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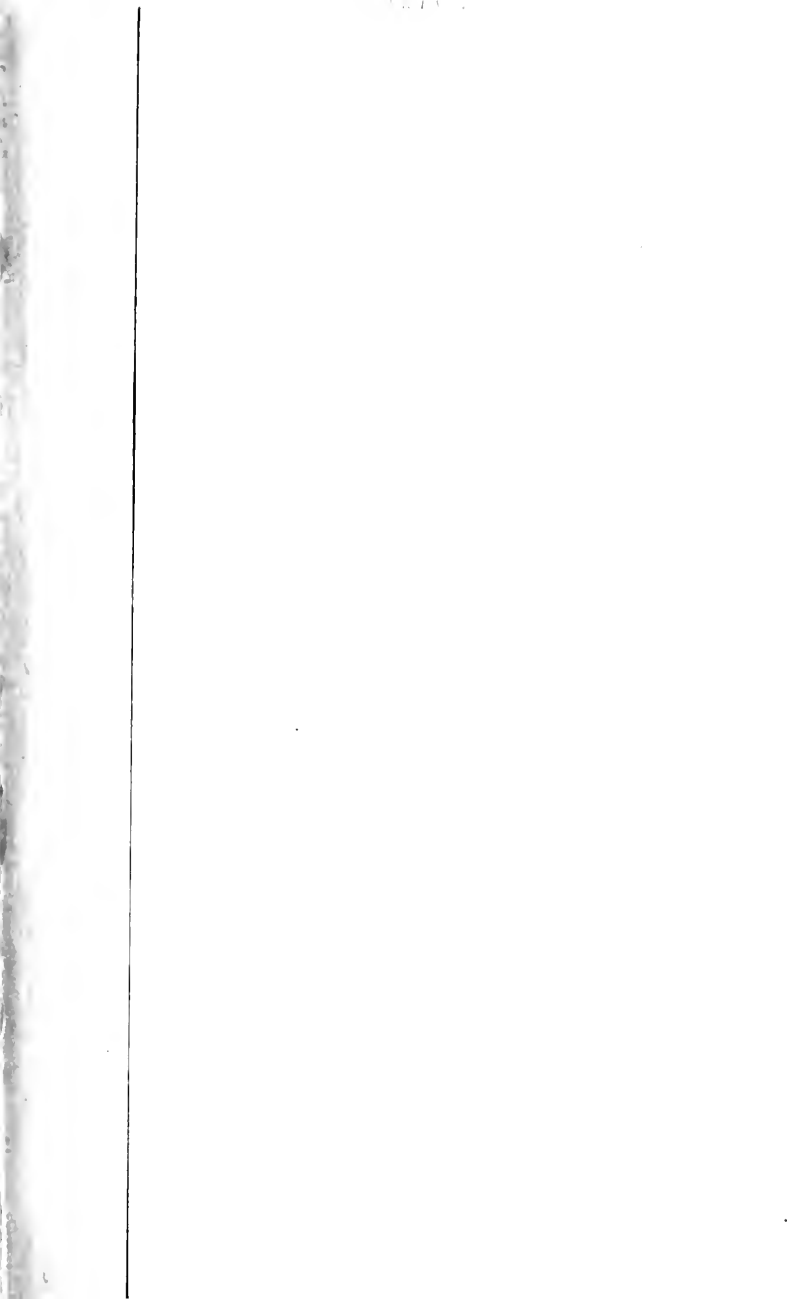
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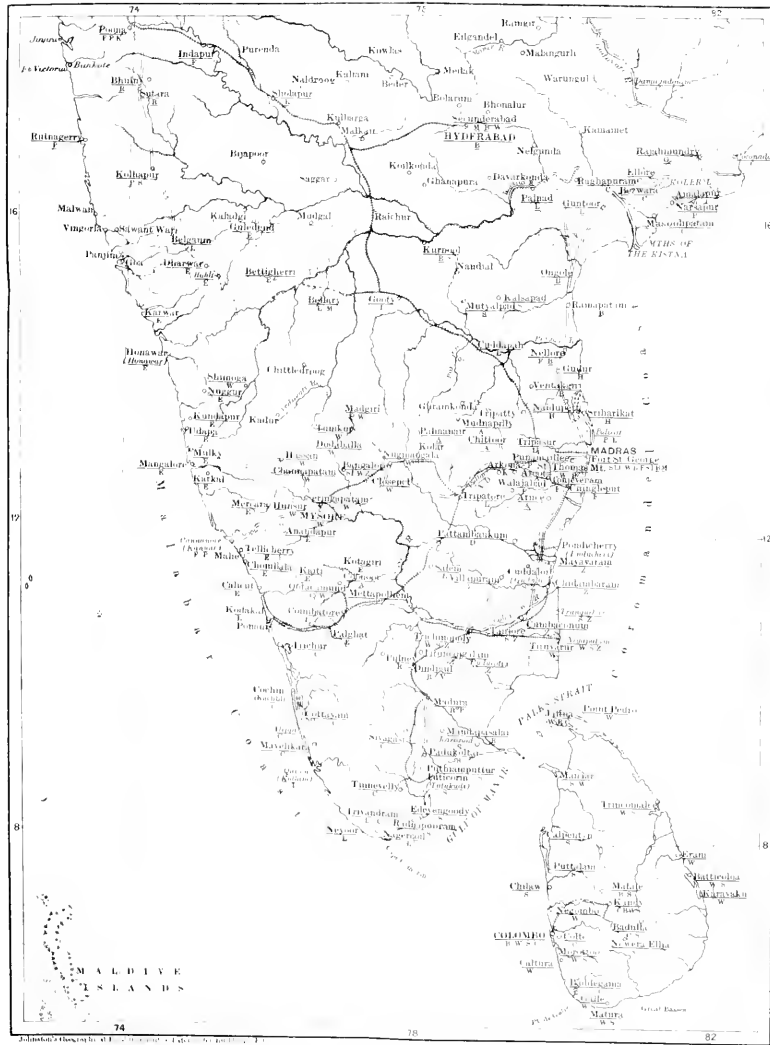
The history of Protestant
missions in India from

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THE HISTORY OF PROTESTANT
MISSIONS IN INDIA.

MORRISON AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.





EXPLANATION OF SIGNS.

Missionary Stations are underlined, and the letters beneath show the Societies by which they are occupied.

To aid the memory, the initial letter of each Society's name is chosen as far as possible. The initials of American Societies are underlined.

EUROPEAN SOCIETIES.

- Baptist Missionary Society B
- Baptist Zenana Missionary Society B
- Bible Evangelical Missionary Society E
- Christian Vernacular Education Society Y
- Church Missionary Society C
- Church of England Zenana Missionary Society C
- Church of Scotland Mission K
- Church of Scotland Ladies' Association K
- Danish Lutheran Mission D
- English Presbyterian Church J
- Female Education Society T
- Free Church of Scotland Mission F
- General Baptist Mission G
- Grosser's Missionary Society R
- Hornemann's Mission H
- Indian Normal School Society N
- Irish Presbyterian Mission I
- Lesgibe Lutheran Mission Z
- London Missionary Society L
- Moravian Mission M
- Scottish Original Secession S
- Society for Propagation of Gospel U
- S. P. G. Ladies' Association S
- Society of Friends Y
- Swedish Evangelical Lutheran Mission X
- United Presbyterian Church U
- Welsh Calvinistic Methodist Mission O
- Wesleyan Missionary Society W
- Private and Local Societies, &c. P

AMERICAN MISSIONARY SOCIETIES.

- Baptist Missionary Union B
- Board of Commissioners Foreign Missions B
- Canadian Baptist Foreign Missions C
- Canadian Presbyterian Mission C
- Free Baptist Mission F
- German Evangelical Mission G
- Lutheran Mission L
- Methodist Episcopal Church M
- Presbyterian Church P
- Reformed Church, Ararat Mission A
- United Presbyterian Church U
- Zenana Mission Z

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EUROPEAN SOCIETIES.

