

BRIEF SKETCHES OF
C. M. S. MISSIONS.



EMILY HEADLAND

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Number

BRIEF SKETCHES OF C. M. S. MISSIONS.

BRIEF SKETCHES OF
C. M. S. MISSIONS;

DESIGNED TO PROVIDE MATERIAL
FOR MISSIONARY ADDRESSES.

BY
EMILY HEADLAND.

WITH A PREFACE BY EUGENE STOCK,
Editorial Secretary of the Church Missionary Society.

IN THREE PARTS.

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PART II. will contain Sketches of Indian Missions.

PART III. will contain Sketches of the Ceylon, Mauritius, China, Japan, New Zealand, and North-West American Missions.

PREFACE.

THERE are many signs in the present day of awakened and deepening interest in Foreign Missions. It is being more widely realized that one of the primary duties of the Church of Christ is the Evangelization of the World. And while there is a growing sense of the utter inadequacy of the efforts put forth for that grand object, there is also a desire to know more of the work that God has actually done by means of the little bands of devoted men and women who so far have represented the Church in the vast territories and teeming populations still unreached, or barely touched, by the Gospel of Christ.

This desire to know something of the countries and peoples among whom our missionaries labour, and of the results of their preaching of Christ, is shown (1) in the rapidly-increasing demand for missionary manuals, narratives, biographies, etc., etc. ; and (2) in the formation of missionary unions and bands of various kinds for mutual instruction, united effort, and common prayer.

The friend who puts forth this little book has given many addresses herself upon various Mission fields, and

has felt the need of a brief and simple summary of the information scattered over many books and magazine volumes; and this need she here essays to supply. Her "Sketches" will not render further study unnecessary; rather will they stimulate it; but they will make it much easier and more pleasant than if no such guide were in the student's hand. She has spared no pains to be accurate, so far as the scale of the work permits; and I gladly accede to her request that I should recommend the book, both for ready reference, and as a hand-book for those who have to write papers or give addresses on the various C. M. S. Missions.

Miss Headland dedicates the profits of her work to the Church Missionary Society; but I trust that the Society, and the great cause it represents, will benefit still more by the knowledge which these little sketches will diffuse, and by the interest, sympathy, and prayer which, through the gracious blessing of God, they will call forth.

EUGENE STOCK.

CHURCH MISSIONARY HOUSE,

June, 1890.

INTRODUCTION.

A FEW years ago I was one of a party of ladies who met at Bath, each being asked to write a paper descriptive of some part of the work of the Church Missionary Society.

After writing one or two papers in my turn, I was surprised to find how much interest was taken in them by friends in other places. I have been thus encouraged to continue my work with ever-increasing interest, at last making sketches of each Mission, following the plan of the Cycle given in the Almanac as a help to those who wish to pray for all parts of the Mission field.

Many addresses have been given from these sketches to audiences of various kinds, sometimes to a few friends in a drawing-room, or to a branch of the London Ladies' or Gleaners' Unions; at other times to a large Sunday-school, or to a few men or women in a class-room, and occasionally to a mixed audience in a Mission-room. It has been found necessary therefore to vary the addresses, to suit the different hearers. Experience shows that it is best to give them from memory, or with a very few notes. I find the facts much easier to remember if usually arranged in the following order:—

- I. The Introduction.
- II. Geography and National Characteristics.
- III. History.
- IV. Religions.
- V. Church Missionary Work.
- VI. Conclusion.

But it does not follow that this order should always be observed when giving the address. On the contrary, it is hardly possible to prevent the divisions from overlapping. One, two, or even three, anecdotes are almost necessary to make all feel that "one touch of nature" which "makes the whole world kin." The books given at the head of each chapter will supply authentic anecdotes. Doubtful stories are worse than none, and have done much harm to the cause.

Mixed missionary and temperance addresses might be given, showing the evil that the drink trade has wrought, and our duty to the Native races. And those of us who have friends among the working men know that the strongest Christian evidence we can put before them is an account of those who have braved the loss of all things, and death itself, for their faith.

I have had pleasure in weaving these missionary narratives around passages of Scripture. More Scripture than I have given might be introduced, especially on Sundays, making the address an illustrated Bible lesson.

Those C. M. S. workers who simply desire to acquaint themselves with a few facts that they may prepare an

address suitable to children or busy people, will find what they want in Part V (marked C. M. S.) of each chapter.

It will be seen that these narratives are, in the main, compiled from C. M. S. publications; but other books have been used; and each of us can be constantly adding to the facts here collected from various sources, especially from C. M. S. publications. We share the gardener's delight when we study Missions, for the subject of our study is a living thing.

A few lines of poetry repeated, not read, gives a brightness to an address.

A large map is almost indispensable. Pictures are useful. And if forty minutes are allowed for the address, it is best to divide the time by a hymn or short anthem.

These addresses are not necessarily associated with collections. The object is to increase or create an intelligent interest. When worn soldiers of the Cross visit us, should we not be prepared to understand their story, containing, if we are humble Christians, tidings of our great and far-distant estates? And really to do this, it is necessary to know something of the country and its religions; and also something of faithful missionaries, who have sown where our brothers are now reaping.

The names of stations are sometimes introduced, although little information is added. But it may be helpful to see at a glance what stations belong to a

special Mission. It is thus easier to make use of current information. But it is obviously impossible to give the names of all missionaries. They can be easily added from the Report.

The frequent requests for prayer, sent by those who are warring without to those who are safe at home "within the fortifications," are better understood when we study the details of their conflict.

The present is a humble attempt to spread information, and to help others to do so.

It is not often possible, without introducing complications, to mention the work of other Societies; but the omission should be taken as a sign, not of indifference, but of the infirmity and smallness of our minds. The more we consider this great and elevating subject, the greater, with God's blessing, will be our love for all those who try to take the message of His love to those who are "bound in affliction and iron."

To those who desire and pray that they may give some help to these messengers, is this book dedicated.

E. H.

LONDON, *Jan*, 1890.

THE CHURCH OF CHRIST AND THE WORLD.

The Acts of the Apostles.

Sketches of Church History (Robertson).—S. P. C. K.

Christian Missions in the Middle Ages (Maclear).—Macmillan and Co.

Handbook of Foreign Missions.—R. T. S.

Church Missionary Publications.

“Go ye into all the world, and preach the Gospel to every creature” (Mark xvi. 15). “Lo, I am with you always, even unto the end of the world” (Matt. xxviii. 20).

The **Church** was certainly numerically small when those instructions were given. Could it have possibly occurred to those who received their “marching orders” that these few words would cause men to go to exactly the other side of the **World**? Did those inhabitants of a warm country realize that this text would force men away from their homes to live amongst perpetual ice? Did they stop to ask how they could reach hundreds of millions? Had they, who lived in a country about the size of Wales, any idea of the population of the **World**?

This command to “go into all the world” was also startling; for hitherto proselytes had been received at their own request by the Jewish Church, but never sought.

But a child with a thread in its hand need not try to understand the labyrinth. They obeyed: they recognized that the evangelization of the **World** was the business of the **Church**, that work which God's people are to prosecute while left upon earth. They began to speak, and were rewarded quickly with stripes and imprisonment. But the work was helped by persecution; the disciples were "scattered abroad," and in consequence they went into new countries, every man fulfilling his Master's command, "preaching the Word," and from apparent defeat, gathering strength. Thus we see at the outset, that though, for convenience' sake, we call a certain class of men missionaries, every Christian man who comes in contact with the heathen is either a missionary or a traitor.

Our first book of Church History, the Acts of the Apostles, tells us how the Gospel was preached in Syria and Asia Minor; also, how it entered Europe, and was at once received by some women. From Greece it passed to Rome, Southern France, and Spain; and to the more northern Europeans, who were then barbarous and lived in tents. We know that the Gospel was soon brought to Britain (spoken of by Chrysostom, as being "in the ocean itself"), some think by those who had to flee from persecution in the valley of the Rhone. It was also soon preached in North Africa as far as Ethiopia, in Persia, Arabia, and India. It had been proclaimed over China at the end of the 7th century,

though extinguished after some hundreds of years by persecution.

“ Out of His grave
There sprang twelve stalks of wheat,
Which, many wondering at, got some of those
To plant and set.
It prospered strangely, and did soon disperse
Through all the earth.”

This 7th century was one of special missionary effort, and the British Church showed a missionary spirit, earlier perhaps than any other Church. In studying this early history it is delightful to notice the same tones in those who in ancient and modern times have tried to sing the same song (Rev. xv. 3, 4). Perpetua, when besought by her father to avoid martyrdom, replied, “ God’s pleasure will be done on us. We are not in our own power, but in His.” Bishop Hannington writes in his diary, “ My God, I am Thine.” Tertullian cites the Britons as an evidence of the power of Christianity, much as we should now cite one of the tribes of North America. Ulphilas of Gaul was the first to translate the Bible into a Native tongue, a bold step for the 4th century. The great Chrysostom founded an institution in which Goths might be trained and qualified to preach the Gospel to their fellow-countrymen. St. Patrick (like Crowther) was once a slave. In most places the Christians increased whenever there was persecution.

Then came darker mediæval times, although there

were isolated cases of missionary zeal. The **Church** allowed the false prophet to put her in the wrong. She taught her children to worship pictures, and Mohammed hated idols. What wonder, then, that her weapons fell from her hands? She ceased to speak only of the "Name that is above every name," before which the heathen bow. In consequence, she ceased also to follow the example of Him who "came not to destroy men's lives, but to save them." Her strength was thrown into the Crusades, and worse, the Inquisition. We will not dwell on what has been done by the Church of Rome, but hope with the great poet, that

"Her teaching is not so obscured
By errors and perversities
That no truth shines athwart the lies."

We must confine our attention to Protestant Missions. These began in the 16th century, in connection with those who went from our shores to America, and Sir Walter Raleigh's £100, in the year of the Spanish Armada, is the first recorded Protestant missionary donation. But the first general collection, and formation of a Society, was in Oliver Cromwell's time, suggested by news of Eliot's work in North America. The labours of John Eliot and David Brainerd among the North American Indian, were, to a certain extent, the outcome of the exodus of the Pilgrim Fathers. The faith of these last took them to what seemed then a very distant place, and their action has greatly conduced to

the spread of the Gospel. Eliot and Brainerd did not take Arctic journeys, as Bishops Horden and Bonpas, with others, have taken. But though they had many sympathizers, they were not sent, as our modern missionaries, by those on fire at home. Rather, it was their own faith that impelled them to go forward, to endure almost incredible hardships, the one for forty years, in the 17th century, the other for three years in the 18th. But both had the joy of converting a multitude of Indians.

In the 18th century missionary zeal awoke, and at first had a King and a Count as its nursing fathers. Frederick IV. of Denmark sent Ziegenbalg to India. The report of the latter's labours awakened in Hans Egdé a desire to go into the world of ice. For eleven years no one would aid him, even his King (Frederick IV.) turned a deaf ear. But he persevered, and after wonderful endurance, "all Greenland," in the language of a recent traveller, was, through him, converted to Christianity. The work was, and is, carried on by Danish missionaries and Moravians; for the 600 Christians who, in this the 18th century, placed themselves under the protection of Count Zinzendorf in Germany, from the very commencement, acknowledged their obligation to "go into all the world." In this 18th century, Germans were more forward than Englishmen to say, "Here am I! send me." Cowper viewed the **World** in a despondent manner, but he broke now into a joyful strain—

“See Germany send forth
 Her sons to pour it on the farthest north :
 Fired with a zeal peculiar, they defy
 The rage and rigour of a polar sky,
 And plant, successfully, sweet Sharon's rose
 On icy plains, and in eternal snows.”

Schwartz and other missionaries worked in India besides Ziegenbalg, and were greatly aided by money from the Society for the Promotion of Christian Knowledge; and towards the end of the 18th century the Nonconformists awoke in some places.

The last few years of the 18th and the first few of the 19th century were however dark times in many ways. At home, there was a scarcity of provisions, wars, and rumours of wars. In India, the East India Company, in contradistinction to their previous policy, were forbidding missionaries to live on their territory. The German missionaries were waxing fewer; the venerable Societies had less and less money to send.

But “when the night is darkest, the dawn is nearest.” Two men went to what then was truly exile, whose influence and example are as powerful now as ever. It would be hard to find greater contrasts than these two men, except that both felt that “a soul redeemed demands a life of praise.” Even here it pleased God to honour “things that are despised.” Henry Martyn, he Senior Wrangler, devoted himself to missionary work when he heard Mr. Simeon describe what Carey, the

Dissenting cobbler, had accomplished. Both entered by what we may call a side door, for Carey was obliged to live on Danish territory, and H. Martyn went to India as a chaplain, instead (as he had at first intended) as a missionary of the newly formed Church Missionary Society, the first Church Society that aimed solely at the conversion of the heathen.

However unwillingly, we must now narrow our field of study to this new Society, which soon obtained some money,—but where were the men? There were no English volunteers, clerical or lay. The leaders turned to Germany; and those who had the direction of the missionary seminary at Berlin said that this was the very opportunity for which they had been waiting. Yet of the first three who were “dismissed,” one was English, for one of the two German missionaries had married an Englishwoman.

The Founders of the C. M. S. selected **Africa** as the first sphere of their operations, this part of the world having a pre-eminence in degradation, wretchedness, and woe. In studying the earliest records, we feel thankfulness to Him whose “touch hath still its ancient power;” for these first missionaries, under circumstances the most discouraging, performed deeds of heroism as great as any chapter in history can show, the story of which is more touching than fiction. Yet on the very threshold there was a warning that he who starts on the holiest errand must not cease to watch and pray. Hartwig

left the Mission after some trifling dispute with his brethren, and was actually driven to earn his bread in the only occupation then open to Europeans in **Africa**, the slave trade. His poor wife supported herself for a time at home. When he was repentant, and received back for work in translating by his fellows, she returned to **Africa**, only in time to soothe his dying hours. She soon after died of the fever. Fifty-three missionaries and missionaries' wives died between 1804 and 1824. They had also been confronted with devil-worship and cannibalism, yet "many waters cannot quench love," for others pressed in to take their places. And God gave them the desire of their hearts. The anti-slavery workers and the C. M. S. together formed **Sierra Leone**. Natives of **Yoruba** then asked for missionaries for their own country, and then for the **Niger**. Much later, work began on the **East** coast, followed by a Mission at the **Victoria Nyanza**, which has been "a spectacle to the world." We look with intense interest to Mr. Wilmot Brooke's Mission to the **Sudan**, that may ultimately join **West** and **East Africa**.

In 1815, the C. M. S. attacked the **Mohammedan World**, with its 170 millions, a fortress on which the attack is still weak, though this work specially invites the devotion of cultivated men and women. But in no part of the field is more faith and courage required. Converts from Mohammedanism, if not protected, as in India, by a Christian power, can hardly be baptized

without risking their lives. Some of our ablest and most devoted missionaries, as Jowett, Pfander, Koelle, &c., have worked here, and yet their Missions are closed. We know that their work is "with the Lord, and their judgment with their God." **Palestine** and **Persia** are growing Missions, and Dr. Bruce, of the latter Mission, says that he has worked for thirty years among Mohammedans, and that if God gives him strength, he is willing to work for thirty years more. He considers that when conditions are equally favourable, which is rarely the case, Missions to Mohammedans meet with more success than other Missions.

The Missions to **India** and to **New Zealand** may be considered as twins, missionaries being first sent to both in 1814 by those who considered that they were "debtors both to the Greek and to the barbarian." In **India** caste makes such a strong wall that Sir William Jones declared that "no Brahman would ever be converted to Christianity." Henry Martyn said that the conversion of a Brahman would be "a near approach to a miracle." Now Brahmans are to be seen kneeling at the Lord's table with Pariahs. The open doors in **India** are simply innumerable. So are the varieties of gifts which, thanks be to God, have been devoted to this work. Men of high standing at Oxford and Cambridge, others not so learned, but of great devotion and perseverance, aided by women who are their equals in devotion and zeal, have lived and died for **India**, and have

devised means of reaching the Brahman and Moham-medan by patient educational work, the villager by itinerating Missions, and in countless other ways. Men high in the Civil Service and in the Army have helped. The Hindus, as well as our own countrymen, say, "Why continue this useless blowing of trumpets? Jericho stands firm." But our brethren have God's command. They will continue to encircle the fortress, and soon, we trust, the trumpets will sound louder, and the work will proceed more quickly. Many think that there are signs of yielding. The Hindu is ceasing at least to believe in his own religion.

In 1814, shortly before the first Bishop of Calcutta preached his first sermon there, Samuel Marsden, a chaplain in New South Wales, moved with compassion for **New Zealand**, induced the C. M. S. to send a Mission to that island. Humanly speaking, this Mission has been a signal success. The pioneers, with a heroism of which it is impossible to speak too highly, dwelt and laboured among these Natives, some of whose hands were red with the blood of Englishmen. Cannibalism is now extinct. The greater number have embraced Christianity. There was a relapse at a time of war. At this time Mr. Völkner was murdered, shaking hands with his murderers. The tide has again turned, and "from a race of savage cannibals have come men who are able to take part in the Colonial Legislature." The

temperance movement has prospered here, and we are now told that in some parts of **New Zealand** the Maories are increasing, instead of dying out.

In 1822, a call was heard from the far **North-West of America**. At that time only a few civilized people lived in this vast region, perhaps larger than the Chinese Empire. The Rev. W. Cockran, one of the pioneers, worked at Red River, now Manitoba. He laboured for forty years, taking few holidays. But this is only a sample of the devotion which the "fag end of the earth" has called forth. Journeys for hundreds of miles, when the thermometer is sometimes 50° below zero, sojourning in Esquimaux huts, a voluntary choice of the most self-denying part of the work, the life of a young missionary laid down because he shared his food with a starving flock, are some of the treasures with which the North American missionaries have enriched us. Lord Dufferin says, "We have given many a man a title, and buried him in Westminster Abbey, who never did so much for humanity as the man who gave Indian tribes that marvellous power of reading the Word of God so easily." Perhaps in no quarter of the **World** has the message been received so much in the spirit of little children. There are whole tracts, as Moosonee, where all the Indians have embraced Christianity.

In 1842, the C. M. S. were encouraged to enter **China** by an anonymous donation from "Less than the Least." They had previously consulted Dr. Morrison,

the great Nonconformist missionary, whose death prevented a reply coming from himself. But Dr. Gutzlaff, his successor, replied for him. "Neither the Apostles nor Reformers waited till the governments proved favourable to the Gospel. The Society at first attacked this "great mountain" (a country containing, as some say, a fifth of the **World's** population) with two men, but it now has more than 8,000 adherents; and some of its converts have confessed Christ even to death. These are also zealous in propagating the faith. We believe that the "mountain" is trembling, though owing more to other Societies than to our own.

Ceylon and the **Mauritius** may be considered as included with **India**, but we must, for a moment, consider **Japan**, where a C. M. S. Mission was begun at about the same time that Bishop Bompas and others had crossed **North America** and stood on the shores of the Pacific. The people here are more ready to hear than we are to send. But it is important that we should send quickly; for here, as in **India**, agnostic literature is sent in large quantities from our own country.

In five years the European C. M. S. missionaries have increased from 286 to 390, not to speak of Zenana work, which has grown much. These 390 ought to be looked upon as only representing the officers of the army. There are 4,000 Native agents, the rank and file. Roughly speaking, the C. M. S. has 200,000 converts, spread all over the **World**. Cavillers may say the wall is so weak

that a fox might break it down ; but so far as the converts are true, our wall is built of living stones ; or, to change the figure, every Native Christian is a seed which may become a great tree, spreading its branches over multitudes. Already we have zealous Native clergy, and we have Churches that are gradually becoming self-supporting ; and, more than this, some of these Churches have themselves infant Church Missionary Societies. All this is the work of less than a century. It is impossible also to estimate indirect results. How far has missionary work helped to abolish slavery in **Africa**, suttee in **India**, torture of enemies in **North America**, cannibalism in **New Zealand** ?

“ And wheresoe’er their footsteps move,
That hope makes sweet the air ;
And all the path is paved with love,
And canopied with prayer.”

The simple preaching of the Gospel has, even as regards this life, proved that which the **World** requires. It has caused men in some parts to “ beat their swords into plowshares,” and in others “ the desert to blossom as the rose.” Its messengers have been teachers and physicians, and they have done more than any others to mitigate the curse of Babel. Though “ making many rich,” they have, for the most part, been poor, and some have resembled their Master in that their lives were taken by those whom they went to benefit : for instance, Völkner and Hannington in our own time. But this work

is done by a very small minority. We need only pause to say that London by itself gives £1,600,000 annually to theatres, and £56,000 to all the Church Societies for the evangelization of the **World**.

The study of Missions does not make us depreciate other brave men. Have not lives been laid down for Arctic discoveries, unhealthy climates braved for mercantile enterprise? And have not our soldiers gone to the cannon's mouth when so commanded? But yet we judge the enterprise of the missionary the most noble, the most Christlike, to which man or woman can be called. It is noteworthy that those who have suffered most in the fight are generally those who desire to press forward and encourage others to do so. People at home have talked of retiring from the **Victoria Nyanza**; but the man* who has worked there for twelve years, seen his converts burnt to death, and lived in daily danger of his life through Mohammedan influence, besides trying to enlarge his own Mission, proposes that we should "revenge ourselves" upon the Mohammedans by sending "a strong Mission" to the Arabs.

The study of what the **Church** has attempted, and ought to attempt for the **World**, makes us realize that the "world lieth in wickedness," that its dark places are full of cruelty. May we escape the condemnation of those who say, "Behold, we knew it not" (Prov. xxiv. 12).

* Alexander Mackay has died since this was written. (See p. 91.)

The first touch with European civilization is generally with the sins of Europe. As Englishmen and Englishwomen we are fighting bravely against the slave trade. But we must not forget the drink and the opium trade, that are thought by some to do as much harm to the Native races. Some men gladly give their best-loved son or daughter to follow Christ in suffering. Others are called to resign money that might be made in trade, because that trade is one which kills Natives, body and soul.

Finally we look upon this life only as the porch to that life which is to come. Will not both the thought of the wickedness of the **World** and the "joy in heaven when one sinner repenteth" make us more earnestly pray, "Thy kingdom come"? Does not our Master teach us that by prayer and effort we may hasten the coming of His kingdom?

Many, desiring to pray for all parts of the **World**, follow the C. M. S. Cycle of prayer. The following is a touching instance of the observance of the Cycle, but, as we believe, only one among hundreds of such instances:—

"In one of our homes for those invalids whose sufferings are incurable lies an aged Christian. On a table by her side are her well-worn Bible and some C. M. S. magazines, with the Cycle of prayer. 'I can do nothing else now,' she said to a visitor, 'but day by day I follow the course of the Cycle, and commend the Mission

and the missionaries to God in prayer.' It is evidently reckoned as one of her chief pleasures and mercies.

"That dear invalid little knows it, but her example mentioned by one of the speakers at a ladies' C. M. S. prayer meeting went home to the heart of one of those present, herself an invalid. 'Cannot I do the same?' was the thought that rose to her mind; and from that day, without fail, another voice was added to the praying band."

NOTE ON THE PRESENT STATE OF THE WORLD.—Sir M. Monier Williams told us in 1886, that he considered that Christian adherents (including those who have adopted the most corrupt forms of Christianity) are now about a third part of the population of the *World*. Christianity is therefore at the head of all religions, even in numbers, having trebled its adherents during the last century.

It is also to be observed that Christian powers are rapidly becoming dominant all over the *World*. Disintegration of heathen religions follows, also toleration to some extent.

The S. P. G. began work 100 years before the C. M. S. The Moravians have succeeded best in Arctic regions, and Nonconformists in the Isles of the Pacific.

Missionary work has never been so dissevered from political movement as in this century, though Romish Missions are still political. Protestant Missions reckon all over the *World* 3,000,000 converts.

There is a handful of seed in nearly every field. But Thibet and Central Asia are still unevangelized.

THE SIERRA LEONE, OR FIRST WEST AFRICA MISSION.

C. M. S. Atlas, etc.

Life of W. A. Johnson.—Seeley and Co.

The Finished Course.—Seeley and Co.

INTRODUCTION.—“ I am the Good Shepherd; the Good Shepherd giveth His life for the sheep ” (John x. 11).

The narrative of this first Mission is one to which we shall ever turn for lessons in zeal and devotion. The shepherds did not flee when the wolf came, but followed their Master, even in His willingness to lay down His life. While studying this Mission, we feel that the faith of those in authority at home is as striking as the self-sacrifice of the missionaries.

GEOGRAPHY AND NATIONAL CHARACTERISTICS.—The dark though beautiful continent, as large as Europe and Canada combined, has 200,000,000 of inhabitants, most of whom have not yet seen a white man. But the head-quarters of our first West African station are in a small peninsula, twenty-six miles long by twelve broad. This peninsula is called **Sierra Leone**, because of a supposed resemblance in the outline of its mountains to a lion. **Freetown**, the capital, occupies the north; **Kissy**, **Wellington**, **Hastings**, and **Waterloo** are on the rivers; **Regent**, **Gloucester**, **Bathurst**, and

Charlotte among the beautiful mountains; and **Kent** and **York** are on the sea coast. **Bullom, Quia,** and **Sherbro** are closely adjoining countries. **Port Lokkoh** is sixty miles up the river Sierra Leone, on the caravan route. Besides Negroes, there are Fulahs, or brown people with silky hair, here. Many of the Natives have lately grown rich through trade. The African can, on occasion, work as hard and more patiently than others. He can do work that white men cannot do. It is, for the latter, the most unhealthy climate in the world. Ignorance and inexperience may, however, have caused many of the deaths in the first years of the Mission.

HISTORY.—The history of **West Africa** is the history of the slave trade, begun (as regards Europe) by Portugal, and taken up in 1562 by England, who, for two centuries, stood at the head of slave-trading nations, exporting 38,000 slaves in 1793, and at first paying for slaves in gunpowder, spirits, and cotton goods. Then began a glorious contest, in which Granville Sharp, the Quaker philanthropist, and Wilberforce, the member of Parliament, took part. There were also two laborious workers, Clarkson, the young lawyer, and Zachary Macaulay, the man of business. Many English merchants at first resisted the efforts of the abolitionists. Clarkson had often to promise secrecy when gathering information; receiving it sometimes from those who had engaged in the trade and left it in horror, no more to be one who

“Chains him, and tasks him, and exacts his sweat
 With stripes, that Mercy, with a bleeding heart,
 Weeps when she sees inflicted on a beast.”

England, thirty years after this, liberated her own slaves at great cost. She also sent her brave sailors to the West Coast, and backed by the treaty of Vienna, rescued numbers that slave ships were carrying away. What was to be done with them? A company had been formed by Granville Sharp, Wilberforce, and others, that had obtained possession of **Sierra Leone** and other places on the West Coast. Zachary Macaulay was one of its first governors. Here then, the men-of-war landed their rescued blacks, 2,000 arriving annually. It was hoped that the adults would till the ground, and the children go to school. But they were at first utterly unmanageable. When discharged from slave-ships, numbers were living skeletons, many hopelessly maimed, not a few raving maniacs. They tried to re-commence savage life, and to live by thieving and plunder. If given clothing, they sold it or threw it away. Those belonging to different tribes lived in open hostility. Never was the curse of Babel more felt, upwards of 100 languages or dialects being spoken. English became eventually the common tongue.

RELIGIONS.—For much of this the African's religion, or want of it, was to blame. He, like the Teuton of 1,200 years ago, has a dim idea of one God, but thinks Him too great to busy Himself about men. The

African thinks, however, that bad spirits have power to hurt him, and he lives in constant terror of them. It may be, therefore, roughly said that though one quarter of the population of Africa is Mohammedan the other three quarters worship, or rather seek to propitiate, evil spirits. Their "customs" show an utter disregard of human life. Wholesale slaughters often follow the death of a king, that he may be accompanied into the land of shades.

The Fulahs are Mohammedans, and therefore disapprove of idols, or fetishes, and of human sacrifices, and cannibalism; but they carry on the slave trade in the interior, and have introduced a cruel form of slavery. Domestic slavery exists in all unevangelized countries, but is not necessarily cruel. When the master, however, is a Mohammedan and the slave not so, cruelty is a matter of course.

The Moravians were the pioneers of Christianity in **West Africa**, but the whole staff soon died and the Mission was given up.

C. M. S.—But side by side with the Abolitionist movement a few faithful men in England who studied their Bibles, saw that Christians were called to tell all men that "the Good Shepherd 'had' laid down His life for the flock," "scattered upon all the face of the earth," and to live among them tenderly as shepherds, caring for them, not fleeing before the wolf.

It is interesting to observe that John Newton was one

of the C. M. S. committee, who had himself been a slave in the Banana Isles, the captain of a slave ship, and when delivered from two sorts of bondage, a preacher of the Gospel; some of his hymns being afterwards translated into the Banana Isles language. Wilberforce and Macaulay were also on the committee. And now the poor blacks were to be taught that a white man *could* love them. The first C. M. S. Mission in **West Africa** (indeed anywhere) was in 1804 to the **Susus**, on the river Pongas. Books had to be prepared and the missionaries were down with fever, so work did not begin till 1806. The first missionaries were from Germany, and most of them singularly devoted men, rejoicing that English money saved them from "standing idle in the market place." News that many had died of African fever seemed only to increase the ardour of others. Even their voyages to Africa were tedious and dangerous; some narrowly escaped being captured by a French privateer; others were shipwrecked, others detained by a contrary wind for two months at Cowes. Many on arriving had to live in damp, leaky, mud huts. Sometimes husband and wife would both sink through fever a few weeks after landing. But others had long spells of service, for instance, Renner, one of the first two, who laboured unremittingly for seventeen years and then died, worn out.

The **Bullom** Mission was begun in 1806 by Nyländer, who died after nineteen years' labour, without hav-

ing once returned home; but before he died, Mr. (afterwards Bishop) Weeks had arrived, so that these two lives span the time during which the Mission was developed.

Work was begun at **Gambia**, as well as at **Bullom**, when in 1817 there was a temporary revival of the slave trade. Slave dealers saw that their craft was in danger, and instigated the burning of Mission buildings, besides constantly aspersing the missionaries. In 1816 the Committee having sent fifteen missionaries, with eleven wives, found that fifteen out of the twenty-six were dead; that there was constant danger and difficulty owing to the hostility of Natives, and that not a single adult convert was baptized. Mission stations had been destroyed and missionaries obliged to flee to British protection at **Sierra Leone**.

The Rev. Edward Bickersteth, "the man of love," was sent to inquire. He prepared and admitted the first six converts to the Holy Communion, and with Governor McCarthy, organized the work. The Society was to supply missionaries and schoolmasters, and the Government was to pay for the education of freed slaves. It pleased God now to pour out His blessing. The reports sent to England of the conduct of the freed slaves gradually grew better; and why was this? Because, in spite of the devouring fever, some of the shepherds had lived among these poor people, preaching the Gospel of love. These, indeed, had

shown the African that white men did not always hate, whip, and sell them. And they told them of a God who was greater than their dreaded evil spirits. Nylander had come out with a friend—Butscher, who lived and worked nearly as long as himself. Mr. Butscher had much to do with an industrial school where any friend giving £5 could support a child that was named after himself. Hence the many English names in the **West Africa Mission**.

And about this time another pair of friends arrived, Johnson and Düring. God honoured the work of both, particularly that of the first. He was a man of humble birth, a sugar-baker in Whitechapel. From want of work, bread being then at its highest, he and his wife were starving, and the tears of the latter greatly distressed him. There came to his mind a text which had been impressed upon him in childhood, "Call upon Me in the day of trouble," etc. He prayed, and in a wonderful way work, and therefore food, was sent. His feeling then was, "the greatest sinner in the world, and God so merciful!" His sins lay heavily upon him for some time, but "joy unspeakable" came after hearing a Moravian missionary preach on the text, "Come unto Me, all ye that labour," etc. After this he saw Mr. Kendall dismissed to New Zealand. He felt deeply his own unfitness, still praying, "Oh, if I could but go! Here am I, O Lord, send me!" His wife, at first, refused to go. He continued to pray for her and soon

she wished it as much as himself. He was introduced to the C. M. S. Committee, who quickly decided on sending husband and wife to **West Africa**. After he had been there six weeks, Mr. Bickersteth appointed him to **Regent**, where he found rescued slaves belonging to twenty-two different nations; ten or twenty were to be found in one hut. Their health was so shattered that sometimes six or eight died on the same day. Before going Johnson wrote, "These poor people may, indeed, be called the 'off-scouring of Africa.' Let me go, then, and tell them of Jesus. His grace is sufficient for the vilest of the vile, for the chief of sinners. Yes, it is sufficient for the vilest cannibal." He was a loving pastor, and they soon proved a loving people. He sang hymns to them, he instructed and prayed. He soon had good congregations, and the difficulty then was to send them away. After long waiting, there were signs of a deeper work. Joe Thompson came to him in genuine distress about his soul. Johnson had inquired, "If any one in church had ever spent even five minutes in prayer?" The man, deeply struck, could only sob forth that he was "wicked." Johnson, hardly able to contain himself, pointed him to a crucified Saviour. Such cases soon became common. Mr. Johnson began with a congregation of nine persons; three years afterwards he had 1,200; 200 of them communicants, besides 500 scholars. When leaving for a short visit to England, hundreds bade him a sorrowful

farewell. After seven years of labour, he fell a victim to yellow fever. He speaks at one time of not having an hour to himself, from Monday to Saturday, having to attend to brickmakers, masons, carpenters, store-keeping, cultivation, land surveying, schools, etc., etc.

But the harvest at **Regent** was only a part of that which now came as a result of the instruction given by the devoted German missionaries. Mr. Düring had been appointed to **Gloucester**. When commencing to build houses for himself and his people few were able to work, "the rest appeared like skeletons moved by machinery." After six months' work he thought himself "the happiest man in the world," "because some few began to be concerned for the salvation of their souls."

After the death of faithful Johnson and Düring the two stations were for one year insufficiently shepherded. Then came the first English clergymen (again a pair of attached friends) Mr. Brook and Mr. Knight. They delighted in their work, but alas, were soon cut down by the fever. Another who, with her husband, died quickly of the fever, Mrs. Palmer, when saying good-bye to her young brother, said, "Robert, read your Bible." He did so, and founded the Noble High School in India. But lay-workers were now coming from England; among them, in 1824, John Weeks (who, after ten years' work as catechist, received Holy Orders, working another ten years as pastor of **Regent**).

In the year 1825 Mr. Nyländer died. He had out-

lived all his early companions, even Butscher had attended the deathbed of many a young missionary, and was spoken of by Johnson as "having many infirmities," and looking "worn out"; but he wrote to the Committee, "Be not discouraged, neither be ye dismayed, for it is the Lord's battle we are fighting, and we are conquering, even when falling. Africa must be won for the Lord Jesus Christ." Before Nylander died, the Chief Justice found that though the population had increased from four to sixteen thousand the criminal cases had fallen from forty to six.

The work continued to grow. Mr. Townsend arriving in 1836, told of the solemn stillness of the Lord's Day; schools well attended, and devout congregations, signs that some were listening to the Good Shepherd's voice. It was not only Englishmen who were faithful witnesses. James Gerber, a liberated African and communicant at **Sierra Leone**, was in Yoruba, and on some pretext sold to the Portuguese. He was put in chains, but as an English man-of-war was cruising about, his captors kept him in the bush. Some slaves with him wanted to commit suicide. Gerber dissuaded them, and asked them to join him in prayer. The slaver capsized, and Gerber was ultimately ransomed by his friends.

In 1852 Mr. Vidal, whose love of Missions had made him, for recreation, study Native languages, and the Yoruba among others, was consecrated first Bishop of **Sierra Leone**. In one year he confirmed 3,000. But

his death followed a confirmation and an ordination in distant Yoruba.

The work of the second Bishop, as Bishop, was as short. This was Mr. Weeks, who had been "resting" for nine years by taking a parish in Lambeth! He also died after a voyage to Yoruba. But he ordained and admitted for work in the Colony eight long-trying Native teachers, who had been educated at **Fourah Bay**. This was a new departure, though Native catechists had been employed as early as Johnson's time.

Since this epoch the Native Church has steadily grown in numbers and organization. At the present time, the Bishop is the only white man that ministers in this Church, which has one hundred teachers, many of them in holy orders. Two of the latter, a pair of African friends, should be specially noticed. Mr. Quaker and Mr. Robbin were ordained together in 1859; the former, now dead, was an excellent schoolmaster; while Mr. Robbin has become Archdeacon, and has won universal respect.

We should clearly understand, however, that the C. M. S. still sends a few labourers to this Mission for evangelistic and educational work; whose work, although having Native help, is distinct from that of the Native Church. One C. M. S. missionary labours among the Mohammedans at **Sierra Leone**; and another at **Port Lokkoh** among the Timnehs, where there are many Mohammedans.

There are also two very important posts held by English missionaries, those of Principal and Vice-Principal of **Fourah Bay College**. This College trains Natives for the Durham B. A. ; and it is the centre of a network of Schools, chief among which is the Grammar School at **Freetown**, where Mr. Quaker was master.

We can understand what far-reaching influence the superintendence of **Fourah Bay College** offers to English clergymen, when we hear that it has sent two hundred labourers into the field. The late Principal of the College, Mr. Nevill, died at his post.

The **Annie Walsh School** for girls (its name being the memorial of a benefactor's daughter) is superintended by C. M. S. ladies. Miss Sass is specially remembered. A Young Woman's Christian Association is in connection with this School.

Some C. M. S. missionaries in West Africa, especially Dr. Koelle and Mr. Schön (Nyländer's son-in-law), have done much literary work.

We have spoken of the Native Church, and the present work of the C. M. S. ; and we must now speak of what may be called a third division of labour, the missionary work of the Native Church. This Church has long collected money for missionary work ; and now sends evangelists, supported by its own collections, to **Bullom, Quia, and Sherbro**.

CONCLUSION.—Seventy years ago this was a heathen land ; now it is called by travellers "a spot of light."

A Native preached lately, showing that the Native Pastorate was the harvest of the seed sown by the early missionaries, whose bodies fill the churchyard. More than half the population of **Sierra Leone** is Christian. But those who love this young Church have the anxieties which parents often feel for grown-up children. Many **Sierra Leone** Christians indulge in polygamy and other sins of the heathen around them. We sometimes hear that the Bishop and other workers are "down with fever." But it is not with respect to the climate that they so often ask our sympathy. Their earnest desire is that there should be more spiritual life among the professing Christians. They also ask our Government and merchants to help them in preventing spirits (some of them exceptionally bad) being put in the way of the Natives.

It is believed that Henry Martyn was present when some of the missionaries were "dismissed." Afterwards, W. A. Johnson was present when a missionary was dismissed to New Zealand. Let us pause and imagine these meetings in the light of Holy Writ, and subsequent history. A plain room in the heart of busy London, early in this century, the money-makers thronging the streets, not noticing the few men on their way to the missionary meeting. If they had noticed them, the majority would have perhaps scoffed; the few smiled with kindly pity for the mistaken enthusiasts. But those going to the meetings believed God's commands and promises. When they knelt, there knelt with them

the men who were brave enough to go among cannibals and devil-worshippers, and the young Cambridge man who was willing to leave all he loved that he might preach Christ to the Natives of India. Was any weapon used in those days in London so strong as the weapon used by that little company? For their supplications were not made in their own name (John xiv. 14), and their petitions referred to all eternity.

And may we not say that these meetings have had their effect on the history of this century? London has quadrupled since 1804. Missionaries are, in Sir Francis de Winton's words, the "pioneers of civilization," and it is impossible to estimate how far British commerce is indebted to them; nor how far the stability of our Indian empire is to be traced to them. And they, in their turn, owe much to the example of Henry Martyn.

We cannot leave the story of this first Mission without an allusion to what is in store for the workers when the "Chief Shepherd shall appear"—a "crown of glory that fadeth not away."

THE YORUBA, OR SECOND WEST AFRICA MISSION.

C. M. S. PUBLICATIONS.

Seventeen Years in the Yoruba Country—Seeley and Co.

Life of Rev. C. A. Gollmer—Hodder and Stoughton.

Memoir of Rev. Henry Townsend—Marshall and Co.

My Visit to West Africa (Rev. W. Allan)—C. M. S.

INTRODUCTION.—“ I know. . . where thou dwellest, even where Satan’s seat is, and thou holdest fast My name and hast not denied My faith ” (Rev. ii. 13).

This Mission is carried on in a country where cannibalism and the sacrifice of human beings are not extinct. The slave trade has intensified the misery caused by tribal wars. Yet here missionaries have not been turned aside from their duty when in the midst of war, and when actually threatened. And more than that, converts have been taken captive and persecuted, and they have not “ denied God’s name.”

GEOGRAPHY, &c.—The **Yoruba** country lies between the western arm of the Niger and the sea-coast. The barbarous countries of Ashanti and Dahomey are near. It is one thousand miles distant from the scene of the first West African Mission. There are many tribes besides the Yorubas proper ; amongst others the Egbas. The Mohammedan Fulahs have also conquered parts.

The **Yoruba** towns are large and regularly built, high

walls surrounding them, within which are sometimes two or three townships, and we hear of beautiful gardens and picturesque trees among the houses. These houses, thatched and without windows, are built round a courtyard, where the people will sit in the moonlight reciting to one another. A love of fun, with a touch of poetry, appears to be a characteristic of the Yorubans. A child found a brook dry in which she had intended to wash some clothes. Seeing a missionary ride by in white dress, she improvised some lines, of which we give a translation :—

“The white man from Kudeti's hill
Has used the black child very ill ;
He washed his clothes so white, you see,
That not a drop is left for me.”

They are affectionate to the missionaries, but at first wondered that the latter could care about slaves. Iron ore is abundant, also gold dust, and the country produces much palm oil and cotton ; the birds are exquisitely coloured. The Yorubans have some musical instruments and tunes of their own, which missionaries are trying to adapt to hymns. **Badagry**, with 11,000 inhabitants, is near the coast. **Lagos**, with 80,000, is on an island, also on the coast. **Abeokuta**, with 100,000, is 70 miles from the coast. (In 1825 the refugees from 150 towns, ruined by the slave trade, combined for mutual protection round a rock 200 feet in height, called Olumi—hence **Abeokuta**, or Under-

stone). **Ibadan**, with 100,000 inhabitants, is farther in the interior. Its wall is 18 miles in circumference.

HISTORY.—In the early part of this century a Fulah chief wrote a book, claiming for the **Yoruba** nation that it “originated from the remnant of the children of Canaan who were of the tribe of Nimrod.” But authentic history only tells us of tribes cruelly displaced by those stronger than themselves, and finally, that this coast, once called the Slave Coast, was the greatest sufferer in West Africa from the slave trade.

Tribal wars in the interior also caused captives to be driven down to the coast, and put on board Spanish and Portuguese slavers.

The Governor of Cape Coast Castle, in 1838, estimated the number of slaves annually taken from this coast at 140,000. When Mr. Gollmer first saw **Lagos**, more than forty years ago, it was “a scene of horror; the town nearly destroyed, dead bodies lying unburied.”

The lives of many British sailors were laid down for **Lagos**. In one ship they captured, “100 (of the slaves on board) had died from sickness, out of the 800 embarked; another 100 were lying nearly lifeless on the deck and all in the agony of despair.” They had been “packed like herrings in a barrel.”

Lagos was taken under British protection in 1851, and annexed in 1861. The slave trade from the coast is

now abolished, and legitimate trade is advancing by leaps and bounds. Our Queen and the Prince Consort, the Baroness Burdett Coutts, and Sir T. Fowell Buxton, have, at different times, helped to forward trade, stretching out their hands to raise the African from the ground. And thus was the way prepared for the entrance of that message which teaches him to "walk" and "run."

But in the interior there have still been incursions from Dahomey, intertribal wars, disputes between the English and Natives about slave routes, and raids from Mohammedan slave dealers.

The Natives' greatest enemy is now perhaps "the profuse use of rum and gin." When journeying from the coast to **Abeokuta**, Mr. Allan says: "Legions of bottles met my eye on all sides, warehouses of prodigious size, filled with intoxicating drinks; canoes heavily laden with demijohns of rum; the green boxes in which the gin is packed here, there, and everywhere."

RELIGIONS.—The Yorubans are monotheists in theory, though having many different names for the Supreme Being. Yet sacrifices of human beings and animals are offered to a serpent, an old rag, a picture, a bone, anything that is supposed to be connected with some spirit that can influence the offerer for good or evil, generally the latter. "Why" an African was asked, "do you worship that image?" "I worship the spirit that dwells in it," was the answer, "it is my messenger to God." Ifa, the most popular idol, is consulted, while Oro, a sort

of musical instrument, executes; and both are represented by symbols. On Oro's festivals, all women must remain at home—apparently a device to increase the power of men. This worship is practically the worship of evil spirits, but there are some gleams of light. A heathen priest, when converted, said to Mr. James Johnson, "I prayed to Ifa, but I had answers from God Himself, whom I ignorantly addressed as the holy, sinless, and good one." The priests, or medicine men, get much power over the people, who think their incantations can bring them good or evil. Mohammedanism has engrafted itself upon the ancient religion of the country. Instead of other charms or greegrees, they have Arabic texts from the Koran sewn up in strips of red leather.

C. M. S.—The Gospel had been preached at Sierra Leone for nearly forty years, when the mother tree sent out a strong branch. It will help us to understand the **Yoruba** Mission, if we bear in mind that it had three pioneers, Townsend, Hinderer, and Gollmer.

Among the rescued slaves who were taken to Sierra Leone were some Egbas, natives of **Yoruba**. Of these many returned to their own land. Their relations were astonished to see them back. They had thought that all prisoners were killed in the white man's country. Those returning said, "White man set us free freely." "Other white man called upon us to go to the house of

God, and learn to pray to Him, and serve Him; and they taught many of us to read and write." The Christians soon requested that missionaries might be sent to them, and **Abeokuta**, in consequence, received a visit from Mr. Townsend, a volunteer for Africa, when the fever was specially prevalent. He was warmly received by the principal chief, Shodeke.

In 1845, Mr. Townsend, then in orders, started again for **Abeokuta**, with Mr. Gollmer and Mr. Crowther, the latter a Native of **Yoruba**, and anxious to preach the Gospel to his own countrymen. They could not go forward at once, owing to Shodeke's death.

They, therefore, began work at **Badagry**, all three remaining in that place eighteen months. Mr. Crowther preached first under an umbrella-tree, between two markets. They opened a Sunday-school, and had an interesting boarding-school, but the station has always been one of peculiar difficulty. It is near the coast, and had been supplied with rum by the European slave ships, the people in consequence having sunk deeply into brutality and vice. Mr. and Mrs. Gollmer, soon left by themselves, lived in constant alarm of war and fire. During the war of 1851, Mr. Gollmer did a surgeon's work. After some years' labour at **Badagry** there was not one person whom he could consider converted to God; and even the school had failed because the parents reaped no temporal advantages. But Mr. Gollmer had faith to say,

“Our labour has not been in vain.” He believed the seed to have been sown, and carried about in the neighbourhood. A Native minister is now stationed at **Badagry**, and there are seventy-three Christians.

Messrs. Townsend and Crowther, with their wives, had gone forward to **Abeokuta**, after the first eighteen months at **Badagry**. The road had been opened at a slave dealer’s request, and thus the messengers of light followed those of darkness. The missionaries met with many of their old Sierra Leone friends; some had remained faithful, others had fallen back, adding the worship of idols to that of the true God, and having more wives than one. Both missionaries preached constantly, Mr. Townsend having studied the language while at **Badagry**. Others were sent out to help, but were, for the most part, prevented from working by the fever. Schools were opened, and Mission premises were built by willing labourers, who, when shown how to work, said, “White men have sense.” Soon after the church was opened, a law was passed against the kidnapping of slaves. Then persecution came. To please the priests of Ifa and the Mohammedan slave dealers, a man undertook to make a list of church-goers, that they might be poisoned; but he died before he could carry out his plan. An aged woman was put in chains because she attended church. Ogoutolla, a convert, had his feet kept for five days in holes in a wall. Swollen and painful as they were, he did not recant. His mind was

made up to "live and die for Christ." He at the same time sent word to Mr. Crowther "not to be afraid for him." Soon afterwards converts were seized in numbers, tortured in the stocks, fearfully beaten, scourged, and in some cases almost starved to death. They bore it so well, refusing to recant, that the persecutors said, "What is it white man gives you that makes your heart so strong?" Then the tide turned, and opinion was in their favour.

There have been frequent invasions from Dahomey, and Christians have been captured. Moses Osaka was crucified, and others kept in captivity for several years. John Baptist Dasalu, belonging to Igbein, was taken prisoner by the Dahomians, and for twelve months was fastened down by a fork round his neck. He spoke to his fellow-prisoners of God, begging them to put their trust in Him. He was sold into slavery and taken to Cuba, but afterwards freed at the request of the British Government. **Abeokuta** has always repulsed the invaders, the Christians helping in its defence, and perhaps the cause of its safety. When Mr. Hinderer, who now had joined the Mission, carried water to thirsty soldiers, the Christian women helped him. The Abeokutans were, owing to a dispute with England, left without foreign missionaries for several years, during which time they remembered the missionaries' instructions, and admitted no polygamist to the Lord's Supper. The missionaries were returning to **Abeokuta**, when the

slave-dealers tried to keep them away. One of the chiefs wrote begging them to come back, saying, "The present state of **Abeokuta** is not what it was ten years ago, for instead of war, there is peace. The effects of Christianity upon the minds of my people are so well marked that we all admire it. In the case of the Adu war, who were those who pitched their tents of conciliation in a most dangerous spot, between the camps of two savage and hostile peoples? They were the two missionaries, Messrs. Townsend and Crowther."

At one time seven people in the neighbourhood of **Abeokuta** asked for baptism, simply because they had heard the Native Christians speak about God's Word, and seen that they honoured Him by their conduct.

We rejoice to think of Mr. Wood, after his thirty years' work in **Yoruba**, returning with his wife to **Abeokuta**. It is the only place in the interior where English missionaries now reside. Yet at **Igbein**, one of the townships of **Abeokuta**, a human sacrifice was offered quite lately, and in 1887 there was a plot to expel the Christians from the town, on a charge of having helped some runaway slaves. It was happily frustrated.

After the Dahomian war above mentioned, Mr. Hinderer broke new ground in **Ibadan**; not an agricultural place like **Abeokuta**, but inhabited by a people who delight in war. He, after visiting England,

brought his wife with him, an ideal missionary. They were received with shouts, "The white man has come, the white mother has come." Mrs. Hinderer quickly gathered the children around her, and taught them, not only to wash themselves, but to be brave Christians. She was soon able to say, "My boys would never tell me an untruth now, nor touch a cowry or anything that was not their own." The necessary building, the services, the various classes, made the husband and wife write, "We are as busy as bees; the day is never long enough for us." Mr. Hinderer itinerated much, but the fever was a sore foe. Mr. Kefer, a young missionary sent to help them, was one of the sufferers. Frequently one was at death's door, and sometimes two of the party ill at the same time; and finally, Mr. Kefer was the first laid to rest in **Ibadan** churchyard. The way in which the news of Bishop Vidal's death was received in **Ibadan** is touching; and the second time that the people heard that a faithful shepherd, Bishop Bowen, third Bishop of Sierra Leone, had fallen a victim, in part at least, to his care for **Ibadan**, the congregation dispersed with quiet weeping.

As in **Abeokuta**, persecution came after the Church had grown. One young married woman was so cruelly treated because she would not bow down to idols, that she ran away to **Abeokuta**. And there was in 1860 a civil war among the Yoruba tribes, which lasted for five years. The missionaries sometimes, like

children, cried themselves to sleep for hunger; even their medicine was gone, and they were glad to accept both gifts of food and cowries to the value of twopence from their converts. After four years, Mrs. Hinderer was rescued by the English Consul and another brave friend. Her husband soon followed her; but when the war was over they returned for two more years of work. At last Mrs. Hinderer's health obliged them to return home, where she soon died, and the widower returned for a time to Africa. The enemy has so far prevailed that there is less work in the interior than there was, and wars continuing at and around **Ibadan**, make it difficult for Englishmen to live there. But Mr. Hinderer has a successor at **Ibadan**, and a successor trained by himself—Daniel Olubi, whom he brought from **Abeokuta**, and who owed his conversion to a devoted missionary, Mr. Müller, whom he had meant to kill. Mr. Müller died after eighteen months' work, but Olubi, after marrying a girl taught by Mrs. Hinderer, was first a schoolmaster, and is now pastor of **Ibadan**. He writes, "Among the dark deeds and prevalent horrors, the few Christians among this large population, I am happy to say, are shining."

The Mission at **Lagos** was begun in 1852, by Mr. Gollmer, summoned here from **Badagry**. It was found that Missions in the interior demanded one on the coast. He lived at first in an old slave barracoon, and finding that he insufficiently explained himself in the Yoruba tongue,

made his schoolmaster, Samuel Pearce, re-preach the morning sermon in the afternoon. Then through the slave dealers, war broke out in **Lagos**, and the people took refuge in the Mission premises. If the enemy were successful, the English knew that they had to expect death. The Captain of an English vessel wanted to take the missionaries away. The poor Natives heard the proposal and said: "Now we perish! now we perish! Will you go and leave us?" Mr. Gollmer therefore determined to remain, and was strengthened in this determination by his wife. More peaceful times came, and the first people baptized were two couples, each a man with one wife; and soon Bishop Vidal confirmed in the Yoruba tongue. There were persecutions. One man was tied by his family to a tree, and beaten for having become a Christian. After that, his brother, one of the persecutors, believed in God, whom he had previously thought was for the white man only. Mr. Gollmer once wrote: "Branch out is our watch-word." In pursuance of this, he made many journeys. When in one of his early journeys, on his way to **Abeokuta**, he was ill-treated, and sent to inform some friendly chiefs of his danger, the latter sent a messenger to the chiefs among whom he was, saying: "They had better kill and eat him at once, for what they had done was worse than eating him." He escaped, however, with some of his property. The population is dense in this part of Africa, and Mr. Gollmer travelled much. At **Ikorodu** he was pelted with stones and forced

out of the town. His African household name was Alapako (the owner of boards), as being the first person who erected a boarded house. Besides being builder, he was counsellor, judge, doctor, surgeon. This pioneer left as a dying message to his three sons, "Be thou faithful unto death."

But what is the fruit of his labours, with those of faithful co-workers? A Native Church with a Native Pastorate has arisen. "Some of the spots where barracoons used to be, are converted into plantations of maize and cassava, and sheds, built on others, are filled with casks of palm oil, and other merchandize, instead of slaves in chains and irons." The Christians help liberally with money. A European trader retired from the liquor traffic, owing to the representations of one of the **Lagos** Native pastors. A Native who has a government appointment has formed an African branch of the Civil Service Prayer Union. There are five parishes in **Lagos**, that form a Native Pastorate organization, independent of the C. M. S. In one of these, **Breadfruit**, where the Rev. James Johnson is pastor, there are thirty district visitors, who visit both heathen and Mohammedans at their own homes. The congregation numbers 1,000, the communicants 500. Nearly £1,000 is raised annually in this one parish for Church purposes. The church is built on the site of an old barracoon. **Ebute Ero**, with a water frontage, has a large congregation of traders. It has, like many other churches, a congrega-

tion wholly black, with black clergy; a King lately being baptized with chiefs for his sponsors.

The **Training Institution** of **Lagos** sent out five schoolmasters last year. The students work in the Sunday-schools, the prisons, and open-air services. There is a C. M. S. bookshop; a **Grammar School**; and a **Female Institution**, which an English lady superintends. Before missionaries came, the women were not considered worthy to learn even needlework. There is a Missionary Society called the **Lagos Church Missions**.

Mr. Maser, Mr. Lamb, and Mr. Mann have been among the **Lagos** missionaries.

Having described **Badagry**, **Abeokuta**, **Ibadan**, and **Lagos**, we can only glance at smaller stations. Mr. Mann began a station at **Ijaye**, but it was soon at war with **Ibadan** and destroyed; he and his wife narrowly escaping death. Mr. Roper was at this time taken captive; and so was Mr. Doherty, a Native agent, father of one of the **Abeokuta** pastors.

A Native minister has gathered eighty Christians round him, at **Ode Ondo**.

Oyo is the ancient capital. Mr. and Mrs. Townsend were received here by the King in 1851, who thought to honour them by four human sacrifices. It is a hard place, but even here there are many Christians.

There is a small ingathering at **Leke**, where Mr. Hinderer worked after his wife's death.

Yoruba is asking for a Bishop, and the Native clergy wish that a European should be appointed. A more healthy tone prevails with respect to polygamy than at Sierra Leone, but many Native Christians still approve of domestic slavery. Three or four English missionaries work in the **Yoruba Mission** besides Mr. Wood. They are much needed, for many of the Native Christians are still like children, and require care from those who will be “gentle among them, even as a nurse cherisheth her children.”

CONCLUSION.—We cannot be too thankful for the change in West Africa; but, at the same time, do we realize the misery in which it still lies because of its wickedness? A missionary once described how his horse was frightened by skulls all about the path. Mr. James Johnson reckoned, a few years ago, that his countrymen sacrificed annually 2,000 of their fellow-beings. He asks us how we can blame them, when we send so few to tell them of the “one sacrifice”? Mr. Wood says that forty millions ought to be influenced by our three West African Missions. How many have we yet touched? The few faithful ones abroad do not deny their Master’s name; but can those at home, who are indifferent, be said to have “kept their faith”?

THE NIGER, OR THIRD WEST AFRICA MISSION.

C. M. S. Publications.
Samuel Crowther, (Jesse Page).—Partridge and Co.

“ He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory ”
(1 Sam. ii. 8).

INTRODUCTION.—This text has been chosen because we see in Western Africa to what depths of degradation and misery men and women can fall ; and we have been privileged also to see to what the Gospel can raise such people. Africa, though so miserable, has attracted some of the noblest spirits, followers of Him “ who remembered us in our low estate.”

There is a greater proportion of Native work in the **Niger** Mission than in any other African Mission, and experience has thus been gained with respect to Native Churches.

GEOGRAPHY.—Africa, having mountains in the interior and sloping land towards the coast, is often compared to an inverted pie-dish. These lowlands are its most malarious part, and this is especially the case in the Delta of the Niger. This Niger flows for 2,000 miles, bending round so that its source is near Sierra Leone. The Delta extends for 140 miles from the sea,

and has 120 miles of sea-coast. It is a triangular region, which forms a vast mangrove swamp, and its coast, once called the Gold Coast, is the most dangerous part of Africa, "the white man's grave."

The two branches of the Niger, the Binue and the Quorra, join at the confluence, **Lokoja**, which is more than 200 miles from the sea. Between the Delta and **Lokoja** is the district called the Lower Niger, and at **Lokoja** commences the Upper Niger. The vast **Sudan** extends across Africa, beyond **Lokoja**. Häusa, the language of a Mohammedan people, is the language of commerce. The people of the Delta and the Lower Niger have continual petty wars, and traffic in one another. Nature is here so bountiful that the Natives have little need to work; and some have grown rich through trade.

HISTORY.—This region has been explored by Mungo Park, Clapperton, Barth, etc., but to us its history is principally the history of the Niger expedition, or rather expeditions, for three went; the first starting in 1841, promoted by the Prince Consort, and by Sir T. Fowell Buxton, who described its object as "The Gospel and the plough." Two missionaries went with it—Mr. Schön, who was never well afterwards, but continued his missionary work at home, making translations; and Samuel Crowther, whose history we will soon tell. The Europeans on this first expedition died in numbers, while Crowther remained well. He thought the green

wood taken on board might cause much of the mischief, and suggested that it should be put into canoes towed astern. This was tried on the second expedition, and there was little loss of life. These expeditions taught two things: first, that the Natives were ready nearly everywhere to receive visits from the white man—when it was not so, it was because the Mohammedan Fulahs, organized bandits, had been before them; secondly, that Natives should be employed in Mission work as much as possible.

The whole of the Lower Niger, was in 1885 taken under the Protectorate of Great Britain. The Royal Niger Company has fifty-seven factories here, and large steamers. The produce of the country—palm oil, cotton, etc.—is reckoned by millions. Mr. Venn calculated that when a missionary had been out twenty years, he was worth £10,000 a year to British commerce. Till the missionaries came, the traders did not venture to live on land, but lived in old hulks on the river.

RELIGION.—A few, as in Yoruba and in Sierra Leone, seem to apprehend some of the attributes of the Supreme Being, but in this part of Africa the worship, if so it can be called, of Gree-grees or Jujus (anything which they suppose connected with the invisible world) takes especially bad forms. Until quite lately there was a Juju temple at **Bonny** in the Delta, of which the wall was partly composed of skulls, once belonging to

men probably taken in war and eaten. The mortar of this temple had been moistened with human blood. There are still cannibals in the Delta; twins are destroyed; and the river and the spirits of ancestors are worshipped. Degrading snake and lizard worship formerly prevailed in the Delta. Mr. Johnston (traveller and consul) says, "For its effectual abolishment we owe our thanks not to officials and traders, but to the quiet unceasing labours of the agents of the Church Missionary Society."

Human sacrifices are still offered on the Lower Niger, although it is forbidden where the English have power. A man is, or was, dragged till he is dead, his persecutors hoping in this way to expiate their sins. He is then refused interment, and his body is thrown to the alligators. Slaves, sometimes alive, their bones broken with clubs, are buried with rich persons, that the latter may be attended in the world of spirits.

The Mohammedans are masters on the Upper Niger. They put away idols, human sacrifices, and cannibalism, and some are zealous in reading the Koran to the Natives. But as Clapperton says, with respect to Mohammedan converts among the Natives, "All their prayers and religious expressions are in Arabic, and it may be said, that not one in a thousand knows what he is saying." The Mohammedans, indeed, wear flowing robes and snowy turbans, but they do not scruple

to commit acts of cruelty on those who are not professors of their faith, making slaves without remorse. There is now a struggle in Africa between two religions. In watching the struggle, we should remember that Mohammedanism was introduced a century before Christianity, and gives licence to sinful enjoyments.

C. M. S.—The origin and history of the **Niger Mission** runs parallel with the history of Adjai, or Samuel Crowther. In 1821 the Fulah marauders were in Yoruba. A large town, Ogoshun, was attacked. A mother was preparing breakfast, when her husband rushed in, telling her to escape with the children to the bush. He then went back to the front and was killed, fighting in their defence; and the mother and children were followed and captured. Adjai, then twelve years old, was attached to a string of captives, and soon separated from his mother. He passed through so much suffering that he was tempted to commit suicide. On reaching Lagos he was stowed in a barracoon, or slave hut, and almost suffocated by the heat. On the slightest provocation he was beaten with a long whip. He soon found himself on board a Portuguese slaver, he and 186 others being packed in fearfully close contact in the hold, the living, the dying, and the dead all together. This slaver was captured by a British man-of-war, the father of Shergold Smith being on board. Adjai had been told dreadful things about the English, and at first took the

cannon balls, heaped upon deck, for the heads of his comrades. He was taken to Sierra Leone, and instructed by the missionaries, one of his best friends being Mr.—afterwards Bishop—Weeks. He was baptized by the name of Samuel Crowther, and when the Industrial Boarding School developed into Fourah Bay College, his name is the first on its books. He married a girl who, rescued from a slave ship, and taught in the Christian schools, became, like himself, a baptized Christian. She was his wife for fifty years. Showing an aptitude for languages, he was chosen, after being a schoolmaster and teacher at Fourah Bay College, to accompany Mr. Schön on the first Niger expedition. This disastrous expedition over, Crowther was summoned to England, where he received holy orders, and was the first Native to preach in Sierra Leone, where there are now so many Native ministers. He longed to preach the Gospel in Yoruba, his own country, and finally helped Messrs. Townsend and Gollmer to plant it in that country. He had been in Abeokuta three weeks, when the mother, from whom he had been torn five-and-twenty years before, came, with his brother, in quest of him. They grasped one another in silence and astonishment, giving now and then an affectionate look, a look which violence and oppression had long checked, till she broke silence, and called him by the familiar names that his grandmother had used, a grandmother who died in slavery. After a time this mother embraced

Christianity. Even after this meeting his sisters were enslaved, and redeemed by himself.

In 1857 the **Niger Mission** actually began, for Crowther started on the third Niger expedition, taking with him this time a Native minister and other agents, aiming to plant some Missions on the river. A chief had been promised in 1841 (the first expedition) that he should have teachers, but he had died, saying, "The white man has forgotten his promise." This third voyage, in which Crowther attempted to explore the Sudan, terminated with a shipwreck, and our missionary found himself among unfriendly chiefs. Happily, a man met him who had been in the Sunday-school at Abeokuta, gave him an English greeting, "Good morning, sir," and afterwards guided him back overland. After this there was cloud and sunshine. At one time there were the first baptisms on the **Niger** and at another time Crowther and his son were taken prisoners. Sad to say, Mr. Fell, the British consul, while rescuing them, was killed by a poisoned arrow.

The rescued slave, the ransomed captive, was summoned in 1864 to England, and consecrated at Canterbury first Bishop of the **Niger**. Mrs. Weeks, now widowed, was present. It is interesting to notice that Crowther unites the three West African Missions in his own history—a Native of Yoruba, educated in Sierra Leone, helping to found the Mission in Yoruba, and the actual founder and first Bishop of the **Niger**. The Bishop quickly returned

to his diocese, giving special attention to the Delta, for the titular King, George Pepple,* had asked for missionaries.

