

India.

(Continued from last issue.)

OF the 287,000,000 of India, nearly 208,000,000 are Hindus. Of the remainder, over 57,000,000 are Mohammedans, while in the whole Ottoman Empire the Sultan rules but a little more than 39,000,000. There are 2,284,380 Christians in India, of whom the Protestants number 767,433.

The superstitious character of Hinduism largely comes from aboriginal traditions and practices. Of the lower objects of worship may be mentioned plants, water, tools and animals. "Ancestor worship, in some form or other, is the beginning, the middle and the end of the Hindu religion." Demon worship is especially common in southern India. The people are haunted and oppressed by a perpetual dread of demons.

The Hindu deities are beyond number. The principal gods are Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer. The principal goddesses are the wives of these three.

Many of the people have gods in their homes, though the majority have no regular household worship. Rocks and trees in the village which are marked with red paint are divine, and worship is offered there. Temples are very numerous. Festivals and pilgrimages are a marked characteristic of the Hindu religion.

The effects of popular Hinduism are, in the main, debasing. The ordinary Hindu's life is one of fear. Hinduism injuriously emphasizes the formal element in religion. If any mistake is made in worship, it must all be done over again. Popular Hinduism is impure. The gods of modern China are perfectly pure in comparison. The religious prostitution of women as a part of worship is one of the dark blots on Hinduism.

The density of population is very great. The most populous districts are along the Ganges and the coast, and in the Deccan (the "south" region). The average number of persons to the square mile in the whole empire is 184, whereas in the United States it is 21.3. This density is the more remarkable as India's population is almost entirely rural.

According to the last census, there were eleven languages spoken by five million people or more. The entire Bible has been translated into all these languages and an important Christian literature has been prepared.

There are ample grounds for believing that the Hindu is susceptible of much improvement. Barbarism is yielding to civilization. Evil customs are disappearing, e.g., infanticide and child marriage. Caste regulations are being slowly modified. Sanitary regulations are being agitated by the educated, and enforced even among the poorest in some sections. Agriculture is being improved and manufacturers are increasing. Public spirit is being aroused and education is spreading. Religiously, the outlook is encouraging. The increasing influence of Indian Christianity is the most hopeful presage of the future. The fine specimens of manhood already produced are an indication of what ultimate India will be.

Francis Xavier, one of the greatest Roman Catholic missionaries, began his labors in India in 1541. "He was entirely disheartened by the invincible obstacles he everywhere met and left the country in disgust."

The first Protestant missionaries were three men sent out by the King of Denmark in 1706, Ziegenbalg, Plutschau and Schwartz. The English chaplains of the East India

Company were, with a few exceptions, "not respectable characters." Some of them, however, were important factors in India's early evangelization, e.g., Henry Martyn, "saint and scholar."

Carey is often called the father of Protestant missions in India, although the beginnings were already made. His linguistic gifts enabled him to translate the Bible in part or wholly into twenty-four Indian languages or dialects, and to prepare numerous grammars and dictionaries. Varied duties filled eighteen hours a day for the forty one years of his life in India. With him were associated in labors abundant Joshua Marshman, who, not content with confining his efforts to India, became an excellent Chinese scholar, and assisted in giving to the Chinese their first version of the Bible; and Ward, the editor and printer. Financially, the trio did what no three men since have done: contributed by their efforts to the cause of missions and India's elevation nearly half a million dollars; and this when the brotherhood of three families lived at the same table at a cost of \$500 a year. Might we not, with the same spirit, imitate their example of self-denial?

In 1812 the first American reinforcements landed in India, Hall, Nott and Judson, the latter of whom was driven by the East India Company to Burmah. Then followed the Scotch triumvirate, John Wilson, Alexander Duff and John Anderson.

A noteworthy feature of mission work in India in recent decades is the so-called *mass movements*. We may instance the wonderful story of the "Lone Star Mission" of the American Baptist Church, which after thirty years of labor had only twenty-five living Telugu converts. Better results were secured during the following twenty-three years, and then came the outpouring. Between July 6th and 16th, 8,691 were baptized. The present success of the Methodists under Bishop Thorburn is more remarkable still, the only limit seeming to be that imposed by the impossibility of instructing and building up the thousands who wish to enter the Church.

In general, it may be said that Christianity is found mainly in the southern half of the empire, Burmah not being considered. Of the communicants, the Catholic and Syrian Christians are in the majority.

The exact number of missionaries in India cannot be given, but there are certainly not more than 2,000. The strong right arm of missionary effort is its native workers, numbering over 16,000. The native Christians are almost wholly from the lower castes. Unlike Japan, India is being affected in its lowest strata first. The rate of increase in the number of native Christians is very encouraging, yet there was in India in 1893, Smith estimated, "one missionary—man or woman—to about 167,000 of the population. The number of men and women together is less than half the British officers who command the native troops.

Mission work among children is strategic, beginning, as it does, with the impressionable years of childhood. It is carried on by means of day schools, Sunday schools and young people's societies.

The hope of India lies largely in the young men, of whom there are three-fourths as many as there are people in the United States. Hence work among them is very important.

Mission work among the masses is carried on mainly by evangelistic preaching in streets and halls, by touring through circles of villages and to places where Hindu festivals are held, and by house-to-house visitation.

Work among women can be engaged in more naturally