Baptist Missionary Society	_____	B
Baptist Zenana Missionary Society	_____}	
Basle Evangelical Missionary Society	_____	E
Christian Vernacular Education Society	_____	V
Church Missionary Society		
Church of England Zenana Missionary Society	_____}	C
Church of Scotland Mission		
Church of Scotland Ladies' Association	_____}	K
Danish Lutheran Mission	_____	D
English Presbyterian Church	_____	J
Female Education Society	_____	T
Free Church of Scotland Mission	_____	F
General Baptist Mission	_____	G
Grossner's Missionary Society	_____	R
Hermannsburg Mission	_____	H
Indian Normal School Society	_____	N
Irish Presbyterian Mission	_____	I
Leipzig Lutheran Mission	_____	Z
London Missionary Society	_____	L
Moravian Mission	_____	M
Scottish Original Secession	_____	Q
Society for Propagation of Gospel	_____}	
S. P. G. Ladies' Association	_____}	S
Society of Friends	_____	Y
Swedish Evangelical Lutheran Mission	_____	X
United Presbyterian Church	_____	U
Welsh Calvinistic Methodist Mission	_____	O
Wesleyan Missionary Society	_____	W
Private and Local Societies, &c.	_____	P

AMERICAN MISSIONARY SOCIETIES.

Baptist Missionary Union	_____	<u>B</u>
Board of Commissioners Foreign Missions	_____	<u>R</u>
Canadian Baptist Telugu Mission	_____	<u>C</u>
Canadian Presbyterian Mission	_____	<u>K</u>
Free Baptist Mission	_____	<u>F</u>
German Evangelical Mission	_____	<u>G</u>
Lutheran Mission	_____	<u>L</u>
Methodist Episcopal Church	_____	<u>M</u>
Presbyterian Church	_____	<u>P</u>
Reformed Church, Arcot Mission	_____	<u>A</u>
United Presbyterian Church	_____	<u>U</u>
Zenana Mission	_____	<u>Z</u>

THE HISTORY
OF
PROTESTANT MISSIONS IN INDIA

FROM THEIR COMMENCEMENT IN 1706 TO 1881.

BY THE

REV. M. A. SHERRING, M.A., LL.B., LOND.,

MISSIONARY OF THE LONDON MISSIONARY SOCIETY; FELLOW OF THE CALCUTTA
UNIVERSITY; CORRESPONDING MEMBER OF THE BENGAL ASIATIC SOCIETY;
AUTHOR OF "THE SACRED CITY OF THE HINDOOS," ETC. ETC.

New Edition, carefully revised and brought down to date,

BY THE

REV. EDWARD STORROW,

FORMERLY OF CALCUTTA.

With Four Maps.

LONDON:
THE RELIGIOUS TRACT SOCIETY,
56 PATERNOSTER ROW, 65 ST. PAUL'S CHURCHYARD,
AND 164 PICCADILLY.

1884.

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P R E F A C E.

THE aim of this work is to show historically what Protestant Missions have accomplished in India since their commencement in the beginning of the last century. In pursuance of this object, I have collected together all the important events of these Missions, and have presented them in a succinct and consecutive narrative, thus striving to give a complete view, as in a panorama, of their operations and achievements. Notwithstanding the numerous reports which have been for many years issued by missionaries concerning their respective fields of labour, it has hitherto been well-nigh impossible to gain an adequate and distinct conception of the wonderful work which has been accomplished in the evangelization of the people of India. While leaving matters of unnecessary detail, I have endeavoured to furnish an outline of the various methods, plans, and projects which have been pursued in the formation and growth of the Indian Protestant Church, sufficiently minute to be correct, and yet so compacted together and interwoven as to suffer neither in unity nor comprehensiveness. My desire, in short, has been to show how the wave of Christianity, commencing in one

corner of the land, has gradually advanced until it has spread over the entire country.

The above words were written ten years ago by my beloved friend, the late Rev. M. A. Sherring. In preparing a new edition of his book for publication, I have found it advisable to omit some passages, to condense others, and to make many additions, chiefly for the purpose of bringing the history and statistics of the various Missions down to date.

To secure as much accuracy as possible, I have consulted whenever practicable the Secretaries of the various Missionary Societies and missionaries of experience, about, not only their own Missions, but also those of the district or province or city in which they have laboured. From both I have received great courtesy and ready help.

Especially do I acknowledge the assistance I have received from Bishop Caldwell of the Society for the Propagation of the Gospel; the Rev. Dr. Dyson, F. T. Cole, R. Bateman, E. N. Hodges, A. H. Lush, G. Short, and Eugene Stock, Esq., of the Church Missionary Society; the Rev. James Smith and the Rev. J. Trafford of the Baptist Missionary Society; the Rev. D. Mackichan of the Free Church of Scotland; Dr. Murdoch of the Christian Vernacular Educational Society; and the Rev. T. Haines, D. Hutton, W. Joss, S. Mateer, and J. E. Payne, of the London Missionary Society.

I have also to acknowledge the valuable assistance I have received from the Statistical Tables for 1881 relative to the Protestant Missions in India, which have been prepared by three missionaries at the

suggestion of the Calcutta Missionary Conference, and with the aid of almost all the missionaries throughout India, Ceylon, and Burmah. The four maps, which add so much to the value and interest of this work, are engraved by the kind permission of the Rev. J. W. Thomas, of the Baptist Mission Press, Calcutta, from the large map prepared for the report of the last Decennial Conference on Missions in India, held in 1882.

My conviction is that this volume will be found impartial as well as accurate. No Society and no Mission, however isolated, has intentionally been passed by. But whilst the position of all is recognised, the work of some is much more amply recorded than that of others. This has been done absolutely without national, theological, or ecclesiastical bias, and only because their wider spheres, or some features of their history, or operations, or great success, require to be indicated.

The readers who have the most accurate knowledge of the extent, populousness, and superstitions of India will best understand and appreciate the history given in the various chapters of this book. India is a continent occupied by nationalities and races more numerous and diverse than those of Europe.¹ Its aggregate population is nearly one-sixth of the human race, and is divided into more than 200 tribes and states, speaking 123 distinct languages and dialects. The religions professed by these tribes vary from intense monotheism to the grossest polytheism; whilst intellectually and in their manners and customs they are as far apart from each other as are the races of Europe.

¹ See the tables in Appendix A.

The evangelization of such an empire is perhaps the most stupendous enterprise the Church of Christ has ever attempted. The history here recorded should have therefore a profound interest, not only for the friends of foreign missions and all of English descent, but for every one who is interested in the progress of the human race, and we believe that a careful perusal of the following pages will prove that great and encouraging progress in this immense and most Christian enterprise has been made.

EDWARD STORROW.

SUPPLEMENTARY NOTE.

HAVING been requested by the publishers of the present edition of this work to revise the spelling of the proper names occurring in it, I think it right to state briefly my reasons for deciding on the system I have adopted.

Three modes of spelling Oriental names are in vogue. The first and oldest represents the words, as commonly pronounced in India and in England, by the ordinary system of English spelling. The second, generally known as the Romanized system, is a learned and ingenious adaptation of the Latin alphabet to the exact and consistent representation of the various alphabets indigenous to the East. The third mode is the conjunction or confusion of the above alternatives, by employing for the different nomenclatures whichever mode of spelling appears to be most common, or with which the author is most familiar.

Having myself been for ten years a missionary in India, at Calcutta and Benares, and a student of Oriental languages for more than half a century, I am strongly attached to, and

most at home in, the second or Romanized system. But then I considered that the present work is intended not so much for learned Orientalists or old Indians as for ordinary English readers, ignorant of, or little familiarized with, the Romanized system; and therefore concluded that it would be better so to spell the words as that such readers should have no doubt or difficulty as to the right pronunciation. I remembered, too, what absurd mistakes are sometimes made by the uninitiated in the pronunciation of words spelt after the Romanized system, especially if the diacritical accents were omitted, as they are often apt to be.

Further, the Romanized system is an adaptation of our alphabet of a comparatively modern date, not intended, even by its learned and distinguished inventors, to be generally introduced into ordinary European literature. It is chiefly a linguistic expedient for the easy acquisition of Oriental tongues by foreigners, though having also other uses and advantages. But the English histories, geographies, gazetteers, and even Missionary chronicles of the past, up to a very recent date, know nothing of it; and they have in a manner stereotyped the spelling of Oriental names in English according to the ordinary system of expressing sounds.

It is worthy of remark that almost all educated native Indians, eschewing the Romanized system, spell their own and other proper names as any Englishman would do who was unacquainted with that system.