The stations on the Delta, that once degraded place, are interesting and important. They are superintended by Archdeacon Dandeson Crowther, the Bishop's son. **Bonny** was occupied in 1866, and a church (St. Stephen's) built in 1872. It was found needful to replace this by a larger church in 1887. Between these two dates there was a season of violent persecution, and teachers were kept away. The Christians sometimes met in the forest for prayer. Joshua Hart, refusing to participate in heathen rites, was tossed in the air by four men and allowed to fall violently to the ground. He would not recant, and then he was placed in a canoe, bound hand and foot. He was heard to call on the Lord Jesus Christ, and his master said, "You be praying again, then I'll show you what prayer be." Thrown into the water, Joshua's skull was barbarously smashed with a paddle, and his body thrust through with a sharp-pointed pole.

"Martyr all o'er"

But "grudge not thou the anguish keen

Which makes thee like Thy Lord"

The happy sequel to this story is that Joshua's master, a chief called Captain Hart, renounced his idols before his death. It is believed that others were

* The Africans on the coast frequently adopt English names.

killed, but not so conspicuously. Many suffered much. Isaiah Bara and Jonathan Aɔiafe had been important men before becoming Christians. They were impeached by the Juju priests for having assisted to bury a poor Christian. They were offered meat that had been sacrificed to idols, but they preferred death to dishonouring their Lord. They were then put in a hut to die of starvation, where they were secretly fed by their brethren. Tempted by promises of advancement on the one hand, and threatened on the other, one said, "If it please the Lord, I will remain in chains till the judgment day." The other said that "his Master had put a padlock on his heart, and taken away the key." They were released at the end of twelve months, through an appeal from some English traders. They were then little more than skeletons.

There was a second period of persecution; but there is now liberty of conscience in **Bonny**; and a large church, as before said, erected, and a Juju temple destroyed. This church is now called St. Stephen's Cathedral, and for its erection the Natives, people and chiefs, contributed £2,000. These contributions seem to be very much in oil, Chief Oko Jumbo, for instance, saying that "The church must be built, and that he would raise his donations to six puncheons of palm oil."*

* A puncheon of palm oil is worth £10.

Chief Dublin Green gave two puncheons, etc. At the opening of this cathedral, large as it is, there must have been more people outside than there were within, as we read that there were 8,144 present. The Bishop preached from Haggai ii. 6-9. But before this joyful opening there was (to Archdeacon Crowther and others) a joyful destruction. The Juju temple, described above, was destroyed, and the Bishop in that way was welcomed back from England.

There are schools at **Bonny** for boys and girls, the Natives paying £2 a year for the boys, but declining to pay for the girls, as they were "not worth anything." The Bishop seems to have taken special pleasure in surprising Chief Oko Jumbo with some food cooked by his own daughter, taught to do this in the school, thus proving that girls were "worth something!" **Bonny**, has a printing press, especially necessary as Archdeacon Crowther has detected infidel literature.

The kingdom of **Brass** is almost as interesting as **Bonny**, and here, too, there has been persecution. A convert was dragged to the place where sacrifice was offered to idols. His persecutor demanded recantation with a drawn sword, but without success. The python, that used to be worshipped, is now killed. Two iron churches have been put up, at the cost of £1,000 each, the people defraying the expense themselves. A chief dying, tells his people, "that he has tried many Jujus but that the God of the Christians is the only

true God." A convert lately rescued some shipwrecked Englishmen from cannibals.

Okrika was never visited by a Christian teacher till 1880, but the inhabitants before this time built a church for themselves, that would hold 300 worshippers. They got a schoolboy from **Brass** to read the service on Sundays, and then sent to Bishop Crowther, asking for a missionary. There is now a Native minister and a Christian congregation. This place was the scene of a terrible event only a year ago. One hundred visitors from a neighbouring tribe were treacherously murdered, their bodies being eaten. Eleven were saved because they had been divided to Christian adherents. These eleven were delivered to the English consul, who has since visited the place. Mr. Wilmot Brooke also visited this station. While he was there some chiefs arrived, who announced, by public crier, that every one who came to church must contribute to a fine of £400, which would be laid on the church-goers. But the immediate result of this proclamation was that the church adherents worked in greater numbers at the repair of their church.

At **Ogbonoma**, in Old Calabar, a Native minister has won a good congregation, and visits the people diligently. The leopard has ceased to be a god, one having been killed and eaten.

Before leaving the Delta, we may realize the struggle that is going on, when we hear that Mr. Allan, sailing between **Bonny** and **Brass**, anchored at a good

distance from shore, to keep out of the way of cannibals. And at another time, on the same journey, he heard "faint sounds of worship wafted from the shore."

And now we must consider the stations on the Upper and Lower Niger, with respect to which there is considerable anxiety. "The only part of the world in which Mohammedanism is advancing seems to call for special Christian effort."

We will first take the stations on the Lower Niger. The only English clergyman working in the Mission, Mr. Robinson, assisted by two laymen, has hitherto travelled about, sometimes stopping, preaching, and baptizing; having had a happy immunity from fever. But Mr. Robinson has now joined Mr. Wilmot Brooke on the Upper Niger. One layman, Mr. Kelsey, is dead, and the other has returned home ill.

Onitsha was our first station, where Simon Jonas, the faithful Native catechist who helped Crowther to begin the Mission, and Mr. Taylor, a Native clergyman, worked. At the very commencement of their work they found that a woman was about to be sacrificed. Simon Jonas was able to save her from death, but not from slavery. This station has more than 200 Christians, but it has not been encouraging this year.

Mr. Eden and Mr. Dobinson, vicar and curate, have gone forth together from a parish in the North of England, and will make their head-quarters at **Onitsha**. They will superintend the Lower **Niger Mission**.

A convert lately made firewood of his idols at **Obotshi**, although some who saw it expected his death.

The Royal Niger Constabulary are putting down human sacrifices at **Asaba**. This will lead to the freedom of a number of poor creatures who have hitherto been kept in villages by themselves, knowing for what they were destined. These quondam slaves immediately swelled the number of Sunday worshippers.

Higher up the river we came to **Gbebe**, the scene of the first baptism on the Niger.

The region of the Upper Niger begins at picturesque **Lokoja**, the confluence, where fifteen languages are spoken. Mr. Wilmot Brooke, Mr. Robinson, Mr. Lewis, and Dr. Harford Battersby commence work here, and the latter hopes to have a hospital at **Lokoja**. Before long, Mr. Wilmot Brooke, with one or two other young men, propose to journey into the dominions of the Sultan of Sokoto, in the Western Sudan, among a Mohammedan people, who, nevertheless, read and re-read tracts in the Arabic character, till the paper is worn out. Yet the law of the country is death to the Mohammedan who confesses Christ, and death to the missionary who preaches Christ. This risk our brave brothers determine to run, thinking they can thus better preach to Mohammedans than when the preacher is safe, because under the shadow of British protection.

Kipo Hill is above **Lokoja**. In this part of the

Niger the heathen are decreasing by the sword of the Mohammedans. An army goes forth from Bida, in the neighbourhood of **Kipo Hill** every year, knowing where there is least chance of successful resistance. The propagation of Mohammedanism is not the chief object. These are slave-hunting expeditions. If unsuccessful among the heathen, they seize people from among their own allies and tributaries. **Kipo Hill** station gives help to the defenceless.

A touching letter came from the Emir of Nupé, asking Crowther, the "great Christian minister, not to leave their country to be spoiled by barasa" (rum). "Barasa, barasa, it is the ruin of my country!"

If, with God's blessing, an entrance into the Western Sudan may be accomplished, it will make the fourth in the West African chain of Missions. The lifelong linguistic labours of Dr. Schön in the Haüsa language have prepared the way for evangelists.

The **Niger Mission** has more than 4,000 adherents.

CONCLUSION.—While bravely facing present difficulties, may the friends of this Mission never forget all for which they have to be thankful. Lately a popular author wrote of this part as "only tolerable in times past because it supplied slaves, and nowadays because it is the metropolis of the palm-oil trade;" adding "religion they can hardly be said to possess, beyond a

belief in demons, half human, half satanic ;” adding, “nor does anybody, I believe, particularly care.” Yet this is a country which has given a practical contradiction to the statement often made in Christian England, “That the spirit of martyrdom no longer exists in the Church.”

It is related of Crowther that he was once in a railway carriage with Mr. Weeks when a gentleman asked the latter, “What missionaries had done ?” Mr. Crowther said, “Sir, I am an evidence of what missionaries have done.”

Some of us know from our own observation that a man, once a slave boy, can mix with “princes”—those most respected on earth. We take this as a token, an earnest of what the position of such a one shall be throughout eternity :—“and to make them inherit the throne of glory.” We are privileged to tell the fettered slave, just taken out of the place not fit for dogs : “The King of kings asks you to be His companion, His friend.”

EAST AFRICA—MOMBASA, ETC.

C. M. S. Atlas, etc.

Mombasa—C. M. S.

To Chagga and Back—C. M. S.

Missionary Career of Dr. Krapf—C. M. S.

Life and Diary of Bishop Hammington (Rev. E. C. Dawson)—
Seeley and Co

Through Masai-Land (Thomson)—Sampson Low and Co.

Tropical Africa (Professor Drummond)—Hodder and Stoughton.

INTRODUCTION.—“To proclaim liberty to the captives, the opening of the prison to them that are bound” (Isa. lxi. 1. ; Luke iv. 18.) “Not redeemed with . . . silver and gold . . . but with the precious blood of Christ” (1 Peter i. 18-19).

The scene of this Mission is that part of Africa where there is still a struggle between the slavers and those who, touched by the Spirit of Christ, try literally to “set at liberty them that are bruised.” Who can measure what those who love and follow Christ have done even to mitigate the sufferings of criminals? But in the present case human beings are “fast bound in misery and iron” by their cruel fellow-creatures, because “guilty of a skin

‘Not coloured like their own, and having power
To enforce the wrong, for such a worthy cause,
Doom and devote them as their lawful prey.’”

This Mission was commenced by two men, Krapf and Rebmann, who at first seemed to spend their strength

for naught. Their object was the redemption of the Africans from spiritual captivity, but it has been added to them, as it were, to do much in exposing the slave trade.

Two devoted Bishops have, in different ways, given their lives for the diocese of Eastern Equatorial Africa.

The British East African Company will occupy almost the same ground. May it prove a strong ally against our common foe, the slave trade! "To protect the missionary" was one of the aims with which it started.

GEOGRAPHY, ETC.—The diocese of Eastern Equatorial Africa includes Uganda, Mamboia, Mpwapwa, etc., not to be described in the present chapter. But with **Mombasa**, **Frere Town**, and **Kisulitini**, etc., we include to-day **Taita** and **Moschi**. The last two stations are on the mountains. This part of Africa has some beautiful mountain scenery, and in other parts it reminds the traveller of Devonshire; but there are also large tracts of sandy, waterless deserts. It is hoped that it will prove a grain-producing country. There is on the coast a mixed race, speaking Suahili (from *Sahel* coast). This, the French of Africa, is useful to travellers. The island of **Mombasa**, head-quarters of the C.M.S. Mission, is two or three miles in diameter, and half a mile from the mainland. **Frere Town** is on the mainland itself, and **Kisulitini**, in the district of Rabai, thirty miles inland. Many Hindus, British subjects, live on the coast.

Zanzibar, an island much larger than **Mombasa**, lying far to the south, is the head-quarters of the Universities Mission, and the residence of the consul, Colonel Euan Smith, who is in sympathy with Missions. The part of the coast assigned to the B. E. A. Company, in which some of the C. M. S. operations are carried on, is not unhealthy, an exception to a rule.

The most direct route from **Mombasa** to the Lake passes through the country of the Masai, a fierce tribe.

HISTORY.—There is less barbarism on the East than on the West Coast of Africa, owing to the long time that the East has had trade with Arabia and India. The Portuguese came in the 15th and 16th centuries, but not with good result, for under their rule, piracy and the slave trade were especially pernicious.

Arab influence has again been dominant this century, the Sultan of Zanzibar belonging to the family that reigns in Muscat. To these Sultans of Zanzibar the chiefs in the interior allow a sort of suzerainty. The present Sultan proposes measures, that, if backed by England and Germany, may stop the slave trade on the coast. Slavery prevails all over Africa, as in all countries until He is known who proclaims "liberty to the captive." It is in some parts hereditary, but there are four other sources of supply—war, crime, famine, and insolvency. But an unnatural form of slavery is introduced by the Mohammedans. Slaves are kidnapped because the demand for them is so great in Mohammedan countries.

Dr. Livingstone thought that two-thirds of those taken in the interior perished on their way to the coast. Others say that every tusk of ivory brought to the coast costs one life. The remainder are shipped for use in Arabia, Persia, or Egypt. While on board the wretched dhow a handful of uncooked rice is given to them every day, and towards the end of the voyage they often go without water. To prevent all this, British ships have for many years been watching, and Captain Brownrigg and others have lost their lives in attacking the slavers. Those who are best qualified to judge think, however, that the entrance of honest commerce, "the golden girdle of the globe," will do more than the blockade to stop the slave trade. Companies may check the slave trade in their respective spheres of influence.

Sir Bartle Frere asked that some of the liberated slaves should be received at **Mombasa**. Hence our station at **Frere Town**, close to **Mombasa**.

RELIGIONS.—The Natives believe in a God of whom, if they think at all, they think to be very, very far off, and not a God of love. But, as Professor Drummond expresses it, "The religion of Africa is the fear of evil spirits." Mohammedanism is now dominant on the coast, and whatever Christian nations have done in the past, Mohammedans are now principally and almost solely answerable for the cruel slave trade. Consul Johnston says, that in "Negro Africa, Islamism means ruthless cruelty." There is a struggle in Africa between

Islam and the followers of Him who came to “open the prison doors.” “Now is the time the millions of Africa are deciding for either ‘the Cross or the Crescent,’ as they see either the most ready to help them. The Arab is determined, the European too often timid and half-hearted, ready to yield and abandon. The Arabs and their agents are counted by thousands; the Christians are few” (*Mackay*).

C. M. S.—The C. M. S. work in this part of Africa began with L. C. Krapf, who, having worked in Abyssinia and Shoa, settled in **Mombasa**, 1844. At the end of the first two months, his wife and child were both dead. Shortly before her death, Mrs. Krapf charged her husband never to forbear speaking to the people about Christ. The mother and child were buried on the mainland, and nearly on the spot where **Frere Town** is now built. This was Mrs. Krapf’s express wish, thinking that the people would thus realize why she and her husband had come to Africa. Then Krapf wrote to head-quarters: “Tell our friends that there is on the East African Coast a lonely grave of a member of the Mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves and death of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore.”

In 1846, Rebmann joined Krapf, who then moved into Rabai, the station now being called **Kisulitini**; where the ruins of his house are still to be seen. Both these missionaries were great travellers. They discovered mountains, and heard of lakes. Large schemes were formed for the invasion of Central Africa. Those at home caught some of the zeal, and sent reinforcements in 1851. But it pleased our Father in heaven severely to prune the tree which was afterwards to bear much fruit. The new recruits (one of whom was Pfefferle) died or came home sick. Krapf, still hoping for a "chain of Missions across Africa," tried his Fatherland, and Germans actually tried to make links of the chain by starting Missions in Egypt. Eventually these were all closed, and the pioneer himself, after extraordinary adventures and sufferings, returned to Germany, where he died in 1881, like Livingstone, on his knees. But before his departure, he had reason (as we shall see in the next chapter) to use Simeon's song.

And what of Rebmann? "Toiling on," even after he had lost his sight, little remembered at home, and less thought of still by the Europeans in his part of Africa. He worked for twenty-nine years without coming home. Towards the end of this time, in 1872, a man, who himself loved to free the captive, visited him. And what did Sir Bartle Frere find the blind Rebmann doing? Making translations—having twelve converts, some helped him in this; a son of his first convert helping to

the last. Two of these converts had become catechists. Rebmann returned to Germany soon afterwards, and died in 1876, near to Krapf. But as we shall soon see, a spark flew from his work, and ignited at a distance of thirty miles.

After Sir Bartle Frere's visit, the work was, through his representations at home, prosecuted more vigorously. Previous to this, our rescuing sailors, not knowing what to do with their black cargo, had taken some boys to India, putting them in the charge of Mr. Price, a C. M. S. missionary at Nasik, in the Bombay Presidency. A hundred and fifty freed slaves were in 1874 brought from Nasik to **Frere Town**, to form the nucleus of a colony. In 1875 many rescued slaves were added. In 1884 a desolating famine caused a revival of the slave trade, people selling themselves! Three or four hundred (some living skeletons) were handed to the Mission. Most of the rescued slaves have embraced Christianity. Those received in 1875 have assisted in the care of others rescued in 1885. Men are paid 6d. a day for their work, women 4d. There are reading-rooms for men and women, which have games, papers, scrap-books, and a magic lantern. When slaves are fed on board ship, they have been seen to fight for their food; but here they are taught to wait. The boys are taught to work before school, to fetch fire-wood, etc.; and also to sweep and tidy. They are hearty and strong, and extract fun from the poorest playthings. Suahili and Arabic are taught in the school; and a

Divinity class has been lately set on foot by Mr. Fitch, with a view to training teachers and evangelists. The ladies, who are now making a strong muster here, ask that garments may be sent for the girls, who are taught to mend for themselves and the boys, and to make the boys' coats. When the ladies talk to the new girls, the latter will listen and then burst out laughing. God and sin are new ideas. Parents seem in this part to have no control. The girls are also taught washing, the three R's, dictation, and geography.

The Rev. W. Salter Price worked much both here and at Nasik, and was one of the founders of this Mission. He says that the contrast between its state thirteen years ago and its present condition is marvellous. A church is to be built at **Frere Town** as a memorial to Bishops Hannington and Parker. Mr. Jones and Mr. Semler, catechists, were ordained by Bishop Hannington.

Kisulitini, in Rabai, has received many of the slaves from **Frere Town**, the land being better for cultivation. Some professedly Christian men, living at **Kisulitini**, were lately claimed by men living at Zanzibar. The latter said that the former had been their slaves, and had run away, although the English missionaries were ignorant of this fact. It was a time of great anxiety to Mr. Price, for the men in question refused to return to slavery. They threatened to resist force if it were used. Many of their companions, who were legally freed, would have probably fought on their side; and Mr.

Price feared a great catastrophe if blood had once been shed. Then came a great deliverance. Mr. Mackenzie, at the head of the new Company, generously paid the ransom of these men. (He was afterwards helped by Sir T. Fowell Buxton and others.) Joyfully, Mr. Price helped Mr. Mackenzie to give papers of freedom to 950 men. It was not wonderful that next Sunday he preached to a closely packed congregation, contrasting the being ransomed by "silver and gold" and ransomed by the "precious blood of Christ." A church (St. Paul's) has been built at **Kisulitini**, the cost of it being chiefly defrayed by friends in England. It is ninety feet by forty feet. The congregation bring their offerings in kind.

A medical Mission is now being attempted on the island of **Mombasa**. There is an old Mission house which was given to Krapf and Rebmann by the then Sultan of Zanzibar, a man of liberal spirit.

Shimba, in the highlands, has lately been occupied, partly with a view to making it a sanatorium, and twenty-seven of the less forward boys have been placed there. It is beautiful and healthy.

Kamlikeni (Mwaiba Hill) calls upon us to tell a story unique in the history of Missions. It is situated in the Giriamia Country, north of **Frere Town**. Close by was the community of Fulladoyo. How did this community commence, and how was it dispersed?

More than twenty years ago Abe Ngoa, a Native

servant of Rebmann, ran away. He was a professing Christian, and events proved his sincerity. But in a passion with his wife, he so struck her that she died. Horror and remorse, perhaps fear, then seized him, and being a native of Godoma in Giriama, he went there, building for himself in the forest a hut among branches. He had with him a Gospel of St. Luke, and he studied it. A man coming to gather wood recognized Abe Ngoa, and asked him about his book. Abe Ngoa then began to teach his countrymen, and eleven left their heathen customs, "joining the Book."

In 1874 three of these men who had joined the Book went to **Frere Town**, and asked for baptism. George David, a catechist, was sent to Godoma. He found thirty-four Christians, who beset him with questions. The first baptism was in 1875, and two months later, Abe Sidi, the headman of the village, became a convert. The latter is described by Dr. Felkin as tall and commanding, wearing a black skull cap, and a surplice-like shirt. He became the leader of the Christian Church. A missionary, Mr. Lamb, who visited them in 1877, was astonished by what he saw. There were daily prayers, and no work was done on Sundays. The Christians partook of the Lord's Supper, administered by Mr. Lamb, with solemnity. Their numbers afterwards increased, and in 1880 awakened a pronounced opposition from the surrounding chiefs, aroused by the medicine-men. Abe Sidi,

with others, left Godoma, and settled at Fulladoyo. There he built a church and grass huts; and a considerable Christian population gathered around him. They were not indolent, building a bridge, and making a wide road, rare things in Africa. Mr. Price was hopeful that this movement might be a blow to the slave system. Alas! Fulladoyo fell a victim to the slave system. 1882 was a terrible time, slaves being flogged or burned to death, or even buried alive. The freed slaves attempted a rescue, when a gang of wretched captives was driven through **Frere Town**; and in consequence the Mission stations were in serious danger. The presence of a man-of-war saved the Mission stations, but who protected Abe Sidi? Runaway slaves came to Fulladoyo. He saw the danger, but could not persuade them to go away. We cannot exactly tell what then happened, but we know that he incurred the wrath of Mohammedan slave-dealers, and is said to have suffered a terrible death at their hands. Bishop Royston looked for Fulladoyo in 1883; it was destroyed, and the scattered remnants gone to **Kamlikeni** (The Hill of Praise), where they now have a Native catechist. These Christians have lately built a prayer-house for themselves, and show an inclination to evangelize their fellow-countrymen. Mr. Taylor visited them and taught them to do this.

At **Taita**, in Sagalla, Mr. Wray worked for some years. Few missionaries can have shown more

patience with an ungrateful people than Mr. Wray. At one time they seemed fond of him. Then came a famine, and they suspected him of having caused it by witchcraft, so that his life was in danger.

At **Moschi**, in the Chagga mountains, Mr. Fitch has also been treated badly. At one time the King would hardly give him food. The people are sun-worshippers. The boys are beginning to learn. Mandara, the King, has an old Arabic Bible given to him by Mr. Lamb.

Mr. Fitch, Mr. Wray, etc., were lately warned by the consul that they were in some danger, but they did not therefore desert their posts. We believe that they have the love of souls like their Master, but as in His case it is not yet understood by those who have only hitherto known those who "seek their own."

Two Bishops have been appointed to the Diocese in which this Mission is situated, both dying near the lake, as we shall describe in the next address. Bishop Hannington was a man of unusual energy and fearlessness, combined with strong faith and love. Bishop Parker's holiness of life and spirit seem to have left their impress upon many workers. He desired that the northern route to the Lake through Masai-land should be opened by stations creeping on, conciliating the people by degrees. We have now a powerful auxiliary in the Company, who desire this road opened. May we not say that they have a

powerful auxiliary in the Mission, for what can tame the fierce Masai but the Gospel?

This Mission was for a time in danger, owing to the unsettled state of the country. Mr. Price, though retired, went back to help. He was cheered on his arrival by hearing a good sermon from Mr. Deimler, who had been a slave-boy under his own care. The danger is now over.

The East Africa Mission has already more than 2,000 adherents.

CONCLUSION. — We have spoken before of the struggle between Islamism and Christianity, and how Krapf, Rebmann, and others, who went forth to deliver from spiritual captivity, have called the attention of England to the actual fetters put on our black brethren. It is a glorious thing if our country can help to strike off those fetters.

“ Oh, 'tis a godlike thing to save,
And he who scorns it, is himself a slave.”

But to what are we called as Christians? To be fellow-workers with God in striking off worse fetters. We say it with reverence, but as “the precious blood of Christ” is greater than “silver and gold,” so is it greater to bring any soul into the glorious liberty of the children of God than to deliver from bodily captivity.

THE VICTORIA NYANZA MISSION.

C. M. S. Atlas, etc.

The Story of Uganda—C. M. S.

Mtesa, King of Uganda—C. M. S.

Two Kings of Uganda (Rev. R. P. Ashe)—Sampson Low and Co.

A Gleaning from Central Africa (A. M. Mackay)—C. M. S.

INTRODUCTION. — “I am the light of the world.”—(John viii. 12). “Ye are the light of the world.”—(Matt. v. 14). Our Lord compares Himself to the glorious sun, which every day puts forth sufficient energy to work the whole world. We are compared ourselves to the lesser lights. Chemists teach us that the light and warmth given by gas and coals came originally from the sun. We have in this a beautiful figure of what men and women, cold and hard in themselves, can do for the world.

GEOGRAPHY, etc.—The centre of Africa is a scene of continual conflict. Prisoners are sold, and a man may sell members of his own family, or his travelling companion. “The African is principally employed in guarding his most valuable asset, himself.” The misery that they cause to one another is cruelly intensified by the raids of Mohammedan slave dealers. When attacking a village, the custom of the latter is to set fire to the bee-hive-looking houses, to spear the old and sick people as they try to escape; then to fasten the able-

bodied and children by chains one to another, or else to fasten a heavy slave stick to each, locking it round the neck. The route by which they march to the coast is often marked by skeletons.

Uganda, the principal subject of this address, is a dark country, though in some respects civilized. The King is described as wearing a snowy-white garment. The Prime Minister is found playing a game that resembles chess. Beautiful carving in ivory is seen. The King's palace, a collection of thatched huts, has rooms thirty feet high. He has some officers of state. Women have much influence. Most roads in Africa are simply paths, where caravans must go in single file; but there are wide roads at the capital of the King of **Uganda**. The soil is so fertile that little labour is necessary, and warfare is the principal occupation of the people. The King, for the most part, has power to kill or to sell his people. Terrible cries have been heard in his palace; people being hacked to death or burnt alive for trifling offences, sometimes for a breach of court etiquette. The King's army goes out, carrying fire and sword, and brings in prisoners to recruit the number of slaves. Gunpowder, arms, and ammunition are obtained from our Indian fellow-subjects on the coast. Slaves are treated as chattels, and they are sometimes mutilated, eyeless or noseless. There is, however, one class, the landed gentry, that has certain privileges. The King cannot summarily condemn them to execution. He and many

others are of a different race to the negro, being fair, with silky hair, and good-looking. They are Wahumas.

Uganda lies to the N.W. of the Victoria Nyanza, a beautiful inland sea or lake, about two-thirds the size of Ireland, and 3,300 feet above the sea. The Equator crosses the northern side of the Lake. Journeys are so tedious in Central Africa, that the Lake is practically farther from the coast than Lake Winnipeg is from England. **Usambiro** and **Nassa** are at the south of the Lake.

The beautiful stations **Mamboia** and **Kisokwe** are comparatively near the coast, on the route to the Lake; **Mpwapwa**, now destroyed, was also on the same road. Some mountains in these parts are 20,000 feet high. The swallows remain on the western side of the mountain range, on which **Mamboia** is situated. The climate of the plains is trying, being perpetually warm, and therefore enervating. The thermometer at night does not fall below 60° in what is called the cold season.

There are two ways of reaching **Uganda** from the coast; the southern route, starting from Zanzibar, and leading to the south of the Lake, is safe but unhealthy and expensive; the northern route, starting from **Mombasa**, and reaching the north of the Lake is healthier and cheaper, but, as we shall see, more dangerous.

HISTORY.—The written history of **Uganda** is to us,

that it was first visited by Speke and Grant in 1861, who ascertained that the Nile flowed out of the Victoria Nyanza. One of General Gordon's officers afterwards visited it from the north. Speke, Grant, Livingstone, Stanley, &c., began to explore these parts of Africa in consequence of the representations made by two men who had explored the East of Africa on their Mission as light bearers. These were Krapf and Rebmann, described in the last chapter. They discovered Kilimanjaro and Kenia, and thought that Nyanza and Tanganika were one great inland sea.

RELIGIONS.—The Natives of **Uganda** speak of a Creator, but believe in inferior deities. We hear of a human sacrifice being offered to one of these deities. The Mohammedans were in **Uganda** before the Christians, and from them the people learnt that there was a Power greater than the King. Christian missionaries were received as "messengers from heaven."

After our Mission had been there two years, the Roman Catholic Mission came.

C. M. S.—The traveller who has most to do with our Mission is the brave Stanley. He visited **Uganda** in 1875, and conversed (in Suahili) with king Mutesa, and told him that he ought to be a Christian; and received from him, in reply, a promise that if missionaries would come to his country, he would treat them well. Mr. Stanley left with Mutesa, a boy, Mufta, who had been taught to read the Bible in the Universities Mission. Stanley

wrote from Africa, to the *Daily Telegraph*, challenging Christians to accede to the heathen King's request.
 "Anon"

"Not lured by greed of fame,
 Nor lust of man's applause,"

offered £5,000 to the C. M. S. if they would take up this work. More money followed, the whole sum soon amounting to £24,000. The C. M. S. took up the glove; and in June, 1876, eight brave men were found ready for this errand.

"For lives that are passing in darkness and pain;
 For souls that are groaning 'neath sin's iron chain."

The pioneer of East Africa (Krapf) heard that this expedition was on foot before he "departed in peace." He wrote, "Many reverses may trouble you, but you have the Lord's promises. Though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches, and take this great African fortress for the Lord." None reached **Uganda** till July 1877, and then only two, Mr. Wilson, a young clergyman, and Lieutenant Shergold Smith, the leader of the expedition. An artisan died near the coast, and two others went home sick. Mr. Mackay, a civil engineer, was ill, and remained near the coast, not, however, idle. Still four pressed forward, taking the southernmost route to the Lake. A great part of the way was through a "wilderness," and they often found themselves among savage people. Mutesa tried to hurry them, by sending the famous letter, written by Mufta, beginning, "My dear

friends, wite men." Dr. Smith died at the south of the Lake, and for the first time in that part of Africa, a man was laid to rest with a "sure and certain hope." It was also at the south of the Lake that, in an encounter with the Natives, Shergold Smith's only good eye was blinded by a stone. But this did not prevent him from attending to Wilson, who had been wounded by a poisoned arrow. He saved the latter's life by sucking the poison from the wound. After remaining for two months with Mr. Wilson, Lieutenant Smith recrossed the Lake to meet Mr. O'Neill, an architect. They were together on Ukerewe, an island about the size of the Isle of Wight. Some Arabs took refuge with them, being pursued by the savage King Lukonge. Englishmen and Arabs were killed together; yet we shall see further on that even this disaster was a link in the chain that has taken light bearers to **Uganda**.

And now Mr. Wilson was alone, not even speaking the language. Mutesa had warmly welcomed him, had let the flag fly on Sundays from the palace, and assembled his chiefs. Then Mr. Wilson would hold something between a service and a Sunday-school. He would read two or three verses of the Old Testament, adding a few simple words. The little boy (Mufta) would translate into Suahili, and the King into the language of **Uganda**. Mr. Wilson would do the same with the New Testament, adding a few prayers. After a time he was joined by Mr. Mackay, and reinforce-

ments were sent from home, three coming by the Nile and helped by General Gordon on their way. Mr. Wilson's health broke down, but Mr. Mackay remained; Mr. O'Flaherty and Mr. Ashe eventually joined him.

We must, for a time, go back to England. A young clergyman, Mr. Hannington, heard of the deaths of Smith and O'Neill, and determined to devote himself to Africa. He nearly lost his life from fever on his first journey towards **Uganda** in 1882, when he was devotedly nursed by his nephew, Mr. Gordon. Returning invalided to England, his missionary career seemed quite over; but in 1885 the doctors gave him leave to go out again, and a Bishop being wanted for Eastern Equatorial Africa, he was consecrated. Bishop Hannington was very brave.

We shall best understand what happened in **Uganda** if we make three divisions in what remains of our narrative.

- I. Mutesa's reign.
- II. Mwanga's reign.
- III. The revolution.

I. Mutesa, at first called "Causer of tears," lived for eight years after the commencement of the Mission. He made a recreation of religion, being pleased when the Arabs intoned to him parts of the Koran, which neither he nor they understood. On the whole he kept his word to Stanley, and allowed the light to penetrate into a few hearts. The missionaries had much encouragement and

were very busy, describing themselves as builders, carpenters, smiths, wheel-wrights, sanitary engineers, farmers, gardeners, surgeons, physicians, and printers; for a printing-press was now at work; the first things printed being St. Matthew's Gospel, the Creed, the Lord's Prayer, and the ten Commandments.

The Natives learnt to read rapidly, and taught one another. Sometimes a man whom the missionaries had not previously seen, would come in from the provinces, able to read a book of three or four pages. The missionaries had troubles from a heathen priestess, and from the slander of the Arabs, who said that Mackay was an insane murderer, thus putting his life in danger. But they continued to teach and to preach, and in 1884 there were eighty-eight baptized persons, some of whom had been admitted to the Lord's Supper.

II.—Then in 1884 Mutesa died, and was succeeded by his son Mwanga. The missionaries had been advised to "fortify themselves," as there was usually at the time of a King's death indiscriminate pillage and slaughter. However this did not take place. Could it have been that the glimmer from the true Light prevented one of the deeds of darkness? The King's brothers were spared, owing to Mr. Ashe's request (the latter thinking when he made the request that Mwanga would be one of the brothers, and not King himself).

1885 was an eventful year. Mwanga capricious and

cruel, smoking bhang, which caused intoxication, was alarmed by hearing of white men at Usoga* (this was Thomson) the missionaries were treated roughly, and (as it appears) to spite them, three boys were seized, had their arms cut off, were tied to the stake and burnt. One of these was loved as a dear friend by one of the missionaries. We heard that they sang "Daily, daily," when in the fire, and though the fact of their singing is not authenticated, we are told by Mr. Ashe that two were capable of it. The missionaries wrote, "Our hearts are breaking." But they continued their work, though not so openly, working at the printing-press, so that if they were killed or sent away, the converts might have part of the Bible. The year was not to pass without another great trouble. The Bishop was on his way, and thought to save expense to the Society, and suffering to missionaries, by opening up the northern route; not knowing that Mutesa and Mwanga looked with especial suspicion on white men coming by that route. Mr. Mackay and Mr. Ashe knew the danger, but alas! could not warn him. When near to **Uganda**, the Bishop was seized, imprisoned for a week, and finally put to death, with about forty of his porters. Ukutu, who escaped, said that the Bishop sang in English as he walked to execution, and that the word "Jesus," occurred frequently. It is also reported that he said to his executioners, "Tell your King, that I have died for this

* A country through which the northern route passes.

road to **Uganda.**" Almost as we read this, we hear that the British East African Company hope to grow wheat near to the Lake, and we are told that that will necessitate a railroad. May the messengers of light travel by that railroad! "Before they call, I will answer," &c. The Bishop's Bible and diary, describing his journey, and the week of his imprisonment, were found. We notice these and similar words, "My God, I am Thine."

To return to **Uganda**, Messrs. Mackay and Ashe had been to remonstrate with the King, not expecting to come away alive. Mwanga lied to them, saying that he did not mean to kill the Bishop, but Père Lourdel, one of the French priests, and a Native, told them privately that this was not true. Our two missionaries wrote that they were "in God's hands." But with respect to the Bishop, Mr. Mackay wrote, "Oh night of sorrow! what an unheard of deed of blood!" (Just before this, they, including the King, had heard of the death of Gordon and the fall of Khartoum). At one time, not expecting to escape themselves, they asked those at home to try and rescue their boys.

1886 was an equally dark year. Persecution broke out afresh. The King at one time said that he would kill all who knew how to read. One was killed because he had told the King that it was wrong to kill the Bishop. Another, afterwards martyred, had visited the spot of the boys' execution with Mr. Ashe. The Englishman

could find no words, but the Native prayed for the murderers and all his fellow-countrymen. This man, Musali, when asked by a persecutor while the boys were being burnt, if he were a follower of Isa (Jesus), replied, "Yes, I am, and I am not ashamed of it." Two men, who had proved the sincerity of their Christian profession, declining to fly, and thus seeming to acknowledge their guilt, were martyred.

At the time of this persecution, a Christian, who had been collecting taxes in a distant part of the country, returned to the capital. He was warned to go into hiding, but he refused to do so until he had given the cowries to a chief, that even the appearance of dishonesty should not disgrace his Christian profession. It is reckoned that 200 perished at this time, many, perhaps the majority, being Roman Catholics. The executioner told the King that he had never seen men meet death in such a manner, and it is reported that some while burning, called upon their persecutors to believe in Christ.

Then a voice from head-quarters in London, saying, "Our hearts are wrung with anguish, yet filled with a solemn joy." A voice of sympathy came from Tinnevely, from those who owe their present happiness to the messengers of Light. These sent £80, which the missionaries used for the families of those in hiding. The song was taken up by Canada, Melanesia, China, Madagascar, etc. May we not say that it was answered from heaven? "Who are these arrayed in white

robes, and whence came they," etc., etc.? Blessed anticipation, if not beginning of the time when "all nations, kindreds, and tongues" shall join in the same song, to the praise of One Person.

Before 1886 closed another Bishop (Parker) was consecrated "for life or death."

The missionaries asked that they might go away, hoping to make better terms for themselves and their converts, but Mwanga refused to let Mackay go. Mr. Ashe came home, to be on his way out again in six months' time.

1887 was a year of comparative sunshine. From the time that the three boys were burnt, though the ministrations were less public, more inquired, learnt to read, and asked for baptism, than before. We were anxious about Mackay, when he wrote, "By God's grace I shall remain, in the hope of greater liberty being allowed. Every day, or rather by night, inquirers come to me." He went through the Epistle to the Romans with converts who came to him by night. Sometimes "melancholy overcame him, and he shed tears like a child; then the Psalms of David and Asaph would send a thrill of joy through him." Mwanga, though fond of Mackay, listened to the insinuations of the Arab merchants, and finally drove him away, telling him, however, that he might send another white man. Mackay proposed Gordon (Bishop Hannington's nephew). The King and chiefs said, "That would do,

Gordon was the black man's friend." Mackay crossed the Lake, and after prayer with Gordon, who had been working there since 1882, the latter stepped into the Mission boat, and went into the lion's den.

It was at this time that the converts wrote a touching letter to the Committee. "We are willing to die for the Word of Jesus.—Do you pray for us that we may not in the least degree give up the Word of Christ Jesus."—"Mr. Mackay the Arabs have driven away. Oh friends, pity us in our calamity."—"Finally, our friends, let your ears, and eyes, and hearts, be open to this place where we are, at Buganda."

1888 has its own touching story. The Bishop met many missionaries in March at the south of the Lake. But the painful travels of two were nearly over. Mr. Blackburn died after a fortnight's illness, and the Bishop after one day's illness. Mr. Mackay, with unshaken faith, wrote to the Committee, asking them quickly to send out another Bishop of like spirit. Before the latter's death he had decided that Mr. Gordon ought not to be left alone.

The King used to tell Gordon that he would kill him if he heard that the English were advancing on **Uganda**. Mr. Gordon, at first not speaking the language, was helped by the Native Christians in every way, some being able to preach. Mr. Walker now crossed the Lake, willing "not to be bound only, but to die for the name of the Lord Jesus." Before going

with Mr. Gordon "to court," they were warned that they might be shot. They put their trust in God and were well received by Mwanga. Mr. Walker was struck with what Mackay, Ashe, O'Flaherty, and others had done for the Mission, and for a brief season there were happy public services, Nikodemo, a godly, devout man, living at the Mission house.

III.—Before 1888 was over there was a revolution in **Uganda**. Readers or Reformers, Mohammedan or Christian, had become powerful in **Uganda**. Mwanga with some chiefs, wished to return to his grandfather's heathen times, when the king was practically worshipped. He formed a plot for leaving his body-guard, many of them readers, on an island in the Lake, there to be starved to death. This plot was discovered and frustrated, and a counterplot formed by Mohammedans. The Christians, though first intending to escape to Bunyoro, joined in the plot. Then, by a bloodless revolution (an unheard-of thing in **Uganda**) Mwanga was deposed and his brother, Kikewa, placed on the throne. Religious liberty was allowed, and crowds came to our Mission for books, medicine, etc. But the Mohammedans were jealous of the Christians, and obtained the expulsion of our missionaries, who were plundered and forced to fly for their lives. The French priests were in similar case. All got on board the *Eleanor*, C. M. S. vessel. An unexpected disaster occurred when a hippopotamus made a hole in the vessel.

But an island was near which all the Europeans reached, and they were received kindly by the inhabitants.

Then Mr. Walker's boating experiences in England stood him in good stead. Pulling some rope to pieces he made tow; one of the Frenchmen had a pail of dripping in which the tow was soaked, and with this apparently frail material he filled the crevices. The party reached the south of the lake where they found Mr. Mackay and Mr. Deekes. The four were then divided between **Usambiro** and **Nassa**. For some time a thick veil was drawn between us and Central Africa. May we not say that "Prayer was" (and is now) "made without ceasing of the Church unto God for" the missionaries and the converts.

Before 1888 was finished Kikewa was deposed by the Mohammedans, and the third brother, Kalema, placed on the throne.

The disturbed state of the country prevented the missionaries who had been sent out at Mr. Mackay's urgent request from going into the interior.

In 1889 we find "the people of the Koran" are in possession in **Uganda**, while to the north-west, at Busagala are gathered so many people from **Uganda** that they are in want of food. Part are Roman Catholics, "the people of the lip," others converts of our own Mission, "the people of the Book." The teachers of both are to the south of the Lake. When

advice is sought, the French priests advise the use of force in replacing Mwanga, whom they had baptized, on the throne, but the "teachers of the Book" object to fighting unless it is simply on the defensive.

Mr. Stanley, the traveller, and Mr. Stokes, the trader, pass by, and the agents of the British East African Company are said to be approaching. Stanley disbelieves in Mwanga's conversion and passes on. Stokes, however, gives his assistance with doubtful results. Mwanga, the murderer, sent an imploring letter to Mr. Mackay—"Do help me; I have given up my former ways;" and with his letter came a request from the Christians that missionaries should cross the Lake to encourage and instruct. The four conferred, and the result was that Mr. Gordon and Mr. Walker joined the Christians who were around Mwanga, on an island.

In 1890, Mwanga appears to have conquered his brother Kalema; and again to rule in **Uganda**. Our two missionaries are, therefore, again in the dark kingdom; and they have had opportunities in the midst of war of letting their light shine. They have healed the sick, and begged the lives of enemies; and their advice is sought. Soon new laws may be needed for **Uganda**, which is actually at the present time a Christian kingdom, in so far that it is ruled by professedly Christian men.

A band of men, with the newly consecrated Bishop

Tucker at their head, started for Africa early in 1890 ; determining, if God permitted, to press forward into **Uganda**.

The work at **Mamboia**, **Mpwapwa**, and **Kisokwe**, has not been so fruitful as at **Uganda**, but there has been some encouragement. Much of the work has been itineration. Mr. Wood, eighteen months alone at **Mamboia**, could say, "I have learnt to love these people, and never feel lonely among them." Dr. Pruen finds them affectionate, but he says, "It is difficult to make a slave care about the future." Some missionaries, though warned of their danger when the country was disturbed, have not left the converts.

CONCLUSION.—Mr. Stanley describes the Christians from **Uganda**, as studying their Gospels and Prayer book, and goes on to say, that they have endured the most deadly persecutions,—“the stake and the fire, the cord and the club, the sharp knife and the rifle bullet.”

The name of one of the Christians, who has been forward in bringing the missionaries back to this scene of conflict, is Henry Wright Duta; recalling to memory the devoted man who planned this Mission. He trusted in God, but did not live to see the light bursting forth that may turn this dark **Uganda** into a Beacon for Central Africa. But even should it not be so, how many individual souls have been lighted, and will continue to shine for ever, for ever and ever!

NOTE.—Since this narrative was written a heavy blow has fallen on all who love the Victoria Nyanza Mission. The man who seemed its centre, Alexander Mackay, “rests from his labours.”

The Church Missionary Society could hardly have a larger legacy than his example. We have often marvelled that he was so “steadfast, unmoveable,” but his “companion in tribulation,” Mr. Ashe, now tells us the secret. He was a man who loved the study of God’s Word, and Prayer.

A last letter to one of the Secretaries concludes with these words, “What is this you write, ‘Come home?’ Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come and help you to find the second twenty.”

THE MOHAMMEDAN WORLD. PERSIA.

The Books of Genesis, Ezra, Nehemiah, Esther, Isaiah, and Daniel.
The C. M. S. Atlas, etc., etc.
The Persia and Baghdad Mission—C. M. S.
Arabia and Persia (Rev. Dr. Bruce)—C. M. S.

INTRODUCTION.—“Give ye them to eat” (Mark vi. 37 ; John vi. 5-13, and 27). The **Mohammedan World**, in its largest sense, numbers 170 millions. For these millions special teaching is required, and to this work young men and women of education are now called more than to any other part of the Mission field. This is the most difficult part of the field, and therefore the place of honour. Hitherto the proportion of workers to the need seems to us at least as small as the one lad seemed to Andrew. But our duty is as clear as that of the disciples, when the Lord said, “Make the men sit down.” They took the bread from Him, and handed it to the people ; and the 5,000 were fed. But all the disciples obeyed. At present but a faithful few have gone with the bread that “endureth unto everlasting life” to the **Mohammedan World**; the many, like Philip at first, considering the work hopeless.

We must bear in mind that five subjects must be considered in this chapter.

1. The Mohammedan World generally.
2. Egypt and the Sudan.
3. Arabia.
4. Persia : Julfa.
5. Baghdad (capital of Babylonia, in the Turkish Empire).

GEOGRAPHY, etc.—The 170 millions mentioned in the Introduction include Mohammedans in India and in other countries not included in this chapter.

Egypt is benefiting by English influence. The **Sudan** stretches across Africa, from the Atlantic to the Red Sea, a distance of 3,500 miles with a breadth of 700 or 800 miles. It has a population of sixty millions. Many of the Sudanese can read and write.

The area of **Arabia** is 1,200,000 square miles, but it has much desert. Dr. Bruce says that the inhabitants are “physically, one of the finest races on the globe,” and, “intellectually, fitted to take a leading rank.” He points out that none of the four world empires were able to enslave them. Dr. Bruce believes that they are only to be conquered by a Gospel of love.

Persia is about half the size of **Arabia**, with a population similar in amount; but it is, however, three times the size of France. It is in many parts beautiful; but in others a desert. Uncultivated fields and ruined villages may be seen everywhere. There is

scarcely a rich man left in **Persia**, owing to the oppressive government. At **Julfa**, a suburb of **Ispahan**, and the head-quarters of our Mission, there are no roads, and nothing on wheels. And yet Dr. Bruce considers the Persians as intellectual a race as ourselves. The present Shah has promised much, and great things are expected from the opening of the Karun river to European traffic. We find in **Persia** the ruins of Persepolis, where Daniel was Prime Minister; and of Shushan, or Sus, where Esther was Queen. The Magi were probably Persians. The Parthians (speaking Turkish in the North); the Medes (Semitic) on the borders of the Persian Gulf; and the Elamites (or Persians proper) on the tableland in the interior, were all represented at Pentecost.

Baghdad is a name so ancient that it is found in the geographical records of Assyria. The ruins of Babylon and Nineveh are near, and also the plain of Shinar, Ur of the Chaldees, Mount Ararat, the Euphrates, and the Tigris. Accad, supposed to be the starting-point of all civilization, was near **Baghdad**. The latter is identified in our minds with the cruel Haroun Alraschid. The climate is nearly perfect for six or eight months in the year; and the birds and flowers are beautiful. Dr. Bruce considers the people of **Baghdad** to have the best physique of any Eastern city that he has visited.

In the **Mohammedan World**, Arabic is generally the language of C. M. S. Missions, and Turkish of the American Missions.

HISTORY.—The Bible gives us the early history of most of these countries; but for our purpose to-day, the most important thing is to remember the Mohammedan invasion of the seventh century, in consequence of which the population and prosperity of each has decreased. Mohammedanism blights all lands.

Egypt became “the basest of kingdoms.”

The generous friend of the poor Sudanese, General Gordon, said that he would be gladly shot, any day, if that would stop slavery and consequent misery in the **Sudan**.

Arabia means desert, or wilderness.

Babylonia, once fertile, is now a desert. Under Mohammedan rule canals are usually allowed to go to ruin, but even Islam could not dry up the Tigris, so that though **Baghdad** is shorn of its glory, it is still a fine city.

RELIGIONS.—Zoroaster taught 800 B.C. that there was one good and one evil spirit. His followers became fire-worshippers, or Parsees, of whom there are now only 8,000 left in **Persia**.

Egypt and **Arabia** were once Christian, and we know that in the third century there were three Christian churches in **Persia**. The Gospel may have been brought to **Persia** after the Feast of Pentecost. Origen says that the Apostle Thomas preached in **Persia**. In the fourth century there was terrible persecution in **Persia**, and thousands were martyred, with tortures.

The Persian Church was destroyed, while the Armenian and the Nestorian survived, perhaps because they had the Bible in their own tongues. The Eastern Christians have preserved a glimmer of light through the dark centuries, in spite of oppression and persecution. On the other hand, they have not recommended the Gospel. Their doctrine is corrupt, and they are spiritually dead. The Parsees, who had persecuted the Christians, were in their turn persecuted by the Mohammedans in the seventh century, and most of them fled to India.

We must now consider the religion which at present dominates all the countries of which we speak to-day.

The Mohammedans, while worshipping one God, do not recognize that He is Love, nor do they render to Him spiritual worship. A man may pray five times a day, and yet be truly described as one of those

"To carnage and the Koran given,
Who think through unbeliever's blood
Lies their directest path to Heav'n."

The Christian Church is doubly bound to care for Mohammedan lands when she remembers that Mohammed in his best days was prejudiced against Christianity by witnessing the picture-worship of its Arabian professors.

Slavery is allowed, and the demand for slaves in the Turkish empire, **Egypt**, **Arabia** and **Persia**, is the principal cause of the horrible slave trade in Africa.

But many duties of the moral law are enforced, and the Resurrection and the Last Judgment set forth. Is it not because Mohammedanism has some truth that it is able to dominate 170 millions? We must note the difference between the **Mohammedan World**, *par excellence*, and Mohammedanism where there is British rule, as in India, and where the converts have protection. There is reason to think that where there is freedom Mohammedans are more open to conviction than Buddhists, etc. But in the **Mohammedan World**, judging from past experience, rulers would still, if they had their own way, openly put converts to Christianity to death. Since the Crimean war we have had treaties with the Sultan that prevent this. Lord Stratford de Redcliffe was a strong friend of religious liberty. We have, however, cause to suspect much secret assassination of these converts. We know of imprisonment and the loss of all things; and that no Christian can safely penetrate the interior of **Arabia**.

The Shah of **Persia** has proclaimed religious liberty, and things have been much better there during the last thirty years. Yet we heard quite lately of persecutions of the Jews and the Bâbis, a sect well affected towards our religion; also, that a recent convert to Christianity, an officer in the Persian army, was condemned by the Shah to execution if he were ever found in **Persia**, that his land was laid waste, his house

burnt, and his widowed mother and younger brothers turned out to starve. There is a bridge at **Julfa** which no Christian must cross on horseback. Again, a Christian must not enter a Mohammedan town on a wet day, because "a wet dog is worse than a dry one." It is hard to find honest employment for Christians in **Persia**.

C. M. S.—Eighty-eight years ago the Evangelical fathers had "compassion on this multitude," and said in their first two reports that the Persian language was to receive early attention. Claudius Buchanan reminded them of the East in 1811, and the very first English clergyman who became a C. M. S. missionary, went to the **Mohammedan World**. This was Mr. Jowett, twelfth wrangler, and fellow of St. John's. He began work after the battle of Waterloo. The first plan was to try to reach the Mohammedans by stirring up the Native Churches. Mr. Jowett and others travelled much, and received many promises from Patriarchs and Bishops, from which little result followed. But books and translations were sent forth in numbers from a printing-press in Malta, and some were used by the Greek Church.

There has been much devoted work; for instance, one missionary, Mr. Hildner, remained in the island of **Syria** for more than fifty years.

A Mission at **Constantinople** was opened in 1819, closed in two or three years through Turkish intolerance, re-opened after another thirty years, worked devotedly by Dr. Koelle, but is now again closed.

“ For wildest storms our ocean sweep,
No anchor but the Cross
Might hold, and oft the thankless deep
Turns all our toil to loss.”

The Mission in **Egypt** was commenced in 1826 by Mr. (afterwards Bishop) Gobat, and closed in 1863, one missionary, Lieder, remaining till his death. It was reopened in 1882, at Miss Whately's request. Mr. Klein has begun schools, and is now receiving reinforcements.

The **Sudan** Mission is exceptional, because though hardly begun, it possesses £3,000 through the Gordon Memorial Fund. The population is half African and half Arabian. General Gordon suggested the **Sudan** as a Mission field to Mr. Wilmot Brooke, who has, with his companions, a great claim upon our sympathy and prayers. They hope to enter the **Sudan** on the west, and to run the same risks as their converts do.*

In 1886 a medical Mission was opened in **Arabia**, Dr. Harper being appointed. He was making his way, but the Mission is closed, at the wish of the British consul. With respect to this Mission, as well as to **Constantinople**, we are comforted by knowing that in one case the Scotch, and in the other the Americans, have vigorous Missions.

The first to go to **Persia** with his five loaves and two fishes, was Henry Martyn in 1811. He worked for nearly a year at Shiraz, amidst the “contradiction of

* See page 58.

bigoted and blaspheming Moslems." He "gave them to eat." Shall we say that he does not know, even now, how the bread can be multiplied where the Lord's commands are obeyed? In his diary he speaks of the Persians as "a people depraved beyond all belief, in the power of a tyrant guilty of every species of atrocity." Again, "**Persia** is, in many ways, a field ripe unto harvest. Vast numbers secretly hate and despise the superstition imposed upon them, and as many as have heard the Gospel approve it; but they dare not hazard their lives for the name of the Lord Jesus. I am sometimes asked whether I could not baptize them without their believing in the Divinity of Christ? I tell them, no." Mr. Martyn died on his way home at Tokat, in Armenia. But he left a Persian New Testament, handing to us, as it were, the bread that we might distribute it. Where did that Testament remain for nearly seventy years? In London, till the Bible Society asked Dr. Bruce to revise it in 1869. From Mr. Martyn to Dr. Bruce, of whose work we must now speak, there has been no Persian-speaking missionary, though the Basle Society worked for a time in the N. W., the Turkish-speaking part of **Persia**, where they are now succeeded by the Americans.

The Rev. Robert Bruce, who had been for ten years a missionary in the Punjâb, and had therefore learnt Persian (which is, in the Punjâb, the court language), in 1869 took **Persia** in his way back to India. He

stopped at **Julfa**, the Armenian suburb to Ispahan, finding Mohammedans ready for conversation, and on writing home for orders, Mr. Venn answered that he had been "long waiting for an opening in **Persia**." But to remain or not was left much to Dr. Bruce's discretion; he and his wife, therefore, prayed for guidance, and they thought that two things showed them that they should remain.

First in 1871, there was a terrible famine, and Dr. and Mrs. Bruce were helped in an extraordinary manner to "give them to eat." They were at first the only workers on the spot. But far off, other disciples heard the Lord's command, and handed them the bread. Money came from England and India; some through General Haig. Through Pastor Hans and his congregation in Germany, whom the Bruces had never seen, came more than £6,000. Altogether £16,000 was received and dispensed, the residue of the money being used for an orphanage. George Maxwell Gordon came to Dr. Bruce's help; and Dr. Bruce and Mr. Gordon not only mitigated the sufferings of the starving population, but helped to rescue the dead bodies from the jackal and the raven. There was "not a house in which there was not one dead."

The second reason that made Dr. and Mrs. Bruce think that they ought to stop, was that nine Mohammedans were baptized. There was afterwards a disappointment with respect to these men. They lacked

courage to confess Christ in their own town; but it is believed that some are serving God in distant places.

In 1875, the C. M. S. formally adopted the Mission, Dr. Bruce being for some time also the agent of the Bible Society. The Mission aims at the Moham-medans, but about 200 Armenians, desiring a purer faith, have joined the C. M. S. congregation. Dr. Bruce tried for a time to work with the Armenian Archbishop, but the Romanists induced the latter to oppose him. However, quite lately, an Armenian arch-priest was put in the chair at a school prize-giving.

We will now look at some of Dr. Bruce's methods—the way in which he “makes the men sit down,” so that he and others can distribute the bread.

I.—Revision of the Scriptures, and other translations. In this he was helped by the lamented Professor Palmer.

II.—The training of Native helpers, a work in which there has been much encouragement. One of the Armenians, the Rev. Minasakan George, received orders from Bishop French.

III.—The work of colporteurs, hitherto the most useful agency in the Mission. Dr. Bruce says of Benjamin Badal, the Kurd colporteur, that he does not believe there has been a braver or more devoted evangelist in ancient or modern times. He can preach the Gospel in five languages. He was bastinadoed in one place, abused and beaten in another, and his life threatened in a third. But he is “steadfast, unmoveable.”

There is a Bible and book shop at **Julfa**. It is interesting to see that at Shiraz, where H. Martyn worked, the sale of Bibles has been good. (George Maxwell Gordon worked for a time at Shiraz, living in the rooms that Martyn had occupied).

IV.—A medical Mission, peculiarly suited to **Persia**; even the mullahs and merchants come for treatment.

V.—Schools.—Dr. and Mrs. Bruce at first carried on the schools themselves. Now there are Native helpers, and the ladies of the Female Education in the East Society superintend the work among the women, delighting in it. It is hoped to make the Orphanage self-supporting, three trades being taught.

VI.—A Young Men's Christian Association began lately; Dr. Bruce at first giving three evenings a week to it. These young men are already helping in the care of the School funds, etc., and have sent out one of their number as a school teacher, the other members supporting him.

VII.—Conversation with educated Mohammedans. Dr. Bruce writes in his diary: "Nicodemus-like man called and sat a long time." "Dined and slept with Native gentlemen. Six guests, talked from 4 p.m. to 11, and again from 7 in the morning till 8.30."

Dr. and Mrs. Bruce, with their daughter and Mr. Carless, were in 1888 nearly shipwrecked in the Caspian Sea. The terribly overladen vessel swarmed with deck passengers. There were torrents of rain, and the mission-

aries therefore took many poor deck passengers into their cabin. All hope seemed taken away; but the Christians had a blessed time of prayer and praise. Then from the cabin—but taken up in all parts of the vessel—burst forth an Arabic Litany. It was heart-rending, and Dr. Bruce could say Amen to most of the petitions. Psalm cvii. 23-31 was literally fulfilled, for a change in the wind came. The Christians afterwards had their service of praise. Then Dr. Bruce called on the friend who had led the weeping service to give thanks. He could not; Mohammedans never rejoice. (Can this be because they never feel sin forgiven?) Dr. Bruce translated Psalm cxlv. and cvii. for them, and they all seemed much pleased.

A clerical and a medical missionary are stationed at **Baghdad**. The medical Mission work made much way with the people, but at the request of the British consul, Dr. Sutton discontinued his public addresses for a time, speaking to individuals. The only want is a day school, the Porte not having yet granted a firman. There is a Sunday school. The poor show no bigotry, but listen to the reading of the Testament. A missionary speaks of the deep reverence for our Lord shown by some educated Moslems. Two ladies also work at **Baghdad**. The baptism of a Mohammedan has been the immediate cause of much opposition, but Dr. Sutton hopes that it is only a temporary hindrance, such as Ezra encountered when building the Temple.

At **Bushire** there is a Native agent, and the work is progressing in spite of opposition.

Dr. Bruce and Mr. Clark of the Punjâb long that their Missions should shake hands. The languages of the **Baghdad** Mission are Arabic and Persian. It is a link between Palestine and **Persia**.

CONCLUSION.—The Missions described above are to Mohammedans, but the Native Christians have appropriated the Baskets of Fragments. These Natives have been enlightened, cheered, loved. They are repaying us by supplying excellent agents.

The “meat which perisheth,” and “that meat which endureth unto everlasting life,” have both been distributed in this Mission, and the work of our Blessed Lord has thus been in measure re-enacted. In the one case distance from one another did not prevent the disciples from working together; in the other case a lapse of seventy-four years did not prevent a similar co-operation.

How the bread has multiplied! A few years ago a husband and wife only were carrying it about. Now there are schools, medical work, and Christians like Benjamin, who can teach others.

But do we realize that millions in the **Mohammedan World** are without the Bread of Life?

PALESTINE.

C. M. S. Atlas, etc.

“Those Holy Fields”—R. T. S.

Report of Mildmay Missionary Conference, 1886.

Missionary Leaves.

Our Holiday in the East—Hurst & Blackett.

Lord Shaftesbury's Life—Hodder & Stoughton.

INTRODUCTION.—“The strong man armed” (Luke xi. 21, 22).

Which of us does not feel that this country is different from any other? Shall we express our feeling in words put by Shakespeare into the mouth of our Henry IV. ?:

“Those holy fields,
Over whose acres walked those blessed feet,
Which, fourteen hundred years ago, were nailed
For our advantage on the bitter cross.”

The text already quoted affords an admirable keynote for the present subject. No part of the world seems to have been in the same degree the spot on which evil spirits have striven with good. We may be led to think this the more as it is the part of the world in which we can best study this struggle, having an authentic history of the land, commencing 4,000 years ago.

GEOGRAPHY, ETC.—**Palestine** is about the size of Wales. Jordan runs through it as a backbone, expanding in one part into the Sea of Tiberias, in another into the Dead Sea. When the water was at a higher level these two seas joined. Most of our stations are to the west of Jordan, but **Salt** and the **Hauran** to the east.

The land is good, but now literally “stony” ground, partly because there are so many ruins, but also because the people have not the energy to carry away the stones.

The taxes are oppressive, discouraging industry. If not paid by some village, Turkish soldiers are quartered in that village. A man planted some fruit trees; he was immediately taxed in consequence, so that all his profit was absorbed.

The people have been allowed in the west to cut down trees for firewood. There is therefore, less rain in the west than in the east, which is still wild and luxuriant. There are only two roads in **Palestine**, both bad; one from **Jaffa** to **Jerusalem**, the other from **Jerusalem** to Bethlehem. There is scarcely anything on wheels to be seen. Whole tracts of land are hardly touched, but a German colony is farming well.

The language spoken is Arabic.

HISTORY.—God sent Abraham and his descendants to Palestine; but the strong enemy exiled Joseph, tempted David into sin, and finally corrupted the whole

Jewish nation so that they were punished by exile. But God still taught them and reasoned with them, and brought them back, sending to them in the flesh the strongest One. Then was committed the crowning, the dreadful sin of putting the Deliverer to death. But only His heel, the flesh, was bruised. He conquered, using the same weapons which He commands us to use, the sword of the Spirit, and obedience to His Father. His victory was the pledge and the cause of all other victories. And from the wicked country shone forth that which shall make this dark world bright.

Before speaking of the present state of things, let us pause at the eleventh century. Who possesses the Holy Land now? The Jew, who hates Christ? No, but an enemy whose teaching, then as now, joins the worst prejudices of Judaism to a creed which tells them to destroy the infidel. The Mohammedans built their mosque on the site of the Temple, and ill-treated equally Jew and Christian. Peter the Hermit preached the duty of going to the rescue of the (so-called) Holy Sepulchre. From all ranks, all ages, and all European countries, a vast multitude went forth; some parting with all their worldly possessions to enable them to do so. Though blind and ignorant, who can help hoping that there was much love for Christ, much devotion that we should do well to copy. Perhaps they were allowed to roll back

the flood of Mohammedan conquest. Again to quote Henry IV. :

“As far as to the sepulchre of Christ
Whose soldiers now, under whose blessed eyes
We are impressed and engaged to fight.”

But, on the other hand, there was much that was political in the movement. Worse than that, the fight was not carried on in obedience to the Strongest One. The “weapons of their warfare” were carnal. Men’s lives were destroyed, not saved. We never hear of an attempt made to obey God’s command and to preach the Gospel to the Saracen. The weapons of the strong enemy were used, and he was therefore not dislodged.

RELIGIONS.—The dwellers in the Holy Land are now, as regards religion, in three principal divisions, Mohammedans, Jews, and Christians. The first have the upper hand, as **Palestine** is in the dominions of the Sultan of Turkey, whose rule is hard and withering. Yet we have helps in **Palestine** which the first C. M. S. missionaries in Mohammedan lands did not have. At the time of the Crimean war, which largely originated in a struggle between France and Russia for the Holy Places, Lord Clarendon and Lord Stratford de Redcliffe obtained on paper a promise of toleration from the Turkish Government. This is of some help to missionaries when their schools are closed and their Native agents imprisoned. But persecution is still real and

continual. The Fellaheen, supposed to be descended from the remnant of the Canaanites, are nominally Mohammedan, but have much heathen superstition.

Some Jews have always remained in **Palestine**, but Turkish restrictions being now partially removed, there is at present a great influx of Jews. The London Society for promoting Christianity among the Jews works among them.

There has been a Church in Palestine ever since our Lord's Ascension, James being the first Bishop. The strong enemy has returned here; for there are five or six churches now, thinking more of pilgrimages and fasts than of keeping the Commandments. So little is the precept, "If ye love Me, keep My commandments," observed, that pilgrims who have taken long and painful journeys to the holy places have to be kept from fighting by Mohammedan troops. Mr. Wilson says that "the priests of the Greek Church are, for the most part, taken from the lowest class of people, and are deplorably ignorant." The Armenians are better, but spiritual life among them is at the lowest ebb possible. A Bishop warns those at home "not to put sentiment in the place of facts."

Yet these Eastern Christians have always preserved the Bible. Here "the sword" (Eph. vi. 17) has been forged for the whole Church; and some of them, as we shall soon see, are becoming helpers to our missionaries.

C. M. S.—At the beginning of this century a few

men, of like passions with ourselves, resolved to follow their strong Captain's command, and try to conquer the world with the sword which never fails. Half of the title of the Society refers to the East, and one of the first endeavours was to reform the Eastern Churches, hoping through them to reach the Mohammedan. There was little obvious result.

