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THE EDUCATION OF CHILDREN
IN THE LOCAL CHURCH ABOUT INDIA

A Thesis

Presented to the Faculty of
the Department of Christian Education
of Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree of
Master of Religious Education

by

Christine Rogers

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CHAPTER I

A. INTRODUCTION

1. Statement of the problem. It is the purpose of this thesis to (1) Present the needs religiously, socially, culturally, and politically as they exist in India today; (2) Present the modern methods of missionary education for children; (3) Challenge the leaders and parents of today to do their part in the great task of evangelizing the world for Christ by means of missionary education of children.

2. Justification of the problem. Viewing the India of today, culturally, politically, religiously and socially, it is evident that her needs are numerous. From the political standpoint, the government needs to grant equal privileges to all classes of people. From the social standpoint the people are bound by traditions of the past generations and are slow in accepting new ideas. From the religious standpoint the people adhere to several pagan religions which fail to meet their spiritual needs.

3. Preview of organization of remainder of the thesis. It is thought that by presenting to the younger generation of our day through Missionary Education of our churches these great needs represented in this field, these needs may be more adequately met. In Chapter II Ancient

India is compared with the India of today. The place of Missionary Education in the local church is presented in chapter III. In chapter IV, current materials for Missionary Education on India is presented. Chapter V serves as a challenge in stimulating the participation of children in program of missions. It is concluded with a summary of an over-all view of the thesis.

4. A presentation of the history and present status of the problem. In the nineteenth century the Bible occupied the stage of Sunday Schools, rather than man-made creeds. Churches who do not hear the whims beyond themselves are denying themselves Christian experience. The most widely used course of Sunday Schools is known as the Improved Uniform Lessons. Faulty leadership in the church is the main cause of failure in organizational programs for various age groups. Leaders who direct the minds of children toward the missionary spirit should endeavor to create within their minds the essentialness of the world task of evangelizing the world for Christ.

5. A statement of sources of data, the method of procedure. Mosher gives a fairly recent description of India as it is today, in comparison with conditions that have existed in the past. He leaves us a challenge to fill the needed capacities that now exists exhorting the improve-

ments that will made changeless India into a changing democratic country. Other prominent men who are well read in the subject of India are E. Stanley Jones, John P. Jones, Arthur C. Boggess, and Jawaharlal Nehru.

CHAPTER II

WHY STUDY INDIA?

A. Geographical

India today is a land one-half the size of the United States. Jetting out in a huge triangular peninsula into the Indian Ocean. It is shut off from the rest of Asia by the Himalaya Mountains, which rise in the highest ranges to an average of 20,000 feet.

"There are three divisions of India: the peninsula, the Indo-Gangetic plain, and the Himalaya Mountains. The peninsula, to the south, is a great plateau sloping gently eastward from the Western Ghats, a mountain range along the west coast, to broken hills near the east coast."¹

The Indo-Gangetic plain lies in a huge arc 3,000 miles long and 90 to 300 miles wide between the peninsula and the snow-capped Himalaya Mountains to the north.

The greatest resource is her soil. She has reserves of coal and iron as great as those of the United States and her vast deposits of Manganese and mica. Her climate is less energizing than that of the temperate zone, but with proper cultivation the land will support many crops. In the broader coastal plain of the east, India is a palm-dotted fertile riceland. On the higher plateau of the peninsula,

¹ Arthur T. Masher, This is India (New York: The Friendship Press, 1946), p. 1.

dry plains are interrupted by flat-topped buttes. Some of the best cotton lands lie here.

In the north the plain climbs across rugged, fever-ridden foothills, the tiger country, to the pine-slope and snowy peaks of the Himalayas. The 400,000,000 people who live in India today are descendants from many branches of the human family. The absence of much travel within India kept the people of each part of the country pretty much to themselves for many centuries. "Recently increased travel, industrialization, and higher education in a common language --English--have been welding India into one nation."²

Calcutta is the largest city of India with a population of 2,108,891 according to the 1941 census. Bombay is the second largest with 1,489,883 people. Madras with the population of 771,481 is the metropolitan center of South India. The fact that most of India is in the villages must not conceal the importance of the cities where forty-five million people live.

Changeless India is becoming changing India. Some believe that the salvation of India will come quickly from political independence. Many believe that heaven and a high material standard of living are the same thing. Some seek the haven of "good old days". Christians see in this ferment

² Ibid., p. 3.

the possibility of great good and of shortsighted confusion. They are eager to share with all seething India God's revelation of Himself in Jesus Christ and to join in personal decisions and in group programs that God can honor and use.

B. Cultural

In most parts of India the people have a cultural background which has exerted a powerful influence on their lives. This background is a mixture of popular philosophy, tradition, history, myth, and legend, and it is not possible to draw a line between any of these. Even the most illiterate person has a picture gallery in his mind, which is largely drawn from myths and traditions of heroes of the past. Usually the finer types are found among the upper castes who are just a bit better off in the economic sense. There is far too much acceptance of things as they are and a spirit of resignation. "But there is also a mellowness and a gentleness, the cultural heritage of thousands of years, which no amount of misfortune had been able to rub off."³

The word Hindu was derived from Sindhu. Its first reference was to a people rather than a religion. The use of the word Hindu in connection with a particular religion is of late occurrence. "A Buddhist or a Jain in India is a

³ Jawaharlal Nehru, The Discovery of India (New York: The John Day Company, 1946), p. 57.

hundred per-cent product of Indian thought and culture, yet neither is a Hindu by faith."⁴ Whatever the reason, it is a fact that India's special gift to mankind has been the ability and willingness of Indians to effect a synthesis of many different elements both of thoughts and peoples to create, in fact, a unity out of diversity.

We see from the period of the Rig Veda hymns the development of two streams of life and thought: the acceptance of life and the abstention from it. The Kushans had Indianized themselves and had become patrons of Indian culture. The mixture of religion and philosophy, history and tradition, custom and social structure, included almost every aspect of the life of India.

C. Political

The population of the Indian Union amounts to nearly 320 million. In the northwestern and northeastern halves of Pakistan the population is 70½ million. "Out of the total areas of 1,819,000 square miles of the entire geographical territory of the pre-15th August India, the total area covered by Pakistan is about 236,648 square miles."⁵ By far the largest bulk of actively organized industries and

⁴ Ibid., p. 64

⁵ "Government of India Information Services, 1947" (Washington, D. C.: United States Government Printing Office, 1947), p. 4.

enormous economic potential, is in the Indian Union. The Indian Union as a whole is busy mobilizing its industrial, mineral, and general economic resources, and several projects as good as the Tennessee Valley are underway or on the eve of being launched.

"Transport and communication services, defense services, key and public utility industries, and large scale programs cover 75 million acres--irrigation hydro-electric and thermal station projects, is aiming at the irrigation and electrification of many hundred thousands of square miles. .

. .⁶ With the extension of railroads by thousands, and national highways of nearly 300 thousand square miles, and vast schemes of building dams, together with reconstruction of nearly 590 thousand villages, with up-to-date health and social services, are some of the undertakings of the Indian Union. These projects will take billions of dollars' worth of mechanical equipment and services with the employment of every available citizen of the Union.

You can picture the immense effort this implies, each of which is equal to the bigger countries of Europe, and certainly bigger than any country of the Western hemisphere with the exception of the United States and Brazil. In contrast to this background they have the disturbing

⁶ Lee, Cit.

picture of Northwestern India which comprises about 10,000 to 15,000 square miles, where the total number of the panic-stricken population is in the throes of westward and eastern migration. This would be no more than one percent of the entire population. The situation is now very much under control.

However the government still has enormous economic and social problems which may take experts of broad experience to assist in this task. The government of India is not aware of all the contributory causes which are spelling moral danger to both the Dominions, and also the world. Among the most immediate problems which India has to face is the acute shortage of food. They have been importing nearly 33 billion dollars of feedstuffs yearly from abroad. Free India has a task to perform in this world. Its ideal of peaceful progress and prosperity of mankind cannot be dismissed by any of the happenings noticed in the past few weeks. "The heart in India, measured by the ideals and aspirations of the bulk of its peaceful and peace-loving population, is sound to the core."⁷

It is, therefore, a matter of vital significance that the earliest features of India's immense potentialities in the international adjustment of peace-maintaining powers

⁷ Ibid., p. 7.

should not be overlooked.

The people of India have faced grave risks and willingly made great sacrifices to secure their own freedom and establish a free democratic state. Their sympathy is entirely on the side of democracy and freedom. In World War II, India was anxious to help in every way to fight the Axis powers. During the war, India was sick both in mind and body. However some people prospered, others carried heavy burdens which resulted in a famine. Millions died from disease and the famine. Everyone believed it was a man-made famine which could have been avoided and foreseen. "Indian nonofficial organizations from all over the country did good work in bringing relief, and so did the Quakers of England."⁸ This famine was a direct result of war conditions and the carelessness and complete lack of foresight of those in authority.

India is not a poor country. She is abundantly supplied with every thing that makes a country rich. She has a noble heritage of culture forms. Two factors have kept the progress from materializing: international developments and external pressure on India, together with a lack of a common objective within the country. It is the basic feeling of the masses that unity of purpose will bring the divided

⁸ Nehru, op. cit., p. 507

parts nearer to each other. In India, as elsewhere, the people are too much under the bondage of slogans and set phrases deriving from past events and ideologies which have little relevance today. "It is obvious that whatever may be the future of India . . . the different parts will have to co-operate with each other in a hundred ways."⁹ But all of this must necessarily be based on a spirit of willing cooperation.

For the present they must carry the burdens of the day and face the future squarely and soberly. Until August 15, 1947, India was a single geographical and political unit with a total area of 1,819,000 square miles, and 400 million inhabitants, variously distributed between British India and the so-called Princely India. During the first and second World Wars, India's contribution to the victory of the forces of democracy was proportionately immense, while during the last World War India's value as the most important and key strategical position in the Eastern Hemisphere was universally recognized. In view of the general political and economic conditions prevailing in the world, the controversy about the division of India into two separate States of equal sovereignty and unequal resources acquired considerable importance during the past two years.

⁹ Ibid., p. 544.

"But the force of rapidly worsening circumstances and the compelling necessity of organizing the immense economic potential of India, constrained the leaders of political opinion to accept the British rule which constitutionally divided the Indian Union and Pakistan, and Priestly India would join one or the other of the Dominions according to feasible community of interests."¹⁰

The establishment of British rule in India was entirely a novel phenomenon for her. She had never lost her independence nor been enslaved into a political and economic system whose center of gravity lay outside her soil. However the record of British rule over India during the nineteenth century illustrates the superiority of the British in many fields. One of the major problems of India today is the Indian States. These states do not form compact blocks and are spread all over India. They came into existence when the British rule first began. The British became predominant in India because they were the heralds of the new big-machine industrial civilization.

When World War I came, politics was at a low ebb. Industry developed during the war and produced enormous dividends. These dividends went to the millionaires and yet the workers who created these dividends lived at an incredibly low level of existence. When the war ended it brought repressive legislation and martial law instead of peace. When Gandhi entered the Congress he immediately

¹⁰ "Government of India Information Services, 1947",
p. 4.

brought about a complete change. Before his reign the higher classes ruled the country but now the lower classes also have a voice in the government. He held strong views on social, economic, and religious matters. His job was restoring the spiritual unity of the people and breaking the barriers between the small westernized groups and the masses. "Congress was dominated by Gandhi yet it was an active, rebellious, many sided organization, full of variety of opinion and not easily swayed by any one opinion."¹¹

Nationalism was and is inevitable in India today; it is a natural and healthy growth. It is one of the most powerful urges that moves a people, and around it cluster sentiments and traditions and a sense of common purpose. The intellectual strata of the middle classes are drifting toward it. "If nationalism is still universal in its influence even in countries powerfully affected by new ideas and international forces, how much more must it dominate the mind of India."¹²

The search for the sources of India's strength with her deterioration and decay is long and intricate. She fell behind in the march of technique and has been backward in many matters. Why this happened is a difficult question because India is not lacking in mental progress and techni-

¹¹ Nehru, op. cit., p. 363-366.

¹² Ibid., p. 41.

cal skill. There is a need of the death of the old era and of something new being introduced in the governmental executive bodies. No people or race can remain unchanged. It is that building up of that real inner strength of the people that will wipe out the evil aftermath of the past generation. The middle classes are so much satisfied with themselves that they fail to grow and progress fast enough. If the people are going to build the house of India's future strong and secure they must dig deep for the foundations.

D. Social

There are many interesting things about how the thronging masses of humanity travel and the uniqueness of their costumes. Most of the people travel on foot. Many mothers carry their babies on their hips for many miles at a time. Blind persons, who are very common in India, are led by relatives. One of the most picturesque of the varieties of vehicles is the gari which is commonly used by the Europeans and Indians of the upper class. Many of the lower classes travel on camels, ponies, and horses.

The costumes vary and much jewelery is worn. Many of the women go barefooted and decorate their feet with rings on their toes and as many as a half dozen anklets on each ankle. Also many bracelets and rings are worn on the fingers and arms. "The jewelry ranges from cheap, colored

glass to real silver and gold, according to the wealth of the wearer."¹³ Beggars are always common in India as there is no organized system of poor relief.