For these and other reasons, which need not here be specified, I have decided for this work to adopt the old and ordinary mode of spelling, with a few apparent exceptions. These are such words as Hindu, Hinduism, Muhammad, Muhammadanism, Hindustan, Hindustani, etc., which have so long and so widely supplanted the old "Hindoo," "Mahomet," "Hindoostanee," etc., that it would be regarded as an archaism to revert to the antiquated and (as regards the Prophet at least) incorrect forms.

The names of places, etc., are therefore, in this edition and in the accompanying maps, spelt, almost in every case, in accordance with the mode adopted by Thornton in his *Gazetteer of India*, a standard work, not likely to be superseded even by the more modern *Imperial Gazetteer* of Dr. Hunter. In this latter the Romanized system has been adopted, and for Indian pupils and Oriental scholars this in some respects may be preferable. But ordinary English readers will feel more at home with the old spelling; and, having acquired therefrom the proper pronunciation, will not be put out when they meet with a familiar name in a modern Romanized garb.

GEORGE SMALL, M.A.

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THE HISTORY

OF

PROTESTANT MISSIONS IN INDIA.

CHAPTER I.

PROTESTANT MISSIONS IN INDIA DURING THE EIGHTEENTH CENTURY.

As early as 1642 the Dutch commenced evangelistic efforts in Ceylon, but among Protestant nations the Danes have the honour of first conveying the gospel to the races of India. Although occupying but a very limited tract in that country, yet the obligation of bringing the blessings of Christianity within the reach of its inhabitants was acknowledged by them several years before it was admitted by Great Britain. They, however, were upwards of eighty years in possession of Tranquebar before they took any steps for the evangelization of the natives. In the year 1705, at the instigation of Dr. Lutkens, chaplain to the King of Denmark, two young Germans of learning and ability, Bartholomew Ziegenbalg and Henry Plutschau, were sent forth as missionaries to Tranquebar. They had been students at the University of Halle, and

were singularly fitted for the great work they had undertaken. Both had zeal; that of Plutschau was patient and calm; that of Ziegenbalg was fiery. One followed; the other led. One had the gift of organization, and enthusiasm to face and surmount all difficulties; the other, besides courage, had the faculty of labouring steadily and well. Both could endure much; but Ziegenbalg endured hardship longer than his fellow-labourer.

Soon their varied gifts and powers were put to the test. On arriving in India, 19th July 1706, they met with little sympathy, but vigorously laboured for the instruction of Hindus and Muhammadans, of Roman Catholics and Protestants. After a brief period of promising labour, opposition arose, headed by the governor, and Ziegenbalg was thrown into prison, kept in close confinement for four months, forbidden the use of pen and paper, and prohibited from holding intercourse with the outer world. On regaining his freedom, he found, to his dismay, that the small community of converts from the heathen which he and his colleague had gathered together had been scattered to the winds by persecution and terror. Some were in prison; others were banished; and the mission seemed in ruins. Nothing daunted, Ziegenbalg, in spite of bodily weakness and disease, recommenced his work. Being in great need of money, four thousand crowns were sent to him from home in two ships, one of which was wrecked, and although the money was recovered, it was taken back to Copenhagen. The other ship reached Tranquebar in safety, but as the money was being brought to shore, the boat, which was in charge of drunken sailors, upset, and the whole

was lost. Still, these two brave men kept at their post, undismayed by disappointment, hardship, and loss.

Now came a greater trial. Hitherto troubles had been from without. But the two missionaries had upheld and comforted each other. Three new missionaries arrived in 1709, one of whom from the outset vigorously opposed the plans and operations of the older brethren. Schools, however, had been established; the slaves of the settlement were assembled for religious instruction two hours daily; the German and Portuguese residents were invited to divine service held regularly in their behalf; a class of catechumens gathered from the heathen was being trained in the truths of the gospel preparatory to baptism; converts increased rapidly; a church had been erected for the native congregation; conferences had been held with Hindus and Muhammadans; preaching excursions had been made into the country as far as Negapatam; several Christian books had been written in Tamil, and the translation of the Scriptures, and the compilation of a dictionary in the same language, had been commenced. Three years and a half after the arrival of the first missionaries, the native Christian community numbered 160 persons, an amount of success truly astonishing, considering the gigantic obstacles against which they had to contend.

The conversion of a young Tamil poet of some distinction was an incident of much importance, both on account of the interest it awakened among the natives generally, and of the essential aid he was able to render in translating Christian works into good Tamil verse, and in many other ways. Ziegenbalg endeavoured to introduce the gospel into the dominions

of the Rajah of Tanjore, and undertook a journey into that country dressed in native costume; but was stopped before he had proceeded far, in consequence of an order of the rajah prohibiting Europeans from entering his territories without his express permission.

On account of the increasing expenditure of the mission, arising from the establishment of schools and the enlarged operations which were undertaken, attempts were made to raise money in Germany and also in England. An English translation of several letters of the missionaries having been presented to the members of the Society for the Propagation of the Gospel in Foreign Parts, which had been established by royal charter in the year 1701, the society generously sent the missionaries a donation of £20, and a collection of books. This was the beginning of that noble work of Christian enterprise and zeal which this venerable society has prosecuted with much perseverance and varying success in behalf of India.

From this time much interest continued to be cherished in England in the welfare of the Tranquebar Mission. It was thought, however, that as the object of the Propagation Society, according to its charter, was to administer to the spiritual necessities of the British colonies in North America and the West Indies, it would not be proper to extend its labours to the East Indies. But another society undertook the work. This was the Society for Promoting Christian Knowledge, which had been established in the year 1699. Its purpose was somewhat more general than that of the other society, and yet its sphere of action was confined to Britain and her colonies. Hence a similar difficulty occurred as in the case of the Propagation

Society; which was removed by opening a fund for the Danish Mission in India. Contributions came from all quarters. La Croze writes: "Nothing could be more gratifying than the liberality of the English who distinguished themselves on this occasion. People of all ranks, nobility and clergy, ladies and gentlemen, citizens and merchants, contributed to a large amount, some without wishing it to be known."

The translation of the Bible into the languages of India has ever been considered an imperative and primary duty. Every Protestant missionary recognises the living power of the Word of God, and rests not until it is translated into the language of the people among whom he dwells. A little more than two years after reaching India, Ziegenbalg began the translation of the New Testament into Tamil, and finished it on the 21st March 1711. By 1719, the year of his death, he had translated as far as Ruth, in the Old Testament.

The incessant disputes between the Danish governor and the missionaries at last became so threatening, that Plutschau determined on returning home and laying their grievances before the King of Denmark. About the same time, M. Bövingh, the missionary who had studiously thwarted the efforts and plans of the elder missionaries, quitted the country from ill-health, yet bound also to the King, with the object of representing to his Majesty his own views and those of the governor, on the other side of the question. By a strange coincidence they both together presented themselves to the King, who was in camp with his army. The result of the interview may be conjectured from the circumstance that M. Bövingh walked away on

foot through the deep mire caused by the heavy rains which had deluged the country, while Plutschau was sent away in the royal carriage. Before his coming the King had displayed such sympathy towards the missionaries, and interest in their work, that he had given orders for the sum of three hundred pounds a year to be given from the revenue for the support of four missionaries. In future, regular reports of the mission were sent to the King, who, together with the princes and princesses of the royal family, exhibited the keenest eagerness in all its affairs, the latter even personally corresponding with the indefatigable Ziegenbalg.

In 1712 the converts had increased to 255, but the loss by death had been 34, making the aggregate number of native Christians 221. In the schools there were 78 children under instruction, 59 of whom were supported by the missionaries. The method adopted was a combination of the boarding and day school systems, which has worked in some places well, and in others very badly, and which we shall have frequently to refer to in the progress of this history. In addition to the translation of the New Testament, the missionaries had by this time compiled and written thirty-three works in the Tamil language, including a dictionary.

In 1714 Ziegenbalg, being compelled to seek a change of air and scene, returned to his native land. Before starting, the governor sought reconciliation with him; and in the true spirit of Christian charity, Ziegenbalg consented to forgive and forget all the wrongs which himself and the mission had received. On reaching Europe, Ziegenbalg found the nations at

war with one another. The King of Denmark was at the siege of Stralsund, in Pomerania, taking part in the great struggle with Charles XII.

