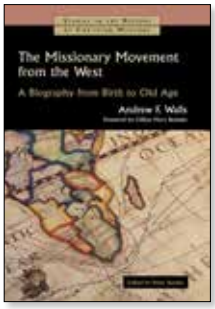
Books and Missiology

The Missionary Movement from the West: A Biography from Birth to Old Age, Studies in the History of Christian Missions (SHCM), by Andrew F. Walls, edited by Brian Stanley (Grand Rapids, MI: Eerdmans, 2023), xxi + 295 pp.

—Reviewed by H. L. Richard



This book is posthumous, prepared from transcripts of teaching by Walls that he himself intended to bring to publication. There is evidence of the originally oral form of the material, but this is a minor matter that does not detract from the immense value of the work.

The subtitle summarizes the outline of the book, tracing the birth of the missionary movement, almost entirely the Protestant movement, from its beginnings to what is now considered to be its old age. The four section titles are worth noting and reflecting on: "Birth and Early Years: The Origins of Western Missions;" "Toward Middle Age: Western Missions in the Nineteenth Century;" "Midlife Crises: Western Missions in the Late Nineteenth and Early Twentieth Centuries;" "Old Age: The Second World War and the Western Missionary Movement." This review will selectively highlight a few key points from each section.

The origins of mission are rooted in two central facts, stated in the subtitle to the first chapter as "Christendom and the Great European Migration." Walls gives an interesting definition of Christendom, with a succeeding obvious question: "The word 'Christendom' simply means Christianity. How did it come about that a continent [Europe] came to be called 'Christianity'?" (8). Walls answers that question by discussing how Europe became Christian. He goes on to outline two patterns of Christian expansion, the crusader and the missionary. This is insightful and inspiring material.

The Great European Migration is of course related to the colonial era, and the missionary migration to every corner of the world was in fact only one aspect of the larger migration which so often complicated and compromised (although also making possible) missionary work. "The strangest aspect" of the great migration was:

> the position of Christianity. When the great European migration began in the sixteenth century, Christianity was the religion of Europe and a largely European religion. By the end of the twentieth century, a massive recession in the West, especially in Europe, and a massive accession in the rest of the world, especially in Africa, had transformed the cultural and demographic distribution of Christianity. Christianity had become once more, as in its beginnings, a non-Western religion; and though it was by no means the only cause of the change, the missionary movement, the despised, semi-detached appendix to the great European migration, had played a significant part. I have argued elsewhere that these events are the seeds of the destruction of Christendom and the beginnings of European secularization. (17)

Three further chapters conclude the first section, focusing on the Puritan and Pietist roots of Protestant missions, the Moravians, and especially William Carey and the birth of voluntary societies as the structure for Protestant missions. British missions were born from the same streams of British society which sought radical social action, particularly Wilberforce and the anti-slavery movement illustrating this point. American missions were much more related to the colleges and universities.

The second section is again four chapters on the growth of missions into middle age and the many transitions along the way. The fifth chapter looks at eschatology and how views of the end times and mission changed. The sixth looks at Christianity and developing national churches, with insightful comments on the development and relevance of the three-self concept; "that the aim of a mission should be to produce self-governing, self-supporting, and self-propagating churches" (105).

Chapter 7 and 8 focus on Africa and China respectively. Racism, slavery and colonialism of course cast a broad shadow across African missions. Africa was the foundation for Walls' brilliant career as a missiologist but the constraints of a review preclude further discussion of this chapter. In his discussion of China, Walls focuses on three great pioneers, Robert Morrison, James Legge and Karl Ludvig Reichelt. There is so much worth commenting on and discussing related to these three men, but one statement stood out most to me. In discussing James Legge, Walls states:

> One feels that when he was talking of Confucius and trying to lead Confucians to Christ, he was aware that he was missing something. There was something that spoke to the

