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THE HISTORICAL DEVELOPMENT OF HINDUISM*

BY THE EDITOR-IN-CHIEF

If we expect to meet adequately the perplexing problems of the East it is necessary to understand something of Oriental history. This is recognized by the sagacious statesman in the realm of politics, by the literary man in the realm of letters, and by the educator in the domain of the intellect. It is no less true as to the missionary in the department of religion.

Mr. Robert A. Hume, of Ahmednagar, India, has written a thoughtful book on "Missions from the Modern View," in which are two chapters of striking value on the "Historical Development of Hinduism" and on the "Comparison of Christianity and Hinduism." To those who would know what Hinduism is, and how it came to be what it is, this book will be found helpful. With brevity, accuracy, and utility this treatise seems to us to be marked, putting before the reader the pith of the whole matter.

This is no common book. To an unusual degree it is both attractive and instructive. The two concluding chapters give examples of how Dr. Hume deals with the Hindu inquirer, to show him the simplicity of Christianity and how he may become acquainted with God. These chapters do not contain all the fundamental truths of Christianity, but are rich in both information and suggestion. The volume as a whole shows the trained mind and painstaking hand, and the lectures embodied here must have held the attention of intelligent audiences, when delivered at Andover, Chicago, and Bangor.

The main bulk of the work is occupied with presenting "Missions from the Modern View," and this, which is its essence, we propose critically to consider in a second article. But, for the sake of many readers who may not see the book, a brief summary of the treatment of the historical aspects of Hinduism may not be out of place in these pages, and this we attempt, using largely the language of the author, lest, in condensing, violence may be done to his treatment of his theme.

* "Missions from the Modern View." By Robert A. Hume, of Ahmednagar, India. Fleming H. Revell Co. \$1.25. A critical review of this book will appear in our December issue.—EDITORS.

RIOTS AND THE GOSPEL IN TRANSCAUCASIA

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Russia has been much before the eye of the world in these days, and the riots in Baku and elsewhere have figured large in the news columns. Even before the war with Japan the grievances of the Armenians had incited them to rebellious demonstrations. The government had closed the Armenian schools and confiscated the school funds and endowments, because they had failed to adopt the Russian language as the medium of instruction. Then the autocratic government restricted the Armenian press, and abolished most of their philanthropic, educational, and nationalistic societies. Then it was decreed that the Gregorian Church funds, endowments, and properties should be administered by the government, and that the salaries of Armenian priests should be paid from the same. This measure was forcibly carried out, and churches, monasteries, and even the cathedral and treasure-house at Etchmiadzin, were entered by soldiers, and the properties listed or seized. The intense opposition of the Armenians manifested itself in riotous demonstrations, the repression of which resulted in fatal attacks by the Cossacks. By way of reprisal, the Armenians assassinated several officials and wounded Prince Galitzin, the governor-general, in Tiflis.

To offset the disloyalty of the Armenians, and to prevent their uniting with the other races of the Caucasus in rebellion, the government sowed the seeds of suspicion in the minds of the Moslems, leading them to believe that the Armenians were preparing to attack them. This they were the more ready to believe, as intense feeling had existed between the two races since the Turkish massacres. The Armenians, in truth, desired to reach a basis of agreement with the Moslems against the government, but the latter succeeded in their plan of embroiling the two races. The Turks, who number about two million, attacked the Armenians, who are only half as many. At several places race riots occurred, those with most bloodshed being at Baku, the great oil center. Several thousand persons were killed, the Armenians suffering much more than their assailants. While these race riots were raging the government declined to interfere. In Baku, for example, the house of a wealthy Armenian, Adamian, was surrounded by a mob of Moslems. He telephoned the mayor and chief of police, and pleaded for assistance, while for three hours the mob was kept at bay. The officials turned a deaf ear to his entreaties. His house was set on fire, and he, with his wife, six children, and servants, perished in the flames. Subsequently the Armenians assassinated the official chiefly responsible for the massacre.