One evening there was evidently a profound movement among the Danish troops. A stranger of note had had an audience of the King, who had shown him singular favour, and for hours, it was said, they had been closeted together. The soldiers who had gathered round may have been disappointed when they saw that he was only a clergyman, a man indeed of commanding presence, of a wonderful dignity and fire, resolute and calm, with a keen eye, a bronzed and almost swarthy face seamed with deep lines of care, and a winning courtesy and loveliness of manner ; but when he opened his lips and preached to them, and they heard it was Ziegenbalg, the missionary from Tranquebar, there were some at least who ceased to wonder at his welcome from the King. To the camp Ziegenbalg had hurried with all speed. Letters had given no warning of his journey ; and he seemed to have dropped out of the clouds. He was accustomed to rapid movement, and he had no time to spare ; but he got his story told to the King, and was content. Some days were snatched from war for this work of peace ; changes and arrangements were proposed in the management of the mission ; Ziegenbalg was informed that his patent of Superintendent had already been sent to India ; and for details he was referred to Copenhagen. Thither he journeyed with restless speed ; and then into Germany, to Francke at Halle, halting little at any place, but preaching to vast crowds who filled the churches and swayed out into the street, "very weak," we are told, yet kindling by his presence the zeal of all the mission friends, and moving his audiences as he would, by his glowing appeals.¹

Proceeding to England, Ziegenbalg was everywhere received with enthusiasm. George the First, the Prince and Princess of Wales, the Archbishop of Canterbury, the Bishop of London, and many other persons of rank

¹ "The Last Years of Ziegenbalg," by the Rev. W. Fleming Stevenson, in *Good Words* for December 1872.

and influence, were eager to express their sympathy and goodwill. Returning to India early in 1716, he found that his colleague, Grundler (Plutschau having remained in Germany), had opened a new school, which already contained 70 children, and had made preparations for erecting a new church, as the old one was "too small for the increasing congregation." This building was completed and opened in 1717, during which year the missionaries addressed a letter to the King of England, giving an account of the condition and progress of the mission; to which his Majesty graciously sent the following reply:—

George, by the grace of God King of Great Britain, etc., to the reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, missionaries at Tranquebar: Reverend and beloved—Your letters, dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you, of converting the heathen to the Christian truth, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour. George R. Given at our palace of Hampton Court, the 23rd August, A.D. 1717, in the fourth year of our reign.

But dark days were near. Ziegenbalg had overstrained his powers, and had spent himself before he had attained to middle age. In the autumn of 1718 he was smitten by disease, from which he rallied for a time, but which reappearing, he sank to rest on the 23rd February 1719. Three hundred and fifty-five converts, and a numerous body of catechumens, mourned

over his loss. He had been the guiding spirit of the mission, every department of which, through all the vicissitudes which it had undergone, having felt the influence of his enthusiasm, his patience, and his love. He laboured with the inspiration of an apostle, and with the elasticity of a man determined to rise above every obstacle.

A little more than a year after the death of Ziegenbalg, he was followed by his fellow-labourer, Grundler, who had joined the mission in 1709, had been associated with him on terms of closest intimacy, and had been animated by his earnestness and zeal. Bereft of its two distinguished leaders, the mission was left to the judgment and skill of young and untried men, at a time when it needed the help and counsel which experience alone could give. We shall presently see, however, that, in its hour of desolation and trial, the spirit of its holy founders pervaded their successors, and that they were prompted by the same Divine impulse.

Happily, the mission was well organized, and needed only sound judgment and thorough Christian principle for its proper management. It was predicted by the opponents of the Tranquebar Mission that, now that the firm hands of Ziegenbalg and Grundler no longer guided its affairs, the mission would fall to pieces. Fortunately for its life and vigour, the three new missionaries, Schultze, Dahl, and Keistenmacher, who had come to India only in the middle of 1719, were men of the same noble cast and character as their predecessors. Keistenmacher died in less than two years; but in this brief period he laboured with assiduity and success. The others remained, devoting

themselves with unflagging energy and with wonderful wisdom to the development of those schemes which had been already set on foot.

The Rajah of Tanjore, who had hitherto cherished bitter animosity against the missionaries, was won over by their earnestness and address, and threw open the whole of his kingdom to the preaching of the gospel. Schultze resumed the translation of the Bible at the Book of Ruth, where Ziegenbalg had left off, and finished it, including the Apocrypha, in the year 1725. He was a scholarly man, like all those sent out at this period, and was well acquainted with the principal European languages, as well as with Hebrew.

The Christian community suffered at this time from two causes, a disastrous fire and a terrific hurricane. Moreover, so many misrepresentations had been made against the missionaries and their labours, that many Christian people in Europe lost confidence in the mission. But faithful and steady performance of duty met with its reward. In spite of the continued hostility of many Europeans in India, the confidence of Christians at home was gradually restored. The Society for Promoting Christian Knowledge, under the presidentship of the Archbishop of Canterbury, deliberated on the best means of rendering help to the mission. The King of Denmark appointed three young men of education and piety to the work, who were ordained by the Bishop of Worms. The Princess Charlotte Amelia gave them money and kind words of encouragement, promising them her prayers, and entrusted them with a letter which she sent by their hands to Schultze. Proceeding to England, the King admitted them to his presence, and placed at their

disposal the sum of 180 crowns. Collections were made at the German Chapel Royal and the Savoy Church, after sermons preached by them, amounting to no less than £120. A free passage was obtained for them on a ship of war, and they left for India laden with presents, taking with them a pastoral letter from the Archbishop of Canterbury addressed to Schultze. So popular had the Tranquebar Mission become among the Protestants of Denmark, Germany, and England!

Public opinion in the small Danish community at Tranquebar, though slow in forming, at last became sufficiently strong to produce an effect upon the Government in favour of the education of the natives. Schools were established, and the missionaries were placed in charge of them, with the approbation of both Hindus and Muhammadans, who had come to regard them as sincere and disinterested friends. Soon 21 schools were in operation, 17 of which were supported by the Government, and the remainder by the mission. The missionaries were permitted to place Christian teachers in four of the Government schools at their own expense, in which the truths of Christianity were expounded to the pupils; but they were not taught in the rest of the Government schools. The missionaries, however, soon retired from the management of these institutions, and they languished. By the year 1726, that is, seven years after the death of Ziegenbalg, so steady had been the progress of the mission that it numbered 678 converts. This closed twenty years of missionary labour in Tranquebar. The result will seem small or large as viewed by different persons. To those who know the nature and extent of the obstacles which

caste, idolatry, Brahmanism, and Islamism oppose to the gospel, they appear considerable; to others they may, and doubtless will, appear otherwise.

Having completed the translation of the Scriptures, Schultze undertook a journey to Madras in 1726, preaching the gospel to the towns and villages on the road. There he spent several months in the same work, re-established a school for the instruction of native children which had been in existence several years before,¹ and commenced the mission of which, at his suggestion, the Christian Knowledge Society undertook the charge a few years afterwards. The mission was situated in Black Town, and was placed under the management of Schultze. An English church was already in existence in Madras, built in 1680, sixty years after its occupation by the East India Company. The governor and members of his council showed their interest in the enterprise by assisting in its establishment.

As for Schultze himself, his zeal seems to have received a fresh stimulus, for he at once entered upon a multitude of varied labours. He preached to the people in Tamil, Telugu, and Portuguese; he translated portions of the Bible into Telugu, and the entire Bible into Hindustani; he watched over the progress of several schools; he wrote religious tracts; in these and other ways he exhibited the intense earnestness which inflamed his soul. The result was soon seen;

¹ This school and another at Cuddalore were originally established through the instrumentality of Ziegenbalg and Grundler, and the assistance of the Rev. Mr. Stevenson, chaplain of Madras, as early as 1716. But they were left to themselves without proper superintendence, and fell to ruin.

for converts were gathered in, and a Christian church was formed. Schultze was sustained by his brethren at Tranquebar in the formation of the Madras Mission, which, until it came under the control of the Christian Knowledge Society, was regarded as an integral portion of the Danish missions. As an evidence of the eagerness with which the people welcomed the gospel in those days, in one year, 1729, Schultze baptized in Madras 140 persons. By the end of 1736 there were 415 converts in this mission, the result, it should be observed, of less than ten years' labour.

