, a thing that cannot be said of the ordinary Hindu. Still, they are a fine race, quick and strong, intelligent and faithful. They are simpler in their customs than the people of the plains, while their women have more freedom and do not marry so young.

In previous times missionaries stationed at Russelkonda used often to visit these semi-civilized people, but not until a very few years ago were stations formed right in their midst. The Kandh hills are extremely unhealthy and work there is often dangerous. Preaching and schools are the two chief means at present used to win the Kandhs for Christ, but the missionaries also give a good deal of medical aid, and so help to do away with the evil influence of the witch-doctors. There is great need in Kandhistan for a mission-doctor. The name of the chief station, Udaygiri, means "The Mountain of the Sunrise," surely a beautiful name for a mission situated among people sunk in heathen darkness.

MISSIONS AMONG OUTCASTES OR "UNTOUCHABLES"—SAMBULPUR.—Unlike the aborigines, "out-

castes" are reckoned part of the Hindu community, though very greatly despised and down-trodden (see Chapter IV., under Caste). In the south of India they are often called Pariahs; in Bengal, Chandals. In many places these people, so long oppressed, are beginning to wake up to the fact that as human beings they, too, have rights, and they resent the way in which the Brahmans and other caste people tyrannize over them. In some places they are very friendly with the missionaries, and seem likely to come into the Christian fold in great numbers. This is the case at Sambalpur, on the banks of the Mahanadi, and at some other places near it. Since the year 1909, hundreds of the "untouchable" or outcaste people of that district (Gondas, they are called) have been converted. One very pleasing thing about this work has been the leading part taken in it by the Indian workers of the Mission. In one day, in 1909, nearly 400 people were baptized.

One of the Indian brethren writes concerning that great baptism: "The news passed from village to village like an electric current. The village headmen determined to take their revenge on the newly-baptized Christians, but the character of our brethren pacified their anger. Then the police began to persecute our brethren, but the headmen of the villages testified that the Christians are leading pure and sober lives." The ingathering has not stopped, for the 1911 report says that 118 baptisms took place during the year. There are now over 5,000 people within this community, and many of them are church

members. These have all been gathered in during the past few years.

FEARS OF A HINDU EDITOR.—Hindus are becoming afraid of the success of Christian missions, especially among the poor outcastes. One Hindu editor wrote: "Christians are working among the Pariahs and Untouchables; they have converted thousands of such people to Christianity, and are every day bringing them under the banner of Christ by hundreds and thousands. In order to save these fifty million of valuable souls from falling victims to the wiles and machinations of the Christian missionaries, to save the honour of the nation, we must take this question up with all our might."

AN INDIAN PROPHECY.—There can be little doubt that in the next few years very many more of these outcastes will come into the kingdom. One of their leaders recently said to a Baptist missionary: "Sahib, do not faint in your effort to uplift us, and, it may take ten years, but you'll win us all." That is true in many places in India, and may well cause us to take courage and go forward.