Literally thousands of people come to the mela for religious and commercial purposes. Lavish displays of vegetables, confectionaries, cutlery, pictures, gods, jewelry, books, and shoes are on display. Amusements were also provided such as the ferris wheel. "The chief feature of the mela is the bathing. Men and women bathe together."¹⁴ A number of diseases were found in India because of the unsanitary conditions which exist.

Muharram is the first month of the Mohammedan year, and during this month the faithful commemorate the death of Hudain, the son of Eli. The celebration lasts for several days. Throngs of vehicles crowd the streets which make passing almost impossible. An Imambara is a building in which the festival is celebrated. It is by far the largest building in the city. Everything in the building is constructed on an immense scale. The structure is adorned with the dome-like towers which are so characteristic of Moslem architecture. In commemorating the wedding or death of someone, the procession is similar. The mourners wail loudly

¹³ Arthur Clinton Boggess, First Days In India (Cincinnati: Jennings and Graham, 1912), p. 17.

¹⁴ Ibid., p. 22.

and beat violently upon their bare breasts as they march. It is a weird scene--one that once seen will not be easily forgotten.

Streets in India are dusty if it is a dry season, and very narrow. The common form of dwelling in the Indian quarter is made of mud, brick, or stone. House building is a project. Women carry bricks on their heads which are protected by a cloth pad. Mortar is carried in little baskets. Often loads which are too heavy to be carried by people are carried on camels. Children swarm on the streets unwashed, uncombed, unclothed, or poorly clad. It is not surprising to meet a marriage procession in the streets any day. First comes an Indian band, making music. The band is followed by an elephant and several camels. A considerable number of bearers of colored banners pass by. The groom is the center of attraction and sometimes rides a camel or a horse. The bride is veiled and will be less than fourteen years of age.

"A bazar in India is a market place."¹⁵ Most of the shops in the bazar have the entire front open to the street. A shop is usually but a few feet wide and is crowded to utmost capacity. A shop keeper will never sell below price. Goldsmiths and silversmiths also ply their trade in the

¹⁵ Ibid., p. 60.

bazar. Silver goblets lined with gold, silver bracelets, silver card trays, silver jewelry of all kinds; gold watch chains, gold cuff buttons, and golden trays are seen in abundance. Carving is common. Ivory carving is the most prominent; however, wood carving is also practiced. Stamping cloth by hand is a separate business. Fast colors are used. Weaving of rugs of many colors is also practiced. The cabinet maker is kept quite busy making first-class products from very unpromising materials. The bakery and candy shops also hold a place of prominence. Fruit shops contain grapes, apricots, and plums, which are brought from the Himalayan region to Southern India. In the country of India, truck gardens are very prominent. They have to be irrigated often. Some of the chief crops are: onions, cucumbers, wheat, and Irish potatoes.

"India is a country of great estates, but these great estates are divided into holdings so small that in some entire providences the average is less than three acres."¹⁶ Among tenant farmers, mud houses are the rule. These houses are of one story with thatch roofs made of long jungle grass, without windows and with only one door. Many dwellings have no furniture except one or two cooking utensils and at least one vessel for holding water. Wives do not eat with their

¹⁶ Ibid., p. 75.

husbands but cook their food separate. Cooking is done in the open air. Food, clothing, and shelter are all so scarce that many of the poor shiver and die from diseases. Rent is high and often the peasant finds it impossible to live comfortably. "Hindus have strict scruples against the taking of life."¹⁷ Both wild animals and snakes such as the Cobra make it difficult for the peasant. The most dangerous of the wild animals are the tiger and the leopard. Goats, chickens, geese, peacocks, pheasants, and swine are assets to any farm.

The Hindu students wear small, round, bill-shaped caps; Mohammedans almost always wear a taller, scarlet cap; and Christians wear any kind of headdress in vogue in India. The health of the Indian student is far below the American standard. Colds, fevers, and stomach troubles are some common diseases. An Indian student accomplishes great feats of memory and reason but often lacks in assimilation. In a list of questions involving both memory and reason, an Indian student would be likely to excel in the former and an American student in the latter. The diligence of the students is such that health is frequently sacrificed. Indian college alumni occupy a very important social position. Most non-Christian college students are married.

¹⁷ Ibid., p. 82

Many students delay their marriage if possible but their parents insist that they marry at an early age. Christians do not practice child marriage and Christian women are as intelligent and as happy as Christian women of America. Students are genuinely affectionate to their teachers. Careful watch is kept over students. Economic conditions of India are such that they must have courage to live up to their convictions.

E. Religious

"The tremendous question which presses itself upon India today is: Will the present Christian Church be big enough, responsive enough, Christlike enough to be the medium and organ through which Christ will come to India?"¹⁸ The Christian Church has a big responsibility but it is centered in the finest moral and spiritual life of the world. If Christianity centers in the Christian Church in the future, it will be because the church is the center of the Christ-spirit. This constitutes a challenge and a call. Race prejudice is a problem which the church has to fight. All believers in the Christian gospel must forget race prejudice and become spiritualized into one church in Christ.

We as Christians might ask ourselves these questions:

¹⁸ E. Stanley Jones, The Christ of the Indian Road (New York: The Abingdon Press, 1925), p. 63.

Is Christianity a universal religion? If the salvation of human beings comes only through faith in Jesus, what is to happen to those who cannot sincerely believe in the Christian gospel? Why does a Hindu reject salvation? Can one be a Christian without baptism? What tests shall one perform, if any, to understand the saving power of Christ?

Since man cannot answer these questions, we must acknowledge the fact that Christ underlies our moral and spiritual universe much deeper than gravity or material resources. We cannot believe as our only hope that Christ sometime, somewhere, somehow will touch man's mind and fasten it on a solid reality which is Christ the hope of the universe. "It is Christ that unites us, it is doctrine that divides."¹⁹ Christianity breaks into meaning when we see Jesus; the incredible becomes the actual; the impossible becomes the patient.

1. Hinduism The seeds of Hinduism can be summed up in five principal parts, namely:

1. That the ultimate reality is spirit.
2. The sense of unity running through things.
3. That there is justice at the heart of the universe.
4. A passion for freedom.
5. The tremendous cost of religious life.

According to the 1941 census 254,930,506 people in India were Hindus. Their religion, Hinduism, is not one

¹⁹ Ibid., p. 155.

consistent faith but a collection of many faiths of Indian origin with a few common elements. These developed gradually through many centuries. Like all other people, the people of India know there must be some God and have sought him to support them. These Gods have been personified in many gods and goddesses in whom the masses of people believe. They believe that diseases come through the working of supernatural powers and so they have prayed to the goddess of Smallpox and the other gods of other illnesses which might affect them. "Hindus in the villages are agreed chiefly in their belief in the caste system and in the sanctity of the cow."²⁰ Scattered through the history of the Indian people there are the Brahmins who have a clearer understanding of God than the rest of their countrymen.

Two main ideas of the Hindus are transmigration and caste. Many Hindus have grappled with the problem of what is really important in the relation of man to God. India's problem cannot be solved in their present frame of mind; they must develop a new unity of life--Christ is the only hope of Hinduism. Jesus has been called the Son of Fact. He defines truth for us by saying "I am the truth." He defines life by saying "I am the life." No man is strong within himself who does not bear antitheses strongly marked.

²⁰ Mosher, op. cit., p. 3.

"The merely Mystic, glowing with God and yet stopping in loving service to men, is Strength Incarnate."²¹

2. Buddhism. The history of Buddhism begins with the legend. A story is told of the well known Indian prince named Gotama who was brought up in luxury and in ignorance of the ills of life. At the age of 29, he was suddenly brought face to face with sickness, old age, and death. He leaves his home, resolving to find a way of escape. For six years he wandered and finally in desperation he meditates at the foot of a tree until he has discovered the truth. As the knowledge of the truth comes, he becomes enlightened. This state of peace is Nirvana, which means a release from all ties binding him to the world. Schools came to be formed and varying doctrines developed. The current teachings were, do good, perform the sacrifices and daily rites, and you will be reborn of karma. A future existence can last as long as the sun of former actions is being rewarded. This was called the doctrine of rebirth or transmigration. Nothing is permanent and everything pleasant comes to an end. All the ills of life may be summed up in the one word dukkham.

"The Buddhist taught the Noble Eightfold way: right view, right intention, right speech, right action, right

²¹ Ibid., p. 188.

livelihood, right effort, right mindfulness, right concentration,"²² Along with this doctrine was combined a more developed metaphysical teaching. Buddhists taught that all things except Nirvana are transient and impermanent.

The first expansion of Buddhism was towards the northwest of India, and then to the south along the great trade route passing west and then south past Ujjain. The number of Buddhists in the world is reckoned at five hundred and twenty millions. Buddhism has adapted itself to the special needs of less developed cultures and still stands as one of the principle religions of the present day. The ten Buddhist commandments can be summed as the following:

1. Not to destroy life.
2. Not to take what is not given.
3. To abstain from unchastity.
4. Not to lie or deceive.
5. To abstain from intoxicants.
6. To eat temperately, and not after noon.
7. Not to behold dancing, singing or plays.
8. Not to wear garlands, perfumes or adornments.
9. Not to use high or luxurious beds.
10. Not to accept gold or silver.

3. Jainism The oral delivery of the great doctrines could be summed up as Maha, which means great, vira means a hero. Tirtha means a ford, a means of crossing over, kara means one who makes. Mahavira is the reviver of the doctrine and was claimed to be omniscient. "It is the belief

²² Selwyn Gurney Champion, The Eleven Religions and their Proverbial Lore (New York: E. P. Dutton and Co., 1945), p. 4.

of the Jains that only the omniscient are able to give a right code of rules of life."²³ The word Jain comes from the word Jina which means to conquer. The passions are regarded as enemies of knowledge and wrong conduct. Anger, pride, deceitfulness and greed are regarded as the major passions, worry, fear, disgust, and the sex passions are also called passions. The Jain ethics are not different from the main rules of other religions; one could not kill, tell lies, steal, be unclean, or over-greedy for possession of property. The Jains were mainly vegetarians. They do not eat fish, flesh, or fowl. A rough outline concerning the theory of living things is that those very subtle of soul and matter, by removing the matter the soul becomes pure, a condition of immortality, unlimited knowledge, no fatigue, everlasting uninterrupted bliss, no boredom or other form of discomfort. "The doctrines teach reincarnation. . .the beginning of one life is the end of a previous, born here after dying there."²⁴

The present-day Jains are a wealthy and influential people. Their number is small, 1,450,000 (1941 census). According to the Jains the religious observances can be summed up as the following:

1. Walking carefully so as not to hurt any living being.

²³ Ibid., p. 204.

²⁴ Ibid., p. 207.

2. Speaking reverently and without hurting anyone's feelings.
3. Taking only pure food not specially prepared for the saint.
4. Careful handling of the few things, such as water-bowl, brush, and scriptures which ascetics may keep.
5. Great care as to where to answer the calls of nature.

4. Sikhism The religion of the Sikhs arose with Baba, or Father, Nanak who was born in the year 1469 at Talwandi. Nanak taught the equality of all human beings of whatever caste or sex. He advised the eating of meat, family life and marriage for everyone. On the other hand he preached against wine, drugs, intoxicants, and tobacco, and laid down a simple rule of life. His Sikhs were bidden to rise early, bathe in cold water, take part in devotions, but to perform no pilgrimages. "Nanak declared that there was but One God and his only ritual was the repetition of God's name."²⁵ The Sikh religion, in its inception, was an effort to find all that was best in Hinduism and Mohammadanism, and to offer a third, a simpler way by means of quietistic attitude, a freer social life, a purer ethical code, and a more single-hearted devotion to the one true God.

We can therefore look forward with confidence to the ultimate issue of the great conflict when Christ shall rule supreme in this land. "Thus, speaking broadly of the native

²⁵ Ibid., p. 247

Christian of India today, we find him almost as much a product of heredity and environment as he is of Christianity."²⁶ He holds out Christ before himself as his ideal of God with us and in us and working in all creation, even the Holy Spirit of God--this is the conception which the Indian Christian will elaborate and illuminate beyond anything that the West has thus far attempted.

Christianity is needed to bring man into the new, divine life with the help of missionaries. We believe that God has all adequacy in fulfilling the task of changing India into a freedom which will promote brotherly love and kindness to all classes of people. We have the challenge before us to pray that more missionaries will get the vision of India's needs. Then with zealously may they qualify themselves for the inhuman task which with only God's power can they fulfill.

Some of the factors which determine qualifications of Indian missionaries are:

1. Physical fitness.
2. His methods of life.
3. Spiritual qualifications.
4. The missionary's attitude toward the non-Christian world.

²⁶ John P. Jones, India's Problem, Krishna or Christ? (New York: Young People's Missionary Movement, 1903), p. 140.

5. Relationship which exists between the missionary and the society which he represents as well as the churches which support him.
6. The mission to which the missionary belongs.
7. Relation of the missionary to the people with whom he lives.
8. Intellectual ability and educational training of the missionary.

The missionary must stand as an example before the people. He must, not only represent Christianity at its best, but also the civilization of the West in its purest and most attractive garb. The missionary must never lose his crown of glory which he thus reflects upon his Faith in that land. Thus, whether we look at the growing Christian or the non-Christians we find large encouragement and a rich assurance of the speedy coming of the Kingdom of our Lord.