Although the Danish Mission was confined to a small district, yet its influence began to be felt over an extensive tract of country. The books published by the mission press found their way to Bombay even, on the opposite coast, to the Northern Circars in the north, and to Ceylon in the south. Thus gradually the minds of the people were becoming prepared for that wide evangelistic effort to be put forth in a future generation. A small Christian community was formed at Marawar, a state governed by a native prince; and in the year 1729 the missionaries were successful in establishing another congregation in the district of Wedarniensen, through the instrumentality of a native juggler or magician who had embraced Christianity. A visit was paid to the city of Rammad, a considerable distance to the south, where scriptural instruction was imparted and books were distributed to the people. But it does not appear that the missionaries were able to occupy it permanently. Other agents continued to arrive from Europe from time to time; and in 1730 the Christian Knowledge Society appointed Mr. Sartorius to their station in Madras.

It is a matter of great interest to observe that at this early period the importance of uniting the healing of the sick with direct spiritual labour was distinctly recognised, for we find that one physician was sent out in 1730, and another in 1732, for the Tranquebar and Madras missions. The influence of the medical agents of the Tranquebar Mission seems to have been very great, and to have been one of the chief reasons of the large increase of its converts. In the latter year as many as 381 persons were added to the native Christian community. Throughout the entire province the people were affected more or less favourably by the gospel; and Christian converts continued to multiply in the neighbouring kingdom of Tanjore. Some of the most earnest and eminent of the Christians were proselytes from the Roman Catholic faith. The Madras Mission derived much strength and encouragement from the steady support of the English governors, first of Mr. Maerae, and next of his successor, Mr. Pitt. The Archbishop of Canterbury gave substantial proof of the interest he cherished in it by the present of 420 pagodas (£168), which was sent to Schultze, accompanied by a letter expressive of his warm sympathy in his labours.

It is singular that, although the Tranquebar Christians now amounted to about 1500 individuals, not one of them had been ordained to the office of the Christian ministry. This was one of the most manifest errors committed by the pioneers of Protestant Christianity in India—an error which was copied and perpetuated for many years, and which only recently has given place to a wiser and more scriptural system. Had the Christian communities, as they were

established, been placed under the control of native pastors, they would have acquired that independence, strength of character, and power of reproduction so strikingly seen among the Christian churches of primitive ages, and so necessary to the permanence of Christianity in India.

The Tranquebar missionaries were left to themselves in many things; but their ecclesiastical organism was inelastic and stiff. Before they could venture to ordain Aaron, one of their native brethren, in 1733, they were compelled to obtain the consent of their superiors at Copenhagen, of the Mission College, and also of the King of Denmark, and this it took five years to gain. His ordination was not only beneficial to the native agents of the mission and to the Christian community in general, but also had a good effect on the heathen population in the neighbourhood. The spirit of union existing among the missionaries of these earlier times was beautifully illustrated in the ordination; for the missionaries of Tranquebar and of Madras, and also the Danish chaplains, took part in it.

At the invitation of the Dutch chaplain at Negapatam, south of Tranquebar, the Danish missionaries sent a catechist to that city in 1732, and in the course of a few years three others were added, who were the means of establishing a Christian church in that district. Thus step by step the truth spread, and congregations of believers were formed in the country around. Moreover, from the Dutch colony of Negapatam a catechist proceeded to the English station of Sadras on the sea-coast, with the view of imparting Christian instruction to the natives there. The work

was afterwards taken up by the missionaries from Madras, under the direction of the Christian Knowledge Society.

In the year 1737 Cuddalore was occupied by Mr. Sartorius and Mr. Geister. A mission was also established at Fort St. David, to the north of Cuddalore, on the representation of Mr. Sartorius, who, having visited the place, had received the promise of aid from the governor in the event of missionary labours being commenced there. This information being communicated to the Christian Knowledge Society, its directors at home, with promptitude and liberality, determined on the establishment of a mission on this spot, and requested Schultze to make all necessary arrangements for carrying out their wishes. A church and two schools, with the consent of the Court of Directors, were at this time erected in Madras under the superintendence of the same missionary. Sartorius died in 1738. He was an accomplished scholar, spoke Tamil like a Brahman, and was impelled with intense ardour; his loss therefore was great.

Mr. J. L. Kiernander joined the mission at Cuddalore in 1740, having been introduced to the Christian Knowledge Society by Professor Francke of Halle, a man of great zeal and generosity in the cause of missions, who occupied at this period a very prominent position in Europe. By 1743 the mission had 97 converts, 44 of whom were communicants. When the fort was besieged by the French in 1746, Kiernander remained at his post, but sent his family, together with much of the mission property, to the Danish settlement at Tranquebar. Notwithstanding

the dangers into which he was thrown, he continued steadily in his labours so far as was practicable; and his congregations greatly increased, for we find that in the year of the siege there were 229 Christians attached to the mission, and ten years later, 612.

Meanwhile, several congregations of Christians had grown up in the kingdom of Tanjore, which were placed under the charge of two native pastors. In 1736, the country congregations were divided into six districts, containing 1140 members, while the Tranquebar congregations numbered 1189 persons. Eleven hundred and eighty-eight Christians had died since the commencement of the mission in 1706. There were 736 communicants in the city and country congregations, or nearly two-sevenths of the entire number. During the next ten years 3812 persons were baptized. This period is interesting for the quiet and steady growth of the mission. It exhibits nothing of a remarkable character demanding special attention; but the increasing influence of Christianity upon the minds of the native population becomes strikingly manifest. The entire community was affected by its plastic energy, for everywhere in India, as in other countries, Christianity has softened and purified, to some extent, the hearts of all who have lived within its reach.

Such was the kind of illumination now elevating the native inhabitants of Tranquebar, of portions of Tanjore, of other districts in its vicinity, and of cities, towns, and villages on the Coromandel coast, as far north as Madras, and as far south as Ramnad.

In the year 1742 Schultze returned to his native land, and retired from missionary pursuits, to which

he had devoted twenty-three years of his life, of which fifteen had been spent in Madras, the Christian congregation in which amounted to about 700 persons. For his many labours, his steady perseverance, his great learning, his humble piety, and his entire consecration to the work, he deserves more than a passing remark. During these most critical years in the history of Protestant missions in India, he had acted with surpassing wisdom, and been the leading spirit in the enterprise. The high-toned spiritual life of the missions existing at this period was, so to speak, a reflection of his own mind guided and overruled by the Divine Spirit Himself.

The mission in Madras was thrown into great straits in the autumn of 1746, in consequence of the war between France and England. A French fleet entered the roads, and bombarded Fort St. George, which at the end of five days, being defended by only 300 men, capitulated. Thus both city and fort fell into the hands of the victors. The mission-house was destroyed, and the church became a magazine. In the meantime, Mr. Fabricius, who was then in charge of the mission, removed with the children of the school to Pulicat, then a Dutch settlement, where he assembled together the Christians who had fled from Madras, and with the assistance of a catechist and two schoolmasters commenced a work of evangelization among the surrounding villages. He remained there until 1748, when peace was proclaimed, and Madras was restored to the English. The Roman Catholic missionaries having been expelled through their disloyal attachment to French interests during the late war, their church at Vepery, and the houses

and gardens belonging to it, were presented to the mission. The governor of Fort St. David also gave over to the mission at Cuddalore, of which Mr. Kierlander was the head, the Roman Catholic church at that station. It is difficult, in the light of modern times, to judge of such gifts. If, as seems to have been the case, the Romish missionaries of these towns proved treacherous to the British Government, and played into the enemy's hands, they must have lost their property in consequence, on the return of peace. It may appear to us that it would have been more magnanimous on political grounds, and more just on religious grounds, had the missionaries not received such questionable presents. But it is hard to judge of the matter unless we rightly apprehend the political struggles and animosities in India during the middle of the last century.

At Pulicat a native Christian community had gradually been formed. It was visited occasionally by missionaries from Madras; but it was chiefly under the management of a reader or unordained native preacher, who had been brought up in the Madras Mission. In 1744 it numbered 150 persons.