The present Mission to **Palestine**, aimed at Mohammedans, began in 1846, when Samuel Gobat became Bishop of **Jerusalem**. He had been a C.M.S. missionary in Abyssinia, and, when consecrated, applied to the C.M.S. to send missionaries to **Palestine**. The C. M. S. missionaries are instructed not to proselytize, not to ask any one to change their Church. On the other hand, not to refuse those who wish for a purer faith. We can appreciate the difficulty, when we hear that Bishop Gobat once refused a whole congregation, which was afterwards received by the Romanists. Our missionaries have an indirect honour. Mohammedans may go to Greek and Latin services, but if to Protestant, they are directly suspected of being Christians. Out-door preaching is not allowed in **Palestine**, nor even preaching that can be heard out of doors.

Medical Missions are well suited to **Palestine**. One Native prescription is as follows—"Write a text from the Koran on parchment, dissolve in water, and take in two doses."

Schools are an important part of the work. Colonel

Roxburgh gave £2,000 for this purpose, and Bishop Gobat was the first to open them. Now the Turkish Government has opened some; but we have nothing to fear from education. The missionaries are not allowed to open schools in a purely Mohammedan village; but they may open them in a village where both Christians and Mohammedans live. The Mohammedans see where the best education is to be obtained, and though sometimes fined and imprisoned for so doing, send their children. The Turks have interfered much with schools. It cannot always be said with certainty whether this opposition comes from Mohammedan, Greek Church, or French influence; or simply from a desire to be bribed. There was little trace of girls' schools in the East, except as connected with Christianity.

The work of colporteurs, paid jointly by the Bible Society and the C. M. S., fitly follows upon the school work. **Palestine** is mapped into districts, and a colporteur was placed in each.

The C. M. S. stations are at present eight; and some of these stations have several out-stations. The stations are **Jerusalem, Nazareth, Nablous, Jaffa, Haifa,** and **Gaza**; also **Salt** and the **Hauran**, east of the Jordan.

Jerusalem has the Rev. C. Wilson as superintendent. Two Native clergymen assist him, there being service in Arabic at St. Paul's, the Mission Church. Mr. Wilson tries to visit the villages in his district, of which there are more than 100. Mrs. Wilson, assisted by a Biblewoman,

works among the women. They are now reinforced by ladies from England. Mr. Zeller, Bishop Gobat's son-in-law, gives himself to the educational work, and superintends the printing-press. There is a Boarding School and an Orphanage, out of which has grown a Preparandi Institution, where Native ministers, colporteurs, and schoolmasters are trained. Dr. Pfander's "Mizan-El-Hacq" (the Balance of Truth), a text-book on Moham-medan controversy, is one of the class-books. An important feature of the **Jerusalem** Mission is a Bible-shop, where on most days one of the missionaries meets a large number of men. Two colporteurs of this district have been imprisoned in succession; and though both are now liberated, their work is stopped, to the great distress of the missionaries.

Nazareth has Mr. Wolters, another son-in-law of Bishop Gobat. The work in this place has been greatly influenced by an excellent orphanage belonging to the Female Education in the East Society. **Nazareth**, still a beautiful seclusion approached only by a path, has a Church, and is now to have a Church council.

Haifa has a Native pastor. An English lady, Mrs. Low, works here with her daughter. Their friends have been providing a tent for them, for some of their itinerations take them to the distance of four hours' ride from **Haifa**. Miss Low thinks that the Protestant work of the last fifty years is leavening the Eastern Church. Ladies are also going to occupy **Acca**, the Acre of the Crusaders.

Nablous is the most beautiful spot in Palestine. It is the ancient Shechem and close by are Sychar and Sebaste, the ancient Samaria. The only 170 Samaritans in the world are at Sebaste, with their high priest, who has two precious MSS. Bishop Gobat began schools here, and then relinquished them for a time in consequence of a violent outbreak of Mohammedan hostility; but Mr. Fallscheer now bravely holds the fort. Ladies are much wanted. The schools are steadily increasing.

Jaffa, for 3,000 years called the Beautiful, connected in our minds with Jonah, Peter, and Doreas, is manned by Mr. Hall. This is the station at which General Gordon worked for a short time. Another name which will ever be associated in our minds with **Jaffa**, is that of Miss Mangan, who founded a hospital here, now worked by Miss Newton and other ladies. The C. M. S. has ladies at work, besides excellent schools and Bible work; but here again the colporteur has been in prison.

At **Gaza**, the scene of Samson's death, Mr. Huber is stationed for evangelistic work. The first missionary, Mr. Schapira, had stones thrown at him, and was cursed. But the dispensary has disarmed much opposition. And now Dr. Elliot, our medical missionary, hopes soon to have a hospital. An invalid, Mr. Pritchett began schools at his own expense; since handed over to the C. M. S.

Salt is the ancient Ramoth-Gilead, one of the cities

of Refuge; and the place where Ahab died. Mount Gilead, from which the prospect is beautiful, is not far off. The Rev. Chalil Jamal is the energetic Native minister. He was brought up at the school in **Jerusalem**. When visiting out-stations, he has often been kept by inquirers till midnight or later. They listen to him, and have many questions to ask. An American missionary from Beyrout speaks of having preached at **Salt** in Arabic, at Pastor Jamal's request. He adds, "A more attentive and devout audience I could not wish to see. After service a crowd of sick and impotent folk collected in the dispensary, and we spent some hours in caring for their diseases and wounds, a practical exhibition of Christianity." The school was closed for a time by the Turks. It is open again, but no Mohammedan boy is allowed to attend. It is hoped that this station, which has had a special gift from Mrs. Henry Wright, may send rays of light among the Bedouin tribes. The work was, soon after its commencement, stopped for a time through persecution. But one man continued to instruct his townspeople, and to teach his two little boys. Before his death he had the joy of seeing missionaries return and a young Church grow up.

The **Hauran**, perhaps the country of Og, the King of Bashan, had more schools and scholars than any other part of **Palestine**. They were begun by an invalid, Mrs. Parry. When told that her days were numbered, she preferred to go to some country where she could

still work. She therefore went to **Palestine** with her husband and daughter, and began these schools. But there has lately been very much interference from the Turks. Bishop Hannington visited these schools. He describes in his diary how he came suddenly upon one school, and found it in perfect working order, with a "bright young teacher." An aged convert fell on a young missionary's neck, reminding Bishop Hannington of Jacob and Joseph.

CONCLUSION.—Is the picture visible? The small ground-down country, the hating Mohammedan Power, the missionaries having to bear not only opposition from the Turks, but constant detraction from followers of the Greek and Roman Churches.

The Crusaders thought that "God willed" that they should put the Mohammedans to death. Those who follow the example of St. Paul, the first missionary, hold themselves ready for life or death as "God wills," if that by any means they may "save some" of those who oppose them, humbly following their Master who gave His life for those who contradicted and blasphemed Him.

We must mention a statement almost of despair. Some (as if the traditional words, "Let us go hence," were put in practice) speak of the Holy Land as given over to the enemy.

They forget that there is One stronger than the "strong man." We grant that the strife is keen, but

have the weapons of the Captain failed? The C. M. S. has only tried them for forty-three years. The Crusades lasted for nearly 200 years. It is reckoned that if the number of missionaries sent forth by all societies only approached the number of those who died in the Crusades, the Gospel could in ten years be preached to every human being all over the world separately.

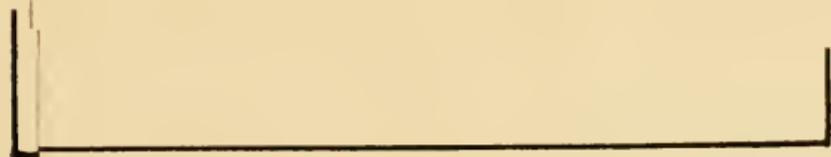
Might we not learn from Crusaders that nothing is too good for the Holy War? Until quite lately, we gave the money, truly, but left the work to men of another country.

There is some improvement now. Ladies highly educated and of private means are working in **Palestine**. And all who watched Mr. Wilson through *his* lonely watch in Uganda will feel thankful that he is now in **Palestine**.

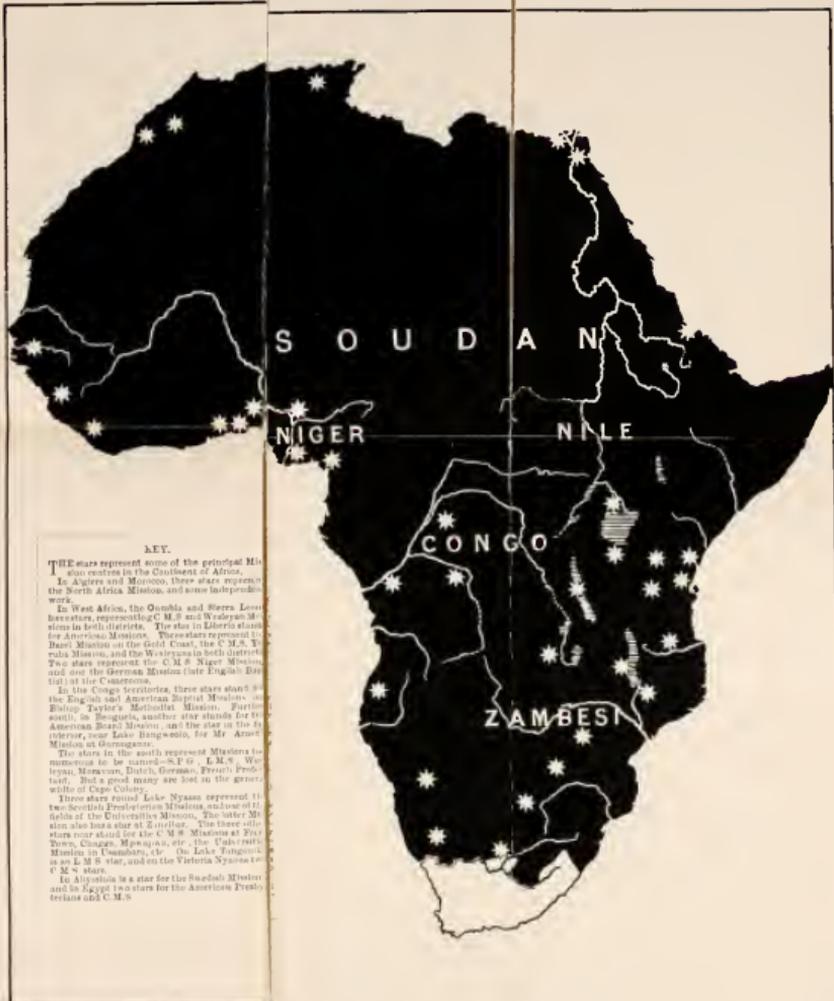
Mr. Wilson says, "Never were the Moslems of **Palestine** so willing to listen to the Gospel as now."

The conflict continues. There are many praying. This might be called invisible help. But if our eyes were opened as were those of Elisha's servant, we might see that the "mountains round about **Jerusalem** were full of horses and chariots of fire" (2 Kings vi. 15-17).

For Manuscript Notes, Illustrations, &c.



THE DARK CONTINENT.



KEY.

THE stars represent some of the principal Mission centres in the Continent of Africa. In Algiers and Morocco, three stars represent the North Africa Mission, and some independent work.

In West Africa, the Ounbala and Sierra Leone stations, representing C. M. S. and Wesleyan Missions in both districts. The stars in Liberia stand for American Missions. Three stars represent the Basel Mission on the Gold Coast, the C. M. S. Y. S. S. S. Mission, and the Wesleyan in both districts. Two stars represent the C. M. S. Niger Mission, and one the German Mission (the English Bible still at the Commerce).

In the Congo territories, three stars stand for the English and American Baptist Missions, and Bishop Taylor's Methodist Mission. Further south, in Benguela, another star stands for the American Board Mission, and the star in the interior, near Lake Bangweulu, for Mr. Arnold Mission at Shungwaya.

The stars in the south represent Missions (estimated to be numbered S. P. G., I. M. S., Wesleyan, Moravian, Dutch, German, French, Protestant). But a good many are not in the general white of Cape Colony.

Three stars round Lake Nyassa represent the two Scottish Presbyterian Missions, and one of the fields of the Universities Mission. The latter Mission also has a star at Zumbo. The three stars round stand for the C. M. S. Missions at Freetown, Chicago, Madagascar, etc. The four stars in Usambati, etc. On Lake Tanganyika is an I. M. S. star, and on the Victoria Nyassa two C. M. S. stars.

In Abyssinia is a star for the Swedish Mission, and in Egypt two stars for the American, French, and C. M. S.

BRIEF SKETCHES OF
C. M. S. MISSIONS ;

DESIGNED TO PROVIDE MATERIAL
FOR MISSIONARY ADDRESSES.

BY
EMILY HEADLAND.

WITH A PREFACE BY EUGENE STOCK,
Editorial Secretary of the Church Missionary Society.

IN THREE PARTS.
PART II.

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MAP.

PART I. contains Sketches of Missions in Africa, Persia, and Palestine.

PART III. will contain Sketches of the Ceylon, Mauritius, China, Japan, New Zealand, and North-West American Missions.



INDIA AS A WHOLE.

C. M. S. Atlas, *Intelligencer*, *Gleaner*, Annual Report, etc.

The Trident, the Crescent, and the Cross (Vaughan)—
Longmans, Green & Co.

Our Indian Empire (Sir Herbert Edwardes)—C. M. S.

Indian Missions (Weitbrecht)—John F. Shaw.

India (Storow)—John Snow & Co.

History of Protestant Missions in India (Sherring)—R. T. S.

Bengal as a Field of Missions (Macleod Wylie)—W. H. Dalton.

The Englishman in India (Raikes)—Longmans, Green & Co.

Debates in Parliament on the Liquor and Opium Trade.

INTRODUCTION.—The grain of mustard seed (Matt. xiii. 31, 32). Our Lord directs our attention in this parable to the fact that the smallest thing in the vegetable world may become, through its inherent life, the most important. The Church of Christ in **India** was once despised and apparently weak; and its growth, like that of a tree, has been so gradual as to be almost imperceptible. It now spreads its branches over the oppressed, for instance, the widow and the out-caste; and it has been a support to the rulers of **India** in times of danger.

A tree also, by means of its continual growth, has been known to move stone walls. And, in a like manner, Christianity is gradually sapping some of the worst systems in **India**.

GEOGRAPHY AND NATIONAL CHARACTERISTICS.—**India** is so called from the river Indus. It is thirty times the size of England and Wales. It has various climates, from burning plains to healthy mountains. It has much beautiful scenery, and some of its mountains are snow-capped. The cold season, in most parts, coincides with our winter, and is followed by the hot and rainy seasons.

The population, 250 millions, is under British rule, except that fifty-six of these millions have Native rulers, who are advised by British residents.

The civilization of **India** is older than that of England, but some of its inhabitants are still living in a savage state.

India abounds in villages, the towns having been principally formed by Europeans. Some farms are only two or three acres in extent. Most families live in huts, and in a patriarchal way, two or three generations often living together.

The bulk of the population live on wages that hardly amount to threepence a day; but a few bamboos and a little mud will make them a hut. Two meals of rice every day will content them, and one piece of calico will clothe them. They take life easily, and they are much annoyed by Western ideas of order and punctuality.

A few houses look like castles; and these large houses sometimes possess beautiful architecture, carving,

and embroidery, but the effect is marred by dust and untidiness.

Life is monotonous, chiefly because of false religions. Men and women never eat together. The higher classes of women are shut up in the worst rooms of the house, and only go out in palanquins; while the lower classes do some of the hardest work. A Hindu gentleman converted to Christianity says, "the daughters of **India** are unwelcomed at their birth, enslaved when married, accursed as widows."

There are upwards of fifty different languages in **India**. Missionaries are still grappling with some unwritten languages.

HISTORY.—**India** is mentioned in Esther i. 1; but earlier than this Solomon traded with **India**. Alexander the Great invaded it. The ambassador sent by his successor and early Chinese travellers well described it.

But we must pass quickly to four great divisions in the history of **India**.

I.—The Aborigines or non-Aryan population have, some of them, been in the country from time immemorial, while others came later into **India** from the East. Some of these Aborigines were driven to the hills, and remain distinct tribes; but the majority have amalgamated with those who afterwards conquered them, and form the bulk of the population in South **India**, where the languages point to the origin of the people.

II.—The Hindus came in multitudes from Central

Asia B.C. 1500. They are Aryans like ourselves, and have the same words for father, mother, brother, sister, widow. They brought writing into **India**.

III.—During the last thousand years Mohammedans (Turks, Arabs, or Tartars) have frequently invaded **India** from the north, finally conquering it after terrible conflicts and massacres.

IV.—The advent of Europeans, and especially the English. Columbus looked for **India**, and found America; but Vasco de Gama reached it. Since then the Portuguese and the French have both attempted to found empires, and have failed. The English came to **India** nearly 300 years ago, in 1611. At that time there was cruelty of every sort in **India**: criminals were exposed to the sun that they might die of thirst, others were impaled, or sawn asunder, beaten with hammers, or had burning hoes applied to different parts of their bodies. Lepers were buried alive. A princess could command that her slave should be buried alive. The labourer would be armed while at his work. Villages were constantly attacked, and therefore were surrounded with stockades; but the enemy often succeeded in setting fire to a village, and selling the inhabitants into slavery. Tennyson says of one of the Mohammedan conquerors—

“Timur built his ghastly tower of eighty thousand skulls.”

And this is an historical fact. Sir Thomas Roe was the first English Ambassador sent to the Court of the

Mohammedan Emperor, then called the Great Moghul. Jehangir, Akhbar's grandson, was in power. Sir Thomas at one time moved about with him. The camp was nearly twenty miles in circumference; and towns were burned in order to induce camp-followers to join the royal progress.

The English, at first, came to **India** for trade only; but they have been dominant since Clive's victory at Plassy in 1757. Since the Mutiny, in 1857, their rule has been firmer. And now 150,000 English are ruling nearly 200 millions of Hindus, fifty millions of Mohammedans, and six millions of the Hill Tribes. They are opposed to infanticide, to the murder of lepers, and to slavery; and under their rule the Hindus have ceased to offer human sacrifices. They forbid men to throw themselves under Jagernath's wheels, and women to burn themselves at their husbands' funerals. They have brought education and railways; but far more than this, they have brought impartial rule. We believe that the power of this handful is to be traced to the Mustard Tree that was planted in England soon after the Christian era, to which we owe our good laws. English example has caused the Natives to found colleges and hospitals. But alas! in one respect Native rule appears to have had the advantage. Hindus and Mohammedans are theoretically total abstainers, although they have always had their own palm wine. Europeans have introduced spirits to them, and public-

houses are rapidly increasing. Many among ourselves are earnestly looking to Government to prevent this. It is also well known that opium-eating is increasing in **India.**

RELIGIONS.—The Hill Tribes have a dim idea of a great, overruling Spirit, with many superstitions and barbarities.

The Hindus inherited, as we believe, a faith in the true God from Noah; but they have been without a written revelation, and their religion has degenerated until it is said that “Hinduism is the only religion in the world that is worse than no religion at all.”

The Hindus have a Triad—Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. The first is hardly worshipped at all; the second is worshipped by those who wish to enjoy life. He, Vishnu, has had many incarnations; and of these, Krishna is the most worshipped. Krishna is described in an epic poem as having been guilty of every sort of wickedness. He is identical with Jagernath. Siva is more especially worshipped by those who practise austerities—the Fakirs. The worshippers of Krishna and Siva are frequently distinguished by different marks on the forehead. The Hindus believe sacrifices to be of Divine origin.

They are a thoughtful people, and appear to be divided into learned and unlearned as regards religion. The former think much, and believe in Transmigration, and that the sins they have committed in one life will be ex-

piated in another. Some are also Pantheists, and see God in everything, which often causes them to believe in their own divinity. But all worship or make "puja" to idols, millions of which are to be seen in **India**. The Hindus have no prayer, properly so called.

Caste is a terrible feature in Hinduism. If a man only eats from a vessel in which food has been prepared for one of lower caste, he becomes an out-caste. The Brahmans are the chief and the priestly caste, and make much profit from the superstition of the people. They wear a small red thread as a badge, which is, now, generally hidden. The Sudras are a lower caste, but there are many others beneath them. Some very low castes, or Pariahs, are treated as if they were beneath brute beasts.

The most ancient of the Hindu sacred books, the Vedas (wit or wisdom), do not mention caste, or the seclusion of women. No book in the world, with the exception of the Book of Proverbs, describes the ideal woman better than the Vedas. Buddhism was an attempt to reform Hinduism. It had a purer moral code, and no caste; but, having little or no belief in God, or sense of sin, it failed in **India**. There have been other attempts at reformation, but we can only speak now of Kabir, who protested against ceremonialism if there is no cleansing of the heart, and of Chaitanja, who would call upon Krishna for hours together. But there was no one at hand to tell them about the true God.

The Mohammedans* have taken all that is true in their religion from the Bible. But it was they who taught the Hindus to shut women up. They made converts by the sword; and when in power they put a heavy tax on those who would not embrace their religion.

The Mohammedan says, "Hate, destroy the unbelievers!" while the Christian says, "Love them, sacrifice yourself for them."

We turn now to the religion that speaks to the Hindu of atonement, and to the Mohammedan of love. The Christians in **India** are about two millions in number, half of whom are Roman Catholics. Half the remainder are Natives. There is a doubtful tradition which says that the Apostle Thomas went to **India**. It is more certain that Pantænus, in A.D. 180, heard from Egyptian sailors that there were Christians in **India**; and that, abandoning his post as head of the Catechetical School at Alexandria, he went forth to **India** as a missionary. A Bishop from **India** was present at the Council of Nice A.D. 325. The fact that the Gospel was preached in **India**, and the Bible brought to it at so early a date, has, no doubt, leavened Indian thought; and it is difficult to tell to what extent Hinduism and Buddhism have incorporated Scriptural ideas.

What happened between the fourth and eighteenth

* See Part I. Chap. VII.

centuries? Roman Catholic missionaries came. Some, like Xavier, had personal zeal and devotion. But it does not appear that the early Christians worshipped the Virgin Mary, or held Transubstantiation. The Roman Catholics taught them these doctrines, imposed the yoke of the Papacy, and established the Inquisition.

What were Protestants doing? There was one gleam of light at the end of the seventeenth century when the East India Company enjoined their chaplains to learn the Native languages that they might "teach the Gentoos," but this had little effect. It appears, however, that even in the darkest times some Englishmen took the Bible with them to **India**, and read it to Natives.

Protestant work in the eighteenth century should be considered by itself. We will note four things with respect to this work:—

1. The missionaries were from Denmark or Germany, and went first to a Danish settlement. They had, at the commencement, sympathy from Frederick IV. of Denmark, from George I. of England, and from the English Archbishop. Pecuniary help was sent from England. The Society for the Propagation of the Gospel gave the first twenty pounds of this help; but the Society for the Promotion of Christian Knowledge sent money through the greater part of the century.

2. These eighteenth century missionaries are an

example to us. It was not an unknown thing among them that a man should work for fifty years, almost without holiday, and that he should give away the greater part of his income. Ziegenbalg and Plutschow were the first, but Schwartz was the greatest of these missionaries. With the exception of Kiernander at Calcutta, all worked in South **India**. They translated the Bible and issued tracts. We cannot tell how many Mustard Trees took root; but we know that some publications reached Bombay.

3. We may take warning from them, in that they weakened their work by allowing caste. Some of God's commandments were thus put aside; and converts, easily made, fell easily away.

4. These missionaries did not prepare any of their converts for the ministry; although Schwartz had a favourite catechist, Satyanadan, whom he considered to preach better than himself.

There was a dark period from 1793 to 1813. Rationalism made the hands of Denmark and Germany to hang down. The same thing in England deprived the S. P. C. K. of men and funds. There were rumours of war at home, and the E. I. Company, with short-sighted policy, was discouraging the representatives of the Prince of Peace in **India**. Yet at this very time a Mustard Tree was taking root at Cambridge, which now spreads its branches over **India**. The great need of home workers did not prevent Mr. Simeon, the

godly Fellow of King's, from encouraging five men, four of whom were his "sons in the faith," to go as chaplains to **India**. Mr. Charles Grant, the devoted friend of **India**, had sufficient influence to carry out Mr. Simeon's plans. Two of these five, David Brown and Thomas Thomason, worked chiefly among the English at Calcutta; but they were constantly thinking of the Natives, and forming plans for the evangelization of **India**.

The third, Claudius Buchanan, was a man of commanding talents, who "laboured till he made the wants and woes of **India** pierce the ear of England."

Corrie, the fourth, was from the first called a "black chaplain," and when dying, Bishop of Madras, one of his last prayers was for the unevangelized Telugu country. His gentle, loving manner made bigoted Brahmans say that he was "a holy man."

We speak of Henry Martyn last, for though his time for work was short, the standard he put before himself was so high that he is still "the ideal missionary."

All these chaplains fostered Missions; and David Brown, in conjunction with a layman, formed a plan which ultimately gave rise to the Church Missionary Society. This layman was Mr. Charles Grant. He owed his conversion, under God, to some Englishmen who had been disciples of Schwartz.

C. M. S.—This Society sent missionaries to **India** in 1813. They began with the same methods that their successors use, greatly developed.

I.—Evangelization.

They preached the Gospel wherever they could get a hearing, though at first with stammering tongues. The Hindus were contemptuous, thinking that barbarians had come to teach civilized people. The missionaries seldom met with rough treatment; but the Brahmans would make insolent remarks about our Lord that were very hard to bear. It was soon discovered that the parables of the New Testament supplied the Hindu's desire for metaphor. The latter could not at first see that our Lord was superior to Krishna; but nearly all acknowledge now that there is something strangely pure and sublime in the Author of Christianity and in its principles.

In very early times missionaries gave away simple medicines, and now some of themselves are medical men, who care for the body, and preach the Gospel. Famines have also given them the opportunities of showing kindness. Famine-Christians was a name of reproach that was too often deserved; but the Natives naturally and rightly moved towards the Christians when they saw the novel spectacle of loving-kindness and tender charity.

It was in early days that *mélas* or *fairs* were seen to be suitable places for out-door preaching; and this plan is now prosecuted in many parts of India. Missionaries frequently itinerate, taking tents with them.

The hardest work, after all, began when the first

inquirer presented himself, and when they had with "days of teaching and nights of prayer" to prepare him for baptism.

And before long there were little groups of Christians for whom a pastor must be found, so that the missionary could go into the "regions beyond." Natives who had been tried as catechists received Orders, and are able to prosecute their work without suffering from the climate as Englishmen do. It is cheering to hear a missionary say that, when walking on the high road, he can tell which of the Natives are Christians by the look of peace that the latter have on their countenances.

II.—Education.

The earliest missionaries had schools of the simplest kind; and they were at first obliged to take help from the heathen teachers. The schools in South **India** are now almost supplied with teachers from Christian sources; and we hope that this will soon be the case in North **India**. These little schools have developed in some places into colleges where men may prepare for a degree.

The Bible is not even a class-book in the Government schools. There is, therefore, great need for high-class schools of a religious character; and these schools are almost the only way in which the higher castes can be reached. Orphanages were soon an important part of missionary work. A mother said at a

time of famine, "Take my child, or I will throw it to the jackals." Boarding-schools for boys and girls are a late development of educational work. It is important to keep children, when of Christian parentage, away from heathen influence for some years. The result of education in Mission schools is that there is a large number of men in **India** who are disabused of their prejudice against Christianity, see something of its beauty, and it may be also of their personal need. The women of **India** have benefited much from the work of English ladies in Zenanas and schools. Englishwomen have obtained entrance to the dark and shabby rooms in which Indian ladies live; they make friends with them, and teach them reading and writing; but they do not go unless they are allowed to carry to them the Gospel. This growing work is one of the most important works in **India**; for, in spite of their imprisonment, the influence of wives and mothers in **India** is great.

III.—Literature.

One of the early missionaries describes his joy when he was first able to put a Gospel in a Native language in his school; for the Bible Society, established at Calcutta, in **India**, in 1810, soon gave them this best sort of literature. The Bible, or portions of it, is now translated into the most important languages. The Prayer Book and many other books have also been translated. The early missionaries used to give away thousands of

these translations. The Natives said of Henry Martyn, "The Sahib is giving away the 'Ramayun'" (an Indian poem).

India has some Christian newspapers; but it greatly needs a good literature, for the number of its inhabitants who can read is rapidly increasing. The Government Colleges are yearly sending out educated men; and, unhappily, Englishmen send infidel literature to **India**.

Converts of good caste at first disappeared altogether, or were utterly renounced by their families; and one great difficulty in early times was to find employment for converts. Christian villages, where the Christians could be employed in agriculture, were a temporary expedient. They are, happily, not much needed now, as there are many more Christians who belong to the respectable class. The British Government prevents open violence and persecution; but both Hindus and Mohammedans have a dreadful ordeal to go through before they are baptized. The Hindu may suffer most at first, but if he is firm, his family will, after a time, desist from persecution; while a Mohammedan family will persevere in their attempts to draw their relative back.

"The common people heard Him gladly," and we find that in North **India**, where there are many of high caste, the converts are few; but, having had to endure much opposition, they are comparatively strong. In South **India**, where there are few of high caste,

the converts are numerous. But converts are most numerous, in proportion to work among them, from the Hill Tribes, where there is no caste.

Some Rajahs and Zemindars have presented gifts to Missions, because they saw that these Missions have benefited their people.

The C. M. S. puts nearly half its strength, both of men and means, into **India**. It has Branch Societies or Committees of Correspondence in different parts of **India**.

About £16,000 annually is subscribed by English residents in **India**, besides the numerous gifts to special branches of the work that are given to missionaries by their private friends; and help from Australia in men and means is an encouraging feature of the last few years' work.

One of the first missionaries who worked in **India** said, "I am so satisfied with my situation that I would not change it for that of the greatest emperor in the world." But there is little worldly inducement to become a missionary, as Sir Charles Bernard showed, when he told us that a C. M. S. missionary, a Cambridge graduate, who had been out for twelve years, received one-third less salary than his own son, who had been for two and a half years in the service of the Government. Those who study the annals of missionary work in **India** can thank God for the single eye which He has given to many of His servants.

The two missionaries sent in 1813 have increased to 163,

besides many ladies. The Native clergy now outnumber the English missionaries, while there are lay teachers in great numbers. The C. M. S. converts in **India** nearly amount to 111,000.

As we try to picture the line of faithful men who for seventy years have planted and watered in this vast field, all seem to say the same thing—"Come to our help. We cannot sow in half or a quarter of the ground that is lying fallow. There are districts as large as English counties without a missionary; hundreds of men are becoming agnostic, because they receive an English education without religion. The readers in **India** are increasing fast, and we have few good books to give to them. Come to our help!"

The work is best considered in eight divisions, or branches of a great tree.

1. Calcutta and Bengal, the most populous part of **India**. Brahmanism is strong, and the converts have not been numerous.

2. The North-West and Central Provinces have very many inhabitants of high caste, and have not been fruitful.

3. The Panjáb and Sindh, which are strong in schools, and increasing in their number of converts.

4. Bombay, or Western **India**, which has few missionaries, and is not a fruitful field.

5. Madras and Tinnevely, which have about half the C. M. S. converts in **India**.

6. The Telugu Mission, where the converts are increasing.

7. Travancore and Cochin, which have proved fruitful.

8. The Hill Tribes, in different parts of **India**, which have had many converts.

CONCLUSION.—Lord Lawrence says of missionaries, “I believe, notwithstanding all the English people have done to benefit that country (**India**), the missionaries have done more than all other agencies combined.”

Mr. Vaughan says, “If deep repentance, earnest faith, and burning love, if a cheerful surrender of all that men hold dear in life, if a fearless confession of Christ at any cost, be marks of genuine conversion, then has the Church of **India** multitudes of confessors within the pale distinguished by these marks.”

At the time of the Mutiny, many Native Christians, belonging to different Societies, were called upon to endure martyrdom, and there is no recorded case of apostasy.

The Tree has loosened the bonds of many proud Brahmans and Mohammedans, as well as the painful bonds which they impose on their low-born brethren, and on women. Its branches spread over many Native congregations and happy families. We believe that, so far as the Christians are joined to the Root, which is Christ, new and larger branches will be put forth, “above all that we ask or think.” But we must

not forget that there is an enemy who is ever trying to kill or to injure this Tree; and we should surely try to realize more our privilege in being called to say to **India**—

“Greet, for it is thine
The liberty wherewith He maketh free
The tied and bound, who out of prison depths
To Him lift up their cry.”

CALCUTTA AND BENGAL.

C. M. S. Publications, especially the *Gleaner* for April, 1889.

C. E. Z. M. S. Publications.

Life of the Rev. J. Weitbrecht—Nisbet & Co.

The Trident, the Crescent, and the Cross (Vaughan)—

Longmans, Green & Co.

History of Protestant Missions in India (Sherring)—R. T. S.

Mr. Edmund Wigram's Letters, V. and VI.—C. M. S.

Missionary Leaves—Hodder & Stoughton.

INTRODUCTION. — “Let us rise up and build” (Neh. ii. 18). A few godly men, early in this century desired that there should be a Church of God in India, as Nehemiah had desired to rebuild the City of God. After a great struggle in Parliament, it was decided that men were as free to go to India to preach the Gospel as to go there to make money. It is probable that men and women then living hardly realized the importance of the concession which prevented missionaries from being forbidden to land in India.

GEOGRAPHY, ETC.—**Bengal** including Chota Nagpore, Orissa, etc., is equal in size to France, with twice the population, having seventy million inhabitants. It has the densest rural population in the world. It is exceedingly fertile. **Bengal** is distinguished from the North-West as the Lower Provinces. It is the southern part of the **Bengal** Presidency.

Calcutta, a corruption of Kálighat (place of the goddess Káli), is on the Hooghly, a branch of the Ganges, and is eighty-six miles from the sea. It has nearly a million inhabitants. It is called the "City of Palaces," and has a University, under which are more than eighty colleges, missionary colleges included.

Agarpára lies to the north.

Burdwan, to the north-west, is a large town in the centre of an important district.

Krishnagar is the capital of Nadiya, a still larger district; it begins thirty miles north of **Calcutta**, and extends sixty miles farther northward.

Bhágalpur is very far to the north, beyond **Santália**.* It is on the Ganges; and is used as a health resort by Bengali gentlemen.

The Bengalis are dark and stunted, but they are keen and vivacious. Many of them belong to non-Aryan races.

Bengali, Hindi, and Hindustani (or Urdu) are the principal languages. They are more like English than they are like the languages of Southern India.

HISTORY.—The inhabitants of Lower **Bengal** submitted without a struggle to one of the early Mohammedan conquerors, 700 years ago.

Job Charnock, an agent of the E. I. Company, founded **Calcutta** by building a factory there in 1690. In those early days a factory generally implied a fort.

* See Chap. XVI.

Calcutta was captured by Suraj-ad-Dowlah, the Nawab of **Bengal**, in 1756. He confined 146 men and women in the terrible "Black Hole." Only twenty-three came out alive. Clive came to revenge the outrage: and after his victory at **Plassy**, a district round **Calcutta**, thirty miles square, was given as a fief to the E. I. Company. All possessions have grown from that one.

There was a terrible famine in 1769, in which from ten to twelve millions of human beings perished. All the young of that generation disappeared. **Bengal** was then entirely British, but the latter were powerless to help. Twenty years afterwards Lord Cornwallis described one-third of **Bengal** as a jungle, only inhabited by wild beasts. Most of the rest was devastated by adventurers from other parts of India.

At the time our Mission began, the Zemindars, or land-owners, treated the labourers as slaves. The rivers, not yet embanked, would occasionally cause terrible floods. We read of collieries, with so-called Christian masters, where they had no cessation from work on Sundays, and where little girls carried loads weighing eighty pounds.

But the English rule, bringing peace, gradually made the country prosperous. Whether this good result would have followed if they had continued to treat missionaries as rebels is an interesting subject for our study.

RELIGIONS.—The majority of those who dwell in **Bengal** are **Hindu** in religion. They worship personifications of wickedness, for instance the goddess Káli, or Parváti, wife of Siva. She is a frightful object, and represented as delighting in blood. A Mohammedan boy was as late as 1866 sacrificed at her temple. They think, by those blood-sacrifices, to propitiate vindictive demons. The water of the Ganges is believed to take away sin; dying persons are often carried to its banks, and muddy water put into their mouths. Leprous people would have a grave dug near the Ganges, kindle a fire in the grave, and throw themselves into it, thinking thus to obtain a healthy body in their next transmigration. A missionary tells us that at one festival hundreds of mothers threw their little ones to sharks and alligators in performance of a vow. When prevented from doing this by Government, they would give the children to jackals, especially if they were girls.

Widows were encouraged to burn themselves with their husbands' dead bodies. Dr. Marshman was an eye-witness of one of these dreadful ceremonies. He says there was "confusion, levity, and bursts of brutal laughter."

Mohammedans are more numerous in **Bengal** than in any other part of India. But they are inferior to the Mohammedans of the Northwest and the Panjáb, belonging to non-Aryan races. Many observe caste rules, and practise idolatrous rites.

The "Worshippers of the Creator" were found at **Krishnagar**, a sect that, like the Brahmo-Somaj, was practically Unitarian. It is probable that the preaching of the Gospel gave rise to both sects.

The English in **Bengal** seemed at first to be more dragged down by the heathen than lifting the latter up. For instance, Job Charnock took a Native wife, and was converted by her to Hinduism. The chaplains traded; and some of them came home very rich. The Government at one time subsidized Jagernath, and did not avow any religion. They did not recognize that the Hindus respected them the less for having no creed.

In 1756 the Nawab destroyed the only church in **Calcutta**. There were only two chaplains then in India; one died in the Black Hole, found lying hand-in-hand with his dead son; and the other, who escaped down the river, died of fever.

Clive, after defeating the Native forces, asked the German missionary, Kiernander, to come to **Calcutta** from the South of India. The latter built what is now called the Old Church in 1771, chiefly at his own expense (Neh. v. 18). Kiernander worked chiefly among the low-class Portuguese, so there was still little done for the heathen in **Calcutta**, and nothing for the rural population of **Bengal**, till Carey came in 1793. The latter and his fellow-workers resided at Serampore, which belonged to the King of Denmark, and they worked at translations as if everything depended upon

that, thinking that at any time the door might be shut. But even after the Serampore trio were admitted, other missionaries were sent away. In this way Judson was sent on to Burmah, and another missionary was grateful because he was allowed to land in the Mauritius. The scorn with which the proposal to teach the Hindus about our God and Saviour was treated by leading Englishmen, was something which this generation can hardly realize.

But there were those at home and in India whom this thing "grieved sore" (Neh. xiii. 8). The leaders in India were, first, Mr. David Brown, who had succeeded Kiernander as minister of the Old Church, and whose teaching and life made a great impression on the corrupt and luxurious Anglo-Indian Society. Secondly, Mr. Charles Grant and Mr. Udney were examples of those laymen who, when others were taking unfair advantage of the Hindus in money matters, could say, "So did not I, for the fear of God" (Neh. v. 15).

A little cluster of devoted servants of God soon gathered around these men, and they "continued in the work" of the "wall" (Neh. v. 16).

A branch of the Bible Society was, in 1810, formed at **Calcutta**. The Commander-in-Chief, and other great men, promoted the attempt. Pocket-Bibles of the plainest sort had previously been sold for a pound. Ladies parted with their ornaments that sufficient

money might be raised. Copies were sought and read with avidity. This was soon followed by the establishment of a Tract Society. They also formed a plan for dividing **Bengal** into eight districts, with a clergyman in each district. But the Government disapproved. However, some in England heard of the plan, took courage and said, "Let us rise up and build." And in 1813 took place that glorious struggle to which we have already referred. Wilberforce, who led the movement in Parliament, feared that nine-tenths of the House were against him; but he spoke for two hours. There was then no Church of England missionary in India; he therefore spoke of Carey's work, and was surprised to find that what told most in the House was the information that Carey made over the money he received from Government to the general objects of his Mission. The majority was greater than Wilberforce had hoped, and he writes in his diary, "I heard afterwards that many had been praying for us all night" (Neh. i. and ii. 4). The hands of missionary Societies were thus unloosed, and the S. P. G., among others, prosecuted their work in **Bengal**. The first Brahman convert, Krishna Mohun Banerjee, took Orders.

C.M.S.—This Society had had a Committee at **Calcutta** since 1807, but as yet they had no missionaries. Three of the chaplains, who did much missionary work, sat, however, on this Committee. These were Brown,

Buchanan, and Martyn. The first thing they did was to collect money; and with the help of a grant from head-quarters, they gave aid to Societies that were already at work in education and translation.

Two of the first C. M. S. missionaries to India were sent to **Bengal** in 1816. But though the Home Government had given them "letters" (Neh. ii. 7, 8), they were not at first allowed to work at **Calcutta**, but were sent up country. Beginning to build the wall, they met with Sanballats and Tobiahs (Neh. iv. 1-3) among the Natives. We read of Brahmans being furious, and of missionaries being pelted with stones and mud; and of their converts being beaten and shut up till the English interfered. There were few converts of respectable position, and nearly all converts, being thrown out of employ when embracing Christianity, turned to the missionaries for help. The latter were very poor themselves, and hardly knew what to do when fresh converts were made; while all the time, Englishmen, who never informed themselves of the truth, boldly affirmed that there was not one real convert in **Bengal**.

On the other hand, they found among the English, who "dwelt by them," those who "strengthened their hands for this good work" (Neh. ii. 18). The latter gave advice, as their knowledge of the land qualified them to do. Major Phipps gave money; and Mr. Lang and Dr. Cheek supported missionaries. Captain

Stewart gave personal help as well as money ; and at a later period Bishop Wilson bequeathed money to the Mission.

The missionaries drew very near to one another in early times. For instance, Weitbrecht and Sandys, on their arrival, gratefully received counsel from Corrie ; and the ground over which they passed reminded them of Martyn. Pfander, driven from Georgia, visited and conversed with Weitbrecht. A letter from Rhenius, in the South of India, warmed those working in **Bengal**. Mrs. Wilson, the first C. M. S. lady missionary, came among the others. They found her wholly devoted ; and, by her remarks, they were induced to study the Word of God more deeply. Two or three met at one time for prayer and solemn consecration of themselves to God's service ; and they described their feelings as "a touch of heaven." It is evident that Wybrow was much beloved ; but it is probable that in this, as in all works, man does not know who laid the most important foundation-stones.

"But the loving, truly loving, loves to give himself,
Happy if by his endeavour, by his suffering, others gain,
If some comrade, o'er his body, may a wished-for height attain."

The first missionary's wife who had a school for girls was Mrs. Perowne, of **Burdwan**. Weitbrecht worked at **Burdwan** for nearly twenty-one years. He and his wife gave themselves to the Natives. For instance, at the time of a flood, an English judge, at great risk to

himself, made his way on an elephant to Mr. Weitbrecht, and offered to convey him to a place of safety. But Weitbrecht declined to leave his flock in the time of peril (Neh. vi. 11). Sandys served altogether for forty years; he preached in the bazaars, taught in the schools, itinerated in villages, visited the upper classes at home, catechized inquirers, and taught his teachers.

This Mission has had its share of those missionaries who are mentally nobles (Neh. iii. 5). Mr. Vaughan was a man of great power, and a devoted missionary. He worked for many years at **Calcutta**, and afterwards at **Krishnagar**, and he tried to reach the lowest as well as the highest classes. Mr. Long, also a missionary of great talents, devoted himself much to village schools, besides other works. Mr. Rudra was eminent among Hindu Native Pastors; and Mr. Jani Alli* has worked, and is working, zealously among Mohammedans.

Bengal had the first C. M. S. lady missionary, as we have already said. Miss Cooke, afterwards Mrs. Wilson, was by profession a teacher; and a few words said to her at dinner by a guest of her pupil's father led her to consecrate her heart and life to God's service, and ultimately to devote herself to the women of India. She had similar gifts to Mrs. Fry, but her first work was to open little schools in various bazaars in **Calcutta**;

* See Chap. XIV.

she attracted the children to these schools by pieces of bright woolwork ; and finally she taught them a little Scripture. A terrible famine caused her to open an Orphanage at **Agarpára**, with the help of money given by a Native gentleman. Mrs. Macleod Wylie remembers visiting this Orphanage with Mrs. Wilson after the latter had retired from its superintendence. Mrs. Wilson was told that some of the children had been naughty. She assembled them, addressed them in a loving manner, and then said, " Let us pray." One little black head after another soon bowed very low, and, before long, sobs from repentant little girls were general. Mrs. Wilson left India before the Zenanas were opened to lady missionaries ; but Mrs. Macleod Wylie remembers the joy felt by **Calcutta** workers when the first was opened (about 1850). Miss Neele, who has worked for many years at **Calcutta** and **Agarpára**, is one of Mrs. Wilson's worthy successors.

We retrace our steps to state that the **Calcutta** Mission was opened in 1816, and with its out-stations, of which **Agarpára** is one, has now several Native congregations that have achieved their independence. **Burdwan** had a small school in 1816, missionaries in 1817, and soon became the scene of Weitbrecht's labours. **Krishnagar**, begun by Mr. Deer, in 1831, has more Christians than any other part of **Bengal**. The first converts were from the " Worshippers of the Creator " ; they were numerous, but frequently unsatisfactory, and

many of them would not give up caste. Mr. Vaughan went to live among them, and did much to raise their spiritual condition. **Bhágalpur**, opened in 1850, is the scene of Mr. Droese's thirty-five years' work,* but it has not yet proved a fruitful field.

The evangelistic, or aggressive, work in this Mission has many branches. The Old Church has an extensive district, fully one-quarter of **Calcutta**, which quarter contains a large East Indian population. The latter are born in India of European parentage, but most of them are half-caste. Trinity is the principal Native Christian Church, and stands in a Native quarter, **Mirzapore**. The Gospel is preached to all classes; to educated and wealthy Brahmans, to the boatmen on the Hooghly, to the crowds of Hindus who bathe in the sacred river, and to lepers.

We must dwell a little on this last suffering class. Mr. Vaughan and Mr. Sandys found the inmates of the leper asylum in "black despair." They told them the "old, old story," and before long the missionaries had "abounding joy" in the light of hope, fire of love, and calm endurance with which the Gospel inspired many leper converts. "Sahib," said one in a season of anguish, "I am very feeble and full of pain; I cannot rise; I cannot eat; I feel as though the Lord were about to call me away." The missionary spoke of the mercy of Him in whom he trusted. "Indeed," said

* See Chap. XVI.

the sufferer, "He has shown mercy to me; the fact of His having brought me to this place to learn the way of salvation is a proof of His mercy and love. My heart is fixed on Jesus, and Jesus alone; it is only through His merits and love that I hope to be saved." A fierce paroxysm of agony followed. As the missionaries watched his writhings, they breathed out a word of sympathy. His eyes filled with tears and he exclaimed, "Ah, but what an agony was that which Jesus endured on the cross for me!"

A Brahman boy when in a hospital read the Scriptures to a young Mohammedan, and directed Mr. Vaughan's attention to the latter. The boy died, but the Mohammedan read the Scriptures for two years; and Mr. Vaughan again met with him in the Lepers' Asylum. He had found truth and salvation. He was baptized among the lepers, and became their teacher. He lived for three years, never able to leave his bed, but that bed was his pulpit. His sufferings at times were great, but the missionaries never saw him unhappy.

Evangelistic work is also carried on in **Burdwan**, where the English missionary is assisted by Natives. And in **Krishnagar** there is a new departure, for a band of "Associated Evangelists" are moving from village to village. These are young Englishmen who lead a self-denying life. They have, however, Native helpers. The **Krishnagar** Christians, though so poor as to have only two meals, and sometimes only one meal, a day, have

lately determined to support one of their own number as an evangelist in another part of India. An ordinary form of contribution is a handful of rice from each meal.

Mr. Jani Alli is at the head of a Mission to Moham-medans at **Calcutta**, and finds himself welcomed by all classes.

The most important feature of educational work at **Calcutta** is the Divinity School, for some time called a college. It prepares students for Mission work. All the stations have schools for boys and girls. And there are boarding-schools for the children of Christian parents; and on the other hand, schools for the Chamars, who are of very low caste. **Krishnagar** has a Normal School, which trains schoolmasters. If their work is satisfactory, they go to the **Calcutta** Divinity School to be trained as catechists; and if in this they are again satisfactory, they return to the Divinity School to be trained for the ministry.

A Hindu convert, Guru Churun Bose, became head-master at **Agarpára**. His family had formed many plots to prevent his baptism. All failed, till they told him, when in refuge at Bishop's College, that his mother, a Purdah lady, who thought it a terrible thing to go outside her own apartments, was in the cabin of a boat, that she might see him once more. He ventured on board, and found angry relatives instead of his mother. His cry for help reached some companions, whose shouts brought down one of the Professors

The latter ascertained that the young man was being forced away against his own will. This gentleman started in the College boat, and soon gained on the fugitives. An uncle then said to Guru Churun, "Will you promise not to be baptized?" "I cannot," was the reply. "I will not deny my Saviour." The uncle, in furious anger, then threw Guru Churun overboard, and left him to struggle with the dangerous current; but, happily, those in the College boat were able to rescue him.

Mr. Jani Alli has a school for Mohammedan boys, and some of the boys live with him as he did with Noble.*

The literary work in this part of India has been, and is, shared among many Societies.

Ladies of the Society for Promoting Female Education in the East, and of the Church of England Zenana Missionary Society, work in **Bengal**. The latter Society lately asked Government for a grant in aid for a school, and was refused on the ground "that the school had a bad character for converting pupils to Christianity." The ladies feel themselves honoured by this statement. Dr. Fanny Butler at one time managed a dispensary at **Bhágalpur**.

The Mission is in the Diocese of **Calcutta**. Its first Bishop, consecrated in 1814, had a Diocese which reached from the Straits of Magellan, and

* See Chap. XIV.

included New Zealand and Australia. The Mission has a Native Church Council, which calls out Native liberality, and in which questions are discussed which relate to the development and constitution of the future Church of India.

This Mission has 10,000 adherents. Mr. Clifford is its Secretary, and his predecessor was Bishop Parker.*

CONCLUSION.—The majority of the converts in **Bengal** are of low caste; but converts of good position are now numerous, and Brahmans are no longer units. Sir Rivers Thompson, late Lieutenant-Governor of Bengal, says, "We can count by hundreds men of high social position and education, who have made sacrifices such as we Englishmen have no conception of, and have accepted with all their hearts the Gospel of Jesus Christ. And there are also to be numbered by thousands those of whom no record exists, who are secret disciples of Jesus, but do not confess Him for fear of the people." Still we have to say, like Nehemiah (vii. 4), that the people are "few." But if the converts in this important Mission are not numerous, in comparison to the million-peopled country, the work of disintegration has been great. The Brahma-Somaj is a sign of this disintegration. Its leader, Keshub Chunder Sen said, "Christ, not the British Government, rules India."

Missionaries in India have more sympathy than they

* See Chap. XVI., and Part I., Chap. VI.

had seventy years [ago; but they have still need to hold a weapon in one hand, while they build with the other (Neh. iv. 17, 18). There are many English critics; and there are those who send infidel literature to **Calcutta**.

“So doth it grow, the work of many hands,
In spite of scornful speech and hostile bands,
Although the walls be large, and many a sun
Shall rise and set before the task is done.

“Legions of eager angels could with ease
Swiftly complete it, and their Master please;
But, for some reason which we may not know,
The work is given to man—man fallen, feeble, slow.”

THE NORTH-WEST AND CENTRAL PROVINCES.

C. M. S. Publications, especially the *Gleaner*, for September, 1890.

C. E. Z. M. S. Publications.

Memoir of the Rev. Henry Martyn—Seeley & Co.

Letters of the Rev. Henry Martyn—Seeley & Co.

Christianity in North India (Rev. M. Wilkinson)—Seeley & Co.

Memorials of an Indian Missionary—Wertheim, Macintosh, & Hunt.

Recollections of an Indian Missionary (Rev. C. B. Leupolt)—C. M. S.

Further Recollections of an Indian Missionary (Rev. C. B. Leupolt)—
Nisbet & Co.

Mr. E. Wigram's Letters, VI. and VII.

Missionary Leaves.

INTRODUCTION. — “When ye hear the sound of the trumpet,” etc. (Joshua v. 13-15, and vi.).

The part of India which is considered in the present chapter is the stronghold of Hinduism. A large proportion of its population belong to the highest castes; and **Benares**, the (so-called) Holy City, is one of its chief places. We therefore liken it to Jericho, which could only be taken “by faith” (Heb. xi. 30), shown by implicit obedience to God's commands. The besiegers of Jericho used no force, but marched round the city and blew trumpets.

We are privileged to be connected with a force who have not trusted in an arm of flesh, but in “the Word

of God," which is "sharper than any two-edged sword" (Heb. iv. 12), "casting down"—"every high thing that exalteth itself against God" (2 Cor. x. 5).

But the siege is only begun; the army is still marching. That is, the missionaries are still obeying God's commands, "ceasing not to teach and preach Jesus Christ" (Acts v. 42).

GEOGRAPHY, ETC. — These **Provinces** are **North-West** with respect to Bengal, but South-east with respect to the Panjáb. **Oudh** is now amalgamated with the **North-West Provinces**. Their area is a little less than that of Italy, but this area is much more densely peopled, the population being forty-four millions. The land is fertile, being watered by the Ganges, and produces much of the wheat now consumed in England.

The majority of the people are Aryan by race, strong and of noble presence, ready to fight, but solid rather than sharp. Some of them have pedigrees dating a thousand, or even two thousand years back.

The Central Provinces (not to be confounded with Central India) are joined to the **North-West Provinces** in C. M. S. classification. They are united to the **North-West Provinces** by a strip of land. Their area is a little smaller than that of Great Britain; but their population is only ten millions.

We consider in this chapter seven principal stations, and a few smaller stations.

1. **Agra**, on the Jumna, once the capital of the Moghul Empire.

2. **Mirat**, where the Mutiny commenced.

3. **Benares** (or the Holy), with a population of more than 200,000.

4. **Gorakhpur**, near to Nepaul. Gautama, the founder of Buddhism, was born near to this place. **Gorakhpur** has agricultural settlements for Native Christians.

5. **Lucknow** in **Oudh**. This is the fourth city in India, having a larger population than **Benares**.

6. **Allahabad** is at the confluence of the Ganges with the Jumna, and is the bathing-place of pilgrims.

7. **Jabalpur**, exactly in the centre of India, is in the **Central Provinces**. The head-quarters of the Gond Mission* is near to it.

Hindi, the most important of the Indian languages, is principally spoken in the **North-West Provinces**. Hindustani, or Urdu, the official language, is, however, much spoken in the cities.

The **Central Provinces** is a meeting-place for languages—five at least being spoken.

HISTORY.—This is the part of India from which the Mohammedans ruled the whole. The Moghuls, a Tartar dynasty, ruled latterly. One of their Emperors, Shah Jehan, built the Pearl Mosque and the Taj Mahal at **Agra**.

* See Chapter XVI.

These **North-West Provinces** were taken under English rule at the close of last century. But **Oudh** was not attached till 1856.

This is also the part of India where the Mutiny began. It broke out at **Mirat**, and soon spread far and wide. It was foreseen by Sir Henry Lawrence, who provisioned **Lucknow**, and thus helped a little band of heroic men to hold it for eighty-eight days of horrible suffering, during which multitudes laid siege to

“the handful they could not subdue,
And ever upon the topmost roof our banner of England flew.”

It would be hard to estimate the importance of the gallant defence of **Lucknow**, at last

“Saved by the valour of Havelock,
Saved by the blessing of Heaven.”

Almost all the Mission stations in the **North-West Provinces** were destroyed. But no C. M. S. missionary was killed; though a few were killed belonging to other Societies.

RELIGIONS.—The majority of the inhabitants of the **North-West** and **Central Provinces** are Hindu in religion; and so many belong to high castes, that Sudras, who are high in the South of India, are low here. On great pilgrim routes, poor creatures smitten by disease, lying on the roadside, have been passed by hundreds of their co-religionists with no more concern than if they were dying dogs. Missionaries have seen the poor parched sufferers, with folded hands and

pleading voice, crave for a drop of water, but in vain. Either the dying man is of low caste, or his caste is unknown. To approach him, to touch him, might be pollution.

It is said that there are more idols than there are men at **Benares**. The cow is a sacred animal, and must never be killed; and one temple is devoted to the worship of monkeys. Whoever dies at **Benares** is sure of going to heaven. Siva is supposed to have had his throne at **Benares**, and Fakirs worship him. They think to earn merit by self-torture, sometimes scorched by five fires, lying on a bed of spikes, or gazing at the midday sun till they are blind. Many of these austerities are undoubtedly prompted by vanity; but Mr. Vaughan speaks of having seen sublime and spiritual expressions on the faces of the devotees, who have sat motionless for days, trying to think about God.

Benares is the most drunken city in the **North-West**, consuming fifty per cent. more in strong drink than other northern cities.

Six millions in these **Provinces** are Mohammedans, chiefly descendants of the old invaders.

The trumpets were first sounded in the **North-West Provinces** by two friends, Henry Martyn and Daniel Corrie. Mrs. Sherwood writes of the former that "the fire of hope and holy love" seemed to shine forth from his countenance, and to cause him to speak with a force too

strong for his feeble frame. Yet he wrote, "Oh, how will the lost souls, with whom I have trifled the hours away, look at me in the day of judgment!" Corrie had a long life of usefulness and honour, but was remarkable for his humility. He began work at **Agra**, **Chunar**, and **Benares** at a time when the Government frowned upon the work.

" Chieftains they were, who warr'd
With sword and shield ;
Victors for God the Lord
On foughten field."

—(2 Cor. x. 4.)

Before Henry Martyn had a single convert, and at a time that he could hardly get a hearing, he had faith to say, "Yonder stream (the Ganges) shall one day roll through tracts adorned with Christian churches, and cultivated by Christian husbandmen, and the holy hymn be heard beneath the shade of the tamarind." The fulfilment of this prophecy has begun, as we will now tell.

Martyn, when in Cawnpore in 1809, invited the beggars on Sunday afternoons, and preached to them. The space around the house was soon one sea of heads. "Every vice, every disease with which humanity is afflicted, was traced in those bleared, blood-red eyes, those thick sensual lips, those haggard, burnt-up, mask-like faces. There stood the professed beggar (or Fakir), with ashes on his face, matted coils of snake-like hair on his head, a tiger-skin on his back ;

one arm ever pointed to the skies, the light black shining skin strained over the bones and sinews, like the claw of a bird of prey." Mr. Martyn first urged moral duties upon them, as summed up in the Ten Commandments, endeavouring to prove their need of a Saviour. They would sometimes get angry and curse the preacher; and they hissed when he said that God had made all nations of one blood. He did not know till the last Sunday on which he preached to this mob that there had been any fruit of his labours. Then he heard that a young Mohammedan, who had been keeper of the jewels to the King of **Oudh**, had drawn near from curiosity. This man, Abdul Masih, saw the truth.

We leave our own Mission for a few moments to say that a Baptist missionary, trying, in 1811, to preach in the **North-West Provinces**, was sent away under a guard of Sepoys. Lord Hastings, who was then Governor-General, compared missionary work in India to a pistol fired into a powder magazine.

C. M. S.—A Native was the first agent of this Society in the **North-West Provinces**. He was actually the first agent that the C. M. S. employed in India. And this Native was Abdul Masih, the convert mentioned above. He had been asked to bind Mr. Martyn's translation of the New Testament; he was in this way led to read the Testament, and his faith was thereby strengthened. Mr. Corrie placed him at **Agra**

as a catechist in 1813. Two years afterwards Mr. Corrie met with a young Eurasian, Bowley, who had begun evangelistic work on his own account, and stationed him at **Chunar** near to **Benares**. Mr. Corrie, and Mr. Thomason helped and counselled these two catechists; and after seven years of probation Abdul Masih and Bowley received Holy Orders. A Brahman and a Mohammedan were baptized in 1818; the former said, when breaking his Brahmanical thread, that he was convinced that the Gospel was "the only way to happiness," and the Mohammedan said that since he had heard the "holy Gospel, light had sprung up in his mind." Before long the English had their first sight of a congregation of sable worshippers; and the testimony of the heathen was strong with respect to the change in these worshippers. When Mr. Bowley began work "a convert was a prodigy," but he lived to see twenty or thirty Christian families among his people, besides many others under Christian instruction. He had assistance from Nicholas, one of the Natives who had been educated by Mr. Corrie.

Agra had in later days French, Shackell, and other devoted men as missionaries. The latter gave much of the income of his fellowship to missionary work among the most degraded. The sweepers of **Agra** received some of his time and attention, and it pleased God to give him success among them. Pfander, when at **Agra**, had public discussions with the Mohammedans.

Work at **Mirat** was also begun by catechists, and they were superintended by the chaplain, Mr. Fisher. The first conversion in India from among the Sepoys, or Native soldiers, took place in 1819 at **Mirat**. This man, Prabhu Das, was baptized by Mr. Fisher. He had been attracted to the Christian religion by observing the life of some of its professors, and had in consequence sought the catechists, and finally the chaplain. He was a man of high caste; and besides having to encounter the tears of his family, and revilings from his companions, he fell under the displeasure of the British Government. He was dismissed from his regiment with a pension. He continued to live consistently with his profession. When examined by English officers, he stated that two of the men had offered him twenty rupees a month for life if he would not become a Christian. The Englishman said, "How could you refuse such an offer?" The Sepoy replied, "I wanted the salvation of my soul, which money will not buy."

There was only one English missionary who remained many years at work during the early stage of the Mission. This was Mr. Wilkinson, of **Gorakhpur**. He had to break fresh ground, and bravely entered on every sort of labour; he began schools of the most elementary kind; he itinerated in all directions; and he organized a Native agricultural settlement on a tract of waste land given by Lord W. Bentinck. His love

for the most degraded made him fearless. For instance, he was once on board a vessel which had seventy Thugs (or garroters) in close confinement. He persuaded the captain to allow a dozen to come on deck at a time; and he obtained such influence over them that he would allow the noose to be thrown over his own neck, that he might understand the way in which the murder was effected. But he wore strong armour (2 Cor. vi. 6, 7). Mr. Wilkinson saw many conversions; and, among others, that of Sheik Rajuddin, a Mohammedan of rank and influence.

Mr. Smith began work before Mr. Wilkinson was forced to desist, and Mr. Leupolt soon joined him. Both worked for upwards of forty years. Mr. Smith undertook the evangelistic work at **Benares**, teaching in bazaars, markets, and mélas; and Mr. and Mrs. Leupolt were principally employed, at the same place, in Orphanages and other educational work. These Orphanages began after the great famine in 1838, when the river was choked with corpses.

Rajah Jay Narain gave a large free school to the **Benares** Mission. He was like Rahab in that he disbelieved the religion of his country, and wished to help the people of God.

We give one instance of those remarkable individual conversions which from time to time cheered the hearts of missionaries. Nehemiah Goreh was a Pundit (or learned man) as well as a Brahman. He was awakened

to the truth while endeavouring to refute it. He hesitated for months, having always before him his father's last look, full of reproach, sorrow, and agony. He even went back to heathen gods for a time; but he had no peace. He was at last baptized, four years after his first convictions. A contributor to a Native newspaper previously said that Brahma would never allow such an awful calamity to happen to the holy **Benares** as that a first-class Pundit should become a Christian. The same paper said, when he was actually baptized, that he was mad. He was afterwards a catechist, and finally a minister.

The Mission at **Allahabad** was begun early by catechists superintended by a chaplain. When this chaplain was removed, the work was relinquished for a time.

The **Jabalpur** Mission was commenced by a chaplain, with the help of a judge. Mr. Stuart, now Bishop in New Zealand, was one of the **Jabalpur** missionaries.

The Mutiny broke out at Mirat in 1857, and soldiers successfully rebelled at this place. It is the opinion of many who were on the spot, that if there had been more efficient missionary work in previous years, the Mutiny would never have taken place. Hindus and Moham-medans had both been left in great ignorance of our religion. In consequence they thought it an outward thing like their own; and many believed that the English were trying by force to make them Christians.

because soldiers were told to bite cartridges in which there was the fat of the cow and of the pig. The first would destroy the caste of the Hindu, and the second would defile the Mohammedan.

Mr. Leupolt was at his post at **Benares** during the Mutiny; and, through his influence with the Natives, found supplies for the English when others could not do so. Mr. French was also at **Agra**, and when some Native Christians applied for admission, said, that if their request was not granted, he would join them outside the gates. This caused them to be admitted.

The Mutiny laid our Missions in ruins, but it showed those at home their duty with regard to the fortress of Hinduism. There was a reaction against the mistaken system of "yielding to the prejudices of the Hindus," which was really upholding idolatry and wickedness. Men were willing to be sent forth loudly to proclaim God's hatred of sin, but love to the sinners who, by their cruelty, had wounded the heart of the English nation. When **Lucknow** was relieved, Sir Robert Montgomery repeated the invitation previously given by Sir Henry Lawrence, and a few friends met in this city, to discuss the proposed Mission, before the firing in the distance was over. Mr. Leupolt was the first missionary sent to **Lucknow**. The relinquished work at **Allahabad** was speedily resumed. The Mission at **Mirat** had to be altogether reconstructed after the Mutiny. This task was completed by Mr. Hoornle, one of those

missionaries who had been driven from Georgia by the Russians. Six of Hoernle's children became missionaries.

Let us glance at the present condition of these seven stations, with some of their out-stations.

1. **Agra** is famous for its high-class English school, called St. John's College. It was founded by Mr. French and Mr. Stuart. It has its inner circle in a boarding-school. This school trains Native agents. Mr. Shackell had the happiness of seeing two of the scholars, baptized by himself, become pastors; and these pastors have been labouring almost to the present time. Miss Bland, of the F. E. S., does similar work for girls both in schools and Zenanas.