In June there were serious troubles in the district of Nakhejevan, the report of which has reached us as follows:

One evening two Armenian villagers, returning home, saw some unknown man spring out from the side of the road in front, and murder a Moslem, and then disappear. Frightened, and fearing they might be found on the spot, the two villagers ran away. They were seen and recognized by Moslems, who went into the city and spread the report. The next morning a mob came out from Nakhejevan and killed these two innocent men and several others, and looted all the houses of the Armenians in the village. Then they returned to the city and attacked the Armenian shops and houses, killing and plundering. This was the beginning. After this expeditions were organized, and the Armenian villages all about were destroyed one after another, till, they say, a whole roll of cloth was selling in Nakhejevan for three cents, so plentiful had booty become. A Kurdish chief of Maku crossed the border from Persia in order to help to massacre the Christians in Russia. Apparently the Russian government did nothing to stop the massacre of the Armenians.

Besides these troubles, strikes in which even Russians and Georgians had a leading part, occurred in various places, especially in Batum, Tiflis, and Baku. A large part of Transcaucasia has been declared under martial law, troops are encamped in the cities, and disorders prevail far and wide. Bomb-throwing has become common. A bomb factory has been seized at Buku. Arms have been captured in the hands of the disloyal element. Even a regiment of soldiers and a corps of artillery are said to have mutinied.

In the midst of this social and political unrest, what of our Protestant brethren? They have probably little part in these disturbances, but no doubt share in the suffering and distress that prevail around them.

The chief Protestant element in Transcaucasia consists of German colonists, who reside at Tiflis, Baku, and along the valley of the Kur. Of them little need be said. Whether as villagers or townsmen, they are prosperous and progressive. As Lutherans, they are connected with that Church in Russia proper, and their condition as Christians is similar to that of their coreligionists.

Besides these, there are some Stundists, who have been banished from Russia, some Baptists, and evangelical Molakans; but I would specially direct attention to the evangelical Armenians, who are the fruits of missionary work. These results are a living evidence of the power of the Gospel.

Mission work was carried on by the Basel Society in Transcaucasia from 1823 to 1838. They were located at Shusha, and had good success. Some excellent Christian literature was published by them, among which was a volume instructing Armenians how to controvert Moslems, and some able works in Persian, to instruct Mohammedans

on the truths of Christianity, as the "Mizan-ul-Hak," by the eminent Dr. Pfander. They translated the New Testament into Turki, and also published a version of the Gospels in Armenian, with the imprimatur of the Catholicos at Etchmiadzin. Their work was cut short by a decree of Czar Nicholas I., which expelled them. The government purchased the mission plant.

Notwithstanding repressive laws which retarded growth, the seed sown by them has been productive. At Shusha a small congregation continues to exist, hindered on the one hand by the oppressions of the Gregorian Armenians, and on the other by divisions on the question of baptism. The best results are seen at Shamakhi, where one of their pupils, Sarkis Hambartsumian, who was educated at Basel, took up the work. Success brought on persecution, and he was exiled to Siberia. After his return he built up a flourishing congregation of four hundred members, to which he ministered for many years. He was known as "Vartabed" or "Monk Sarkis," because he never married, owing to the fact that his betrothed forsook him when he was sent into exile. His successor was Rev. Gregor Guergian, of the East Turkey mission. The ability of the congregation may be seen in the fact that they contributed \$800 a year to church work. At this time they were favored with a visit from Mr. Baedeker, and experienced a gracious revival and an increase in members. But Mr. Guergian fell under the ban of the authorities, and was taken under guard to Batum and expelled from Russia. The Shamakhi congregation has sent out from its midst a colony of Protestant Armenians to Baku, where they are a wealthy and influential element.

The Seed Taking Root

Independently of this work, Gospel seed has taken root near Etchmiadzin, the seat of the Armenian hierarchy. About 1845 a young man named Mardiros Sardarian was moved to seek the truth. His frequent attendance at church was noticed by an enlightened monk, who asked him what his purpose was. He replied: "I seek the Spirit." The monk instructed him, and put into his hand a publication of the Smyrna mission press, called "The Doctrines of Christianity," and directed him for further light to the missionaries in Constantinople. Having sought and found, he secretly communicated his knowledge of the truth to others, until there was a band of nine or ten enlightened men who met secretly for worship. They had cause to fear the ecclesiastics, for even the evangelical monk had been discovered and compelled to flee. Subsequently the Scriptures and evangelical literature were received from Constantinople. The brethren grew in grace, and continued their simple worship right under the shadow of the Monastery of St. Gregory. Mardiros had relatives in the neighboring village of Somaghar. They received the Word. Among them was one

Khachadur, who labored with great zeal, so that almost the whole village became favorably inclined to Gospel truth.