We are now approaching an event of great moment, not merely to the mission at Tranquebar, but also to all other Protestant missions which at various periods were subsequently established in the country. This was the arrival in India of Christian Frederic Schwartz, which occurred on the 30th July 1750. Thenceforward for many years the missionary enterprise in that land, in its progress and development, was intimately associated with the life and labours of this distinguished man. Both Protestant and Roman

Catholic missions are able to boast of a long list of earnest and zealous men, from their first establishment in India, who for a long period were powerful centres of attraction and influence, and on finally passing away, left a long line of light behind them. In the history of Christian missions in India, the eye rests with pleasure on celebrities like Schwartz, Carey, Martyn, Duff, and others, whose varied talents and accomplishments have elevated the missionary body in India to a position of intellectual greatness inferior to none.¹

In the year 1751 we find Schwartz busily engaged in missionary work as though he had been for years accustomed to it. He sets an excellent example to all young missionaries by commencing with a daily catechetical class attended by children of tender age. He says, characteristically: "Soon after the commencement of the new year, I began a catechetical hour in the Tamil or Malabar school, with the youngest lambs; and thus I learned to stammer with them. At the same time, I made almost daily excursions, and spoke with Christians and heathens, though, as may be easily conceived, poorly and falteringly."² Yet in the course of this year he prepared two separate classes of converts for baptism, to whom he administered the holy rite. In 1751 four hundred persons, old and young, were added by baptism to the Tamil congregation alone. This preparation of candidates for baptism, at certain periods of the year, was an important feature

¹ Lists of all the missionaries who have laboured in India in connection with all the Societies will be found in the *Indian Missionary Directory* of the Rev. B. H. Badley. Published by Trübner, London.

² *Memoirs of Schwartz*, by Dr. Pearson, Dean of Salisbury, vol. i. p. 77.

of the Tranquebar Mission, and was, it seems, usually imposed, though for what reason it is hard to see, on the junior missionaries. Great fidelity and discrimination, as well as much plainness of speech, were required to be exercised on such occasions; and doubtless these junior missionaries, although strangely called to discharge the most responsible duties, were enabled thereby quickly to develop their talents for the important spiritual work which they had undertaken. In India too little responsibility is a much greater evil than too much; for although a man's powers may be overtaken thereby, yet he retains his mental vigour and elasticity, to weaken which ten thousand ungenial influences are constantly working. At the commencement of the Tranquebar Mission, Ziegenbalg had established two weekly conferences. The first was of a devotional character. The missionaries met together for prayer and meditation on the Scriptures. This excellent custom exists in some parts of India at the present time.¹ The object of the second conference is thus explained by Ziegenbalg himself:

The weekly conference which we hold every Friday with all the labourers, is of the greatest utility in keeping the mission work in order; for on that day, in the forenoon, we pray to God for wisdom and counsel, and each relates how he has been employed, or what has occurred in the congregations and schools, in the printing and bookbinding offices, and in the private houses. Here everything which might occasion disorder or

¹ It has developed into a monthly conference in many places, at which all the Protestant missionaries so inclined meet for prayer, social intercourse, and the consideration of vital questions relating to their work.

detriment is adjusted ; and those means are adopted which may best promote the general good. The conference being ended, the Portuguese and Tamil assistants make a report of their labours, and of whatever may be wanting, that as far as possible it may be supplied.¹

This conference was kept up for nearly one hundred years.

The missionaries at Tranquebar, ever ready to extend their field of operations, cordially fell in with a proposal of the Danish Government to send one of their number in the company of some colonists to the Nicobar Islands, in the hope that a permanent mission might be formed among the aborigines. But their purpose was frustrated by the death of the missionary a few weeks after his arrival at the settlement.

The year 1756 was important to the Tranquebar Mission, as it then had been in existence fifty years. Special services were held to commemorate the event, at which the missionaries, now increased to eight, took a review of this period of the mission's history. Their efforts had been crowned with considerable success, for during the half century about 11,000 persons in this one mission had abandoned idolatry and superstition, and had embraced the gospel of Christ. Such a result was ground for much thankfulness to God, and was also a stimulus to increased faith and zeal.

It had been the custom in this mission, apparently from the commencement, for converts to be taught to repeat the Lord's Prayer, the Ten Commandments, the Creed, and the "words of the institution of both the sacraments." The advantage of this was seen in many

¹ *Memoirs of Schwartz*, vol. i. pp. 91, 92.

ways, not the least of which was in the intercourse of native Christians in outlying villages with the heathen in their neighbourhood; for having in their memories certain great Scripture truths and doctrines, which had been well explained to them, they could always enforce them on their friends and acquaintance, even though they might be unable to read the sacred volume which contained them. Missionaries in India at the present day pursue very diverse plans in this respect. Our strong conviction, derived from long observation, is that some method analogous to that adopted at Tranquebar is to be preferred to all others.

In spite of the war raging in the Carnatic at this period, the Tranquebar missionaries prosecuted their labours over extensive tracts of country, for they still regarded themselves as pioneers in the evangelization of India. They not only visited new regions, but also the mission stations which had been established, whether in connection with the Danish Society, or with the Christian Knowledge Society of England. In this way we find two or more of them travelling, mostly on foot, to Madras, Cuddalore, Negapatam, Tanjore, Seringham, and Trichinopoly, and to towns and villages between these places. One peculiarity of these itinerations was, that they were very careful to gather up and husband the fruit of such labours, by the establishment of schools or the appointment of catechists, in order to collect converts together into Christian congregations, and to foster the growth of religious principles among them. In this way ramifications of the mission spread about in all directions. A church was built at Negapatam; a school was commenced at Trichinopoly, and a small Christian

community was formed. Moreover, such visits conducted upon system tended to comfort and strengthen catechists, schoolmasters, and other native Christian labourers, as well as the congregations scattered about the country. This kind of spiritual oversight was of great utility and importance to the infant churches.

For some years the missionaries had cast their eyes on Calcutta, with the intention of establishing a mission there whenever a favourable opportunity offered. Such an opportunity was occasioned by the capture of Cuddalore by the French troops under Lally, whereby many of the Christians were dispersed, mission work was suspended, and the missionaries were compelled to employ themselves elsewhere. After much deliberation, it was determined to add Calcutta to the list of Danish missions; and Mr. Kiernander was requested to proceed thither; which he did in September 1758. There he laboured with diligence and earnestness for many years; and we shall have, in the course of this historical sketch, to speak of his doings from time to time.

In the year 1758 Madras was once more besieged by the French, who imagined that, in the absence of the English fleet, they would be able to take the city and fort as easily as they did in 1746. Native troopers actually entered the town, and plundered the houses both of the missionaries and the Christians. A day was observed for fasting, humiliation, and prayer. Mr. Fabricius found his way to Lally, the French general, under the charge of a friendly Roman Catholic trooper, and represented to him the straits to which the Christians were reduced. Lally most generously granted him a soldier as his own representative in the

protection of himself and the Christian community. Fabricius first retired to Vepery, and afterwards to Pulicat, until the siege was raised by the arrival of the English fleet, the safety of himself, of the native Christians, and friends being secured meanwhile by a passport from Lally ; the French, abandoning the siege, sought safety in flight. The native Christians remained steadfast throughout this hour of trial, and not one of them apostatized. The hour of trial tested their faith, and strengthened and purified it.

During the occupation of Cuddalore by the French the mission buildings were preserved, although the city was for the most part in ruins. The work of the mission, however, was suspended ; but the Christian community remaining behind was kept in safety. The city was retaken by the British, and the fortunes of the French, which had been for a time so bright, were beclouded ; and at last, being driven into Pondicherry, the French were closely blockaded there, and on the 15th January 1761 the citadel was taken by the British. The weak condition of the Cuddalore Mission, in consequence of losses arising from the war, was represented to the Christian Knowledge Society at home, which endeavoured to excite public attention in England to the circumstance, but with little success. A donation of £100 from one person was the principal result. The almost complete apathy on the subject of missions to the heathen pervading the Christian community of England at this time may be seen from the fact that no more than £80 a year was usually subscribed towards all the missionary operations carried on in India.

Having received a special invitation from the Chris-

tians of Ceylon, Schwartz visited that island in the spring of 1760. He first proceeded to Jaffna, where he was cordially received by the Dutch residents, and by the two native ministers in charge of the Christian congregation. Thence he journeyed on to Colombo. Here he commenced a series of earnest ministrations among both Christians and heathen; but his labours were cut short by a severe illness, which lasted for nearly a whole month. On recovering, he preached twice, and administered the sacrament to 400 persons. He next paid a visit to Point de Galle, at the request of the Christians there, preached to the people, and admitted 126 persons to the communion. In this way Schwartz spent three months in Ceylon, and then returned to Tranquebar.