Secundra is famous for its orphanage. Mr. Erhardt, who was for a short time Krapf's companion in Africa, labours at this place. **Muttra** and **Aligarh** are centres for evangelistic work.

2. **Mirat** has a Native congregation with a Native pastor. An English missionary superintends, and another has charge of **Annfield**, an agricultural colony. Mr. Droese, the veteran missionary, lives near.

3. **Benares** possesses Jay Narain's High School for boys, and good schools for girls. Many of the present Christians have been in the Orphanages. Others are converts from the poor labourers on the rice fields, while at all ages of the Mission there have

been striking conversions from among Hindus and Mohammedans. Lady Strafford writes of **Benares** that it was "cheering to see the little band working so bravely, with hundreds of happy young Christians growing up around them." **Azimgarh** has a Native pastor and a high school.

4. **Gorakhpur** is the centre of a district containing three millions spread over nearly 5,000 square miles; but it only has one English missionary, the veteran Mr. Stern, and a few lay agents. There are 500 Fakirs and 244,000 Brahmans to oppose them. This is a sample of the insufficient supply of missionaries in India. **Basharatpur** (Town of Joy) is the name of a prosperous Christian village begun by Mr. Wilkinson. A similar village is called **Sternpur**. Both are self-supporting.

5. **Lucknow** has a small Christian community. It has a weekly newspaper called the *Messenger of Light* which was started by Native Christians. **Lucknow** has a resident English missionary. **Faizabad**, also, has a Christian community; and it has been happy in having had the same missionary, Mr. Baumann, for twenty years. **Faizabad** itself is chiefly Mohammedan; but **Ayodhya**, a stronghold of Hinduism, is near. Mr. Baumann lately baptized a Brahman preacher. **Jaunpur** has a Native pastor.

6. **Allahabad** is notable for its "St. Paul's Divinity School," which is similar to our Theological Colleges.

A Hindustani branch of a Temperance Society has lately been formed at **Allahabad**.

Most of the Christians live at the Christian village of **Muirabad**. Sir William Muir, when Lieutenant-Governor of the **North-West Provinces**, took great interest in Missions.

7. **Jabalpur** has an English resident missionary. The people in the neighbourhood show remarkable readiness to listen to the Gospel.

Godly laymen have taken an important part in this **North-West Provinces Mission**. They have invited missionaries to commence work; they have countenanced them in every way; and they have given liberally.

We notice especially Mr. Thomason (son of the chaplain), Mr. Bird, Mr. Carre Tucker, and Captain Sherwood. Mr. Thomason's influence seems, under God, to have been the cause "that the Lawrences and many other laymen aided Missions." Mr. Bird's sister, in very early days, taught a class of women on Sundays, and had other meetings during the week. We wonder whether Miss Bird, first of the lady evangelists in India, looked forward to the amount of work that her successors are doing. The ladies of the I. F. N. S. and other Societies work in the **North-West Provinces**. They are sometimes prostrated with fever; sometimes solitary, because their companions have broken down or been called away; but they ever set us an example of persevering, hopeful

labour. Native children, though they may run away at first, soon learn to love the Miss Sahibs ; and the latter often gain the love of their dark sisters, and find them sisters in faith, in sympathy, and in ministry.

The **North-West** and **Central Provinces** are in the enormous Diocese of Calcutta ; but it is proposed that **Oudh** should be a separate Diocese.

This Mission has a Church Council, which meets yearly. It pays and locates the pastors and pastoral lay agents.

It has upwards of 4,000 adherents ; but in the number of children under instruction it is more forward than the Bengal Mission.

CONCLUSION.—This Mission, as compared with others, is unsuccessful. Caste is in its greatest strength ; but the power of the Cross has been felt in the citadel of many hearts. Numbers of Brahmans have suffered the loss of all things, and joined themselves to Sudras and to out-castes, counting “all one in Christ Jesus.” Sir William Hunter gives encouragement for the future by these words, “Into this ancient and powerful organization (Hinduism) a new religious force has thrust itself—Christianity.”

Our missionaries in the **North-West Provinces** are not called, like the garrison of **Lucknow**, to an agony of eighty-eight days, but what is harder to many men, they are called to endure patiently, sometimes for a

lifetime, to teach and to reason with men who seem as hard as stone walls. May it please God to increase our "faith" (Heb. xi. 30). We should then no longer hear of the terrible want of men for India, of young and inexperienced missionaries left alone at important stations, and of others taken away from their work because a brother missionary at a distance was ill. On the contrary, the Mission would be so strongly reinforced, that the Gospel being effectually proclaimed, all would hear "the sound of the trumpet," and if aided by "a great shout," the prayers of God's people all over the world, we believe that the wall of caste would "fall down flat" (Josh. vi. 20.)

THE PANJÁB AND SINDH.

C. M. S. Publications, especially the *Gleaner*, for September and October, 1889.

C. E. Z. M. S. Publications.

The Panjáb and Sindh Missions of the C. M. S. (Rev. Robert Clark)—
Seeley & Co.

George Maxwell Gordon (Rev. Arthur Lewis)—Seeley & Co.

Rev. F. E. Wigram and Mr. E. Wigram's Letters, VII., VIII. and IX.
Missionary Leaves.

INTRODUCTION.—“We being many, are one body in Christ.” (Rom. xii. 4-8). In this Mission we have an example of co-operation between those who rule and give, and those who teach and minister. We see as members of the same Body, great statesmen, heroic soldiers, learned missionaries, rich missionaries, converts from Hinduism and Mohammedanism, and converts from the despised Mehtars. The Natives said of Sir Donald McLeod and General Reynell Taylor that if all the English had been like them, the whole country would have become Christian. We see the spirit of these founders of Panjáb Missions in General Lake's dying request. He asked that 1 Tim. i. 15 should be engraved on his tombstone.

The Panjáb has also had missionaries who have showed the Natives what true family life is; and

missionaries, both European and Native, who had no home, and were called Christian Fakirs. It has also had lady missionaries, whose influence has been great.

GEOGRAPHY, ETC.—**Panjáb** means Land of the Five Rivers. These rivers are all tributaries of the Indus. The **Panjáb**, **Sindh**, **Kashmir**, and several small Native States that, like **Kashmir**, are under British protection, are, in area, larger than the German Empire, with half the population. The **Panjáb**, with the Native States, has twenty-two million inhabitants; and **Sindh** has more than two millions.

The people are Aryan in descent, and a large proportion are Jâts, supposed to be descended from the Scythians. Others are Pathán or Afghan. Lord Lawrence speaks of the inhabitants of the **Panjáb** as the “bravest, most determined and formidable race the English had ever met in India.” They have been called “Asiatic Britons.” The **Panjáb** is the recruiting ground for the Native army.

Some parts of the **Panjáb** are beautiful and fertile; others are sandy and almost rainless.

The **Panjáb** is itself a bulwark against foreign aggression; and a salient feature of the **Panjáb** C. M. S. stations is that so many of them are on the frontier, and that they have, in consequence, much influence on the wild tribes of Central Asia. Thus **Kotgur**, **Kangra**, and **Simla** approach Thibet and Eastern China. **Srinagar** is the capital of beautiful **Kashmir**, which

stretches out towards Yarkund. **Peshawur**, near the Khyber Pass, **Bannu**, and **Dera Ismail Khan** affect the Afghans. **Dera Ghazi Khan** and **Quetta**, the latter beyond the Bolan Pass, are for the Beluch and Brahui, etc.

In the interior we have, among numerous stations, one at **Lahore**, the modern capital, and the seat of English rule, and another at **Amritzar**, the commercial capital, famous for its Golden Temple. **Multan**, the ancient capital, is also occupied. It has an almost rainless climate; and for eight months in the year the population sleep in the open air. **Multan** is famous for "dust and beggars, tombs and heat."

Lahore, the head, and **Amritzar**, the heart, of the **Panjáb** are near to one another, and form a centre for C. M. S. work.

Sindh has two principal stations: **Karáchi**, a port with a mixed population including Jews, Parsees, and Africans; and **Haidrabad** (not to be confused with the Province of that name), which is the ancient capital.

Kafiristan, near to the **Panjáb**, is still a mystery. It is believed that its inhabitants are descended from the Greeks who accompanied Alexander on his expedition to India.

The following languages are spoken in this Mission: Hindustani, Hindi, Panjabi, Sindhi, Gujerathi, Persian, Beluchi, Pushto, and Kashmiri, besides several dialects.

HISTORY.—All conquests of India, till the last, began with the **Panjáb**. The Aryan invaders came first; then Darius Hystaspes, mentioned by Herodotus; and then came Alexander the Great, vestiges of whose steps remain. A brave resistance was made in the **Panjáb** to the Mohammedan invasion; but in after years Akhbar and other Mohammedan sovereigns made **Lahore** the seat of their government.

In A.D. 1526 a religious reformation (of which more soon) ended in a military commonwealth. The Sikhs (disciples) became the Singhs (lions), and the predominant power. Runjeet Singh rose, early in this century, to be supreme ruler and engaged French generals to organize his army. His death caused the two Sikh wars, for the chiefs who had fought under him attacked British territory. At the termination of these wars in 1849, the **Panjáb** was annexed by England.

Sir John Lawrence, after having ruled the **Panjáb** for ten years "with diligence" said that when he first knew it, "the people as a race were our enemies," and that Thuggeeism and other crimes of violence were "of common occurrence," but that "now all this was changed." The Mutiny came in 1857, and found Sir John Lawrence, Sir Herbert Edwardes, etc. at their posts. They had believed Christianity to be the best religion for the people they governed, and had desired to give it to this people. Sir John Lawrence said that

“Christian things done in a Christian way never alienate the heathen.” At the time of the Mutiny, Sir John risked, with Christian courage, his reputation for his country, by sending the bulk of his forces to Delhi. Delhi, not then included in the **Panjáb**, stood in consequence, and thus the rest of India was enabled to stand.

RELIGIONS. — Hindus in religion number nine millions in the **Panjáb**. **Kangra** is one of their strongholds, and a Hindu saint is buried at **Multan**, to whose tomb pilgrimages are made from China and Thibet. One of these pilgrims, a woman, was heard by a missionary to mutter the prayer, “Pardon mine iniquity.” Hindus have a deep sense of sin. **Kotgur** has had devil-worship, human sacrifices, and infanticide. In 1840 four cases were brought to light in which parents had buried their children alive.

A lady saw a woman, on pilgrimage, who measured her length on the dusty soil of **Sindh**.

Caste is not so strong in the **Panjáb** as elsewhere, but this may be the result of an attempted reform, of which we shall soon speak.

More than half the population of the **Panjáb** are Mohammedans. The Kashmiris, Afghans, Beluchis, etc., are Mohammedans. There is no inherent life in Mohammedanism. It does not develop or improve. It has been called the “dead man’s hand.”

No message here, of men redeemed from sin,
 Of fallen nature raised,
 Of the immense parental heart that yearns
 From highest heaven to meet
 The poorest wandering spirit that returns
 To it's Creator's feet."

In A.D. 1526, Nanak endeavoured to combine the best features in Hinduism and Mohammedanism. Nanak believed in one God and a future existence, and discarded caste. Sikhs are peculiarly open to instruction, and Mr. Bateman, a Panjáb missionary, has met with some who seem to have a devotional spirit. Seven women were, however, burnt alive at Runjeet Singh's funeral. The Mission at **Amritzar** is specially to the Sikhs.

American missionaries were the first to occupy the **Panjáb**. One of them, the Rev. John Newton, has worked for more than fifty years.

C. M. S.—In 1850 an anonymous friend sent through this Mr. Newton 10,000 rupees to the C. M. S., inviting them to join in the "new subjugation of the land by the sword of the Spirit." The Society had at that time a little extra money in hand from the Jubilee Fund, and they sent two missionaries, Mr. Robert Clark and Mr. Fitzpatrick, to **Amritzar**. They were welcomed by Sir Henry Lawrence, and by others in authority, including Mr. John Lawrence, Sir Henry's brother. The Mission was thus formally begun, almost simultaneously with the English occupation, although there had been missionaries at **Kotgur** since 1840, through the

influence of officers stationed at **Simla**. The **Kotgur Mission** was placed under the C. M. S. in 1847.

The **Kangra Mission** was begun in 1854 by Mr. Merk. He was soon followed by Mr. Reuther, whose widow and daughter still work at **Kangra**.

The **Peshawur Mission** was founded by Major Martin, the friend who gave the anonymous gift which we described above. He was a man of prayer and of self-denial. His regiment was ordered to **Peshawur**, and he had not been long there when he asked the Commissioner to sanction the establishment of a Mission. The latter refused on account of the fanaticism of the people. This Commissioner was a few months afterwards assassinated. His successor, Sir Herbert Edwardes, was in favour of the Mission, saying, "We may be quite sure that we are much safer if we do our duty, than if we neglect it; and that He who has brought us here with His own right arm will shield and bless us, if, in simple reliance upon Him, we try to do His will." Major Martin resigned his commission that he might work in the **Peshawur Mission**. Mr. Clark helped to found it, and so did the great Pfander. Some of the earliest missionaries died of the **Peshawur fever**. From **Peshawur** at the frontier we glance at **Multan** in the interior, where a Mission was founded in 1856 by Mr. Fitzpatrick; who, when the Mutiny began, continued to preach in the bazaars, with the concurrence of Sir John Lawrence and Mr. (now Sir

Robert) Montgomery. Dr. Pfander at **Peshawur**, a much more dangerous post, preached out of doors during the continuance of the Mutiny. His death was constantly predicted; but Sir Herbert Edwardes approved his courage, and thought that he inspired confidence, if it were only on account of his benevolent countenance.

The Mission at **Dera Ismail Khan** was opened in 1861, and that at **Bannu** in 1864, at the request of Colonel Reynell Taylor, the Bayard of India, who accompanied his request with a donation of one thousand pounds. Mr. French,* who had previously been Principal of St. John's College, Agra, was one of the pioneers of this Mission. He was ever ready for a laborious post; and he itinerated in every direction, till he was one day carried home "half dead" from a village where he had been preaching. Mr. Bruce,† now in Persia, was his companion in pioneer work, and won the hearts of the people. Colonel Reynell Taylor hoped that travelling merchants from Central Asia to the plains of India, and Afghan hill tribes, would be reached by this Mission.

Srinagar in **Kashmir** was opened in 1863. Gulab Singh, who then ruled it, gave his consent, saying that Kashmiris were "so bad that the Padres could do them no harm." There has been opposition of all sorts in Kashmir. Dr. Downes (who had been in the Royal

* See Chap. X.

† See Part I., Chap. VII.

Artillery) and Mr. Wade did much to break this down by their work of love and mercy after the terrible famine of 1878-79.

Work at **Lahore**, was begun by a Native. But Mr. French soon opened the St. John's Divinity School, which is intended to give perfect training to Native agents. Nearly all the C. M. S. Native agents now working in the **Panjáb** have been trained at this College. Mr. French laboured much for it; and at one time he seemed to have obtained a colleague who was everything that could be desired. This was the Rev. J. W. Knott, Fellow of Brazenose. But the latter only served for six months, and then died at **Peshawur**, where he was trying to supply the place of a sick friend.

Pind Dadan Khan, in the interior, was also begun by a Native, a catechist from **Amritzar**. This catechist, Andreas, had been an orphan trained by missionaries. He died at **Pind Dadan Khan**, quoting in his last illness a saying taught him by Mr. French, "Christ left everything for us; it is only right that we should give up a little for Him." George Maxwell Gordon made **Pind Dadan Khan** the centre of his evangelistic work. He was a missionary at his own charges, energetic in preaching, and simple in his mode of life. He was killed at Kandahar, while supplying to English soldiers their lack of a chaplain.

Batala, one of the out-stations of **Amritzar**, became

a C. M. S. station in 1878 ; but Yuhanna, a convert of Dr. Pfander, was located there as early as 1866. A Christian Boys' Boarding-school was begun at **Batala** by Mr. Baring, and endowed by him.

Dera Ghazi Khan was added to the Mission stations on the west frontier in 1879, and is, principally, a Mission to the Beluchs. Mr. Gordon gave largely to it.

Quetta was opened in 1886.

The **Sindh** stations were occupied much earlier than those in the **Panjáb**. The first of these, **Karáchi**, was opened in 1850, at the request of Christian officers.

Evangelistic work has been bravely prosecuted in the **Panjáb**, and the preachers in early days met with some rough treatment. One of the first two evangelists, Mr. Robert Clark, is now Patriarch of the Mission. His courage and missionary ambition appear to be strengthened by nearly forty years' work. He desires that the **Panjáb** Mission should shake hands with that of Dr. Bruce, in Persia. Half a million of miles separate the Missions ; and there is scarcely a spot of light between them. Mr. Clark rejoices in the present disposition of forces, which is not the result of design, but brought about by the Providence of God. The frontier stations are on the highways to more distant countries, they are watch-towers for Central Asia, and missionaries frequently itinerate beyond the boundary. This was, a few years ago, considered so dangerous, that

the "Latest Intelligence" column of the *Times* once informed us that "Missionary Downes was caught and brought back." And at another time, when Mr. Clark was only a little way beyond the frontier at **Peshawur**, Sir John Lawrence and Sir Herbert Edwardes drove after him and brought him back. Mr. Hughes' twenty years' work, with that of others, has obtained the confidence of the Natives, so that missionaries can now itinerate with safety. The wild hill tribes of the west frontier appear to be an exception to this rule. But there is one man who goes safely among them, that is a Native medical missionary, the Rev. John Williams.

Medical Missions have been a powerful evangelistic agency in the **Panjáb**. Bishop Cotton said when Dr. Elmslie went to **Kashmir**, that he was "knocking at the only door that had any chance of being opened." Dr. Sutton at **Quetta** is bravely attempting to add another hospital to those already existing in the **Panjáb**. Lepers are cared for, body and soul, in different parts of the Mission.

The Christian Fakirs, Mr. Gordon (now at rest) and Mr. Bateman, have made extensive itinerations. It is the latter's practice to visit *mélas*. These abound in tents, which contain various shows. Mr. Bateman has also a tent, marked by a cross, in which the Gospel is simply preached. This itinerant work has been successful among the *Mehtars*, a people of very low caste. It has altogether succeeded so well that Mr. Bateman

is at the present time painfully behind his work. He used to find it hard to arrange to spend Sunday where there were Christians; but he never stops on Sunday now without feeling that he is wanted at five or six places. A missionary is stationed at **Taran-Taran**, that he may be in the midst of villages which have been evangelized, and where inquirers need teaching. The work of the Christian Fakirs is thus supplemented.

Godly ingenuity has devised a plan for reaching the Afghans. The latter are an hospitable people. Our missionaries have opened a Hujrah, or guest house, at **Peshawur**, that they may show hospitality. There are sometimes as many as eighteen or twenty Afghans in the house at one time, and this gives much opportunity for conversation.

Mr. Wade, of **Amritzar**, says, like Mr. Bateman, that happy success has created difficulty. The work at **Amritzar** has doubled during the last ten years. Twenty years ago missionaries had to seek inquirers; now, inquirers seek them, so that there is sufficient work in the **Panjáb** alone to absorb a thousand new missionaries. English clergy are sorely needed as teachers and evangelists; and for want of them, services and classes have to be closed.

On the other hand, the Mission has had important recruits from the English community and from Natives. Mr. and Mrs. Perkins remained in the **Panjáb** as mission-

aries, when the former's term of service as Commissioner of **Amritzar** had expired. He has lately taken Orders. His previous position enables him to show the heathen that he loves God's service apart from any worldly consideration. The Rev. Imaddudin, pastor at **Amritzar**, was a Mohammedan Fakir, and went through all sorts of austerities that he might find peace, remaining on the bank of a river for twelve days on one knee, repeating prayers thirty times a day, writing out the Divine name 125,000 times, etc. Then, by God's grace, he learned what Christ had done for him; his principal instructor being a Scotch schoolmaster. Imaddudin refused a lucrative appointment under Government that he might become a preacher of the Gospel. The Archbishop has given him the degree of D.D. Pandit Kharakh Singh was a learned man who belonged to a great family, and became a Hindu Fakir. He was sometimes senseless through fastings and exposures; but he was a seeker after God, and he became dissatisfied with his Sanskrit books, because they told him that he was God. He heard Nehemiah Goreh* preach, and he then bought and read a New Testament, that he might prove it false. He thus became convinced of the truth of the Christian religion; and after passing through much agony of mind, he yielded himself to God's service. He was baptized, and afterwards said, "I now go forth to give my whole

* See p. 48.

life to Christ." He became a Christian Fakir, or itinerating evangelist. He has given a large sum to the Mission; though, at the time he gave it, he was living under trees in a hut, or wherever he was led.

An Afghan, Fazl Haqq, has tried to evangelize **Kafristan**.

The **Panjáb and Sindh** Mission is strong in its schools, which have 6,000 boys and girls under instruction. Mrs. Fitzpatrick's little school at **Amritzar**, which began with three pupils, is replaced by schools to suit all classes. Some of these are boarding-schools, which give a first-class education to the upper classes, and other schools are for the humbler classes. The boys are cared for in various ways, ranging from the hostel which helps Afghan boys at **Peshawur** to attend schools, to the Divinity College at **Lahore**.

There are excellent vernacular schools, or schools in which Native languages only are used, at **Karáchi**. These schools are one of the monuments to Mr. and Mrs. Sheldon's twenty-eight years of work; those patient years of work which bore down the opposition of the Natives to the Gospel. The work at **Haiderabad** is helped by a schoolmaster, who came from the neighbourhood of London. Good schoolmasters who go to India set missionaries free for evangelistic work.

We may realize the number of languages required

in the **Panjáb**, when we hear that five are spoken in the dispensary at **Quetta**. Mr. Shirt, who did valuable work at **Karáchi**, and lost his life when acting as pioneer at **Quetta**, was a great linguist. He translated the Bible into Sindhi. Other missionaries are trying to give the Bible to **Kashmir** and **Afghanistan**, etc. The Prayer Book and many other books have also been translated. Miss Tucker ("A. L. O. E."), who resides at **Batala**, writes for the Christians. It was sad to hear of a bookshop being closed for want of funds, while at the same place pictures of heathen gods, printed in Manchester and Glasgow, were to be seen.

Women evangelize women in the **Panjáb**. Miss Clay has long had a "Village Mission" at **Jandiala**; and she now lives in the midst of the district. Miss Wauton and other ladies are working in the Zenanas. The Mohammedans are incensed at the influence that Christian ladies are acquiring at **Peshawur**.

The "Miss Doctor Sahibs" have work in this Mission. Dr. Fanny Butler died at **Kashmir**, having worked devotedly till shortly before her death. Miss Hewlett has a hospital at **Amritsar**.

Mr. Perkins says that the courage of British ladies is winning India for Christ,

This Mission is in the Diocese of **Lahore**. Mr. French became the first Bishop of the Diocese. A Native Church Council meets at **Amritsar**.

CONCLUSION.—This Mission has more than 4,000

adherents; but the most encouraging feature in its statistics is that in one year the converts increased by "half as much again." Sir Charles Aitchison, late Lieutenant-Governor of the **Panjáb**, says, "It may surprise some who have not had an opportunity of looking into the matter, to learn that Christianity is spreading four or five times as fast as the ordinary population."

The Natives in the **Panjáb** see that God is honoured; for, through Sir R. Montgomery's influence, churches have been built wherever the English have stations. Government work has also been stopped on Sundays. The missionaries have had the advantage of working side by side with godly soldiers and civilians, whose lives are a witness to the truth of Christianity.

India was conquered from Central Asia seven times. May she revenge herself by another sort of conquest. Mr. Clark sounds a trumpet-call to advance into open doors, and points out that **Kashmir**, with its beautiful climate, is fitted to be a base for work in Central Asia. Are we proving our membership in the Body of Christ by our care for the struggling Church in the **Panjáb**? If we see and acknowledge that their work is our work, more and more of us will say-

"I go not to some balmier land in pleasant ease to rest.
 I go not to content the pride that swells a mortal breast.
 I go about a work my God has chosen me to do—
 Surely the soul which is His child must be His servant too."

BOMBAY, OR WESTERN INDIA.

C. M. S. Publications, especially the *Gleaner* for November, 1889.

C. E. Z. M. S. Publications.

The Western India Mission (Rev. H. C. Squires)—C. M. S.

Under His Banner (Rev. Prebendary Tucker)—S. P. C. K.

Christian Researches in Asia (Rev. Claudius Buchanan).

Mr. E. Wigram's Letters, IV.

Missionary Leaves.

INTRODUCTION.—“The harvest truly is plenteous,” etc.
(Matt. ix. 36-38).

Western India is notable for many reasons. It has some of the most beautiful scenery in the world; it is the part of India most accessible to ourselves; and portions of it are unusually healthy for Europeans. It has also wonderful and ancient rock-cut temples.

The Western India Mission is also in many respects unique. A European missionary, who had come to preach to Asiatics, opened a refuge for Africans, whom Asiatics were trying to enslave. And the station where there are most converts is superintended by a Native minister.

A lamentable peculiarity in the Mission is the small supply of missionaries that it has always received.

GEOGRAPHY, ETC. — The **Bombay** Presidency, or **Western India**, is similar in size and population to the

peninsula of Spain and Portugal. But this includes Sindh, which, for ecclesiastical and C. M. S. purposes, is joined to the Panjáb.

The principal C. M. S. stations are seven in number :—

1. **Bombay**, with a population of 773,000, is on an island connected with the mainland. It has one of the grandest harbours in the world, and as a commercial city, is only second in importance to London. Its motley population includes “Hindus of all tribes and castes, Mohammedans from every Mohammedan land, Negroes, Parsis, Indo-Britons, Indo-Portuguese, and pure Europeans.” **Bombay** has a university, where Canon Duckworth, when travelling with the Prince of Wales, saw 1,300 youths undergoing examination, and among them a gorgeous young Rajah.

2. **Nasik**, about 100 miles inland, is in the Deccan, the high tableland between the rivers Nerbada and Kistna. **Nasik**, on the Godavari, is the centre of an important district, and is connected in the Hindu mind with the mythological story of Rama and Sita, and is therefore viewed by them as almost equal to Benares in sanctity. The ancient poem relates that King Rama's wife Sita was stolen by the King of Ceylon, and that he was helped to recover her by a race of friendly monkeys (probably the Aborigines).

3. **Puna**, once the capital of the Maratha Empire, is 119 miles south-west of **Bombay**.

4. **Junnar** lies between **Nasik** and **Puna**. Its scenery is sublime. Its districts afford a splendid field for evangelistic labour.

5. **Malegaon**, 154 miles north-east of **Mumbai**, is the head-quarters of the Mission in **Khandesh**, though not actually in the district. **Khandesh** is part of the Deccan, and has a population of more than a million.

6. **Aurangabad**, famous for its mausoleum, is in the dominion of the Nizam of Haiderabad.

7. **Buldana** is in the Berars, a district assigned by the Nizam to the British.

Marathi is spoken more than any other language in the **Western India Mission**; but Urdu is the most important among the Mohammedans. There is no C. M. S. missionary for the Gujarati-speaking population.

In **Western India**, and near to it, there are many Native States: Rajputana is close by, and in it the C. M. S. has a Mission to the Bheels.* Malwa is also near, and is the chief growing-ground for opium, adding millions to the revenue of the British Government. The small Portuguese settlement of Goa is on the coast, 250 miles south of **Bombay**.

HISTORY.—**Western India** had rulers of Rajput origin in the first few centuries of the Christian era; then Mohammedans ruled it for some time; till, in the eighteenth century, Marathas, the finest race in

* See Chap. XVI.

Western India, obtained great power, almost becoming rulers of the empire.

But before this, Europeans had come on the scene. First, Vasco da Gama, a Portuguese, landed at Calicut, and for 100 years his nation had a monopoly of trade with India. The English came, in 1608, to Surat, and established a factory. **Bombay** Island was given to Charles II., in 1661, by the Portuguese, as part of the dower of the Infanta Catherina. He soon sold it to the Company for an annual payment of £10. The English were only traders for the first century of their occupation, and lived on a narrow strip of land, having the sea on one side, and the Marathas on the other. They had many battles with these brave foes, and finally conquered them, in 1817, at the Battle of Kirkee. The last Peshwa (Native ruler) witnessed the defeat of his troops from a window in the famous Temple of Parvati.

At the beginning of this century, it was the custom of many tribes in **Western India** to kill all their female children. It was estimated that 3,000 were killed annually. The mothers themselves were often the executioners. But it was proved afterwards that these mothers had hearts. When this dreadful practice had been forbidden, they came gratefully to show their little daughters to Colonel Walker, who had been instrumental in stopping it.

RELIGIONS.—The greater part of the population are

Hindu in religion. In one province there are eighty-four sub-castes of Brahmans, who are not allowed to intermarry. Brahmans are worse in character than men of other castes. They do not work, and say that "all that is in the universe belongs to the Brahmans." The goddess Deva (Parvati, or Kali) has temples in **Western India**; and to one of these 15,000 pilgrims gather at an annual festival. One man told a missionary that he had walked 1,000 miles to worship at this shrine. Prince Albert Victor went in state to a temple near **Puna**; and in an address presented to him it was stated that "the temples are at present maintained by Government with an endowment of Rs. 18,000 per annum, contributed from the State revenues!"

There are many belonging to depressed castes in **Western India**, especially Mhars and Mangs, who are kept by the Hindus at the very lowest end of the social scale.

The two principal sects of Mohammedans are represented in **Western India**. These are the orthodox Sunnis, and the heretical Shi'ahs. Mohammed has taught that outward ablutions can wash away sin. Christian missionaries are teaching that seeds from above must be sown in the human heart.

Half the Jains in India are to be found in the **Bombay Presidency**. This sect was in existence before Buddhism, but, like the Buddhists, they are followers of the Jinas, or vanquishers of vice and virtue.

These Jinas are believed to have attained Nirvana ; and therefore to be emancipated from the power of transmigration. They object to killing any animals, even insects.

The Parsis,* or fire-worshippers, were driven out of Persia in the seventh century by the Mohammedans ; and most of them reside in **Western India**. They are the most Europeanized of Natives ; they have no caste ; and their women are treated with respect, and mix in society. As a rule, about 9 per cent. of the inhabitants of India can read ; but among the Parsis, 73 per cent. of the men and 37 per cent. of the women are educated. The Parsis are good men of business. It is much to be regretted that the C. M. S. has not yet been able to send a missionary directly to the Parsis. They have been called "a link between the East and the West," and they might prove valuable helpers.

The "Sons of Israel," to whom most of the 9,000 Jews in **Western India** belong, say that their ancestors were shipwrecked on the coast sixteen centuries ago. But it is certain that other Jews arrived in India some hundreds of years before Christ.

Western India has 138,000 Christians ; but the majority of these are Roman Catholics, and many of them are descendants of Xavier's converts. He landed at Goa, where he found that many Portuguese missionaries had been before him. Xavier remained in

* See Part I. Chap. VII.

India for three years, baptized thousands carelessly, and then spoke despairingly of the impossibility of converting the Hindu. He had, however, a missionary spirit; but he was quickly followed by those who established the Inquisition. Claudius Buchanan visited this dreadful prison in 1808, at some risk to himself; and he ascertained that heretics were at that time burnt at the *auto da f e*.

The English had no church or chaplain for the first fifty years after their arrival in **Western India**; but they used to drink *th e*, keep Sunday, and meet for Christian service in a room. They appear to have degenerated at the end of the seventeenth century, for they were then often intoxicated, and they even fought in council. It was no wonder that the Natives said, "Christians much drunk, much do wrong, much beat and abuse others." But a church (now the cathedral) was consecrated at **Bombay** in 1712. We read that, after the consecration, ladies and gentlemen went into the vestry and drank to the success of the undertaking in a glass of sack! This was followed by an entertainment, during which guns were fired.

Those missionaries who, early in this century, tried to land at **Bombay**, were in some respects better situated than those who tried to land at Calcutta. The Governor, Sir Evan Nepean, was a religious man, and his kindness and sympathy helped some labourers to enter the harvest-field. The **Americans**

began work in 1813. We must also glance at two notable **Bombay** missionaries, the Scotch Dr. Wilson, whose work was principally educational, and "George Bowen," who lived in Native quarters for fifty years.

C. M. S.—A Corresponding Committee was, as in Calcutta, formed in **Bombay** before work actually began. This Committee was formed in 1818, and the first missionary arrived in 1820. This was Mr. Kenney, who soon learned the language, began schools, translations, and itinerations. The first thirty years was a time of patient sowing in a soil of unusual hardness.

Mr. and Mrs. Farrar, Mr. and Mrs. Robertson, and other missionaries arrived during this time. They had uphill work; but the converts were in worse plight, for till 1849 they were liable to be tried by heathen, and to be subjected to every indignity, besides the confiscation of their goods.

Bombay has a church and schools, and is the headquarters of the Rev. R. A. Squires, who has succeeded his brother as Secretary of the Mission. Both brothers have longed worked for **Western India**. The principal features of the work at the city of **Bombay** are the Robert Cotton Money Schools, and the Mission among Mohammedans. The first takes its name from an earnest advocate of Native Christian education. It has 280 pupils. Canon Duckworth, when describing

his visit to **Bombay**, tells us how he found that many boys and men were having their minds leavened with the truths of the Gospel.

The Missionaries to the Mohammedans try by daily preaching in the streets, by conversation in a Mission Hall, by Bible classes for inquirers, etc., to gather them in. They try to meet them at first on common ground—the Old Testament Scriptures. Many of those who have been induced to study these Scriptures become secret inquirers; and in some cases secret believers. The labourers preach in Urdu and Persian, and would fain preach in Arabic also. In fact, they could utilize seven languages. It is a trial and perplexity that Parsis and Brahmans unite in preventing Mohammedan converts to Christianity from obtaining employment.

Jani Alli* was for a time at **Bombay**, and opened a hostel for Native Christians who were attending Government colleges.

The Mission at **Nasik** was opened in 1830, and met at first with bitter opposition in this Brahman city. Ten years elapsed without any conversion, and then two Brahmans were baptized, and a great disturbance followed. There were fifty-seven converts in 1850, whom Mr. Price, arriving at this time, described as consisting of two classes, preachers and paupers. He started an industrial school, in which Native Christians

* See Chap. XIV.

were to be taught trades, and thus fitted to earn their own living. This industrial school has developed into a Christian village near to **Nasik**, called **Sharanpur** (the Place of Refuge). It has been a "refuge" to many poor ignorant men, who, seeking to lead a new life, knew that their renunciation of caste would cause them to stand alone, ignorant and weak, amidst contempt and abuse. Nearly every caste is represented; but no caste prejudices are allowed to interfere with freedom of intercourse.

A Native Christian was employed as head-servant in a gentleman's family. He directed the attention of his fellow-servant to the Christian religion, and, after teaching him for a little time, furnished the means for his regular Christian training at **Sharanpur**.

Sharanpur soon received the African liberated slaves at the request of the Government. Many of these, when landed at **Bombay**, were hardly recognizable as human beings; but it was from the **Sharanpur** asylum that six steady lads volunteered to go with Livingstone on his last journey. The probable dangers and hardships were set before them, and they said, "Where our master dies, we will die." The liberated slaves are now taken to Frere Town * and other places in Africa; but some who have proved useful at Frere Town were educated at **Sharanpur**.

The Orphanage at **Sharanpur** has received many

* See Part I., Chap. V.

children who had been deserted by their parents. The children sometimes come into the Orphanage in a sad state from the cruelty they have received. For instance, a little girl had been taken about by a Mohammedan to beg. She had burns in her back, from a hot iron, and when she was unsuccessful he used to poke these wounds. This Orphanage has produced ripe grain, for at a time of pestilence the boys cared for one another, instead of leaving the dying to perish alone, as was the habit of the heathen. And more than this, the Orphanage has now a matron, who was herself an inmate.

The **Puna** and **Junnar** Missions were commenced in 1843, but they have been greatly hindered on account of the fewness of labourers. **Junnar** was practically deserted from time to time, and latterly for years together ; but it is now again occupied.

Puna has a growing Native congregation with a Native minister. It is also the residence of the Rev. Sorabji Kharsedji's family. They are converted Parsis, and honorary workers. Miss Cornelia Sorabji is the first Indian girl graduate.

Malegaon was occupied in 1848 as a convenient head-quarters for the **Khandesh** Mission. The C. M. S. is the only Society that works in this district, and appears never to have been able to afford to it more than one European missionary, who has nominally more than a million souls in his charge. Mr. Macartney

has held the fort since 1874. The Native Christian congregation has lately had a great loss in the death of a Native minister and his wife (John xii. 24). They were converted Brahmans, and the Natives saw in them and their children an excellent example of what a Christian family should be.

The **Aurungabad** and **Buldana** Mission is the bright spot in this part of the field. **Aurungabad** is entirely under the superintendence of a Native pastor, the Rev. Ratonji Nauroji, a Parsi convert. He, with three companions, was greatly impressed, in 1856, with the preaching of Nehemiah Goreh,* a convert from Hinduism. Ratonji had to relinquish good prospects of worldly advancement and his family and friends. He married Ganga, who, from being a girl in Mrs. Robertson's Orphanage, became a zealous teacher of both adults and children. After Mr. Ratonji was appointed to **Aurungabad**, Mr. and Mrs. Robertson had the happiness of seeing him and his wife in their Christian home. The number of Christians in this district has rapidly increased, and they are principally taken from a very low caste, the Mhars. When a Mhar is baptized, his neat appearance (clothed, and in his right mind) is a contrast to the ragged garments of the other Mhars.

Twenty-eight Native agents preach in the numerous villages. Mr. Ratonji gives these agents enough money

* See p. 48.

to keep them in clothing, and the Christians in whose district they work provide them with food. Those preachers who know how to sing hymns have never failed to collect an audience; but, apart from this, there is now a growing desire to know more of the Christian religion, and if the preachers pass quickly through any village, some of the leading men will come out and beg them to halt. A Mohammedan official, who threatened the first converts baptized in his village, has since sent to Mr. Ratonji, and "will he please come and baptize some more people, as these Christians are making so much better villagers." Ratonji Nauorji, with his helpers, has been able to have continuous preaching at a fair for twelve hours daily. A man once asked him to "establish two Missions, one for the higher classes and another for the lower." Mr. Ratonji explained to him that there could no more be two religions than there could be two suns in the firmament. There are now little churches in many of the villages of the **Aurungabad** district.

Buldana, with its three millions, has one catechist, with a few teachers to help him.

In addition to the evangelistic work described already, a Missionary preaches near to **Nasik**, on the banks of the Godavari; another itinerates in the **Puna** and **Junnar** district; and a third lives in tents during the warm weather, moving from place to place in **Khandesh**, and preaching at the great Hindu

festivals. The Native Christians have suffered much. A catechist was stabbed in 1874 by a Mohammedan, and ultimately died of his wounds. A converted Brahman preached in his white turban; he was one evening assaulted, his clothes torn, his money stolen, and his turban carried away. A Brahman was baptized in 1878, and was much abused. Some, who witnessed his baptism, expected to see him eat cow's flesh, or drink something intoxicating, as part of the ceremony. He gave up his share in the family property, rather than go to law with his relatives. Some of the European labourers have given strength and life itself for this part of the field; and though they may have gone forth "weeping," they have brought in their "sheaves." For instance, the success of Native ministers is the result of their teaching and example. We hear few complaints of "the heat of the day," but many calls for "more labourers."

The educational work in this field is much and varied, including a Divinity School at **Puna**; and that among women is much indebted to the ladies of the Indian Female Normal School and Instruction Society. There are not so many Zenanas as in North India, but the ladies are "Purdah," or secluded.

The literary work has developed since the early days in which missionaries used to give away portions of Scripture and simple tracts by the thousand. Mr. Deimler is now engaged in translations for the Mission

to the Mohammedans. The Hindus awoke in 1843 to the danger which threatened their religion, and a wealthy Hindu expended a large sum in printing and circulating books relating to his religion. Ten newspapers and magazines sprang up before long in and around **Bombay**, and all were antagonistic to Christianity. But the various Missions rose to the occasion. They met the idolatrous and infidel publications in argument, and in a great measure counteracted their influence; and they issued portions of Scripture and other books in seven languages.

The greater part of this field is in the Diocese of **Bombay**. But **Aurungabad** and **Buldana** are in the Diocese of Madras. A Native Church Conference was held in 1872 at **Sharanpur**, for the Marathi-speaking country. This has now developed into the **Western India** Native Church Council.

The adherents of this Mission are more than 2,000.

CONCLUSION.—One of the ancient temples in this part of India was the work of a couple of centuries. The few labourers whose work we have attempted to describe began their work less than a century ago. Sir Bartle Frere, once Governor of **Bombay**, said, "The teaching of Christianity among millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more

extraordinary than anything your fathers have witnessed in modern Europe.”

But broad fields of ripe grain would be of little use without the work of the reaper. In like manner, it has pleased God that men shall work with Him in gathering never-dying souls safe into the heavenly garner. We cannot resist the reflection that many more might have been gathered in from **Western India**, if more workers had gone forth. For instance, the special work among Mohammedans, the preaching out of doors, and the Divinity School at **Puna** were commenced, discontinued for want of men, and then begun again.

Our Lord's own teaching shows that all should take a part in remedying this great calamity. Those who cannot go into the harvest-field may have a share in providing it with labourers. The poor, the bed-ridden, may help in this work; for God has commanded them to “pray,” and thus given them a power more wonderful than that which enables men of science to use the lightning for their own purposes.

“Gather the harvest in ;
Ye know ye live not to yourselves, nor die,
Then let not this bright hour of work go by.
To all who know and do not, there is sin—
Gather the harvest in.”

MADRAS AND TINNEVELLY.

C. M. S. Publications, especially the *Gleaner* for January, 1889.

C. E. Z. M. S. Publications.

The Tinnevelly Mission—C. M. S.

Life of the Rev. J. G. Ragland—Seeley & Co.

Protestant Missions in India (Sherring).—R. T. S.

Mr. E. Wigram's Letters, I., II. and III.

Report of the Centenary Conference—Nisbet & Co.

Missionary Leaves.

INTRODUCTION.—“The desert shall rejoice and blossom as the rose” (Isa. xxxv. 1).

We have now to consider the part of India where the labourers have had most encouragement, and in which there are to be found Christians of the fourth generation. This success is, humanly speaking, owing to two things. First, the C. M. S. missionaries were, in the South of India, preceded by the faithful missionaries of the eighteenth century; and, secondly, their work has been much among low castes who are accessible to the Gospel.

GEOGRAPHY, ETC.—The **Madras** Presidency, or South India, stretches on the eastern side of India from Cape Comoria to Bengal. Its coast is called the Coromandel Coast. This Presidency is as large as Norway, and has a population of thirty-four millions; but more than half of these will be considered in the next chapter, as

the Telugu country is part of the **Madras** Presidency. Most of the inhabitants of **Madras** and **Tinnevelly** are descended from the out-caste races of India. **Madras** is the third city in India, a centre of commerce, and a seat of Government; but its port is a mere roadstead, with a heavy rolling surf, and inland there is a flat, sandy wilderness. It is an aggregation of twenty-three towns and villages, with an area of twenty-seven square miles. The largest of these townships is **Black Town**; and the chief Mohammedan quarter is **Triplicane**. The traditional site of the Apostle Thomas' martyrdom is at St. Thomas' Mount, **Madras**.

Ootacamund is the well-known hill sanatorium, 7,500 feet above the sea.

Tinnevelly is a district in the southern part of the **Madras** Presidency, occupying two-thirds of its breadth, and divided from Travancore by the Western Ghâts. It is about the size of Yorkshire, with a population of 700,000. **Tinnevelly** is divided by the river Tambiravarni (copper-coloured river). The northern and larger half of the country is well cultivated, its chief produce being rice and cotton. The southern portion is a vast sandy plain, of a fiery-red colour, with a few oases. Palmyra-trees abound, and the sap of these trees supplies food, while the leaves roof houses, and serve for writing paper. The Shanars, or palmyra-climbers, from whom the majority of the Christians are drawn, climb thirty or forty trees,

to a height of sixty or eighty feet, twice and sometimes three times a day.

Tinnevelly is also the name of the Native city, which is just above the river.

The majority of the C. M. S. stations are, however, south of the river, in the desert. **Palamcottah** is the English station, and head-quarters of the C. M. S. Mission. **Mengnanapuram** (Village of True Wisdom) was, like many others, first built for Christians.

Tamil is the language most used in the Mission.

HISTORY.—The present inhabitants of South India, chiefly non-Aryan, were driven south by the Aryan invaders 3,000 years ago. The Hindus admitted them to some castes, and thus amalgamated them with themselves.

Most of the products mentioned in 1 Kings x. 22 and 2 Chron. ix. 21 were probably from this part of India.

The East India Company had many of its first possessions in the **Madras** Presidency. The French were here as early as the English, and the two nations, at that time antagonistic in Europe, carried their enmity into India. The English were also constantly embroiled with Native rulers, especially Hyder Ali, and his son Tippu, Rajahs of Mysore. The French, on more than one occasion, prevented their Native allies from slaughtering English troops. Natives did not always meet with honourable treatment from the Europeans. The French only retain Pondicherry.

The Mutiny was scarcely felt in South India.

There was a severe famine at the end of last century; and there was again a famine in 1876-78, during which three millions of the population perished.

RELIGIONS.—The Hindus when conquering the ancient inhabitants of India, and driving them south, admitted them, as before said, to some castes. Most of them are therefore Hindu in religion, and the Sudras, who are considered in North India to be of low caste, are high in the South. But there are some Brahmans, and other people of high caste. The Vellalars, or landowners, are a section of the Sudras. The Shanars are not so low down as the Pariahs.

In South India the Hindus are more superstitious than in the North. Their temples are grander, and the ceremonies are more imposing. Devil-worship is common, as religion consists in endeavouring to avert the malice of evil and disembodied spirits. There are

pūjās in **Tinnevely**, where the officiating priest river Ta, demon has entered into him, and that he northern airers the information that they wish. It tivated, its ebens that the priests, in this dancing southern portions roots and fall down dead.

colour, with a to two millions of Mohammedans in the sap of these uey. They are slower than other roof houses, and advantages of education.

Shanars, or palmyra-ency has 679,000 Native of the Christians are d whom are Roman Catholics.

The Jesuits worked much here. They pretended that they were Brahmans themselves, observed the rules of caste, and lived as Fakirs. They failed to win the Brahmans; but they baptized many Paravars (a fisherman caste), allowing them, however, to retain most of their heathen customs.

This part of India, which it has pleased God should be the first to blossom abundantly, was once well represented in its spiritual condition by the flat, sandy deserts with which it abounds. The English were at **Madras** for sixty years before they had a church. It was fashionable in the eighteenth century to attend church on Christmas and Easter Days. The Natives used then to crowd to see "Christians making puja." The greatest obstacle to Christian work was the utter godlessness and wickedness of the European community. Yet, in this century, the devoted Ziegenbalg, the first Protestant missionary to India, went to South India; and Schwartz was his distinguished successor. Four months' imprisonment did not damp the ardour of the first. He tried to penetrate into unfriendly states in Native dress like some of our modern missionaries. Schwartz, ever watching for an opportunity to cultivate the desert (Isa. xliii. 19), founded the first Mission in **Tinnevelly**, which is now the brightest spot in India. When the English wanted to treat with Hyder Ali, the latter said, "Send me the Christian" (meaning Schwartz), "I can trust him."

When unable, at the close of his life, to stand, Schwartz continued to preach, seated in a bamboo chair.

Schwartz began work at **Madras**, and preached in Native languages, translated the Scriptures, and superintended schools. Some Governors of **Madras** sympathized with his work. Fabricius succeeded him, and continued to cultivate "the desert" during the troublous times that the French besieged **Madras**.

Early in the nineteenth century the S. P. G. took up the work that had been begun by Denmark, and continued by the S. P. C. K. The S. P. G. has now many Missions in the South of India.

No Bibles were sold in **Madras** till 1809, and it was difficult to find a copy in the city. An effort was made at this time to establish a branch of the Bible Society, but it was forbidden by the Governor. But there is a bright gleam in the religious history of **Madras**. The Commander-in-Chief of the **Madras** Army, Sir Peregrine Maitland, by his godly, courageous action, obliged the East India Company to carry out the reforms suggested from England, and to prohibit widow-burning, child-sacrifice, and public self-torture.

Sir Peregrine resigned his office rather than pay official honour to an idol. This roused public opinion, and the East India Company was compelled to move.

C. M. S.—In 1814 this Society sent Rhenius and Schnárre to the **Madras** Presidency, but little was

done in **Madras** itself for some years. Mr. Tucker went out in 1833. Few men have done more good in India, and yet he never spoke any of its languages. He was Secretary of the Corresponding Committee, and he also conducted English services in the Mission Church at **Black Town**. He was surrounded, before long, by a group of laymen, who confessed Christ by mouth and life, and desired to make Him known to the heathen.

The Secretariat of **Madras** has been held by able men since Mr. Tucker's time. Ragland was, like Tucker, a Fellow of his college, and was a Fourth Wrangler. He was led to offer himself as a missionary simply through reflecting on the large number of spiritual husbandmen in England, and the few in India. He asked himself, "Why should I not go?" and saw that there was no real obstacle.

The Mission in the city of **Madras** occupies now an unique position, in that it is entirely carried on by Natives, excepting the special work among Moham-medans, the Divinity Class, and Mrs. Vickers' work among women in **Black Town**.

The Rev. W. T. Sathianâdan is Chairman of the Church Council. He owed his conversion to Mr. Cruikshank, the blind schoolmaster of the C. M. S. High School at **Palamcottah**. Sathianâdan was well connected, and found that he must give up all for Christ.

The Church Council superintends Pastorates in the city, and in neighbouring villages. The Native pastors have day and Sunday schools, missionary meetings, mothers' meetings, &c., &c.

Mr. Saththianâdan has lately lost his wife, who was a diligent worker in Zenanas and girls' schools, in connection with the F. E. S. and the C. E. Z. M. S. She was a daughter of the Rev. John Devasagayam, the first episcopally-ordained minister in the **Madras** Presidency. Her brother, the Rev. Samuel John, is Native missionary to the educated classes among the Hindus.

The Divinity Class trains Native agents.

Two missionaries work among Mohammedans. The nucleus of their work is a school for Mohammedan boys, called the Harris School, in memory of its founder. They also preach to Mohammedans in the streets, and hope to itinerate in Mohammedan districts.

The missionaries, both European and Native, have much opposition and abuse to encounter in the city of **Madras**. Lectures are delivered and papers written against Christianity, but these elicit able replies. It is becoming more and more understood that Christianity neither tolerates nor connives at anything that is sinful.

The C. M. S. work at **Ootacamund** is entirely conducted by Natives.

The **Madras** Mission has nearly 3,000 converts.

Schwartz writes in his journal, "There is every

reason to expect that at a future period Christianity will prevail in the **Tinnevelly** country." His prophecy is in a measure fulfilled, and the **Tinnevelly** Mission has become singularly interesting. Some of the gardeners belonged to the last century and some to this ; the first were German, and the latter English. The weeds of caste had been allowed by the former to grow up, but this did not entirely choke the good seed. And at one time when the desert had for ten years been without the visits of European missionaries, a chaplain became its evangelist and overseer. This was Mr. Hough, who arrived at **Palamcottah** in 1816, and who was able to show how a Christian desires to see the trees " which the Lord hath planted " (Num. xxiv. 6) prosper. He showed this by zealous voluntary work, as Henry Martyn and others showed in North India. Mr. Hough found 3,100 Native Christians, with a Native pastor, in **Tinnevelly**. They belonged to sixty-three different places, and they had a church and a Mission-house at **Palamcottah**, but only one other church. They had, however, a great many mud prayer-houses. Some Tamil Testaments were to be found in these little chapels, but none in private dwellings. Mr. Hough established Bible and Tract Societies, and acquired Tamil that he might write little books. He purchased a piece of land in **Palamcottah**, and opened schools, for he found those previously established in a moribund condition. He founded a

seminary for training Native agents; in which the teachers were obliged to exercise firmness, for at first Sudra Christians refused to eat with men of lower castes. Mr. Hough left the district in 1821, having distributed 1,600 Bibles and tracts during the last month of his stay.

But the best thing that he did remains to be told. He induced the C. M. S. to send missionaries. Rhenius and Schmidt were placed in **Tinnevelly** in 1820. The former was very successful in winning the hearts of the Natives, and he was unwearied in labour. He had not been long at work when whole villages put themselves under Christian instruction. He was always ready to preach, to instruct, and to sympathize.

The **Tinnevelly** Christians were at one time bitterly persecuted, and were even tortured. A Christian headman of a village, in 1826, was beaten to death, and others were badly wounded. All who refused to mark their foreheads with ashes, in token of devotion to Siva, were illtreated; their houses were sacked, and their prayer-houses pulled down. They could not obtain justice, for the Native magistrates took bribes even when murder had been committed. Rhenius founded a Philanthropic Society among the Natives for the purchase of houses and land as a refuge for those who were persecuted, and not allowed by their landlords to build prayer-houses. In this way many Christian villages sprang into existence.

The sphere of operations was divided into districts, each superintended by a catechist. A period of probation was allowed before baptism, and Mr. Rhenius, or some other missionary, would visit the stations, and put the converts through a sort of examination. The C. M. S. missionaries watched over the northern portion of **Tinnevelly**, as well as their own part, till an S. P. G. missionary arrived and undertook that work which is now so efficiently conducted.

But in 1835 a storm burst over the "garden of the Lord" (Isa. li. 3). The infirmity of human arrangements made this, to some extent, inevitable. The C. M. S. had sent Lutheran missionaries, for want of sufficiently devoted men among themselves. There were now six catechists ready for ordination, and Rhenius would not consent that they should receive Episcopal ordination. He seceded, and about a third of the Native Christians seceded with him. He did not, however, live long after this, and all who had seceded with him returned after his death. Mr. Pettitt, then in charge of the C. M. S. Mission, described Rhenius' funeral. The catechists and other Native Christians wept aloud.

We look back for a year or two and notice that Mr. Pettitt arrived in 1835; and that a lay agent, Edward Sargent, born in India, joined the Mission the same year.

Mr. Thomas was appointed to **Mengnanapuram** in 1837. When he arrived the Natives called their

land "soil under a curse." He showed them how to dig wells, and it soon became an oasis. Then, with Divine blessing, he pursued a better sort of husbandry, and saw also a marvellous change, even with regard to externals. The dirty, neglected, and wretched appearance of villages soon altered when those villages became Christian. Bishop Cotton visited the church that Mr. Thomas built. This church had been preceded by a little prayer-house, which was built on the site of a demon-temple. The step at the door of this chapel was a stone idol reversed. The Bishop describes the dark congregation, many of whom were in white garments. They sat on the floor, and took notes with iron pens on palmyra-leaves. The minister would sometimes catechize them while preaching; and the catechists, if present, would often repeat the sermon elsewhere.

Mr. Thomas died at his post, after having worked for more than twenty years; and he was carried to the grave by twelve catechists of his own training. Mrs. Thomas and her daughter continue their work at **Mengnanapuram**.

The congregation of **Mengnanapuram** was only a sample of those that were now springing up in **Tinnevelly**, and we pass on to speak of the Itinerant Mission, founded by Mr. Ragland, whom we have mentioned before as Secretary at **Madras**. He was almost an honorary worker, but not content with this,

he desired more direct missionary work. He had weak health, spoke Tamil badly, and had generally an unreadiness in conversation. He considered that these disadvantages were overbalanced by the advantage of being able to say "Come," instead of "Go," to labourers. Mr. David Fenn, son of a Travancore missionary,* Mr. Meadows, and a Native minister were his first companions. The Native Church sent catechists for a month at a time, and supported them. When these catechists returned, they described what they had done. The three Cambridge men were sometimes in separate tents, eight or ten miles away from one another; but they all met once a fortnight. They prayed with the catechists before starting on the day's work, and on returning they would ask God's blessing on what had been done. They moved from place to place, but returned to the same places after a time, so that gradually little clusters of Christians appeared; and North **Tinnevelly**, before unfruitful, has now more than 5,000 Christians, with three Native pastors. A church was lately built in the village to which Ragland gave his college cup to be used as a chalice. Ragland not only worked, but taught his companions and converts by his increasing holiness and humility. He was finally called "higher" by so sudden a death that he had only time to ejaculate the name of the Saviour.

* See Chap. XV.

Mr. Walker now superintends this Itinerant Mission, which works in the still unevangelized portions of **Tinnevelly**. Four clergymen assist him. Mr. Walker reminds us that **Tinnevelly** is still a heathen country, and that however bad a man is in England, he still has a conscience. But these evangelists have to deal with those in whom heathenism has destroyed the conscience. On the other hand, he sometimes finds his work made easier by meeting with men who have been in Mission schools.

The famine in 1874, and the half-million that was sent from England, gave the missionaries an opportunity of showing Christian love. The Native Christians helped missionaries at their little relief camps, and taught texts to those who were waiting for food. A large accession of inquirers was the result.

The evangelistic work we have just described is C. M. S. work ; but the Native Church Council superintends the ten Pastorates in **Tinnevelly**. The clergy are Natives ; and the Native Christians have last year subscribed nearly £4,000 for Church purposes. This self-support enables the Society to diminish its grant each succeeding year. We must, when considering the sum subscribed, remember that the Shanars, to which class most of the Christians belong, each receive, on an average, about one shilling a week. Some of the Native agents show power, so much so, that an English missionary wished that he could preach a sermon he

had heard from one of them in the cathedral at **Madras**. In some parts of **Tinnevelly** they take no count of time, and will listen patiently if the catechist preaches for two or three hours. These Christians have sent catechists to the Telugu county, Ceylon, and the Mauritius.

But the Native Church cannot yet stand alone. It requires the help and support of a European arm. **Tinnevelly** is in the Diocese of **Madras**; but two coadjutor Bishops were consecrated in 1877, to superintend the different spheres of the two Church Missions who have worked so happily together. Bishop Sargent was the C. M. S. bishop. He worked, beginning as a layman, for more than fifty years in this province, and loved his people so much that, though a dying man, he undertook the voyage once more from England to India, that he might die among them. He had seen the one Native minister multiply to 67, and 1,000 converts to 56,000. But with all this growth, many weeds have sprung up.

This Mission has already had the advantage of two Special Missions.

The C. M. S. continues important educational work in **Tinnevelly**.

The College in the almost heathen town of **Tinnevelly** is for Hindus. The High School at **Palamcottah** is for Christian boys.

The Sarah Tucker Institution, with other boarding-

schools affiliated, began through the efforts of an invalid lady who never left England. It gives a high-class education to girls, and thus trains teachers. Brahman girls will come as day scholars, but not yet as boarders. A short time ago the other girls would have prostrated themselves before these Brahmans. Ladies of the C. E. Z. M. S. are at present conducting this school.

The villages have little schools. Mrs. Thomas conducts the school at **Mengnanapuram**.

Brahmans have usually passed difficult examinations better than the lower castes. But Christianity is an education; and lately, where thirty-six per cent. Brahmans have passed examinations, thirty-seven per cent. among Christians have done so.

The Tamil language has an extensive Christian literature; and much of this is owing to C. M. S. missionaries. It is the first Indian language into which the New Testament was translated. A Tamil New Testament for the blind has been prepared by Miss Askwith. The blind have been considered in India to be under a curse.

CONCLUSION. — The **Madras** Educational Report points out how much the Shanars have improved under Christian teaching and enlightenment. Some converts from this once down-trodden race have graduated in the **Madras** University. The missionaries in **Tinnevely** formerly numbered eighteen. Our Native brethren have set many of these free to go farther into the desert.

A nineteenth-century worker, Bishop Heber, died in the **Madras** district while on a missionary tour, which, to his great joy, led him to the scene of the labours of Schwartz. The desire expressed in Heber's lines is in some measure fulfilled :

“Break forth, ye mountains ; and ye valleys, sing ;
No more yon thirsty rocks shall frown forlorn ;
The unbeliever's jest, the heathen's scorn,
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.”

THE TELUGU MISSION.

C. M. S. Publications, especially the *Gleaner* for August, 1890.

C. E. Z. M. S. Publications.

Report of the Centenary Conference—Nisbet & Co.

Memoir of the Rev. R. T. Noble—Seeley & Co.

Memoir of the Rev. H. W. Fox—R. T. S.

Protestant Missions in India (Sherring)—R. T. S.

Mr. E. Wigram's Letters, III.

Missionary Leaves.

INTRODUCTION.—“Every valley shall be exalted, and every mountain and hill shall be made low” (Isa. xl. 4).

The English have in this part of India successfully overcome great natural difficulties. They have by hard labour turned harmful things into blessings.

Missionary work is hindered in the **Telugu** country by the pride of the Brahman and the degradation of the Mála (or Pariah).

There are already signs that God rewards the labours of those who dig and delve in the ground of men's hearts with the refreshing, fertilizing streams of His grace.

GEOGRAPHY, ETC.—**Telugu** is the name, not of a country, but of a race and language. The territory in which **Telugu** is spoken is the northern part of the Madras Presidency, and the eastern portion of two

Native states, Haiderabad and Mysore. The larger portion of the **Telugu** country is, therefore, under direct British rule. About seventeen millions speak **Telugu**.

The characteristic physical feature of this territory is the influence, for good or bad, of the rivers Kistna and Godavari, which flow through the country, each forming at the coast an extensive Delta. In past times these rivers would, in the rainy season, frequently overflow their banks, and carry whole villages away. Then, as the water subsided, they would run bodily into the sea, leaving the river-bed almost bare, and the banks barren, until the rains again set in. But Sir Arthur Cotton, by successful irrigation works, turned the water that did so much harm into canals, which have fertilized the country and caused the rivers to flow in abundant streams that could at all times of the year bear boats laden with the produce of the country. The Godavari districts are now great grain-producing countries.

The **Telugu** country is known politically as the Northern Circars.

The inhabitants have more energy, manliness, and independence than is usually found in India.

Masulipatam (Fish Town) is the largest town on the east coast, from Madras to Calcutta. The country around this town is a complete flat, and there is every reason to believe that it was once under the sea. It

is subject still to inundations, as our story will show.

Ellore is to the north, and **Bezwada** to the north-west. The great dam which was placed by Sir Arthur Cotton across the Kistna is at **Bezwada**. **Rhagavapuram** is higher up the Kistna, near to Haiderabad. These three stations, with a fourth, **Kummamett**, are centres of work for the surrounding villages.

Dummagudem, more than 100 miles up the Godavari, is the head-quarters of the Koi Mission.*

Telugu is a Dravidian language, pointing to the descent of the people from earlier invaders than the Hindus. It has, however, many Sanskrit words. It is soft, and called the Italian of India.

HISTORY.—Marco Polo mentions **Masulipatam** as a flourishing town in the fourteenth century.

The greater part of the **Telugu** country was once included in the important kingdom of Telingana. It afterwards belonged to the Nizam of Haiderabad, who gave most of it to the French in 1754. The English quickly took from the French what the latter possessed, and acquired the rest of the country at different times.

The East India Company established a factory at **Masulipatam** in the seventeenth century, because the Natives of that place made such good cotton cloth. Great Britain had possessed the country for a hundred

* See Chap. XVI.

years before she carried out the beneficent works described above.

RELIGION.—The majority of the population is Hindu in religion ; and at the time the Mission began, perjury and lying, not discountenanced by this religion, were so common that witnesses could be obtained, for a small sum of money, to swear in a court of justice to the truth of any words put into their mouth by others. One of the first missionaries wrote, with respect to the wickedness of the people, that it was “not as in our land, in spite of our holy faith,” but that it was part and parcel of their superstition and idolatry. His companion in work describes festivals where thousands would bathe in the Kistna, thinking that their sins were thus washed away. At one of these festivals the latter saw a man swinging by a hook fixed into his back.

When the Mission commenced, it was estimated that there were two millions of widows in the **Telugu** country, some only eight years of age. This class is, more or less, treated with cruel suspicion and neglect throughout India. They are forbidden to remarry, and considered in some way answerable for the death of their husbands ; they wear rough clothing, are obliged to fast one day in the week, and do menial work for the whole family. We are told that, at the present time, there are twenty-two million widows in India ; and that 70,000 of these are under nine years of age.

The misery of their lives often drives them to be dancing-girls, who are connected with temples.

The Mâlas or Pariahs are a very degraded people who eat carrion. A small proportion of the population are of high caste, and there are also a few Mohammedans in this part of India.

The London Missionary Society began work early in the century at Vizagapatam, and other places in the north of the district; but the Church of England awoke to her duty of conveying to these thirsty millions the water of life only a little time before the irrigation of the country was undertaken.

C. M. S.—Bishop Corrie desired that the Gospel should be sent to this part of his Diocese, and soon after his death £2,000 was raised by civilians and officers, in order that a Mission school should be opened at **Masulipatam**. Mr. Hough,* Mr. Tucker,* and others forwarded the movement, and the latter finally prevailed upon the C. M. S. to adopt the Mission.

Mr. Tucker wrote from Madras to England, urging the claims of a people neglected for eighty years. He said, in conclusion, "Everything is ready except the missionary." The letter fell in 1840, by a singular coincidence, into the hands of both Henry Fox, of Oxford, and Robert Noble, of Cambridge. These men had long felt called to missionary work; they offered themselves to the Society; they were accepted; and they sailed

* See Chap. XIII.

together in 1841. Fox devoted himself at once to evangelistic work, and Noble to education.

Mr. Fox had well weighed the matter, and had decided that the demands of foreign heathendom were greater than those of home heathendom. He had been at Rugby, and it is interesting to read that his "plan as a missionary" had Dr. Arnold's concurrence. But he had hardly acquired the language before he found that his wife, who was like-minded to himself, was seriously ill, and that it was necessary to take her to England. The ship to which she was carried had not, however, left the shores of India before Mrs. Fox died. She was buried at Madras, and the solitary man started for England with his three little children. He landed again at Cuddalore, to bury the youngest.

