

WORLD-WIDE EVANGELIZATION

THE URGENT BUSINESS OF THE CHURCH

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EDUCATIONAL AND LITERARY WORK

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when the village "class" was buttressed by the village Christian school. From these schools have come the students for the Christian high-schools and colleges and a considerable per cent. of the faithful and stalwart young Christian manhood now found in the pulpit and pews of the Indian Church. Whenever the Christian elementary school has been worked as a direct Christian force, yoking vital piety in the teachers with effective educational methods and outspoken Christian teaching, the results have never failed to justify the methods and the expense.

CHRISTIAN COLLEGES IN MISSION LANDS: A DEFENSE AND A PLEA

REV. C. A. R. JANVIER, M.A., INDIA

IN order to understand the position of higher education in a land like India, it is very important that we should understand what that higher education is. There is a great deal of misunderstanding about it; the prominence given to the gospel, the spiritual character of our higher education, are consequently being lost sight of. I have had comparatively little experience in higher education in India, seeing only what another college has wrought in our mission in Lahore, but I have been in constant touch with the higher educational work. I am a member of the Allahabad University Senate, the governing body of the Allahabad University, which is simply an institution which can confer degrees. We have not a teaching university in all India. The Allahabad University does not own so much as a table or a chair. It is simply a body of men who fix the standards of examination and appoint examiners and grant the degrees on the basis of those examinations. There are five of these universities in India proper, and affiliated with them is a great system of colleges, about 140 in all, and a very much larger number of high-schools, which are practically preparatory university schools.

I could best illustrate the character of the spiritual work done in a school or a college, which are practically the same, by speaking of the school of which I have had the honor to be manager during the past seven years, the Jumna Mission High School. There are 250 boys in that school, about 175 Hindus, fifty Mohammedans, twenty to twenty-five Christians. We are affiliated with the Allahabad University, we are under government control, receive a government grant-in-aid, are visited at stated intervals by the government inspector and are compelled to charge fees according to the government standard, but with this exception, that we

are permitted to charge seventy-five per cent of what the government high-schools are compelled to charge. In other words, we are allowed to charge a lower rate and thereby to attract pupils through that means. That is not the only reason why they come to us, but that is one reason. We teach according to government standards the regular secular subjects taught in the government schools, but side by side with them we teach the Bible. Every day of the school year every boy is taught a Scripture portion by a competent Christian teacher. I say this with emphasis in order to remove misunderstanding. We have had a great deal of discussion as to receiving grants-in-aid from the Government, and it is constantly being charged against us that we are being subsidized by Government and are neglecting religious instruction because of this subsidy. This charge is absolutely without foundation. We are just as free to preach or teach the gospel as any private school in the United States or Canada.

As a matter of fact we reach our pupils in three ways. In the first place every school in our mission, — and I think I may speak for most of the missions of India, — is opened with a regular gospel service. My own work in the Jumna Mission High School has been to open it with a passage from the Scriptures; then follows a brief gospel sermon, about five minutes in length, just as full of the gospel as I can pack it; and then comes a short prayer, the whole of it occupying from ten to fifteen minutes. Think what that means! An audience of 250 boys year after year coming under the direct preaching of the gospel, receiving it into hearts prepared by daily training in the class room.

Then we have Bible training in the class room. The classes are dismissed to the different rooms, and my own duty was to teach the University entrance class and the preparatory University class, and I taught them very much as you would teach a Bible class here, assigning a lesson which was carefully prepared and recited upon the next day. My first word as I would take the Bible in my hand was, "Books closed, please, boys," and every book was closed. There was nothing like reading answers from an open Bible, as you sometimes see in a Bible class in America. The boys are expected to prepare their lesson exactly as they would their geography lesson, or a lesson in arithmetic, and over and over again I have said to the boys: "Fail in your geography lesson if you will, you will take the consequence, but you must not fail in your Bible lesson. Understand that this school is here, not for making you Christians, for it is God Almighty who does that, but for introducing you to the Bible which introduces you to Christ," The parents understand it; everybody knows that. It has been charged that the Bible is pushed into the background so that the pupils are not quite sure what they are receiving. We put the Bible at the front, and I may say that the only public function that we had at Jumna

Mission High School was the Bible presentation once a year, and I have been able to secure high government officials to come and give the prizes and make an address in connection with the presentation of prizes for Bible study after this annual examination.

But it is not the teaching of the gospel which comes every day; it is the personal influence exerted upon our pupils which counts for most. We come into contact with them, and the relation of teacher and pupil in Oriental lands is a little closer than that relation here. There is something almost akin to the relation of son and father, and we rejoice in the hold we have on the boys, and they regard with respect and love the one with whom they have been brought into contact sometimes for years. One of the boys passed out of the Jumna Mission High School this last spring, whom I remember from the first day I saw him at the mission school seven years ago. He was a little fellow then in the lower classes, and year after year he had passed under my eye and come into personal contact with me.

It is not only the personal contact in the class room that is worth a great deal; we get to know our boys. I had forty pupils in my Bible class beginning the first of March, but before the end of the month I knew every boy in that class and called him by name as I met him on the street. I made it a point to know something about his circumstances. My boys come to see me sometimes years afterwards, sometimes to get a letter of introduction to a civilian under whom they expect to get employment, sometimes to get help in trouble, sometimes to talk over old times. At every opportunity I press home the old truths that may be lying dormant in their hearts; and sometimes years afterwards that seed has germinated and brought forth fruit.