In 1761 he and his friend Kohlhoff undertook a missionary tour to Cuddalore and Madras; and in the following year he went on foot to Tanjore and Trichinopoly. Thus did he display perpetual activity and unflagging enthusiasm as a missionary desiring to tread in the footsteps of his Divine Master. From this time forward he devoted much more time and energy to the two latter places than to the mission in Tranquebar. In Trichinopoly a room was built for the purpose of divine worship and as a school for children. Major Preston, the commandant of the place, entered heartily into Schwartz's plans of usefulness. He requested Schwartz to accompany him to the siege of Madura in 1764, which was in the hands of the rebel, Mahomed Tsuf, who for two months successfully resisted the attacks made upon the fort.

In the two following years, with the assistance of the new commandant, Colonel Wood, a man of Chris-

tian zeal like his predecessor, and the contributions of the garrison, a spacious church was erected, holding nearly 2000 persons, which was opened on the 18th May 1766, by the name of Christ's Church. Representations were made to the Christian Knowledge Society respecting the good work which had been accomplished in Trichinopoly, and the promising field which it presented for missionary labour; to which that society lent a willing ear, and in the next year a mission was established under its auspices. Here, on an income of £48 a year, dressed in dimity dyed black, eating rice and vegetables cooked in native fashion, and living in a room of an old building just large enough to hold himself and his bed, Schwartz devoted himself, with the utmost simplicity and enthusiasm, to his apostolic duties among the inhabitants of the city and neighbourhood.

At Tranquebar the mission lost two of its missionaries within a few days of each other. One of these had recently arrived in the country; the other, Mr. Wiedebrock, had seen thirty-one years' service, and was revered as the father of the mission. All persons, both Christians and Hindus, bore testimony to his worth, and lamented his death. During the ten years ending with 1766 the Christian community of this mission had been augmented to the extent of 2000 persons. The first thirty years of its history had yielded 3517 converts; the second thirty had yielded 9680. A new church was erected at Negapatam by the governor, both for Europeans and native Christians; and two missionaries, Messrs. Kohlhoff and Koenig, presided at its consecration, and returned to Tranquebar laden with contributions from

the Dutch residents for the benefit of the Danish Mission.

Madras was a prey to all the vicissitudes of war for many years in the middle of the last century. The French had twice besieged the city, and once taken it. In 1767 it was threatened by the Mahrattas, who desolated the country in all directions, and reached St. Thomé, a short distance to the south of the city. While the danger lasted, the missionaries and some of the Christians were permitted to reside in the fort.

The Government of India, in these early times, did not hesitate to show its approval of missionary work by contributing towards its support in one shape or another. For instance, the Madras Government helped the missionaries to erect a new church at Cuddalore in 1767, intended for the use both of the native Christian community and also of the British troops. The Christians in the country districts around so much increased that a few years after they needed a separate church for themselves. Accordingly, one was built at Pollam, twelve miles distant from that city, and was visited constantly by missionaries and catechists. In it an earnest Christian congregation met together, and gave encouraging signs of spiritual life and vigour.

The governor of Fort St. George requested Schwartz to discharge the duties of chaplain to the garrison at Trichinopoly on a salary of £100 a year. The first year's sum he appropriated entirely to the mission; and ever after this gave £50 of his salary to the native congregation, retaining the remaining fifty for his own use; but this, it is said, was mostly devoted to works of charity. Although regarding himself as specially sent to make known the truth to the heathen

tribes of India, yet was he too zealous to confine his labours simply to them, and not to avail himself of every opportunity of imparting religious instruction to the numerous Europeans of various nationalities who came within his reach. He was anxious that they should live according to the gospel, not merely for their own sakes, but also for the sake of the example they would thus set to the Hindu population. One gentleman expressed his gratitude to Schwartz by leaving him a legacy at his death, which, however, he declined to accept.

A third native Christian was now ordained to the pastoral office in connection with the Tranquebar Mission. There is some discrepancy as to the exact date of the ordination, one account representing it to have been in 1770, while another states it to have occurred on the 28th December 1772. It was considered to be an event of much importance, as it undoubtedly was. The Danish governor and other gentlemen were present at the ceremony, together with a large concourse of native Christians.

In spite of the unsettled state of the country, of the prevalence of great scarcity in the Carnatic, and of other trials, the growth of this mission continued steady and rapid. Year by year large numbers were added to it. In 1772, the addition was 240; in 1773, 360; in 1774, 468; in 1775, 430; and thus in ten years, namely, from 1767 to 1776, the increase was upwards of 2500. The numerical progress of the Tranquebar Mission throughout the whole of the last century was eminently satisfactory. Had all the missions which have been established in other parts of India advanced as quickly, the aggregate

results would have been very far different from what they have been. It must be remembered, however, that in India, where there are so many nationalities, so many social distinctions, and so vast a population, some parts of the country are found by experience to be much more susceptible to the influences of Christianity than others. And these justify very various forms of evangelization. It is a startling and suggestive fact, that the plans of action existing in one mission will secure scarcely a dozen converts in as many years, while other plans in another mission similarly situated, and among the same class of people, will produce a multitude of converts every year. This subject will be discussed further on. It is of vital interest in regard to missionary labour in India, and should be fully expounded and understood.

The mission established in Madras endeavoured to extend its influence to Punamallee westward, and thence southwards to Conjeveram. The country had been devastated by Mahratta marauders, but was now free from their incursions; and, consequently, the missionaries and their native assistants could prosecute their labours among the towns and villages without fear of molestation. Yet, as is often the case, war was followed by pestilence. Many Hindus were carried off, and the small Christian community lost fifty-two of its members in the year 1773. Nevertheless, the prosperity and progress of the mission continued, for we find that in the space of four years as many as 524 converts were added to the native congregation.

At this time the vigilance and integrity of the missionaries were displayed in their treatment of some

catechumens who had come forward to embrace Christianity under the influence of improper motives, and had been suspected of, if not detected in, acts of dishonesty. The missionaries wisely and candidly acknowledged the imposition which had been practised on them, and took the opportunity of representing to the people more clearly than ever that Christianity was a moral as well as a spiritual reformation, involving a complete change of heart and life. The same difficulty which arose in the Madras Mission in the last century, finds its way still into all the missions of India, and doubtless also of all other pagan lands on which the light of the gospel is beginning to shine. Converts in name only, converts with mixed motives, converts with bad and disreputable motives, in spite of the utmost watchfulness, sometimes are introduced into the native Christian communities, to which they presently prove an occasion of mortification and scandal. The worst of the matter is, that the outside world, captious and cynical, rejoices over these speckled Christians, and makes up its mind to regard the entire native Church as of the same feeble and unworthy character.

Vellore, being a strategical position of great importance, was at this time occupied by a strong body of English troops. Thither a catechist of experience was sent. He had formerly belonged to the Trichinopoly Mission, but with the approval of Schwartz he now proceeded to Vellore under the auspices of the mission at Madras. The enterprise succeeded, like all similar enterprises of that period. A few persons of the city and adjacent villages were affected by the earnestness of the catechist Tasanaik, and recognised the Divine

power of the gospel. Soon a Christian community was formed. Several British officers took great interest in the work ; and the commandant, Colonel Lang, promised Mr. Fabricius, on his visiting Vellore, that a suitable building should be placed at the disposal of the catechist for public religious services. This kindness on the part of the commandant was of considerable moment, as the town belonged entirely to Muhammadans, who altogether refused to allow any house or land to be made use of for Christian purposes. The principle of non-interference in the religious prejudices of a people may sometimes be carried to excess. It is certain that from the commencement of British rule in India down to the present time, we have shown greater forbearance towards the religious scruples of the races of India than they ever showed towards one another, or than any other Power ever displayed in its treatment of a conquered nation.

Extensive excursions were made far into the country by Mr. Gerické, the missionary at Cuddalore, who seemed like the sower in the parable going forth to sow, and scattering the seed broadcast in every direction on the good soil, and also on the bad. In ten years there were 500 baptized in Cuddalore alone, exclusive of those in the outlying villages to whom he administered the rite.¹

Among the noble band of catechists which Schwartz had gathered together in his mission at Trichinopoly, was Satyanâdan, a young man of great promise, who for many years was a most zealous and distinguished preacher of the gospel. It was the custom of Schwartz to send his catechists forth two and two together, a

¹ Gerické was one of the able band of early missionaries.

custom observed very generally in the Indian missions of the present day. It not only has the highest authority and sanction, but is proved by experience to be sound and wise.