Mr. Fox returned to his evangelistic work after six months at home; and he was, at first, the only preacher for ten millions. He spent six months of the year in a tent, passing from village to village, delivering his great message, and giving away tracts. He usually had crowds of listeners; but he was told afterwards that he owed this much to the curiosity of the people, who thought that he was "mad." He usually had a few curious toys from Europe in his tent. The Natives were sharp enough to see that the magnet performed as wonderful things as the Indian conjurors. They said to him four times in one of his journeys, "If this is all true, how is it that the Company has ruled us for

eighty years, and never told us of it?" The Brahmans argued with him; and, when he tried to awaken a sense of sin by pointing out their untruthfulness, would tell him that everybody lied, and that lying was necessary. A common question was, "Suppose we join your religion, how shall we get our livelihood?" Mr. Fox tried to show some who asked this question that those who had committed their souls to God would not be losers in regard to their bodies. He used the story of the Prodigal Son as an illustration; but they replied, "No, the father would have nothing to do with him; how could he tell what he had *aten* while he had been away from home?" This brought forcibly before Mr. Fox the hard-heartedness which caste inculcated.

He tried to bring down the hills that prevented the love of Christ from entering the Brahman's heart; and he was the first in this district to tell those very low down in the valley of the height to which human nature may rise; for he sometimes preached among Mâlas, and in villages where the inhabitants worked in leather, and were out-castes. They were filled with joy directly he told them that all men were brothers. They said, however, that it would not do for all the Pariahs to become Christians, for "who then would eat the animals that had died of disease and old age?"

Mr. Fox was at this time the only Indian missionary from Oxford. In an appeal to his own University he

proposes that a weekly lecture upon Missions should be given to undergraduates. He asks why this important subject should be ignored while small Church disputes that took place 1,500 years ago are carefully explained? He also wrote to a body of missionary collectors at Cambridge, "I do not think that you ought to be content if two or three out of your number go out annually as missionaries, but rather expect that every one should do so, unless some one or two may have peculiar indications that they are not to go."

No missionary came from England to help this man of apostolic spirit. But Mr. Sharkey, an East Indian, became his faithful companion and assistant.

After two or three years some Brahmans saw that Fox was "not mad," but "spoke forth the words of truth and soberness," and one Sudra broke his caste and was baptized.

The labourer was only thirty years old when he discovered that he was seriously ill. In a letter to his parents, announcing this fact, he alludes with pity to the heathen, so afraid of death that it was considered bad manners to allude to it. He returned to England, but did not live long. Even when wandering in mind, shortly before death, he spoke of the heathen and their salvation, and when the description in the Revelations of the white-robed multitude was read to him, he said, "There will be many from India, many from the Telugu country." His early death was caused by his

devotion, but his dying statement was, "If I had to live over again, I would do the same."

We turn now to the other father of the Mission. Robert Noble put himself wholly at God's disposal, feeling that he was honoured if allowed to be a "sweeper of the floor" in God's spiritual temple. All his actions were those of a man who says, "This one thing I do," and he was therefore a splendid example of singleness of aim and tenacity of purpose.

Mr. Noble opened a school at **Masulipatam** for the four higher castes. He began with two pupils; but, before long, there was no vacancy. He had, at first, some difficulty in making them stand during prayer; but his firmness conquered. Noble spent eight hours daily in the school, in spite of the climate; and he always took the Scripture of the first class himself. His custom was to give a lesson from the Bible, and then one from the Vedas, and to show where the two agreed, and where the former was superior. The elder boys soon wanted their Scripture lesson to last longer. There was a lack of teachers, and Noble was often obliged to add to his work by giving elementary instruction to the younger classes.

He wrote to a former English pupil, "Can you come and help me? I wish you would all come." But it was long before there was any response to this invitation.

There was at one time some difficulty between a

Bishop's commissary and himself. Mr. Noble, who never seemed to think of personal dignity or comfort, wrote to head-quarters, saying, that if the Committee deemed it advisable to send out another headmaster, he would take a subordinate post.

His much-loved, but soon lost companion, Mr. Fox, once a Rugby boy, was commemorated by a fund, raised among Rugby boys, to provide a second master for the school. Mr. Nicholson was the first man sent out for this work. Illness forced him, after a few years, to return home. Bishop Poole* held the post for a short time.

Every time that a pupil in this High School was baptized, there was a commotion, and some pupils withdrew. The worst outbreak was at the time of the first Brahman conversion. This Brahman, Ratnam, and Bushanam, a Vellama (or high Sudra), broke caste at the same time. They took refuge with Mr. Noble. He could not have protected them, had it not been for the assistance of the English magistrate, who examined the two men as to their wishes, and said that they were old enough to judge for themselves. The magistrate then sent a guard to Mr. Noble's house. The latter had so many causes for anxiety, that he did not take his clothes off for nine days. Ratnam had some trouble before he could obtain his wife; but she ultimately escaped, and became a Christian.

* See Part III., Chap. XXI.

The sobs and the cries of Ratnam's father were more painful to bear than anything else. Mr. Noble felt he could not have gone through it without faith in an unseen Presence.

The numbers in the school after this Brahman conversion fell from ninety to four; but the school soon recovered, and at each subsequent baptism the excitement diminished. A young Mohammedan, Jani Alli, was one of the early converts. This man has since been to Cambridge, and, when there, was the intimate friend of Mr. (since, Bishop) Parker. Jani Alli induced the latter to devote himself to missionary work.

Mulaya was baptized with Jani Alli, and became a distinguished scholar and an assistant in the school.

The Hindus who were baptized were not allowed to recognize caste, but were instructed to be ready to teach the lowest. High-caste converts were entirely destitute, and lived with Mr. Noble; but private friends helped him by supplying little scholarships, whereby some could remain longer at school.

In 1864 a terrible hurricane and flood visited **Masulipatam**. It ravaged the country, and caused the death of, at least, 35,000 people. Mr. Noble and his pupils were driven into a top room, where, after a prayer, they shook hands, not expecting to survive till the morning. The water was up to their knees; but they climbed on cots, etc. Mr. Noble said, "Even now, if it is God's will, we may be saved." After a

time, a wet mark on the wall showed him that the water was receding, and he said, "Boys, we're saved."

The dawn showed a scene of desolation. Bushanam had lost his wife and child; and the dead bodies of Mulaya and his wife were found in different places. The second master, Mr. Sharp, escaped by climbing with his wife to the top of his house.

Mrs. Sharkey had opened an excellent school for girls soon after Noble's High School was opened. The flood drove the girls to the top of their house. Thirty-three of them were swept away. Their companions heard them pray as they went.

Materials, which Mr. Noble had gathered for building a church, were destroyed. His already weakened constitution had received a great blow; but sickness had broken out after the flood, and he could not make up his mind to leave his post. The end soon came; he had a few days' illness; Mr. Sharkey nursed him, and was able to soothe the wandering mind by speaking of the Master so long loved and served. Six Christians bore him to the grave, an Englishman, and five others, who had been respectively a Brahman, a Vellama, a Sudra, a Pariah, and a Mohammedan. Surely this was a sign that the mountains were trembling at the presence of the Lord. He lies in the churchyard with his convert, Ratnam.

Noble had worked for twenty-four years without

holiday. When the Committee asked him at one time to come home, he said that he could not do so until his school was well supplied. He remained, calling himself an “unworthy watchman on the farthest confines of Christ’s Church.” The Natives recognized him to be a “holy man;” and one of his pupils, who embraced Christianity after his death, said that it was Noble’s love that first touched his heart.

The two fathers of the Mission had now gone, but they had obtained an entrance for others.

“ Won painfully—in vigils,
 In labours night and day,
 Preparing in the wilderness
 The coming King’s highway.
 Laid humbly, with no vaunting,
 But meekly, as by one
 Counting his hands not worthy
 To loose the Master’s shoon.”

Other labourers have followed, and the converts that during the lifetime of the pioneers were counted by units, are now reckoned by thousands.

Those who succeeded Fox in the evangelistic work have had great success, so much so that the district represented by **Ellore** and **Bezwada**, and that represented by **Rhagavapuram** and **Kummamett** have each thousands of converts. In **Rhagavapuram** all the people of low-caste origin are Christians or inquirers. Four missionaries live in the first district, and two in the latter. Two missionaries also superintend the **Masulipatam** district. Mr. Alexander has

held the fort at **Ellore** for more than thirty years. Mr. Darling began work at **Bezwada** in 1857.

The old man, Venkayya, who was the first-fruit at **Rhagavapuram**, is still living. He felt sin, and prayed to the true God, wherever He might be, to reveal Himself to him. He then heard Mr. Darling preach, and settled that that was the religion he wanted. He put himself under instruction, and walked weekly twenty-eight miles to **Bezwada**. When he returned home, he would tell the people at **Rhagavapuram** what he had learnt; so that when Mr. Darling came to baptize him, there were seventy others ready to be baptized.

Most of the Christians in **Masulipatam** are in a locality near the church called **Anandapettah** (Happy Village), built after the cyclone.

There is an Itinerant Mission, which is at present prosecuted by Natives. The great difficulty now is, not to get people to listen, but to supply them with teachers. Mr. H. E. Fox, who conducted a Special Mission in the country which his father strove to evangelize, tells a piteous story of how he, with others, had to tell some villagers that their catechist must be taken away, as he was wanted elsewhere, and that they must try to walk alone. They said, "Master, we are so lame."

The educational work has developed in like manner. The building now used for the Noble High School is a

memorial to its founder. It is reckoned that there have been twenty Brahman conversions from this school; four became clergymen, and many of the others fill important places under Government. Sir Charles Trevelyan said that he felt the influence of this school as soon as he landed; and George Maxwell Gordon was told by a collector (chief magistrate of the district) that Mr. Noble's converts never took a bribe.

A Preparandi Institution, for the training of Native agents, has been added. A missionary's wife continues Mrs. Sharkey's work in the boarding-school for girls. Other schools, of different degrees of efficiency, have sprung up in the district. High-caste boys, in some cases, receive instruction from teachers of Mâla origin; which, Mr. Alexander says, he could not have believed a few years ago. It occasionally happens that a little boy is taken away from school because he desires to become a Christian, and that nothing more is heard of him. It is said that Brahmans sometimes administer drugs in these cases that cause madness.

The C. M. S. missionaries have taken part in the preparation of the Bible and Prayer Book; and they have translated Paley's Evidences, etc.

The very last letter that Robert Noble wrote was on the subject of Zenana work. He used to say, "Where are our educated ladies?" His wish is now fulfilled, for ladies have twenty-one high-caste schools in the **Telugu** country; and the C. E. Z. M. S.

has also an excellent Mission to Mohammedan women at Bangalore, in Mysore.

The Native Christians have a Church Council, in which Brahmans, Sudras, and Mâlas meet.

“ So is it, with true Christian hearts,
Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood.”

Three of the Mâlas are in orders.

This Mission is in the Diocese of Madras.

The **Telugu** Mission, though a young Mission, numbers nearly 9,000 converts, including the Koi converts, whom we shall consider with other hill tribes. The numbers have more than doubled during the last ten years; and during the same time the contributions have trebled. We are told that many of those educated in the Mission schools desire to be rid of the bondage of Hinduism, though they are as yet afraid to say so openly. There is a great demand for more evangelists in the villages, the very success of the missionaries having created a difficulty.

CONCLUSION.—The results of engineering work sometimes make us marvel at the power with which God allows men to wield the forces of nature.

But a greater work has been put before those whom God has commanded to prepare His way into the hearts of other men.

The hills of pride which block the hearts of men of

high caste in India have been growing for centuries. Robert Noble attacked them with the Bible and the love of a Christian.

The Mâlas had been despised for centuries, and were so low that they thought that one end of their existence was to consume carrion. Henry Fox went to tell them that all men are equal in the sight of God, and that the greatest Man had died for the lowest.

Both messages have been received; and God has sent His Spirit into channels no longer choked, so that there are spots in the **Telugu** country where there are pleasant flowers and fruits, such as God delights in. May the whole country become a "watered garden"! (Is. lviii. 11).

TRAVANCORE AND COCHIN.

C. M. S. Publications, especially the *Gleaner* for June, 1889.

C. E. Z. M. S. Publications.

Christian Researches (Rev. Claudius Buchanan).

Protestant Missions in India (Sherring)—R. T. S.

The Slayer Slain (Service of Song)—C. M. S.

Mr. E. Wigram's Letters, I. and II.

Missionary Leaves.

INTRODUCTION.—“And base things of the world, and things which are despised, hath God chosen” (1 Cor. i. 26-31).

The whole of this passage is singularly interesting when illustrated by the history of a Christian Mission where caste is exceedingly strong.

Those among the Hindus who lay claim to sanctification, lay claim to it through the flesh. The holy Brahman, whose holiness does not touch his moral nature, but whom others may not touch, is descended from other holy Brahmans. Only a few of these mighty men after the flesh have become Christians in **Travancore** and **Cochin**.

But no descent, according to the flesh, prevents any man or woman from being made holy through Christ. Hindus who were, in some respects, treated worse than slaves in Africa, have, in **Travancore**, received the

message taken to them by Christian missionaries with joyfulness.

GEOGRAPHY, ETC.—**Travancore** and **Cochin** are at the south-western end of the Malabar coast. They form a strip of land extending upwards from Cape Comorin, the last fifty miles being **Cochin**. This strip is never more than fifty miles broad. The two countries are a contrast to Tinnevely as possessing beautiful scenery; and the cocoanut is their characteristic tree instead of the palmyra. The peculiar feature of their coast is that a series of lagoons extend for nearly 200 miles parallel to the sea; and the whole traffic of the country is, in consequence, on waterways.

This is the smallest of the C. M. S. Indian Mission fields. The two countries are together about the size of Wales; **Travancore** has a population of about twelve millions and a half; while **Cochin** has less than one million.

Alleppie is a seaport.

Cottayam is in the interior.

Cochin (a town to be distinguished from the country of **Cochin**) is another seaport.

Mavelikara is in the south near the coast.

Pallam is near to **Cottayam**.

Tiruwella is in the interior.

Trichur in **Cochin** is at the head of the system of lagoons, and has a growing trade. It is a stronghold of Hinduism.

The majority of the population of **Travancore** and **Cochin** are non-Aryan in race, descended from early immigrants. The language most spoken is Malayalam. Malayala is a name that includes these two countries and Malabar, which is farther north than they are.

HISTORY.—This part of India was visited by the Portuguese in the fifteenth century; and the Dutch captured the ports of **Cochin** and Quilon in the seventeenth century.

The Rajahs of **Travancore** and **Cochin** sided with the English against Hyder Ali and Tippu Sahib; and in 1795 the two countries were taken under British protection.

The present Native rulers desire to improve the condition of their people.

RELIGIONS.—The majority are Hindu in religion, although there are 137,000 Mohammedans. The Hindus are divided into 420 castes, seventy-five of which can be broadly distinguished. The proportion of Brahmans is not nearly so large as in North India. Those to be found in **Travancore** are the landed aristocracy. **Trichur** has a Sanskrit College, where Brahman priests are instructed in the Vedas. Some priests in this college are said to live on one meal a day, and never to see a woman or a person of low caste. The Nairs, a branch of the Sudras, are the landed gentry who never engage in trade. The Chogans, who climb the cocoanut-trees, are the most numerous. Legal slavery

is now abolished ; but there is an ex-slave population, the Pulayans, who are far beneath the Chogans, and the Pariahs are again beneath the Pulayans. A Nair may approach, but not touch, a Brahman. The Chogan must remain thirty-six steps from a Brahman, and twelve from a Nair. The Pulayan must remain ninety-six steps from a Brahman or Nair, and must not approach a Chogan closely. If a Nair boy, ten years of age, should meet twelve Pulayans on a high road, they must go into the jungle out of his way. Until the British Government interfered, the Pulayans, and those beneath them, were not allowed upon the high roads at all. The Pulayan, in his turn, is defiled if touched by a Pariah.

There are many Jews at the port of **Cochin**, and some of them are quite fair. They are supposed to have come to India shortly after the fall of Jerusalem.

This part of India has a Church so ancient that its members call themselves the Christians of St. Thomas. This Church is now connected with the Patriarch of Antioch, and it has probably always been connected with him. It is usually called the Syrian Church of Malabar, although its members are Natives of India. These Christians had a king of their own when Vasco da Gama first visited them, in 1498. Many Romish priests came after this date ; and the Papal power subjugated the Syrian Church for sixty years. A Syrian Bishop was sent as a prisoner to Lisbon ;

priests were burnt, and many of their books were also burnt. A Metropolitan from Antioch was burnt as a heretic. But after the Dutch conquests in 1661 the Romish priests had again to make way for a Metropolitan from Antioch; although many remained in connection with the Church of Rome, which accounts for the numerous Roman Catholics now found in **Travancore**. Claudius Buchanan visited **Travancore** in 1806. He describes his feelings on seeing ancient Christian churches built in a similar manner to old country churches in England; and the sound of a church bell made him think himself in his own country. He met one of the priests, whose dress was a loose white robe, and red silk cap; and, being informed who the latter was, Buchanan said to him in Syriac, "Peace be unto you." The priest was surprised; but immediately replied, "The God of peace be with you." Dr. Buchanan showed these Christians a copy of the Syriac New Testament, which not one of them had seen before. A Bishop gave him an ancient and valuable MS. of the Bible, saying that it would be safer in Dr. Buchanan's hands than in their own. This MS. is now at Cambridge. The Metropolitan was pleased to hear of Dr. Buchanan's plan to translate the Bible, but feared that the Inquisition then at Goa would counteract the plan.*

The Syrian Christians are very ignorant. They are

* See p. 79.

allowed the use of the Bible ; but it is not of much use to them, as so few can read. Their only version was the Syriac, till missionaries were sent from England. Their Services were also in Syriac when our Mission began ; and Syrian Christians drove the low castes from the high-roads, as the Hindus did. They used to carry this caste-prejudice into their churches so much, that a man of low caste could not there seek God. The present Archbishop of the Syrian Church is proud of having been educated in the College belonging to the Free Church of Scotland at Madras.

The London Missionary Society has a vigorous Mission in **Travancore**, which was commenced by Ringletaube, a German missionary, nearly ninety years ago. After labouring, with great success, for some years, he desired to go farther East on his evangelistic Mission. He departed by sea, and no more was heard of him.

The Native Christians in both States number more than half a million. More than half of these are Syrian Christians, and more than half the remainder are Roman Catholics. But even weak Christianity has its value ; and this corner of India has been unusually accessible to the instruction of modern missionaries.

C. M. S.—Dr. Buchanan, on returning to England, roused interest in the Syrian Church in India. He spoke and wrote about it ; and he preached before the Church Missionary Society on the subject. The Society

thought that this Church might form a promising base for a Mission. Colonel Monro, then Resident at **Travancore**, took much interest in the Native Christians, and also wished for English missionaries. The C. M. S. therefore began work in 1816, their object being not to "pull down" the ancient Church, but to "remove rubbish." They had three plans for the furtherance of this object:—

1. A college in which youths should be trained with a view to taking Holy Orders.
2. The translation of the Bible into Malayalam.
3. A general endeavour to influence clergy and people to adopt purer doctrine and simpler ritual.

Messrs. Bailey, Joseph Fenn, and Henry Baker were chosen for this important work; and at first all went well, as the principal Metran (or Syrian Archbishop) favoured the work. Mr. Fenn was the general superintendent of educational work. Mr. Bailey chose **Cottayam** as his residence. Colonel Monro had induced the Native Government to endow a Christian college in that place, and the Metran resided at the college.

Mr. Bailey's labours were gigantic. He built the church and school at **Cottayam**, and with the help of others he translated the Bible and Prayer Book, and prepared two dictionaries. He then determined to print them himself, and although he had no previous knowledge of printing, he prepared type from

instruction gathered from an old cyclopædia, and succeeded. Mr. Baker undertook the visitation of Syrian churches; and he visited as many as seventy-two, with small schools in connection with each. The Metrans at this time only ordained men who were recommended by the English missionaries.

These arrangements continued till 1838, when Colonel Monro had left **Travancore**; and two Metrans, who had been favourable to the C. M. S. Mission, were dead, and succeeded by another who loved money. The latter would even ordain children if sufficiently bribed. Bishop Wilson, of Calcutta, visited **Travancore**, and tried to arrive at a distinct understanding as to the reforms that were to be made. A synod was convened; but the Metran, by bribes and intimidations, prevented the reforming party from being heard. The connection between the Syrian Church and the C. M. S. Mission was in consequence dissolved.

The Mission was now free to devote itself to the heathen population; and the results of the change of plan have been much blessed to the latter, and have been good even for the Syrians. Eighteen of these Native Christians have received Anglican Orders; and English missionaries, as well as these eighteen, are invited to preach in Syrian churches, where preaching had been almost discontinued. Syrian children have been educated in large numbers in Mission schools, and a reforming movement has sprung up in the

Syrian Church itself; the Lord's Day is better observed; they have a revised Liturgy, which is translated into Malayalam; they have Sunday-schools, Bible-classes, and prayer-meetings, and sell Bibles and Testaments. But this reforming party are still in the minority.

And as the Mission grew, its arms embraced slaves, beggars, lepers, and savages.

* "O Depth of Love, none lie so low
 In earth's abyss of sin and woe,
 But the pure rays can reach the gloom,
 The tender voice reverse the doom;
 No heart so poor, no soul so vile,
 But there His mercy waits to smile."

The devoted Ragland* first suggested work among the slaves (or Pulayans); and Mr. Hawksworth first preached to them. Many quickly embraced Christianity, notwithstanding the persecution of their masters. This despised and neglected class now understand many simple truths, and try to spread the Gospel among the heathen around them. Some of them have become Native ministers. Missionaries at **Cottayam** also gather beggars, distribute rice, and then tell of God's love in Christ.

When our Lord washed the disciples' feet, He taught a lesson that seems to us to receive its most striking practical illustration from those who work among lepers. Even Brahmans, when lepers, lose caste, and

* See Chap. XIII.

therefore their hereditary holiness. The lepers in India are so accustomed to be shunned, that they were exceedingly astonished when first visited by Christians. The leper asylum at **Alleppie** is now visited by missionaries.

Mr. Henry Baker, son of the missionary mentioned above, carried on a great work among the Hill Arrians, whom he found living in a savage state.*

We must look back to the year 1816 in order to make the history of the Mission complete, and note that **Travancore** received one of the two C. M. S. missionaries that were first sent to India, and that this missionary, Mr. Norton, commenced his work a little before the three great pioneers. He was stationed at **Alleppie**, where he remained for twenty-five years, and died at his post.

Cottayam, to which we have already alluded, is, at the present time, the head-quarters* of the C. M. S. Mission, and the missionaries work on the lines of the three first wise master-builders. The college or high school which has succeeded the college founded under Colonel Monro's auspices, has nearly 400 pupils, half of whom are Syrians. The Cambridge-Nicholson Institution—so called after a Cambridge friend of C. M. S. work—prepares Native agents.

The town of **Cochin** has now a Native pastor, with a congregation of 500 Christians.

* See Chap. XVI.

The station at **Mavelikara** was founded by Mr. Peet in 1839. This devoted missionary, after labouring for thirty-two years, returned to England for his health. Being told that he must die, he entreated permission to return to his flock. When the Committee had consented, he accomplished the voyage, and was received by his converts with warm affection.

“ And daily, as strength will allow him,
His counsels and comforts are given ;
And he speaks of the glories above,
As one who is almost in heaven.

* * *

“ ’Twas thus, in the midst of his people,
The veteran yielded his breath,
And seal’d a long life of instruction
With a trustful and jubilant death.”

The cost of the Church at **Mavelikara** was chiefly defrayed by a legacy from Mrs. Hannah More.

Pallam is the Bishop’s residence, and has a Native pastor, who was a Brahman.

Tiruwella is the place where Mr. Hawksworth first preached to the slaves, or Pulayans.

There was a wonderful movement in **Trichur** in 1885, when the present missionaries had much encouragement ; though it was, no doubt, in great part the result of the apparently unsuccessful early work. A twelve-days’ Mission was held ; and, night after night, people were broken down with a sense of sin, and besought God’s mercy. Most of those who were awakened have remained steadfast.

The stations in **Travancore** are the centres of a large number of Pastorates, with about twenty Native ministers and numerous Native lay agents. A Native pastor has sometimes seven congregations in his charge, and he therefore requires much help from his lay brethren. These Native Christians are very poor, and in some places their offerings are made in rice. One-third of the congregations are from the Syrian community, and the majority of the remainder are from the Chogans or Pulayans. But some Brahmans and Nairs have, through tremendous persecution, become Christians. For instance, a young Brahman and his wife, at **Cottayam**, wished to embrace Christianity, and their relatives threatened to separate them, and marry each to slaves. The Native work is superintended by two Church Councils—one for the north, and another for the south. An Evangelistic Mission is at work in the north, called the **Always Itinerancy**. It has for some years been subjected to a stream of persecution, even to the destruction by fire of a school and sixteen houses of the Christians. Archdeacon Caley, who superintends this work, hopes that the storm has now spent itself. The useful Native work, and the faithfulness of converts under persecution, are two of the encouraging features of this Mission. The catechists have access even to the houses of the high castes, and a Native minister tells how he assembles young men every Thursday for prayer and study of the Word of God, and that on

Sundays these young men go to the surrounding heathen with Scripture portions, tracts, etc. A sample of the result of their work is that a blind man learnt to repeat the Lord's Prayer, the Apostles' Creed, the General Confession, eight Psalms, some prayers from a tract, and 100 different texts. When this man was warned that, if baptized, he would lose the support of his relatives, he quoted Matt. vi. 25.

Mr. Peet told of a youthful convert, who was accused of murder (a pretence of his persecutors) and cast into prison. This treatment did not cause him to recant, and he was at length released. The Mission has not, however, suffered so much from persecution as it has from a wave of fanaticism which swept over the Native converts. Mr. Justus Joseph, one of six brothers, Brahmans, who were baptized by Mr. Peet in 1861, became the leader of a party that made prophecies with respect to the immediate Advent of our Lord, and had other extravagances. The movement has now collapsed.

Travancore and **Cochin** have had the benefit of a special Mission. The services were attended by Syrian Christians, including ten priests, as well as C. M. S. converts.

Natives are also taking an important part in the educational work of the Mission. This is especially true of Archdeacon Koshi. He is the first Native who has been raised to this dignity,

and he has been a good instructor in the Cambridge-Nicholson Institution. Christianity raises the whole nature. One of the Native pastors says that the Christian Pulayans are much in advance of their heathen neighbours; and the latter often express surprise when they hear the former read the New Testament. The Mission has Sunday-schools for all degrees and ranks of attainment, varying from the first class of the **Cottayam** College to village schools that contain little boys, and scholars of low caste who are sixty years old. It is sad to hear that an important girls' school at **Tiruwella** is closed for lack of funds. The education of girls began with the work of the three pioneers; for Mr. Baker married a granddaughter of Kohlhoff, who was a companion of Schwartz. The bride commenced a girls' school, and when nearly seventy years had passed away Mr. Wigram found her still teaching in her school. Her husband had died at his post forty-nine years after his arrival. His last directions to her were, "Keep on working to the last. God will help and bless you." She lived to see children and grandchildren following in their grandfather's steps. Thousands and tens of thousands heard the story of the Cross from her lips; and it was her custom to assemble missionaries for prayer on Saturdays. Ladies of the C. E. Z. M. S. work at **Trichur**, and it is earnestly desired that ladies from this Society should go to **Mavelikara**.

The literary work of the Mission also owes much to Archdeacon Koshi. He has translated Butler's "Analogy," and other books.

Travancore and **Cochin** became a missionary Diocese in 1879, and its two Bishops were previously C. M. S. missionaries. Bishop Speechly, who was much respected, and put a high standard before his clergy, is succeeded by Bishop Noel Hodges. A few years ago, six or seven Oxford undergraduates met to pray for Foreign Missions. The present Bishop of **Travancore** and **Cochin** is one of that band. Two others have joined the ranks of the C. M. S. missionaries, and a fourth works under the S. P. G.

" Whose life is as his prayer
Shall work the work he willeth,
And safely do and dare."

This Mission has 24,000 adherents.

CONCLUSION.—But it is a power beyond what its numbers seem to imply. It has given a blow to idolatry. The walls of many a church have utilized the stone fragments of cast-off idols ; and church bells, at the request of Natives, have been made from brass fragments once connected with heathen worship. The spiritual edifice, which was begun by very ancient builders, and not wholly destroyed by the storms of centuries, has, during the last hundred years, received the care of many devoted labourers.

The heathen compiler of a census report says, " By

the indefatigable labours and self-denying earnestness of the learned body of the missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition."

And, best of all, the love of Christ is binding many hearts together: the Syrian Christians to the C. M. S. converts, and Christians who were born Brahmans to those who were born slaves.

THE HILL TRIBES.

C. M. S. Publications.
Mr. E. Wigram's Letters, VI. and VIII.
Missionary Leaves.

INTRODUCTION.—“To the poor the Gospel is preached” (Luke vii. 22). Our Lord teaches us in this passage that the fact that the good news brought into the world by Himself is to be told to the poorest and lowest, to those who think little of themselves, and of whom others think less, is a sign that He is the true Messiah, and a fulfilment of ancient prophecy (Isa. lxi. 1). With respect to “the poor,” Christianity is in marked contrast to Hinduism, which threatens the Brahmans with a curse if they should teach the Vedas to the out-castes. The **Hill Tribes** are out-castes.

In this our last chapter we consider the earliest inhabitants of India.

GEOGRAPHY, ETC. — It is reckoned that those inhabitants of India who are roughly classed together as Aborigines or non-Aryan number seventy millions. Different races may be distinguished among these, especially the Kolarians and the Dravidians. The Kolarians are small, with thick lips and woolly hair; the Dravidians are tall and strong. Old poems,

especially the Ramayun, describe the Kolarians as monkeys and the Dravidians as giants. The majority of these latter non-Aryans do not belong to **Hill Tribes**, having remained on the plains, and mingled with Hindus, who were, at first, their invaders.

Our subject in this chapter is those who have retained their savage habits, because they have lived upon the hills or in the valleys among the hills. The C. M. S. has Missions among five groups of these **Hill Tribes**.

1. The **Santals** and **Paharis** live near to one another in Bengal. The former are Kolarian, and can be taught to farm; the latter, Dravidian, are untamed and devoted to hunting. The **Paharis** occupy the Rajmahal Hills, about 200 miles to the north-west of Calcutta. The **Santals**, long living in Bengal, have for fifty years also occupied the lowlands at the foot of those hills.

Santalia has now five stations, **Taljhari**, **Bahawa**, **Hirampur**, **Bhagaya**, and **Godda**.

2. The **Gonds**, Dravidian, live in **Gondwana**, which is in the Central Provinces. They are a peaceful and industrious race. **Mandla**, head-quarters of the C. M. S. Mission to them, is in a wild and jungle-covered country.

3. The **Kois**, nearly allied to the **Gonds**, live more south, on the upper waters of the Godavari, in the Madras Presidency. The **Kois** resembled wild beasts in years gone by; and they would slaughter one

another more readily than they would slaughter wild animals. **Dummagudem** is the head-quarters of the Mission to the Kois.

4. The **Bhils**, who live principally in Rajputana close to Western India, are a very singular people. They eat rats, and have hardly any idea of cleanliness. A missionary called them "the living remains of a bygone age." They have a great fear of Europeans. **Kherwara** is the head-quarters of the Mission.

5. The **Hill Arrians**, Kolarian by race, are in the recesses of the Ghats, in Travancore. They lived in the early days of the Mission in huts in trees, on account of the wild elephants. The uplands are unhealthy because of jungle fever.

These tribes are all illiterate. Their rule is patriarchal. They bury their dead; and their widows are allowed to remarry. They have reaped an advantage from being "poor in spirit" as regards this world. Some meekly learnt from Europeans, and so were employed in building a bridge, when Hindu blacksmiths were too prejudiced to learn. The national vice of the **Hill Tribes** is drunkenness. They even give rice beer to cattle. On the other hand, they are truthful, and have a rough sense of honour. Some have already shown ardent affection to those who remembered them in their "low estate."

The languages of these tribes were unwritten till missionaries came.

HISTORY.—It is tolerably certain that Kolarians were in India when Dravidians came into it; and this was before Solomon reigned in Israel. Both tribes had representatives in the hills, and these the Aryan invaders could not conquer. On the contrary, the Hindus appear to have been afraid of some of the tribes until English rule restrained the violence of the latter.

Happily, necessary severity has not been the only aspect that the British Government has shown to **Hill Tribes**. The kindness of individual officials, and especially the even-handed justice that has been meted out, has turned many turbulent Hillsmen into peaceful and loyal subjects.

For instance, the **Paharis** used to waylay and murder mail “runners,” and destroy boats, till Mr. Cleveland, a young civilian at Bhagalpur, boldly went to live among them, unarmed and almost unattended; and he tamed them by kindness and tact. The Government afterwards wished the **Paharis** to cultivate a fertile belt around their hills, and fixed boundaries which were to separate the Hillmen’s land from that belonging to the Hindus. But nothing has yet induced the **Pahari** to till ground; and so they invited **Santals** to do it for them. The latter, finding their own territory becoming too thickly peopled, gladly came. They have flourished and greatly increased in this Damanikoh (skirts of the hills).

The Hindus took advantage of the peace afforded by

English rule to cheat the **Santals**. The latter, not being able to speak the language used in the courts of justice, could obtain no redress. They rebelled once, and threatened to do so again, when a wise Lieutenant-Governor, warned by a Danish missionary, saw that they had real grievances; and he decreed that all officials in the country should learn the Santali language.

Secondly, Sir R. Temple has tried to save the **Santals**, in some measure, from their national sin of drunkenness. He expelled all the spirit dealers from the district, reduced by two-thirds the number of shops just outside the borders, raised the price of a licence sevenfold, and severely punished drunkards.

Thirdly, Sir Arthur Cotton's irrigation works watered the country where the **Kois** dwell; * and Captain Haig, of whom more soon, was kind to the **Kois** directly he came into contact with them. The Hindus had been cruel to them, and made them full of fear; so that directly English soldiers came to **Dummagudem**, they went farther into the jungle.

Fourthly, Sir J. Outram tried to raise the **Bhils**, and asked them to take Government service as armed policemen. This caused English officers to reside at **Kherwara**. We shall see that this in its turn led to the establishment of our Mission to the **Bhils**.

RELIGION.—The **Hill Tribes** have a vague idea of

* See p. 108.

one great God; but their religion is, practically, the fear of the devil. Their idols are, generally, of the roughest form; and they often worship snakes. These idols they suppose to be connected with evil spirits. They consecrate every ceremony by spilling blood or offering sacrifice. They have some vague idea of future rewards and punishments. Though living in a savage state, they are not accustomed to the insults that out-castes, who live in the midst of the civilized Hindus, have received. They have no caste, and they may eat the flesh of any animal, and food prepared by any person.

The **Santals** worship the "Great Mountain," in which they believe the devil to reside; and they think that he tempted the first man and woman to drink.

The **Gonds** worship the goddess of evil, who, as they think, wages war against the God of light. They practised, till lately, a dreadful rite called the Meriah sacrifice. Girls and boys were selected when very young, that they might be killed in a terrible way when fully grown. The whole tribe used to rush upon the victim with knives. The British Government stopped this practice with some difficulty after thirty years' watchfulness. The Baptist missionaries in Orissa had the joy of instructing some of the intended victims, and taught them to love and serve Him who had been sacrificed for them.

The **Kois** worshipped a bloodthirsty goddess, and

had an ordeal which caused them to dip their hands in boiling water or oil.

In spite of these barbarities, missionaries have found the **Hill Tribes** accessible to their teaching. The latter have little to unlearn. It is a strange fact, but, as hinted above, English rule has facilitated intercourse between Hindus and the **Hill Tribes**. In consequence, Hinduism is gaining ground among them, and is already making them less accessible to Christian teaching.

Bishop Heber desired in 1826 to bring the **Paharis** into the fold; and induced the S. P. G. to send to them a young clergyman. This clergyman and his wife died of jungle fever before he had worked for a whole year. A few years afterwards Donald Macleod administered in the province of Gondwana. He began an agricultural Mission at his own expense; but he was obliged to abandon it, on account of the death of the workers.

The S. P. G. has done excellent work among some of these Hill people.

C. M. S.—Before Bishop Heber came to India, Henry Martyn “passed by.” It is related that he met some **Pahari** at the town of Rajmahal, and that he spent hours during the following night in prayer for them. This is deeply interesting when taken in connection with our story.

The first C. M. S. missionary who did much for the

Hill Tribes was Mr. Droese* He occupied Bhágalpur in 1850 with a view to reaching the **Pahari** in **Santália**, but his residence in Bhágalpur, away from Santália, almost obliged him to work much for the people among whom he lived. In 1856 an Inspector saw that villages in which Mr. Droese had established schools did not rebel against the Government. This led to numerous schools being opened in **Santália**, although the Company objected at first to these schools. Mr. Droese thus broke ground in **Santália**, and he also mastered the language of the **Pahari**.

A marked advance was made in 1860, when Mr. Puxley, who had been a cavalry officer, settled among the **Santals**. He bought some buildings, and presented them to the Mission; translated St. Matthew's Gospel, the Psalms, and parts of the Prayer Book into Santali; and gathered a few boys for systematic instruction. The health of this pioneer, who was also a benefactor to the Mission, soon broke down. He left **Santália**; but another man was ready to "preach the Gospel to the poor." This was Mr. Storrs, who quickly reaped what his predecessor had sown; for in 1864 Mr. Storrs baptized the first three converts, all of whom had been in Mr. Puxley's class of boys. Ram Charan, one of the three, became ultimately a Native minister. The converts, both **Santals** and **Pahari**, were so numerous that in one year, 1868, 284 were baptized. It was at

* See p. 32.

an early period in the history of the Mission that a headman of a **Pahari** village threw away the village stones in which deities are supposed to reside, saying that he had no more faith in such childish things, and should be a Christian. The villagers dared neither oppose him, nor stay with him after he had insulted the gods. He was therefore left alone; and Mr. Cole, who baptized him, found that the prosperous village had become desolate. Two years afterwards, Mr. Cole found that this man, though still living alone, was joining other **Paharis**, who lived at a distance, for a Christian service on Sundays.

Mr. Storrs built a large church at **Taljhari** (Palm Tank), which can be seen at a distance of some miles. It seems fitted to be the cathedral of **Santália**; and it has a numerous and devout congregation. It is, however, an interesting feature of work in **Santália** that the converts are willing to spend and to work themselves, and do not depend entirely upon Europeans. Little churches are to be seen in many of the small villages with which **Santália** abounds. These little churches are built of mud; but the windows are artistic in shape, and the seats carved. The design and the execution are Native. The **Santals** are passionately fond of music; and hymns are, in consequence, of great use in their instruction. They provide gongs, instead of bells, for their mud churches. In many cases the headman of the village has had prayers, morning and evening, with the people.

The **Santals**, when Christians, become cleaner ; and it is a pretty sight to see the congregation going to the church at **Taljhari** in white garments. They also, when Christians, disapprove of their national custom of selling their daughters in marriage ; and Mr. Brown tells of a man, once notorious as an illicit distiller of spirits, who renounced this trade, and went to school like a child, that he might learn to read the Testament.

Mr. Shackell* was one of those missionaries who loved to "spend and be spent," and wherever he was stationed in India he found out the poorest tribe and those men and women who had sunk the lowest. He founded the Mission station at **Godda** at his own expense.

The **Santal** Mission has had another benefactor, Sir William Muir. The latter was so interested by what he saw of the work, that he offered to give £100 for every new station that was opened. Mr. Shackell followed Sir William by a similar offer.

Five stations, including **Godda** and **Taljhari**, are permanently occupied in **Santália**. Some of these stations have out-stations, and though five European missionaries, including a veteran, Mr. Stark, have the superintendence of the work, it is principally carried on by Native ministers and lay agents. These Natives are under the direction of a Church Council, who receive contributions from all the Christians of

* See p. 46.

Santália. Contributions are generally made in rice. With this help the Church Council is sending missionaries into those parts of **Santália** which are still heathen. The C. M. S. is providing a sixth missionary from home, who is to devote himself to the **Paharis**.

Malto (the language of the **Paharis**), Santali, Bengali, and Hindi are required in the **Santal** Mission.

The spread of Hinduism has interfered a little with the progress of Christianity during the last few years ; but the Mission has about 3,000 adherents, some of whom have undergone persecution, and there are those among them who will walk miles that they may partake of the Lord's Supper. They show a peculiar aptitude to tell one another the good news.

The C. M. S., tried in the year 1852 to reach the **Gonds** from Jabalpur.* Mr. Dawson, the chaplain, had asked for missionaries, gathered funds, and prepared a Mission bungalow. But work quickly sprang up at Jabalpur and its neighbourhood, and Mr. Champion, the third missionary stationed there, sent frequent and reiterated appeals for reinforcements, that he might devote himself to the **Gonds**. He wrote, "My heart yearns for the Gonds. I cannot carry out my plans till the Society can send another missionary, which I trust, out of pity to these dear people, the Committee will do," etc., etc. Another missionary was sent in 1871, and Mr. and Mrs. Champion, though not released

* See Chap. X.

from Jabalpur, had the joy of doing something for the **Gonds**. They gained their confidence by administering a few simple remedies to the sick, and kind deeds were eloquent to these untrained people. Mr. Champion began a small school, and a few **Gond** boys could soon spell out the Gospel narrative.

But Mr. Williamson, who went out in 1878, was the pioneer of this Mission, and made **Mandla**, in the heart of Gondwana, a centre for itineration. He could do little at first but make friends with the **Gonds**, for he found their minds a complete blank. He discovered that they associated him with Government agents because he lived in a tent. He therefore proposed to the catechist who helped him (a Pundit and converted Brahman from Benares) that they should live in huts, like the **Gonds**. This they have since done on their itinerations, sleeping out of doors.

Young missionaries have been sent to Mr. Williamson's help; but the latter is not yet so well off as he was three years ago. He had then three companions, and one of these was Mr. (afterwards Bishop) Parker,* who, when he left his post at Calcutta to work among the **Gonds**, was said by his friends to be burying himself. When he was called to go to Africa he was promised that his place among the **Gonds** should be supplied. But it has been hard to find men who would go.

* See Part I., Chap. VI.

No fruit was seen till six years after Mr. Williamson's arrival; and then the first convert was a man who had been taught to read by the Hindus, and was told by them to sit by the river Narbadá for two years, doing penance. He, one day, commenced a journey from his own village to another that was twenty miles away, when he felt impelled to return. On reaching home he found Mr. Williamson there. The latter was itinerating. They conversed, and on the third day the missionary gave the **Gond** a Testament, and the latter read it. He was thus brought to the light, which he received, and was baptized.

The **Gond** Mission has now upwards of forty adherents.

The language is Gond.

Sir Arthur Cotton who did so much for the country where the **Kois** dwell, valued spiritual blessings more than any temporal advantages. He therefore asked in 1860 that missionaries might be sent to them. But the work was actually begun by two voluntary lay-teachers. One was Captain (now General) Haig who was at that time stationed at **Dummagudem**, and who, in the spirit of his Master, yearned after these poor uncivilized people. The other layman was Razu, a Hindu of high caste, and the head of the commissariat, to whom Captain Haig gave a Bible. One of the first things on which Razu's eyes fell was the command in Matt. vi. to "pray in secret." He obeyed this com-

mand day by day; and soon came to Captain Haig, declared himself a Christian, and asked to be baptized. Since this man received the truth he has never ceased to tell it to others. Razu built a Mission-room, and Captian Haig built a Mission-house, so that they were ready to receive Mr. Edmonds when sent by the C. M. S. in 1861. Razu resigned his post in the commissariat, and became a catechist with half the pay he had previously received. He is now in Holy Orders. The teachers of the **Kois** have frequently changed since the Mission began, and the years that they have been without an English missionary almost equal the years during which English missionaries have been resident. But Mr. Darling baptized the first converts in 1869; and the Mission has now more than one hundred converts. General Haig took charge of it for a year while a missionary was on furlough.

The **Koi** women are very timid, and so stupid! The first time that Mrs. Cain went to teach them they ran away. A headman was vexed at their rudeness, and invited her to his house; so she sat at the door of his house, and shouted to the women, talking about her mother. They drew near, and then nearer, and at last she ventured to talk to them about her mother's God.

Mr. Rogers, the missionary for Khandesh,* was a loving friend to the **Bhils**, and wished to devote himself to them for years before the C. M. S. were able to

* See Chap. XII.

make special arrangements for them. The present Bishop of Exeter had relations at the military station of **Kherwara**, and founded a Mission to the **Bhils** by a very large donation given for that purpose.

Mr. Litchfield, who was for some time at Uganda, carried on medical and clerical work for awhile among the **Bhils**. He found the latter as savage as the Natives of Central Africa. But before missionaries went to them, a reformed sect sprang up, one of its principles being total abstinence. Mr. Thompson had the joy of baptizing the first converts nine years after the Mission had begun. These were a man, his wife and four children.

The present missionaries are extending the work. For instance, they opened a school in a fresh quarter. After much pressing and coaxing, ten timid little **Bhils** came to it. The average attendance is now forty-five. A boys' boarding-school has already provided teachers for six village schools. A girls' boarding-school is desirable. Three services are held for Natives on Sundays—one for Christians, another for non-Christians, and one for all who choose to attend. The attendance at the service for non-Christians numbers about sixty.

The Mission has now sixteen adherents.

The **Hill Arrian** Mission, though last described, was first begun. This Mission has been rich in that the man who was its pioneer, and whose work bore

much fruit, gave the best years of his life to it. Mr. Henry Baker was the son of the brave lady* who worked at Cottayam, and was therefore descended from one of the patient German missionaries of last century. Messengers from the **Arrians** had often come to missionaries working in Travancore, asking for a teacher. At last a party that invited Mr. Baker would take no denial. They said, "Five times we have been to call you. You must know we know nothing right; will you not teach us? We die like beasts, and are buried like dogs; ought you to neglect us?" He went, forty miles into the jungle; and remained among them for thirty-two years. A party of Arrians met him the first day of his arrival, and passed a call along the hills, "He is here! Come all!" And he read and explained the Scriptures at that first meeting, telling them that the book had come from God.

Ten years afterwards the Bishop of Madras sought out Mr. Baker and his flock, and found that 800 **Arrians** were under instruction, of whom 450 had been baptized. These numbers soon doubled. Mr. Baker built **Mundakayam**, now the head-quarters of the Mission, and fortified it with earth-trenches. He suffered much from fever, brought on by the dampness of the climate. When he entered into rest, his widow and daughter undertook work at Cottayam, where they still are.

Mr. Painter now superintends the Mission, which has

* See p. 138.

2,304 adherents. He has obtained the trust and love of the **Arrians**. Some of them will walk thirty miles to receive the Lord's Supper.

The C. E. Z. M. S. is beginning to work among the **Hill Tribes**. That is, they have taken some work at a girls' boarding-school in **Santália**, during Mr. and Mrs. Cole's absence. May this lead to some ladies of the Society working among the women of the **Hill Tribes**!

A few hundred years ago, and Englishwomen were savages; but the Gospel was preached to them.

"To womankind it lends new grace, refines
And purifies, gives her devotion
An object worthy of it."

And has any Englishwoman's devotion and refinement been put to a nobler use than that work which ladies of the Zenana Societies pursue in India?

CONCLUSION.—Sir William Hunter says that if we do not now evangelize these **Hill Tribes**, they will, in fifty years, be merged in Hinduism and Mohammedanism.

The story told above shows how men of different positions and varied gifts have, like St. Paul, "counted all things but loss" for Christ's sake, and have made it a chief end of their lives to sit down by degraded savages, and tell them that the Gospel which is their own hope is able to raise the most sinful and ignorant.

It is touching to observe that such men as Champion, Shackell, Parker, Baker, etc. etc., have often grieved for years that they were not able to do double work.

They knew so well that if the preachers would only come, congregation after congregation of the "poor" would be gathered to listen to the Gospel.

Finally, we see that all told the same old story ever new.

"The dying thief rejoiced to see,
That Fountain in his day ;
And there may I, though vile as he,
Wash all my sins away."

Can we conclude better than with the prayer that the faith thus expressed, dear to multitudes in England, may become also dear to millions in India?

INDIA.



BRIEF SKETCHES OF
C. M. S. MISSIONS;

DESIGNED TO PROVIDE MATERIAL

FOR MISSIONARY ADDRESSES.

BY

EMILY HEADLAND.

WITH A PREFACE BY EUGENE STOCK,

Editorial Secretary of the Church Missionary Society.

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CEYLON AND MAURITIUS.

C. M. S. Publications, especially *The Gleaner* for March, 1890.

C. E. Z. M. S. Publications.

Christianity in Ceylon (Sir J. Emerson Tennent).—John Murray.

Eleven Years in Ceylon (Major Forbes).—Richard Bentley.

Seven Years in Ceylon (M. and M. Leitch).—Partridge & Co.

Under His Banner (Prebendary Tucker).—S. P. C. K.

Non-Christian Religions of the World.—R. T. S.

Mr. E. Wigram's Letters, i.—C. M. S.

Missionary Leaves.

INTRODUCTION.—“I am the true vine,” &c. (John xv. 1-16).

Our Lord interprets His own parable, and teaches us that as branches can bring forth no fruit unless they are by the act of the Creator joined to the vine which gives them sap, so men have no spiritual life, and therefore no spiritual power, unless united by the Holy Spirit to Christ. He teaches us, on the other hand, that it is through men that He gives precious fruit to the perishing world.

Our Lord also says (ver. 16) that His followers are to “go and bring forth fruit.” It has been well said that “Christ's policy, indicated for His Church, was not concentration, but diffusion.”

We have two Mission-fields to consider in this chapter, which are more closely connected than appears at first sight.

GEOGRAPHY AND NATIONAL CHARACTERISTICS. —

Ceylon is a little smaller than Scotland. Modern travellers confirm Marco Polo's statement that it is the "best island of its size in the world." It abounds in flowers, tea, coffee, cocoa-nut, and cinnamon plantations; it has much more moisture than India, and it therefore combines verdure with beautiful scenery. Adam's Peak, 6,000 feet in height, is the most famous of the mountains which are in the centre of the southern half of the island. The Natives have erect forms, and move gracefully. They want no coals, and no boots and shoes. The children are full of fun and frolic.

Ceylon is so near to India that large ships cannot pass between the island and the mainland.

Colombo, on the west coast, is the principal seat of the British Government.

Cotta is a village six and a half miles from **Colombo**, and is the centre of an important district.

Baddegama, a very beautiful place, is also inland, but far south of **Colombo**.

Kandy, among the mountains, was one of the ancient capitals. It is attractive to Europeans on account of its beautiful situation and its comparatively cool climate. The Natives of **Kandy** are stronger in body and mind than other Natives of **Ceylon**.

Jaffna is a peninsula in the extreme north of the island. **Nellore** is the most important C. M. S. station on this peninsula. Some of the districts belonging to

the **Jaffna Mission** are unhealthy, and have inhabitants who are very poor.

Ceylon has a population of nearly 3,000,000, and is principally peopled by Singhalese and Tamils.

Ceylon has also Malays or Moormen, descendants of Arab invaders, and many descendants of the Portuguese and Dutch invaders. The Portuguese have sunk very low, while the descendants of the Dutch, called Burghers, are generally respectable.

The languages most spoken in the Mission are Singhalese and Tamil. The latter is a language of South India.

HISTORY.—It is believed that the Veddahs, who have inhabited the uncultivated centre of the northern half of **Ceylon**, are descendants of the Aborigines.

It is probable that **Ceylon** had much population while Britain was still savage. A Chinese writer in the fourth century A.D. describes a town that had fine, wide streets, and magnificent buildings. The island has many and wonderful ruins. Invaders came from India 500 years B.C. The Singhalese (from *singha*, a lion) are descendants of those early invaders; while the Tamils, also of Hindu origin, have come more recently from the mainland, and are constantly recruited from the same source.

The Portuguese came in the sixteenth century, and were expelled by the Dutch in the seventeenth. The English superseded the Dutch in 1796. **Ceylon** was

ruled for a short time by the East India Company, and ultimately became a Crown colony.

The Kandians had always kept the Portuguese and Dutch at bay in the mountainous region, and they also resisted the English for some time. But the latter conquered in 1815, and deposed the cruel Kandian king. He had severely exacted compulsory labour, and had thus forced men into a position worse than slavery. He also put his subjects to death with torture; and his crowning offence was that he put ten British subjects to death in the same way. It is reckoned that 1,000 English and 10,000 Natives fell in the last war with **Kandy**. We can see the fruit of Christian rule and Christian work in that these wars are rendered unnecessary.

The Portuguese and Dutch, like the Native rulers, employed compulsory labour, but it was abolished by the English in 1832; and a charter was given, by which it was ruled that Natives should be as freely employed by Government as Europeans. The population has increased much since this righteous action, while it had previously been rapidly diminishing. We can thankfully recognize the work of living "branches" in many of the results of English rule, and sometimes in the good example of individuals. Christian rulers glorify God, as well as Christian missionaries (John xiv. 21). **Ceylon** is threatened with another sort of slavery. "A nation of abstainers is fast becoming a

nation of drunkards," through the increased facilities for obtaining strong drink. The British revenue is apparently augmented in this way; but we believe that St. Paul showed us the better course when he said that he would derive no advantage from that which made his "brother to offend" (1 Cor. viii. 13).

During the last forty years the primeval forests in the mountainous regions of **Ceylon** have been cleared and replaced by plantations of coffee. A leaf disease led, in the year 1880, to the almost total ruin of the coffee-planters; but since then tea-shrubs have been successfully planted, and **Ceylon** is again prosperous.

RELIGIONS.—The majority of the inhabitants of **Ceylon** profess Buddhism; that religion, or rather creed, which is supposed, erroneously, to have more adherents than any religion in the world. The Singhalese are Buddhists because their ancestors came from India at the time that Buddhism was the prevalent religion in that country.

The founder of Buddhism, Sakya-Muni, or Gautama,* if not a mythical person, was one of those reformers who have from time to time sprung up in India. He saw the evils of caste, and the evils that ensued from worshipping devils and incarnations of wickedness. He forbade traffic in human beings; he made no converts by force; his followers in early days showed

* See Part ii. p. 41.

great zeal in translating sacred books; and if all his followers had practised what was enjoined by this so-called "Light of Asia," they would have been prepared for the teaching of the "Light of the World." But having no revelation, Buddhists have stumbled in the dark. For instance, Gautama was so impressed with the sanctity of life that he forbade his disciples to put the smallest insect to death. The practical result of this injunction is that Buddhists think little of human life, as they do not count it more precious than animal life.

We need scarcely go farther than the parable of the True Vine to see the difference between a human and a Divine ideal.

(1) Gautama had discovered that human nature in its present fallen condition was only fit to be cast forth as a withered branch (John xv. 6); but he knew nothing of the power and glory which that nature might obtain if joined to the life-giving Saviour (ver. 5):—

"Himself the example of unuttered worth;
Himself the living sign;
How by God's grace the fallen sons of earth
May be once more Divine."

(2) Gautama, like other Hindus, discovered that this life is full of suffering; Christ taught that this suffering has its use (ver. 2), and bade men rejoice (ver. 11).

(3) Gautama inculcated a purer moral code than any

heathen religion inculcated; but he denied the existence of a God, and knew nothing of that Divine Love which leads men to obey (ver. 9).

(4) Gautama, a king's son, thought to fly from evil by deserting his wife and family, by begging his bread, and dressing in rags. Celibacy and asceticism must be practised by all who follow him closely. Christ taught His humble followers to aim at a more perfect and a more self-sacrificing love to man than had ever been known before; but, at the same time, a nobler position (vers. 12 to 15).

(5) Gautama is dead; Christ is alive, and through Him men have access to the Father (ver. 7).

(6) Gautama believed in transmigration, and thought that he was only one of the twenty-four forms in which Buddha (the Pure One) appeared. His highest hope for himself and others was Nirvana, which has been described as "a state in which you do not know whether you are alive or dead." Christ takes a man's selfishness from him, but not his individuality, and promises him all that heart could desire (John xiv. 2, 3).

Tradition says that Gautama visited **Ceylon**, and that at another time the Princess Sanghamitta left India, her own country, that she might be a Buddhist missionary to **Ceylon**. The island is full of Buddhist monasteries. The priests have shaven heads, yellow garments, and large fans. They glide from door to door, and silently present their large alms-bowl. They

have educated boys, but never had schools for girls. Those who know these heathen lands tell us that terrible crimes are connected with much that is apparently good.

Modern Buddhism has, in **Ceylon**, incorporated much idol, and even devil, worship. An ugly piece of ivory, thicker than a man's little finger, is called "Buddha's Tooth," and is in a temple at **Kandy**. There is a nightly procession during one week in each year, when this "Tooth" is carried on the back of a richly caparisoned elephant. Huge images of Buddha are to be seen in **Ceylon**, or rather three images, one standing, one sitting in contemplation, and one reclining as if in sleep.

A convert in **Ceylon** said, "I want forgiveness of sins, and there is no Saviour, no forgiveness in Buddhism. I want to be happy after death, and there is no hope in Buddhism. I find these in Christianity." Another convert said that he saw that Christians were humble and spoke the truth; and that there was no peace in Buddhist families.

Buddhism does not, theoretically, allow caste. Caste exists, however, in **Ceylon**, but more as a social than a religious usage.

The Tamil population of **Ceylon** adhere to Brahminism.* Devil-worship is added, and is practised even

* See Part ii. p. 6.

more than in South India.* The King of **Ceylon**, one of the principal figures in the Ramayun,† was a “demon” king.

The Goddess of Small-pox is held in great reverence. This shows that the religion of **Ceylon** is a religion of fear. All classes of Natives, including Buddhist priests, send for devil-priests when they are ill. This priest wears an ugly mask, tells wicked stories, and gyrates to please the demon. “Heathenism is a terrible reality” in **Ceylon**.

The **Moormen**, **Malays**, &c., are Mohammedan. They are distinguished by their tall hats.

The nominal Christians number almost 300,000, and are most numerous in the West, where Nestorian Christians from Persia are believed to have carried the Gospel in very early days. Francis Xavier sent one of his clergy to the island in the sixteenth century. The converts then made gave proof of being united to the Vine in so far that they suffered martyrdom rather than abjure their faith. Most of the fishermen in **Ceylon** profess Christianity, of which they first heard from the Roman Catholics.

However, it is evident that many—perhaps the majority—of these professing Christians were dead branches. A vast number of Roman Catholic converts in **Ceylon** have simply changed their idols for the

* See Part ii. p. 92.

† See Part ii. p. 74.

images of some Roman Catholic saints. Hypocrisy has been a hindrance in **Ceylon**.

When the Portuguese were in power they would only employ Natives who were Roman Catholics; and when the Dutch became rulers they were equally intolerant. It is a curious fact that the English policy in India was at this time exactly the reverse of Dutch policy in **Ceylon**, for the former would give no employment to Natives who *were* Christians. When the English obtained the upperhand in **Ceylon** the Natives quickly said that they would be of "the religion of the East India Company." Then, when a little time had passed, and they had discovered that the English were perfectly indifferent as to their religion, multitudes returned to Buddhism. The coldness towards religion at first shown by the English contrasts badly, however, with the care that the Dutch had taken to erect churches and open schools. The New Testament was translated into Singhalese by Phillipz, one of those Natives of **Ceylon** who had been trained in Holland for the ministry. No copies of this translation were disseminated; but, amid all the confusion, the Master's "Word" (ver. 3) was making itself heard. Some of the books, printed by the energetic eighteenth-century missionaries in India, found their way to **Ceylon**. That fruitful branch, Schwartz,* visited the island. Dr.

* See chap. xiii.

Buchanan also visited it, and found that the only man then working among the Natives was Christian David, a disciple of Schwartz.

C. M. S.—The Mission from this Society was projected as early as 1801, when India being closed to missionaries, it was proposed to make **Ceylon** a basis for work on the continent; and at the same time to watch over the large body of professing Christians in the island. The Society was, therefore, at first attracted to **Ceylon** by its Christianity, and not by its heathenism. Work was not commenced at once, and English and American Nonconformists were in the field before missionaries from our own Church.

Four missionaries were sent by the C. M. S. to **Ceylon** in 1817. They started in December, and did not reach the island till June in the following year; they were welcomed by the Governor, Sir R. Brownrigg, but they had many difficulties. Eastern people are so accustomed to use language to disguise thought, that at first they hardly listen to what a missionary says, but wonder why he is there, and whether he wants anything from them. In addition to this, there were difficulties peculiar to the **Ceylon** Mission, for the Portuguese and Dutch had actually persecuted those who did not adopt their creed.

Mr. Lambriek settled at **Kandy**. This was at first the hardest part of the field, and had been considered dangerous as an European residence. Mr. Knight

went to **Jaffna**, while Mr. Mayor and Mr. Ward commenced work at **Baddegama**. These early workers found their Lord's words true, and that His servants were treated as Himself (John xv. 20). They were viewed by the Natives as out-castes, and it was thought pollution to come near them. The children would not even receive a plantain from a missionary. The hatred of men must have often led them to plead the promise of their Master's love (John xv. 10). The first to whom they had access were soldiers and prisoners. They spoke, as all our missionaries do, of hopes that exceed the hope of the heathen as "the heavens are higher than the earth"; at the same time, they called their hearers to a holiness that equally transcended their previous standard; and they preached that no present defilement could prevent men from claiming the heritage of a king's son.

Cotta was opened in 1822; and Mr. Adley arrived in 1824. He joined his witness (xv. 27) to that of the faithful four. Their blameless lives gradually gave them power, and they were gladdened in 1825 by seven converts; and from this time the converts began steadily to increase. There were no women among the first converts.

The first of these seven was at **Jaffna**, who had been in the habit of making incantations to appease the anger of the evil spirits. He entered Mr. Adley's service, and it made him angry to hear the Scrip-

tures explained; but by degrees these Scriptures made him dissatisfied with heathenism; he embraced the Gospel, and tried to convince others of its truth. This man, once a devil-worshipper, had, when dying from the bite of a poisonous snake, the joyful hope of going to one of the "many mansions" which His Lord had gone to prepare. His heathen father said of him, "Before he was a devil, but after he gave himself up to Christ, he put all evil away."

The pioneers of the **Ceylon** Mission had an opinion which subsequent experience has reversed. They thought that villages were more suitable for important missionary stations than towns, where the presence of unchristian Christians (John xv. 6) was a hindrance. **Colombo** was, therefore, not opened till 1850. It is a place where some chaplains, and other Englishmen, living branches of the Vine, have assisted, and yet the converts have been few, owing to the bad influence of dead branches.

The four places first occupied remain the principal centres of work. It is comparatively easy to understand the work at **Baddegama**, which is for the Singhalese; and at **Jaffna**, which is among the Tamils. But when we consider the work at **Colombo** and **Cotta**, we must remember that, besides the Singhalese and the Tamils, the former has an English-speaking congregation. The Mission church, which is near to a fort called Galle Face, has services every Sunday in three

languages. The church was built by Mr. Pettitt. The work at **Kandy** is divided between Singhalese and Tamils.

Evangelistic work is also in two branches.

Colombo, Cotta, Baddegama, and especially **Kandy** and its out-station **Kurunegala**, have itinerancies for Singhalese Buddhists. We can see how widespread the work around **Kandy** is, when we read that one English missionary superintends forty Native agents, and that the work of these agents extends over 7,000 square miles. This itinerancy numbers Buddhist priests among its converts. Mr. Higgins was its pioneer around **Kandy**. He found that his work involved walks of many miles through paddy fields and dense jungles, where he was sometimes covered with leeches, and sometimes knee-deep in water or in mud. He could not take a tent, and had to sleep in a Kandian hut, when there was no hospitable coffee-planter at hand. He found a welcome in the hut, and a rough bedstead or a mat, on which was generally thrown the cleanest cloth the owner possessed. The worst enemy was the jungle fever, which might incapacitate a missionary before his first year was over, and stop the Mission for a time.

Missionaries were sometimes told in early days that groups of villages had made up their mind and deliberately preferred Buddhism and devil-worship to Christianity. And then joyful surprises might come on returning to some of these villages, when, as occa-

sionally happened, crowds came to listen and inquire. Mr. Dowbiggin, who cares much for all the work around **Cotta**, superintends also its evangelistic agency. It is a district which knew so much of nominal Christianity, that in early days the most fervent preaching seemed to fall on deaf ears. But it is bringing forth fruit now.

Mr. Wood superintends evangelistic work among Tamils in the **Cotta** district, and the itinerancy, called the Tamil Cooly Mission, works among the coolies who are in the **Kandy** district. It owes much to Christian planters, who recognize their duty as branches of the True Vine. They have long subscribed largely to its expenses. Many now give personal help, and they have been stirred up to more diligence in this work by Mr. Grubb's special Mission. The coolies frequently worship on Sundays in the large buildings erected for coffee-stores among the mountains. The catechists are Tamil, and they use the Tamil prayer-book. The Society sends missionaries to superintend these catechists, and a missionary speaks of the catechists as being full of zeal in their efforts to win souls for Christ. Hindu coolies frequently return to India, and they sometimes return as Christians, and are therefore a blessing to the mother country. The Theosophists, or Europeans who profess to be Buddhists, are in some places trying to forestall our missionaries. Mr. Garrett desires extension. Every new lay agent costs £18 a year.

Church Councils, like everything else in Ceylon, are in two divisions—Singhalese and Tamil.

The most important part of the educational work in **Ceylon** is the College for upper-class boys at **Kandy**. The late Principal, Mr. Perry, lost his life in an attempt to extend the usefulness of this College. He had not worked many months when he took advantage of the Easter vacation to journey in search of the Veddahs. He hoped to induce some of them to place their sons under instruction. Native workers accompanied him. This journey ended in "tribulation" (John xvi. 33). A Native accidentally shot Mr. Perry through the heart. The story of the Mission may yet show that his Master accepted his devotion, and suffered him to follow Himself very closely (John xv. 13).