May I allude to a point that was touched upon by Dr. Oldham in the matter of heathen teachers? I agree with him as to primary schools; we have taken the position that in primary schools where there is only one teacher, or at the most two or three of them, we must have Christian teachers; but in the high-schools it has so far been impossible. We must choose between not doing the work at all or doing it with the help of heathen teachers. At the same time we have secured so high a grade of Christian teachers that the paramount influence in the schools is the Christian influence. For instance, in the Jumna Mission High School the head master is a Christian, the second master is a Christian, the manager is a Christian, and there are two or three other intelligent Christian teachers on the staff, so that the tone is thoroughly Christian.

In spite of the hindrance that comes from Hindu and Mohamadan teachers,—and it is a hindrance which we hope one day to remove,—there is no question that these mission schools are influencing character and transforming it and are leading men and families to the Lord Jesus Christ. There are many direct conver-

sions, though not so many as we would like to see. Some of you may have seen a notice not many weeks ago of two men who were baptized in Madras, both of them graduates of the Madras Christian College. They had been twenty years out of college when they were baptized, each one with his wife and all his family after this lapse of twenty years. The seed had been germinating. I had a case very similar to that a little less than a year ago. Nearly two years since, there came a man to me drawn in by our evangelistic work; for most educational missionaries are evangelistic in the direct sense as well as through their educational work. In one of my nightly meetings in the city a man came and sat back near the door, and the next day he wrote me a letter asking if he might have a talk with me. He said that there was something in the manner of the speaker rather than in the matter, that gave him the impression that he had something that the hearer had not, and he wanted to get it if he could. So he came and we had many talks and much correspondence. The end of it was that in February of last year, after we had been talking and praying together, as we rose from our knees he put out his hand and said, "Mr. Janvier, I am ready now to have you baptize me just as soon as you are ready to do it." When I came to question that man, I found that he had received the first Christian impressions in the Presbyterian Mission School in Central India twenty years before.

As to the direct influences, they are tremendous. I could speak for half an hour, quoting instance after instance. Let me mention three very briefly. A woman comes to the doctor in charge of our zenana hospital in Allahabad and says to him, "Dr. Sahib, teach me one of your hymns." He replied, "What can you do with a Christian hymn in your heathen home?" "Why," she said, "don't you know that my brother is a pupil in the Jumna Mission School, and he comes home and sings them?" Miss Fullerton went into a zenana in Allahabad a year and a half ago. She began to tell one of the young women the story of the Cross, and the young woman interrupted her and said: "You don't need to tell us that; we know those stories." Miss Fullerton asked, "Have you ever had a zenana teacher?" "No, but years ago my brother was a pupil in the Mission High School, and he studied lessons there." The only way a boy knows how to learn is to swing back and forth and roar out his lesson at the top of his voice, and this young woman had learned his lesson by hearing him, and she said to Miss Fullerton: "Why, several years ago we gave up all Hindu worship, all idolatry; we believe all that you are telling us." There was a Hindu home, so far as anybody knew, transformed by that pupil in the high-school. One other case, that of a young man who was a student in the college, who came back and told me how for years his whole thought had been transformed. He said: "I lost my faith in the old beliefs, and I have taken Jesus as my Savior, and I have asked God

to forgive my sins for His sake, and I believe He has forgiven them." This was years after he had left the school where I had taught him, and I asked him, "Do you suppose there are other young men in the same attitude toward Christianity as you hold toward it?" He answered, "Yes, many of them." I said, "How many? Hundreds?" "No," he said, "not hundreds, thousands of them. There are thousands of the graduates in our schools and colleges who have lost their faith in the old religion." "What is going to be the outcome of it?" "Why," he replied, "there will be a great outbreak some day." I said: "Don't you see your opportunity? Why don't you confess Christ?" He answered, "I cannot do it." I knew what his taking a stand for Christ meant — the loss of father and mother and home and position and friends and everything.

In closing I would say only one word to emphasize the importance of this work. I believe that the crisis in India calls for emphasis along this line such as we have never witnessed before. If we are going to meet that drift into agnosticism, if we are going to meet the situation created by the non-religious, non-theistic education provided by the British Government — understand me, I am not blaming the Government, as it seems helpless in this regard and it is glad to give us help so that we may impart a religious education to the people, — I say in the face of the situation created by this non-religious, non-theistic and practically anti-theistic religion, which the young men of India are receiving, there is no power on earth that can meet the situation except the power of a gospel-filled, Christ-filled educational system. To this you and I are called.

THEOLOGICAL EDUCATION IN MISSIONS

REV. JOHN P. JONES, D.D., INDIA

NONE of the non-Christian peoples of the world are to be brought over to our faith through the exclusive or chief agency of foreign missionaries. Leaders must be found among the people themselves who will commend their new found religion to them in a way which they can best understand and appreciate. They must be men and women who are possessed of the new life and who are inspired with a passion to communicate it to all their countrymen. It is only as such a band of Christian workers comes into existence in any mission field that we can hope for the rapid coming and the permanent prosperity of the Kingdom of Christ in that field.

Hence the great need of every mission is a well-trained native agency. It is needed with a view to presenting to the people, both