

# THE ARSENAL

*For*

The Christian Soldiers in India

By

Rev. J. Fr. STACKER

*(Missionary of the Schleswing-Holstein Evangelist  
Lutheran Missionary Society)*



NATIONAL INSTITUTE OF LEADERSHIP TRAINING  
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Cover Picture : Palm Leaf Text

## अमृत त्वस्येशानः

'Amruta-twasya Isanah'

- Purusha Suktam, 2

'The Lord of Immortality'

Our Prayer :

'Mrityor ma Amrutam gamaya'

- Brhadaranyaka Upanishad 1.3.28

'Lead me from death to Eternal Life'

“எப்பொருள் யார்யார்வாய்க் கேட்கிறதும் அப்பொருள்  
மெய்ப்பொருள் காண்ப தறிவு”

- திருக்குறள், 423

Though things diverse from diverse sages lips we learn,

'T is wisdom part in each the true thing to discern

- Tr. G.U. Pope

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## **PREFACE**

To the Second Reprint of “The Arsenal”

### ***A UNIQUE MISSIONARY OF PROPHETIC VISION***

At the outset I want to record with absolute conviction that REV J. FR. STACKER is a unique writer and a missionary of prophetic vision. The Bible says, “Where there is no revelation (prophetic vision) the people cast off restraint. But happy is he who keeps the law” (Pro. 29:18). When people of any nation cast off restraint, it leads them to total destruction both physically and spiritually. I believe it is this conviction that very strongly inspired J. Fr. Stacker to research and produce such a matchless document “The Arsenal for the Christian Soldiers in India”.

He has no equals in this field of vital investigation. In this book he proves himself as a chosen vessel of CHRIST from the German Lutheran Missionary enterprise. After a century of its first publication (1910) it is now coming out as a second reprint within a short time. His vision is richly rewarded indeed. No doubt the harvest will be sixty and hundred fold, as predicted by Christ Jesus. I earnestly pray for those who are behind this second reprint that the grace of Christ abound them.

I further emphasise that the author of this excellent book, THE ARSENAL FOR CHRISTIAN SOLDIERS, REV J. FR. STACKER is a totally dedicated unique missionary of the Schleswing-Holstein Evangelist Lutheran Missionary Society. I am also constrained to record the dedication of this book by the author: “as a token of respect, thankfulness and love my noble minister, able tutor and selfless benefactor” THE PASTOR W. EDDING, Kiel, Germany - A real disciple of his ‘teacher’.

The Bible Colleges or institutions that are allied with Bible must prescribe this book both as a reference book and text book on comparative religion.

### ***THE ARSENAL***

ARSENAL is a word of WARFARE whether it is spiritual or physical. St Paul the apostle talks about Christian warfare in heavenly regions with the armies of evil spirits whose leader is Satan, the arch enemy. His list of arsenal is Biblical and spiritual. ARMOUR is another translation for ARSENAL (See Eph.6:10-17, NKJV/NIV).

The specially called apostle to the Gentiles propagates also another kind of weapon that appeals to the heart and soul, called the culture that

comprehensively comprises the religion and its literature; in Indian context referring to the Vedas, Ithikasas, Puranas, Upanishads, Bagavath Geetha, etc. Better to read the text. I'm quoting from NIV, "For though we walk in the flesh, we do not WAR according to the flesh. For the WEAPONS of our WARFARE are not carnal but mighty in God, for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience to CHRIST." (2 Cor.10:3-5) The author's mighty pen leaves no stone unturned and lead the reader to the corner stone and to Acts 4:12, "nor is there salvation in any other, for there is no other NAME under heaven given among men by which we must be saved."

### ***THE GOAL***

The book is meant as a hand book for itinerating missionaries and advanced classes of evangelists. The Arsenal is more useful and more practical and consequently it is a store-house for evangelists in a much truer sense, of the word to present the eternal GOSPEL OF CHRIST JESUS.

### ***THE CONTENT***

It consists of three books. The first is called as a maid servant or rather the back-ground material. The second book is THE MESSENGER OF TRUTH, for the WAY and LIFE line: CHRIST JESUS and GOD THE FATHER and THE HOLY SPIRIT. The third book contains a refutation of the Hindu Doctrines and beliefs, thus providing a wonderful store house of knowledge under one cover.

Sixteen (618-633) pages of Sanskrit words are listed to further the understanding of the Arsenal.

### ***HOW I GOT IT***

The years 1962-1965 which refer to my period of undergraduate study (History Major) in the Madras Christian College, Tambaram marked several confrontations and developments for the future of my study and research, teaching and writing. A group of likeminded students used to frequent the streets and villages around the college campus. On one such occasion we spotted a good corner place on the eastern side of the main road; after sharing the Gospel with songs and prayers, we dispersed; on returning I saw a roadside book shop spread on mats, where I noticed the ARSENAL (in 1963), bought at once and came to Bishop Heber Hall where I was a resident; closed the door of my room and started reading the book (1910 edition); since then, almost for half a century it has become a mighty companion in my teachings and writings on comparative religion.