Missionaries who teach in this College are now and again gladdened when some of their pupils decide to be servants of God. Others come only half-way, like a young man who said, "I do believe that Jesus is the Saviour, and that the Bible is true; but I can't be a Christian for fear of breaking my mother's heart, or lest my uncle should disinherit me."

Cotta has a Training Institution for Singhalese; and **Kopay**, in **Jaffna**, has a similar institution for Tamil agents.

The position of women has been improved since their education has been attempted; and the influence of some is now used on the side of Christianity. It was

often used for heathenism. A woman has been known to force charms connected with devil-worship upon a dying husband who had been a pupil of the College. There have been excellent schools for girls for some time; and now Mr. and Mrs. Ireland Jones have induced ladies to go to **Ceylon** that they may instruct girls of the higher classes. Christian girls are sometimes exposed to much trial if they refuse to marry heathen.

C. M. S. missionaries, like those of other Societies, when trying to create a Christian literature for **Ceylon**, began by scratching texts on the leaves of the palmyra tree; but before long a Bible Society was established; and we read that printing-presses were set up, from which thousands of tracts were issued. Some of these tracts showed the errors of Buddhism; and they were issued at a time that the British Government was actually defraying the cost of some heathen ceremonies. Government officials therefore blamed the missionaries, and tried to stop their publications; but, happily, without effect. Mr. Lambrick prepared a complete Singhalese Bible with the help of another missionary. The Buddhists have been stirred up to write tracts in opposition to those written by missionaries; and they have availed themselves largely of the works of European infidels.

Other **Ceylon** missionaries have, like Mr. Perry, died in harness. Mr. Whitley, after five years' devoted

work, was crushed to death by the falling of a wall. Mr. Aleock and Mr. Griffith worked for many years, and made their graves, in **Ceylon**; and so did Mr. Oakley, who had not returned to England during his fifty years' course. A pupil writes of Mr. Haslam, "Sacrificing his personal comfort, regardless of worldly emolument or self-aggrandisement in any form, he only sought the good of those around him." Such men may not be those that the world loves (John xv. 19), but they are the chosen "friends" of Christ (v. 14).

They had not, comparatively speaking, many converts; but we must remember that most of the converts in this Mission are taken from devil-worshippers. We have ample testimony to the change that is wrought in them. This change extends to external things. Streets once dirty are now conspicuous for tidiness. Christians are distinguished by their cleanliness and habits of industry. The hopeless expression that gathers on the face of the Buddhist as he advances in years is exchanged, on a Christian's countenance, for a look of peace; and the Christians subscribe liberally to the needs of their own Church. One of the earliest catechists received his first impressions from a disciple of Schwartz. This man lived, like his friend Mr. Adley, to be very old. Mr. Griffith, who was near him at the last, testified that his joy "was full" (xv. 11).

Some of these converts have received orders. Mr. Gunasekara, now at **Kandy**, succeeds his father in the

ministry. His father was one of the two Singhalese who were first trained by Mr. Fenn. He sent a message to the C. M. S. from his dying bed, which thanked them for having been the means of his own conversion, and that of his wife, nine children, brother, and sister.

The converts have shown much Christian meekness under persecution. For instance, an old evangelist, Abraham, received a violent blow in the eye while preaching ; but he refused to make a charge against his assailant, saying that he was ready to suffer more for his Lord.

A young Burgher girl, burnt to death by an accident, had "joyful hope and trust" when dying in agony.

A missionary who lately arrived in the island testifies to the fruitfulness of converts. He writes that he is almost startled to find the high level of Christianity which is held up before these people, and that they see sin in some actions which are hardly considered sinful in England. "Every converted man, and not special ones only, is expected here to be so wholly devoted to the Master as to be ready to live on rice and water, and to resign all his position and prospects, if the Master so calls. And such consecration, when it exists, does not appear to be pointed at as anything extraordinary."

Bishops Corrie and Heber visited **Ceylon**. The latter consecrated the church at **Baddegama**. **Ceylon**

became an independent diocese in 1845. The present Bishop wishes his chaplains to work among the heathen, as well as among the Europeans.

The C. M. S. **Ceylon** Mission has 7,000 adherents, and is very strong in its schools.

Mauritius, so called from Maurice, Prince of Orange, is near to the coast of Africa, and on the route from the Cape to India; and, like **Ceylon**, its inhabitants have, for the most part, come from India. It is a little larger than Hertfordshire, has a rich soil and picturesque scenery. It is surrounded by small islands; and there is some C. M. S. work on one of these, **Mahe**; which is one of the **Seychelles** Islands.

Mauritius has 500,000 inhabitants, which are principally Hindus, but Chinese immigrants, and descendants of the French, are among the motley population of the island. The inhabitants of the **Seychelles** are principally African.

Mauritius was uninhabited when discovered by the Portuguese in the sixteenth century. The Dutch followed them as in **Ceylon**, colonized the island for a hundred years, and peopled it with slaves from Madagascar and Africa. The French took possession of the island when the Dutch had abandoned it, and introduced the sugar-cane, which was cultivated by the large slave population. It was finally captured by Great Britain in 1810, who abolished slavery in 1834, and since that time its history has continued to resemble

the history of **Ceylon**, in that its coolies, or hired labourers, have come from India.

Mauritius was, therefore, never inhabited till it was colonized by professing Christians. Its religions are similar now to those of India. In early times the Roman Catholics baptized the slaves, but gave them little or no instruction. When the latter were liberated by the English they would have listened to the Gospel if preached by their liberators; but this opportunity was missed by our countrymen.

In studying the history of the **Mauritius** Mission, we meet with many branches that previously "brought forth much fruit" in India and in **Ceylon**. For instance, Mr. David Fenn and Mr. Septimus Hobbs. The former had been associated with Ragland* as an itinerating missionary in Tinnevely; and he paid a visit to **Mauritius** in 1854, for the sake of his health. He found, while there, that the Hindu immigrants listened willingly to the preaching of the Gospel. Catechists from the mother country of these Hindus were then being employed in the **Ceylon** Mission, and Mr. Fenn advised that the same plan should be tried in **Mauritius**. The necessary funds were at first supplied by a C. M. Juvenile Association in India. Mr. Fenn said that he only found nine Christians among the Hindu immigrants, but the agent that he chose,

* See chap. xiii.

Charles Kushali, lived to see those nine grow into an organized church.

Mauritius has three principal divisions of work—(1) those coolies who speak Tamil; (2) those coolies who speak Bengali or Hindi; (3) the Africans in the **Seychelles**.

There are now five Pastorates in **Mauritius**. Native ministers and lay agents work in these Pastorates, and they are superintended by three English clergymen. One of these, the Secretary of the Mission, is chairman of the Native Church Council, where five languages are spoken, including Chinese; while the Report is published in a sixth, English.

We can see some of the difficulties of this small Mission. Most of the planters in **Mauritius** and the **Seychelles** are Roman Catholics; and they naturally help the Missions of their own Church. Roman Catholics here, as elsewhere, represent to C. M. S. converts that there is no salvation outside the Church of Rome. Besides this, the population shifts. Hindus, after amassing a little money, return to their own country. And if this is true of many Hindus, it is true of nearly all the Chinese. Missionaries have not, therefore, the opportunity of watching their converts, and ascertaining that the latter are living "branches." On the other hand, it has sometimes happened that Hindus or Chinese have accepted the Gospel in **Mauritius**, and have carried it back to their own countries.

The **Mauritius** missionaries have worked much in the cause of education. They have an important Orphanage. The C. M. S. work in the **Seychelles** is an Industrial Institution for Africans, the children of liberated slaves. These children had been landed by our squadron, and our missionaries pleaded that something should be done for them. The present superintendent was a member of the Lay-Workers' Union.

Travellers from various countries as they pass **Mauritius** can buy the Scriptures in their own tongue at the Bible Dépôt. We hear that "Arab gentlemen may be seen driving a bargain for Urdu Bibles, or inquiring for the controversial works of Dr. Pfander."

Mauritius became a diocese in 1854. The professing Christian shave trebled during Bishop Royston's episcopacy.

The **Mauritius** Mission has 2,000 adherents.

CONCLUSION.—The parable of the True Vine is full of lessons, and the **Ceylon** and **Mauritius** Missions give us illustrations of these lessons.

(1) All who labour for the extension of God's kingdom are sometimes tempted to think that they can further this cause by swerving from His commands, either to the right hand or to the left. Our Lord, while commanding us to bear fruit (and thus extend His kingdom), teaches us that we can only do so as we "abide in Him"; *i.e.*, work according to His commands, and depend wholly upon His Spirit for power to do so,

knowing that "without Him we can do nothing." The history of Christianity in these islands warns us against dependence upon gorgeous ceremonial; against countenancing idolatry on the plea of conciliating the heathen; against encouraging any man to profess Christianity by giving him a hope of worldly advancement; and against administering the sacraments except in accordance with God's commands. On the other hand, the harm done by the many years of English indifference warns us against ignoring the important part that God gives to man in this great work. No consciousness of their own insufficiency should prevent men from obeying their Master, and going forth to work greater things than He worked (John xiv. 12).

(2) We may look at a vine, and we may not be able to judge whether all its branches have that mysterious thing, life. But one thing we can see, if it is there, and we watch sufficiently: and that is fruit, the sign of life. Sometimes we see it where we least expect it. The history of Christianity in **Ceylon** gives us the hope that, even in the darkest times, there have been living branches; but we see also that some which once seemed promising have proved dead. There are many and blessed signs of life in our own **Missions**; but it is a reproach to us who are at home that they are not sufficiently supplied with men; and that a missionary, while he is in the midst of his itinerating work, may sometimes be stopped, because he is wanted elsewhere.

(3) Travellers in Italy tell us that when the vine is pruned, it seems to the uninitiated to be almost destroyed. This should surely be an encouragement to our brothers and sisters in the Mission-field, who are often so deeply tried.

“ Such sharpness shows the sweetest Friend ;
Such cuttings rather heal than rend,
And such beginnings touch their end.”

(4) Our Lord tells us that fruit shall remain. These Missions show that those who have gone to their rest still have fruit in this world. But we look for a deeper meaning in those words. For instance, while we rejoice to see that Christian love is taming the fierce Kandians, we look upon the change that is taking place in some of these men as a token that they shall bear fruit for ever and for ever in one of the “ many mansions.”

(5) If we abide in Christ ourselves, prayer and sacrifice will ensue, and the other branches will be strengthened. The Church would bear fruit for the whole world, if all her branches kept the commandments of the Lord Jesus Christ, and she thus became one great missionary society.

(6) We must glance at the other side. Church history illustrates the teaching of John xv., Rev. ii. and iii., and Ezek. xv., as to the fate of dead branches.

CHINA—AS A WHOLE; SOUTH CHINA.

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Missionary Leaves.

INTRODUCTION.—Jesus said, "If ye have faith," &c.
(Matt. xvii. 20, 21).

It would hardly be more ridiculous to the eye of sense for two or three men to attempt to move Deodunga, the highest mountain in the world, than for the few missionaries who first went to **China** to expect to alter faiths, customs, self-satisfaction, and prejudices that have not changed much since time immemorial.

The work has not been helped by English statesmen and soldiers. On the contrary, the business that has taken so many of our countrymen to **China**, the opium trade, is a hindrance.

Missionaries to **China** seem, if it were possible, to have needed more faith than those who went to other countries. They were at first despised by the Chinese, and the Englishmen in **China** considered them, at the

best, mistaken enthusiasts. Even the C. M. S. Committee were inclined to think the mountain, on some sides, too strong, and would have withdrawn from stations if it had not been for the representations of those in the field.

Some missionaries worked for years and "died in faith," without knowing that any impression had been made upon the mountain.

GEOGRAPHY, &c.—**China** was the Sin of the ancients, probably the land of Sinim of Isaiah xlii. 12, the Cathay of the mediæval world, and is called by its own people the "Middle Kingdom," the "Celestial Empire."

China proper has an area of about 1,300,000 square miles, and therefore is in extent similar to British India. The population is variously estimated from 250,000,000 to 380,000,000; but unlike the population of India, the Chinese are nearly all of one, black-haired, race; though missionaries have lately discovered remnants of primitive races. If, however, we consider the whole Chinese Empire, we must include Thibet, Chinese Tartary, Mongolia, Manchuria, and the Cochin Chinese peninsula. These countries, added to **China** proper, more than double its extent, but add only 23,000,000 to its population.

China has various climates; Peking, for instance, has hard frost for three months in the year, while Canton is in the tropics. The long lives of several missionaries make us hope that the climate is not, on

the whole, unhealthy. The Chinese have long lives themselves.

China's wall is on the north, and is 1,200 miles in length. It looks like a great snake, for it disdains "mountains," and goes to the top of them if necessary.

Deodunga, "God's Hill," is on the confines of the empire. **China** has splendid rivers, the most notable of which are the Yang-tse-Kiang and the Hoangho, or Yellow River. The latter is called "China's sorrow." It changes its course, and suddenly overflows its banks; and thus causes terrible famines.

China, unlike India, abounds in large cities. It offers facilities to missionaries, in that it is full of buildings of which the rent is cheap. But although there is much beautiful architecture, the streets are for the most part narrow and badly paved, and the houses are often in ruins.

Bread is the principal food in the North, and rice in **Mid** and **South China**. It is said that a man of the poorest class may live on £1 a year; and this class will eat puppy dogs, cats, frogs, rats, and snakes. The rich have much delicate cookery, but they eat eggs that are many years old.

The Emperor is an absolute monarch, though advised by a Cabinet Council. He is the only Sovereign in the world whose subjects are similar in number to those of our Queen. The Chinese have believed, till the last few years, that all other Sovereigns were vassals of their

Emperor. The system of government is elaborate, but justice is hard to obtain, as the magistrates receive bribes; and it appears that the Chinese army is inefficient, because so many people receive money from the Government without performing the duties for which they are paid. Domestic slavery is practised; and the slaves, though they are sometimes kindly treated, may be sold, and even beaten to death.

If the possession of coal is the secret of a nation's prosperity, **China** may ultimately become the most powerful empire in the world. But opium is now planted in so many parts, that it is interfering with the cultivation of grain and other useful things. This disastrous change has been in some measure the cause of the dreadful famines from which **North China** has lately suffered.

The Chinese were a civilized people for thousands of years before ourselves, and had poets and philosophers. They understood printing five centuries before we did; and they have also long had the magnet, paper money, gunpowder, silk, german silver, and lacquered ware. The men are constantly examined in their ancient books or "classics." Four degrees are given, and men rank according to the degree that they take. The word "literati" is therefore synonymous with "gentry." The first degree simply exempts them from torture and corporal punishment. If they pass the fourth, they are considered fit for the highest offices of State.

Chinamen bet upon the candidates for these degrees as Englishmen bet upon racehorses.

The effect of Chinese education is to strengthen the memory, so much so that some students in C. M. S. Colleges can repeat the whole of the Gospels. The Chinese have always been astronomers ; but they have not studied the history of other countries. A change in this direction seems to be approaching.

Girls had hardly any education till Mission schools were opened. Women are not shut up together, as in India, but they lead a very secluded life. They are despised, and have learnt to despise themselves. A missionary's wife heard a Chinese lady say, "Do you know what that foreign woman said? She asked if *I* could learn to read!" This was said in a tone which we might use if we said, "She asked if *I* could learn to fly!" These ladies, when taught, have proved as intelligent as their English sisters; and the Chinese observe that the Gospel leads to a man holding an umbrella over his wife in the street!

Infanticide is much practised. It is reckoned that in some provinces only seven-tenths of the female children are allowed to live.

Language is one of the hills of difficulty that is yielding before Christ's servants. We have, first, the Wenli, a language said to be more ancient than the Chinese themselves. It is written, but it is never spoken. When it is read, the reader must say his words

as we should were we interpreting the figure 3, saying *three, trois, or drei*, according as our audience is English, French, or German. But this only shows us part of the difficulty. Ideas are expressed instead of words, and there are thousands of characters.

Secondly, we have the Mandarin, the official language of **China**, and one which most of the Chinese understand. Dramas and novels have been written in it in ancient times. The Bible has been translated into it, and it is now much used in Missions.

Thirdly, we have the numerous dialects, or vernacular languages, of different places. Some say that it would be possible to gather six or seven hundred Natives of **China**, not one of whom could understand the others. Translation into these dialects is a work that is begun, and is being prosecuted.

To return, the Wenli, with its tremendous difficulty, its thousands of characters, must not be neglected by missionaries. The Chinese are deeply attached to it, and no man is considered to be well educated who does not understand it. The Bible has been translated into Wenli.

Missionaries, in some places, have adapted Roman letters to the Mandarin and other Chinese languages; and, in consequence, reading may now be acquired by the masses. It takes only a few weeks, where it used to take years. Women are being taught to read, and a Scotch missionary has invented a system whereby the

blind may learn to read. All this recommends Christianity to the Chinese. They are kind to the blind, and appreciate benevolence. "Chinese Gordon," Lord Wolseley, and many missionaries have testified to the personal valour, the mental power, the persistency of the Chinese. When once they apprehend truth, they are ready to teach it, and many have shown themselves ready to die for it.

HISTORY.—Scholars make three divisions in Chinese history.

(1) Fabulous history, which dates back two or three million years.

(2) Shadowy history, which dates two or three thousand years back.

(3) Authentic history, which dates from the eighth century B.C., since which time **China** has been governed for the most part by Native dynasties.

We will only deal with the third period in this chapter, and remark that Tsin, 250 B.C., was the Emperor who consolidated **China**, and built the Great Wall.

Since Tsin's time the Chinese Government has three times invited the help of foreigners against enemies without or within.

(a) They invited the Mongol Tartar, Kublai Khan, in the thirteenth century A.D. to help them to drive out the Manchu Tartars. Kublai Khan became their Emperor.

(b) They invited the Manchu Tartars to help them to suppress a rebellion. The Manchus founded the present dynasty.

(c) They invited the English in this century to help them to suppress the rebellion called the Tai Ping rebellion. The English allowed "Chinese Gordon" (General Gordon) and other Englishmen to help them, and this rebellion was suppressed.* But Gordon was a Christian. His motive was not ambition and worldly gain, but desire to prevent anarchy and bloodshed. The result has been to give England a great moral power over **China**.

But we must go back to the beginning of this century to show what a powerful influence for good and evil England has exercised over **China**. Lord Amherst was sent in 1816 to arrange a commercial treaty. He journeyed to Peking, and was told that the Emperor would not receive him unless he prostrated himself, and thus acknowledged that the King of England was vassal to the Emperor of **China**. There was nothing left to him but to return.

England has finally forced free trade upon **China** by her cannons,† and she has not recognized that opium is such a very bad thing, that it is only allowed to be sold at home when marked *poison*; and that we break the Sixth Commandment if we demand an open market

* See p. 75.

† See p. 53.

for it. We have had two "Opium Wars" with **China**, and these wars have had two principal results—an open market for opium, and an open door to foreigners in all parts of the empire.

Missionaries have availed themselves of this open door.

The Chinese have struggled against the opium trade. One of their emperors said, when offered the assistance of the British Government in securing duties on opium, "It is true I cannot prevent the introduction of the flowing poison; gainseeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

Sir Thomas Wade, once Minister in **China**, says of opium, "It is to me vain to think otherwise of the drug in **China** than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home."

A Chinaman says, "Smokers when asleep are like corpses, lean and haggard as demons. Opium-smoking throws whole families into ruin, dissipates every kind of property, and ruins man himself. The youths who smoke shorten their days; those in middle life hasten the termination of their years. It wastes the flesh and blood until the skin hangs down in bags, and their bones are as naked as billets of wood. When the

smoker has pawned everything, he will pawn his wife and sell his daughters."

Mr. Hudson Taylor says, "Hundreds of thousands of Chinese annually destroy themselves to escape the miseries brought on by the use of this drug." He doubts that the miseries of the slave trade in Africa are greater than those inflicted in **China** by the use of opium.

Other missionaries have said that if the people in England could see for one hour the poverty and wretchedness, the ruin and death, caused in **China** by the use of opium, they would be horrified.

The question is complicated by the fact that the Chinese have lately planted opium in vast quantities. They said that they hoped first to drive out the foreign opium, and then stop its cultivation in their own country. It is doubtful whether the Emperor would now have the power to do this.

But if we have partly led them into this fault, it makes it the more imperative that we should try to undo the past. The only defence made for the opium trade is that England, the strong country, cannot afford to do right. There are those among us who think that they see a way through the financial difficulty; but if it were not so, should we not say—"Fiat justitia, ruat cælum"?

We should the more try to be just to **China** when we observe that the mountain of prejudice with which the

Chinese have regarded “Western barbarians” has, in spite of this opium trade, to a great extent become “a plain.” We cannot but think that this is, under God, principally the result of missionaries’ work ; and also of any Christian example, Christian kindness, Christian justice shown by civilians, soldiers, or merchants.

The last thirty years have seen great changes. The Emperor has allowed steamers, authorized the first railway, employed European officials and commanders for his troops ; he is allowing Western education ; he is leaving his mysterious retirement and receiving ambassadors as other sovereigns do.

He has opened the door and let the Westerns in, but, in far greater proportion, his own people have gone out. They emigrate now to all parts of the world ; and they work so hard, and at such low wages, that they are said to be the only people in the world that “the Anglo-Saxon race fears.”

Assuredly the mountain is moving. Will it be for evil or for good ?

RELIGIONS.—**China** has traces, like India, of the worship of the One Great God. The Emperor, as the representative of the people, annually worships the invisible “Heaven.”

The people, as a whole, have perhaps less belief in God than any other people in the world. Other missionaries confirm Dr. Morrison’s judgment that **China** is “a land where the Creator of the universe is for-

gotten," where "Satan keeps his throne; but the duties of the second table of the law are still discerned."

The principal religion is still what it was in ancient times—the worship of ancestors,* and the consequent dread of evil spirits,† many of whom are worshipped as idols. But the Chinese have their established religions, and it appears that one man may, if he wishes it, hold all three. The founders of these three religions saw that there was a great mountain of wickedness to be assailed. Their efforts to demolish it with their own hands are deeply interesting; for they knew nothing of the "mighty power of God" (Luke ix. 43). The Chinese may owe to their ancestors the cohesion of their Empire for so many years; and it may be that, through some of their teaching, the Chinese are the better able to discern that Jesus Christ is "a prophet mighty in deed and word."

Laotze, Confucius, and Gautama, or Buddha, were all born about 600 B.C.

(1) Laotze, the founder of Taoism, taught monotheism; but the Taoist priests have fallen very low, and are now quacks who pretend to have imps in jars.

(2) Confucius (or Kong-futze) gathered up all the ancient good and moral sayings. He was a hater of caste, and said, "Within the four seas all are equal." He also said, "There are two good people, one dead, and the other not yet born." His follower Mencius

* See chap. xix.

† See chap. xx.

(or Meng-tze) said, "If I cannot keep the two together, I will let life go, and keep righteousness." But Confucius was beneath Laotze and Gautama with respect to the forgiveness of injuries. He said, "If I am to recompense wrong with kindness, how can I reward kindness?" Confucius and Mencius acknowledged the duties of five relations—ruler and subject, father and child, husband and wife, brother and brother, and friend and friend; but they said nothing of duty to God.

(3) Buddhist missionaries * came from India to **China** 60 A.D. The Buddhist religion has deteriorated more in **China** than in any other country. Its priests are ignorant, and its temples in ruins.

The Chinese have had their classics, or ancient books, for 2,000 years. Outside the Bible, there is no purer book; for they not only enjoin abstinence from sin, but the practice of many virtues. But the knowledge of God has gradually died out, and those few who are not idolaters are agnostics. What is the result? We speak of people at home as being "worldly," but the Chinese are so to a degree that is hard to realize. They are "of the earth earthy."

China was overrun by the Mohammedans in the seventh century; and it now has many millions who follow the false prophet. A colony of Jews has also been found.

* See chap. xvi

We proceed to speak of that faith which we know to be "the power of God" (1 Cor. i. 18).

Nestorian missionaries came to **China** before the Mohammedans came. A monument found at Singnanfu, in Shensi, says that Christianity had spread everywhere at the end of the seventh century. It was extinguished after some hundreds of years by persecution.

Roman Catholic missionaries went to **China** in the thirteenth century. Many of them were devoted men, others became politicians.

There is a beautiful link between ancient and modern work, which shows the influence of a forgotten labourer.

"Acorns which the winds have scattered
Future navies may provide ;
Thoughts at midnight, whispered lowly,
Prove a people's future guide."

A portion of the Chinese New Testament, and a Latin and Chinese dictionary, were found in the British Museum at the end of the last century. The discovery of this Testament had some influence upon the determination of the London Missionary Society to send Robert Morrison to **China**. He did not understand the characters, but he transcribed them, and thus prepared himself for the construction of a mighty tool (Jer. xxiii. 29)—the Bible translated into Wenli.

Missionaries in later years have often been tempted to give way to a feeling of fatuity when they found themselves alone, or nearly alone, among the Chinese

multitudes. But what must Morrison have felt when he had for years to be content with a school of two or three boys, and a congregation that sometimes had three members, and sometimes only one? And these were taken from the lowest class, for all respectable Chinese scorned him, and thought themselves bound to protect their country from such intrusion. He lived in two small rooms, and scarcely dared go out, lest he should be noticed, and sent away before his work was done. His own countrymen for some time thwarted rather than helped him; but his knowledge of Chinese enabled him to perform important services for the British Government; and he lived, like Carey, to be much respected. But he hardly saw the mountain tremble; and his successor, Dr. Gutzlaff, when trying to ascend the Min, was turned back by armed men.

Dr. Morrison had the faith that removes mountains, but it is doubtful whether he thought that the present state of things would come so quickly. The Emperor, who fulminated an edict against Christianity in 1836, fifty years later promised it his protection, saying it taught men to do right. There are missionaries from various societies in seventeen out of the eighteen provinces of **China**. These missionaries, including ladies, now number about 1,300; and they appear to have doubled during the last ten years. The Native Christians are increasing more rapidly. It is computed that the Protestant societies have in **China** 100,000 adherents.

Missionary work has also been prosecuted among the Chinese at Melbourne and in other places.

The conference which met at Shanghai during May, 1890, reckoned that there were still eighty millions in **China** beyond the sound of the Gospel. They asked for 1,000 new missionaries. If the latter went forth, each new missionary would have to preach to 80,000 people.

“ Go in the spirit and the might
Of Him who led the way ;
Close with the legions of the night,
Ye children of the day.”

C. M. S.—The Society considered the possibility of entering **China** in very early days.* They sent Mr. Squire to inquire in 1836. He did not consider **China** open, but lived and worked for some time at Singapore, which is English property, and has many Chinese inhabitants; and at Macao, which is Portuguese property.

The year 1842 was the year in which the C. M. S. Mission to **China** as a whole began. War had thrown a few places open, and a friend who called himself “Less than the Least” had given £6,000 that an attack should be made on the great mountain. Mr. George Smith and Mr. McClatchie had the honour of leading the attack. The latter settled at once in Mid **China**; † the former continued “in journeyings

* See chap. i.

† See chap. xx.

often," considering the best points of attack. He was driven home by illness, but returned in 1849 as Bishop of **Victoria**. As a Colonial Bishop, he had the charge of the various English congregations, with their chaplains and churches, which were now springing up in the safe parts of **China**; but he ever aimed at the evangelization of the natives. This Bishopric, the first belonging to the Church of England in **China**, was founded by "A Brother and Sister." The same anonymous friends founded St. Paul's College at **Victoria**, for the education of young Chinamen, under the Bishop's direction. A small Native congregation was the immediate result of this college.

Bishop Smith then asked for C. M. S. missionaries, and **Hong Kong** was occupied by Mr. Stringer in 1862. It is in the southern division of **South China**, which is the latest in time of the three divisions of C. M. S. work in **China**, although the first in the cycle. Before passing to its description, we note that C. M. S. missionaries also went to Peking in 1862. Mr. Burdon was the first missionary, and much useful work was done by him, by Mr. and Mrs. Collins, and by Mr. Brereton. The S. P. G. took the charge of Church Missions in this part of **China** in 1880, when one of its missionaries was consecrated its Bishop.

The province of **Kwantung**, in **South China**, is twice the size of England, with a population of nineteen millions. The closely adjoining island of **Hong Kong**,

being English property, is the only place where missionaries work with exactly the same protection that they have in India.

The beautiful city of **Victoria** is the capital. The population shifts, for coolies come and go, and many evil-doers who escape from Chinese law go to **Hong Kong**. There are some English troops at **Hong Kong**.

Canton, the capital of **Kwantung**, is a Treaty port. We shall speak more of these Treaty ports soon. **Canton** had a colony of foreign merchants before it became a Treaty port, but these foreigners were once in great danger from the Chinese.

Pakhoi, also a Treaty port, is at the extreme west of **Kwantung**.

The three principal stations give us samples of different methods of carrying on Mission work.

Hong Kong has a resident English missionary. Mr. Ost has filled this post for some years. It also has a Chinese pastor for St. Stephen's Church, with its Native congregation. Mr. Ost and a Native preach to the prisoners in Victoria Gaol. We can see how the population changes, when we are told that a Chinaman who heard the Gospel in America afterwards found his way to St. Stephen's, and has entered the Training Institution at his own charge. Mrs. Ost has a small Training Institution for women, and two other ladies work in the Mission. Miss Johnson, of the F. E. S., has an excellent school for girls. One of her most satisfactory

pupils was, when a slave girl, beaten about the feet till an ankle-bone was broken.

Mr. Grundy resides at **Canton**, but leaves the work in the city to other societies, and devotes himself to itineration. He now has the assistance of a medical missionary. He has often been attacked, and his house was wrecked in riots that took place in 1883. But the kindness of the missionaries (2 Cor. vi. 6) after some disastrous floods has done much to break down opposition. He once noticed on the walls of a catechist's private room the words, "He endured as seeing Him who is invisible." This spoke to Mr. Grundy of troubles and persecutions silently endured, and of trust in God. The Bishop takes part in this work.

Pakhoi has a hospital, where the thousands of patients who are treated represent numerous towns and villages. Some of these patients travel hundreds of miles for this medical treatment, and all have the Gospel preached to them. Dr. Horder has worked in this hospital for some years, and **Pakhoi** has also two clerical missionaries.

The first missionaries to **China** as a whole felt as if China's Wall reached to Heaven. With prayer and pains they acquired a smattering of Chinese. They tried to preach. "I took my eyes," said old Kying-ming ; "I stared at his hat, his umbrella, his coat, his shoes, the shape of his nose, and the colour of his skin and hair, but I heard not a word. The next time I took my ears as well as my eyes, and was astonished to

hear these foreigners talking Chinese ! The third time, with eyes and ears intent, God touched my heart, and I understood the Gospel." When first told of the Lord Jesus Christ, the Chinese spoke with confidence of Confucius being equal to Him. A Chinese evangelist has since compared the humanly-framed systems of his countrymen to their fans, and the Gospel of the Lord Jesus Christ, when brought home to the soul by the power of the Holy Spirit, to the wind. A man once stood up after a missionary had preached, and said, "It is all very well to preach, and tell people to be moral, but who sells the opium ?" "Who smokes the opium ?" said the missionary, quickly. But he added, more softly and sadly, "We are verily guilty in this matter, and Christian people are doing all they can."

Mission chapels soon sprang up in different places, and the Chinese have now imitated them in most of their large towns, that they may preach their own moral maxims. Missionaries find it well to be acquainted with these maxims, so as to be able to show their similarity in some cases, and infinite inferiority in others, to truths inculcated in the Bible. Most of the *literati* dislike the Gospel, while "the common people hear it gladly."

The C. M. S. educational work in **China** as a whole still includes little schools where children simply learn to read the Bible. But at the other end of the scale we have Colleges which are preparing that which **China** so

much needs--Native agents. Miss Cooke and Miss Aldersey,* in connection with the F. E. S., had the honour of working for **China** in very early days. The former's school at **Singapore** instructed girls who have now become the wives of catechists and teachers themselves.

There is great scope for literary work, as the Bible, not to speak of other books, has yet to be translated into most of the vernaculars. When missionaries went to **China**, only 5 per cent. of the population could read. The Bible may soon be within reach of all.

China was divided as a "diocese" in 1872 into South and North **China**. North **China** was divided again in 1880, and a Bishop of Mid **China** was consecrated.

The Mission specially considered in this chapter, a Mission which has peculiar difficulties, has 347 adherents.

The C. M. S. has about 10,000 adherents in **China** as a whole. We only spare forty-eight missionaries, including single ladies, to this enormous field. It has about 400 Native agents, connected with the C. M. S., some of whom are pastors.

CONCLUSION.—Is the mountain becoming a plain? (Zech. iv. 7.) Missionaries can go everywhere with safety; they have won the confidence of many Chinese; they have grappled with the worst difficulties of the

* See chap. xx.

language; the Chinese Government has acknowledged the Christian religion; there are converts whom missionaries recognize "as a brother," and even "as a father." God has done all this through missionaries ("Not by might," &c., Zech. iv. 6).

On the other hand, we have the enormous heathen population and the growing love of opium. And there is our own lack of men. The C. M. S. should send 200 towards the 1,000 for which the Conference asked. And where is the liberality of those who "tarry by the stuff"?

Our Lord teaches us in Matt. xvii. that the "least spiritual power, which is really such, shall be strong to overthrow the mightiest powers which are merely of this world." He teaches us also that if we would remove this mountain, there must be "prayer and fasting." Some missionaries, seeing the urgent need for more labourers, try to make it easier for the latter to come, by returning their own stipend or part of it. Others propose a life to themselves that seems to us a continual fast. Shall we who are at home acquiesce in plans that burden other men, while we are eased? (2 Cor. viii. 13). What might be the result if the duty of sharing this self-denial for **China** were recognized at home?

THE FUH-KIEN MISSION.

C. M. S. Publications, especially *The Gleaner* for May, 1889.

C. E. Z. M. S. Publications.

Story of the Fuh-Kien Mission (Eugene Stock).—C. M. S.

Social Life among the Chinese (Rev. F. Doolittle).—Sampson Low.

Wanderings in China (C. F. Gordon-Cumming).—Blackwood & Sons.

Mr. E. Wigram's Letters, x.

Missionary Leaves.

INTRODUCTION.—“The field is the world” (Matt. xiii. 38), with the parable of the sower (Matt. xiii.) Missionaries and those who help them at home have need of faith in the supernatural nature of that Seed which they are to scatter broadcast over the enormous field. The Seed is the Gospel, which is “the power of God unto salvation” (Rom. i. 16).

An attempt to sow this Seed is a small thing to sight and sense. A man lands in a foreign country, and struggles with a new language, that he may speak of God's love as shown in sending His Son to suffer a shameful death for sinful men. A needlewoman has a missionary box, or an invalid prays. Yet the work of these sowers is the greatest power in the world; and the effect of this work reaches to all eternity.

GEOGRAPHY, &c.—**Fuh-Kien**, on the south-eastern coast of China, is as large as England. It is, in ecclesiastical arrangement, the northern division of South

China. It is mountainous and highly cultivated, seed being sown on the very ledges of the hills. The Bohea tea-fields are in **Fuh-Kien**.

The men of this province are hardy and independent. They show a strange mixture of prosperity and degradation.

The climate is very hot in summer, while the winter, though short, is severe. None but foreigners have glass in their windows. The Chinese warm themselves with little baskets of charcoal; and when they feel cold, they put on a second coat, and even another, and another coat. They do not say, "It is a cold day," but "It is a three-coat" or "a six-coat day." A "twelve-coat day" is the coldest.

Most of the houses are mere sheds, with a door, but no window. The better houses have open courts, in which are to be seen flowers and gold-fish. The reception-room has ebony chairs, inlaid with pearl. Tea and pipes are offered to visitors. There are carved wooden bedsteads, but the beds are only mats laid on boards. Blankets are used, but the pillows are of porcelain, wood, or leather.

A peculiar feature of Chinese cities is that a large part of the population live in boats. There are shops in many of these boats; and a foreigner, when he enters a Chinese city, may think that all the population is out of doors. The dentist and the barber work in the open air, as well as the banker, the shoe-

maker, &c. The shops are open in front, and have picturesque signs. Those who know Chinese cities well think them places of wickedness and cruelty. If there is a fire, men will save themselves, and leave the women and children to perish. Nearly every large town has a leper settlement; and there are many blind beggars.

The roads in this province are very narrow; and missionaries, when they itinerate, must walk, or be carried in sedan chairs, or go by boat.

Several dialects are spoken in **Fuh-Kien**. We see one difficulty of the Chinese languages when we hear that the word *Ma* has in **Fuhchow** eight different meanings, according to the tone in which it is said. The second tone of *Ma* means *Grandmother*, and the fifth tone means *Cat*. We hear, however, that English ladies can speak these languages after two years' study.

The Chinese could give us many lessons in art and in embroidery; but their music is strange to our ears, for in an orchestra each seems to keep his own time, and to make as much noise as possible. Some have, however, soft and plaintive voices, and are learning to sing hymns nicely.

The Chinese look down on Europeans, and call them barbarians, foreign dogs, or foreign devils; and they believed, till quite lately, that Christians were a specially wicked class. Christians converts are terribly calumniated, but "they can live it down."

Fuh-Kien is divided into ten districts, each of which

has a capital, or Fu city. These districts are again divided into counties, each of which has a capital, or Hien city. **Fuhchow**, the chief city, has 600,000 inhabitants. It is on the River Min. It is a Treaty port, and it has an European community at Nantai, an island separated from **Fuhchow** by the Bridge of Ten Thousand Ages.

Fuh-Ning, a Fu city, is on the coast to the north of **Fuhchow**.

Kucheng, a Hien city, is in the interior.

Hinghwha, also a Fu city, is to the south of **Fuhchow**

These are the four principal centres for C. M. S. work, though **Lo-Nguong**, **Ning-Taik**, **Hok-Chiang**, &c., are important stations.

HISTORY.—The Chinese have had good reason for their suspicion and dislike of foreigners. They have not been well treated by the Spanish, Portuguese, and Dutch; and if we look facts in the face, we shall grieve to see that England's dealings with China are a sad chapter in our history.

The English began to send opium from India to China in 1775, when Warren Hastings ruled India. But this opium was for many years smuggled into China; and the trade was opposed in every way by the Chinese Government, which finally seized large quantities of this smuggled opium and destroyed it. England resented this action by going to war in 1839, a war which Dr. Arnold, of Rugby, called "a national sin of the greatest magnitude."

The first "Opium War" ended in 1842, with the Treaty of Nanking. Poor China found that "Western barbarians" had it all their own way, and that she had to pay the expenses of the war, and cede the island of Hong Kong.

The second "Opium War," in which England and France fought together, was equally selfish. The Treaty of Tientsin with which it ended in 1858 legalized the trade in opium, and at the same time introduced cotton and other good things. Five ports, called Treaty Ports, were opened to the English. **Fuhchow** was one of these ports. The Treaty of Tientsin also guaranteed toleration to the Christian religion, and protection to its professors. The Chinese treated the English and French with treachery before the Treaty of Tientsin was signed, and brought the capture of Peking upon themselves.

Many other ports have become Treaty ports since 1858. British Consuls reside at these Treaty ports. This is a protection to foreign residents, and consuls have helped missionaries to obtain justice from Chinese magistrates for converts.

The French have lately carried on a war in this part of China.

These wars naturally aggravated the dislike of the Chinese to foreigners. And yet the kindness shown by "the salt of the earth" has done much to break this down. It is important that the numerous lands to which

the Chinese have emigrated should show them Christian kindness; for these emigrants return, if possible, to their own beloved country, and they may, if benefited by their sojourn among Christians, have a strong influence for good.

RELIGIONS.—The Chinese really worship their ancestors more than anything else. Tablets to these ancestors are placed in halls which are to be found in every town and village. These halls contain shrines to gods and ancestors; but they are also used as theatres, schools, town-halls, and club-rooms. The Chinese believe in a future state, and think that a man needs the same things in another world as are required here. They burn paper, cut in the shape of money, food, and clothes, at shrines.

The Chinese have long life (Exod. xx. 12) as individuals, and as a nation; although their ancestral worship seems to us to be principally actuated by selfishness.

An eldest son inherits property in order that he may sacrifice food, and other things, at his father's shrine. If a man embraces Christianity, and is therefore unable to perform this heathen ceremony, he forfeits his property.

Confucius is worshipped in ancestral halls; so is the God of Wealth. Missionaries are hopeful about a man when he deposes the God of the Kitchen.

The Three Pure Ones of the Buddhist, and Kuanon, the Goddess of Mercy, are also worshipped.

Bishop Smith found some Jews in **Fuh-Kien** who had a copy of the Pentateuch, which they could not read.

The site of a Nestorian church is still shown at **Ning-Taik**.

The presence of Europeans is generally a hindrance to missionary effort. But some Englishmen, residing at **Fuhchow**, have lately shown an interest in Missions.

American missionaries preceded C. M. S. missionaries by four years in **Fuhchow**. We can thank God for the Missions of our "eldest daughter."

C. M. S.—Two sowers from this Society started for **Fuhchow** in 1850. These were Mr. Welton and Mr. Jackson, who settled in the heart of the city, through the help of the British consul. Mr. Jackson soon moved to Mid **China**, but Mr. Welton remained. He had had some experience as a medical man before taking orders, and he opened a dispensary, to which the Chinese thronged, and to every patient he gave a tract, thus sowing the Seed broadcast. These tracts were generally portions of Scripture. Mr. Welton's popularity, partly obtained by his medical skill, enabled him to maintain his position in the centre of **Fuhchow**; although the *literati* stirred up a riot more than once. He opened a school, and when joined by Mr. M'Caw and Mr. Fearnley, he began to preach out of doors, in spite of the difficulty of the language, and the taunts and insults

of the mob. Mr. Welton was not aware that he had one convert, and he returned after six years to die, but he left a legacy of £1,500 to the Mission, thus showing that his faith was not shaken.

Mr. and Mrs. M'Caw died, Mr. and Mrs. Fearnley left from sickness, and 1859 found Mr. Smith, unfamiliar with the language, alone in **Fuhchow**. He mentions in his diary another way of scattering the Seed; he took advantage of a triennial examination, which crowded **Fuhchow** with candidates from all parts of **Fuh-Kien**, to distribute portions of the Scripture in large numbers.

The C. M. S. Committee considered, in 1860, that as ten years had passed without a single convert from the **Fuh-Kien** Mission, that it was wrong to waste work and money on those who seemed to be all wayside hearers (Matt. xiii. 19).

They proposed to withdraw. This decision was conveyed to Mr. Smith by a small representative committee that met in China. He replied that he could not believe that God would suffer so much labour and prayer to be in vain; and that he wished to stay in **Fuhchow**, even though he had to labour for his daily bread. The committee, who are called to make such exceedingly important decisions, and who seek God's guidance, yielded so far that they said Mr. Smith's work at **Fuhchow** should be "let alone" (Luke xiii. 8) for one year. It pleased God to honour Mr. Smith's faith that

same year. Mr. Collins visited him, and opened a temporary dispensary. The result was that there were two inquirers in 1860, and during the following year there were four baptisms. Of these four, one, Tang, remained faithful to the last; two fell away; one was a backslider, but he returned. Mrs. Smith opened a girls' boarding-school. She had first tried a day-school; but it was of no use, as the poor little crippled feet could not reach it.

Mr. Smith died in 1863; and a young missionary, Mr. Wolfe, who had only been out for one year, was left alone. Two months after Mr. Smith's death, dangerous sickness took Mr. Wolfe away for a time; but there was now a little church in **Fuhchow**, which had thirteen baptized members, and five awaiting baptism. Rioters took advantage of Mr. Wolfe's absence to destroy the Mission buildings and the dwellings of the Native agents, and to hurt some of the Christians. But not one baptized person wavered at this time. Mr. Wolfe, on his return, obtained compensation, and rebuilt the Mission premises. He found that this trouble had brought Christianity before the public, and had shown the heathen that there was a religion for which men were prepared to suffer.

It has from very early days been a custom to have a devotional meeting on Saturdays at the stations in **Fuh-Kien**, when prayer is made for the objects of the Mission. One of these prayer meetings was a solemn incident in

its history, because the spirit of supplication was so manifestly poured forth. The Chinese prayed with tears for their country.

Mr. Mahood and Mr. Cribb were among those who helped to found the Mission. Mr. Lloyd and Mr. Stewart joined in 1876. The principal work of the latter has been to train Native agents. The history of the Mission shows how important this is. The Seed has been carried to numerous towns and villages, most of which have proved to be better ground (Matt. xiii. 23) than **Fuhchow** has hitherto shown itself to be. Mr. Wolfe would start on preaching tours—the circuit of which might extend to 700 miles—sometimes accompanied by another missionary, sometimes by an European merchant, but more often by a Chinese catechist. They would visit many places which had not been previously visited by an European. The whiteness of complexion, the shape of the Englishman's nose, his eyes, his fingers, every article of his clothing, became matter of inspection. Mr. Wolfe has seen a friend fall asleep through sheer fatigue before the scrutiny was over, and has heard a man in the crowd say, “Ten cash to see the foreign ghost!” The following questions are considered polite: “How old is the venerable stranger?” “Are you ninety?” “Were you born with a beard, venerable sir?” “Were you born in the middle kingdom?” And the crowds thus gathered gave splendid opportunities to the sowers. Mr. Wolfe

usually chose John iii. 16 as his first proclamation, and would afterwards preach from the beginning of the chapter to show the necessity of a great change.

“Hu Sing Sang” (Mr. Wolfe) said one, “how can we live if we embrace the religion? You say we must not lie, nor swear, nor scold people.”

They sowed “out of season” as well as “in season.” For instance, when driven by the dirty condition of a Chinese inn to ask permission to spread their mattresses in a Buddhist temple, they prayed and sang “Rock of Ages” before they lay down. They then explained their action to the astonished priest. Or Mr. Wolfe might suddenly meet with wayfarers on some mountain path, and would say that he was “sent by the great God of heaven and earth to tell them that His Son had died for sinners.” In one instance, two men who were thus addressed thought that they saw an apparition. They got farther and farther backward, and finally took to their heels. But even this Seed took root, for these men subsequently heard the Gospel from one of their own countrymen, and received it, having listened the more attentively because they remembered that it was the same thing that the “foreign ghost” had said.

These journeys were not taken without many personal discomforts and dangers. For instance, a missionary records as a proof that some care was taken to please them, that the table off which they were to eat was “swept with a large old broom.” Mr. Wolfe was

once brought home in a fever, and once with a crushed shoulder from a fall. He and his companions have often been insulted, and he was once struck, while the death of a devoted sower was indirectly caused by Chinese violence. This was Mr. Mahood, who was exceedingly beloved by many Chinese, and even by some of the English merchants at **Fuhchow**. He was met while itinerating by an angry mob, who threatened the "barbarian" with death. But the Native Christians who were in his company kept close to him. He took refuge in a house, where he was surrounded all night by a mob, who were armed with knives. The Christians joined him in prayer. On the following morning Mr. Mahood acceded to the proposal of his enemies, and walked fifteen miles under a hot sun at their head to the magistrate, who decided in his favour in a way that astonished his persecutors, and he escaped. The following year, while on a tour, he took tea with those who had threatened to hang him. Mr. Wolfe finally baptized the man who had bound Mr. Mahood. The latter rested from his labours (Rev. xiv. 13) before this baptism. He had not, in the opinion of his friends, thoroughly recovered, from the shock of being mobbed, when he undertook a long evangelistic tour, and received a sunstroke which was the cause of his death. But the sufferings of the missionaries are small compared with that which the converts have endured.

We can truly say that multitudes in **Fuh-Kien** have

“with joy received” the message. Many have proved “stony ground” (Matt. xiii. 20, 21) hearers, and many have fallen away because of persecution. The “cares of this world and the deceitfulness of riches” are an obstacle in **Fuh-Kien**, as elsewhere. Few rich merchants and few of the *literati* are bringing forth fruit. But some even of these classes do so; and if we consider all classes, we see in what numerous instances the Seed has fallen into “good ground” (ver. 23), and is bringing forth fruit abundantly. Persecution, reproach, want, has been the lot of many **Fuh-Kien** Christians. In several cases they have been beaten; in one instance this beating was the direct cause of death, and in many cases it has indirectly been so. Besides which, many have suffered “the loss of all things” (Phil. iii. 8); and a Christian, one of the *literati*, has lately been degraded from his rank, and put in prison on entirely unfounded charges. We think also, while writing, of a Native now left in charge of important work while a missionary is on furlough. This missionary regards the Chinese worker as his friend, his brother, one with whom he takes “sweet counsel.” The Englishman can revere him who has suffered great loss for Christ’s sake, and is constantly suffering in health from blows received from his neighbours when he first confessed Christ. Mr. Wolfe once baptized seven people in the midst of a mob literally howling for their death.

The evangelistic work in **Fuh-Kien** has been to a

great extent carried on by the Chinese themselves. The good news was often carried by one Chinaman to another, and people from villages which the missionary had never visited became inquirers. Mr. Wolfe put catechists in places where there were inquirers, and in many instances the catechist has been superseded by the Native clergyman. Very plain rooms were at first used as prayer-houses. For instance, one place "where prayer was wont to be made" could only be reached by a trap-door in the ceiling. Now there are many neat little chapels, to which is annexed a room where the itinerating Bishop or missionary may rest, and some places have their church and parsonage. The converts in **Fuhchow** itself have been more hopeful lately, and it has now evangelistic services on most evenings in different parts of the city.

It has been found possible during the last few years for missionaries to reside at other places than the Treaty ports. Mr. and Mrs. Martin, and Dr. and Mrs. Taylor first occupied **Fuhning**; and Mr. and Mrs. Bannister soon afterwards went to **Kucheng**, the scene of Mr. Mahood's labours and sufferings, this latter district supplying the largest number of catechists, and boys for the boarding-school. These places have no British consul and no European residents; but the presence of English missionaries, lay and clerical, and of English ladies, has the happiest effect. To speak only of externals, Bishop Burdon noticed that the **Fuhning** Chris-

tians were more reverent during Divine Service soon after Mr. Martin had come to **Fuhning**. Two C. M. S. lady missionaries, besides Mrs. Martin and Mrs. Taylor, live at **Fuhning**. They sometimes itinerate, and their appearance excites curiosity, which gives them many opportunities. One says that "if the English ladies only knew how blessed it was to work in China, she is sure that many of them would come out."

C. E. Z. M. S. ladies work at **Kucheng**. They also itinerate, and they have even visited Kiong-Ning, a large city in the north of **Fuh-Kien**, which has shown much opposition to the truth. One story of Chinese persecution has a singular connection with the history of woman's work in **Fuh-Kien**. Chitnio was one of Miss Cooke's* pupils, and was married to a catechist called Ling. The English ladies thought they would train her to be a Bible-woman, but they did not at first succeed. Her husband, Mr. Ling, was preaching in Kiong-Ning, when he was seized, insulted, and flogged. He tried to bear all this patiently, and Chitnio nursed him, and sympathized with him. This opened her mouth, and she has ever since been of the greatest use.

Lo Nguong has also lately had the advantage of a resident English missionary. There are now so many Christians in the villages which surround **Lo Nguong**,

* See p. 47.

that the Christian traveller frequently receives the sweet greeting, "Ping ang" ("Peace"). One of the earliest converts, Siek, has lately "died in faith."

Hok-Chiang is a district in which there are many murderous clan fights, and yet the Christians are increasing in number.

Ning-Taik and its neighbourhood have some hundreds of converts. Ne-Tu, its oldest out-station, had the first martyr of the **Fuh-Kien** Mission, Ling Chek Ang.

The catechist at **Hinghwa** still suffers from a blow given to him by his brother when he (the catechist) first professed Christianity. This brother afterwards died a rejoicing Christian.

Two young missionaries are trying to carry the Seed into distant parts of the province.

The medical work commenced by Mr. Welton has its fullest development in Dr. Taylor's hospital at **Fuhning**. This hospital treats many of the victims of opium; and it has also shown that Christian love recognizes that degraded lepers have a claim to sympathy. Some Native Christians have been trained by Dr. Taylor to be medical missionaries, and are already doing good work in another part of the province.

The most important branch of educational work is the **Fuhchow** College, at which Mr. Stewart, Mr. Lloyd, and Mr. Shaw have worked so much. It trains Natives as catechists and pastors, and a boys' boarding-school helps to feed it. The College was principally built by

Mr. Jones, of Warrington, and Mr. Stewart's private friends. It stands now in the European quarter, Nantai. The College, as well as the other Mission buildings, used to stand on a hill inside the city of **Fuhchow**; but rioters burnt the College and expelled the missionaries in 1879. A Chinese clergyman, who works in the College, had a Testament given to him long ago at one of the examinations. He took it with the intention of confuting it, but it was ultimately the cause of his conversion. He was at first deserted by all his family, and his mother and wife threatened to commit suicide. The latter has now returned to him. The catechist, Ting Ing Soi, Mr. Stewart's best pupil, was attacked by a mob, beaten, deprived of his warm clothes, and put into a cold prison. Mr. Stewart was able to procure his release; but Ting Ing Soi would not allow the former to seek for compensation from the persecutors. Ting never recovered from the effects of the ill-treatment. He said to Mr. Stewart, "Living is death, dying is life." One who knows and loves the Chinese expresses Ting's feelings thus:—

" From death to life to pass, and hear for ever,
 For persecutor's curse, the angel's psalm;
 To know that shock of evil tidings never
 Shall break the peace of Heaven's eternal calm.
 If this be death, with my last breath
 Dying, I'll cry, "'Tis life to die.'"

Numerous small schools have been opened during the last few years at different stations. We can see where

the difficulty lies when we hear that there are 800 boys in the day-schools, and only thirty-five girls. But there are fifty girls in a boarding-school that is managed by F. E. S. ladies. Other ladies are grappling with the difficulty. Mrs. Stewart, Mrs. Martin, and Mrs. Bannister have set an example. They have invited many of the Christian women to live near them for a time, in order that they may be instructed. These women, when they return to their own homes, can be a light to their neighbours; and in some cases they become Bible-women, and try to plant the Seed in the hearts of those whose crippled feet almost prevent them from hearing the Word. Chinese prejudice, which keeps women so much in the background, is a hindrance; but the ladies of the C. E. Z. M. S. are doing their best to fill the breach by visiting the homes. And they are again supplemented by Mrs. Ahok, a Christian herself, and whose husband was a Christian merchant at **Fuhchow**. Mrs. Ahok can enter the houses of the rich, and she can sometimes introduce English ladies. She came to England in 1890, in order to beg that more ladies would go to China. She asked for twice the number that are now in India. She says that her country-women think, when dying, that four or five evil spirits are waiting for them. Mrs. Ahok heard that her husband was ill, and hurried home. She was detained for a fortnight at Vancouver's Island; and on reaching China, she found that her husband, who had constantly

asked for her during his illness, had been dead for a week. The shock was very great, but her faith has stood the test.

The demand for Christian literature in **Fuh-Kien** has been so great that it soon became necessary to sell books, instead of giving them away.

There has been no attempt to make the "narrow way" less narrow. When a man is baptized he must keep Sunday; which is a hard thing to the Chinese, as it generally involves the loss of profit, and sometimes of a situation. Opium-smoking is forbidden, and there are many abstinence societies in connection with the Mission. Cruelty to women and children, with respect to binding their feet, is also discouraged.

Catechists, if they prove worthy workers, are specially trained by Bishop Burdon and the missionaries for holy orders. **Fuh-Kien** has eight Chinese clergymen now living. It is a fact for which we should be thankful, that of the fourteen missionaries who went to join Mr. (now Archdeacon) Wolfe since 1876, none have died, and none have retired. The catechists are numerous; and there is a large band of "exhorters," who are voluntary workers.

Many of the stations have Church councils, which manage, among other things, the funds subscribed by Native Christians. C. M. S. grants to some stations are steadily diminishing. These councils send deputies to a conference, which meets at **Fuhchow** once a year

The enthusiasm of this conference seems to be rising. A painful duty sometimes falls to Archdeacon Wolfe and other missionaries in charge of districts, and that is to expel offenders from Communion.

The **Fuh-Kien** Church has sent evangelists to the Corea.

The Mission is in the diocese of Victoria. Bishops Alford and Burdon have made some of the long tours which we have described. They have held Confirmations, and also Ordination Services.

The Mission, which thirty years ago was considered hopeless, has now more than 7,000 adherents.

CONCLUSION.—The openings are now so numerous that we can well understand how the Christian missionary is sometimes overwhelmed when he is obliged to turn a deaf ear to entreaties for teachers, and how he also feels that those at home who have the power to help are indifferent. These entreaties come from “large cities, towns, and villages sitting in darkness and the shadow of death.”

Those who humbly believe that they are children of the great God Almighty can look out on the great field, and feel themselves the richer when they hear how it has pleased Him to bless the cultivation of that field. Everything that appertains to His kingdom is part of their estate. The humblest of His sons and daughters can help in its cultivation. And they can rejoice when they think of those saints who sowed, but never reaped ;

of the Greatheart of the Mission, Mr. Smith ; of Arch-deacon Wolfe's long period of service ; of the patient teaching of those in charge of the College, and the ladies ; and of the joy of some converts, and the constancy of others, even to death ! And in prayer they can remember the danger from the enemy (Matt. xiii. 24-30), the terrible temptations to which the converts are exposed, and the need of faithful men and women as missionaries.

THE MID-CHINA MISSION.

C. M. S. Publications, especially *The Gleaner* for May, 1890.
The Story of the Cheh-Kiang Mission (Archdeacon Moule).—C. M. S.
The Glorious Land (Archdeacon Moule).—C. M. S.
Wanderings in China (C. F. Gordon Cumming).
Mr. E. Wigram's Letters, xi.
Missionary Leaves.

INTRODUCTION.—“Above all that we ask or think” (Eph. iii. 20). This, the last Chinese Mission in the cycle, was the first commenced. It began among all sorts of discouragements; but many at home, as well as those in the field, “bowed their knees to the Father of our Lord Jesus Christ” (Eph. iii. 14), and continued to do so, although “no converts” was the message sent home again and again. And while the converts were few in number, they and their shepherds were threatened with destruction through a civil war.

Prayers for the Mission have been answered, not always according to what was asked, but literally, “above what was asked or thought.” Seed has found good ground in unexpected places, and has brought forth fruit in such a measure as to exceed expectation; although the war was barbarous, the persons of the missionaries were respected; and the latter had sufficient influence to protect the Native Christians, and many others. It was feared that the war would make

a hard people (Jer. v. 3) harder still; but the sequel showed that various circumstances connected with the war had softened hearts, and made the people ready to listen.

GEOGRAPHY, &c.—C. M. S. work in **Mid-China** is chiefly confined to the Province of **Cheh-Kiang**, or Crooked River. This is the smallest of China's eighteen provinces, but it has a population of 26,000,000. It is on the east coast, and has Fuh-Kien on the south.

Cheh-Kiang, like other parts of China (the Flowery or Glorious Land), has beautiful flowers and scenery. The hills are in the spring covered with red and yellow azaleas. The missionary is often refreshed, while travelling, by the sight of cattle grazing in green paddocks, and the scent of honeysuckle and roses, which, with birds in full song, remind him of home. All Chinese cities have walls; but these walls are generally festooned with flowers. Flowers also grow around the graves, which form a peculiar feature in Chinese landscapes. People are buried anywhere and everywhere. **Cheh-Kiang** is one of the chief silk-producing provinces of the empire; and it has, in consequence, countless mulberry groves.

The rivers of China are supplemented by magnificent waterways. One of these canals is 600 miles in length. The itinerations of missionaries are greatly facilitated by the convenient boats on rivers and canals.

The shaven heads and queues of Chinese men are salient points in their appearance. It is a sign of their subjection to a Tartar dynasty. The ladies have their feet compressed till scarcely more than three inches rests on the ground. No reason is assigned for this but the dictates of fashion. It is a custom which causes great suffering to children; and, in some instances, it kills them. It causes pain and helplessness throughout life. Women generally have their heads uncovered, while the men frequently have hats as large as tea-tables. Nearly all have fans.

Shanghai is in the province of **Kiangsu**, the most important province in China. **Shanghai**, near to the mouth of the Yangtsekiang, has a population which is counted by hundreds of thousands. Pedestrians throng its streets, as they do Cheapside. The European community, which consists principally of merchants, is large. They have the electric light and other modern improvements.

Ningpo, or "City of the Peaceful Wave," is near to the coast, and has walls which are five miles in circumference. Rice-fields, which cause ague, surround it.

Hangchow, the "Terrestrial Paradise," is the capital of **Cheh-Kiang**. Its walls are said to be twelve miles in circumference, and it is more populous than **Shanghai**.

Shaouhing, or "Perpetual Prosperity," is the centre of a populous plain.

Chuki is a town about forty miles to the south of

Hangchow. It is in the centre of many important villages. The "Great Valley" is part of this district.

The **Taichow** district is to the south of **Ningpo**.

HISTORY.—**Cheh-Kiang** is the scene of some of the most important events described in the second or shadowy period of Chinese history.* Shun, like Cincinnatus, was called from the fields to reign, and is said to have ploughed his father's acres forty miles west of **Ningpo**. The Emperor Yu was a beneficent engineer. He was the Chinese Noah, and relieved China from a great deluge. The date assigned to him is seventy-five years earlier than that assigned to the Deluge. The "Tribute of Yu" is a kind of Domesday Book.

Some of the C. M. S. catechists now living remember that, a generation ago, an English lady, the widow of a captain whose vessel had been wrecked, was carried about the streets of **Ningpo** in an iron cage; and a foreigner, caught during the first Opium War, was flayed and burnt alive.

Cheh-Kiang, since our missionaries have occupied it, has been desolated by a cruel civil war. This is a problem for the historian, and even for the writer of Church history. Dr. Morrison † had a convert, Liang Afa, who became an evangelist. This man taught another, Hung, to read some Christian books. It is

* See p. 33.

† See p. 40.

said that the latter forthwith determined to destroy idols; and it is said also that he applied in vain for Christian teachers, that he kept Sunday, was determined to destroy the opium trade, and was opposed to spirit-drinking. Hung was ambitious. The movement became political. It was joined by malcontents, and its avowed object now was to overturn the Tartar dynasty. The Taipings, or Long-haired, therefore ceased to shave or wear queues.* The war lasted for twelve years, and millions were massacred. **Cheh-Kiang** suffered terribly for three years, and its chief cities were laid in ruins. The English helped the Government to subdue the insurrection; and they allowed Charles George Gordon to command the Chinese forces. The country was thus rescued from anarchy, and the immediate result was to make the Chinese grateful to the English. And this has had its effect upon Mission work.

RELIGIONS.—The Chinese have an abiding fear that the spirits of their ancestors will do them some harm. Much of the prejudice and trouble to which missionaries and converts have been exposed has been owing to the belief in magic. The Chinese attach peculiar importance for good and evil to the burning of paper, or of effigies, and have constantly suspected the foreigners of trying to bewitch them. Buddhist and Jesuit priests slander

* See p. 73.

missionaries. One of the latter tells us that he has had carefully to assure inquirers that he never extracted the eyes of a dead man.

Fungshui (Wind and Water), or, as we call it, "geomancy," is said to prevent the opening of mines for coal, iron, copper, silver, &c. A door must not be placed opposite to another door; a house must not be built higher than another house; a special day must be chosen for a marriage, and even for a funeral; and all this lest some bad spirit should be offended. In Chinese religion there seems everything to be feared, and nothing to be loved. Beneath the superstition and bondage which Fungshui entails there seems, however, to be some instinctive apprehension of natural laws.

The grown men fly kites, and think that their troubles are carried away as the kite ascends.

The Chinese show that they are idolaters by their remarks upon Christian prayer. They call it "kneeling to nothing."

Unchristian Christians are a great hindrance, and some of our countrymen, who are personally kind to missionaries, do not recognize that their indifference to the evangelization of China puzzles the Natives. A C. M. S. Association has lately been formed among the English residents at **Shanghai**.

Presbyterian and Baptist missionaries were at **Ningpo** before missionaries from the C. M. S. or from any part of the Church of England.

C. M. S.—The first C. M. S. missionary who settled in China was Mr. McClatchie, who occupied **Shanghai**. The first converts at **Shanghai** were some blind people.

Ningpo—recommended as a station by Mr. (afterwards Bishop) Smith—is, however, the head-quarters of the **Mid-China** Mission. Important foundation-stones were laid by Miss Aldersey. She had a school for Chinese girls; and in this school she was helped by young English ladies. Miss Aldersey had been at work for some time when the C. M. S. sent Mr. Russell and Mr. Cobbold to **Ningpo**. They arrived in 1848, and their first lodging was a little room belonging to a Buddhist temple. The number of missionaries was increased in 1850 by the arrival of Mr. Gough. This little band knew nothing of the strange people among whom they found themselves; and the Committee could give them no instruction as to methods. They had, however, a chart and compass (Matt. iv. 4).^{*} They began to study the language; but their instructors had no skill in communicating their own knowledge. Mr. Russell, who ultimately became the Father of the Mission, had no ear for language, and was tempted to retire in despair. But God did not try His servants “above that” they “were able,” and Mr. Russell found at last that his difficulties were not insurmountable.

^{*} See p. 6.

And at the end of three years the faithful three had encouragement, for two men were baptized; and now they had some living side by side with them, belonging to the strange Chinese nation, and yet belonging to the same great "family" as themselves.