CHAPTER VIII

OUR MISSION IN NORTH INDIA—CONCLUSION

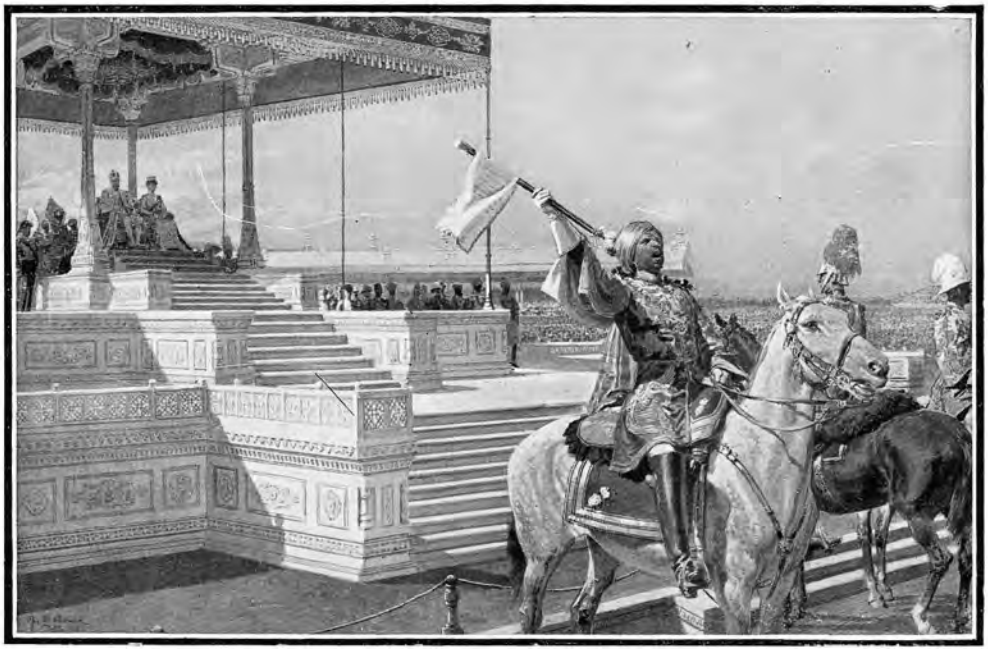
AN EARLY SCENE IN SERAMPORE.—We have seen Carey in his cobbler's shop, turning ever and anon to look at his map on the wall, and to meditate on the state of the non-Christian world. A similar sight might have been witnessed years later in the missionary council chamber at Serampore. Ward, one of the great trio, gives us the picture. He says that about the year 1810 the East India Company, for some reason or other, had been less violently opposed to the work than previously, and there were even signs that they might possibly allow mission-stations to be opened in their territories. As Ward says, the missionaries were to be tolerated like toads, and no longer hunted down like wild beasts. He wrote of the Serampore missionaries: "They were particularly desirous of planting a station on the borders of the Punjab. . . . A meeting was held at Serampore to discuss the question; the map of India was spread out on the table, and Mr. Ward, turning to Mr. Chamberlain . . . inquired whether he was willing to venture on such a mission."

JOHN CHAMBERLAIN, PIONEER.—It was in this way that Carey's mission spread to the then little-known north-west of India. Chamberlain began the work at Agra, and later in the Punjab. He was the first to preach in Delhi, and when driven away by the Government he founded our mission-station at Monghyr. He was a splendid missionary. Like the Apostle Peter, he had great enthusiasm, an adventurous spirit, and an impetuosity that sometimes led him into mistakes. He was our pioneer to the North-West, and one of the greatest of the early band of missionaries.

Jumping over a century, let us turn once more to the map, and see where the stations are that are at the present time included under the title of our North India Mission.

OUR NORTH INDIA STATIONS.—These are divided into three groups: (1) Those beginning with Monghyr, which are situated in the district of Bihar and about 300 miles up the Ganges from Calcutta. Besides Monghyr, we find here Dinapur, Patna, Bankipur, and Gaya. (2) Again going 500 or 600 miles to the north-west, we reach Delhi, Agra, Muttra, Palwal, Dholpur, and Bhiwani. (3) Yet again north, in the Punjab, we get to Simla, Kharar, Kasauli, and Baraut.

GROUP NO. 1: MONGHYR, ETC.—Monghyr is prettily situated on the bank of the great river. It was the scene of the labours, not only of Chamberlain, but notably of John Parsons, the translator of the Hindi New Testament. Here, and especially at



THE GREAT PROCLAMATION AT DELHI, 1911.

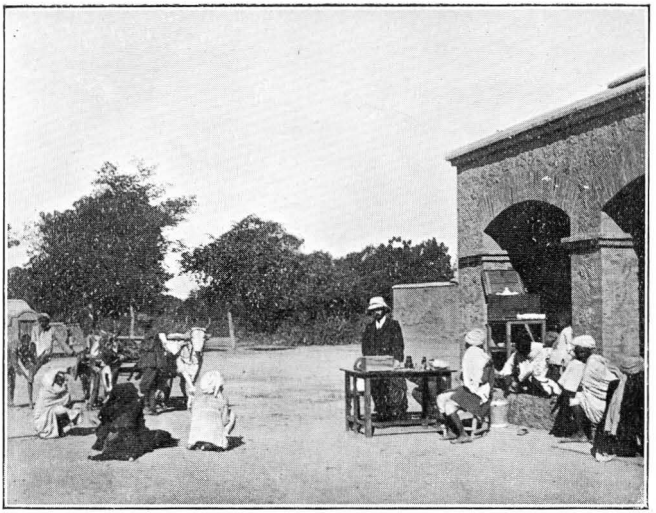
Jamalpur, six miles away, there is much mission work carried on among Europeans as well as Indians. Dinapur is fragrant with the memory of that saintly man, Henry Martyn. Gaya is famous as a great centre for pilgrims, Hindu and Buddhist. These stations and those in the second group are situated in the dry, hot plains, and this tract of country, but for the Ganges, would be one vast desert. There is little to be wondered at in the reverence with which the people regard the Ganges.