In the history of the Reformation of the Church, I am persuaded to consider, this publication an in-depth comparative salvation oriented dissertation marks a mighty weaponry contribution of Lutherans, for the Christian faith indeed.

### **AN APPEAL**

The author humbly appeals for ideas and suggestions for further study; no author dies as long as his writings are alive. This is very much true with Rev. J. Fr. Stacker.

During the national historical context of his research there are certain issues such as the Indus Valley civilization, the coming of St Thomas the apostle to India especially to Tamil Nadu and the influence of their consequences are not well taken into account. For example, Pandit Jawaharlal Nehru in his monumental work, *THE DISCOVERY OF INDIA*, states emphatically that St Thomas came to Tamil Nadu, then Chera Country, in 52 AD and that *CHRISTIANITY* is an Indian religion like any other religion of India. The Aryanisation of North and South of India and the impact of the very ancient Dravidian civilization on Aryanism and the enrichment of Brahminic or Sanskrit literature deemed more attention. When these points are covered, the book will be a *STANDARD RESEARCH DOCUMENT*; an apologetic master piece. Even otherwise the *ARSENAL* is the '*magnum opus*' of the author, to the best of my knowledge and conviction.

As a helpful reference to this pursuit, I am recommending the two volumes of Benjamin Walker, *THE HINDU WORLD*, "The Word of the Cross to Hindus" by Edgar W. Thompson for further study. To conclude, I am persuaded to put on record and appreciation the tireless dedicated works for this second reprint within a short time by Mr. G. J. Pandithurai, Founder President, National Institute of Leadership Training, in organizing the project into fruition, with grateful appreciation.

Br. John Jeyanandam took the original copy that was with me in many places unreadable and the pages were torn. But he made it all possible without missing a single word.

To God the Father, Christ Jesus the Son and the Holy Spirit be all the glory forever and ever. Amen.

**Dr .V. Gnanasikhamani, M.A., Ph.D.,**

Aug. 2012  
Chennai

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## FOREWORD

Apostle Paul in his second epistle to Corinthians writes:

*“The weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God and take every thought captive to obey Christ.”*

*2 Corinthians 10:4, 5 (NIV)*

An evangelist in India must get acquainted with the basic knowledge about the Indian religions, their faith, cultural background and their language so as to present the Gospel in a meaningful and result oriented manner. ‘When you are in Rome, pay them in their own coin’. Likewise, when the ‘water of Salvation’ is served to an Indian; it should be served in ‘the Indian vessel’.

‘The harvest is plenty but the labourers are few’ and these few labourers toil night and day without proper equipments to make the harvest plentiful and one must acknowledge the fact that the Indian missionary organizations and the Churches lack far behind in striking the nail on its head, and instead, they have a propensity to choose circumvoluntary paths. The salvific mission of Jesus Christ is par excellent in every aspect of its historicity, its sanctity, its universality of humane love that God had manifested Himself as an ‘*avatar*’, an *enfleshment*, to pay sin and death its due, through His sacrifice and has made us both one and has broken down the dividing wall of hostility, by abolishing in His flesh, the law of commandments that He might create in Himself one new man in place of two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end’. (Ephesians 2:14-16)

The salvific message of Jesus is deeply rooted in the Indian soil, i.e., in Hindu Religion and Indian Philosophy from the inception of the first century AD. But majority of the Christian population is under the impression that Christian thoughts had been sown by the westerners and were propagated by the aliens in the Indian soil, and this notion is historically erroneous.

Rev J Fr. Stacker was a missionary of Schleswing-Holstein Evangelist from Lutheran Missionary Society from Germany. His missionary work in India was a challenge to face the Hindus in general and to confront the educated Indians would have been really stupendous though not an arduous task for a man of excellent scholarship with dedicated hard work that was searching for truth.

Rev J Fr. Stacker was a well-informed missionary who had made use of his scholastic acumen to scrutinize the Indian religions, especially the Hindu religion, its scriptures and the cultural aspects of the Hindus, Indian Philosophy and Indian mythology at length.

“The Arsenal for the Christian soldiers in India” consists of three major parts: first, the Historical accounting of Indian Religions, Philosophical Systems, Vedism, Upanishads, Gita, Indian mythology, etc. The second deals primarily with the Christian Theology and ideology and the third one elaborately concentrates on the ‘Refutation of Hindu Doctrines and Beliefs’. The author has devoted the major portion of the book to refute the Hindu beliefs and their doctrines.

He refutes the Hindu belief by contrasting with the Christian doctrines and he gives a large number of illustrations and anecdotes. These illustrations are reasonable and logical and have amply served the purpose. Arsenal is a stock of weapons or things that may be used as weapons. The author himself has explained about the meaning of the title of the book in his introductory lines.