H. L. Richard is an independent researcher focused on the Hindu–Christian encounter. He has published numerous books and articles including studies of key figures like Narayan Vaman Tilak (Following Jesus in the Hindu Context, *Pasadena: William Carey Library, 1998) and Kalagara Subba Rao* (Exploring the Depths of the Mystery of Christ, *Bangalore: Centre for Contemporary Christianity, 2005).*

> Chinese heart. It is the immense achievement of Legge that perhaps more than any other Westerner before him he saw what that something was. He realized that translation was a two-way process. Yes, of course, the Scriptures must be translated into Chinese. Yes, of course, missionaries must learn to speak good idiomatic Chinese, pronounce it properly, not mix the dialects if they are to communicate the gospel in China. But not only must the missionary get into China and Chinese; China and Chinese must get into the missionary. This involves penetration to the heart of the central traditions of China, the consciousness at the core of the nation formed by centuries of reflection, influencing millions of people who are never aware of the source of that influence. (131)

So, Legge committed to translating the Chinese classics, which he continued for the rest of his life as a missionary and then as an Oxford professor. He described it as "absurdly unfair" to "describe Confucius as anything other than a religious teacher" (131); forcing a corollary for the present time that Hinduism or Buddhism or Islam must similarly "get into" missionaries focused in those "religious" worlds.

The four chapters of the third section begin with defining the 1840s, continuing through the second half of the nineteenth century, as the mature period of the Western mission movement. The growth of premillennial eschatology, growing understanding of "other religions," the China Inland mission of Hudson Taylor, and the growth of the Student Volunteer movement are highlighted.

Chapter 10 focuses on the great World Missionary Conference in Edinburgh in 1910.

> Nobody in the first decade of the twentieth century had any idea that the Western missionary movement was about to reach its peak and then enter into decline. . . . 1910 marks the high point of the Western movement. (154)

There were many problems with the mission movement in 1910 and Walls is predictably wise in pointing out the strengths and weaknesses of the time. In the end,

> One by one, all the props of the world of 1910 have been taken away. All the assumptions on which their view of the world and of world evangelization were based lost their foundation. But the vision granted at Edinburgh, the vision of a world church, the vision of a gospel spread throughout the world—that was a true vision, and it came to pass; it really happened. But it happened in ways that no one in Edinburgh expected or predicted. (167)

Chapter 11 focuses on medical missions and particularly a case study of Dugald Christie in Manchuria. Chapter 12 is mainly on the third great World Missionary Conference held in 1938 at Tambaram on the outskirts of Madras (now Chennai) in south India. Here, in contrast to the optimism of Edinburgh 1910, "there is a sense that the world is living in the path of a rumbling volcano. The smell of lava is everywhere" (185). The conference had been planned for China, but the Japanese invasion of China forced a late shift to India. At Edinburgh 1910 no one could foresee World War One and its massive impact on missions. At Tambaram 1938 the creeping shadows of World War Two could not be missed, but the resulting impact on the collapse of colonial empires and the rise of independent nations was beyond imagining.

The concluding four chapters of the book look at India, China, Africa and global Christianity, with many subplots interrelated with these broad themes, particularly the concept of the great reverse migration, as the great European migration ended and peoples from around the world moved to the West. Chapter 13 is provocatively titled "The Seventh Chapter of Daniel Continued: The Legacy of World War II and the Birth of the Indian Nation." Walls gives his explanation for the title:

> The point of the title is that Daniel 7 deals with the heart of our topic: that is, how the mission of God is carried out amid changing and often cataclysmic and tragic world events. For the Bible, there is no such thing as secular history. There is only history, and history is the stuff within which God works out human salvation. (198)

Walls also points out that, "It is clear throughout this story that the missionary movement is not in charge: it is carried along by events" (197).