Christianity is old in India. Many of the Indian leaders of the church have come from all sections of India. The typical Indian preacher-teacher is responsible for helping the Christians of twenty to thirty villages to grow in Christian discipleship. Only 12.2 per cent of the Indian people can read and write. Four tasks of the preacher-teacher of India are:

1. Teach the people to read and write.
2. Help them establish habits of family worship.

3. Instruct them in the simple rules of hygiene and sanitation.
4. To begin the formation of an organized Christian church.

"In 1931 there were 2,761,133 Protestant Christians in India. About nine-tenths of these live in villages."²⁷ Since Christians do not have any association with the caste system they are out off from society in most areas. Therefore their economic upkeep has to be largely from themselves as a group. There are very few villages where everyone declares himself a Christian. It is only as these Christians carry the good news to other villages that they can be strong enough to be fully independent.

F. Summary

There are three major divisions of India, the peninsula, the Indo-Gangetic plain, and the Himalaya Mountains. The greatest resources of India is her people. Her climate is less energizing than that of the temperate zone, but with proper cultivation will support many crops. The absence of much travel within India kept the people of each part of the country much to themselves for many centuries.

Calcutta is the largest city of India with a popula-

²⁷ Mosher, op. cit., p. 7.

tion of 2,108,891 according to the 1941 census. In most parts of India the people have a cultural background which exerts powerful influence on their lives.

The population of the Indian Union amounts to nearly 320 million. The government of India is not aware of all the contributory causes which are spelling moral danger to both Dominions, and also the world. One of the immediate problems that India has to face is the shortage of food. India is not a poor country. Two factors have kept the progress of India from materializing, international developments and external pressure on India, together with a lack of common objective within the country. The establishment of British rule in India was entirely a novel phenomenon for her. One of the major problems of India today is the Indian states. Congress is dominated by Gandhi yet it is an active, rebellious, many sided organization, full of variety of opinion and not easily swayed by any one opinion.

Nationalism is inevitable in India today and it is one of the most powerful urges that moves a people. In building India's future to be strong we have to dig deep for the foundations.

Most of the people travel on camels, ponies, and horses. Beggars are common in India as there is no organized system of poor relief. A number of diseases are found in India because of their unsanitary conditions. Streets in

India are dusty if it is a dry season, and very narrow. House building is an interesting project. A Bazar in India is a market place.

India is a country of many estates which are divided into providences the average less than three acres. Cooking is done in the open air.

The Christian Church has a grave responsibility to be the medium and organ which Christ can work through in the future. Christ is the only hope of Hinduism.

The two ideas of Hinduism are transmigration and caste. Christianity is old in India today. The number of missionaries have grown until there are about 3000 Protestant missionaries. In 1931 there were 2,761,133 Protestant Christians in India. Pray for these that they might carry the good news of salvation throughout the whole land.

CHAPTER III

PLACE OF MISSIONARY EDUCATION IN THE LOCAL CHURCH

A. Importance

The aims of the ideal graded curricula of the local church school should be in harmony with the general objectives of Christian education. The Curriculum of Christian education should enable the growing Christian to explore the possibilities of his devotion to the Kingdom of God and match his talents with worthy objectives with which he can give himself without reservation. The Bible must be the center of attraction rather than man-made creeds.

The program of the local church could not be adequate to meet the needs of its people without the presence of Missionary education in the church. The need of missionary minded people is great in our present day. The churches whose members do not hear imperative calls beyond themselves are denying themselves essential Christian experience.

Missionary education is an important element in a well-balanced program of religious education, so important that it merits a place with other factors as an integral part of church-school work. Our main objective is that of developing Christian people who shall help make this world the place which God wants it to be. Human relationships are

not limited to one's own community, or to one's own nation or race. With this viewpoint missionary education will emphasize neither home nor foreign missions to the exclusion or neglect of the other. To the world, Christians are a component part of one great enterprise. The missionary spirit expressed in service is an essential factor in experience. Any person who is dominated by the divine spirit becomes a witness of the gospel in his own home, in his neighborhood, in the community where he lives, and to the ends of the earth wherever human contacts are possible. This is the missionary spirit. The aim of missions is to bring men into the membership of the universal community of those who have been redeemed by God from bondage to the world and are dedicated to the fulfillment of His purpose.

The missionary task is not only to send missionaries to preach the gospel in our own and other lands, but it must strive to give force to their message through the living witness of a nation that practices the principles of Jesus in their own life. There is a strange inconsistency when one claims the name of Christ and disclaims interest in that which is the truest expression of His spirit. The tendency is to identify the Christianity with "churchanity". We forget that the church is an agency or a means to a greater end. A feeling of superiority on the part of Western people is prevalent, in comparison with others, from which Christianity

has been free. The spirit of patronage toward people of other races or classes here is not infrequent and very hurtful. "The gospel of Christ is the best answer to the solution of the world's deepest need. "The only way to make it attractive is to preach it and to live it sincerely."¹

It is clear that missionary education should be regarded not as an extra, nor as a side issue, but an essential factor in any well-rounded part of the program of Christian Education. Some reasons for including missionary education as an essential part of the church-school program are as follows:

1. The people of Western nations need to acquire a more Christian attitude.
2. The opportunity furnished by missionary education makes for better knowledge of Christian history.
3. The knowledge which missionary education contributes to the world affairs and to the life of other peoples.
4. The intimate relation between missions and certain great problems in which all peoples are vitally concerned.
5. The final reason for missionary education is the opportunity it gives to apply the new principle

1. Wright Gates, Missionary Education in the Church (Chicago: The Pilgrim Press, 1928), p. 24.

in religious education which emphasized the teaching value of experience.

We are under obligation to evangelize the world by reason of the essential character of Christianity and its mission to the world. The men who have done the work of God in the world are men in whom the spirit of God was at work. Christianity not only declares that Christ is of worth but declares that he is indispensable. The gospel is the summons to life as well as the answer of life. The missionary spirit is the spirit of simple justice, generosity and fair dealing, while that spirit is absent, it is guilty of a certain malfeasance which is recognized by no human law. The law of God recognized it and gives it proper characterization in the blunt and fearless language it never hesitates to use. Missions are not only the expression of the Church's interest in the world; but they are the evidence of her love of her Lord and the proof of the honour and integrity of her own life. If the missionary spirit is lacking, the necessary inference is easily drawn, and it displays the fundamental place of missions in the Christian Church.

Missionary education's greatest efforts of the past have been "to cultivate in children, young people, and adults a Christlike concern for people of every class, race, and nation." It is inclusive in that it seeks to cultivate attitudes, knowledge, and action---all three. Missions can

be thought of as the verbal proclaiming of the gospel of God's redeeming love. "A Christian experience is not complete without the missionary outreach."² We can only be truly Christian when we have a missionary spirit within. Recently the International Council of Religious Education consisting of some forty Protestant denominations gave an official approval to an eight-fold statement of the objectives of Christian Education in relation to missions:

1. Christian Education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
2. Christian Education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of Him as Savior and Lord. . . .
3. Christian Education seeks to foster in growing persons a progressive and continuous development of Christ-like character.
4. Christian Education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the

² Nevin C. Harner and David D. Baker, Missionary Education In Your Church (New York: Missionary Education Movement in U. S. and Canada, 1942), p. 25.

building of a social order throughout the world.

5. Christian Education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians--the Church.
6. Christian Education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family and the ability to participate.
7. Christian Education seeks to lead growing persons into a Christian interpretation of life and the universe, with the ability to become a part of God's purpose and plan.
8. Christian Education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible.

B. Aims

The missionary forces of the church press on with sure conviction that the physical neighborhood of the world can become the kingdom of God on earth. The present generation shows a marked growth which is a sufficient reason for believing that its influence in the future will be definitely greater. Missionaries seek out people in the depths of their

human need and minister to them in the name of the spirit of Christ. "Wherever missions have gone, in whatever land and under whatever circumstance, it seeks out and ministers to human need."³ Great leaders as Madame Chiang Kai-Shek from China have demonstrated to the church in America the strength and vitality of the younger churches and the power of their Christian leadership. The Christian International Council was established for a better understanding of Christ's way for the world. We have seen the church as an agency of brotherhood reaching out into the world in an organized movement called missions--establishing new churches, ministering to basic human needs, raising up a world Christian leadership, creating a bond of brotherhood among an ever increasing number of people in almost all of the countries of the earth. The essentially missionary nature of Christianity, the peculiar and deperate needs of our "neighborhood" world, the achievement of the missionary movement, and the promise of that movement for the betterment of humankind, demands expression in a carefully wrought and through program of missionary education.

An adequate program of missionary education will meet the following demands:

1. It will provide every possible opportunity for

3. Ibid., p. 21.

experiencing Christianity as a religion of Brotherhood.

2. It will lead to an appreciation of all peoples of the earth as fellow members of God's family.
3. It will keep before the christian mind and conscience the needs of humankind around the world.
4. It will systematically provide opportunity for sharing for Christian giving, for active participation in a ministry of helpfulness.
5. It will present with vividness the work that is being done through the organized missionary efforts of the church.
6. It will make vital the fellowship that exists in the world-wide church.
7. It will challenge every Christian through the particular demands of the present world and the universal imperatives of the Christian faith.

There is no force in the world so powerful to accomplish necessary results as the work of foreign missions. Wherever it goes it plants in the hearts of men forces that produce new lives; it plants among communities of men, forces that produce new social combinations. It is a spiritual and religious work which has as its goal to make Jesus Christ known to the world. We may say the aim of

missions is the evangelization of the world. The chief means for this evangelization is the faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other wholly consistent disciples of the Lord Jesus Christ, accompanied by prayer and applied by the grace of the Holy Spirit. It exalts to a predominant and royal place the supreme end of making Jesus Christ known to the world. "We are bound to preach to every person in the world the gospel that Christ is Savior; we are bound also to make known to the world that there is a body of Christ, which is His Church. . . ."⁴

Would that the voice of God might speak in the days of this generation, sounding such a rally to the Cross, and the last command of Jesus Christ as by the blessing of God to fling the gospel light around the world.

The attitude of Jesus toward the world is the missionary spirit. This spirit is a characteristic of every great missionary. Every Christian is to become a missionary. We will not only increase the interest in and support of our national mission boards, but will also train a generation of mankind who will acknowledge their normal social contacts as offering the greatest opportunities for Christianizing the world. Christianizing the industrial order will be a

⁴ Robert E. Speer, Missionary Principles and Practices (New York: Fleming H. Revell Co., 1902), p. 39

blessing to foreign missions. There are in every church, loyal and sincere men and women who, under the first spell of a commercial age, did not regard as necessary, or at least as consistent, the application of Christian principles to business. The cultivation of the international mind is the latest and biggest note in education. "Missionary education will, therefore, seek to reach the springs of action; the native social impulses and feelings, and to strengthen and direct them through use."⁵ It will relate individuals and groups to the needs of the world in service, and will endeavor to produce a generation intelligently in touch with the principles, history, and present status of the kingdom of God and to enlist every Christian as an active agent working for the establishment of the kingdom.

C. Methods

The pupils own experiences and environment are sources of educational material possible to every teacher. To utilize, observe, and select them is one of the teacher's greatest opportunities in character building. In missionary education, lesson material helps to broaden the pupil's sympathy and his intellectual outlook. Short stories for children should have the following characteristics:

5. Ralph S. Diffendorfer, Missionary Education in Home and School (New York: The Abingdon Press, 1917), p. 36.

1. Stories having a natural point of contact with the pupil's own life; giving him a sense of kinship with the people of other races.
2. Stories of need which may awaken sympathy and create desire to help.
3. Stories of the physical and moral heroism of missionaries which will appeal to the students admiration.
4. Stories of the strength and courage of native Christians, of the transformation of their lives, and of the results of Christian work which as a result will strengthen the bonds of fellowship in the universal brotherhood.
5. Stories of the opportunities for life service in all phases of Christian effort, which show the way in which all work may be done for the service of humanity.
6. Stories of achievement which may bring encouragement to the Christian Church and to inspire the pupil.
7. Stories which show the contribution which Christians of other races are making toward the interpretation of the Christian life.