Ten Avatars of Vishnu, Pantheism, Idolatry, Karma, Transmigration, Caste stratification, Status of Women, Omens, the Evil supernatural powers, Mantras or Charms are a few major targets of Rev J Fr. Stacker that he had resolved to refute from the moral and ethical points of observation and from the point of Christian perspectives and dogmatism.

The term ‘Hindu’ was never used to refer to a religion; it was actually a territorial name to indicate the regions adjoining the river ‘Sind’. The Persian language doesn’t have the syllable ‘S’ and this particular syllable was pronounced as ‘H’ and thus ‘Sind’ had given birth to ‘Hind’. It was Sir William Jones, the Supreme Court Judge at Calcutta had coined the word ‘Hinduism’ in 1794 AD, to refer to the religion in India.

The in-depth study in the recent years by the contemporary scholars have unearthed a new enlightening fact that it was Apostle Thomas who carried the message of Jesus Christ to India in 49 AD and sowed the seed of salvation in India, which had deep rooted in Indian soil and had extended its branches throughout the length and breadth of our country. In the course of its origin and development, proactive and retarding factors - in the garb of ‘*Srutis*’ and ‘*Smritis*’ - were also developed.

*Saivism* and *Vaishnavism* are the major two denominations that have been enfolded into the new popular religion called ‘Hindu’ religion after 7th C. AD. The ‘Tamil *Bhakti* Movement’ started around 5th C. AD in the Tamil soil and gave birth to Saivism and Vaishnavism and the Tamil *Bhakti* Movement was the end result of Thirukkural. The ancient Tamil Sangam period never knew the names of Sivam or Sivan or Vishnu. The *Bhakti* movement originated in Tamil Nadu so says Majumdar, A. K. Quoting from the Sanskrit verse: ‘*Utpanna Dravida Bhakti*’, that is, the *bhakti* originated in Dravida country. Tamil *Bhakti* Movement had given rise to Saivism and Vaishnavism and these have been presently known by the popular name ‘Hindu Religion’ by amalgamating the Six-fold Religion,

the minor gods worship, hero worship, etc. Buddhism and Jainism are the major atheistic religions originated in India before Christ and they could not have contributed to the development of *Bhakti* Movement. Vedism never had contributed to the development of Hindu Religion. It was only a worship of Pantheism and not a religion. Vedas are in classical Sanskrit and the epigraphic evidence of Sanskrit is available only in the 2<sup>nd</sup> C.A.D.

The original texts of the Dravidian seers and exponents had suffered a great amount of misinterpretations, distortions, destructions of the source materials, interpolations in the original texts and syncretism. For example, there is an unfair tendency among some scholars to proclaim the Advaitic philosophy of *Adi Sankara* as Vedanta. Mac Donell, a researcher, had pointed out that the original writings of Vyasa in Mahabharata contained only 8,800 verses. How is it that the present rendering of Mahabharata had taken a giant leap of having a lakh and odd verses? We cannot help but to think of a conspiracy in a systematically phased manner over a period of centuries had hatched.

Therefore, Rev J Fr. Stacker's "The Arsenal for the Christian soldiers in India" is so relevant and imperative need of the evangelists so as to enable the people of our land to lead them into light. In this context it would be pertinent to quote the golden lines of the Upanishad:

*"Asato ma Sat gamaya  
Tamaso ma jyotir gamaya  
Mritiyor ma amrutam gamaya"*

It means :

Lead me from untruth to truth;  
From ignorance to light; and  
From death to eternal life.

I am pleased to thank brother G.J. Pandithurai, the Founder President of NILT for his untiring spirit in Co-ordinating every work from the very beginning to the end. He took all the responsibilities on his shoulders and but for his efforts, the second & third editions would not have been possible. We are grateful to him.

Aug. 2012  
Chennai

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## FOREWORD

In reading this book I am amazed at the diligent work done by REV. J. FR. STACKER about 100 years ago. In sharing the Gospel of Jesus Christ, one must first find the common ground like the apostle Paul at Athens in Acts 17. As a missionary, REV J FR. STACKER diligently studied the scriptures and the faiths of the Hindus so that he could equip himself to preach the Gospel. As most are aware, the Truths of the Gospel are embedded in the Hindu writings and Rev J Fr. Stacker has dated them with the understanding of his day. However, today with new evidences especially on Sanskrit that are available, we can re-baseline these dates.

Before the New Testament era there were many foreign invasions in India which introduced many foreign languages. These mixing with the early Indian languages led to what is often called a PRAKRIT, which was diverse in nature. The significant early epigraphic evidence on languages employed in India comes from the inscriptions of Asoka inscribed in third century B.C. Asoka took care that his messages were understood by all and generally he used what is classified as PRAKRIT in his inscriptions. Even more remarkable is the fact, which has been recently discovered, that for those people who at the time lived in Afghanistan, his message was given in Greek as well as Aramaic. One of the Greek inscriptions is a translation of the Kalinga Edict, and the Greek of the inscriptions is not inferior in style to the classical Greek of Greek literature. In such circumstances neglect of Sanskrit by Asoka, if the language was in use, would be contrary to all his practice. So, the absence of Sanskrit in his inscriptions strongly indicates that it did not exist at that time, as otherwise he would have certainly used it.