"Not only must the missionary get into China and Chinese; China and Chinese must get into the missionary. This involves penetration to the heart of the central traditions of China." (Walls)

It should be clear by now that this book needs to be read by all who are interested in the ongoing work of Christian missions to the world. The India, China and Africa chapters will provide rich context for thinking about how mission functions. Most striking to me was the historical comment that:

> there was certainly within British missionary societies a pecking order: China got the best candidates, India got some of the best, while Africa got the celestial cannon fodder; this implicit hierarchy was operating well into the twentieth century. (214)

The Africa chapter again shows how wide of the mark Edinburgh 1910 and ongoing European conjecture were about the prospects of Christianity in that continent.

Walls makes no comment at all on the revival of mission interest in post-World War Two America, and nothing on the AD 2000 hype. (Walls did write perceptively on "The American Dimension of the Missionary Movement" in *The Missionary Movement in Christian History* [Orbis Books, 1996], chapter 17.) That he considers the Western movement to be in old age suggests he was not sanguine about recent American endeavors.

The concluding chapter, "The Theological Challenge of World Christianity: New Questions and New Possibilities," includes near the end a brief, three-paragraph section on "Christian Encounters with Islam." This almost seems an afterthought in the book, but it is a deeply stimulating analysis.

> One of the fundamental issues for missions in our contemporary world is surely the interface with Islam. This is a complex and many-sided matter; there is not a single interface with a single Islam but many different situations with different dynamics. Nevertheless, speaking very loosely, one may say that for a period of 1,400 years Muslims have not heard the gospel in any way that can profit them. They have heard the *words* of Christians, but they have not heard the gospel in those words because of what they think they know Christians are saying. . . . The stories of individual Muslim converts, wrenched out of their societies, are often tragic, indeed heartbreaking. If Muslims are to hear the gospel, it will surely not be one by one but by movements within the *ummah*, or community, and occasionally this happens. (243, italics original)

In contrast to the optimism of Edinburgh 1910, "there is a sense that the world is living in the path of a rumbling volcano. The smell of lava is everywhere."

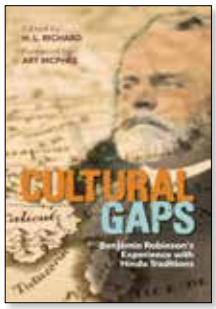
This review will close with Walls' final reflection on the encounter with Islam and movements within the *ummah:*

> Perhaps we should remember and pray accordingly that the mission of God is not tied to the mission of the church, that we may yet see other movements whereby Christ becomes known in other faiths. (243)

May God make it so!

Cultural Gaps: Benjamin Robinson's Experience with Hindu Traditions, edited by H. L. Richard (Littleton, CO: William Carey Publishing, 2020), xxxiv, 242 pp.

—Reviewed by Timothy Shultz



I am very happy that H. L. Richard took on the task of publishing *Cultural Gaps*. It is more accurate to say that he is editing and re-publishing *In the Brahmans' Holy Land: A Record of Service in the Mysore* by Benjamin Robinson, a 19th century British missionary and educator in southern Karnataka, India. This was the original title of the book, which is Robinson's autobiography of his remarkable and controversial missionary journeys and study of sacred Hindu texts among the Hindu villages of southern Karnataka in the 1880s. It was first published in 1912, the year before Robinson's death.

Richard deftly edits Robinson's work, so it becomes more than just another biased story of Great Century missionary heroism. He does not change the narrative, but he adds a great deal of historical context and nuance in the introduction and appendices. In these very helpful additions to the original publication, Richard summarizes many of Robinson's missiological views and supplies enlightening 19th century missions context to many of them. Richard's explanations of the key issues which Robinson struggled with, namely missionary lifestyle and cultural adaptation, add a lot of depth to the narrative of Robinson's life. In line with his desire to give Robinson's autobiography the best treatment possible, Richard also added 134 footnotes! They give the book several additional layers of missiological value. Many thanks to Richard for digging in archives for these details; they alone are worth the price of the book. Reading all of this along with Robinson's moving narrative is a bit like overhearing two missionaries quietly discuss what "Missions, Inc." doesn't know but needs to learn. By the end of the book, the reader discovers that H. L. Richard and Benjamin Robinson have chosen sides—they are on the side of Hindu people.