The student should familiarize himself with and diligently practice the art of story-telling. A good story

makes other children live in the imagination of the hearers. They must be true to life and should have dramatic interest, action, unity, definiteness of purpose, and moral teachings. Stories of missionaries should bring out those qualities and aspects which make the best appeal to those with whom the story is to be used. A good picture, well photographed or well drawn, is attractive. Pictures should present the better rather than the worse aspects of life among other peoples. Some qualifications of good pictures are as follows:

1. Good execution--should be well drawn.
2. True to life.
3. Action

Nothing lacks interest more than long pauses while the speaker searches for some detail of the picture to which he wishes to call attention. The speaker should speak distinctly and refrain from using notes if possible. Motion picture films are provided by a few boards, but because of their cost these are not common or freely available. The pamphlets and folders issued by various mission boards sometimes furnish good pictures, although usually these are rather small for group work. A good poster makes an effective means of teaching both for the one who makes it and for those who see it. The following are characteristics of a good poster:

1. Unity

2. Clarity
3. Brevity
4. Accuracy
5. Appeal
6. Attractiveness

"Dramatization, like a story appeals to the intellect, the feelings, and the will. . . ."⁶

Dramatization appeals to an instinct which leads the little child to identify himself with other persons and even with objects about him. The aim may be to give pleasure and entertainment, to instruct, or to move to action by appealing to the will. The four types of dramatization are: impersonation, story play, the pageant, and the formal play. A program of missionary education should be featured in the Cradle Roll Department as well as the other phases of the church school. The aims of this period is to help the child, through imitation and acts of helpfulness, to develop right attitudes toward all with whom he has contact or about whom he may learn. The program should be planned in view of the physical and mental characteristics of the child. Some of these can be stated as follows:

1. Restless activity
2. Sense perception
3. Suggestibility and imitativeness
4. Limited experience
5. Strong and active curiosity
6. Imagination

"The child should learn from the beginning to think of

⁶ Gates, op. cit., p. 113.

missions as part of his religious experience, not as something set apart under a distinctive label."⁷ The aim of missionary education with primary children is to give them knowledge of God as Father of all, trustworthy information about children and people of other lands and races, their conditions and needs, and to enlist them in acts of helpfulness. In the Junior Department the specific aim is to give a wider knowledge of human conditions and needs throughout the world and of the heroic service rendered by missionaries, that he may develop attitudes of friendly appreciation of other people and engage in definite projects of kindly helpfulness and companionship. Some of the aims of Young People's Department can be listed under the following:

1. Knowledge---missionary movement, beginning with a study of what the missionaries do and the service they render to humanity.
2. Attitudes---appreciation of whatever is fine and good in the life and religion of other peoples, and of the contributions which they are making to humanity.
3. Activities---a definite project of service is usually the best point of contact and contains the strongest incentive to serious study.

With adolescents, as with younger pupils, it is important that the program of missionary education shall be closely identified with that of religious education in the church school. Bringing people into touch with other people so that they may know each other as members of the one family

⁷ Ibid., p. 174

of God is a basic factor in missionary education. It begins to live when we live. Making a study of your own community helps to develop a greater appreciation of missions. After having found the needs, put your work into practice and do something constructive about it. No one has a right to expect to be able to live effectively in the larger world unless he has begun to live that way in the smaller world around him. "Having established Christian fellowship across all barriers in our own communities, we are better able to appreciate our larger task of establishing a fellowship that will include all mankind."⁸

To accomplish these ends it is necessary that every means be employed to increase our knowledge of people in the larger world community. No single method is in itself sufficient, but fortunately many are available. World relationships can be made vital and real. In helping to further the growth of missions in the church some of these suggestions are helpful:

1. Exhibits
2. Models
3. Dolls
4. Maps
5. Posters
6. Fun and festivals
7. Drama
8. Projected pictures

The Missionary Education Committee must itself know of

⁸ Harner, op. cit., p. 93.

excellent books that are available that will increase intelligence about missionary enterprise and build favorable attitudes toward the people of every land. A reading campaign can be organized over a predetermined period of time. A distribution of denominational literature to the homes of the congregation will help to stimulate interest. The alert leader of missionary education will recognize effective means and methods of making missionary education contribute to a living, growing, enriching fellowship of world Christians.

One thing is evident in selecting a type of program for your church, you have to begin your program with what you have. If a vital program must begin where the groups are, it is important to find just where they are in their thinking about the mission of the Christian religion. Often leaders trust their own observations to discover the needs of their groups. However this type of program requires more than usual skill in the leaders. Often leaders prepare objective tests to give their students in respect to their attitudes and opinions. Missions are essentially a matter of attitude toward other people. Therefore a basic thing to know in planning a program of missionary education is the attitude of the group toward others. It is enough to say that the presentation of a missionary play, the use of stereopticon or movie, the preparation of an exhibit or the enjoyment of

a world friendship party or banquet has brought new interest in Christian missions to many groups. One type of procedure that missionary groups have used is the "mission study month". In using this plan, they set aside one month each year for mission study month. Another method used by many groups is to assign one Sunday each month to the officer in charge of the missionary program.

However, many people have been stimulated to new interest by a monthly missionary program. One needs to be particularly careful that each program is interesting and worth while. Otherwise the purpose of the programs may be defeated. "The complete program finally agreed upon should give fair and balanced attention to all the interests included in the purposes of your organization."⁹

A good program is a flexible program. The efficient leader will think of himself as analyzing the situations, making plans, executing them, making adjustments as new conditions develop, using materials and methods with precision and skill, and moving constantly toward the achievement of his objective--making the world missionary-minded.

Missionary biography may be divided into two general classes, the lives of missionaries and the lives of notable

⁹ John Irwin, The Missionary Education of Young People (New York: Missionary Education Movement of the United States and Canada, 1935), p. 20.

native Christians. Both, when carefully selected, are of value for missionary education. Biographies also add to the effectiveness of their use in the development of Christian character. Religious teachers have not yet realized the use of such material from missionary biography for teaching lessons in religion and ethics. As long as the Bible is the exclusive textbook for religious education, there will be no difficulty in securing any widespread and effective application of the religious principles of the present day. As a faithful and accurate portrayal of causes and events in the progress of the Kingdom, missionary history will create a favorable bias toward the present value and glory of missionary endeavor, and lead to their true evaluation and appreciation.

D. Summary

Missionary education is very necessary in making a well-balanced program of religious education. Its task is not only to send missionaries to preach the gospel in the home land, but to be a driving force and witness to the whole world. The gospel is the best answer to the solution of the world's deepest needs. The best method to make the gospel attractive is to preach and live it sincerely. We are under obligation to evangelize the world.

The missionary influence is becoming greater in this

generation. No force in the world is fraught with greater possibilities than is that of foreign missions. Its chief aim is evangelization; that is, the faithful teaching and preaching of the gospel.

Jesus showed a missionary spirit as does every great missionary. The cultivation of the international mind, in regard to the needs of the world in services, will produce a more intelligent Christian spirit among the industrial class.

The pupil's own experiences and environment are sources of educational material possible to every teacher. Short stories for children should possess a great deal of imagination. The materials should be adapted to the level of the pupils. Dramatization, like a story, appeals to the intellect, the feelings, and the will. Programs should be arranged in view of physical and mental characteristics of the child.

Bringing people in touch with other people so that they may know each other as members of one family of God is a basic factor in missionary education. A good method of building favorable missionary attitudes is that of reading good books on the subject, denominational and interdenominational.

In selecting a favorable missionary program for the church, the needs of the people must be recognized. Often

objective tests are given as a determining factor. One type of procedure is the "mission study month". You need to be particularly careful that each program is interesting and worth while.

A good program is flexible. Leaders must have qualities of spiritual leadership which can only come through prayer and deep devotion to God. Missionary biography adds to the effectiveness of Christian character. As long as the Bible is the exclusive textbook for religious education there will be no difficulty in securing effective literature which can be used to solve social and personal problems of our day. If this is true, missionary history will create a favorable bias toward the present value of missions and in the future lead to their true evaluation and appreciation.

CHAPTER IV

MATERIALS FOR MISSIONARY EDUCATION ON INDIA

A. Graded Lessons

The outlines for new Cycle Graded Lessons are a product of North American protestantism. Staff members from many denominations have worked together in a common faith and devotion to the kingdom of God. The publications based on these outlines will reach millions of growing persons in the United States and Canada with an interpretation of the historical faith of Christianity suited to their various stages of development. The Cycle Graded Series aims to influence daily living in the light of that faith. Six central areas of instruction are included in the outlines for each department of the church school:

1. Basic to everything is the Christian faith in God and the pupil's growing relationship to God. . . .
2. In the earliest years the child is introduced to Jesus largely through pictures and stories. . . .
3. The entire series is Biblical throughout. . . .
4. The Cycle Graded Series is a curriculum of the church. . . .
5. . . . It is the persistent purpose of the Cycle Graded Lessons to delineate clearly the kind of a life the follower of Jesus must live. . . .
6. The lesson outlines relate personal morality and social obligation throughout. . . .

"The Cycle Graded Lessons are educationally sound and effective because they attempt to meet each person at each stage of his growth with content and method

appropriate to his age and experience."¹

In the winter quarter of the Cycle Graded Series for 1947, a missionary emphasis is brought out in the Junior Department. Each denomination has its own way of presenting the missionary phase of the curriculum. A number of them presented it by means of a study of the Orient, including India, China, etc. The treatment of India in certain quarterlies will be considered here, with summaries of them. In the Presbyterian Graded Series on the Junior level we have the following subjects:

1. Finding New Friends in India.
2. Giving and Receiving.
3. Missionaries at Work in a City.
4. What Would be Jesus' Way?

"The purpose of this unit is to arouse the Juniors to an interest in the people of India; to help them understand something of how non-Christian customs and beliefs hinder the happiness and welfare of the people. . . ."² India is presented as a continent which has different tribes and kinds of people, differing customs and ways of living. The main religions are brought in so that the pupils might get a glimpse of what their different beliefs were. An outline map of India was presented to the children by the teacher for

¹ From the Introduction appearing in the schedules of Cycle Graded Lessons issued by the International Council of Religious Education.

² Junior Leader's Guide (Presbyterian Graded Series) Jan. - Mar. 1947, p. 3

their observation while the lesson is being taught. Additional books were suggested for their reading at home for further information concerning India. Suggested songs for the units were "Joy to The World", "Children of One Father", and "In Christ There is No East or West". The memory verse is found in Psalm 119:10,11. Collections of books and pictures were suggested for helping the people understand the gifts which India, her people and the church have given us and to realize that our gifts of understanding, our missionaries, and the Bible itself mean new life to the people of India. The missionary enterprises in India should be mentioned such as the Children's Missions Station in India which is largely supported by the offerings from children's groups all over the U.S.; a leper institution, a theological seminary, and a vocational training school; better agricultural methods are being practiced by the boys of some rural sections of Indian villages; the famous hospital for treatment as well as training Indian doctors and nurses; and attempts to build better villages by the best method of Christian teaching. Some of the difficulties which the Indian Christians face are beliefs about disease--rats should be killed in order to get rid of diseases, but Hindus don't believe in killing them.

Indian festivals have customs in which heathen gods are worshipped. Hindu law commands the marriage of girls

between the ages of nine and twelve in order to insure sons for the family. The argument for child marriages is that the earlier the girl learns the ways of her husband's family the better.

According to the Junior Bible Lessons; Presbyterian Committee of Publication, the topics which were of interest to discuss concerning missions were the following with India as the theme:

1. Finding New Friends in India.
2. Giving and Receiving.
3. Missionaries at Work in a City.
4. What Would Be Jesus Way ?

These lessons especially try to teach how the message of Christ is helping the people of India and what the Christians are doing there. In viewing their social life a brief description is given of how the people eat and what. The society is strictly divided into social groups which have no dealings with other groups. There is such a great gap between the upper class and the lower class (untouchables). The three principal religions are Hinduism, Islam, and Buddhism. Gandhi was India's most famous son. Much of his life was spent in doing good deeds of helpfulness to others. In the description of an Indian church a platform of sun-dried brick about a foot above the ground is pictured. Around it is a wall which helps to keep the sun out except in the middle of the day. The missionaries sing and

preach in an Indian language. Also they can do a lot of work in helping the people to be more sanitary and help those who are sick. Visiting the school was a new experience too. The boys and girls have separate schools where they learn their desired professions. Superstitions keep the children from getting vaccinated when epidemics overspread the villages. The Christian people in India spend much of their time meditating and often have schools erected for the purpose of worshipping God and learning about how to do his will.

In the series of lessons which the Cycle Graded Committee chose for section III in the years 1945 and 1946, we find that the Nazarene Publishing House chose the country of India on which to place the missionary emphasis. The subjects for this unit are as follows:

1. Sharing the Story of Jesus.
2. Showing God's Love in India.
3. Preaching in a Village of India.
4. Christian Homes and Schools in India.

The true aim of this unit is to help the Primary Department to become better acquainted with the people of India and to learn something about the work of our church in that land. Songs for this unit might be entitled as "A Whisper Song", "Jesus is the Children's Friend", "The Friend of Children Everywhere", and "Our Father as We Start This Day". In getting a glimpse of India we find that at least

one-half of her population has never heard of Jesus. The people of that land have brown skin and dark eyes. The children go to school and sit on the floor as they have no seats to sit in as we do. Most of the people of India belong to the lower class and their homes are made of mud. The social center of the villages is the well or water tank where the women and children go to fill their water jars. Most of the men and boys wear a piece of cloth which they wrap around them called a "dhoti". The women wear a "sari" which is wound around the body to make a dress. One of the great problems of our missionaries in India is to meet the rigid system of class prejudice known as caste. There is no possibility of changing the caste into which one is born. The work in India is primarily evangelistic and rapid advancements have been made in the past few years. "The church of the Nazarene has a membership of over nine hundred in India."³

A good Bible verse for the second subject of this department is found in Mark: 16:15. In order for the teacher to help the children to understand and appreciate the real work which they as Christians can do for India, the teachers themselves must feel the needs represented by the natives and carry a burden for missionaries in the

³ Primary Teacher (Nazarene Publishing House) Jan.-Mar. 1947, P. 6

homeland.

The Primary Bible Lesson Leaflets accompany the teacher's quarterly with lessons on the subject "Our Church in India".