The friends who had been watching and waiting at home were cheered when Mr. Cobbold wrote to them, "This admission of two amidst this vast population may appear a small matter in the eyes of many; but we know who has said He does not despise the day of small things; and the little one may become a thousand. The Lord hasten it in His time!" We note another "small thing" in the annals of these years. The Chinese had been watching the "white-faced" men's daily life, and they remarked with wonder that these "foreigners were better behaved than the Chinese!" The people grew more friendly, and they began to attend the Mission chapels.

Both of the men to whose baptism we have referred have lately "died in faith," although one of them, Bao, suffered the enemy to tempt him into many inconsistent actions, and he thus failed to give the "glory" to God (v. 21), which he might otherwise have done. Bao became a catechist, and helped the missionaries in an important part of their work, itinerations. Mr. Russell spoke with high commendation of the way in which Bao addressed his countrymen. He had been an illiterate man, but his thirst for Bible-knowledge led

him ultimately to understand Wenli. The Romanized Colloquial gave him a stepping-stone to this.

The catechist Dzang, who owed his conversion to Bao in some measure, was more consistent in conduct. He was a physician, and, like many of the Chinese, very intelligent; and he would ask questions which were not always easy to answer. His influence remains to this day, for his sons are among those who now work in **Cheh-Kiang**.

The Mission grew steadily. Mr. Russell married a young lady who had come to **China** with Miss Aldersey when she was only fourteen. She was therefore thoroughly acquainted with the language and customs of the people. The little band was thinned by illness, but there were important accessions to its numbers. Mr. Burdon was the intrepid pioneer of the party. He was content to lodge, if necessary, in a temple; or in a boat, so that he could journey up and down the great rivers, and proclaim the Gospel in cities and villages. **Hangchow** was the most important offshoot of the **Ningpo** Mission. Mr. Burdon held the fort there, single-handed, for some time. He also spent a summer with the catechist Sing at **Shaouhing**. Mr. Fleming occasionally visited him while there.

The brothers Moule joined the Mission with their wives. Mr. George (now Bishop) Moule came in 1858. Mr. Arthur (now Archdeacon) Moule came in 1861. The happy meeting in China between the two brothers

reflected joy on their distant Dorsetshire home. The father who had abiding joy (1 Thess. ii. 19) in his sons' work, and the mother, who was the better pleased the more sons she had in the mission-field, did not quail when the news that came after this told not of peaceful Mission services, but of a specially cruel war.

“What are distance, time, or place,
To that God who fills all space?
What are sea or land to Him?
Can the Omniscient eye grow dim?”

Danger approached **Ningpo** six weeks after Arthur Moule had arrived. Mr. Burdon was driven from **Shaouhing**, and cast in his lot with the **Ningpo** missionaries. “They come! they come!” was the terrified exclamation, when the Taipings, consisting principally of youths who had been trained in blood-thirstiness, approached the town. The Chinese cannons proved harmless, and the boards with spikes that they hurled at the besiegers were equally so. The Taipings put mattresses on their heads, and sealed the walls. The little Mission band were in the midst of this barbarous horde when flushed with victory. Then, at another time, when the English were thought to be approaching, a price was put upon every foreigner's head. Missionaries, at different times, watched during whole nights when, according to human calculation, a massacre was probable. They had the charge of ladies, and for part of the time of an infant. They could do

little beyond "bow their knees" to God; and in looking back they ascribe their safety to Him who does "above all that we ask or think." The English sent gunboats more than once to **Ningpo**; and when the Taipings made their last and most ferocious attack, some of Gordon's trained Chinese soldiers were sent to its defence. The Mission party escaped, and Native Christians, who showed extraordinary courage at this time, were spared at missionaries' request. The latter also begged the lives of many who were not Christians; and they tried to work among the Taipings, but found them so illiterate that it was of little good to give them books. Converts were baptized during the three disturbed years of war; and missionaries visited those converts who were at a distance from the city as much as they could.

When the country was at peace the Mission had to be reorganized. **Shanghai, Hangchow, and Shaouhing** were laid in ruins. Mr. Burdon went to the latter place that he might rescue some of his property, and found an opium-smoker lying in his room, the head of the sleeper being upon Alford's Greek Testament.

But the war had made a great change in the situation. The Chinese were grateful to the English, and for a time they threw away their idols, saying that the latter had not been able to defend themselves. If the Christian Church had been awake at this crisis, it might have gone in and "possessed the land." But interest

in Foreign Missions was then at a low ebb. A missionary, who was invalided home, described the state of things, and pleaded for more men; but he feels, on looking back, that even his own intimate friends did not believe him! *No one answered the call*, and after a time the Chinese returned to their idols.

The little band that had held the fort in the dark and troublous years was itself thinned. Mr. Burdon went to break fresh ground in Peking, and others were ill. Yet it is since this "cloudy day" that God has made His servants feel that their prayer for their Mission was answered "above" what they asked or thought. The extension of the Mission since this time is due not so much to the enlightened English, as to Chinese converts. They urged missionaries forward.

A conference was held. The catechist, Dzang, said that the proud city of **Hangchow** was now humbled and ready to receive the Gospel, and that Christian teachers must be sent to it. Mr. George Moule, who presided, remonstrated. He pointed out that they were hardly strong enough to maintain the work at **Ningpo** and its out-stations, much less to extend it. The Chinese members of the conference persisted. At last Mr. Moule said, "Mr. Dzang, will you go to **Hangchow**?" "I will," was the reply. This willingness on Dzang's part, combined with the offer of a house in **Hangchow**, made Mr. Moule see that it was

God's will that the great city should be reoccupied. He now resides there himself as Bishop.

Mr. Arthur Moule was living at **Hangchow** when the most remarkable event in the history of the Mission occurred, and the Gospel was carried into a new neighbourhood in an unexpected manner. A little chapel or prayer-room was opened in one of the suburbs, where the catechist, Matthew Tai, had given away books. The rent was paid by Mr. A. Moule himself; for at that time C. M. S. funds allowed of "no extension." A signboard was put over the door; and it was dedicated to God by earnest prayer. Weeks passed on, and no one came to this chapel; so that it seemed doubtful whether money should any longer be wasted upon it. However, the words on the sign, "Holy Religion of Jesus," attracted the attention of Chow, a schoolmaster from a village called "Great Valley Stream," seventy miles from **Hangchow**. Chow inquired, and was directed, first to the catechist, and then to Mr. Moule. The latter was astonished by the way in which Chow apprehended great truths. He eagerly and intelligently studied the Bible. He was baptized by the name of Luke, and Matthew Tai returned with him to the Great Valley. They sent for Mr. Moule before long, as so many desired baptism. Mr. Moule found that the neighbourhood was becoming interested in this "strange religion," and that many knelt in prayer, a sure sign that they were sincere inquirers. Some had thrown

away their idols, and said, when Mr. Moule questioned them, "Jesus! yes, He did suffer for our sins."

The catechumens were examined for four hours, and then many were baptized. One of Luke's sisters-in-law had been noted for her violent temper. But she had an earnest desire to be baptized; she was patient under rebuke, and confessed her faith; and she asked in an artless manner how far she might be angry when the children were naughty without sinning, and she resolved to pray continually for the Holy Spirit. Two of the boys who were baptized could repeat the greater part of the Church Catechism. Luke Chow himself had learned some of the Thirty-nine Articles, besides the Catechism.

And then the gentry grew uneasy. A convert's pigs were impounded till he had paid a fine. This was borne patiently. Secondly, subscriptions towards an idolatrous procession were demanded from the Christians, and when this was refused one of their number was beaten. The Bibles, prayer-books, and furniture of a chapel were burned. Chow was obliged to fly, and a price was finally put upon his head. Other Christians were hunted from their homes, and obliged to fly through snow and rain, some of them being women and children. Their relations, who lived in adjoining villages, were afraid to shelter them, and they finally took refuge with Mr. A. Moule at **Hangchow**. The gentry could not have gone so far had not the magistrate

of the district sided with them. The latter said to the persecuted Christians, "You have joined the foreigners. The foreigners will make good your losses." Mr. Moule despaired of justice from the local authorities, and applied to the British Consul at **Ningpo**, who kindly remonstrated with one of the higher Chinese officials. The result was that the Christians were invited home, and a totally inadequate compensation was offered, and even that was only half-paid. But the offer was important, as it was an acknowledgment that the persecutors were in the wrong. Mr. A. Moule had much trouble and anxiety; and yet, when he feels that the prayer offered up for his little empty chapel had been answered literally "above" all that he had asked or thought, he, and those working with him, felt encouraged to come boldly to the throne of grace. The history of the persecution has many touching episodes. One young man, who had been baptized, gave way; but most of the inquirers were firm. Eighteen of the latter were beaten on the head by the constable of their village. This constable was arrested; and he entreated one of the beaten and insulted Christians to go with him to the magistrate. The Christian went, and repeated the Creed, the Lord's Prayer, and the Ten Commandments at the magistrate's command; and, when his persecutor was sentenced to 1,000 blows, begged the latter off.

Mr. Moule visited the district soon after peace was

restored, and baptized many more; so that there was a great increase in the number of villages represented. He used harmony, love, gentleness to outsiders, purity, and self-support. The Father of the Mission, Mr. Russell, had become its Bishop in 1872, and he now visited this little community of hill Christians, and confirmed twenty-seven persons. The Lord's Supper was afterwards administered, and thirty-two of the communicants were Chinese. The English clergy were accompanied by Matthew Tai, who had been Luke Chow's first teacher, and by another Chinese agent, who was son to the beloved catechist, Stephen Dzang.*

Before leaving **Hangchow** we should state what befel a small Mission party, who were in 1877 the only foreigners in the city. They were, through Chinese superstition, in as great danger as during the Taiping war. The populace were terrified by an attack, as they supposed, of paper men, and of invisible assailants, who cut off their queues. When we read the account of what happened at this, and at other periods in the history of the Mission, the natural conclusion seems to be that, unless these people were the victims of sorcery, they were deluded by clever conjurors, who wished them to think that the missionaries bewitched them. This scare happened when thousands of men were coming to **Hangchow** to be examined, men who were

* See pp. 79 and 82.

full of animosity to foreigners. The missionaries took their trouble to God. The answer came suddenly and unexpectedly, and it was "above" their hopes. The high Mandarins, one of whom had shown no favour to Christianity, but rather the reverse, issued a proclamation which blamed the people for their fears, and told them that the Christians were in nowise to blame. This proclamation was posted in the very places which those men who came to be examined must pass. The lives of God's servants were spared.

Mr. Gretton reopened **Shaouhing** in 1870, and employed one of Mr. Burdon's two converts as a catechist. Mr. Valentine laboured at **Shaouhing** for many years before entering into rest in 1889, and carried on itinerations to the last. He was much loved by his fellow-workers.

Shanghai is now occupied by Archdeacon Moule. The family which his brother and himself have so long represented in **Mid-China** is supplying workers from the second generation.

The evangelistic work of this Mission has been steadily prosecuted, even among the sights and sounds of warfare, and its missionaries have pursued the old-fashioned plan of choosing suitable places where a catechist may be stationed, who can again itinerate from his own centre.

Medical skill has been a strong ally. Mr. Russell and other missionaries were in early days threatened in

places that afterwards yielded when medical missionaries opened dispensaries. Mr. Gough, in conjunction with Mr. Hudson Taylor, opened an Opium Refuge in early days. The £3,000 that enabled them to do this was given by a gentleman who had been a collector of the opium revenue in India, and who had seen reason to disapprove the trade. The important hospital at **Hangchow** that succeeds this attempt was superintended by Dr. Galt, and is now superintended by Dr. Duncan Main. Chinese evangelists are connected with it, and they try to watch over those who have been inquirers when in the hospital. The enormous extent of country, stretching to Thibet, which is called the **Mid-China** Diocese, should make us try to go into the "regions beyond." Mr. Horsburgh feels this call strongly, and having once penetrated into the province of **Szchuen**, he desires to lead a party of evangelists into it. He proposes that each should live on £50 a year, should wear the Native dress, and should eat Chinese food.

The educational work is, we are thankful to say, vigorously prosecuted in **Mid-China**. Mr. Hoare joined the **Ningpo** Mission in 1876, and founded the College in 1877. The students live half the year at **Ningpo**, during which time they devote themselves entirely to study. The other half of the year is given partly to study, and partly to evangelization, for they move from place to place, and devote much

of their time to preaching. An important result of their work is that there are numerous converts at **Taichow**, one of the brightest spots in **Mid-China**. Mr. Hoare says that it is impossible to speak too highly of the work of these young men, who walk over hill and dale "in peril of robbers." They are regardless of comfort, and live in filthy, noisy inns, or in mean hovels. They preach night and day, and they preach one thing—the power of the Crucified One to save souls. Mr. Hoare was examining inquirers, and asked a heavy-looking, illiterate man if he feared the coming Judgment. A flash of light passed over the latter's face, and he said, "No, I do not fear it now, for Christ has borne my sins away."

Mr. Elwin carries on the boys' school, which was commenced by Mr. Russell and Mr. Gough. Mr. Russell was one of those missionaries who combined in early days to make the alphabet called the Romanized Colloquial. **Ningpo**, **Hangchow**, and **Shanghai** have each their distinct dialects, and require separate versions of the Bible and Prayer Book. Ladies, especially Mrs. Arthur Moule and Miss Lawrence, have assisted to translate and even to write books in Chinese. Archdeacon Moule has given hymns to the Mission.

Bishop Russell is described by a Chinese missionary as "so good a man, that it seemed wrong ever to differ from him." He died in 1880, when the Diocese of North China was divided, and Mr. George Moule was

consecrated Missionary Bishop of its southern part, **Mid-China**. Bishop Moule has so far adopted the land in which his flock lives that he "thinks in Chinese." Some of the clergy who recognize Bishop Moule as their Diocesan, have been sent out by the China Inland Mission, and work in the province of **Szchuen**.

Bishop Moule's first work as a young missionary was the instruction of a class of four boys. Three of that class became, eventually, clergymen, and the fourth became a schoolmaster. Many catechists have received orders; and it is one of the most hopeful signs of the Mission that Archdeacon Moule says that he can look up to one of these Chinese clergymen as to a "father in Christ."

The names of the ladies, like those of other **Mid-China** missionaries, recall some of those who have been foremost as home-workers in the cause of Missions. Miss Aldersey and Mrs. Russell were frequently in danger, and were very courageous. The latter continued her work, as a widow, till her death. The death of another of the devoted ladies who have worked in this Mission was the immediate cause of the conversion of some students at the College, who ultimately became clergymen. Those who prayed so earnestly for her life count this as one of the instances where God gave "above" what was asked or thought.

Chinese Christians have been called "rice-Christians." Those who know them well do not deny that some

converts have been actuated by mercenary principles. But they speak far more strongly of the losses patiently borne by Christians. The names of the latter are struck off the family roll, as having disgraced this roll, and they lose their share in ancestral property. They also lose much by keeping the Lord's Day. We hear from China, as we do from India, that Natives can be recognized as Christians by the expression of peace on their countenances.

Ningpo has a Native Church Council and four Pastorates. **Hangchow** and its out-station **Chuki** are making steps in this direction.

The Mission has more than 1,100 adherents.

CONCLUSION.—Mr. Charles Bridges said to a young missionary, when starting for China, "Remember that one soul is worth all the wealth in the world." Another servant of God said, shortly after hearing his son's decision to become a missionary, "You and I must believe in eternity to bear this." Could the first missionaries to **Mid-China** have clung to their work if they had not had faith in an invisible God and an invisible world?

The story of the **Mid-China** Mission shows us that results "above" all we asked or thought have been granted. Shall we now restrain prayers, or stay the labouring hand? Rather let us "come boldly to the throne of grace," work "while it is called To-day," and hope for even greater things.

JAPAN.

C. M. S. Publications, especially *The Gleaner* for July, 1889, and April, 1891.

C. E. Z. M. S. Publications.

Japan and the Japan Mission (Eugene Stock).—C. M. S.

Ten Weeks in Japan (Bishop Smith).—Longman & Co.

Unbeaten Tracks in Japan (Isabella Bird).—John Murray.

Stories about Japan (Annie R. Butler).—R. T. S.

Conquests of the Cross.

Mr. E. Wigram's Letters, xii.

Missionary Leaves.

INTRODUCTION.—“Come over . . . and help us”
(Acts xvi. 8-15).

We take as our motto a request made to St. Paul in a vision; in answer to which request he passed from Asia to Europe at a point where the two continents nearly approach one another.

A request for help and instruction now comes from **Japan**, the farthest outpost of Asia, to Britain, the farthest outpost of Europe. This request does not come in a vision. It comes, to a certain extent, from motives of policy. Japanese statesmen desire that Christianity should be the national religion, because they see that Christian nations are in advance of others. The request, however, puts the door open.

Many English Christians hardly realize that this nation, with a larger population than our own home

population, is in a state of transition; and that it depends partly upon ourselves whether they become a people rejoicing in the Light, or become Roman Catholic, or sink into dreary infidelity.

GEOGRAPHY, &c.—The four principal islands that constitute **Japan**, or Nippon, lie very close together. They present, at a glance, a rough likeness in shape to that of Great Britain.

Kiushiu answers to Cornwall and Devon; **Shikoku** to Dorset; **Yezo** to Scotland; while the main island, **Hondo**, includes all the rest.

Japan is a little larger in area than the United Kingdom. Its most northern point is to the south of England; and yet, owing to ocean currents and winds, its climate is similar. The north is, however, more cold than Scotland, and the south is warmer than Cornwall.

The scenery of **Japan** is very beautiful. **Mount Fuji** is volcanic, and is 13,000 feet in height. The Japanese are very proud of this mountain, and they have made us familiar with its appearance by painting it on so many tea-trays. The Inland Sea is one of the most lovely spots in the world.

It is an agricultural country; but it has no pasture-lands. The people eat much fish; but they are otherwise almost vegetarians, and they hardly use milk and butter. Foreigners are, however, introducing changes.

The Japanese have their own rice-beer, *saké*, and they smoke much, but opium is a contraband article.

The Japanese have been called the French of Asia. They are small in stature; those among them who are civilized have extremely good taste and polite manners; but they are melancholy, and have a proverb, "If you hate a man, let him live!" They have many of the faults of heathen nations.

They sit on their heels; and when they meet a friend they press their own hands. They think it of no consequence if they come to a service an hour and a half too late. They use paper so much that they have paper tea-cups, paper umbrellas and waterproof cloaks, paper windows, and even paper walls. But **Japan** has, besides houses built of wood and clay, many stone houses, and even castles surrounded by moats.

Jinrikishas, which are Bath chairs on high wheels, and of foreign introduction, are much used. The men who draw them seldom live more than five years, and yet the Japanese value their lives so little that there are abundant applications for the work.

Women have more freedom in **Japan** than in any other Asiatic country. Some of their best sovereigns and authors have been women. Girls have had education, though not so much as boys have had. There is much love between Japanese parents and children. The Japanese language is quite distinct from

that of the Chinese, and has a phonetic alphabet of its own. Foreigners are introducing the Roman alphabet. The Japanese have long adopted the Chinese Wenli* as their classical language.

We must glance at a fraction of the population which are only to be found in **Yezo**.

The Ainus, 15,000 in number, are distinct in race, and have a different language.

It is believed that they came from Europe; and though they are now sunk in drunkenness, and lead an almost animal life, there are signs that once they were more elevated.

The principal C. M. S. stations are Treaty ports. **Nagasaki** (answering to the Land's End) has the small artificial island of **Deshima** joined to it by a bridge.

Osaka (answering to Bristol) is near to the ancient capital **Kioto**.

Tokio (answering to London), the ancient **Yeddo**, is the modern capital, and is an Europeanized city, with a million inhabitants.

Hakodate (answering to Edinburgh) is, with other parts of **Yezo**, colonized from the too thickly populated parts of **Japan**.

HISTORY.—The Japanese lay claim to so ancient a history that, if their claims were true, the dynasty of

* See p. 31.

the present Mikado, or Emperor, would be three or four times as old as that of Queen Victoria. Their authentic history begins with the seventh century A.D. The Mikados had absolute power till the twelfth century, when the feudal system arose. The Daimios were the great landowners, and the Samurai were the knights, and also the men of letters. The Samurai had crests, and wore armour almost like that worn in Europe in the middle ages; but they had two swords, one of which was used to commit suicide when any real or fancied insult had been received, or when commanded by their superiors to execute themselves.

One of the Daimios became Shogun, or General. This introduced a dual form of government; and the Shogun took much the same position that was so long taken in France by the Maires de Palais. The Mikado rarely appeared; the Shogun ruled in his name, but never dared to put him aside.

European influence was at last felt in **Japan**. Marco Polo discovered it in the thirteenth century; but the Japanese say that "foreigners, firearms, and Christianity" came in 1542. The Portuguese came first, and were soon followed by the Spanish and Dutch. All came in numbers, and all were sent away in 1615. We will soon explain the reason of this dismissal, and why it was that for 230 years no Europeans were allowed to enter **Japan**, except that a few Dutch, with all sorts

of restrictions, and strongly guarded, were allowed to remain in **Deshima**.

The 230 years passed, and **Japan** had visitors belonging to the Western world, but who came from the East. America obtained a treaty in 1854, which opened two ports in that year.

Russia followed America, and England obtained a treaty in 1858, which promised that six ports should be opened. The English also obtained a promise of some religious toleration.

The next ten years saw a most extraordinary revolution in **Japan**; and some think that the study of their own history had much to do with this revolution. A good history, the *Dai Nihon Shi*, had been written in the eighteenth century.

The Daimios determined to restore the real power of the Mikado, and to set aside the Shogun; and in order to do this they destroyed the feudal system. They thus abrogated much of their own power, and a new aristocracy has gradually been since formed. The serfs, the *Etas* or Pariahs of **Japan**, were enfranchised. The revolution was to a great extent bloodless; but there were some struggles, and some assassinations. The last attempt to restore the old *régime* was in Satsuma, a province in the south of **Kiushiu**. This province supplies some of the chief officers of State.

Mutsuhito I. now appears in public, and Western institutions have been introduced with wonderful

rapidity during the last thirty years. The Japanese have a postal service, telegraphs, telephones, gas and water rates; religious liberty is allowed, and they have introduced national schools, which have attracted millions of pupils. They have railways and ironclads, and it is said that they have 2,000 newspapers.

They have availed themselves largely of the help of English and Americans in all these new plans.

Japan has for some years had a Privy Council, Ministers, Departments of State, and Local Government; it has now established a Constitution, and its first representative Parliament has met. The voters for this Parliament must be able to read and write; but all classes who can bear this test have influence in the Government.

The *Etas*, who were thirty years ago considered outside the pale of humanity, are not excepted.

The man elected as President of the first Japanese Parliament is a Christian; and the Japanese have for some time officially adopted Sunday as a day of rest. But they cannot yet be admitted into the comity of Christian nations. They resent this exclusion, so they will not allow foreigners to go beyond the Treaty ports unless they have a passport; and missionaries cannot obtain these passports unless they promise to teach English in the Government schools.

RELIGIONS. — (1) Shintoism is the Government

religion, though now disestablished. This creed has been described as intellectual atheism for the upper classes, and obedience to the Mikado for the lower classes. The Mikado claims this obedience as being descended from the Sun-goddess, the greatest power in nature; and, as her representative, he has the power to decree that any ancestor, hero, or genius of nature shall be worshipped. Shintoism has no moral code, for its modern revivalist says that "morals were invented by the Chinese because they were an immoral people; but . . . every Japanese acted aright, if he only looked into his own heart." Yet Shintoism shows some sense of sin, and enjoins frequent purifications by water. It has no idols, but it has sacred objects. A mirror is found in many of its temples, which is supposed to be an emblem of the Sun-goddess, or of purity of heart. It is understood to say, "Do nothing you would not like to see reflected in me."

(2) Buddhism* had been banished from India before it was, in the sixth century A.D., introduced to **Japan**. It taught at first that the Shinto deities were manifestations of Buddha; it came with idols, an elaborate ritual, monks, nuns, &c.; and as its sacred books number 7,000 volumes, the Japanese have substituted an axle on which they turn these books three times instead of perusing them. We must bear in mind, while

* See chap. xvii.

considering the strange problems that Buddhism presents to us, that it has shown a tendency to assimilate other religions in an even greater degree than Hinduism assimilates them; and that the parts of its doctrine which resemble Christianity did not appear till long after the Christian era. The Shin sect is a reformed body and it originated in the thirteenth century. It advocates family life, prayer, pureness of life, and trust in one of the forms in which Buddha has appeared as the only worker of perfect righteousness. This sect has a large college at Kioto, with 200 students; and they read the New Testament. The Shin sect send missionaries to China.

(3) The Ainus talk of "the God who made the world"; but they deify natural objects, especially the bear. They say that they do not pray to those objects, but ask them to take up their prayers to God. The use of strong drink forms part of Ainu worship.

(4) Romanism has been tried with results that should be carefully studied. Francis Xavier landed at Kagoshima in 1549. He does not appear to have attempted the language, but he showed personal devotion; and although he left the country in two years, other missionaries remained. The converts of the latter were numerous; they are said to have numbered half-a-million at the end of a few years. A willingness to receive baptism, and to give Roman Catholic names to their idols, seem to have been the

chief requisites in converts. Nevertheless, the Japanese now heard for the first time of our Lord and His death for the world, and of the heaven which He has prepared for His people.

But the preachers made additions of their own (Matt. xv. 6, 9, 13). The Inquisition was introduced; the priests proved inveterate plotters, and therefore liars; and finally a letter to the King of Portugal, asking for troops to overthrow the Mikado, was intercepted by the Dutch. The latter seized the opportunity of expelling their rivals, the Portuguese.

The Japanese issued a decree against Christianity in 1587. Fire, sword, torture, and even crucifixion, were used. This was borne by nearly all the Native Christians and their European teachers with the greatest fortitude. All foreigners, traders as well as teachers, were dismissed in 1615, and a blasphemous edict appeared on public notice-boards throughout the Empire, which threatened any Christians who should come to **Japan** with death. Natives who should leave **Japan** were threatened in a similar manner.

The Government continued their work of extirpation after the foreigners were gone. The Native Christians made a desperate effort for freedom in 1637. They fortified an old castle in **Kiushiu**, but they were overpowered after two months' siege, and 37,000 were massacred. Many were hurled from the rock of Pappenberg, near **Nagasaki**. Those since that time

suspected of Christianity have been invited to trample on the Cross at **Deshima**. Some were crucified in this century, and 3,000, suddenly discovered, were banished in 1869. Sir Harry Parkes, then British Minister, remonstrated, and the exiles were allowed to return. The Japanese Government defended themselves to Sir H. Parkes by saying that they feared lest seeds of discord might be sown like those which nearly overthrew the Empire in previous centuries. And now that all restrictions have been removed, and their teachers allowed to return, many have declared themselves Roman Catholics.

The Greek Church has also a Mission in **Japan**.

We should not pity the martyrs so much if we believed that most of their work had stood the fiery test (1 Cor. iii. 11-15). They left no Bible, and they dragged the standard in the dust by being untruthful. Truth is a virtue that Buddhism inculcates, in theory at least. The Romanists taught the Japanese to persecute; and the latter threatened all who should dare speak of the Name of our Lord, and caused Christianity to be associated in **Japan** with everything that is terrible for more than two hundred years.

“Religion, like a pilgrim, westward bent,
Knocking at all doors, ever as she went.”

The year 1615, which saw foreigners expelled from **Japan**, was the year that Puritans left England for America. Some of their descendants left America for **Japan** in 1859. The door was just ajar, but the

terrible edict was unrepealed. The American missionaries were therefore obliged to devote themselves principally to education; and in this they had some strong allies in countrymen of their own who had been employed by the Japanese Government in secular education. One of these led quite a band of young men to Christ. Another, when told that he must cease teaching Christianity or resign his post, chose the latter alternative, although he was without money in a strange land. His firmness conquered, and he remained, to the great benefit of his pupils. The Principal of an Agricultural College at **Sapporo** was asked to teach morality instead of Christianity. He held up the Bible and said, "If I teach morality, this is my text-book."

And now that Christians were entering **Japan**, some of its Natives ventured to leave it. A Japanese gentleman, Niishima, read in a book on geography, written by a Chinese missionary, that there was "a great God who made heaven and earth." He was told that he might learn about this God in **America**, and he went to that country at the risk of his life. He met there with a Christian merchant, Mr. Hardy, who taught him about God, and finally sent him back to Japan as a missionary. He helped to establish a College at **Kioto**, where Native agents are trained. This College is in connection with the Dooshisha, or One Endeavour Society.

Another traveller, Ito, was told by the Emperor William I. of Germany that Christianity was "a reality to the hearts of men," and of "untold value."

The S. P. G., the C. M. S., and other Societies, have since entered the field, although their work is small compared with that of the Americans. Protestant converts are now more than 30,000 in number, and they have lately shown life by their increase.

The Bible has been translated with the assistance of three Natives, and one version is accepted by all Societies.

It is a sad fact that, after the Treaty ports were opened to foreigners, there was more vice at these ports than at other places; but there is now, happily, an improvement, and the blameless lives of missionaries and other Christians have to some extent counteracted bad example.

C. M. S.—This Society, for want of men and means, was obliged to miss a great opportunity, when the Americans, burdened with their civil war, asked us to take up Missions to **Japan**. This was not done, but we know that the subject was on many hearts, and that friends of China, like Bishops Smith and Russell, showed their interest by visits to **Japan**.

The Mission began in 1868, the year of the revolution. Two things combined to bring it about; and in the first of these it resembled St. Paul's mission to Philippi (Acts xvi. 13). A little band of Christians,

residing in Yokohama, had been observing the first week in January as a week of special prayer. They issued an "Address to God's People throughout the World," asking their prayers in a special manner for **Japan**. Secondly, the C. M. S. received an anonymous gift of £4,000 for **Japan**.

Mr. Ensor was the first C. M. S. missionary, and went to **Nagasaki**. There were still placards which threatened the "evil sect," and the Japanese had not quite ceased to persecute the Roman Catholics. Mr. Ensor felt that he was in **Japan** on sufferance, and he carried on his work in his own house, where he saw inquirers, some of whom were interesting. He erected a little church in **Deshima**.

Mr. Burnside came in 1871, and was able to work more openly; but he, as well as Mr. Ensor, were soon driven away by ill-health.

The Society enlarged its plans in 1873, and determined to occupy four new stations. Most of the missionaries who began work at this time have since clung to **Japan** through weal and woe, although they have not always been well treated by its inhabitants. Some of these missionaries had previously worked in China, and some had worked in the now-abandoned C. M. S. Mission to Madagascar.

Mr. Warren reached **Osaka** in 1873, and he was soon joined by Mr. Evington. An old lady was the first person baptized. She had read tracts published by

the American missionaries; and one of these tracts was a translation of the "Peep of Day." She came to **Osaka**, attended services, and went through a course of instruction before Baptism. She has since opened her house weekly or fortnightly for study of the Word of God and prayer. The missionaries found in early days that they must go over and over again the same simple truths, before the Japanese could thoroughly apprehend them. But they persevered in this course, and have not neglected the women, for whom Mr. Warren soon had a class, while his wife taught them needlework; and before long the women learned to read.

Osaka has steadily increased in interest; and it has now, as we shall see, become an important centre for Christian education. Some of the converts have become Christian workers themselves; and an English gentleman, who was working in **Japan** as a civil engineer, has been drawn into the work, and has become a missionary. There are now two churches at **Osaka** with Native pastors. The English missionaries are thus able to devote themselves to extension.

Tokushima in Shikoku, an important out-station, had at first Japanese evangelists, but is now the residence of an English missionary. A policeman in a village of this district, after buying a New Testament, gave up his whole time to its study. He at first punished his wife because she did not believe in the true God, but he finally perceived his mistake. He has

received baptism ; and he has led his own family, with many others, to be Christians. A farmer at another of the out-stations, when preparing for baptizing, used to drag his cart over heavy roads that he might spend Sunday with Christians. He became the peacemaker of the village ; he would get the disputants together, lay open the New Testament, and explain to them that it was their duty to be reconciled : and he generally succeeded.

Mr. Piper was sent to **Tokio** ; and his wife described their first home as four rooms which had only walls and floors. They had no chimneys, and so they were obliged to warm themselves, like the Natives, with charcoal braziers. But husband and wife began to teach as soon as possible, and persevered "line upon line, here a little, and there a little" (Isa. xxviii. 10). They received visitors even before they could speak the language ; then they had Bible-classes ; and from these classes came converts. They were obliged to live in the Foreign Settlement, and to build their church there, but Mr. Piper rented rooms for Mission purposes in the city, and made excursions into the suburbs "telling of Jesus." A policeman, named Tsurumoto, was, as an inquirer, reading St. Matthew with Mr. Piper, when the war in Satsuma caused the former to be sent to the front. He returned terribly wounded, and so horrified by the terrible sights of the war, that he had a fit of insanity. He recovered from this, went to the Mission-

house, and asked for baptism. This man afterwards told his own people "what great things had been done for him," and many of them believed. Mrs. Piper's ill-health finally caused her husband to return to England; but he left a little congregation which has been notable for its poverty, its prayerfulness, and its liberality. Two of the "chief women" (Acts xvii. 4) of **Tokio** belong to this congregation. One is so intelligent, and has so much force of character, that a missionary's wife finds her quite "a companion." Both these ladies have had the joy of seeing their husbands become Christians. It has often happened in **Japan** that married people profess Christianity together.

Mr. Denning and Mr. Williams were the energetic pioneers at **Hakodate**, and had rough work at first. The former was gifted with a strong voice, and whatever noise his audience made, he managed to speak louder still. Ogawa attended a Bible-class, embraced the truth, and has held it fast through various sorts of opposition. Christian services were at first held in obscure parts of the town; but Ogawa, at some risk to himself, obtained better quarters for them. He is now a catechist. **Horobetsu** is very interesting; for, besides its Japanese converts, it has a few from the Ainus. Mr. Denning first won their confidence, and lived for some months in an Ainu hut. Mr. Batchelor has now lived among them for some years; although he could not at first obtain a passport, because the

Japanese merchants, who sold wine to the Ainus, calumniated him. He therefore invited Chief Penri to **Hakodate**, and tried to study the language. This poor chief struggled against the drink; on one occasion he was sober for a month, and at another time for three months. But he seems to have yielded himself at last to the enemy. Mr. Batchelor has now obtained a hut, and has used the sitting-room of this hut as his first church. The Ainus' love for music is utilized. It is delightful to hear that translations of "Jesus loves me" and "There is a happy land" are sung among the Ainu huts. Several adults as well as children are learning to read. The first convert has become their first school-master.

Mr. Fyson was sent to **Niigata**. He persevered for six years. The people were very rough; they would interrupt him, abuse him, and try to drown his voice with noise. Sometimes they would pelt him with stones and mud, and call him "sorcerer, thief, incendiary, murderer." The catechist was called a "traitor to his country." When Mr. Fyson opened his little school, he did not venture to appear in it for several days; and when he went at last, half the children ran away. The C. M. S. has withdrawn from Niigata for want of men and means; but other missionaries are there, and reap what was sown. Our own Mission owes an excellent evangelist, Makioka San, now in orders, to Mr. Fyson's work at Niigata.

Nagasaki was reoccupied at the time that **Osaka**, **Tokio**, and **Hakodate** were opened, by Mr. (now Archdeacon) Maundrell. It seems a disappointing place as regards its own number of converts. The population fluctuates, but some men have carried light with them into other places, and some, having put themselves under instruction, are now evangelists. The Gospel has also reached other parts of **Kiushiu**. **Kumamoto** has a resident missionary; and the number of converts has increased rapidly. Like **Sapporo**, it owes much to an American who superintended its college. **Fukuoka** is now Mr. Hutchinson's residence. He has had encouragement in this neighbourhood, especially at a village called **Oyamada**. This has become almost a Christian village, and, like the man of Macedonia, its inhabitants were inquirers before they had seen or heard a preacher. They had heard of "the doctrine," and had heard it vehemently denounced by Buddhist priests. The good conduct of some Romish converts convinced them that the Buddhists were slanderers. They inquired further, and came to the conclusion that "the religion of Jesus" (the Protestant Church) was the branch that they should like to enter; and they were told that they could hear of this at **Nagasaki**. They sent a delegate, saying that they wished "respectfully to enter the good doctrine of the perfect, flawless, holy Lord, the Heavenly Father." The delegate did not know where to look in **Nagasaki**

for Mr. Hutchinson ; but, happily, the latter had just put up a large sign at the Bible-shop. Mr. Hutchinson first sent two catechists, and, finally, went himself. The result is, that more than half the population of **Oyamada** have been baptized. They have erected a church, chiefly at their own expense.

Evangelistic work in **Japan** does not suffer so much as it did in early days from the noise and interruption of the mob ; but antichristian societies have been formed to oppose missionaries. The greatest difficulty, however, is from the national character. The Japanese are lovable, and Christians in Japan are generous with their money ; but their first love is apt to grow cold, they like to hear some strange or new thing, and many show more desire to discuss Church questions than to search the Scriptures. Lady Strafford says that “the Japanese Government have acknowledged that the Christian religion has made a great difference in some of its people.” But this Government has shown a disposition to take offence ; and it might at any time put restrictions upon missionary work. *Now* is the golden time.

The good work done by Native pastors and evangelists testifies to the solid teaching that was given in early and apparently unsuccessful days. The Native agents in one quarter showed an inclination to seek converts only from the Samurai. They now see, happily, that an Englishman is devoting himself to

the savage Ainus. Special Missions, magic lantern services, continuous preaching in rooms in different parts of large cities are among the plans adopted. Journeys are also taken, during which addresses are given in tea-houses, public halls, or the open air. The saddest feature in this work appears to us that some out-stations are sixty miles, and some even 200 miles, from their central stations. This shows how inadequate is the number of evangelists to the size of the country.

It is considered that two ladies can safely intinerate in **Japan**, and the people are very willing to receive instruction from them.

Japan has honorary workers among men and women. Mr. Barclay Buxton is the most notable.

C. M. S. education is improving rapidly, and **Osaka** is its headquarters. The Divinity College can prepare Japanese clergymen, and the Boys' Boarding School can feed the College. The Divinity students are trained to give addresses and to teach. The missionarics who devote themselves to education have sometimes encouraging instances of conversion in connection with their work. For instance, a man belonging to the upper classes lately received the truth, and then returned to a deserted wife, and to other duties. He was made so happy by his religion that all his family saw it, and they became Christians. Little schools seem to spring up wherever there are stations, and there are night-schools in

some places. Higher education for Japanese ladies is now the work of the **Osaka** College, which has Miss **Tristram** as Principal. Mrs. **Goodall**, the widow of a chaplain in India, has long conducted a school at **Nagasaki**. Miss **Caspari**, now at rest, and Miss **Oxlad**, of the F. E. S., were among the earliest workers in **Japan**. Ladies from the C. E. Z. M. S. are at work, one of whom superintends a training-home for Native Bible-women. A lady writes, "This place is full of people wanting to hear, and it does make one's heart bound with joy and thankfulness to be in the midst of it."

The distribution of literature was possible directly the Mission began, for some of the Japanese could read the Chinese character, and the American missionaries had made some Japanese translations. Mr. **Fyson**, when at **Niigata**, gave attention to this branch of the work. He now devotes himself to it, and he is one of a band of missionaries who have translated the whole Bible. The S. P. G. missionaries and those of the American Episcopal Church have joined him in translating the English Prayer-book. Mr. **Batchelor** has grappled with the unwritten **Ainu** language, and has translated the four Gospels, and part of the Prayer-book.

There are many Church Councils or Committees in **Japan**; and the C. M. S. converts are advancing towards self-support.

The Mission has nearly 2,000 adherents. These, together with the adherents of the S. P. G., have a missionary Bishop. Bishop Poole was consecrated in 1883. His sympathy was felt, although his episcopate was short; and he wrote an important letter from his dying bed, which helped to heal a schism. Bishop Bickersteth was consecrated in 1885, and has repeatedly visited all the C. M. S. stations.

CONCLUSION.—The Japanese, like other heathen nations, are in a pitiable condition. They find this life so full of misery that they wish it to be over, although they look for nothing beyond it. St. Paul, and those who follow him in his work, have glorious hopes. But these very hopes make them value the present life, for it gives an opportunity of imparting like hope to others (Phil. i. 21-24).

Finally, St. Paul having recognized God's voice in what was said to him in a dream, obeyed "immediately" (Acts xvi. 10). It is impossible to measure the greatness of the results that have ensued, although the first result was only that St. Paul, on reaching Europe (ver. 13), found a small congregation of women ready to listen to him. It is a solemn thought, that, while we are writing, some may be recognizing God's voice in the open doors that **Japan** now presents to missionaries, and that, like St. Paul, they feel that they cannot hesitate—

“ I come, my Lord, to offer up to Thee
A creature made Thine own by every tie ;
Hast Thou not formed, preserved, and ransomed me ?
Oh, didst Thou not, to pay my ransom, die ?
Lord, at Thy feet my worthless self I lay ;
Oh, never, never cast me thence away.”

Those who tread the same path as St. Paul have no reason to expect that they will be exempt from pain and suffering (xvi. 19-40) ; but the more we study missionary annals, the more we see that every true-hearted missionary finds, like St. Paul, that the Lord stands with him and strengthens him (2 Tim. iv. 17, 18).

NEW ZEALAND.

C. M. S. Publications.

- Life of the Rev. Samuel Marsden (J. Marsden).—R. T. S.
Colonial Church Histories : New Zealand (Jacobs).—S. P. C. K.
The Southern Cross (Tueker).—Nisbet & Co.
Memoir of the Rev. Richard Davis (Coleman).—Nisbet & Co.
Glimpses of Maori Land (Butler).—R. T. S.
The Conquests of the Cross.
Missionary Leaves.

INTRODUCTION.—“Behold, I bring you good tidings of great joy, which shall be to all people” (Luke ii. 10, 11).

The Cycle brings us back to some of the earliest work of the C. M. S., and to work in a wholly savage country ; and the study of the **New Zealand Mission** calls us to consider the wonderful conflict between good and evil that took place when English colonists first went to the *fifth* quarter of the world.

The faith of Scott, Venn, &c., and the courage and love shown by Marsden, remind us of Jeremiah and other of the ancient saints. But what shall we say of the missionaries who willingly offered themselves when they knew the bloodthirsty character of the savages among whom they were to live ?

“ There were who heard and saw,
Nor found the saying hard, the vision dim.
And lo ! their sound is now in all the earth,
Their words in all the world.”

The founder of this Mission laid great stress upon agriculture as a civilizing power which should precede the Gospel. Experience taught him that though other things may be helpful, the missionary's power lies in the fact that he is the bearer of "good tidings of great joy."

GEOGRAPHY, &c.—**New Zealand** lies about as far south as the British Isles and Japan lie to the north of the equator. It is a little less in area than the British Isles, and it is almost exactly on the other side of the world. The seasons are therefore reversed; and when it is noon in England, it is nearly midnight in **New Zealand**. The distance between the latter country and Australia is about 1,000 miles. We shall see how much the history of the one country has affected the other.

The population is scarcely more than half a million, and is principally composed of colonists. The Maoris, who were the only inhabitants at the time that the Mission began, are about 40,000 in number.

The Maoris are a fine race. Some of the chiefs with whom the missionaries first came in contact were very tall. They are believed to have been Malayan in origin. They were cannibals when the Mission began; they loved fighting, and hated working; and they were in the habit of torturing their enemies. Feuds would be perpetuated from father to son, and whenever there was a victory, a cannibal feast would follow; but with

all this they were capable of noble impulses. They were tattooed, and their sole dress was a mat. They dwelt in villages surrounded with stockades that were called *pahs*.

Their land is rich and fertile; but when Europeans discovered the country it was uncultivated; and the people eat ferns and sweet potatoes. The only quadrupeds were dogs and rats. Experience shows that all the productions of the British Isles flourish in **New Zealand**. It has hedges of geraniums, and arum lilies are so plentiful that they have to be cut away as weeds. The climate, a little warmer than that of England, is so healthy that the death-rate is far below that of our own country.

The C. M. S. has only worked in the North Island, where nearly all the Maoris are to be found. The 2,000 who live in the South Island are evangelized from another source. This North Island, to which we shall now confine our attention, has mountains, some of which are volcanic, grand scenery in its lake district, and hot springs which form deposits like marble terraces.

The three divisions of C. M. S. work coincide with the three dioceses. **Whangaroa**, near to the Bay of Islands, is in Auckland, the Northern Diocese. **Waiapu** and **Gisborne** are in the Eastern Diocese of Waiapu. **Otaki** is in the Southern Diocese of Wellington.

The Maoris have one language, but this language has many dialects.

HISTORY.—The Dutch traveller, Tasman, discovered the islands in the seventeenth century, and he gave them their present name. The fierce gestures of the inhabitants prevented him from landing.

Captain Cook rediscovered **New Zealand** in the eighteenth century, and his kindness is still a tradition. He named places according to the treatment that he received. A fertile spot on the east coast is therefore called the Bay of Poverty, and some very poor land the Bay of Plenty. Captain Cook left the Natives some pigs, and gave them a few seeds.

Twenty years passed, and Englishmen of a different description visited **New Zealand**. A penal settlement had been made in Australia; and a sad part of its history is that those who ruled the settlement were frequently as wicked as the convicts; and that they would boast that they had left their religion behind them when they sailed round the Cape. Their desire was gain; and if they thought that the Aborigines were in their way they would destroy them as if the latter were wild animals. South Sea whalers and other sea-faring men would occasionally call at **New Zealand**, and some of these men treated its inhabitants with such treachery and cruelty, that the Natives learned to hate white men. The strife grew worse; and it was commonly said in Australia at this time, "A musket-ball

for every New Zealander was the best means of civilizing the country." Yet we can now look back on this unhappy community, and see that it had members who never forgot that they were subjects of the Kingdom of Heaven, and who held their colours aloft. And, as we look, we marvel at the influence that a few righteous men may have.

“ God spoke, and gave us the word to keep,
Bade never fold the hands, nor sleep,
’Mid a faithless world—at watch and ward—
Till Christ at the end relieve our guard.”

Samuel Marsden, chaplain of a penal settlement at Paramatta, near to Sydney, was conspicuous for his love to the Natives, and for the determined struggle that he made against the wrong-doing of some of his own countrymen, who strove in consequence to blacken his character, and to drive him from the colony. Those who study his courage, his difficulties and disappointments, his perseverance, and, at last, his wonderful success, may learn “to lift up their voices, and not be afraid” (Isa. xl. 9).

Messengers of “good tidings” to **New Zealand** had, as we shall see, through Marsden’s efforts, got as far as Sydney in 1810, when the Maoris took a fearful revenge upon white men, because the captain of an English ship had ill-used one of their chiefs. They massacred and devoured the crew of the *Boyd*. The crew were seventy in number, and only eight escaped. Then whalers tried to punish the Natives,

and confounded the innocent with the guilty. The conflict was fearful, but the servants of the King were all the time longing to tell the rebels of His amnesty.

Missionaries were the first white men to live in **New Zealand**. Their countrymen have followed them by hundreds of thousands; but when the first colonists came, they quarrelled with the Natives. Marsden had hoped that **New Zealand** would become an independent kingdom; but he saw at last that the only way in which the Maoris could escape extermination was that their country should be a British colony.

The Treaty of Waitangi, the Magna Charta of the Maoris, was signed in 1840, and by it the principal chiefs of **New Zealand** ceded its sovereignty to the British Crown. The first Governor arrived in 1841. Unfortunately, several settlers did not observe the rights of the chiefs, according to the Treaty; and unprincipled Europeans prejudiced the Natives against the English Government. We will describe the wars that have ensued when we have considered the C. M. S. Mission.

RELIGION.—Devil-worship seems to have prevailed among the Maoris in a more undisguised form than among any other people. They had few idols, but some of the bad spirits they worshipped were the spirits of their ancestors. Their chief aim was by incantations, charms, &c., to disarm evil spirits. Certain things were made *tapu* (from which our word *taboo*), and these things

must not be touched lest great harm should follow. They believed in a future life of retribution, and thought that they would leap from their North Cape (Reinga) into this future life. They have a few traditions which seem to show that their ancestors had more light; but their religion was hopeless and loveless; and they had no words in their language to express *peace, grace, hope, and charity*.

C. M. S.—The King's heralds were at last to enter with a proclamation of so glorious a character that the most advanced among ourselves only understand a very little of the love and happiness of which it speaks. It told these men, who spent so much of their time in fighting, that if they obeyed the King, there should be "peace" even "on earth" (Luke ii. 14). It told them that if they accepted their King as a Saviour (ver 11), that "joy unspeakable" (1 Peter i. 8) should be theirs.

An entrance was obtained for these heralds by Mr. Marsden, who was never a missionary himself, although it was one of the great aims of his life that missionaries should go to **New Zealand**. He became a link between that country and the C. M. S. He found an entrance for missionaries; he watched over them while there; he visited them as often as his other duties allowed; while, instead of being paid for his share in the work, he gave largely to it.

We retrace our steps to say that Marsden had seen some Maoris who had visited Australia, and

had recognized that they were a race of unusual power. He invited them to stay with him, and built a hut in his garden for their accommodation. He sometimes had as many as thirty Maori guests at one time; and they must have been dangerous visitors. His daughter relates that one of them died when her father happened to be absent; and that the others proposed to sacrifice a slave that the dead man might have company in the other world. The family contrived to hide the slave till Marsden himself returned, and remonstrated with his strange friends. He went to London in 1807, and pleaded that teachers should be sent to **New Zealand** from the C. M. S., which had then been formed for seven years. He laid much stress upon arts and industry; and the Committee chose William Hall, a carpenter, and John King, a shoemaker, and gave them "instructions," which stated that the Society's only object in sending them to **New Zealand** was to introduce the knowledge of Christ to the Natives, and in order to this, the arts of civilized life.

The "good tidings" were sent from a great nation, which was at this time in danger of foreign invasion, and owed her safety, as we believe, to God's protection. The heralds that went to a dark nation in the Antipodes to speak of England's richest treasure were men of low degree (Luke i. 52); but, perhaps, they were among the righteous men who brought a blessing on their own country. They went, with their wives and

children, among dangers from which the bravest of Wellington's soldiers might well have shrunk; but they went as the forerunners of Him who will one day stop bloodshed in all parts of the world.

Marsden started with these two men, and it was a wonderful thing that he had not been long at sea when he found that a Maori was on board—one who had been at Paramatta. This was Ruatara, a young chief of high rank. He had a restless and adventurous spirit, and had travelled to London in the hope of seeing King George. Instead of doing so, he was robbed and even beaten by an Englishman. He was now treated by Marsden with kindness, and he conceived a special liking for John King. When the voyage was over he became again a visitor at Paramatta, and acquired there some knowledge of agriculture, which he earnestly desired to introduce to his own country. This man was one of the means by which Marsden obtained an entrance for the "good tidings" into the savage country. But the messengers had to wait.

The party had arrived at Sydney, after their six months' voyage, in 1810; and they then heard of the massacre of the *Boyd's* crew, of which we have already spoken. It was deemed that the lives of the missionaries would not be safe at such a time of excitement; and nothing was done for four years. Ruatara, however, returned to his own country.

We will divide the history of the reception of the Gospel in **New Zealand** into three epochs.

(1) The proclamation given indistinctly and dimly understood; from 1814 to 1823.

A third catechist arrived in 1814 from the C. M. S.; and Marsden would delay no longer, but anticipated a modern plan by purchasing a Mission vessel. Two of the catechists then went to reconnoitre the Bay of Islands, but the Governor of New South Wales forbade Marsden to go with them. The two were well received, and when they returned some chiefs came with them, including Ruatara and his uncle Hongi. Ruatara had grown some wheat, but he could not make any use of the grain. Marsden now gave him a hand-mill by means of which the wheat could be ground. The two chiefs and the three missionaries went back with Marsden to **New Zealand**. They went first to **Whangaroa**, where some remains of the ill-fated *Boyd* were still to be seen. It was important that a blood-feud should be healed. This feud was between the Whangaroans and the inhabitants of the Bay of Islands, to which Ruatara and Hongi belonged. The Englishmen went unarmed to the hill where the Whangaroans were assembled. Marsden explained the object which brought missionaries to live among Maoris. Then they all lay down to rest in the open air; the warriors planted their spears in the ground; the stars shone bright; and Mr. Marsden, not able to

sleep, wondered at the mysteries of Providence. The following day all shook hands, and those who had been enemies rubbed their noses together.

The first Sunday after their arrival was Christmas Day, and Marsden preached at Ruatara's village in the Bay of Islands. The latter explained what the preacher said. The text was that which we have taken for our motto. Marsden then obtained some land, on which dwellings of wood and rushes were put up for the missionaries. Ruatara died before Marsden left **New Zealand**, and never declared himself a Christian. He seems to have been prejudiced by the fact that the Natives of New South Wales were reduced by the English to a state of wretchedness, and he feared lest his beloved country should be treated in like manner. But he directed that his infant son should be entrusted to Mr. Marsden.

The time for steady work had now begun. But years passed, and though one catechist had written a prayer and catechism in Maori, the two best workers, King and Hall, seemed quite unable to master the language. They opened a school, but the children only remained as long as they were fed. **New Zealand** must, in early times, have been a rough place for missionaries' wives. The Natives, if they came to the services at all, came in a savage state; and if anything was said that offended them, they would jump up and say, "That's not true." When they were angry with

the missionaries, they would threaten them and tell them that "the stones were heating for the oven in which they were to be baked." They also tried to make the missionaries pay for the necessaries of life in firearms. Those missionaries, who would not sell muskets, were insulted. Happily, Marsden, who had continued to receive the chief's sons at Paramatta, continued also his visits to the island. One of his visits lasted for nine months. He was firm in enforcing the Society's rule which forbade missionaries to deal in firearms. He said that it would be better to give the Mission up than to break this rule. A crowning trouble was that Hongi, who had become Protector of the Mission, went to England, saw King George IV., and received presents from him and others. He converted all his presents into firearms, and on his return commenced a terrible war, accompanied by cannibalism. His example was pernicious, and the missionaries were treated with contempt. Their houses were entered and their food eaten. The work at Paramatta was stopped, partly because the change of climate seemed to hurt the Maoris.

The year 1823 arrived. The Mission had not a single convert, and the powers of evil seemed strong. The first clerical missionary sent from England had advised that the Mission should be given up. "The fire shall try every man's work of what sort it is" (1 Cor. iii. 13), and the temptations to which the little

band of missionaries had been exposed showed that some were not suited to the work. They retired about this time.

But it was a great thing that the others maintained their footing in the island. It was also a great thing that Marsden had not lost heart, and that he received sympathy at this crisis from a Governor of New South Wales, Sir Thomas Brisbane. And the proclamation of the kingdom of righteousness had had its effect; Hongi's death, which took place a few years later, was a sign of the change that was going on; for although he was not a Christian, he repented of some of his worst crimes before he died.

(2) The proclamation made in clearer tones, and awakening attention between 1823 and 1832.

The year 1823 was an important one. The Committee determined to put the Gospel more prominently before the Natives, and to think less of industrial teaching. Even Marsden changed his mind on this point, and saw that civilization does not necessarily precede Christianity. Mr. and Mrs. Henry Williams joined the Mission that year, and Mr. and Mrs. William Williams came three years later. Henry Williams was appointed to **New Zealand** before the news of Hongi's wickedness, and the disasters that followed, had reached England. The Committee offered to change his destination, but he declined to draw back, and embarked with his wife and three children. William had pro-

mised to follow. It would be hard to find two men more suited to be ambassadors for Christ (2 Cor. v. 20) than these two brothers. Henry had been in the Navy, while William had been trained as a medical man, and was an Oxford graduate. They were both now in holy orders; they had strong brotherly affection; and their wives helped them in every way. The brothers showed an extraordinary elasticity of spirit, which must have proceeded from an inner gladness. Their consistent lives showed that God was truly their King, and they besought the Maoris to be "reconciled" to this King.

However, the dangers, difficulties, insults, and violence still seemed almost too great to bear, and some missionaries threatened to leave special stations. But when they did so, the Natives invariably entreated them to remain. The brothers Williams said they would not leave the island unless they were driven away.

We believe that there was "joy among the angels" (Luke xv. 10) in 1825; for the missionaries, who were extremely careful as to Baptism, deemed that an old chief might receive this sacrament. He underwent a searching examination, and was baptized on his death-bed. The first public Baptism was four years later, when the service was in Maori.

The period of which we are now writing was notable for the intrepid and often successful attempts made by

missionaries to quell blood-feuds. They went at one time with a white flag between the opposing forces ; at another time a battle had taken place, and the slaughter might have begun again, when a sail was seen, Mr. Marsden landed and went with Henry Williams from camp to camp till peace was concluded. H. Williams (called by the Natives, Te Wiremu) and two other missionaries, having failed at another time to turn some chiefs friendly to themselves from their determination to attack other chiefs at a distance, set sail with them for the scene of conflict. The final result was that the fighting did not last long, and that the leaders said, "The God of the missionaries was too strong for them," and that the words of Te Wiremu lay heavy on them. New labourers arrived, but Henry Williams was the virtual head of the Mission. He longed for extension beyond the Bay of Islands, the only part in which there were stations as yet ; and he and others took evangelistic tours. Multitudes thronged during these tours to hear the Gospel, which was ceasing to be a confused sound to them.

An European population was, however, gathering on the coast, and had a demoralizing influence on the Natives ; and there were still among the latter such wholesale massacres and horrid cannibalism that even Henry Williams wrote in his diary about this time, "All is dark, dreary, and dire confusion."

1832 arrived, and only fifty persons were baptized.

(3) The proclamation apprehended and welcomed; from 1832 till the first Bishop's arrival in 1842.

The Maoris began now, as a nation, to listen intelligently, and a conspicuous change was that the "good tidings" were, in some instances, spread by Natives.

The year 1832 was memorable as the year in which W. Williams made a tour in company with other missionaries, and distributed translations of half the New Testament. These translations were the fruit of patient toil. The Natives, many of whom had learned to read, received them with avidity. A marked change took place in several Natives; and some showed a less warlike spirit than heretofore. A storm burst forth, however, in 1836. Missionaries were sometimes helpless witnesses of slaughter and cannibalism, and one of them was maltreated.

A great and important extension was made about 1840; in one direction by W. Williams, and in another by Octavius Hadfield, a young clergyman who, when he came to the island two years previously, was supposed to be dangerously ill. The one settled in **Waiapu**, and the other in **Otaki**. Both these stations are still important, and both, like the first station at the Bay of Islands, may be said to have grown into a diocese. And the extension was, in each instance, partly the work of Natives who had been slaves taken in war.

(a) A liberated slave, Taumatakura, had been instructed by W. Williams. This man desired to teach

his countrymen on the east coast, and when urged to join a war-party he said, "I will go if you will attend to what I say to you. When we come to the enemy's *pah*, if we kill any people, you are not to eat them; neither must you wantonly break up canoes which you do not care to carry away, nor destroy food which you do not care to eat." The Christians at the Bay of Islands heard of Taumatapura's attempt to teach his countrymen, and six Natives volunteered for his help. Henry Williams took them, and placed three at **Waiapu**, and three at **Tauranga**. Their work prospered, and William Williams volunteered to live, with his family, among them. He went in December, 1839, and found that 1,500 Natives were meeting regularly for Christian worship. Before two more years had passed, the numbers had risen to 8,600; and a church had been built at **Tauranga**.

(b) Another liberated slave, Ripahau, after being instructed in the Bay of Islands, went to the south in search of his relations. He reached **Otaki**, and formed a great friendship with Rauparaha, the son of a savage chief. This young man joined with eleven others in begging Ripahau to teach them to read. He did so, though he had only two copies of the Prayer-book, a catechism, and a fragment of the Gospel of St. Luke. Many were unfavourable to the movement; so to escape opposition, the twelve took Ripahau to an island where they read with him for nearly six months.

Rauparaha said, "We learnt every day, every night. We did not lie down to sleep. We sat at night in the hut all round the fire in the middle. Whiwahi (his cousin) had part of the book, and I part. Sometimes we went to sleep upon the book; then woke up and read again. After we had been there six months we could read a little, very slowly." They then resolved to go to the Bay of Islands, and ask for a missionary. Henry Williams received them, and was so struck with their simplicity and earnestness that he wanted to go himself. But it was decided that he could not be spared in the north. It happened that Octavius Hadfield heard the Natives talking to another missionary. He only partially understood what they said; but he was so struck that he started up and said, "I will go; I know I shall not live long, and I may as well die there as here."

H. Williams took Hadfield to **Otaki**, and they had at once to act as peacemakers, for they arrived at a time when chiefs were quarrelling. The strange thing this time was, that when a reconciliation had been effected, the opposing parties nearly fell out again as to which should have the missionary! Mr. Hadfield finally promised to have two houses, and to divide himself between two places, of which one was **Otaki**. He baptized three persons within six months of his arrival, and we cannot help noting that one of these was called Henere Martene (Henry Martyn).

The work continued and progressed in all these places. Chapels sprang up in the villages — some of matted rushes or of neatly-sewn bark, and others of more substantial material. The joyful Sabbath rest began with a service; then the Christians would be employed in visiting, teaching, or reading; and there would be another service in the evening. Natives under instruction at this time numbered 30,000. Their attendance at church was better than that of the colonists. The New Zealanders would often ride twenty-five miles that they might partake of the Lord's Supper. The New Zealander was "sitting clothed and in his right mind." He was shown that tattooing is forbidden in the Bible (Lev. xix. 28).

Charles Darwin visited the island, and was at one station vividly reminded of England. He remembered that he was in "the land of cannibalism, murder, and all atrocious crimes," and said, "The lesson of the missionary is the enchanter's wand." He should have looked a little further back, and said, "They have tried God's plan, and not that of men" (1 Cor. ii. 7).

The first Bishop of **New Zealand** (Selwyn) arrived in 1842, and the state of the Maoris came upon him with glad surprise, for he had not heard much of it before leaving England. The Bishop wrote home, "A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God." The Bishop

visited every station, was fearless as a peacemaker, and became the devoted friend of the Maoris.

The Bishop shared the missionaries' joy when the Maoris, as a nation, embraced Christianity; and he shared their grief when, a few years later, there was a great apostasy.

We have spoken of the disfavour with which some colonists, to whom law and order were obnoxious, looked upon the good understanding between the English Government and the Maoris. These men poisoned the mind of Heke, as others had previously poisoned the mind of Ruatara. He was a baptized Christian, but he headed an insurrection. The way, however, in which he carried on war showed that the nation was changed. The insurrection led by Heke was suppressed, but ill-feeling remained. The Natives now desired that one of their own chiefs should be king in the central and uncolonized part of the island. They chose a king in 1853, and disputes followed which led to the war with the English, which lasted from 1860 to 1870.

The New Zealanders showed on certain occasions that they understood what it was to forgive enemies; and after one battle the muskets and ammunition of the slain were buried with their bodies. At other times they helped the Bishop and Henry Williams to carry away wounded English, and some even exposed themselves to danger that they might obtain water for

their prisoners. But it was during this war that so many Christians fell away. The very existence of the Church was threatened. Some Mission stations had to be given up for a time. Drunkenness began to prevail. The apostates called themselves Hauhaus. The creed of these Hauhaus seems to be partly Roman Catholic and partly heathen. Bishop Selwyn said, "The Hauhaus superstition is simply an expression of an utter loss of faith in everything that is English, clergy and all alike." Some returned at one time to their old barbarities; and they murdered an English officer in a brutal manner. The Bishop and the missionaries "stood between the living and the dead." They ever protested when Englishmen said that Natives were to be "poisoned" or "shot down like dogs"; and it is said that on one occasion Octavius Hadfield prevented a wholesale massacre of the colonists at Wellington. The only missionary who fell a victim to Maori revenge was Mr. Völkner,* and we are told that an European gave false evidence at his mock trial, which evidence convicted him of conspiring with the Governor to drive the Maoris out of the land. Mr. Völkner asked for his Prayer-book; he knelt down and prayed; he then shook hands with his murderers, and said, "I am ready." Mr. Grace, captured at the same time, was set free. He afterwards ventured into the disaffected parts; and other mission-

* See Part I., p. 10.

aries did the same, that they might cheer those who remained faithful. The Maori clergy, who were happily numerous, strove to stem the tide of apostasy, and continued to minister to their congregations. Some veteran English missionaries in the North never left their posts.

The present leaders of the remnant of the Hauhaus, and others more or less disaffected, are their king, Tawhiao, Te Whiti, and Te Kooti. The last fifteen years have shown a steady improvement. Bishop Selwyn murmured on his death-bed, "They will all come back." It is said that a special and sustained Mission to the lapsed Christians is needed.

We have now to record a great victory gained by Christians. The Maoris had learnt from Europeans to love firewater, and they were supposed, in consequence, to be dying out. Missionaries have had temperance associations; and it has pleased God greatly to bless this work, so much so that its victory is almost complete. And this is true with respect to the lapsed minority, as well as the steadfast majority. One missionary writes, "Drunkenness is now unknown," and another, "Nearly all the young people are members of the Church of England Temperance Society." Chiefs in one place impose a fine on any one who shall bring spirituous liquors into the *pah*. In consequence of this movement, the Maori population in **New Zealand** has, during the last ten years, increased.

Evangelistic work in **New Zealand** has had some features peculiar to itself. For instance, we have Marsden's seven visits. His fourth visit was marked by a shipwreck, that happened when he was quitting **New Zealand**. The Natives, instead of hurting "Marsden, the friend of the Maoris," gave help, and showed every kindness to him, the captain, and the crew. He had many disappointments, and it seemed sometimes as if he only travelled to **New Zealand** to hear of fresh outbreaks of ferocity and cannibalism. But "joy cometh in the morning" (Ps. xxx. 5), and his seventh and last visit (in 1837) was full of thankfulness for the past and hope for the future. He was aged, and had many infirmities, but he used to sit in a chair out of doors to receive the Maoris who came, and were content if they only sat and gazed at him. He lived only nine months after this, and it is said that **New Zealand** was on his lips at the last.