GROUP NO. 2: DELHI, ETC.—This part of India is famous as the centre of the Mohammedan Empire of the Moghuls. We can see by the wonderful buildings in which Delhi and Agra abound that they were a very great people. During the past thousand years the city of Delhi has been swept away again and again in the storms of savage warfare waged by the wild men from the north-west. It has never enjoyed such a period of peace as it has done under the British rule. Besides ancient history, Delhi is famous for some very modern history, as it was here that the great Coronation Durbar of our King-Emperor, George V., took place. In his Royal Proclamation His Majesty announced that Calcutta is no longer to remain the capital of India. Delhi is to be capital again, and it is very likely that it will become even more glorious than it was in the olden days. In the last century one great storm of war raged at Delhi (among many other places), namely, the great Sepoy Mutiny of 1857. But, although mission agents and native Christians were murdered,

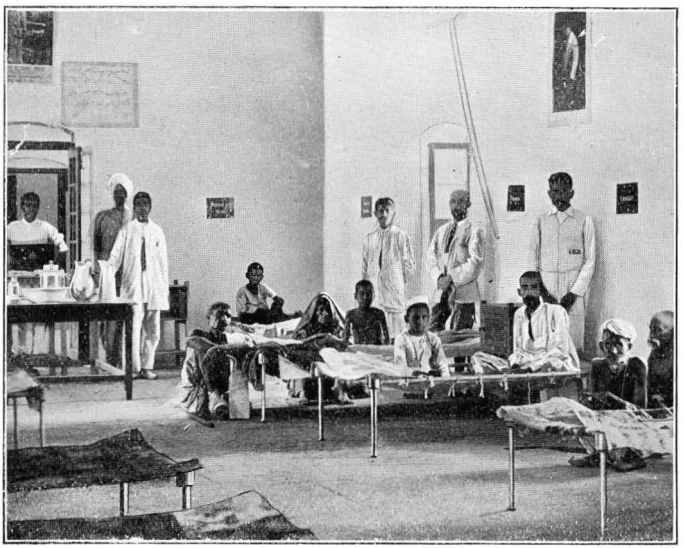
the work has not stopped, but has gone on even more vigorously than before. The name of one of the most honoured missionary workers of North India is that of James Smith. He was known as "Smith of Delhi." The work which he commenced among the degraded Chamars (leather workers) of Delhi is still continued.

GROUP NO. 3: SIMLA, ETC.—Simla is situated high up at the north-west end of the Himalayas, or as the missionary stationed there wittily informs us, amongst "India's icy mountains." It is forty hours express railway journey from Calcutta. Before the days of the railway, the trip used to take three months. In the winter, snow-storms and icy weather are usual. At all times of the year, the keen, fresh air, and the inspiring views of the noble mountains make a striking contrast to the heat and flatness of the greater part of India. In this lovely spot the chief officials of Government carry on their work in office and council chamber, during the months of the hot and rainy-seasons. Simla at that time abounds in English visitors, but, by the time the winter has come, all the visitors have departed to the plains. The Tibetan and other hill tribes from the north, always make the Simla bazaar a busy and picturesque place.

TYPES OF WORK—B.M.S. MEDICAL MISSION AT PALWAL.—The Mission Hospital has two wards, accommodating twenty indoor patients, an operating theatre for surgical cases, and a dispensary for out-patients. In attendance there are the missionary-doctor and several trained Indian assistants. In 1911,



OUT-PATIENTS AT A MISSION HOSPITAL.



A WARD IN A MISSION HOSPITAL.

in the Palwal Baptist Missionary Society Hospital and its sub-stations and on camping tour, there were over 32,000 attendances on the mission-doctor or his helpers, and some 310 indoor patients! All sorts of people come, or are brought, to the hospital. Their wounds are healed, their diseases cured, their pain relieved. They hear the Gospel preached at the short service held every morning for the patients. They go back to their village homes glad and grateful. Now, what do these figures and facts tell us? They tell us, in the first place, that there is in Palwal a good example of Christian love *at work* and shining in deeds of healing mercy; they tell us that people are being led to believe that the missionaries really want to help them; they tell us that thousands are being brought nearer to Him who was the first of preacher-healers. What a stream of blessing and Christian influence!