The Penn Junior Quarterly also published a list of missionary topics concerning India. They may be entitled as follows:

1. Village Life in India.
2. Friends helping in India.
3. A hero of India, Mohandas Gandhi.
4. Christianity comes to India.

Spiritual texts for the first lesson were taken from Luke 10:25-37; John 13:34,35. The American Quakers learned about the famine in parts of India and have given food and vitamins through the British Quackers which were helpers in the perilous time. A Service Committee worked by giving money, and in a few months there were 4,500 places where food, medicines, and milk were being given to people. Think of the people who were helped and how glad they were to know that someone cared!

One man who was well known throughout India is Mohandas Gandhi. When he was about the age of eighteen he went to England to study to be a lawyer. A friend gave him a Bible and he read it every day. Realizing that India wanted her independence, Gandhi felt the need of giving his life for this worthy purpose. He insisted that all

who follow him in the struggle for freedom must be peace-makers. This kind of warfare in which Love is the weapon used principally is called, "Satyagraha". A story is given for which the children may dramatize their respective parts telling of the soldiers of peace as they worked for their freedom. India did win its freedom as a result of the last war, the date of independence being August 15, 1947.

India has one of the oldest civilizations in the world. Most of the Indians are Hindus. However some follow the example of primitives and believe in other gods and worship them. The Mohammedans believe in a single god called "Allah". The Parsees came from Persia and use a book called the "Avesta" as their Bible. The Sikhs are a fierce and warlike people who wear long hair and always carry daggers. Only one-eighth of all the people of India know how to read. Nowhere in the world is there to be found poverty, disease, dirt and ignorance like that found in the Indian villages.

The Methodist Publishing Company has a series of Missionary lessons on India for the Junior Quarterly entitled:

1. The map of India Comes to Life.
2. Agricultural Missions.
3. Children of God.

A good verse to remember for this unit might be found in Luke 16:15 which reads, "Go ye into all the world and preach the gospel to the whole world". India has a popula-

tion of about four million people. This means that one of every five persons in the world lives in India. About nine person out of every ten in India live in villages. Most of the villagers are farmers who work on tiny farms nearby. It is hard for the people of different parts of India to understand each other as there are in use as many as eleven main languages and many dialects. Some day the people hope to develop a national language. There are most beautiful cities in India. The government is helping the people of India to build irrigation systems, railways, airways, and factories. There are many religions in India. From a long time ago the people were divided into four classes or groups according to the way they lived and worked. These divisions are still used today.

India first heard the story of Jesus from the followers of Thomas, a disciple of Jesus. Like the early disciples, the early Christians were persecuted. Today "there are over three hundred thousand members of The Methodist Church in India."⁴ In India there are churches of many denominations as, Baptist, Congregational, Christian, Presbyterian, Disciples of Christ, Evangelical and Reformed, Protestant Episcopal, Lutheran, the United Church of Canada, The Church of God, and the Catholic Church. About one

⁴ Junior Quarterly (Group Graded Lessons: Methodist Publishing House), Jan.-Mar., 1947, p. 6.

hundred boys and girls are in Methodist church schools in India. There are 314 Methodist Missionaries and 350 Methodist Indian pastors at work in India. There are eighteen Methodist hospitals and dispensaries located in such cities as Pakaur, Bombay, Puntamba, Jagdalpur, Sironcha, etc.

The Methodist Church helps provide eight colleges in India. Indian ministers for the Methodist Church in India are trained at theological schools which are located at Bareilly, and in other large cities. The Methodist Church provides 575 primary schools for the villages where boys and girls up to the fourth grade may attend. Indian and British leaders want to help toward a better India by doing some of the following:

1. Help the village farmers grow more food and to double their livestock in the next fifteen years.
2. Indian leaders plan a good health program for the people of India.
3. Christian teachers, farmers, nurses, and doctors as well as preachers want to build a new India by taking them the spirit of Jesus. This verse might be used in reference to this point. "How beautiful are the feet of those who preach good news." Romans 10:15.

B. Books on India

Good materials may be secured from the Methodist Publishing House which will give recent information about India:

1. Bryce, Winfred, India at the Threshold. Gives a description of the health of the Indians.

may be purchased from The Friendship Press, New York.

2. Lee, Ada, An Indian Priestess, the Life of Chundra Lela.
Describes marriage, birth, and widowhood. Gives description of Hinduism. Tells of conversion of leper girl. A good book for all phases of India.
3. Mosher, Arthur, This is India
Gives a description of up-to-date material concerning India geographically, socially, and religiously. A very good book. price \$.60.
4. Williams, Mrs. Gertrude, Understanding India
Represents the likes and dislikes of India. Also tells of the British rule in India.
5. Wiser, Mrs. Charlotte, Behind Mud Walls
Deals with the social customs. Good book to read.

Books from other companies which are good materials

for teachers are:

1. Hodge, J. Z., Salute to India
price \$.60.
2. Oliver, B. Chrome, Tales from the Inns of Healing
Order from the denominational literature office.
Friendship Press, New York price \$1.00.
3. McGavran, Grace W., Far Around the World
price \$.50.
4. Wright, Fun and Festival in India
price \$.25.
5. Missionary Stories to Tell
For children of all ages to stimulate interest
and Missionary enthusiasm. price \$1.00.
6. Mathews, Basil Joseph, India Reveals Herself.
price \$2.50

Good reading sources for Juniors may be listed as the following:

1. Harper, Irene Mason, Shera of the Punjab
For use with the book Methodist Helpers in India,
The book relates the story of a boy and girl in
India. price \$1.25.
2. Hartman, Charles S., Robin of Delhi
price \$1.15
3. Millen, Nina, A Sari for Sita
A picture story for one day with a little girl
in India price \$1.25.
4. McGavran, Grace W., Fig Tree Village
Reading book for use with Children Who Live In
India. Tells the story of a boy and girl who live
in a small village in India. price \$1.25.
5. Compton's Pictured Encyclopedia,
Excellent article on India.

In connection with the missionary unit on India; the following books were suggested for use with primary children:

1. Lindsay, Meta R., Children Who Live in India
A ten session unit on a child's life in India and
how the Methodist Church serves the people of
India. price \$.25.
2. McGavran, Grace W., Fig Tree Village
(Description given above)
3. Millen, Nina, A Sari For Sita
(Description given above)
4. The Three Camels
A story of India which helps the children to under-
stand the manners and customs of another land.

For use in churches having additional sessions for missionary education pertaining to India, the following books have been selected for the Junior Department:

1. Hubbard, Ida Binger, Methodist Helpers in India
A ten session unit on child life in India and how

the Methodist Church serves the people of India.

2. Harper, Irene Mason, Shera of the Punjab
(Description on preceding page)

For the Intermediates the missionary unit includes the following books on India:

1. Wright, Bose, Exploring India
A program guide including session plans, activities, and worship materials for leaders of Intermediates.
2. Tales From India
Illustrations are included. These are stories of young Indian Christians and their struggle for social betterment of their country.

For a special unit on the Leper Colony in India these books were suggested:

1. Currier, Raymond, Maltee
2. Kellersberger, Julia Lake, The Salt Baby and Other Stories price \$1.00.
3. Kellersberger, Julia Lake and Mrs. W. H. Wiser, Mary Reed
4. Mackerchar, W., Mary Reed of Chanday
Order from the nearest office of A. M. L. (American Mission of Lepers) price \$3.00.
5. Leper Ashram in Bengal, The Lotus Pool
Order from the nearest A. M. L. office price \$.25.
6. Wanless, Lillian Emery, Wanless of India: Lancet of the Lord
Order from W. A. Wilds Co., Boston price \$3.00.

C. Other Sources

In current copies of magazines such as The National Geographic Magazine, Life, and Asia, many articles and pictures can be found about India. Articles which may be

found in back copies of The National Geographic Magazine are listed below:

1. Empire of Romance -- India, Vol. XL, November, 1921.
2. In the Realm of the Maharajas, Vol. LXXVIII, December, 1940
3. India and Ceylon, Vol. XXXIX, March, 1921.
4. Oriental Pageantry of Northern India, Vol. LXL, October, 1929.
5. Princely India, Resplendent with Jewels and Gold, Vol. LXCVIII, December, 1940.
6. Streets and Palaces of Colorful India, Vol. L, July, 1926.
7. India; Yesterday, Today, and Tomorrow, Vol. LXXXIV, October, 1943.

Pictures on India may be purchased which will help to get across in visual form the real India of today. They are listed below:

1. India--a unit of pictures on India, pictorial map and a test. Information Classroom Picture publishers, 1209 Kalamazoo Avenue, Grand Rapids 7, Michigan.
2. Missionary Picture Sets--Children and Their Homes Around the World, Children at Worship Around the

World. Each set contains eight pictures.

price \$.75 per set.

3. Picture map of India--30x30 in. price \$.50.
4. Outline map of India--28x32 in. price \$.25.

(Item 2, 3, and 4, may be ordered from the address of number 1)

D. Summary

The Cycle Graded Lessons are educationally sound and effective because they attempt to meet each person at each stage of his growth with content and method suited to his age and experience. Each denomination has its own way of presenting the missionary phase of this series of lessons. The following denominations chose India as their theme for the missionary unit for the winter quarter of the Cycle-Graded Series for 1947:

1. Presbyterian, United States (Southern)
 - A. Junior Leaders' Guide
 - B. Junior Bible Lessons
2. Nazarene
 - A. Primary Teacher
 - B. Primary Bible Lesson Leaflets
3. Friends
 - A. Penn Junior Quarterly
4. Methodist
 - A. Junior Quarterly
 - B. Helps for the teacher in Child Guidance for Christian Living.

Various books may be purchased from the Methodist Publishing House which will give up-to-date information about the conditions in general concerning India. These

may serve as a stimulant to the teacher and pupil alike. The teacher should use her influence continually to promote more reading on this subject among her pupils.

Other devices which may be purchased for the children to help increase their knowledge are pictorial and outline maps as well as Missionary Picture Sets of Children and Their Homes Around the World.

An alert teacher will keep well informed on the general progress of India educationally, politically, and religiously.. This cannot be accomplished without the aid of all types of materials which are available on this subject.

CHAPTER V

METHODS OF TEACHING CHILDREN ABOUT INDIA

A. Project Method

According to Professor John Alford Stevenson a project is a problematic act carried to completion in its natural setting. The project method teaching that we use today has grown out of conditions which have forced it into the field of education. It is a product of necessity. The project in its normal setting must be performed in the school room. A project is in every sense a success when measured from the standpoint of interest and the acquisition of facts. "The degree of interest manifested by most of the students in the prosecution of projects is not to be completely overlooked."¹

The child's mind is truly a fairyland. He lives in a realm of fancy, and all the prosaic acts of adult life he turns into fanciful imaginings and lives in a world of make-believe. "One needs but to observe the play of children to see how completely they dramatize the most ordinary happenings of everyday life."² Teachers of children should look for these expressions of energy which they can transmit

¹ Mason Drum, The Project Method in Religious Education (Nashville, Tennessee: Cokesbury Press, 1924), p. 52.

² Ibid., p. 87.

into wholesome experiences in the form of projects.

There are four steps which are involved in any project, namely, proposing, planning, executing, and judging. We thus find two institutions, the church and the state, in the field of education for character. In the selection of projects for religious education, we must lay down a general principle. Our task as educators is seeking to build Christian character in leading the child through a series of experiences, or to engage in such projects as will develop in him the attitude, knowledge, and capacity to meet coming life-situations in the spirit and way of Christ. In the process of character-development we find it separated in two schools, namely, those who favor the "direct" methods stressing citizenship, ethics and morals; and those who favor the "indirect" methods which have less use of texts and stress the right way of meeting life situations in which a question of character is involved.

Criteria for selecting Christian Education projects may be summed up as follows:

1. Is purposing done in harmony with the highest Christian ideals?
2. Is the Christian purpose completely carried through?
3. Is the most useful and needed contribution made to the furthering of the Christian enterprise. . . ?
4. Is the sharing of experience upon a thoroughly Christian basis?

In planning to launch the project the teacher must

be resourceful. Resourcefulness is in a great measure the application of good common sense. "One of the greatest drawbacks to successful church school teaching is the lack of acquaintance with the pupils whom they teach."³ The teacher must be deep and broad, possessing a world-wide view of life. The successful teacher is one who can democratically hold fellowship with his group without forfeiting his place as leader. The teacher should have two goals, one the ultimate very vividly discerned, and the other more specific and immediately attainable. We might say that projects are without limit as to variety.

B. Actual Projects

A successful project for Intermediates could be carried out on the theme An Enemy of India. As a preliminary for this subject a series of programs should be given in connection with the Ministry of Health and Healing. A good source book for this subject is written by Winifred Bryce entitled India at the Threshold. (Can be ordered from the Friendship Press, New York.)