At various times these brethren have suffered for their faith. Catholicos Matteos severely persecuted them. The priests and the police sought to compel them to forsake their faith and seal a recantation, and pledge "not to speak any more in this name." Some were imprisoned and beaten. Efforts were made to drive them from their villages, and seize their houses and lands. But the persecutions were futile; they remained steadfast. In 1870 these brethren made a petition through the Lutheran pastor at Tiflis to the governor, the Grand Duke Michael, to be enrolled as Lutherans, and thus become adherents of one of the authorized religions of the empire. But Catholicos Guerg prevailed with the government, and the petition was refused. Having no authorized pastor, Mardiros himself, in 1874, baptized the children. A tumult was created, but judgment was rendered in favor of the evangelicals. Direct persecutions ceased.

Another evangelical community is in the district of Kars, which, until 1878, was a part of Turkey, and under the care of Erzurum station of the American Board. After its cession to Russia, Mr. Chambers, of Erzurum, visited the brethren and preached to them. He was called before the governor, and the law laid down to him that no foreigners were permitted to preach in Russia. It was found impossible to oversee these disciples, or even to send them hymn-books or other religious books or papers. The scattered condition of these brethren made worship and fellowship more difficult. For this reason they made a petition to the czar that land be granted them to form a separate village. They formed the village of Karkola.

But the missions were prohibited in Transcaucasia, God's Word was not bound. The British and Foreign Bible Society, with the sanction and even encouragement of the government, has continued to place the Bible in the hands of all races. Its central depot at Tiflis was for a time in charge of Mr. Watt and Mr. Morrison, able and consecrated representatives of British Christianity, and is now superintended by a German Protestant. Bible depots occupy central points in Transcaucasia, and colporteurs tour its towns and villages. Their work is simply the sale of the Bible without note or comment, but that Word is quick and powerful.

From the employees of the Bible Society, God chose a leader for the evangelical Armenians of the Caucasus: Rev. Abraham Amirkhaniantz, an Armenian with European education, engaged for years in translating the Azerbaijan-Turki and the Ararat Armenian versions of the Bible. While employed in the work he preached to the evangelical Armenians in Tiflis in the Lutheran church, and counselled and sustained the hope of the brethren in other districts. For engaging in a public debate on the subject of picture and saint worship,

tho invited thereto by Russian Church authorities and with a promise of freedom of speech, he was taken from his bed at night and banished to the confines of Siberia. Afterward he was professor at Helsingfors, and later an evangelist among the Armenian refugees in Bulgaria.

Of late years God has nurtured these evangelical communities by means of the mission of the Free Churches of Sweden. Their work is strictly evangelistic, no institutional work being permitted. For greater protection, it carries on some kind of secular business. The Swedish missionaries have associated with them a force of Armenian and converted Moslem evangelists. They conduct service in Tiflis, Baku, Shusha, and Alexandropol, and itinerate through Transcaucasia and even Transcaspiian regions. One of their members, a well-to-do oil merchant, supports an evangelist out of his own income. Let me give an example of the work they are enabled to do. In one of the communities annexed from Turkey the flock had been without a pastor, neglected and grown negligent. An evangelist began a series of meetings among them. The Spirit's presence was felt, and the communion service was one of revived love and consecration, at which seventy children were brought for baptism.

This review of the evangelical forces in Transcaucasia would not be complete without some reference to the Nestorian converts who have emigrated from Urumia to Russia. Some of these have acquired a competence and good standing in Tiflis. The restrictions of the government have prevented them from having an organized Church and building. As far as possible, the Urumia Mission has kept them supplied with a preacher. Of late the work has been put on a more self-supporting basis, and bids fair to develop into a church fitted to care for and be a home for the sojourners from Urumia, and to evangelize the thousands of Nestorians who there seek a livelihood.

We anticipate great changes in Russia in the immediate future. The year of jubilee for that great people has been sounded forth. The New Russia will grant liberty—liberty of speech, liberty of conscience, liberty of worship, liberty to carry on missionary work. Then Transcaucasia will be a fine field for the exercise of the energies of the Church. The evangelization of its Moslem population will have an intimate relation to the same work in the bordering provinces of Turkey and Persia.

Regarding the Gregorian Armenian Church, it is not improbable that the day of liberty will be signalized by a reform movement—at least, in the externals of religion. The ecclesiastics and people have seemed ready to make changes, but have been deterred by the fear that any such project would give occasion to the Russian government to demand conformity to its doctrines and rites.