The first evidence of Sanskrit is attested by an inscription dating around A.D.150 in the Brahmi script. It records the repair of a dam originally built by Chandragupta Maurya, and also contains a panegyric in verse which can be regarded as the first literary composition in Sanskrit. It is at Girnar in Kathiawar and was inscribed by Rudradamana, the Saka Satrap of Ujjayini, on the same rock on which the Fourteen Rock Edicts of Asoka were also found. It is significant that Rudradamana employed Sanskrit in a region where about four hundred years before him Asoka had used only Prakrit. Hence, the Hindu writings analyzed by Rev Stacker were all written in the post Christian era that is after 150 AD, and, the Christian truths found in them were the influence of early Indian Christianity.

It is also important to keep in mind that the Hindu writings have been corrupted over the years by syncretism. In 1017 AD, at the behest of Sultan Mahmud of Persia, Alberuni travelled to India to learn about the Hindus, “and

to discuss with them questions of religion, science, and literature, and the very basis of their civilization”. He remained in India for thirteen years, studying, and exploring. Alberuni was a true genius — he was renowned as a mathematician, and an astronomer prior to his Indian mission — and has successfully captured the time and meaning of India in his writings. An interesting fact is brought out in his writings (Alberuni’s India, edited by Dr. Edward C. Sachau),

*“The Indian scribes are careless, and do not take pains to produce correct and well-collated copies. In consequence, the highest results of the author’s mental development are lost by their negligence, and his book becomes already in the first or second copy so full of faults, that the text appears as something entirely new, which neither a scholar nor one familiar with the subject, whether Hindu or Muslim, could any longer understand. It will sufficiently illustrate the matter if we tell the reader that we have sometimes written down a word from the mouth of Hindus, taking the greatest pains to fix its pronunciation, and that afterwards when we repeated it to them, they had great difficulty in recognizing it.”*

There is firm evidence for the Apostle Thomas in North India, and his martyrdom in the South is well accepted; also South India had excellent trade relations with the Roman Empire during the 1<sup>st</sup> CAD, which leads to cultural and religious exchanges. Thus early Indian Christianity developed both in the North and the South; the northern movement is often referred to as Vaishnavism and southern movement, Saivism. These Christian movements intersect around the 4th CAD and early Indian Christianity then developed as a mature religion of the Hindus. Buddhism also split under early Indian Christianity from Hinayana to Mahayana Buddhism.

Peter writes in I Peter 3:15 that we must always be ready to give an answer to anyone for the hope that is within us. Rev Stacker certainly did and I pray that everyone reading this book will be inspired to diligently equip themselves to give an answer to everyone around us of the hope that is within us through Jesus Christ.

Aug. 2012  
California. USA.

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## **PUBLISHER'S NOTE**

NATIONAL INSTITUTE OF LEADERSHIP TRAINING (NILT) was founded on 31st January 1998, by a group of friends with a visionary zeal to win India for Christ. It is an inter-denominational and independent organization.

The Lord had revealed His will through the Biblical verse of Acts 28:28 to NILT.

“Let it be known to you then that this salvation of God has been sent to the Gentiles, they will listen.”

Therefore, NILT has developed a contextualized oriented curriculum in general and to cater to the convincing expectations of the popular and educated Indians in particular.

Apart from the Bible Colleges, NILT is engaging training programmes so as to equip the evangelists, missionaries, clergy, laymen etc. to do indigenous and contextualized methods of evangelism. Church leaders and laymen evangelists have benefitted a lion's share through our programmes conducted in various cities, towns and remote villages.

The foremost aim of NILT is to bring out the unknown Christ through indological studies of the Hindu scripture and literature and to propagate the mission on that line. Based on the research findings of the contemporary scholastic works and the rudimentary writings like that of the Rev. J.Fr. Stacker which were forgotten by the present generation, may be, it is due to the lack of interest shown by the Christian publishers and the Christendom at large.

NILT so far has published thirteen books, five in Tamil and eight in English. The first book in the vernacular “Thoma vazhi Aathi India Kriththavam” was published in the year 2004 which was revised and an enlarged version was published in 2011, followed by the first book, ‘Viviliya Oliyil Brahma Suthiram’ (Tamil), ‘Dravidian Philosophy’ and ‘Trinity in Indian Thought’ – both in English were published in 2005. ‘Inthiya Naatin Aathik Kriththava Varalaaru’, a small book-let in Tamil was published in 2007 to help as a guide to the participants of the second International Conference on the History of Early Christianity in India’ arranged by the International Centre for the Study of Christianity in India, Asian Studies, Chennai. In 2008 five books were published by NILT – two in Tamil and three in English – ‘Avatharamum Kriththavamum’, ‘Vedanthamum Kriththavamum’ (both in Tamil), ‘Vaishnavism and Christianity’, ‘Brahma Sutras and Christianity’ and ‘Six Dharshanas and Christianity’ (in English), and we are grateful to Jesus Family Ministry, Jersey City, New Jersey for their financial assistance in publishing these books. The above ten books were authored by Prof.Dr.J.D.Baskara Doss, our Curriculum Director.