In a ten session plan for intermediates, it may be divided into three parts, namely, lectures, visual aid, and a reading unit. The first part of the Missionary unit would

³ Erwin L. Shaver, The Project Principle in Religious Education (Chicago, Illinois: University of Chicago Press, 1924), p. 8.

include the lectures on the facts and figures as they stand in India today. Some of the subjects which could be included are:

1. Leprosy is one of the oldest and most dreaded diseases.
2. Leprosy is not inherited and not easily communicated.
3. Of the 10,000,000 cases of leprosy in the world, only 1 to 2 % are being treated.
4. Besides good diet and general hygiene the standard treatment is the oil of a tropical fruit called chaulmoogra. Two of the sulphur drugs are now being treated with success.
5. Leprosy affects the skin and peripheral nerve fibers, appearing first in discolored or numb spots. It may end by destroying whole members such as nose, eyes, hands, and feet.
6. The gravest aspect of leprosy is the morbid fear with which people have to come to regard it. This results in a cruel and needless ostracism and is spiritual despair on the part of victims.
7. Modern missions can seek to meet their spiritual problems with physical treatment.

Your lectures could be climaxed by an outside speaker such as a veteran or a missionary, who have actually visited

a leper colony. Let them tell some observations that he denoted in his working among them.

In part II of the ten-week session, moving pictures could be shown which would help the children to get a actual vision of the facts and figures. Some suggested colored movies on the subject could be entitled:

1. Lonely Journey, 2 reels, \$2.00 per showing.
2. The Happy Village, 3 reels, \$2.00 per showing.
3. Ghandkuri's Children, one reel, \$1.00 per showing.

These may be ordered from your nearest office of the American Mission to Lepers. An added suggestion is to invite the special speaker to show movies that he might have taken while in contact with the leper colony.

For the final plan a book review could be given by each child. A required amount of time is allotted for their reading after which they will make an oral report before the group. Some suggested books for their reading may include the following:

1. Kellersberger, Julia Lake, The Salt Baby and Other Stories price \$1.00.
2. Currier, Raymond, Maltes
3. Leper Ashram in Bengal, The Lotus Pool
Order from nearest American Mission of Lepers office, price \$3.00
4. Kellersberger, Julia Lake and Mrs. W. H. Wiser, Mary Reed
5. Wanless, Lillian Emery, Wanless of India: Lancet

of the Lord Order from W. A. Wilde Co., Boston.
price \$3.00.

6. Maeherehar, W., Mary Reed of Uhanday
Order from nearest office of A. M. L.
price \$.35.

7. Oliver, C. G., Tales from the Inns of Healing
Friendship Press, New York. price \$1.00.

This unit may be carried over to the Junior Department by the use of the flannelgraph. (The teacher may order her materials from the nearest A. M. L. office.) Probhu and Tiger is a beautiful flannelgraph story by Catherine D. Ulstrom. This may be followed up by stories which will serve as initiative for the children to dramatize. Let them put on their own program with added suggestions from the teacher. Costumes may be used if it is possible to purchase them. The girls could buy inexpensive materials and make their own. Originality can be added by using dye to get the desired colors. The scenery could be a special project for the boys to create with a few added suggestions from the instructor. Multi-colored paints could brighten the surroundings. A returned missionary would have some helpful suggestions for decorating the stage.

Some books containing good materials for stories and programs could be purchased from the nearest A. M. L. office by the author, Catherine D. Ulstrom. This project could be carried over to Vacation Church School by letting the children work on posters on the same unit. They may be

taught to use water colors successfully in giving them color.

The Primary Department may carry out activities in the same unit. They would enjoy using picture cut-outs to represent the conditions that exist in India concerning leprosy. They might construct a leper colony through pictures. The background could be an original project for the group. Indirect lighting would add more interest and make the scenes more realistic. The teacher could invite other departments to visit their project.

Eighty large cut-out pictures may be purchased in seven colors, including posters, from the nearest American Mission of Lepers office.

In the Beginners Department the children could observe colored pictures from which they could get the idea that the people are sick. The teacher might help their imagination by comparing it to a time when they were sick. She also could stress the fact that we can help them by taking Jesus to them and by caring for their physical bodies so they could be healed. The children could see their needs even at this early age.

The teacher could have the children make paper cuttings of Indian boys and girls. Each child could pray for these little boys and girls every day of the unit. The children could tack them on their bulletin board so they could not forget them. This would also help them not to forget the

boys and girls of other lands in their prayers and offerings.

In observing special days the children would become more missionary minded if special projects could be enforced into the church which would emphasize some special field in which to specialize. Since India is a needy field according to recent reports this will be the major theme. The Intermediate Class may work on the subject A Wedding in India. This is a very special day in India. This will be presented by means of dramatization by the members of the class. The teacher will chose the cast according to abilities.

The usual routine will follow:

Before the day of the wedding the bride has never seen the groom since the parents choose for their children whom they desire for their life partner. Scene I will present the wedding procession which will be a street scene. We find the bride dressed in her best sari which is usually white and she will be veiled. The groom is the center of attraction and will be riding a camel or a horse. Preceding the bride and groom will be the Indian band which will play typical Indian music. Bright colored banners will be moving in the sky. The marriage procession is similar to a funeral procession in many ways.

Scene II will be the marriage ceremony as it is actually performed in India. The bride is much younger than the groom as she must be less than fourteen years of age.

The bride is decked in ornaments. The bride and groom are sprinkled with holy Ganges water. The priest who will perform the ceremony places upon his head a tinsel helmet. After repeating many rituals a ring which has been dipped in holy Ganges water is placed on her finger. When the ceremony is completed a large sum of money is paid to the bride's father. The groom now takes the bride to his home where she takes on the many duties of a housewife.

The Juniors will present a project which will also be dramatized and will be entitled, Cooking and Eating in Indian Style. The scene will take place in the open air. A large fire will be built and we find the mother of the house busily occupied at the mill grinding grain for bread. The daughter is carrying a large jar of water on her head for her mother to use in her cooking. The other daughter and son are busily occupied finding fuel which will consist of dry grass and cow dung. Soon the bread is ready to be cooked in the live coals. When father comes home he is ready for his meal. Mother soon prepares lunch for the family and children but does not eat herself until later. Because of not having a table the meal is served on the ground where the family eats with their hands. After the meal is over the mother eats while the daughters do the dishes. Three meals daily are served in this style. The principle food which they serve is called chapolis and is

a soft, white food.

The Primaries will present A Day In Indian School. The play will take place in a typical Indian schoolhouse and each child will take part. The schoolhouse is made of sun dried brick and is without chairs or desks. The children sit on the floor to study. The teacher keeps the boys and girls separated. They cannot be in the same room as the evil spirits might harm them. The children study diligently since they feel that it is a special opportunity to be able to go to school. Often much memory work is required by the teacher. Girls do not have equal privileges in comparison to the boys since they are often kept home to help their mother and also because of early marriages.

The childrens books are scarce and they are taught to keep them in good repair. The teacher is attractively dressed with jewels and uses strict discipline on the children.

The Beginners Department will make a project on Indian Toys. The children will construct rag dolls with the help of the teacher. They should be made as simple as possible. The teacher will sew the dolls together and the pupils will stuff them with rags. They will also make their faces with colored chalk and their hair. With the teachers assistance they will make doll dresses to put on the Indian rag dolls which will be in Indian style. Their feet will be

tied with ribbons or small moccasins may be made to put on them.

Indian children are not allowed to play very long as they must soon learn the responsibilities of keeping house and helping mother make clothes for the family.

This play is suitable for the Junior and Intermediate Departments to dramatize in connection with the Missionary unit in the church. It serves as a good illustration of the binding power of Hinduism among the people of India.

Rogonath: From Hinduism to Christ

It is a busy day--so many things that must be done; and yet one of those days when one seems to accomplish nothing.

Character: Mem shahai--lady, Solomen Babu--man, both are Christians. Hero is Hindu boy named Rogonath.

Scene I takes place at the city gate.

Lady: Who is there?

Gate Keeper: Solomen Babu has come.

Lady: There's old Solomen. I wonder what he wants. Let him come in.

(Solomen enters with a boy about the age of 12) He speaks:

This boy I have brought to you. His name is Rogonath. Here my boy, tell her what you want. (He points toward the lady)

Rogonath speaks hesitantly: I want a education.

Lady: Where are you from

Rogonath: My native village is many miles from here. My mother died several years ago; and now nearly two years have passed since my father went to the other world. I can't read, there is no school in our village. I came all this way to find someone who would send me to school. My father gave me fifty rupees (about seventeen dollars) when he was dying. I have saved fifteen rupees of that, which I will give to anyone who will educate me.

(The lady was struck with the business-like manner of the boy) She said: You are a Hindoo, are you not?

Rogonath: Yes, I am a Kiasta.

Lady: Did you ever hear of Christ?

Rogonath: No.

Lady: Are there no missionaries in your country?

Rogonath: No, the first time I ever heard a missionary preach was yesterday, on a square in this city.

Lady: Do you not know that we are Christians, and if we were to put you into the boarding school you would break caste, and then your friends would never own you nor eat with you?

Rogonath: I do not care for caste if I can only learn to read and write.

Lady: Then you can't worship idols if you come to us.

Rogonath: If it is wrong to worship idols, I will not worship them any more.

Lady: You will have to give up the hooka (pipe). No boy is allowed to use tobacco in our schools.

Rogonath: That will not be hard for me, for I never used tobacco.

Lady: You will have to be careful not to quarrel nor use bad language among us.

Rogonath: I do not wish to do any of these things. I will try to please you always.

Then to test him further, she said: Oh, your story is false. You have had a quarrel with your father, and he has beaten you and you have run away. Some of them will be after you to take you home.

Rogonath: My story is true. Look here, (Jerking off his coat and exposing his bare back) you can't find a mark. I have not been beaten. No one will ever come to take me away. Now, if you will be a mother to me, I will be to you a true son.

She could not help believing him and said: All right, come, and we will send you over to the boarding school.

Rogonath: Let me first go and bring you the money and get my other clothes. (Lady looks disappointed) You think I will not come back. Here, (taking his shawl

from about him and handing it to her)

Lady; This is your pledge. I will lay it in Mr. Lee's desk until you come to claim it.

Scene II--At the home of the Mission school.

The boy leaves but does not return the same night. Next morning at the door of the mission a rap at the door, and in walks Rogonath smiling: Did you think I was not coming?

Here is my money. I was afraid to come last night through the streets lest someone would steal it.

He hands the rupees and was accepted in the school by the teachers.

(To be read)

Rogonath was very happy to be in school. He began to learn his letters with the boys of five or six years of age. But it was not long until he had pushed his way up into the higher classes. His honest, straightforward, manly ways soon won teachers and classmates, and he was beloved and honored by all.

As soon as he was able to read he began to study the Bible and to attend church services regularly. In one of the meetings he sought Jesus as his personal Savior and soon after asking for baptism he joined the church. He never disappointed his teachers nor the lady who cared for him. His strength of character and habits of life convinced them that there was a noble boy hidden away in

Hindooism and it would be useful and good if he only had a chance.

After getting a good common education, Rogonath asked to be allowed to learn a trade that he might earn his own way. He entered the dental office of our American dentists, where he was trusted with the most valuable treasures.

Scene III is in the dentist's office. Rogonath enters with typical Indian garb with a shawl around his head. He is happy because he has been successful, he speaks to the dentist with whom he is working:

I never could bear the thought of causing you a sorrow, for if I were your own son I could not love you more.

Reader starts again with soft music in the background:

Four years later we find Rogonath preaching Christ by his daily life. He never was known to use tobacco, and his life has often been a rebuke to American and English young men who come from Christian lands. His habits of saving his earnings and the care of his clothes, and his bodily cleanliness were traits of character which greatly pleased everyone. His conscientiousness in the matter of marriage and other relations in life would be worthy of imitation for many born in Christian lands. The one he chose for his wife was a girl born of heathen parentage, but brought up in a Mission school--taken as a

motherless babe. She was a lovely woman and delighted in helping others. She had been trained as a nurse and proved to be a devoted wife.

Rogonath often testified to his faith in Jesus and of the peace of God that filled his heart. India's greatest need is the light of just a life and the influence of such a home as he had cultivated.

Scene IV is in a hospital room.

Years passed when we see Rogonath at the hospital. Consumption has fastened its deadly grip upon him. He has been at the hospital for some time but only to grow worse. His faithful friend who took him in the mission school comes to see him. Rogonath speaks:

I promised you I would be true to you. I do not understand why God is taking me but I die with you and will be waiting at the gate of Heaven when you come.

Reader reads from the background with the same scenery.

Shortly after he fell asleep in Jesus. The missionaries rejoiced that he will be with the jewels gathered from India. As we press on we find others in India who need to be added to the list. It will be added joy in heaven to meet Indian boys and girls whom God has given to us to lead to him if we will be faithful. Would that more of our friends would know the privilege of aiding in this service.

It is hoped that through this play more children will get a vision of the great needs that now exist in India and will want to answer the call that many underprivileged Indians are asking us to fulfill. May we hear the Macedonian call that Christ gives to us today as he did in the yesterday's, "Come over and help us".

CHAPTER VI

STIMULATING PARTICIPATION OF CHILDREN IN PROGRAM OF MISSIONS

A. Stewardship

Any common person can be a steward, but to be a good steward, he must be wide awake, energetic, diligent, tactful, intelligent, kind, patient, brave, and absolutely reliable. Little by little in our country the function of stewardship has begun to dawn upon us. A steward may be a servant in a high exalted sense. The steward is in partners with his master. We can be co-laborers with God, but only in the most highly figurative sense can we be partners with him. We as sons of God are competent to be stewards with him. Integrity, independence, energy, loyalty, all within certain broad and well-defined limits of dignified responsibility--that is stewardship. We are stewards of the body which God has given us, stewards charged with the treasures and possibilities of our heredity, stewards of our talents, of our days and hours and years, of our accumulations and possessions, and of all spiritual sources.