Mr. Marsden said of his fellow-workers that they were among the excellent of the earth. We have been able to speak a little of the work of "Te Wiremu" and his brother; but they were only samples of the many men who, having given themselves to God, then gave themselves to the Maoris. **New Zealand** missionaries have generally made that country their home for life. A Dorsetshire farmer determined to join the band of the earliest missionaries. His neighbours thought him so wrong-headed that they offered to help

in the support of his wife if she would separate herself from him. She would not do so; and her husband and herself found, eventually, that Matt. x. 39 is true. A settler tells us that he knows a missionary now in **New Zealand** who, though he might have been equal to the highest posts at home, has worked happily all his life on £230 a year. Yet missionaries have had perils, through misunderstandings, from some of the best of their own countrymen.

The evangelistic tours taken in early days had two objects: the dispersion of the Mission, and peace-making. The work is now more pastoral than evangelistic, and the Native clergy have for a long time exceeded the English missionaries in number. Members of the Williams' family, of both the second and the third generation, are among the latter. It occasionally happened that professing Christians were found in places which no missionary had visited. Two chiefs, sent in 1846 by Mr. Taylor, at their own request, as evangelists to a hostile and heathen tribe, were murdered. Mr. Taylor then went himself, and boldly rebuked the murderers. Two more Natives subsequently devoted themselves to the same place. It has always been a rule in **New Zealand** that lay readers should be unpaid. This plan is still carried out, and the lay readers are upwards of 300 in number.

Education began in Marsden's house at Paramatta; then the brothers Williams would bring back chiefs'

sons, and educate them with their own sons; and they began afterwards to open schools at every station. The training institution for Native agents is at **Gisborne**. There are also important schools for both boys and girls, which are superintended by members of the Williams' family.

Literary work began with the translations of one of the first three catechists. This catechist was in England at the same time as Hongi; and Professor Lee, with the help of the two latter, laid the foundation of the Maori as a written language. Mr. W. Williams engaged much in literary work; but Mr. (now Archdeacon) Maunsell is the missionary to whom the Maoris are chiefly indebted for a whole, and a correct, Bible. One day, whether through accident or design, his valuable papers were burnt, and his types melted. He "began again."

Women's work in this Mission has been the work of members of missionaries' families, and those who have known some of these ladies say that they have been almost ideal missionaries. Mrs. H. Williams set an example of bright cheerfulness when she had to do nearly all the household work herself, when she had to live with four young children in a little dwelling that excluded neither wind nor rain, and when the Maoris would habitually pilfer her household implements. She had to be a spectator when the Maoris leaped over the wall of her garden and threatened her husband, who never allowed

firearms in the house, but calmly confronted his invaders. Mrs. Clarke's house was once surrounded by cannibals, who desired to kill and eat a slave girl. Mrs. Clarke hid the child, locked the door, and with perfect self-possession forbade the savages to enter.

We have alluded to the three dioceses into which the Northern Island is now divided; and we will only add that Mr. W. Williams became the first Bishop of **Waiapu**. His successor, Bishop Stuart, was also once a C. M. S. missionary in India.* Mr. Hadfield is now Bishop of Wellington, and Primate of **New Zealand**.

An Archdeacon superintends work among the Maoris in each of the three dioceses. Mr. H. Williams was the first Archdeacon in **Auckland**.

The Natives in **New Zealand** give liberally to Church work. The schools are almost entirely supported by them, and the C. M. S. sends every year less and less money to **New Zealand**.

The Church in **New Zealand** has boards, at which their own affairs are discussed. These boards are subordinate to synods.

This Mission has 19,000 adherents; but there are many Christian Maoris who do not belong to the Church of England.

Some of these Natives are now admitted to a share in the government.†

* See Part ii. p. 49.

† See Part i. p. 10.

CONCLUSION.—A settler says, "The present state of the country is owing to the preaching of the Gospel, the Church of England being in the forefront." We can only glance at one of the numerous indirect influences for good that this Mission has had upon the colonists. It has given to them, who may become a great people, traditions of noble deeds, inspired by faith in Christ.

The only time the angels' song was heard on earth they sang of "good tidings." And since that time a joyful reception of this "good tidings" has made one and another feel that he cannot "hold his peace" (2 Kings vii. 9), and has sent many a man to brave "perils by the heathen" (2 Cor. xi. 26). The "joy of the Lord" was the "strength" (Neh. viii. 10) of the **New Zealand** heralds; and it has helped many other missionaries to bear apparent failure, which is often a greater trial than personal suffering.

The story of the **New Zealand** Mission remains as an encouragement to those who have to face death in the fulfilment of their duty, and to all who devote themselves to the service of God and man, and have seeming disappointment (Ps. cxxvi. 5, 6).

NORTH-WEST AMERICA.

DIOCESSES OF RUPERT'S LAND, QU'APPELLE, AND SASKATCHEWAN.

C. M. S. Publications, especially the *Gleaner* for February, 1891.

The Rainbow in the North (Tucker).—Nisbet & Co.

The Great Lone Land (Butler).—Sampson Low & Co.

The Empire on which the Sun never sets.—Ruddiman Johnston.

Mr. E. Wigram's Letters, xiii.

Missionary Leaves.

INTRODUCTION.—“Go, and do thou likewise” (Luke x. 25-37).

If these few words from our Lord were obeyed, men and women in all parts of this great world would soon hear of a Friend who desires to heal every wound which has been inflicted upon their souls and bodies.

The lesson taught us by the parable of the Good Samaritan is simple. It is, that if we once grant that every man is our neighbour, we should proceed to treat him as we should desire to be treated ourselves.

The lesson taught us is also deep, for it leads us to ponder the “love of Christ” (Eph. iii. 19). It is only those who “love Him because He first loved” them (1 John iv. 19), and believe that He died for all sinners (1 John ii. 2), who feel that no sacrifice is too great that shows their gratitude to Him (1 John iii. 16).

GEOGRAPHY, &c.—We have, in previous chapters, dealt with enormous populations. We have now to do with a gigantic country, but a small population.

The whole of the British dominions in North America are said to be as large as the Chinese Empire; but the population is not more than 5,000,000 and only 100,000 of these are Indians; while some say that 100,000,000 could live in these dominions. The C. M. S. has, however, no work in Canada proper, in Newfoundland, or in Labrador, and Chapter XXV. deals with the country that is to the west of the Rocky Mountains.

The part which we consider in this and the following chapter, has about 200,000 inhabitants, 50,000 of these being Indians.

It is said that the Indians were ten times more numerous "before the white men came." They used stone hatchets. They lived by the chase and by fishing. They were very improvident, and would make no provision for the winter, so as to be driven, when it came, to make holes in the ice that they might catch a few fish. They have often been driven by hunger to eat their dogs, their shoes, and the leather of their tents, and starvation has made many of them cannibals. They were proud, and looked down upon the white man and his industry. When they wished to compliment him, they said that he was almost "as wise and good as an Indian." They tortured and scalped their enemies.

It has now been proved that Indian children can learn as fast as other children; and their fathers and mothers have also shown that they can think. It is not safe to keep them long at their books, as they have a disease called the "thinking illness," from which some have died. They are reserved; but they sometimes speak with eloquence, and are no mean critics. An Indian described an Englishman's speech as "a spoonful of sense in a stream of water." It is needful for missionaries to understand the Indian way of thinking; for a missionary was told by a man, to whom he spoke of burdens that "he had none, his wife carried them all." Another Indian, when reminded that he might die that night, thought that he was challenged, and took out his scalping-knife.

We study in this twenty-third chapter the southern and more fertile half of the great territory, including its most civilized corner, which is now called Manitoba.

This is a country which, as has lately been discovered, has some of the best land in the world for farming purposes. Some say that it has the best climate in the world. It has meadows as large as England, which are covered with snow in winter, and with grass and flowers in summer. The sunset effects over these prairies are magnificent, and prairie fires are terribly beautiful.

The diocese of Rupert's Land is in the south, and

therefore near to the United States. It is the smallest of the seven dioceses into which the prairie country is divided. It has about 135,000 inhabitants. It is the birthplace of the C. M. S. Mission; and it is a very different place to what it was when this Mission began. The colonists are now numerous; and the province of Manitoba has its University. The station of **Red River** has become the town of **Winnipeg**, and we have telegraphic communication with it. This place received its first name because a terrible Indian battle gave its waters a crimson dye. The thermometer at **Winnipeg** is, in the winter, between 30 degs. and 40 degs. below zero, and between 80 degs. and 100 degs. above this point in the summer. **St. Peter's Indian Settlement** is near to **Winnipeg**. **Fairford** is distant, but in the diocese. The latter took its name from a Gloucestershire parish which had a missionary spirit.

The diocese of Qu'Appelle is also in the south. It has one C. M. S. station, Touchwood Hills. The dioceses of Saskatchewan and Calgary, usually called "the fertile belt," complete the southern part of the field. **Cumberland** and **Stanley** are among the important stations in Saskatchewan. **Stanley** is on English River, the river which separates the Tinne Indians from the Algonquins. **Fort McLeod** and **Blackfoot Crossing** are stations for the Blackfoot and Blood Indians.

The various Indian languages or dialects have some likeness to one another, and may have had a common

origin. They are deficient in words that express abstract ideas.

HISTORY.—Some think that North America was first peopled by an apparent accident; and that currents caused Japanese junks to drift to its western shores, contrary to the will of the occupants of these junks. Some of the aboriginal languages support this theory.

Columbus,

“by Heaven designed
To lift the veil that covered half mankind,”

made America known to the Old World; but it is probable that Isabella of Castile's desire that Christianity should be spread was an incentive to his enterprise. He and the discoverers that followed him, including Hudson,* found America while they were searching for a short cut to India and China. Hence the misleading name *Indians*. The Pilgrim Fathers in 1620 took possession of North America in their king's name, as was the custom with emigrants of that period. Lord Selkirk obtained a grant of land from the Hudson's Bay Company,† the traders then in the prairie land. He formed an agricultural colony on the banks of the Red River in 1811. Some traders, who were rivals to those of the Hudson's Bay Company, forcibly dispersed the settlers, and killed Governor Semple. Lord Selkirk took vigorous measures for

* See chap. xxiv.

† See chap. xxiv.

their punishment, and for the re-establishment of the colonies.

The traders finally amalgamated; and in 1869, though they kept some land, they surrendered all their rights to the Dominion of Canada for £300,000.

They paid, in early times, for furs in spirits and gunpowder. The Indians, in consequence, decreased for many years; but their own wars and habits were partly to blame for this. This decrease has now ceased in some parts. The Dominion authorities have treated them wisely and generously. Land has been reserved that they may continue to hunt. The sale or barter of spirits is strictly prohibited on British territory, and this prohibition is having an excellent effect. Christianity is teaching them moderation and self-control.

Lord Dufferin said of the Indians, "In entering their country, and requiring them to change their aboriginal mode of life, we incur the duty of providing for their future welfare."

Missionaries, who knew the barbarities perpetrated by the Indians, have gone fearlessly among them. They were obliged in early days to cultivate land for the subsistence of themselves and their families. They were sometimes brought to terrible straits when their crops failed, and they felt that they were among savage men.

RELIGIONS.—The Indians recognized a Supreme Being, when missionaries first visited them, whom they called the Great Spirit. They had vague notions of a

future state, and thought that the souls of the dead went to a good country near the setting of the sun. But their worship was reserved for inferior spirits; and some tribes addressed their incantations to the Evil Spirit. They have been known to inflict tortures upon themselves in the hope of appeasing some of the powers of darkness.

The Indians know nothing of the use of herbs in sickness, but they have appropriated the word *médecin* from French Canadians. Their medicine men, or conjurors, pretend to deal with evil spirits, and thus to cure the sick. A baptized Christian, once a conjuror, told a missionary that he thought he really had possessed the power of calling evil spirits to his aid; and that he had obtained this power by fasting for eight days. Conjurors have shrunk from hearing the Word of God, lest they should lose this power.

Eliot, Brainerd,* and their successors have had compassion (Luke x. 33) on the Indians who belong to the States, and the Canadian Church has Missions in Algoma and elsewhere; but the Indians of the Territory are peculiarly the children of the C. M. S.

Traders and colonists were left without church or chaplain till 1820. They used the Indians as if they were slaves; they taught them to drink, and they seldom used the name of God but to profane it. Here

* See Part i., p. 5.

and there a man had a Bible ; but if a civilized come in contact with a savage race, and the former is not restrained by Christian love, contempt and oppression on the one hand, and suffering on the other, always follow. The Indian had thought that the land was his own for hunting, and he felt that he was "among thieves" when white men took his country, and treated him as if he were a wild animal in their way. The Indians resorted to barbarous retaliation, which only brought punishment on themselves. They were "half dead" when deliverance came.

There was a revival of religion in the old country. Men believed in Divine love, the life and work of Jesus Christ became a blessed reality to them. Real love to God must be followed by love to our neighbour. Some men residing in London, belonging to the Hudson's Bay Company, began to be anxious about those in their own employ. They found other men at hand, the Committee of the Church Missionary Society, whose definition of their "neighbour" extended to the savage population of the world, and to those who seemed the enemies of white men. No one could work among the Company's servants without finding this "neighbour" lying in his path. The Company and the Society, therefore, combined ; and they were very happy in the choice of their first chaplain or missionary. Mr. West united these offices. His love to his neighbour made him cheer-

fully endure hardship, because he felt that he could put others "on his own beast" (Luke x. 34), or, in other words, resign his comforts for their sakes. Those that followed him also give us animating examples of a willingness to spend and be spent for others (ver. 35).

C. M. S.—We will divide our description of the work according to the dioceses which have grown up around the first stations.

(1) Rupert's Land.

Mr. West landed at York* in 1820, but he had been told to reside at the **Red River**, and to ameliorate the condition of the Indians. He was obliged to proceed to that place by river, a distance of 800 miles. This voyage could not be undertaken till the river was navigable; and he therefore began a school for boys before he left York. Two of these boys went with him on the canoe journey; he instructed them during his journey, and the results of this "labour of love" (1 Thess. i. 3) are still felt in the Mission.

Mr. Jones was soon sent to **Red River** to help Mr. West. Mr. and Mrs. Cockran followed in 1825. Mr. Cockran continued his work for forty years, during which time he only took two holidays. He thought that the comforts of England might take his heart from the Indians.

* In Moosonee. See p. 167.

The work among the colonists showed happy results; but it did not, at first, seem possible to do anything for the Indians except to carry on the school of which Mr. West's two pupils were the nucleus. The number in the school soon amounted to twelve. A chief entrusted a little boy to Mr. Cockran, because "he could refuse nothing to one whom the Great Spirit had sent to teach him."

The Colony, as well as the Indians, depended at this time upon buffalo flesh. The buffaloes receded as the town grew; and the hunt failed in 1826, the same year that the town was visited by storms and floods. The church and the Mission-house stood, but the furniture of both was swept away. The missionaries (including Mrs. Cockran) took refuge in tents, as some Indians did; and, though the weather was very cold, they lived in this way for a month. But their letters dwelt upon their "mercies" more than their "hardships." For instance, a spark ignited the prairie grass near to the tents, and they felt that God preserved them from destruction by immediately sending a shower of rain. Mr. Cockran thought that the dilapidated state of his beloved church made him fix his mind more on the "main object of his ministry." He described, also, how he spent an evening with two Christian friends, and talked of the "many mansions" above; and how they then beguiled the time by relating the manner in which God had fed them, day by day, for many

months. It had often happened that they did not know whence the morrow's food would come; and, more than once, the only food they had for themselves and the Indian boys was some half-ripe barley.

The hearts of the Indians were more open after this terrible winter; and Cockran showed his love to their bodies (James ii. 16), as well as to their souls. He taught them to till the ground, though he would often have to do some of the hardest work himself. They would use the hoe and the spade for a short time, throw them down, and say that work made their backs ache. The sickle cut their fingers; but they always ploughed well, for their habits of shooting had trained their eye.

Cockran determined to form an Indian settlement; but he had to wait for years before a friendly chief, Pigwys, gave some land. Pigwys often determined to do so in the winter, when nearly starving, but used to change his mind in the summer. When he at last gave a little land, the Indians wanted to consume or give away its produce immediately. It was hard to induce them to keep a little seed. Nevertheless, Indians were now won to the Gospel and a peaceful, agricultural life. A man who helped to build the first log huts was called "Cannibal," because, in a time of scarcity, he had devoured nine of his own relations.

There were conversions now, some of which were among the boys in the school. This school had received

pupils from all parts, even from the country behind the Rocky Mountains,* and from the Eskimos beyond Fort Churchill.†

A boy had come to be taught in 1824, and remained for several years. He had been, after this, absent for some years, when Mr. Jones was told that he had returned and was very ill. He was found, in the last stage of consumption, in a small hut, with one old blanket to cover him. Mr. Jones was grieved at his condition, but the boy said that he wanted little now, and that the people, in whose hut he was, were very kind to him. He had perfect confidence that Jesus Christ had died to save him. A small Bible was under the corner of his blanket; and when he was questioned about it, he said, "This, sir, is my dear friend. You gave it to me." He then related that, when returning from a visit to his sister, who lived on the other side of Lake Winnipeg, he found that he had left his Bible behind him. He turned back, and was nine days alone in the canoe, tossing to and fro, before he could reach the place; but, having found his "friend," he had ever since kept it near to his breast. He had intended that it should be buried with him; but he had changed his mind, and determined to give it to Mr. Jones, that it might "do some one else good." This is only a sample of the numerous instances in which Indians showed that they

* See chap. xxv.

† See chap. xxiv.

had "known and believed the love that God hath to us" (1 John iv. 16).

The year 1836 is memorable in the annals of the Mission. The annual ship could not reach York, though the Captain contrived to throw the letters on shore. Cockran once said that these letters made the missionaries feel every year that they belonged to the human family, and better still, to the Church of God. The ship returned, this year, with its provisions to England. Cockran wrote, "We have our Bibles." And Mrs. Jones, an excellent missionary, died the same year. This caused her husband to return, with his five little children, to England. Circumstances had previously taken Mr. West away, so that the Cockrans were left alone.

Mr. Cockran's apostolic labours included successful endeavours to prevent Indians from murdering one another because they thought that they were being bewitched. The churches in which he ministered were thirty miles apart. He described how he would be chilled as he rode through the blinding snow, but when he heard "200 voices joining to sing the praise of Him whom lately they knew not," his heart grew warm again. He was minister, clerk, schoolmaster, arbitrator, agricultural director, peacemaker, &c.

The Indians wrote to the C. M. S. and represented that their "praying-master had too far to go." Mr. Smithurst was sent, and had to make the long canoe voyage from York. An Indian in the canoe seemed to be dying.

Mr. Smithurst did not know his language, and could only pray for him. This enforced silence distressed Mr. Smithurst much; but the following spring two men came to the **Indian Settlement** for instruction. One of these two was the man who had seemed to be dying.

Cockran had an opportunity of showing that "Charity seeketh not her own," when he heard that some of the work must be given up from lack of funds. The good Samaritan could not believe that the Church at home would not "take care" (Luke x. 35) of those Indians whose "wounds" he had "bound up." He did his part, for he returned some money that was rightly his own to the C. M. S., though, by so doing, he and his family underwent privations.

We can only refer to one more of the fathers of the work in Rupert's Land. Abraham Cowley joined the Mission in 1841, and served for forty-six years. He tried in vain to reach the Mission through Canada. This route, now made so easy by a railroad, was then barred by thick forests; so he returned to England and took the annual ship to York. He settled with his wife at the station now called **Fairford**. It was in the midst of very fierce Indians, and about 300 miles from **Red River**. They lived in a tent till Mr. Cowley could build a two-roomed house; and they began house-keeping with one piece of furniture—a table. They worked on bravely, but without apparent fruit for six years. It was proposed to give up the station;

but the Indians remonstrated, and said that though they were too old to change, they wished their children to become "praying people." At one time Cowley hardly saw a clergyman for six years, so that when Bishop Anderson* came, he could not refrain from loud expressions of delight. His life proved that "many waters cannot quench love" (Cant. viii. 7). When he left **Fairford** for the **Indian Settlement** in 1854, he left 120 Christians there.

Cockran, Cowley, and Hunter, of whom we shall soon speak, were in their turn Archdeacons of the **Red River**, and Archdeacon Phair is their worthy successor.

The solitary station has grown into numerous parishes, many of which have been given into the charge of the Colonial Church. The C. M. S. only retains six stations, but the churches in the diocese are nearly fifty in number.

(2) The diocese of Qu'Appelle.

It is noteworthy that the Christian Indians at **Touchwood Hills** remained loyal in the late insurrection.

(3) Saskatchewan and Calgary.

We remember that Mr. West brought two boys with him from York to **Red River**. One of these, Henry Budd, became a trusted catechist, and finally a clergyman. He was sent, in 1840, to break new ground at

* See p. 162.

Cumberland. He took his wife and mother with him. Mr. Smithurst visited him in 1840. The latter was greeted, to his great pleasure, by a party of school-children; and it was found that thirty-eight adults, with their children, were ready to be baptized. This station had afterwards the benefit of being the scene for many years of Mr. Hunter's labours. The latter had the joy, in 1872, of finding that there were no heathen left at the station.

Another catechist, James Settee, who had been at the boarding-school, broke ground at **Stanley**. Mr. Hunt and Mr. Hunter were also pioneers in this new country. James Settee is now in orders, and though aged, is very energetic.

Archdeacon Mackay, born in the country, though of English descent, is a zealous missionary.

Mr. Tims is trying to evangelize the Blackfoot and Blood Indians, the wildest races in the North-West.

The evangelization of the Great Lone Land owes much to Natives under circumstances peculiar to itself. These Natives were accustomed to travel with their families for great distances; and they would often go to York that they might trade with white men. Cockran used to ask his hearers whether their relations were not passing into eternity without having heard of their Saviour. His words would be repeated at York, and would pass from one to another. Many who heard

them would come to **Red River**, and on one occasion a little fleet of twenty canoes was seen to approach. The Indians would pitch their tents near any family to whom they could claim any relationship; and they would expect to be maintained as long as they remained. Cockran rejoiced to think that his congregation was gathered from the shores of almost every river between Hudson's Bay and the Rocky Mountains.

The Native clergy are an important and useful body of men; and Archdeacon Phair has been able to send many of the more enlightened Christians to conduct gratuitous services in villages. A chief has been known to conduct services throughout the winter, and to organize evangelistic work among young men.

Missionaries sometimes itinerate that they may administer the Lord's Supper to little bands who have no teacher, but who meet on Sundays for prayer. One says that "implicit confidence in the Master's presence was pictured on every face." A missionary visited some of those who were ill and suffering. An old man sat upright with an effort, and said, "What you are saying is true. I have read it in the Great Book." The missionary went on to speak of the time when there would be no poverty, and was answered, "It is enough; my heart is full of joy." This man died on the following day.

We have seen how important the education of Indian boys in a boarding-school has been to the Mission.

Missionaries and their wives also began little day and Sunday schools at their own stations. The children would sometimes be like wild birds. They ran in and out, learned or played, just as they chose; and when they quarrelled, they wanted to settle it with the knife or the bow and arrow. Gentle persuasion soon brought a little order into the schools, but it might still be necessary to allow them to hunt and fish whenever they chose, lest they should have the "thinking sickness."

The Bishop of Rupert's Land has a college where Natives may be trained as missionaries; and Government has industrial schools and farms for Natives.

The Bible, or parts of the Bible, with some other books, have been translated into most of the Indian dialects. Even the dialect of the Blackfoot Indians has been reduced to writing, and parts of the Gospels have been translated into it.

The diocese of the first Bishop of Rupert's Land (Anderson) included the whole territory east of the Rocky Mountains. This vast province is now divided into seven dioceses, and an eighth division will soon be made. We have spoken of four dioceses in this chapter, as Calgary is, for the present, joined to Saskatchewan.

The Church in Canada has lately given a little help in money.

Woman's work has been well represented in **North-West America**, for missionaries' wives, often suffering

much from the climate, have known how to endure, to work, and, if needs be, to die.

The Christian Indians in the four dioceses are in number about 6,000. Heathenism has vanished in some places, and in others it is dying out. The Christian Indians were formerly at war with one another, now they are at peace; once they were cruel, now they are affectionate; once indolent, now industrious; once they made frantic wailings for the dead, now death is regarded as a passage to glory. Their very features are changed.

“ O Breadth of Love ! o'er all the world
The blessed banner is unfurled ;
From north to south is heard the fame
Of the Adorable One Name.”

CONCLUSION.—We believe that it was love to man, proceeding from love to God, that moved the men of whom we have written to their task. The “patient continuance in well-doing” (Rom. ii. 7) of some is a striking part of their example.

Such men show to every Christian that Christ's followers are not only to “teach all nations” (Matt xxviii. 19), but also to represent their Master while on earth. The Indians were conquered by love. Love to a savage people was not natural to these missionaries, any more than it is to other fallen sons of Adam, but it was “shed abroad in their hearts by the Holy Ghost” (Rom. v. 5). It is impossible also to estimate

the happy results that have followed their work in helping to extinguish the hatred that prevailed between white and red men.

Finally, we remember the beautiful way in which the parable of the Good Samaritan has been allegorized. We doubt if any men of their generation had happier lives than these men who spent their lives for the Indians. And yet their Master says to them, "I will repay thee" (Luke x. 35).

NORTH-WEST AMERICA.

DIOCESES OF MOOSONEE, ATHABASCA, AND MACKENZIE.

C. M. S. Publications, especially the *Gleaner* for February, 1889,
and February, 1891.

Colonial Church Histories : Diocese of Mackenzie (Bompas)—S. P. C. K.
The Wild North Land (Butler)—Sampson Low & Co.
Missionary Leaves.

INTRODUCTION.—The parable of the Lost Sheep (Luke xv. 3-7).

This parable, with the two that follow it, teach us the priceless value of an immortal soul in the sight of God.

The men whose labours we are about to describe had their eyes opened by the Holy Spirit to see this truth. They were willing, for the sake of souls, to endure privations and fatigues, to engage, if necessary, in manual labour, and to be cut off from civilized life.

They have thus been suffered to closely follow "Him who came to seek and to save that which was lost" (Luke xix. 10).

We shall see that they have sought many of the sheep till they have found them. (xv. 4).

GEOGRAPHY, &c.—We deal in this chapter with a much larger part of the Territory than that referred to in the last. But it is the most ungenial part of the

field—the cold is so severe that it is not possible to grow much wheat. This is an obstacle to the civilization of the Natives, and it prevents the country from being attractive to colonists. It is the most isolated country in the world—the “silent land,” full of lakes and pine forests. Its only produce at present is meat and fish, although its mineral treasures are said to be incalculable. The glorious Arctic summer days, twenty-four hours in length, make some amends for the winter; for the snow then melts more quickly than it does under a tropical sun. The mosquitoes, however, detract much from the enjoyment of this summer.

The Northern Lights are beautiful; and there is, at least, one waterfall which surpasses Niagara. Some of the rivers are 1,000 miles in length, and the canoe is a great delight to the Indian during the summer.

The Natives are now suffering much from consumption; while, all the while, it is a healthy country for Europeans.

Bishop Bompas, who is one of the best friends that the Indians ever had, says that fiction has given a false impression of their character. They are cruel in their heathen state. For instance, they abandon the aged; the sick and the helpless they plunder and massacre. They regard their women as slaves, compel them to do the hardest part of the work, and sometimes add harsh words and cruel blows.

The Eskimos are to be found principally within the

Arctic Circle, but are also on the shores of Hudson's Bay. The men are sometimes six feet in height, and they are more energetic than the Indians. An Eskimo is seldom seen without a large knife, that is too often used to stab his neighbour. They have some fat or oil under their skin, which prevents them from feeling the cold as we do. They leave their ice-houses and go into tents in May. The summer glare in their country is a contrast to the winter gloom.

The diocese of **Moosonee** is, perhaps, the largest in the world, with a population of only 7,000. It is not so far north as other parts, but it has a very inclement climate. The average cold is 40 degs. below zero. The diocese surrounds Hudson's Bay, which can only be safely entered during August; and then the ship must return quickly, lest the bay should be blocked by ice. The Bishop and other missionaries are thus dependent for supplies of flour, tea, clothes, &c., on two vessels which arrive, respectively, once a year at **York** and at **Moose**, after one of the most dangerous voyages in the world. In early days this was the only way of entering the whole territory, but it can now be also entered by rail from Canada.

Moose Fort, so-called from the moose deer, is at the south of the bay. **Moose** is twenty days' journey from the nearest railway station. **York**, on the west, is 700 miles more northerly than **Moose**; and **Churchill**, much more to the north, is called "the outpost of

civilization." This last station is near to the Eskimos. Other Eskimos are on the east side of the bay, and are reached from **Fort George** and **Little Whale River**. **Trout Bay** is one of the numerous stations in the interior.

The diocese of **Athabasca** (The Meeting of Many Waters) is to the west of **Moosonee**. It is comparatively small; but it is four or five times the size of England.

The diocese of **Mackenzie** is as large as the peninsula of Hindostan. A new diocese, called **Selkirk**, is to be taken from it. **Mackenzie** is bounded on the north by the Frozen Ocean. Bishop Bompas said that when he first walked on this ocean, he felt as if a lion had been tamed. Nothing will grow within one hundred miles of it; but the Bishop thinks that the Natives might be taught to cultivate vegetables in other parts of the diocese. He thinks also that the Indians have suffered because they have sold so many of their furs, and have therefore ceased to wear furs themselves. **Fort Simpson** is the headquarters of the fur trade and of the Mission. **Fort Rampart** and **Nutlakayit** are in Alaska, which is divided from British territory by the Rocky Mountains. They are 3,000 miles from Winnipeg. These stations, with **Buxton**, are for the Tukudh Indians, and are within the Arctic Circle. **Peel River**, also within the Circle, is for the Eskimos, as well as the Tukudh Indians.

The Eskimos live in the extreme north of the

diocese. They speak one language; and though the dialects vary much, there is not so great a difference between them as there is between the Indian languages. There are five of the latter languages or dialects in **Moosonee** alone.

Missionary journeys in this Wild North Land are taken in different ways. Sledges are used in the winter. These sledges are drawn by dogs, who are much inclined to quarrel, and sometimes have a pitched battle; and the reins often get entangled. The missionary generally has to run by the side of the sledge, and sometimes to help it forward by pushing with a pole. Snow-shoes, many feet long, are sometimes used by the traveller. Canoe journeys in the summer are often enjoyable from the beautiful scenery. The missionary must sleep in the open air, whatever the cold may be; and Bishop Horden says that if a few of his friends could go through one of these nights, he is sure that the Mission would not afterwards want for funds.

HISTORY.—The Tukudh Indians, according to their own traditions, came across Behring's Straits when it was in a frozen state.

Hudson discovered, in 1810, the Bay which has his name. He perished on this, his last voyage, for mutineers cast him adrift. They knew that if he reached the shore, he would find savage men and wild beasts.

The Hudson's Bay Company was formed when Charles II., in 1669, gave a charter to his cousin, Prince

Rupert; which gave the latter the right to form settlements, and carry on trade in the vast prairieland. The Company bought the skins of those animals which the Indians had killed in chase. The North-west Fur Company became a dangerous rival. There was then no civil power in the land, and quarrels between traders often ended in a tragical manner. Factories belonging to these Companies are called forts, because it was necessary to surround them with stockades, and thus defend the traders from the Indians. The servants of both Companies explored. Alexander Mackenzie went up the river that now bears his name, and the Peace River. The Companies amalgamated in 1821.

The small-pox, which the Indians would not bear patiently, has been fatal to many. The decrease of animals, and the consequent failure in the supply of food, has become very serious. This decrease is partly owing to the reckless manner in which Indians used firearms when they first possessed them.

The heathen Indians are less cruel than they were when white men came to their country. The latter can teach them many things. The introduction of twine has increased the supply of food, as twine makes fishing-nets.

Sir John Franklin and other Arctic travellers have frequently made their way to the Frozen Ocean through the Wild North Land. Sir John sympathized with missionaries.

A writer in the *Times* of November 28, 1877, said that Lord Dufferin* had "introduced a new world to the knowledge of his countrymen." This writer goes on to say, "It looks, on the maps, a mere wilderness of rivers and lakes, in which life would be intolerable, and escape impossible." The writer of this article did not know that some of his own countrymen had gone into this wilderness sixty years before he wrote; and that many were there while he wrote.

RELIGIONS.—The beliefs of the Eskimos resemble those of the Indians.† They have vague notions of spirits that sustain the universe; and they believe that their priests have supernatural powers. The Eskimos have been favoured with many shepherds willing to live on their inclement shores. Erhardt, a pious sailor, urged a Mission to the Eskimos at Labrador on his Moravian Brethren. Some of the latter went to Labrador in 1750, and Moravian missionaries still labour there. It has pleased God to give them much success. But Eskimos within the Arctic Circle, and on the shores of Hudson's Bay, are only touched by the C. M. S. They call the missionaries "Children of the Sun," and, when taught, say that the old Eskimos used to know these things.

Many Roman Catholics work in the Territory, especially in Saskatchewan‡ and **Athabasca**.

* See Part i. p. 11.

† See p. 150.

‡ See chap. xxiii.

Russian Missions of the Greek Church have long worked in Alaska; and now that Alaska has passed from Russia to the United States, the latter country is sending missionaries.

The Wesleyans were the first to have a Mission at **Moose** Fort, but they had retired from it before the C. M. S. Mission began.

C. M. S.—We will again describe the stations according to the Dioceses which have been formed in consequence of this work.

(1) **Moosonee**.—A few young men met periodically in Exeter about fifty years ago. They met because they were interested in Foreign Missions; and because they desired to go into the foreign field themselves. One of these, John Horden, persevered in his intention, and offered himself to the C. M. S. He was asked to return for a time to his work, which was that of a schoolmaster. The Society wanted, in May, 1851, a missionary who would go to the shores of Hudson's Bay. If this missionary missed the annual ship he would be delayed for a whole year. Mr. Horden had therefore only two or three weeks, during which time he was to make up his mind, and prepare for his journey. He decided that he would go, and he was married during this short time to a lady to whom he had been engaged. He and his wife were sent to **Moose** Fort, and that station has been his head-quarters for forty years. He had no knowledge of the language; but he made an Indian tell him the

same story over and over again, till he got the sounds correctly.

He found the people in a very debased condition, but he and other shepherds have gone in and out among them with success. One of his first letters spoke of a five months' walk in his parish; he soon learned to think little of 200 miles; and scarcely a summer passed that he had not travelled 1,000 miles. When he had made his first translations, he sent them to England to be printed. They were sent back with a printing-press; and he was obliged to find out how to print them himself. When he had been one year at work, Bishop Anderson,* by adding 1,200 miles to other journeys, reached **Moose**, and during his stay there gave Mr. Horden holy orders. The latter worked without cessation for twenty years after this, and was then consecrated the first Bishop of **Moosonee**. Another twenty years have passed, and now the state of **Moosonee** is an encouragement to those who labour in the North-West, for all the Indians have embraced Christianity. The shepherds can say, "Rejoice with me," &c. (Luke xv. 6). The Bishop thinks that it was foretastes of this joy, as one and another was gathered in, which prevented him and other shepherds from losing heart under the depressing influences of early days. He is pleased when missionaries are ready to do anything and every-

* See chap. xxiii.

thing for the sheep (xv. 5). He sets the example by being able to build a log-hut, make and mend his own clothes, and "knit a pair of stockings as well as any old woman."

York was the next place which had a resident missionary, Mr. Mason. It is now occupied by Archdeacon Winter, who always has a good congregation, though there is often 70 degs., and even 80 degs., of frost. Shivering old people come from a distance. Archdeacon Winter describes one of his canoe journeys, which was 1,400 or 1,500 miles in length. The Native crew were ready, morning and evening, for prayers. He was tormented by mosquitoes during the day, though it was frosty at night; but he was fully rewarded when he reached **Trout Lake**, &c. The "praying father" was welcomed by the aged; and many children were brought that they might be baptized, for the parents wished them to be "praying children." He baptized sixty-seven during this journey, married twenty couples, prepared and admitted many to the Lord's Supper; and, besides this, he had private conversations, some of which were holy and blessed. Two leading men conducted the services at **York** during the Archdeacon's six weeks' absence.

Churchill was considered to be in Mr. Mason's charge, when the latter was stationed at **York**. He was able to visit the Eskimos, and to speak to them through an excellent interpreter, left by Sir John Rae,

the Arctic explorer. **Churchill** is happy now in having Mr. Lofthouse as a resident missionary. He is trying to reach the Eskimos on the north-west of Hudson's Bay. He has also a little congregation of Christian Indians who go to their hunting grounds in the summer; and they then choose one of their number as their lay-reader, who conducts divine service. Mr. Lofthouse had lately to walk 400 miles on snow-shoes, that he might consult the nearest doctor about his wife.

Mr. Peck works on the eastern shore of the Bay in a bitterly cold place. He resides at Fort **George**, but is frequently at **Little Whale River**, among the Eskimos. He finds that they receive instruction with avidity, and teach one another to read the Gospels.

The Bishop and his staff have, themselves, privations in this cold and barren **Moosonee**; but they are sometimes grieved to the heart by seeing some of their flock in a starving condition.

The success of the Indians in hunting is variable; and if anything happens to the annual ship it is felt painfully. During a late winter the Bishop had many dinners without animal food; but he never refused help to the Indians; for if he had done so, whole families would have died of starvation. When the frost broke up, and the Indians, as is their wont, came in to **Moose** to tell their long stories to him, he heard that a large party, with one of his trusted Native friends at its head, had perished. Archdeacon Winter said that

some of his congregation were so starved that they hardly looked like human beings. He exhausted a year's supply in six months; but some succumbed, and he heard the same piteous "Mechim, mechim!" (Food, food!), wherever he visited.

We turn to the joyful side, and remind ourselves that the Natives show that they listen to the Good Shepherd's voice (John x. 4). For instance, they are now careful of the aged, although they confess that they have in past times put aged relatives to death.

The work among the Indians in this diocese has become pastoral; but it is the Bishop's earnest wish that the Eskimos should be drawn in.

Travellers in N.-W. America say that they have heard hymns sung by the Indians, night and morning, on the shores of rivers. The Bishop tells us that when travelling he would take the prayers himself in the morning, but in the evening he would allow the Indians also to lead in prayer; and that he has never enjoyed prayer-meetings more than some in which they took a part.

"And winds that breathed the rancour
Of human hate and wrong
Bear now the heavenly incense
Of morn and even song."

(2) Athabasca.

Natives were the first to evangelize in this district; and they were sent by Archdeacon Hunter,*

* See chap. xxiii.

in answer to a request that came from a chief to Cumberland.

Mr. Bompas, who became in 1872 the first Bishop of **Athabasca**, previously visited Forts **Chippewyan**, **Vermilion**, and **Dunvegan**, in this diocese. Natives, again, had a part in the work, for Mr. Bompas found that he was greatly helped by some Christian Indians who had been brought up at Red River. Two stations have been added to the three mentioned above, and all are now superintended by Bishop Young, who, when the diocese was divided in 1883, succeeded to the part that retains the name of **Athabasca**. His house is of pine logs, 40 ft. long and 28 ft. in breadth. His episcopate had hardly commenced when he, with his family and house, were nearly carried away by a flood. He has travelled 180 miles to visit a sick person; and the joyful news, (Luke xv. 5) that a man and his wife had been converted by means of an Indian from Rupert's Land, caused him to travel sixty miles that he might baptize them.

Athabasca has also been the scene of many of Archdeacon Reeve's labours. Roman Catholics are active in this diocese; but when a Protestant missionary is near, they do not find it easy to refuse the Bible to their converts. The Archdeacon has sometimes found himself among starving people. A good crop of potatoes in his own garden has been a help to him at different times. For instance, an old woman

and her daughter applied to him, when the former was black with starvation ; and he was able to give them some potatoes, and garments which had been sent to him through *Missionary Leaves*.

(3) **Mackenzie.**

We come now to the work of those who have gone after the sheep in a part of "the face of the earth" (Ezek. xxxiv. 6) in which we should have thought it impossible for Europeans to live. The Bishop of this diocese is, again, its representative missionary. He has used those advantages given to him by education in studying the languages and habits of Indians and Eskimos, who were so "out of the way" that even traders did not know some of the tribes ; and, having acquired their dialects, he tells them, and often sings to them, about God's love in sending His Son to find them. He has shown his love for the sheep by a readiness to sacrifice comfort and a willingness to share his possessions with them. Bishop Bompas went out as a missionary in 1865. He went at three weeks' notice, because it was thought that Mr. Macdonald, of whom we shall soon speak, was seriously ill ; and he has only come home once since then, in 1874. He came that he might be consecrated Bishop. He has been so much alone as sometimes, like Alexander Selkirk, to start at the sound of his own voice. When summoned to the last Lambeth Conference of Bishops he did not come, because he was then

so far off that he could not have attended it and returned within a year. He has often been without any "certain dwelling place," but says, "Living in the Indian huts is not hard to me." Two years of this sort of life enabled him to preach to 1,500 Indians. He has felt that the Book of Job and the Psalms help him to realize God's presence, because they describe the regions of ice and snow.

"Whether my home again I see,
Or yield on foreign shores my breath,
Take not Thy presence, Lord, from me
In life or death."

We must look back a few years and note that Archdeacon Hunter was the pioneer in **Mackenzie**; but he was only a visitor, who remained for one year. Mr. Kirkby succeeded him at Fort **Simpson**, and worked with zeal and energy. He received his first impetus as a missionary at a village meeting in Derbyshire, and had been subsequently trained as a schoolmaster. Mr. Kirkby took important journeys, as we shall see; and he worked as a day-labourer when his church, parsonage, and schoolhouse were building.

He started in the summer of 1862 in a little canoe called the *Herald*; and before starting a band of Christian Indians knelt with him on the river-bank and implored God's blessing. The canoe took him to **Peel**, where he spent three days in teaching; and then, with two guides, he clambered over the Rocky Mountains,

and preached the Gospel to the Tukudh Indians there. Mr. Kirkby repeated his visit during another summer. He only remained a fortnight each time ; but it pleased God to bless his work as He did that of St. Paul (Acts xiii. 48) ; for these tribes immediately abandoned heathenism, and joyfully accepted instruction in the Gospel. Murderers confessed and abandoned their sins ; women confessed to having killed their infant girls ; and a medicine man stood up and renounced his curious arts. Mr. Macdonald was sent to take charge of this Mission, and his illness was the immediate cause that took Mr. Bompas into the Mission-field.

Mr. Kirkby had been working for six years, and had been much tried one winter by scarlet fever in his family and his flock, when he was cheered by the arrival of Mr. Bompas. The latter appeared in winter, when travelling was supposed to be impossible, and he joined in the work at once. Mr. Kirkby and he were privileged to baptize 1,000 Tukudh Indians during the next few years.

Mr. (now Archdeacon) Macdonald recovered before Mr. Bompas reached him, and the latter was therefore set free for some of his fruitful journeys. Archdeacon Macdonald has continued his devoted labours for nearly forty years, and now superintends the four stations for the Tukudhs. Mr. Canham, at his own earnest request, has been placed among them at **Nutlakawayit**.

Mr. Sim worked among the Tukudhs in a devoted

and self-denying manner. He succumbed, after three years, to the severity of the climate and scarcity of food. He had tried to share everything with his people, but he had not an Indian's power of abstinence; and he died at his post in 1884.

The Eskimos observe and admire the change wrought in some Indians by Christianity. They are occasionally fed and rescued by the very Indians who would in times past have sought to surprise and massacre them. Eskimos and Indians now trade with one another. The Bishop was the first to take the Gospel to the Eskimos on the Polar Sea. He lived in their huts; but he was attacked with snow-blindness while among them, and walked for two days holding the hand of an Eskimo boy. He has proposed that Christian Eskimos from Labrador should be sent as missionaries among the Eskimos in his diocese.

The Missions among the Tukudh Indians are, as we have said, the most encouraging part of the work; but other parts have small Indian congregations. Evangelization has sometimes been carried on in these three dioceses by means that even missionaries could not trace. For instance, Mr. Mason met some Indians in 1846, who earnestly asked for baptism. It was not possible for him to examine them, and he could not therefore accede to their request; but he said that he should never forget his last interview with them. He said, "Why, you cannot read, you have never been

taught." They showed their small library, which consisted of St. John's Gospel, a hymn-book, and a prayer-book, and said that they had taught one another.

The pastoral work in the North-West requires itinera- tion almost as much as the evangelistic work. And the latter is sometimes necessary while a missionary is stationary, because Indians arrive who have not previously heard the Gospel.

It is evident that education must be a difficult part of the work when families are so seldom long in one place. Mr. West's* plan for the education of orphan boys has been followed by other missionaries. Bishop Horden has found Sunday-school teachers in some parts of his diocese. But in most places missionaries and their wives have themselves to be teachers in both day and Sunday schools. Bishop Bompas desires instruction in farming for one class of his people, and a diocesan school that shall train teachers for others. Mr. Peck has trained lads from among the Eskimos as teachers for their countrymen. These lads can read and understand large portions of St. Luke's Gospel.

The Indian languages are full of long-syllabled words. A sort of shorthand has now been introduced, in which signs representing syllables are used instead of letter-sounds. The long winter evenings have been used by missionaries in all parts for the translation of the Bible

* See chap. xxiii.

and other books for their flocks. The scarcity of candles is sometimes a hindrance to this. An Indian said, "I try all I can to do what the Book teaches me, though I fail a great deal. I try also to teach other Indians."

Missionaries' wives in the Wild North Land have need of courage and patience. One of them lived for some time with her children in a single room, the windows of which had parchment instead of glass; and during seven months her husband was 300 miles away from her. The sun may rise at ten, and set at two o'clock. A meal may be taken in front of a fire, and yet the cups may freeze to the saucers. The bread, which never gets stale, must be thawed before it can be cut; and during some years the children can only have a piece once a week for a treat. Fish and reindeer are the principal food. Medical advice is sometimes unattainable. The lightness and dryness of the air make, however, some compensation for these hardships.

The three Bishops whose work we have spoken of in this chapter have been, and are still, C. M. S. missionaries. Bishop Horden hopes to present the Society with the endowment of the **Moosonee** Bishopric.

The Mission, by the formation of these dioceses, and in other ways, has laid foundation-stones for a Colonial Church, which may be so important to our countrymen.

The three dioceses have upwards of 9,000 Christian Indians.

CONCLUSION.—The Saviour cared for men's bodies as well as their souls. The shepherds who have followed the Indians into this bleak country tell us that small-pox and other European diseases have ravaged them, that strong drink has injured them, and that they are in constant danger of famine. And they have injured one another by cruel fights; they have been tempted into cannibalism, infanticide, and desertion of the sick and aged. The Government are now trying to protect them from strong drink, and to teach them to cultivate the ground; while medical skill might protect them from the small-pox. But the best thing done for their bodies as well as their souls has been done by those who have told them of God's love in sending His Son from heaven to be their Good Shepherd. The reception of this message has changed the torturing foe into the friendly trader, the wife-beater into a protecting husband, the unnatural woman into a loving mother or daughter.

But the missionary who goes sixty miles after one convert has more than the thought of this change to nerve him to his task. He knows that there is "joy in heaven" (Luke xv. 7) over a repentant sinner, and that one more will soon be joined to the white-robed multitude (Rev. vii.).

THE NORTH PACIFIC MISSION.

C. M. S. Publications, especially the *Gleaner* for March and April, 1891.

The Rainbow in the North—R. T. S.

The Hydah Mission : Queen Charlotte's Islands—C. M. S.

Mr. E. Wigram's Letters, xiii.

Missionary Leaves.

INTRODUCTION.—“An enemy hath done this” (Matt. xiii. 24-30 and 38-43).

This parable lifts the veil that is between us and the spiritual world, and warns us that evil spirits are ever striving to counteract the work of the Saviour of the world.

The country which we are about to consider was one in which “the prince of this world” (John xiv. 30) was openly acknowledged as a leader. It then became the scene of one of the most striking instances of missionary success in modern times. The fruits of the Spirit (Gal. v. 22, 23) appeared.

Yet the story of the Mission is, in many respects, sad; for tares have grown up by the side of the wheat.

Many of God's servants (Matt. xiii. 27), who have watched this field from a distance, are astonished and grieved because these tares have appeared. Our Lord teaches them in this parable that they must be content to leave some questions unsolved till the time of harvest (ver. 30).

GEOGRAPHY, &c.—British Columbia is that part of the Dominion of Canada which is bounded on the north by Alaska, on the south by the United States, on the east by the Rocky Mountains, and on the west by the Pacific. Thirty thousand Indians are an important part of its population. The C. M. S. stations are, with one exception, in the diocese of Caledonia, which is the northern half of Columbia.

Metlakahtla is the station for the Tsimshian Indians. It is on the coast, and near to Fort Simpson, the principal post of the Hudson's Bay Company, not to be confounded with Fort Simpson in Mackenzie.*

Masset, in Queen Charlotte's Islands, is for the Hydahs.

Vancouver's Island, much farther south, has one station, **Alert Bay**, for the Kwagutl Indians. This station is on an islet, between the mainland and Vancouver's Island. **Fort Rupert** is in the north of Vancouver's Island. **Kincolith**, and **Aiyansh**, on the Nass River, and **Hazelton**, on the Skeena, are some of the stations in the interior.

The country is fertile, and has rivers abounding in fish, and mines that abound in gold, copper, silver, and coal. The cold is not so severe, nor the distances so great, as in the great prairie country. The constant rain is a trouble to missionaries who wish to itinerate. Many also travel, like their brethren on the other side

* See chap. xxiv.

of the Rocky Mountains, in small vessels, so that they are often "in perils of waters" (2 Cor. xi. 26); but they have hitherto been protected.

The Indians of this part differ much from one another. Some are fine-looking men, and are clever; but they were exceedingly barbarous when the Mission commenced. They never bathed nor washed; they painted themselves in a hideous manner; the chiefs had power of life and death over their slaves; and cannibalism was not unknown.

Each Tsimshean and Hydah Indian has a column or pole in front of his house. The greater the chief, the higher the pole. They value these columns, which are richly carved, so much that they declined to let the Governor-General have one, though he offered to pay highly for it. Every family has a crest; and for this crest an eagle, whale, frog, &c., may be chosen. No one must kill the animal which the crest of his family represents.

The Hydahs are so clever in making canoes that, if they knew the route to England, it is probable that they would find their way to it.

HISTORY.—Captain Cook visited Vancouver's Island in the 18th century, but thought that it was part of the mainland. It remained for Captain Vancouver to discover, a few years later, that the land now called after himself was an island. The brave pioneers of trade, Mackenzie and Fraser, visited it. Fraser came in 1806,

and since that time the country has been connected with white men through trade in fur.

One of the stories told by the Indians refers to the time that they first saw a white man. They tell how he killed a bird by pointing a stick at it, and how he made fire in a new and wonderful way!

The Hydahs of Queen Charlotte's Islands were fiercer than other Natives; and they sometimes attacked the white men's ships. They plundered an American vessel in 1854, and kept the captain and crew as prisoners till they were ransomed by the Hudson's Bay Company.

The deserted villages, the ruined houses, the rich carvings and hieroglyphs on the columns, and the quaint legends connected with them, point to a time when New Caledonia was thickly populated. The country is full of interest for the antiquarian.

The Indians are less numerous than they were in past times. This decrease is partly owing to the small-pox which raged a few years ago. Many stricken by it rushed into the sea to cool themselves; and, in consequence, they died quickly. They show a similar impatience when the measles attacks them.

The discovery of gold in 1858 caused men of all descriptions to come from California. It was necessary to preserve law and order; and British Columbia was, therefore, formed into a colony, with Victoria, on Vancouver's I., as its capital. The charter, by which

Charles II. had given it to the Hudson's Bay Company, was at the same time revoked. But the gold-diggers brought intoxicating drink with them, and the Indians drank deeply, so that many of them became raving drunkards. New regulations made by Government have, however, stopped much of the evil that ensued from the sale of strong drink.

RELIGION.—Many Indians of the **North Pacific** believe in a good and a bad spirit, and that rewards and punishments follow death. It is said that all Indians are interested in the state of disembodied spirits. But they turn when they are ill to the medicine men who possess, as they believe, some power connected with the unseen world. These medicine men work themselves into a frenzy; and while in this state they attack some person, or treat a dog with shocking cruelty. If a medicine man fails to cure his patient by his incantations, he is liable to be put to death.

The **North Pacific** Indians have a strange custom called *potlach*, which custom reverses the command given by our Lord in Matt. vi. 3. One chief challenges another to give away his property, or to destroy it; and whoever gives away the most is called the greatest chief. A widow will sometimes destroy or give away all her property at her husband's funeral, that her husband and herself may be exalted.

C. M. S.—The first time this Society sent good seed to the shores of the Pacific was at the time that

Mr. West and Mr. Jones had a school at Red River.* Some of the chiefs' sons trained in that school came from the country beyond the Rocky Mountains. They returned, in time, to their own country, and then took pains to instruct their friends in such truths as they understood themselves; and they even induced some of these friends to observe the Lord's Day. An agent of the Hudson's Bay Company, when at work in Vancouver's Island, wrote to Mr. Jones and explained that the people earnestly desired instruction. He added that, when expresses came from Government, the Indians would send to inquire "if any new doctrine had arrived." Mr. Jones grieved over the regions of darkness, but "men slept" (Matt. xiii. 25), and he had no sower to send.

"Long since that other did his work begin."—(Matt. xiii. 39.)

It may be that the few seeds wafted at this time across the Rocky Mountains gave the Indians of the **North Pacific** the impression which they had, even before teachers came to live among them, that the white man possessed some grand secret about eternal things.

Thirty years passed, and Captain (since Admiral) Prevost came to Vancouver's Island in command of his ship. The Saviour has servants in various callings who remember His last command. Captain Prevost

* See chap. xxiii.

saw the terrible state of the Indians ; he knew that gold-diggers were likely to be soon among them ; and that strong drink would make the bonds in which the Indians were held still stronger. He laid the case, on his return to England, before the C. M. S., and they stated it in the *Intelligencer*. "Two friends" then sent £500 for Vancouver's Island. Mr. Duncan, a young schoolmaster, was chosen as lay-missionary in 1856, and Captain Prevost, with the approval of the Admiralty, gave him a free passage in H.M.S. *Satellite*.

Mr. Duncan proved indefatigable and zealous. He began work at Fort Simpson, round which there were 1,500 Indians in 250 wooden houses, and found himself among horrible scenes. For instance, a slave woman was murdered in cold blood soon after his arrival ; and the medicine-man behaved with such barbarity that it is too terrible to relate. However, he was much encouraged after two or three years' work. Drunkenness and other open sins diminished, and individuals showed that their hearts and lives were changed. A chief, noted for his ferocity, and who had at one time threatened Mr. Duncan's life, became one of the believers.

Mr. Duncan saw that European traders exercised a contaminating influence on the Indians ; and the converts, who began to be numerous, wished to escape from the sights of heathenism. There was a place of great natural beauty and capabilities about seven-

teen miles from Fort Simpson. This was **Metlakahtla**. It had formerly been the home of some of the Indians. Mr. Duncan therefore moved to this place in 1862; although he could at first only induce fifty Indians to go with him. He planned an industrial settlement. It was to have its own stores, a saw-mill, a blacksmith's shop, and large carpenters' shops. All spirituous liquors were strictly prohibited. Whoever went to **Metlakahtla** was to cease to worship devils, and no longer to call in conjurors when he was sick, &c.

Mr. Duncan had not settled for more than ten days when thirty canoes arrived, bringing 300 more Indians. Legaie, the chief to whom we have alluded above, came with this party. He gave up his position as chief, and led a quiet and consistent life as a carpenter for seven years, the remainder of his life.

A church was soon built, and Mr. Duncan also had schools for men, women, and children. He printed a small Church service and some hymns. Quathray, a cannibal chief, died in the faith of Christ, weeping for his sins. Indians, who had seemed hopelessly indolent, became industrious. They learnt to make and to use soap. Drunkenness seemed extinct. Mr. Duncan went away for thirteen months, learnt various trades, and obtained brass musical instruments for his Mission. His influence with the Indians became so great, that murderers whom the Government tried in vain to seize, yielded themselves voluntarily to him, because they found the

burden of sin too great. **Metlakahtla** became a centre of light for the Indians in British Columbia; and other C. M. S. stations were formed.

The Bishop of Columbia, as well as several clerical missionaries, visited **Metlakahtla**, and baptized many Natives. The work of evangelization had so far progressed that a pastor was required for the settlement. And now the weak points in the administration of the Mission became manifest. Missionaries were sent from England, but none of them seemed able to stay long at **Metlakahtla**, though several settled at other stations.

Mr. Ridley, who had been a C. M. S. missionary in India, became in 1879 Bishop of New Caledonia, and tried hard to overcome the objection that Mr. Duncan showed to some C. M. S. rules; but he failed in his attempt. A special deputation from the C. M. S. also failed. The committee could not give way on the following two points, if other difficulties had been swept away: Mr. Duncan had not taught the Indians to read the Bible in their own tongue; nor would he consent to any of them being admitted to the Lord's Supper. He thought that they would regard it as a fetish; and he therefore put aside the commandment of God.

A separation took place in 1881; but Mr. Duncan remained at **Metlakahtla**, and used the church. The Bishop used another small building as a church. The most astonishing incident in the whole story is that Mr. Duncan should have encouraged the Indians

who acknowledged him as their leader to try to eject those Indians who remained faithful to the Church of England. The Government were at last compelled to arrest some of the leaders in an armed attack that was made upon the Mission premises. Mr. Duncan, seeing that the civil power did not support him, obtained the permission of the President of the United States to settle in Alaska. He therefore left **Metlakahtla**, with most of the Christian Indians, in 1887, leaving those who had so earnestly desired to have him as a fellow-labourer to carry on the Mission under painful circumstances. It could not, for a time, be to them other than a day of trouble, and of rebuke, and of blasphemy. But as time went on it became again possible to view **Metlakahtla** with cheerfulness.

The Bishop, who makes **Metlakahtla** his headquarters, has not, as yet, had to exclude any of those Indians whom he has admitted to Holy Communion. The Christian Indians enjoy the careful instruction which they now receive. Mrs. Ridley used to travel much with the Bishop; but **Metlakahtla** now has schools, sewing-classes, &c., to which she must attend. It has a Native Christian poet, one of whose lines, addressed to the Saviour, is translated thus :

“ I am glad ; for Thou hast gained the victory in our home.”

The wife of an old Christian said, when he was dying, to her children and grandchildren, “ Make no weeping ;

is he not now peacefully going away with Jesus?" Crime is almost unknown. The Indians are prosperous; and they do not "die out" before white people who treat them as they have been treated at this settlement. A stream of visitors come to **Metlakahtla**. These are chiefly Indians who come for instruction, but there are others of various nationalities. Chinese and Japanese are sometimes seen at church. One of the latter gave three dollars to a lady-worker for the "work of God." This lady has been trained as a nurse, and is an honorary missionary to **Metlakahtla**.

The work at **Masset** has been exceedingly interesting. Mr. Collison began the Mission in 1876, and worked patiently for two years and a half; and it pleased God to bless his labours beyond all expectation. The first Hydah convert—one who afterwards became a catechist—prized a particular New Testament to the end of his life. The inscription in this Testament was "From Captain Prevost, H.M.S. *Satellite*, trusting that the bread thus cast upon the waters may be found after many days." This book had been given to the then savage Indian twenty years before he showed it to Mr. Collison after his conversion. When the latter had been two years at work, the Hydahs received some visitors by chanting the anthem, "How beautiful upon the mountains," instead of the terrible dances which they had previously performed on these occasions.

Mr. Harrison succeeded to the charge of the Mission.

He and his wife continued to make use of singing as a means of taming the Hydahs. He said that he was supposed, when at Islington College, not to be able to sing, but that he was obliged to sing in **Masset** Church, or all the men would stop. Mrs. Harrison was obliged also to sing, or all the women would stop. The Hydahs made Mr. Harrison an Eagle, and his wife a Bear, so that each had access to a different series of feasts. Their presence at these feasts caused grace to be said; and it introduced holy words and thoughts to these poor wild men and women. Love is ingenious and sharp-sighted, and has many ways of recommending the truth. For instance, Mr. Harrison left his sick wife that he might minister to a dying chief; and when Mrs. Harrison and he went to a wedding, they accepted a seat at least twelve feet higher than the rest of the company, that they might please their big children. Some of these children were twice as old as themselves.

Hundreds have been baptized, and savage customs are almost abandoned. **Masset** has a pretty Mission church, to the consecration of which some Natives walked thirty miles. An "Old Tilikum's Church" means a service for very old people. The great difficulty with all the Hydahs is that they will say, "We are not very wicked, and our lives are better than so-and-so's."

The Indians from Vancouver's Island sent several

times to **Metlakahtla**, asking for a teacher. The head chief from Fort **Rupert** at last took the 300 mile journey himself, and repeated his request in person. Mr. Hall volunteered to go in 1877, and he still works among these Kwagutl Indians, although the principal station has been moved from Fort **Rupert** to **Alert Bay**. He found himself when he began to preach among men whom he knew to be murderers; but they appeared to drink in every word. He felt it a privilege to tell them the Word of Life, and he has continued his work to the present time. He does not confine his work to **Alert Bay**, but visits other tribes, who give him a warm welcome, so that thousands hear the Gospel. Fort **Rupert** is now an out-station. The number of converts in the Kwagutl Mission is not large, but those who sow in faith shall some day come again with rejoicing, and bring their sheaves with them (Ps. cxxvi. 6).

Mission work in the interior has steadily increased, though much that should be done is as yet unattempted. **Kincolith** is a small industrial settlement for Christian Indians, similar to **Metlakahtla**. A missionary described one of his services at **Kincolith**. It was held in a shed 90 feet long and 30 feet broad; in which he could not stand upright, and where he was nearly suffocated with smoke. He showed the Indians pictures from the "Pilgrim's Progress," and explained them; then the grim faces lit up with interest, and if he stopped,

they said, "Go on." And these pictures helped him to talk of the Christian's hope beyond the river.

Mr. McCullagh began to work as a layman at **Aiyansh**, and he is now the ordained pastor of a little flock. He visits Indian camps. When on one of these visits, he found out an old Christian, Abraham, who had worked under him at **Aiyansh**. It had been Abraham's business to remind the Christian families that they should have family prayers. He now lay in a hovel which an English farmer would not think fit for pigs. Mr. McCullagh also visited some suffering Indians who were left in utter wretchedness while the others had gone to work.

Mr. McCullagh and his family seldom have fresh meat. His life was in danger lately, because he had reported a murder to the magistrate. He has done much medical work, but has, nevertheless, been threatened because he was supposed to have caused the measles by sorcery. But he seems to be gradually winning the hearts of his people. Mr. Field is carrying on a similar work at **Hazelton**, a station that the Bishop began by spending a winter at it.

British Columbia was a single diocese when the Mission commenced. It was divided into three dioceses in 1879, when Bishop Ridley was consecrated. Vancouver's Island is not in the latter's diocese, but the Bishop of Columbia has kindly asked him to superintend the C. M. S. work in that place.

Mrs. Ridley has been a zealous missionary. She at one time held the fort at a station to which the Bishop could send no other missionary; and it was a station so cut off from the coast that, while she was there, the Bishop went to England and returned without being able to communicate with her.

The Bishop has a little Mission-vessel, the *Erangeline*, and its crew have morning and evening prayers with him. And sometimes, during his travels, the sounds of hymns sung by other Indians reach him. He once approached a house where he hoped to sleep, and became aware that the unconscious Indians were praying for him and for other ministers. This was a moment that was worth many journeys.

He takes medicines about with him, which the Indians want to swallow only too quickly. The ignorance of the Indians as to medicine has caused all North-West American missionaries to give away simple drugs; but the **North Pacific** has now a medical missionary.

There are many unevangelized Indians at Victoria, and other places.

The Bishop lately told us in a letter of a chief who came 250 miles to ask for a teacher who would take the Word of Life to his people. The Bishop wrote to some of his missionaries, thinking it possible that they might be able to visit this tribe. He gave one of their answers as a sample of the others, "I feel I cannot leave my

fifteen villages and 2,000 souls even to enter on such an inviting field." The Bishop despaired and thought that the "Prince of darkness would win the tribe that had been offered to the Crucified One." The happy sequel to this story is that friends have subscribed sufficient money to enable him to engage a teacher who shall sow in this field.

Much of the schoolwork has to be done by missionaries and their wives. The schools are attended by adults as well as children. Phonetic spelling is used. It sometimes happens that one tribe goes away for some reason, and another takes its place; so that the missionary finds himself with the same school and different pupils. Missionaries wish for boarding-schools that the young may be kept from bad influences.

Translations have been made in each of the Missions, and some missionaries, besides translating the New Testament, &c., have made primers which have helped the Indians to learn to read. The printing-press is a useful auxiliary.

The Mission has more than 1,000 adherents.

CONCLUSION.—The Parable of the Tares speaks of only one Sower, the Son of Man (Matt. xiii. 37). We learn from this that our words and actions will bring forth no fruit worthy to be taken into the barn (ver. 30) unless we have spoken and acted as members of Christ's body. St. Paul said that he spoke "not in the words which man's wisdom teacheth, but which the Holy

Ghost teacheth" (1 Cor. ii. 13). Let us, therefore, look to our great Head for instruction and for example, and be careful lest we unduly exalt any fellow-labourer.

The parable also teaches us that we are not competent judges of one another's motives and characters (Matt. xiii. 29, 30).

Finally, we see the joy that awaits those that have patiently and faithfully followed their Master, when missionaries and converts shall at last meet in the kingdom of their Father (ver. 43).

“ No death to fear, no cross to bear.
No more to hear His truth denied ;
To know sin cannot enter there—
Safe on the other side.”



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