On 25<sup>th</sup> January, 2011 ‘Coalition for Christ’, an adhoc Committee, with NILT in its fore front had arranged for an International Seminar on ‘Evangelism – A Paradigm Shift’ in which several scholars had presented research papers focusing the need for contextualized evangelism and urging the missionary movements and the Bible Colleges to shift their age-old and unsuited methods of propagating the salvific mission of Jesus Christ. These research papers along with the key – note addresses were compiled and published as a Seminar Compendium on the very day of the seminar.

Dr. Alexander Harris has kindly consented to publish his book, ‘The Development of Civilization and Religion in India and Its Influence on the World Society’ through NILT in January, 2011. In January, 2012 “The Arsenal for the Christian Soldiers in India’ by the Rev. J. Fr. Stacker was reprinted and published by NILT after its first publication in 1910. It was reprinted with the help of a team of dedicated Children of God at the request and support of late C. H. Daniel’s family. We are thankful to them. Though one thousand copies were printed, it is very unfortunate that not a single copy of ‘The Arsenal’ is ‘available’ with NILT.

Hence it is very relevant that NILT is publishing this valuable book because it will accomplish the aim of NILT’s vision. We Cherish it as a priceless treasure to include it as a reference book for our curriculum. Yet our gracious Lord opens up new avenues, we know that ‘His judgements are unsearchable and His ways are unscrutable’ – Romans, 11:33. It is His sovereign will that ‘The Arsenal’ is reprinted for the second time in the same year, 2012 through contributions of the children of God.

The glossary of Sanskrit words and their index were printed ditto as per the First Edition (1910) in our previous reprint of January, 2012. We have rectified that error in the present edition.

We have taken sincere efforts to publish this edition without any defect. However if the readers point out errors and bring them to the notice of the publishers we shall be thankful to them to rectify them in the future editions.

#### ACKNOWLEDGEMENTS

We acknowledge with gratitude Dr. V. Gnanasikhamani, Formerly of the Chair on Christian Tamil Literature, University of Madras, who is instrumental in preserving the dialapidated copy of ‘The Arsenal’ since 1963 and he as a mentor and well-wisher of NILT, has sown the seed in the heart of Mr. G. J. Pandithurai, the Founder President of NILT to give a lease of life to this forgotten treasure through publishing this book on behalf of our organization. Dr.V.Gnanasigamani only had co-ordinated, with Dr. Prabhu G. J. Dorairaj and the Daniel’s family to translate our dreams and efforts into a reality. We value his

guidance and we feel happy that his dream has come true. We also thank him for his Preface.

We are thankful to Dr. J. D. Baskara Doss, former Vice – Principal, Annai Violet College of Arts and Science, Chennai, and the Curriculum Director of NILT for all his efforts in the third edition and we also thank him for having written a Foreword.

We gratefully acknowledge Dr. Alexander Harris of the 'Last Days Harvest Ministry' for his valuable Foreword for this third edition. He is a sincere missionary who is associated with NILT for several years. He is the author of 'The Development of Civilization and Religion in India and Its Influence on the World Society'. His valuable writings on the period of Sanskrit is an eye-opener for the scholars in general and a challenge to the 'inquisitive' groups in particular.

Dr. Prabhu G. J. Dorairaj, Director Lutheran Men's Voice (LMV) and Consultant, Zeiganbalg Missionary Movement (ZMM) is the one who was doing copy editing, reviewing and proof reading for the previous reprint and the same work has been helpful for this second reprint also. We thank him for his input.

We wish to place on record brother N. John Jeyanandam of 'Moriah Ministries', a dedicated servant of our Lord and the author of 'Men in God's Service' has put in his strenuous and sincere efforts to set right the old and torn pages of 1910 edition and he only made it possible to read them. He has also designed the attractive and meaningful cover page for this edition. Our heartfelt thanks to him.

We are thankful to brother R. Soundarrajan, the Secretary of NILT for all his physical and spiritual help. Our sincere thanks to Ms. C. Padmavathi for offering her excellent help in type setting and formatting; Mr. D. Devavaram, the Proprietor of 'Meipporul Achagam' for printing this second and third editions – presentable and in a timely manner, and the 'National Institute of Leadership Training (NILT) for publishing this book.

To the Triune God alone be the Glory.

Aug. 2012.

