

WORLD-WIDE EVANGELIZATION

THE URGENT BUSINESS OF THE CHURCH

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THE UNEVANGELIZED MILLIONS

In India

In Korea

In Africa

In China

THE UNEVANGELIZED MILLIONS IN INDIA

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INDIA is in many respects a land of paradoxes. There are conflicting, apparently mutually contradictory conditions found there. Perhaps the most striking paradox that we find to-day is the deadness or lethargy of the masses in India as compared with the intellectual activity of certain portions of the people. If there be one outstanding fact more striking than another in India, it is the spiritual and moral lethargy of the masses. It is not difficult to explain. Poverty is one explanation. The bread-and-butter problem, I might say more correctly the bread problem, is stringent and strenuous. When a man has three meals a day, he may lose one and not seriously miss it; but when he has but one meal a day, the loss of one is very serious, and between many millions in India and famine there is but one poor meal a day. The urgency of the food problem keeps their minds bound down in slavery.

Then, a great deal of the explanation is to be found in their moral life. Immorality deadens, and immorality is rife in India. It is flagrant and shameless. There is not time, nor is this a place, to speak of this in detail; but the fact is that in India immorality does not hide its head, and that impurity, dishonesty and false witness are as common as the contrary ought to be. Perhaps I may just hint at one point which cannot be spoken of fully by reminding you of the great "Holi" festival, the most popular of the Hindu festivals, which is so utterly foul, so unspeakably obscene, that for the two or three days when it is at its height no decent woman dares show her face on the street.

This lethargy is partly explained, again, by the ignorance of the people. Let us not get the idea, which has been industriously presented in some quarters, that the people are generally an intelligent and cultured and refined people. There are such among them, but the masses are ignorant to a degree which you can hardly understand. There are hundreds of villages in which the one man who can read is the conspicuous man of the village, and in many a village there is not a single man who can read or write.

But perhaps more than the poverty and the immorality and the ignorance of the masses, this lethargy is explained by the

philosophy of the country. The two great religions, Hinduism and Mohammedanism, though the antipodes each of the other in every other respect, agree in this one thing—in destroying the sense of personal responsibility. The philosophy of the Mohammedan is fatalism. He has emphasized the sovereignty of God, until God has been lost and only sovereignty remains. Moral responsibility is gone. Adam is represented, when remonstrated with by somebody for the sin in which he involved his race, as saying in reply, presumably with a shrug of his shoulders: "Why do you blame me? When it had been ordained ten thousand years before I was created that I should commit this sin, what could I do?" The Hindu philosophy reaches the same conclusion, because underlying everything else are the two great features of pantheism and the transmigration of souls. The Hindu's pantheism may approach theism or it may descend into polytheism, but still pantheism is there, overshadowing all. All is God; there is nothing but God; I myself am God; my deeds, so far as they exist at all, are practically God's deeds. Or you take the transmigration of souls with its doctrine of "karma," the deeds that follow me from my previous existence. I am what I am because I was what I was; I was what I was because I had been what I had been; and I had been what I had been because before that I had been something else. And so I do what I do because I am in the inexorable grasp of "karma."

Then, too, the philosophy of the Hindu and the fatalism of the Mohammedan react upon and intensify one another, till there is nothing that you can call effective public opinion on any moral question.

In spite of and out of this mass of deadness and lethargy, God is bringing movement; and we have reached a point to-day in the history of India, where we can use the words, quoting from Ezekiel's vision of the valley of dry bones, "Behold a shaking!" In a single recent copy of *The Pioneer*, perhaps the leading daily paper of India, I found two significant letters. One, from a prominent Hindu, begins: "There can be no mistake about the signs of a religious revival, which are now to be seen in almost every part of the vast Indian Empire." The other was an open letter from Bishop Weldon, the good Metropolitan, whose return to England seems an irreparable loss to India. It was addressed to Protap Chundra Mozoomdar, the leader of the Brama-Somaj, and the opening sentence reads: "That India is undergoing a rapid intellectual change is a truth which will, I think, be admitted by every man who has spent even six months there." Into the causes of the renaissance I cannot enter, except to say that it is due mainly to the impact of a vital Christianity upon this lethargic mass of superstition and heathenism.

Below this surface movement I wish to speak of three special

movements which are in many respects at a climax to-day. The first is the movement among the low caste people. There are four castes in India. The fourth caste is made up of the tradespeople and the menials—coming down to carrion-eating “Chumars.” But below the lowest, away down in the depths of the mire of superstition, you find the mehtars, the pariahs, nearly 50,000,000 strong,—the downtrodden outcastes for whom Mohammedanism had no light and Hinduism no hope. Thirty years ago the light of Life began to dawn among them. Our brethren, the Methodists, were the pioneers of the movement that reached out the hand of the Master to them. That movement has extended into all parts of India and to many Missions, and tens of thousands of these outcastes have been brought to the knowledge of the Lord Jesus Christ. The movement needs careful watching. Undoubtedly every denomination engaged in this movement, has made some mistakes as to those it has received into the Christian Church. Many of these people are actuated by mixed motives. Every man that Christ gets hold of—there as here—is lifted up, in things temporal as well as spiritual. The mehtar sees that for him to become a Christian means a rise, not only spiritually, but socially, educationally and financially. But admitting that some men have been actuated by mixed motives and that mistakes have been made, the fact remains that there is here a great movement, gaining momentum every day and bringing its thousands into the Kingdom.