Richard also included an afterword in which he shares why Robinson speaks to him so deeply. This kind of personal transparency is uncommon because it is risky, but Richard seems to have grasped the fact that an analysis of Robinson's challenging missionary life demands an emotional, even vulnerable response.

Timothy Shultz has been a missionary evangelist among Hindu communities since 1985. His work includes church planting, creating Hindu friendly gospel content, mentoring missionaries and managing an online community of devotion to Jesus in South Asia called Muktimarga. Tim is married to Melanie. They have three adult children and two grandchildren.

In the introduction, Richard makes a startling claim that the life of Benjamin Robinson is a living witness to the failure of Christianity to take root in deep levels of the human vastness of Asian societies.

> Seeds toward understanding the failure of Christianity in Asia are in this book. On the fringes of the great Asian civilizational/religious traditions, and on the ruins of the destructive Cultural Revolution in China, Christianity has taken root; but Christianity primarily remains alien to Asian traditions. In India, few have wrestled deeply with Hindu traditions and what good news means in that complex world, again with an exception for the fringes where tribal and Dalit peoples have embraced Christianity. (xiv)

This is a sweeping statement that is obviously controversial. Instead of offending us, it should motivate us to read this book in order to see what Robinson (and Richard) have to offer. This is not a speculative, extracted missiological critique meant to draw a response from other mission scholars, nor is it a callous "othering" of Asian Christian communities. Richard's motives are clarified by his summary of what we can learn from Robinson's humility, process of transformation, and exploration of borderlands of interreligious engagement (xvii–xviii). Richard's critique is an expression of grief from a missionary who spent a lifetime in India, a lament for the long, difficult history of missions in Asia.

In chapter 1, Robinson begins to tell his story by explaining how separated he felt from the Kannadiga Hindus among whom he lived. Robinson was troubled by this state of affairs because he felt it negatively impacted his gospel ministry. He began to try and bridge the cultural gaps by asking a Hindu teacher if it was possible for him to join their religious community. The teacher said that was possible after a period of learning and testing, but he was adamant that Robinson could never join their caste, or *jati*. In other words, Robinson would have to live with the unwelcome fact that he would never be fully accepted into their society. Caste was a great "gulf" (much more than just a cultural gap) that existed between himself and the local people (5). Of course, Robinson asked this question as a means to learn about how the Hindus conceived of religious conversion. He was not seriously considering conversion himself.

Another set of issues that contributed to Robinson's sense of isolation from Hindu communities was his identity with and tacit participation in the British rule of India. Robinson saw real hypocrisy between the words and deeds of Jesus whom he represented and the nature of colonial rule in British India. Although Robinson was very sensitive to the feelings of the missionary community, many of whom he respected, he was also convinced that missionaries had made some very bad cultural choices such as killing cows, wearing leather shoes or belts and the eating of beef. Every missionary knew that this was abhorrent to Hindu people, but they rationalized their behavior and did it anyway. Robinson felt that this alignment with British culture in contradistinction to Hindu culture contributed greatly to the widespread rejection of the Christian gospel. Robinson felt the pain of this and wanted to make changes (xxiii).

Robinson sums up the personal impact of these difficulties in the form of a searching question, which he called the question of his life, "Could I by any wise means get near to the heart of my brothers, so that one's life might help them feel the meaning of a common Father's love" (6)? This question is what motivated Robinson to transcend the missionary narratives that shaped the thinking of his day and really face reality.

Both the missionary community and the Hindu communities had very mixed feelings about his attempts to identify with Hindu people.

He decided to take concrete steps to identify with the Hindu people. After receiving permission from missionary leadership, he took about a year to gradually adopt the dress and food of the local people. This amounted to wearing typical cotton shirts and sandals without leather and abstaining from meat (8). This was his first step toward identification with Hindu people.