Chennai

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**DEDICATED**

as a token of respect, thankfulness and love  
my noble minister, able tutor and selfless benefactor

TO

THE PASTOR W. EDDING  
Kiel, Germany

- Rev. J. Fr. Stacker

DEAR CHRISTIAN BROTHER,

**‘The Arsenal’** makes not the least pretension either to fullness or to perfection. It being the first handbook for evangelists that ever has been written, I am fully aware of its defects and imperfections. Humbly trusting, however, that, in course of time a second edition will be called for, I herewith solicit your co-operation. Kindly offer your criticism, point out errors and defects, make suggestions and proposals, send me convincing arguments, fit illustrations, useful stories, draw my attention to helpful publications, suggest points of contact between Hinduism and Christianity, give short outlines of elements of truth in Hinduism; in short, render me any help you possibly can to make **‘The Arsenal’** more useful and more practical, and consequently a store-house for evangelists in a truer and deeper sense of the word than at present.

Thanking you most cordially in anticipation for your cooperation,  
I am yours in the Lord,

J. Fr. STACKER  
Makkuwa, Via Bobbili,  
Vizagapatnam District, Madras Presidency,  
*23rd Sept., 1910.*

## INTRODUCTION

Much could be said by way of preface or introduction, but I do not feel inclined to write at length. The book must be its own introduction. If it fails there, it fails throughout. Why did I write the book? I do not claim to be an experienced missionary. When I took up evangelistic work, I soon learned that variety in preaching was required. The more I came in contact with Hindus the stronger the conviction forced itself upon me that I had to study the problems of our glorious work. I provided myself with a bazaar book. Into it went every striking illustration and argument, every outline of addresses, suited to different texts, subjects, or occasions. The bazaar book became mother, to a reference book, in which I entered in alphabetical order all that I had collected, and the reference book gradually grew to be this volume with its three books, each containing many chapters.

The book is meant as a handbook for young itinerating missionaries and advanced classes of evangelists. An itinerating missionary cannot carry about a big library. Missionaries whose work is largely in the cities or who are engaged in school-work do not stand so much in need of a handbook. They will consult the many books of their library and therein find abundant information. Yet I trust that also some educational missionaries in charge of schools and seminaries and zenana ladies will read this book with advantage. While out in camp I felt over and over again the want of a book that gives an outline of the Hindu religions, that treat of all the most important doctrines, beliefs and practices of Hindus and that at the same time supplies matter for preaching purposes. I am the first to try to supply this deep-felt want. I have carefully abstained from an eloquent style. Eloquence as found in numberless books, instead of throwing superior light on a subject, is liable to confuse the mind of the beginner. The contents of many voluminous works might to no little profit to the beginner be reduced to a few pages. Display of eloquence, minute details, and prolixity in books intended for beginners in any branch of knowledge are serious drawbacks. I have tried as best I could to say things-with all possible brevity. The simple and concise way of patting things and the systematic making! The book has enabled me to say on a few hundred pages, what in rich language of most writers would fill volumes. Of course, it is not possible to say everything pertaining to Hinduism and Christianity in a book, but I have treated of the most important things, and I trust the volume will be a valuable handbook to the young itinerating and Indian evangelists for whom it has been written.

**The First Book** did not take its present form till the second and the third books were almost complete. I have avoided enlarging upon what is worthless and mean to the Sastras. It is the business of the missionary to find out whatever things in Sastras are true, just, pure, lovely and of good report, so that he may on occasion set them before his hearers as the precious things which should be chosen in preference to the vile. On the other hand it would be wrong to point to elements of truth only, but no undue consideration to what is bad is given. The first book is a maid-servant, *comme il faut*, as it were. It has to provide the various chapters of the second and third books with any information required on the different schools of Indian thought. Without it many tedious repetitions would have to be made? The many references of course are a drawback, yet the references will be found useful. Those whose cast beliefs will not shriek from taking the trouble to turning up the references.

**The Second Book is "The Messenger of Truth".** There is no close connection between the various chapters. The sequence of chapters has been determined by the following consideration which, if you please, you may look upon as the invisible logical tie by which the chapters are knit together. That the three chapters: "The "Character of God", "The Divinity of Christ", and "The Christian Trinity" have been placed first needs no apology, I presume. They are the foundation on which the superstructure of human faith is to be built. Without a sense of sin being created in him no Hindu will see the reason why he should give up his beliefs and put his faith in the Christian God. The first thing for the evangelist is thus to attempt to create a sense of sin in his hearers. The three chapters: "Sin", "Judgment, Hell and Eternal Punishment" and "Death of Sinners" are meant to assist the evangelist in that attempt, On seeing his sinfulness and its awful consequences a sinner will crave for pardon. To assist the evangelist in his endeavour to take the repentant sinner to the Cross of Calvary, that he might have his sins washed in the blood of the Lamb the chapters: "The Cross of Christ" and "Sufferings, Death and Resurrection of Christ" have been written. The sinner, after being justified by faith enters into a new life. He is endowed with divine power to overcome sin and temptation. The chapters: "Power of Christianity to transform Man" and "Fruits of Christianity" supplies the evangelist with abundant materials to prove the glorious truths that Christ endows with a power, under the influence of which individuals and whole nations are regenerated. The power of Satan is broken. He cannot even hold away over the bodies of the believers of Christ, as is shown in the chapter "Christians are not possessed by Evil Spirits". Having experienced the divine grace and power, the believer comes before the Christian God in all his concerns for help, comfort and guidance. In the chapter, "The God of the Christians Answers Prayer", we have given wonderful answers to prayer proving that God cares for his people like a father for his