INDUSTRIAL WORK—SALAMATPUR.—Near to the town of Palwal there is a village which bears the delightful name of Salamatpur, or "The Abode of Peace." Now, if never before, it well deserves the name, for it is here that we find a Christian Mission Settlement of 120 orphan girls, and of women who sadly need a helping hand. In this Industrial School lady-missionaries are teaching their poor Indian sisters the means of a happy useful life, and the way to the Saviour. The girls and women who have here found a haven and a home are taught to read and write. They have regular meetings for prayer and Scripture teaching. Moreover, in order that they

may eventually be able to support themselves entirely, they are taught to work at some useful occupation, and to do all their own cooking and housework. The beautiful lace and needlework which they make is sold, and the profits used to support the inmates of the school. Hence the provision for these girls and women does not bring extra expense to the mission. Many of them have been baptized and are church members. One of the duties which come to those in charge in this and in other mission schools for girls, is the arranging of marriages! This is perhaps, a new light for a missionary to appear in, that of matchmaker! But as things are in India, it often happens that the lady-missionary in charge of a school has to take a very active part in such matters, not only in the way of arranging interviews, but herself of judging whether parties are suitable to each other or not.

In India there is a good deal of mission work done which is not directly connected with any of the great mission institutions, school or college, mission press or hospital, Bible distribution, or public preaching. It is more personal and private, more like much of the mission work which He did who talked with the woman at the well, and at night-time with the inquiring Pharisee. Thus there is house-to-house visitation, both among men and women, and interviews with Indians, who, as personal friends, visit the missionary in the quiet of his own house.

ZENANA WORK.—From what we have already said about the condition of woman in India, it will readily

be seen that men missionaries cannot carry the Gospel to Hindu women. *They* cannot enter the zenanas, indeed, but lady missionaries *can*. This is the reason why some fifty or sixty years ago the great Zenana Societies (our own among them) were formed, and have ever since been sending out Christian ladies not only to work for the good of Indian girls and women in schools and hospitals, but to visit and to teach them in their own zenanas. Usually these women are only too glad to hear the voice of someone from the outside world, so completely are they shut off themselves. The lady-worker has little difficulty in interesting them in Christian truth and pleasing them with Christian song. In each of our districts and in nearly all our stations, this great though quiet work is being done.

THE INDIAN NICODEMUS AND OTHERS.—There are multitudes of men in India, members of high castes, who no longer have any faith in Hindu gods or idol worship, but who, through their fear of losing caste and all its privileges, would not think of coming to a Christian service. In a quiet way, they are on very friendly terms with the missionary. They receive him with sincere pleasure into their own houses, and gladly visit him in his. Others, who still fully believe in their own religion, are nevertheless very friendly, and like to sit and talk with the missionary. Others, again, seek his company with lower motives. They want him to ask the magistrate to give them a gun-licence, or a post in his office! Hence, all of a

sudden they appear to be very friendly, they want to talk about religion, or to join the special English Bible-class held for Indians who know our language. But, whatever motives a man may have, the missionary is always glad to talk with him about the truth as it is in Jesus. If it does nothing more, it helps to make a bridge over a yawning gulf, and to lead to a real friendship which may end in the Indian sincerely seeking the truth.

SUCCESS, PAST AND FUTURE—WHAT THE CENSUS SAYS.—We must not think the task in India a lighter one than it really is, nor, on the other hand, must we forget the help which God is willing to give us in the task. The figures in this book are obtained from the Indian census which was taken in 1911. That census showed that during the previous ten years the increase in the number of Christians was four times as large as the increase in the number of Mohammedans, and six times as large as the increase in the number of Hindus. There are now nearly four millions of Christians in India. This is a great increase. It must, however, be remembered that it is partly made up by the increase by birth, in the Christian community, and largely by the conversion of outcaste or very low caste people. Higher caste Hindus are, indeed, being affected by Christian truth, but as yet no very large numbers have come into the Christian Church from their midst. And these form the great bulk of the intelligent and influential part of India, the main body, so to speak, of the whole country.