The stewardship which sets the moral standards of the world today is Christian stewardship. The first ingredient of the Christian conception of stewardship is the spirit of service, patience, and loyalty. One must be a dreamer to be

a steward and possess a vision of the possibilities which they can accomplish. Primarily Christian stewardship is based upon the Lordship of Jesus, on the character and love, and authority of Jesus, the Lord and Giver of life. Our motto should be as compared to that of the master when he spoke to his mother at the wedding feast: "Whatsoever he saith unto you, do it."

A young Christian should love Jesus with all his heart. The love of a young disciple is a love of emotions. But when his spiritual growth is normal, he comes at length to the place where he realizes the meaning of the commandment, "Thou shalt love the Lord thy God with all thy mind." Such a love places at God's disposal all one's intellectual powers, all his gifts of sensibility, all the energies of his will. Many of God's children have surrendered these gifts to the Kingdom of God with exceptional results in blessing men. Such men as Ira D. Sankey, whose rare endowment was that of sacred melody; Frances Ridley Havergal, with her pen dipped in the liquid gold of a glowing experience; Fanny Crosby, the currents of whose talent for the production of popular song were turned entirely into channels of religious expression to the ultimate enrichment of all the hymnals of her generation; Frances Willard, the only woman commemorated in the statuary of our national capitol, whose leadership was used for the whole world's redemption from the curse of

alcohol. Not all people possess such talents but those who do have given us the example of how their lives have enriched and extended the Kingdom of God on earth. For any who have neglected these privileges of talent consecration should not be discouraged as there is always an opportunity for those who have a willingness to do so. The mind can be to us a vast empire instructed to us of God to subdue, organize, develop, and administer through life. We are the monarch of our mind. Since society contributes so largely to our well-being, we are in constant debt to society and under obligations to render all possible service. Those who desire to be loyal to life's duties must early recognize this responsibility and set about diligent preparation to discharge it. We should possess a wholesome and benevolent interest and acquaintance with all types of personalities. The field of social stewardship is large. Daily toil provides large advantages for social stewardship. Stewardship should be practiced among employees and employers. The weight of our responsibility as stewards of God in social contact is indeed great, but in the future it will be infinitely greater.

Money is of far greater importance than any of us will ever be able to realize. Uncountless millions of modern wealth is wasted. To many it has become the standard measurement of success in life. Money can be sacred and has

a definite place in the plan of God's original scheme of things in the future. In the hands of evil men it is a powerful instrument of evil; in the hands of good men it acquires infinite possibilities of good. Money may be defined as an holy possession of God and the toil of men. The devil never produced a dollar but has been the instrument of destroying a goodly sum. Since it is so valuable and so human and so sacred in its origin it commends itself as a rich resource in the Kingdom. Thus the steward is under obligation of obedience and service to God in the matter of the portion he offers for Christian service. "Stewardship involves both the beneficent use of money and the spirit and method of its acquisition, investment, and expenditure."¹

Systematic tithing should become a settled principle with the people of the church including the business men and Christian members of the church. We are good stewards of the manifold grace of God rendering unto Caesar the things that are Caesar's and unto God the things that are God's. Many business men can testify to the fact that since they have taken God into business their income has increased immensely. For instance we might illustrate by using Bishop Thoburn who gave his time and efforts to the needs and possibilities of India and has turned more pagan souls to the Kingdom than

¹ Luther E. Lovejoy, Stewardship For All of Life
(New York: The Methodist Book Concern,) p. 85.

any other preacher since the day of St. Paul. John Mott, Earl Taylor, Robert Speer, Campbell White, and Sherwood Eddy have consecrated to the Kingdom's advancement.

The end of Christian stewardship is human character. Stewardship is a matter of the heart which permeates and issues from the inner life. The practice of tithing stewardship has a marked influence upon the Christian community. The principles of stewardship are universally applied in the world of business, finance, and industry. The speediest way to promote a world-wide evangelism in the church is to set before its people the challenge of Christian stewardship. The influence of stewardship on a life is as simple as nature. It acknowledges God and puts him first in all of life's problems. Stewardship enlarges the prayer horizon and provides financial investments to all Christians. Without a sincere interest in those about us we are hardly ready to attempt the difficult task of winning a world. "Our brotherhood is world-wide and our stewardship embraces every man for whom the Savior died."²

"Lift up your eyes and look on the fields for they are white already to harvest." God has given us the world in the light of this command of Jesus. While we have such a world-wide vision we have a specific job in a specific

² Ibid., p. 140.

field. God has chosen for us our place in His great kingdom's work. As we look at India we see a great open door. We see Assam to the east, Bihar to the west, Orissa to the southwest and Tibet to the north. Each field presents great areas and populations to be evangelized. Multitudes have yet to hear of Christ. The sin, superstition, ignorance, idolatry, the degeneration of body, soul, and mind, the filth and disease, all forged together into the world's worst bondage by its most devilish of all heathen religions, is past our imaginations here in America. Some of the immediate needs can be summed up under the following:

1. The great need of bringing the native Indian evangelists to America to become sufficiently educated for God's work at home. The estimated cost is \$5,000.
2. A need of \$12,000 to enlarge the present Bible schools.
3. For the support of large groups of consecrated mature, talented, trained, and spiritual native evangelists under the direction and personal supervision of leaders from America there is needed approximately \$50,000.00.

God has said to us: "Children of Mine, go work today in My vineyard." We can be instruments prepared and ready to do the work of God. By giving ourselves in earnest prayer,

saerificial giving, and personal testimony, we can have a joyful part in reaping a bountiful harvest of souls which shall have its glorious reward when standing in the presence of our Savior and King and we hear Him say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

B. Interest in Promoting Missionary Enthusiasm

All children need to feel a sense of belonging. As children engage in activities which help them discover new friends, they gradually develop a sense of belonging to a world-wide fellowship of Christians. "This desire to learn about the world in which they live is a sound basis for planning missionary activities."³ Missionary education seeks to provide those experiences for boys and girls which will help them to grow in their knowledge of God, of Jesus and other people. They gain a real insight into the world-wide fellowship of Christians through the church. A missionary unit usually leads to such discoveries as: the personal need of friends, for medical care, schools, better homes, churches, and church schools. Leaders who will direct the minds of children toward the missionary spirit should endeavor to create within their minds the essential-

³ E. Mae Young, Missionary Education of Children (Nashville: The Methodist Publishing House, 1942), p. 24.

ness of the world task of evangelizing the world for Christ. Activities in a missionary unit should be varied to include investigation, fellowship, discussion and conversation, reading and study, worship, singing of hymns, playing games, dramatization of stories, making records, and sharing in different ways. It is important that the interest of Juniors be captured at first sight. Parents are the key persons in the missionary education of children. As boys and girls grow in their understanding of World Service and show increased interest, they should arrange different ways to share their experiences with their parents. A missionary unit of work is a series of "lessons" or "sessions" planned around a missionary emphasis, with suggestions for a variety of activities. It challenges leaders and parents to educate boys and girls today to become workers together with each other and with God to build that better world of peace, good will and brotherhood.

As we read biographies of the great leaders before us it serves as a challenge to us today to fill the places that are left vacated by them. A brief sketch of the well-known leaders and Missionaries of the past and their great accomplishments is given here for the purpose of enlarging our visions as to what can be done when we as Christians are yielded to the will of Christ.

John Hyde, otherwise known as "Praying Hyde", was one

of the great intercessory saintly missionaries of this century. John was the son of a Presbyterian preacher of Carthage, Illinois. In one year he lead over 400 souls to Christ. Whole days and nights were spent in prayer. His ministry was principally one of intercession. The most outstanding characteristics of John Hyde's spiritual life was holiness.

One of the outstanding women of God and saints of India was Pandita Ramabi. Ramabi's father believed in education for the girls and women of India; hence she learned at an early age. At an early age she accepted Christ as her personal Savior and was baptized. Ramabi was lead to full salvation through reading the life of Amanda Smith. She did an extraordinary service to India when she translated the whole Bible from the Hebrew and Greek into the Marathi language. After the conversion of Sundar Singh he went from place to place to carry the gospel story to his fellow natives. Wherever he went he carried about him a serenity and a joyous spirit that came from his abiding fellowship with the Christ. So great was his silent influence for Christ that his life was an open book which anyone could read the marks of Christ. "Expect great things from God; attempt great things for God", said William Cary. He was called the father of modern missions. Before Dr. Cary died, 212,000 copies of the Scriptures had been sent out in forty different

languages among three hundred millions of people. His work lived on after his death.

Dr. James Thoburn, the first missionary bishop in India served for fifty years. He had a wonderful and heroic history and had at once the greatest baptismal services in India. He was mainly responsible for the usefulness of his sister among the India women. Her work was a beautiful one and she began a college for women in order that they might be educated. Her place was hard to fill when she came to America in 1900.

The matter of a missionary call is a complex thing. It involves God's will, and man's discovery of that will. Many proceed on the assumption that, unless they want to go, they are not called to go; but that does not follow. The presence of subjective qualifications for missionary services, and the absence of any insuperable obstacles in the way plus the great needs of the world are presumptions that constitute a call to the field. If God lays it upon your heart by a calm and continuous inward pressure to go to the mission-field, obey the call and believe that he will see to the imparting of all the needed gifts. Some needed qualifications of missionaries may be summed up in three words, grace, grit and gumption. With this we might add that the Apostle Paul said, "My God shall supply all your need". If a Christian student finds that he is of sound health; of

proper age; willing to go where God shall call; hopeful; patient; with good common sense; tractable; thoroughly trained; of settled religious views; willing to go to the most trying climate and the most difficult language; ready to love the humblest and the most degraded; and to make his work a life service; it is evident that he is called of God to go."⁴ The most needed possession on the mission field is the unction of the holy spirit. Without this your ministry will be "as idle as a painted ship upon a painted ocean". We should bear the image of the Lord Jesus Christ in our life and character. The missionary should be a well-read, well-equipped, "all-around" man, obtaining knowledge of psychology, mathematics, languages, poetry, travel, geography, art, mechanics--everything will come into use on the mission field. One who has the gift of teaching--should have a normal course and qualify for a special line of work. The study of all studies for the missionary is the study of God's word. The teacher of all teachers is God the Holy Ghost. Every missionary must seek the highest education and prepare himself to understand the mental habits and mental stock of the people whose salvation he seeks. The greatest need of our missionary societies is men who are fully equipped.

⁴ The Call, Qualifications and Preparation of Candidates for Foreign Missionary Service (New York: Student Volunteer movement for Foreign Missions, 1901), p. 20

Brilliance and oratorical gifts are not always necessary. Patience, perseverance, a yielding yet determined mind, a purpose to conquer difficulties, the knack of making friends instead of enemies, the art of being polite, all are necessary parts of the culture every missionary should have. Set out to the mission field with a purpose but with no definite plan. Common sense is a prime qualification for a missionary. The winning of the world is a campaign which demands loyalty to God and to man. It is a part of your sacred duty to keep your body fit for His service. Your missionary outfit may be complete for, "All (things) are yours; ye are Christ's; and Christ is God's".

The missionary has no greater privilege nor responsibility than the training of his own spirit. It makes a deal of difference whether he is whole-hearted or half-hearted about his work. We need leaders today who will be led and filled with the invincible Spirit. The missionary who attempts to establish Christian faith among Mohammedanism, Hinduism, and some brands of Roman Catholicism faces a very difficult problem. Leaders must face a problem as a soldier armed to fight all forces of the enemy. All the courage of the modern missionary is a mild affair compared with the tremendous hardships which faced the men who first sailed around the world and explored it. The most determinative factor in a missionary's life is his own personality. The

motives which make men and women exile themselves to the full time work of missions can be listed as follows: romance, travel, the personal touch, fruitful life investment, and a direct call.

The best missionaries are those who make adequate preparation and then go the field and stay there, rendering efficient service throughout the years allotted to them. The missionary call is like any other call of God to a human life. "It may be the inner whisper of a loving Presence, or it may be the granting of a burning desire to go into all the world and receive a kingdom."⁵ It is useless to try to be a missionary unless one can make friends with almost everybody. Probable no work is more underestimated than that of the missionary. "Before a missionary can become a leader of other men he must come to some richness and satisfactory spiritual experience in his own life."⁶ He must possess a sense of order, a capacity for consecutive action, a power to plan. Humor is one morale of the missionary that he cannot do without. Many open doors have been made available because of humor. The list of qualifications required for any candidate may be listed as follows:

1. Health, given first place because fundamental.

⁵ George A. Miller, Missionary Morale (New York: The Methodist Book Concern, 1920), p. 55

⁶ Ibid., p. 67

2. Education, varying according to class of service.
3. Common sense.
4. Steadiness of purpose.
5. Executive ability and force of character.
6. Age, 25 to 33 years, with exceptions.
7. Temperament, adaptability, reliability, amiability--in short, unselfishness.
8. Doctrinal views.
9. Marriage, an important factor in adjustment of work.
10. Freedom from financial obligations.
11. Christian character and experience, without which all else must register with failure.