children. The heavenly Father dwells in heaven. It is but natural that true Christians should long to see their father-house in heaven and to be with the heavenly Father and His Son forever and thus to rejoice at the approach of death. The joy of Christians in the hour of death has been illustrated in the chapter "Heaven and Death of Christians". The Christian religion being such a precious jewel is it to be wondered at that Christians are prepared to suffer and die for it and that it is being spread all over the world? The chapters "Distribution of Bible Portions" and "Fulfilment of Biblical Prophecies" are meant to induce Hindus to read the Bible. Before leaving i.e. after the oral proclamation of the Gospel and the distribution of Scripture it is usual to appeal to the audience to embrace Christianity. The chapter "Call for Decision" is thus not out of the way as a concluding chapter.

The theological training of most young missionaries is up to date. It would be folly to attempt to teach my brother-missionaries dogmatics.

"The Messenger of Truth" does not in the least undertake the foolish idea of teaching dogmatics to fellow-missionaries. But, to apply one's theology to the Hindus requires fair knowledge of Hindu theology. The beauty of our beliefs cannot, in most cases, be quite realized by the hearers, unless they be contrasted with the Hindu views and the missionary cannot skillfully state the points of contrast nor impressively depict the beauty of our faith, unless he has a clear conception of the tenets of the Hindus. To enable that beginner to form a clear conception of the Hindu beliefs I have in the several chapters given sketches of the Hindu beliefs and contrasted them with the Christian views. This is the first important thing in the book. The second point is the fact that a young missionary does not at once see the great range of themes our faith offers for preaching. A young missionary who takes up preaching to Hindus naturally finds it extremely difficult to give variety in his sermons and yet this is of great significance. Variety keeps him from getting tired of preaching and his audience from getting tired of listening and shows at the same time the inexhaustible riches of Christianity. It will certainly not do to relate merely day by day the account of Christ's life commencing with His childhood and closing with His ascension. I remember the happiness I experienced, whenever I discovered a new theme for preaching. The great number of chapters contained in this book will present to the eye of the beginner a whole panorama of themes which elsewhere might take much time and energy to be unrolled. A third point must be mentioned. Each chapter is well equipped with stories, illustrations and similes. Why not merely give an illustration or two and then leave it to the reader to find others for himself? Well, do you think it such an easy task to collect suitable illustrations? Try and you will admit that it is rather tedious work and it will soon be given up by many. The many illustrations have been appended to enable that itinerating

evangelist on his preaching tours to make several discourses on the same subject, without being compelled to say things in almost the same words. The fourth point is the great importance of illustrations. The judgments of the following writers will be sufficient proof of the importance to be attached to the use of illustrations, I presume. Spurgeon begins his 'Feathers for Arrows,' a collection of illustrations for preachers, with the words, "There is no necessity in these times to advocate the free use of similitudes in public teaching. Far more needful is it to assist our brethren to find a supply of indispensable aids to understanding." Tyndal says, "Similitudes have more virtue and power with them than bare words, and lead a man's understanding further into the pith and marrow and spiritual understanding of the thing, than all the words that can be imagined." Seiss, the author of 'Holy Types' has the following: "Who does not know the increased power of pictorial illustration? Who has not felt the additional force imparted to truth by its being clothed and set forth in well-chosen images? Only give to people something in the shape of pictures, parables, allegories, fables, fictions, stories, and you are much more likely to arrest their attention and reach their hearts, than by any other form of address, as if there were something in the very nature of man to which such forms of communicating truth are better adapted than any other." In some illustrations names of foreign persons and places are given. These names, it hardly needs any mention, are merely intended for the information of the evangelist. In a sermon the sentence: "The German poet Goethe says" is, of course, to be substituted by the following or a similar phrase: "A certain great poet says." Most illustrations are genuinely Indian or Indianized. The rest are such Western illustrations as can be understood by the Eastern and Western people alike.

Much space has been granted to the chapters: 'The Cross of Christ' and 'Sin' on account of the importance of the Cross and the human sinfulness.