Then there is a second movement, among those who have received the education which the British Government in its thoroughly organized system of schools and colleges is giving to the people. The Government is bound by its contract with the nation to be neutral in matters of religion. The consequent non-religious education becomes, as you can easily see, an anti-religious education. What is the result? Exactly what you would expect—a growth of atheism and materialism and agnosticism which has startled even the Hindus and Mohammedans. I once inquired of an intelligent Hindu M.A. how many graduates of his university become infidels. He said that he believed seventy-five per cent. I am convinced that that was an exaggeration; but the fact remains that great numbers of educated men, unable to hold to the old faiths that have been undermined by the science and philosophy of Western education, are drifting out into the darkness of agnosticism and atheism. The only way to meet the situation is to bring men under the influence of a Christ-controlled education, to push missionary work along all the lines, but especially along the higher educational lines. If we are to save the educated, influential young men of India for Christ, if we are to swing this movement from a hellward movement to a Christward one, we are bound to make possible for all India a Christian education.

The thirty-four Christian colleges in India should be multiplied by ten.

Then there is a third movement to which I should like to allude, the reform movement within Hinduism. You hear of many of these Somajes, somaj meaning simply "society." The Brahma-Somaj and its branches are all part of a theistic movement, in the main friendly to Christianity. The Arya-Somaj is a pantheistic movement, the bitterest enemy Christianity has in India. Far-sighted Hindus have seen for some time, and others are now beginning to see, that if India is to be kept for Hinduism, some adjustment to new conditions must be made; hence these movements and others like them. There is both good and evil in these movements; good to this extent that these compromises, which will not satisfy the longing of genuine seekers after God, may serve as halfway houses to the truth as found in Christ. On the other hand they are a hindrance, because some honest men who were not satisfied with orthodox Hinduism have been side-tracked as Brahmors or Aryas. But whether as a help or as a hindrance, they are a tribute to the present power of Christianity, and an evidence of the activity among educated young men to-day — an activity which for us spells opportunity and responsibility.

The conclusion, then, that I wish to draw is that God has so prepared India, has so moved there in these days that there is a peculiar and special call, a call that has never before come with the same force; which I cannot help thinking can never come with just the same force again. Thought is crystallizing; men are forming into molds. If you and I would reach India in this crisis, we much reach her now. God has thrust India into the furnace of His providences; and bringing it out white hot, He says to-day to the Christian Church, "Strike!" You and I are responsible for the Church's answer.

Let me remind you of one other thing in closing. While there is this activity, this partial awakening from lethargy and death, yet the great mass of India is still untouched. We are rejoicing that the results of the last census show that the two and a half million Christians of India have increased to three. The Christians have increased in the last decade four times as much as the entire population has increased (for famine and plague have kept the population down). And yet, while rejoicing in gains of thirty, sixty and seventy-five per cent., and in one district of 130 per cent., we must not shut our eyes to the fact that India still lies in darkness; that if three millions have been reached, 297 millions still need the gospel.

The old cry of sin, of need, of darkness and despair, has not ceased one whit; but with it rises this new one, this intense cry of movement, of a great new life which you and I are responsible for winning for the Lord Jesus Christ; so that it may not be a

mere galvanizing of old and dead faiths, but the real life of the Lord Jesus Christ transfusing and transforming India. I stand before you to-night as an optimist, not so much because of what I have seen, not so much because of the forces that are at work in India, but an optimist because, first and last and all the time, I believe in the promises of God, and that as surely as God reigns and as surely as His word is truth, one day Jesus Christ is to be crowned King of India. But your hands must put the crown on His brow.

THE UNEVANGELIZED MILLIONS IN KOREA

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WE turn from that great country, India, to a little bit of land whose geography most people know nothing at all about. I suppose that you, being students of missionary work, know something about the geography of Korea, but of the way in which that land was opened, of the opportunities for work that there are there to-day and of what has been done, I think that many of those here are more or less ignorant. Twenty years ago Korea was still a hermit nation; every door and avenue of approach was closed. It was death to any foreigner to be found upon the shores of Korea, or to any Korean to be found harboring any foreigner. A little over twenty years ago France sent her gunboats to her doors demanding that they be opened, and Korea refused. The United States sent her gunboats, and Korea refused to open the doors. The Church of Christ bowed in prayer asking for open doors, and God opened Korea.

Under these circumstances we would naturally expect, when we came to a land so opposed to the foreigner and what he brought, that there would be an intense hatred of everything foreign and Christian. However, when we got there, we found that Almighty God had not only broken down the legal barriers to our entrance, but the same God had gone before us, had broken down the barriers in the hearts of the people, so that they were ready to receive us and listen to us. Japan, that country that we speak of as a nation born in a day, we find ready to take up with foreign or new ideas. China lies on the other hand, that mighty nation that knows nothing good outside of China. Korea comes between, willing to acknowledge that there is something good outside of Korea. And there you see the leverage that we have.

Not only did we find the people willing to listen to us, but we found a strange state of affairs. We found that the people had to a large extent lost faith in their old religions. Confucian-