Highest morale is unconscious and arises as the result of forces that work within us. Good morale is the spirit that goes steadily on with the work regardless of wind and weather. Good morale plans and prays and labors and waits on till the end. It is the morale of a man that ties him to his work and moves his share of the load. A man's faith is the foundation on which he builds the structure of his personality. Morale is a state of faith more than it is anything else. The missionary's faith links him with the inexhaustible and preserves and lifts his whole energy on to a higher plane. Without the divine fire of a living faith, he will become confused under a strain, and when the pressure is severe he may be troubled with doubts. The mastery of fear is a matter of faith. To bridge the gap between the ideals and realizations becomes the missionary's peculiar test. The gap can be bridged; it is being done every day in nearly every mission station on earth. "The climax of missionary service lies in that ripened maturity that at

last lays aside every weight and devotes every atom of personality to the one task set before them."⁷ Worth-while sacrifices restore broken connections rebuild normal spirits, and awaken determination to do full duty. The appeal of missionary spirit rests on the genuineness which will prove itself by the attainments of the spirit of Him who made himself of no reputation and gave his all that he might redeem a very large and difficult mission field.

The system of housing all mission workers in a compound had its value under early conditions. Whatever the living conditions, missionaries must get along with each other in a spirit of fellowship. Social readjustments are among the difficulties of a missionary's life. Young and unmarried women raise a missionary problem because of the divine right of every woman. The missionary needs social adaptability as much as a government diplomat. The maintenance of satisfactory personal relations with government officials becomes a missionary's business as much as teaching or touring. The missionary is to succeed in this matter if he learns the rules of the court, or office, or executive matters and abide by them. Language problems are one inconvenience of the worker. The only way devised to get effective command of a language is to learn it. If the

⁷ Ibid., p. 96

missionary manifests the spirit of the mind of Christ, he will find in every place, hearts that will respond, and externals will find their level.

Indian Christians are needing men and women who have personal qualifications, who are humble, and who are impowered with the Holy presence of Christ to minister to the outcast as well as Indian natives of culture. India's future and destiny will be determined by whether she will receive her rightful freedom from poverty and ignorance, individual freedom for untouchables, freedom for women with their age-long disabilities, freedom to work at honest and skillful labor and freedom of the mind and spirit. Indian nationalism is out for freedom. What can Christ and the Christian Church do for India's freedom? What can we as Christian stewards of Christ do to make this freedom a reality in India?

C. Willingness to be a Missionary

God's "eternal purpose, which he purposed in Christ Jesus our Lord", is to establish in His Kingdom ever willing hearts throughout the entire world. He uses parable, prophecy, and prayer, as well as direct statement to emphasize the certainty that His kingdom will be established and to give instruction concerning its character and man's relation to his coming. It "is like unto leaven, which woman took and hid in three measures of meal, till the whole was leavened".

Then cometh the end, when Christ shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. To evangelize means to instruct in the Gospel, to pervade with the spirit of the Gospel. World evangelization can be defined as a means of presenting the Gospel to every person by practical living and have the Gospel preached in his own language. This will include the responsibility of every individual as well as every church to hasten in this world wide task. Not a single land or people is wholly evangelized. "The primary need is that missionaries shall be sent throughout the whole world to teach the knowledge of Christ to every creature."⁸

"How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" The world's evangelization waits upon the application of our Lord's Gospel of "Go, Behold I send you forth". These must be selected, trained, commissioned, and sent, "unto the uttermost part of the earth", to proclaim and interpret the Gospel and to raise up and direct millions of native Christians to witness by living the experience of its reality and power. Young people are the preferred class in

⁸ John Franklin Goucher, Young People and World Evangelization (Cincinnati: Jennings and Graham, 1905), p. 10.

God's providence. "When a child is converted it is a double work of grace, namely, the salvation of a life and the salvation of a life time, with its untold opportunities and influences."⁹

It is not an accident that young people are the chief objective of the scheme of salvation. The years in which conversion usually occurs are between twelve and twenty. Statistics show the year of most frequent conversion is the sixteenth for girls and the seventeenth for boys. Professor Coe says, conversion, or some equivalent personalizing of religion, is a normal part of adolescent growth, and a deeply personal life choice is now easier than either before or after. Young people must be the prime objective in the world's evangelization. If for thirty consecutive years all the young people in the world between ten and twenty-three years of age could be reached by Christian teaching, the world's evangelization would be accomplished. However their quality is more important than their quantity. They must readily acquire strange languages, be enthusiastic, aggressive, and courageous, rarely pessimistic, and have endurance and improvableness. There is nothing more contagious than Christian personality. It is not unreasonable to believe that the world's evangelization will be accomplished by the

⁹ Ibid., p. 15

young people when they are properly educated. There are over thirteen millions gathered into the Sunday-schools of the United States. It is estimated that of these, twenty per cent are converted during their attendance and twenty per cent afterwards. Twenty per cent were Christians when they entered Sunday School. About forty per cent cannot be accounted for. The Student Volunteer Movement organized for foreign Missions is a special branch to get the interest of the young people. Through their agency about 9000 students volunteered in fifteen years. They make the young people accessible to systematic instruction and develop organized and individual effort, skill, and efficiency, and beget a sense of personal responsibility and achievement. The Young People's Missionary Movement has its executive committee of fifteen, approved or selected by Missionary Boards of various Churches, its Board of Council and its secretary, with a well-equipped office. The preparation and circulation of missionary libraries suitable for Young People's Societies are receiving the attention of the young people today. Our Missionary Society has a Young People's Department, and secretary, and a missionary editor with well organized officers and expert assistants. The systematic study of missions by the young people of this Conference during the past three and a half years has broadened vision, increased interest in all forms of Church work, deepened the spiritual life, and

proven to be an important factor in securing an advance of ninety per cent in the missionary contributions.

Each of the four movements: the Sunday-school, the Young Men's and Young Women's Christian Associations, the Young People's Societies, and the Young People's Movement, has its distinctive field and commission, but they naturally overlay and supplement each other. The Church which neglects her young people, "proves herself improvident and must neither wonder nor complain if heaven leaves her nothing to nurse but her own desolation". What is true of the Churches in the United States in their relation to this great problem, is a measure true of all Churches and lands in Christendom.

The religious struggle of the new age seems to be resolving itself primarily into one between Christianity, on one side, and secularism and nationalism on the other. The ancient rivals of Christianity were regional including Islam, Hinduism, Buddhism, and Confucianism each limited to its particular areas. The new rivals, nationalism, secularism, and the urge toward the totalitarian state--are world-wide. Are men's consciences to be governed by some allowed to stand in the presence of God and to find its final authority in Him? The Christian gospel is not our discovery but it is God's gift to man. The fact that we are Christians involves an obligation to let others know of the gospel which means so much to us. Spiritual resources are such

that the more we give away the more we have. One reason for carrying over the enterprise into the new day is the unchanging and persistent need of men every where for the Christian gospel. The missionary enterprise must be continued to keep the younger churches in touch with historic Christianity. Evangelization must be continued and enlarged. Medical missions are still needed to give a Christian tone to the professions of medicine and nursing and to build into them ideals of unselfish devotion.

The primary objective of the missionary enterprise is to strengthen the ongoing Christian communities in the homeland. The problem of a trained leadership is still one of the major calls of the new day. The churches of the Protestant tradition must be knit together into a world-wide fellowship. It is the great privilege of Christians to discover a fresh vision of the high calling of God in Christ Jesus, to declare, from conviction born through struggle, doubt, despair, faith and experience--that human life and history have meaning, and have open before them the possibility of growing and endless fellowship with the God and Father of our Lord Jesus Christ.

D. Summary

We who are sons of God are competent to be stewards with him. The stewardship which sets the moral standards of

the world today is Christian stewardship. A young Christian should love Jesus with all his heart. Such a love places at God's disposal all one's intellectual powers, all his gifts of sensibility, all the energies of his will. Not all people possess such talents but those who do have given us the example of how their lives have been enriched and extended the Kingdom of God on earth.

Since society contributes so largely to our well-being we are in constant debt to society and under obligation to render all possible service.

Money is of far greater importance than any of us will ever be able to realize. It can be defined as an holy possession of God and the toil of men. Thus a steward is under obligation of obedience and service to God in the matter of the portion he offers for Christian service. Systematic tithing should become a settled principle with the members of the church, including the business men. The end of Christian stewardship has a marked influence upon the Christian community. Stewardship is more than tithing but tithing is a distinct part of faithful stewardship. The only financial system that God has ever given to his Church is the tithing system. Vast and measureless possibilities for good are contained in money. The gospel of proportionate giving incorporates the gospel of tithing.

Leaders who direct the minds of children toward

missionary spirit should endeavor to create within their minds the essentialness of the world task of evangelizing the world for Christ. Parents and leaders are challenged to educate boys and girls to become workers with God.

Expect great things from God; attempt great things for God. The lives of great heroes of God have lived on after them. If God lays it upon the hearts of boys and girls to go to the mission field, obey his call and believe him to supply your basic needs. The most needed possession on the mission field is the unction of the Holy Spirit. Every missionary should seek higher education and prepare himself to understand the mental habits of the people whose salvation he seeks. Common sense is a prime qualification for a missionary. A missionary must have a rich and satisfactory spiritual experience of his own before he can become a leader to others. Humor is an essential asset to possess. If the missionary manifests the spirit of the mind of Christ, he will find in every place, hearts that will respond, and externals will find their level.

God's external purpose is to establish in His Kingdom ever willing hearts. World evangelization is the responsibility of every individual as well as every church. Young people are the preferred class in God's providence. Conversion, or some equivalent personalizing of religion, is a normal part of adolescent growth. The Student Volunteer

Movement organized for Foreign Missions is a special branch to get the interest of the young people.

The fact that we are Christians involves an obligation to let others know the gospel which means so much to us. The primary objective of the missionary enterprise is to strengthen the ongoing Christian communities in the home land. The Churches of the Protestant tradition must be knit together in a world-wide fellowship. May Christians today get a fresh vision of the possibilities that lie before us in the advancement of the Kingdom of God.

India as a whole has not yet discovered the risen Christ. The task is for us to show the power of the risen Christ who can transform lives. She is bound by the caste and superstitions of past generations until there is only one hope for India--the Christ of the Indian Road.

How is India to get the complete picture of the Christ? Christian institutions can manifest a great interest in helping to solve these problems. National Christian organizations which can help to support and represent Christian missionaries and churches can serve as an agency of promotion. Christian literature has a great opportunity for introducing India to the total Christ. How inadequately provided is the millions of Indian readers with Christian literature

Statistics show that only 1 per cent of each one hundred persons in India are Christians. What can we do

to help this worth-while project? Our prayers and gifts are not enough, but we must give ourselves unreservably unto the task of--bringing the world to the feet of Christ.

CHAPTER VII

SUMMARY

India is divided into three major divisions, the Peninsula, the Indo-Gangetic Plain, and the Himalaya Mountains. Calcutta is the largest city with a population of 2,108,891 according to the 1941 census. The population of India is nearly 320 million.

One of the immediate problems that faces India is the shortage of food. A number of diseases are found in India because of their unsanitary conditions. India is a country divided into provinces the average less than three acres.

The Christian Church has a grave responsibility to be the medium and organ which Christ can work through in the future. Christ is the only hope of Hinduism.

In enforcing Missionary Education into our schools and churches the curriculum must be permeated by the Bible as the only authentic source. In providing for essential experience the church should group its constituency so that each individual is associated with others of common background, interests, and capacities. The ideal is a "graded school" providing an age range of three years in each department. In the nineteenth century the Bible rather than man-made creeds occupied the center of the stage. Only as this plan

continues to exist, will the curriculum be enriched, and standards of instruction be improved.

Missionary Education is essential in a well balanced program of the church. Christians are under obligation to evangelize the world. The missionary force is becoming greater in this generation. A good method of building favorable missionary attitudes is that of reading good books on the subject, denominational and interdenominational. We need young people today who have qualities of spiritual leadership which can come only through prayer and deep devotion to God.

The Cycle Graded Lessons are educationally sound and effective because they attempt to meet each person at each stage of his growth with content and method suited to his age and experience. Various books may be purchased from the Methodist Publishing House which will give up-to-date information about general conditions in India. This will serve as a stimulant to both student and teacher alike. An alert teacher will keep informed on the general progress of India educationally, socially, politically and religiously.

We who are the sons of God are competent to be stewards with him. A young Christian should love Jesus with all his heart. Such a love places at God's disposal all one's intellectual powers, all his gifts of sensibility, all the energies of his will.

Systematic tithing should become a settled principle with members of the church. The end of Christian stewardship has a marked influence upon the Christian community.

Parents and leaders are challenged to educate boys and girls to become workers with God. If God lays it upon the hearts of boys and girls to go to the mission field, obey his call and believe him to supply your basic needs.

If a missionary manifests the mind of Christ, he will find in every place, hearts that will respond, and externals will find their level.

God's external purpose is to establish in His Kingdom ever willing hearts. World evangelization is the responsibility of every individual as well as every church. May Christians today get a fresh vision of the possibilities that lie before us in the advancement of the Kingdom of God.

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