**The Third Book** contains a Refutation of the Hindu Doctrines and Beliefs. Every missionary should make sure to get hold of each of the doctrines in an historical way. For only the historical study of the doctrines will ever lead us through the vast jungle of tropical growth which Hinduism is. Without it we shall never find the way in and out of the labyrinth with its many winding passages. Historical knowledge is the Ariadne which provides the clue. Before proceeding to review a peculiar doctrine I have endeavoured to give its history and development in the various periods of Indian thought. Again without a fair knowledge of Hindu doctrines it will be an almost hopeless task to try to lay breaches to these strongholds of Hinduism. We are the warriors of our Lord and as such must spy and watch the position, the movements and the force of our enemies, whom, however, we do not wish to destroy but to save from their unlawful king. Every young missionary should be warned not to blend mythology

with religion. Mythology is the system of fables respecting the gods and heroes, while by the religion of a nation in contradistinction to mythology we usually understand its beliefs and tenets, in brief, its dogmatics, or, in other words, a body of truths or doctrines regarding the being and perfections of God, the requirements of His law, the nature, duties, and responsibilities of man, and a future state of reward and punishment. A young missionary may even know all myths and fables regarding the superhuman beings and yet be a stranger to the religious conceptions of the Hindu communities that underlie them and from which they have sprung. Mythology may be designated an offshoot of the religious beliefs of the people or a fruit grown on the tree of religion, but it is by no means to be identified with the tree itself. School boys at home are well versed in the mythology of ancient Greece and Rome. Still they are ignorant of their theology or religion. Acquaintance with the mythological narratives of the Sastras will be useful and that decidedly so, but it is the knowledge of the doctrines that discloses to the mental eyes the secret powers at work in the Hindu societies and individuals. I therefore have purposely avoided enlarging upon the fabulous aspect of Hinduism, while the doctrines and beliefs have been treated in full. References to the immoral character of the deities in our sermons, it should be mentioned, are liable to merely offend the hearers, while an honest refutation of the doctrines are a splendid means to undermine Hinduism. In consideration of their importance much space has been granted to the chapters on Prayascitta Karma, Idolatry, and Theosophy and Yoga powers.

Whence did I derive the materials for "The Arsenal"? I do not wish to be called a plagiarist offering other people's writings as my own. I confess that I have followed the advice of a skilful missionary who says: "Get illustrations, arguments, parables and similes. Beg, borrow, steal and invent, and cultivate the habit of drawing them from your surroundings at any moment." In compliance with this advice of Rev. Heberlet I have stolen a good number of illustrations from his own booklet, "Preparing the Way" a very useful book, which I invite every young missionary to obtain from the Baptist Mission Press, Cuttack. Much matter on Hinduism, many illustrations and arguments have so largely been altered as to make it impossible to connect any name with them. Many illustrations have been invented by myself, many materials on Hinduism are the fruit of my personal labour of research, and many arguments are the result of my own meditation and thought. Much matter had been collected previously to the time when the publication of the book was contemplated. It would thus be impossible to tell to what books I am obliged for them. About one hundred and fifty books and booklets have been studied: Hindu sastras and modern books Written by Christians and Hindus, by orientalist and missionaries, by theologians and historians. Next to the Hindu sastras I am under special obligation to the volumes

of Monier, Williams, Mitchel, Hopkiu, Wilson, Murdoch, Padfield, Hunter, Wilkins, Vaughan, Thompson, Caldwell, Row, Warm, Spurgeon, Wolbing, Mad Miiller, and others too numerous to mention. I thankfully acknowledge my oblication for many elements of truth in Hinduism to the “Higher Hinduism in Relation to Christianity” by T. E. Slater. In short, I have followed the advice of the great English philosopher Bacon that one must neither produce from oneself only like spiders, nor merely collect like ants, but like bees work out and arrange what has been collected.

I have to tell the reader that I have intentionally excluded theoretical questions from the book. No theory will be agreed upon by, say, ten persons. Individuality and idiosyncrasy are the best creators of theories. Those, however, who wish to know the views of prominent missionaries as to how far the refutation of Hinduism, the preaching on Sin, the Cross of Calvary, the vital powers of Christianity, etc., should occupy our time and energy, and requested to get the ‘Missionary Manual’ by Dr. Murdoch, published by the Christian Literature Society, Memorial Hall, Madras.

This volume is entitled **“The Arsenal”**. It is, indeed, a bombastic or high-sounding title. I wanted to call it “The Companion of the Young Missionary and Evangelist to the Hindus,” since it is meant to be a companion or vade mecum of the preacher. “If you wish to secure a fair circulation,” said an experienced gentleman, who is for years connected with the Press, “you must find a title that has some mystery about it.” An Arsenal is a magazine for the storing of arms for military service. The present volume claims to be a magazine for the storage of arms for the Soldiers of the Cross.

The author is not an Englishman but a German. His nationality accounts for his defective English style for which he hopes to be pardoned by the kind readers.

Before laying the pen aside I have to thank the Rev. Maclean of the Free Church of Scotland, Big Conjeeveram, for his valuable suggestions, his disinterested help, and his encouragement. “The Arsenal ‘ has been printed in small type (brevier) in order to make the publication a cheap concern. In ordinary type the book would have filled upwards of seven hundred pages instead of about four hundred and fifty as in brevier.

May “The Arsenal” be used to the glory of the Triune God.

Salur, Vizagapatnam District,  
23<sup>rd</sup> September 1909.

*The Author*