These adjustments seemed to work out well, so Robinson decided to continue to follow them during a period of itinerant evangelistic ministry among Hindu villages. Robinson knew that wearing Indian clothing and eating basic vegetarian food during an evangelism tour was a controversial choice within the missionary community, but his feelings regarding this decision represent the very best examples of the true missionary spirit. Robinson wanted to emulate the admirable, sacrificial faithfulness of the early missionaries as well as expand the preaching of the gospel to the unreached. It is obvious that Robinson's movement away from the common mission wisdom of the day did not mean that he despised missionaries. He wanted to follow in their footsteps and serve the Lord among Hindu people. This nuanced thinking about the frequent differences that one may see between the ministry of individual missionaries of the global missions enterprise is still relevant today.

In chapter 2, Robinson summarized this first period of itinerant evangelism. "We then arranged a tour of about six weeks, through villages away from the main roads where missionary or evangelist seldom went" (12). In keeping with his decision to identify with the Hindu people, Robinson did not take all the accoutrements normally used by missionaries when they traveled. He wore the classic Indian *dhoti* and sandals, although he eventually learned to walk barefoot all day. He retained a bullock cart to meet him at various points along the way with a few necessities. These consisted of a small tent and some books. He also carried several vessels for water and cooking and hired a young orphan boy to accompany him and cook simple vegetarian meals. Both the missionary community and the Hindu communities had very mixed feelings about his attempts to identify with Hindu people.

As he began learning the sacred literature of the Hindu people among whom he lived, Robinson was appalled at his own ignorance.

His journey was physically demanding. It eventually became physically devastating. The heat and exposure to the elements burned but eventually tanned his British skin. The exclusive diet of simple vegetarian food was lower on protein, higher in starch and spicier than he was normally accustomed to. It is obvious that he was malnourished. Furthermore, he was struggling to digest the food he was given "the internal organs did not grow accustomed to the food, . . . will conquered feeling, however, and I ate—how I know not . . ." (13). The physical toil of walking many miles each day when his body was in full revolt to the situation is hard to imagine. What he physically endured during this six to seven week period of time seems to have contributed to the illnesses that plagued him for the rest of his life. Incredibly, Robinson retained the presence of mind and emotional stability to interact with people and even share the gospel during this time.

Robinson experienced unprecedented access to Hindu people during this grueling itinerant ministry. His identification with Hindu dress and food certainly contributed to that. This access gave Robinson opportunities to learn about the culture of the people that he would never have had otherwise. He learned about food and caste, family life, economics, and marriage customs. He also shared the gospel with people on their own ground. He was met with either interest or disdain:

> Many asked questions about our religious teaching which showed earnest thought and a desire to learn. Again and again, we were asked why we had never brought such word before and when we would come again. Sometimes we were treated rudely, sometimes shown, plainly but politely, that we were not wanted. (15)

This was the pattern of response throughout the six to seven weeks of his itinerant journey. There were always open people. There were always closed people. Chapter 2 is full of wonderful stories about his gospel encounters.

When Robinson finished this ministry and returned to the mission compound, he was exhausted, ill, depressed, and confused.[1] At first, he was overwhelmed by what he had experienced, and simply couldn't process it all. He needed time to physically heal and recover his strength. Over time, he came to certain conclusions and could "face the results of my experiments with food and dress" (23). The questions that needed sorting revolved around issues of identity and caste. It became clear to Robinson that identity was fixed by birth into a given caste and was impossible to change. Furthermore, any attempt to adjust one's lifestyle, such as dress, in order to identify with a certain caste (personal identity) was foolish and confusing.[2] Robinson decided to limit his quest to identify with Hindu people to adopting a vegetarian diet (8–9, 26).

At this point, he also decided to focus on learning the sacred literature of the Hindu people among whom he lived. As he began to look into doing this, Robinson was appalled at his ignorance.