The progress of Christianity is not to be judged only by counting people. Christian ideas are spreading like leaven, as rapidly and as silently. In the case of work among savage or half-civilized tribes, often very quickly and almost suddenly multitudes have become Christians. But in the case of a highly civilized people, who have a deep and ancient religion, a great many years of the quiet work of persuasion and example have to be done. Roots have gone deeper and take longer to dislodge. But when the vast movements, of which we have already had some indications, actually begin to take place, the changes will be all the more wonderful and far-reaching, because they have been more gradual in coming to a climax. Ocean tides rise slowly, but nothing can resist them.

Meanwhile, reader, your duty and mine, in the matter of India's redemption, is to pray and to work, and, especially, to have faith in God.

QUESTIONS ON THE CHAPTERS

INTRODUCTION

1. What differences between Indian and English customs might a first glimpse of Indian life reveal?
2. What do you know of the earliest Aryans?
3. The Aryans travelling westward divided into two main classes. Who are they, and what are their distinguishing characteristics?
4. How did the climate of India help to determine the religious character of the Aryans settling there?
5. What can India teach us?
6. What have we to give to India?

CHAPTER I

1. How do the boundaries of India affect its relationship with the Continent of Asia?
2. How is the rainfall responsible for the character of India's varied peoples?
3. At what time of the year would you prefer to visit India? Why?
4. Which of India's rivers do you consider most important? Give reasons.
5. What is the relation between the smallest Indian State and the British Empire?
6. What is the importance of the village in Indian life?

CHAPTER II

1. What are some of the distinguishing characteristics of—
   (*a*) The native of Madras.
   (*b*) Of Bengal.
   (*c*) Of Northern India.
   (*d*) Of the Central provinces.
2. What do you know of the aborigines of India? Where can you find their descendants?
3. How did the first and second influx of Aryans affect the people of India?
4. Where is the influence of the Scythian invasion still felt?
5. How do you account for the strength of the Mohammedans in India?
6. What were the steps that led to English supremacy in India?
7. With which languages of India would a knowledge of Sanscrit be a help?

CHAPTER III

1. What do you think English government is doing for India?
2. What do you know of education in India?
3. What effect has a famine upon the finances of a villager?
4. What good and bad effects may be found to result from the "joint-family system"?
5. Would you like to be an Indian girl? Give reasons.
6. Where does Government fail in dealing with existing evils in India?

CHAPTER IV

1. How do you account for the great varieties in methods of worship in Hinduism? What binds them into one religion?

2. How are Hindu idols treated?
3. Describe the visit of a worshipper to a Hindu temple.
4. Say what you understand by a *mela*.
5. Describe a probable scene at one of India's places of pilgrimage.
6. What do you understand the "cat" and "monkey" theories of salvation to mean?
7. Hindus long to cease "seeming to be." What do you mean by this expression?
8. What were the original four castes?
9. Who are the outcastes? What message has Christianity for them?

CHAPTER V

1. Say what you know of the St. Thomas Christians of India.
2. What share have Portugal and Denmark taken in the evangelization of India?
3. How are the years 1813 and 1833 notable in the history of Christian missions in India?
4. What do you know of William Carey's work in India?
5. Is India still needing missionaries? Give reasons for your answer.

CHAPTER VI

1. In which parts of India is our Baptist Missionary Society at work?
2. In what special ways did Carey work to win India for Jesus Christ?
3. What do you know of the Garos, the Lushais, the Mughs, and the Chuckmas?
4. Contrast the religions of the Bengali Mohammedans and the Hindus.
5. How does the Baptist Missionary Society make it possible for an Indian village boy to become a University graduate?

6. How are Bengali girls cared for by our Baptist missionaries?
7. What do you know of the work of a missionary to—
   (*a*) Bengali villagers.
   (*b*) College students.

CHAPTER VII

1. How and when was missionary-work in Orissa begun?
2. Tell the story of the Uriya Bible.
3. What do you know of the Cuttack Mission Press?
4. Describe the work of a missionary at the Puri Festival as far as you understand it.
5. Who are the Kandhs? What is the Baptist Missionary Society doing for them?
6. What special work is being done at Sambalpur?
7. Is work among outcastes worth while? Give reasons for your answer.

CHAPTER VIII

1. What do you know of the beginnings of missionary work in North India?
2. What is the capital of India? Say what you know of it.
3. What differences are to be found in the country around Monghyr and around Simla?
4. Mention one form of mission-work done at Palwal.
5. How does Salamatpur justify its name?
6. In what kinds of work may a woman missionary engage?
7. Name the subjects for thanksgiving and for intercession which you would include in a prayer for India.

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