> How little I knew of their inward thought, it's heights and depths! My ignorance of their sacred scripture appalled me. I was most deeply ashamed that I had ever attempted to teach. I could no longer be content with second-hand presentations of their thought . . . Putting myself into the spiritual position of the people, I would thus teach them the life of Christ's love. (29)

So Robinson began a serious immersion into Hindu scripture. He focused his study on ancient Kannada and Sanskrit. As he read their scriptures, he would speak with Brahmans and visit places that were holy to them. This proved to be a very effective way to enter into the spirit of the culture, which was his passion. He hoped that this would enable him to effectively represent the interests of Jesus Christ among the people, especially high caste people, such as Brahmans. Although his quest to identify with Hindus without regard to strict caste restrictions had been shown to be idealistic, his study of their scriptures gave him what may have been an even better approach. He was learning to understand Hindu culture and people and, eventually, to develop real empathy

with them. He even ventured on writing a small booklet in Kannada, using vocabulary and concepts he had learned in his study to introduce the gospel (35).

Chapters 4 and 5 contain numerous accounts of Robinson's growing ability to enter into real dialogue with high caste Hindu people. This did not mean that most people were ready to be discipled, but he was learning to explain the gospel and his way of life as a missionary. On many occasions, he was rebuked for his study, especially his reading of the holy Vedas. At other times, Brahmans would frankly discuss matters of his religion and theirs. Throughout this book, Robinson provides numerous examples of people who were open to hear the gospel and those who were not.

I could not help but notice Robinson's reactions to various occasions when Hindus responded to the gospel. Robinson himself tells stories of being presented with what could only be interpreted as clear evidence of the work of the Holy Spirit to reveal Jesus to high caste Hindus.[3] But he did not seem to see these opportunities. Robinson also came across four people who loved Jesus but were not baptized as Christians.[4] One of these people was a Brahman *sastri,* or scripture reader, whom everyone recognized as an influential disciple maker among his own people. He never converted to Christianity or was baptized. This is what is often today referred to as a Jesus *bhakta* or Hindus being devoted to Jesus apart from Christian conversion. Robinson had not yet developed a clear category for these kinds of people (62).

What if those few Hindu lovers of Jesus had developed whole new patterns of discipleship to Jesus?

The final chapter narrates how Robinson's ministry in India ended. Like so many European or North American missionaries of the day, his health broke down, forcing him to return to his native England to try and recover. Robinson was devastated:

> The doctor said I was suffering from neurasthenia and hepatitis and ordered me home. I pleaded for my work, broken in the midst, and begged that something might be tried where I was. But they spoke very decisively, "No, home or . . ." (56)

Back home, Robinson endured three years of physical, mental, and emotional breakdown, "For three years I lay in utter powerlessness with pain that knew no ease . . . I would awake, teaching or preaching in Kannada, or shuddering with frightful dreams" (57). Eventually, Robinson began to recover and then spent seven years doing pastoral work in the Scottish countryside. It was during this time that he wrote his autobiography. He yearned to return to Karnataka but died in Scotland in 1913.

There is a deep melancholy on nearly every page of *Cultural Gaps.* It is almost sacramental in its tone and emphasis. Beyond this, however, the book is permeated with a disquieting sense of failure. Robinson thought he failed, the missionary community also thought he failed, many Hindu people thought he failed, and H. L. Richard thinks he failed. Richard points out that the distribution of his book failed as well—almost no one read it (xxxi). Is failure the correct take away from Robinson's life? To me, it is indisputable that any idea of Robinson personally being a failure would certainly find its source in the Accuser. H. L. Richard would certainly not say Robinson was a *personal* failure. He even felt the need to apologize to Robinson as a son does to his beloved father when he realizes that his father is not perfect (xxxi). How do we assess Robinson's missionary service? How do we understand success in any form of ministry?

Frankly, I do not believe that Robinson's missionary service was a failure. His own account of events demonstrates that the trajectory of his ministry was rising toward increasing local impact. This would certainly have translated into wide influence. He was succeeding, but he simply ran out of time. One could certainly say that he contributed to this by his extreme lifestyle, but many missionaries who recreated their western lifestyle as much as they could were also forced to leave India due to poor health. Indeed, many died.

Richard addresses the issues of how to assess the ministry of Benjamin Robinson. He asks a series of "what if" questions which put the life of Benjamin Robinson in a much clearer light than the false binary of success or failure:

> What if Robinson had been a bit more cautious and did not shatter his health? What if the missionary movement as a whole had (or still might yet learn to have) as much respect for Hindu traditions and the task of sharing Christ with Hindus as Robinson demonstrated? What if those few Hindu lovers of Jesus had been encouraged to develop whole new patterns of discipleship to Jesus? (xviii)

"What if" questions have value if they contribute to learning. There is much to learn from Richard's treatment of Robinson's autobiography. It is required reading for anyone serving the gospel among Hindus, especially in South Asia. Robinson was an educator and a gospel pathfinder. He was a pioneer missionary in every sense of that historically lofty title. He would be pleased by the learning that results from his life.

The modern missions movement has always valued rough-edged activists who are recruited in their thousands to go somewhere and do something. We often do as much harm as good because we don't take the time to learn. In this era of limited availability for western missionaries to minister in the non-Christian world, investing our time to learn has become more valuable than ever. You have no time to waste—learn! This alone is a reason why Benjamin Robinson's story will always be relevant.

Benjamin Robinson has the last word on the meaning and value of his ministry. He puts his feelings this way:

> Was it worthwhile to live and labor thus and suffer while doing so? If measured by gain or health then it is all loss. But if we measure by wine poured forth not by the wine drank, if the cross of our Savior be the symbol of the Spirit that is evolving goodness in the race of man, it was the loss that is alone gain. (58)

In other words, the effort people put forth to follow Jesus into the world is of infinite value to God. **IJFM**

Endnotes

[1] H. L. Richard's comments and footnote 130 on pages 62–63 are rightly critical of the entire concept of itinerant evangelism as it was carried out in India at that time.

[2] In footnote 83, Richard brilliantly summarizes the issue of caste and gospel witness in a much more comprehensive, empowering way:

> . . . the goal of transcending caste by avoiding its "sectional entanglements" [a stated longing of Robinson] is not even possible; those who attempt such avoidance only become yet another caste! The alternate perspective is that the gospel must take root among all peoples which means among all languages and castes and tribes. The universality that Robinson brings into focus does not suggest uniformity but radical adaptability. The universal gospel when planted into higher caste Hindu society will bring transformation in an organic way quite different in method and result from attempts to force change from outside. Caste has always been changing and has changed drastically from what Robinson described.

[3] There were several people who were hospitable to Robinson during his grueling itinerant journey, but on pages 19–20 he was presented with a real opportunity to explain the gospel to Hindu people. On page 41, he tells the story about giving a group of Brahmans a Sanskrit New Testament. They received it and told Robinson they needed a guru to teach them. Robinson felt badly that there was no one to do it and left!

[4] On page 16, Robinson met two elderly men who had developed habits of Christian worship but were not Christians. They simply needed to be wisely discipled toward devotion to Jesus. On page 25, Robinson described a Brahman who identified as a Wesleyan Hindu. He clearly was devoted to Jesus but could not convert and be baptized. On page 39, a grieving father took initiative to tell Robinson that his little daughter had died and gone to Jesus as she had learned in the mission school. On page 48, Robinson describes a man who:

> was a *sastri* (i.e., one who knows the scripture as command) who had learned deep reverence for the Lord Jesus, studied the Gospels carefully, and persuaded many others to do so. Some of his caste called him *"padre"* (i.e., missionary). He did not openly become a Christian, but the influence he exerted among his own people was remarkable.

This Sastri would have been a perfect guru for the group of open-minded Brahmans Robinson described on page 45.