It is instructive to mark the personal influence exerted by Schwartz on all who came within his reach. His plain common sense, his winning manner, his intense earnestness, and his purity and simplicity of life, charmed and fascinated every one. English soldiers, officers of the army, civilians of high position, felt alike a glow of excitement and a subtle pleasure which his presence inspired. Natives of all classes acknowledged his wonderful power. The Rajah of Tanjore, although he might not fully trust other Europeans, had the greatest confidence in Schwartz, and entertained towards him sentiments of friendship and regard, which continued unbroken as long as he lived. And yet he boldly expounded the truth to the rajah, and to the people of his court, in the face of Brahmans and priests who endeavoured to withstand him, and to destroy the effect of his words. The rajah even requested him to remove from Trichinopoly, and to reside in Tanjore.

One obstacle to his immediately complying with the rajah's request was the conflict which now ensued between the latter and the British Government. The fortress of Vellam was captured, and Tanjore was besieged. A breach being made in the walls, the rajah perceived that further opposition was useless, and signed a treaty of peace. After this Schwartz took three catechists with him to Tanjore; but these latter being assaulted in the streets by some of the rajah's servants, he concluded that the time had

hardly yet come to establish a mission in that city. He was, however, able to occupy Vellam, where he placed a catechist, and also two more in a village about twenty miles from Trichinopoly. In six months the Christian congregation at Vellam numbered 80 persons. A chapel was erected with the assistance of the commandant and the officers of the garrison.

The vicissitudes through which the kingdom of Tanjore passed a hundred years ago, illustrate, on the one hand, very forcibly the uncertainty of the tenure of native princes in those eventful times, and, on the other, the unscrupulousness and absence of principle occasionally manifested by British rulers in India. The Nawab of Arcot planned the ruin of the rajah, and obtained the support of the Madras Government in the nefarious enterprise. Professing that the rajah had neglected to pay him tribute, he determined to attack him in his capital with an overwhelming force, consisting of his own troops united to those sent from Madras. The rajah, foreseeing the impending storm, sent for Schwartz, that he might render him assistance by undertaking a political mission in his behalf. Greatly compassionating the rajah, Schwartz went to see him; but, although it is evident that his sympathies were on his side, he declined to interfere. The rajah paid him a high compliment at the interview, by saying, "Padre, I have confidence in you, because you are indifferent to money."¹

The united army marched from Trichinopoly in August 1773, and entered the rajah's territories, halting at length a short distance from the capital, which they assaulted and took in the following month.

¹ *Memoirs of Schwartz*, vol. i. p. 263.

The kingdom was forthwith handed over to the Nawab together with the royal treasures; and the rajah and his families became prisoners. To the honour of the Court of Directors, this ruthless act was disavowed and repudiated by them, and an order was sent to the Madras governor to restore the rajah to his kingdom, which was carried out in April 1776. Meanwhile, the effect of the rajah's captivity was to destroy the influence of Christianity in Tanjore. Schwartz had built a small church there, but this was destroyed in the siege, and the Nawab was most emphatic in forbidding him to erect another. But, on the restoration of the rajah, the obstacles to the spread of Christianity were removed, and friendship was renewed between the rajah and Schwartz. The members of the Madras Government were now desirous that Schwartz should render help in bringing forward in the court of the rajah some political matters which they were anxious about. But he showed the same wisdom in declining to assist the Government, which he had exhibited in refusing to aid the rajah. The next year, that is, in 1776, Schwartz took up his abode in Tanjore; and the mission there may be regarded as commencing from that date.

As the number of Christians increased rapidly in Tanjore, Schwartz determined on the erection of a suitable church, which appears to have been commenced in 1779. It was no easy matter to raise money for the purpose, but his indomitable zeal overcame all difficulties. He obtained bricks and lime as a present from the Government at Madras, he sold some gold cloth presented to him by the rajah, he received contributions from friends, and thus was enabled to com-

plete the work. In a letter written to a friend at the close of the following year, Schwartz says he has two churches in Tanjore.

The country was now in much agitation on account of the successes of Hyder Ali, who, having taken possession of the kingdom of Mysore, spread terror in every direction. The entire Carnatic was in confusion, and Madras itself was thrown into considerable danger. The British Government conceived the idea of employing Schwartz as an arbitrator between themselves and Hyder. The usurper altogether distrusted the English, and refused to receive an embassy from them, but stated his willingness to receive Schwartz in their name. "Let them send me the Christian," he said, meaning Schwartz; "he will not deceive me."¹ At the request of the Government, the missionary proceeded to Madras, in entire ignorance of the object of his journey. On arriving, he was astonished to learn from Sir Thomas Rumbold, the governor, that the Government was desirous that he should visit Hyder Ali at Seringapatam, "to endeavour to ascertain his actual disposition with respect to the English, and to assure him of the pacific intentions of the Madras Government."² This mission he thought it his duty to undertake, and commenced his journey to Seringapatam on the 1st July 1779, accompanied by his catechist Satyanâdan. He had several interviews with Hyder Ali, by whom he was treated with the highest respect. But Hyder, although he received the ambassador with much consideration, well knowing that he was a disinterested and upright envoy,

¹ Hough's *History of Christianity in India*, vol. iii. p. 567.

² *Memoirs of Schwartz*, vol. i. p. 303.

paid little heed to the representations of the Madras Government, and returned a letter by Schwartz, couched in strong, if not defiant, language. Each, indeed, suspected the other; and Hyder was not slow to conjecture that the Madras governor had sent the peace-loving missionary to him as a blind to his own hostile intentions.

While at Seringapatam, Schwartz observed the character of Hyder, marked the powerful will and overbearing tyranny he displayed, and came to the conclusion that he was making preparations for a war of gigantic dimensions. The next year saw the fulfilment of his anticipations, for Hyder fell like a tempest on the Carnatic, and for a time seemed as though he would sweep everything before him. He pursued his conquests, taking Negapatam from the Dutch, and capturing one fort after another, until he reached Arcot, of which he took possession. Although it was plain that a large portion of the population were glad of the change, and welcomed Hyder as a deliverer rather than as a conqueror, yet the devastations which he committed produced great poverty and distress. Hyder, with 100,000 men, and assisted by his French allies, sustained a great check at Porto Novo, where he was defeated by General Caste, with a small force of only 8000 troops, English and native. Schwartz had sufficient foresight of the coming calamities to lay up abundant stores for the native Christians before their price had increased; indeed, he was able not only to provide for them, but also for many Hindus who were in a state of destitution. Multitudes, panic-stricken, fled from the country districts to Tanjore.

It is very singular to perceive that, in the universal distrust of the British Government, of the native governments, and of Hyder, the natives generally placed their complete confidence in Schwartz. He had won the hearts of the people, who recognised in him their wisest and truest friend. On two occasions, when the fort of Tanjore was threatened with famine, and the rajah was powerless to obtain supplies, Schwartz, at his urgent request, united with that of the Company, undertook to relieve it; and by the excellent commissariat which he established, and the promise to pay for everything with his own hands, succeeded in saving its inmates from starvation at a most critical period, when the enemy was every moment expected to make a fresh attack, and was ravaging the country on all sides. Schwartz, however, moved about with impunity; for Hyder, deeply impressed with the sanctity of his character and life, had issued orders throughout his army to allow him to proceed wherever he wished. And thus it came to pass that the missionary went from post to post without molestation, among the ranks of one of the most cruel and bloodthirsty armies that ever spread ruin upon the earth.

On the death of Hyder Ali in the year 1782, Lord Macartney, Governor of Madras, requested Schwartz to act as interpreter to the commissioners he was sending to Tippu Sultan, son of Hyder. The missionary reluctantly consented, commenced his journey, and proceeded to the borders of Coimbatore; but difficulties arising, he was obliged to return to Tanjore, and, on their removal, Lord Macartney begged him to set out afresh. But Schwartz was now suffering in health,

and therefore was obliged to decline joining the mission altogether. Moreover, it is manifest that his judgment was opposed to it, and that, in his opinion, Tippu's hatred to the English was far too deadly to be removed or diminished by any pacific words which he might be able to utter. Without the consummate ability of his father, Tippu was as headstrong and as haughty. He could only be brought to reason by defeat and humiliation. And these he had soon to endure, when he was despoiled of his conquests, was driven back to his own kingdom, and was in danger of losing even that. He was then glad to accept a peace, which was concluded with him on the 11th of March 1784.

During this period of peril and alarm the missions at Tranquebar, Trichinopoly, and Madras had been more or less exposed to danger, and to the calamities incident to a widespread war. Moreover, in Tranquebar a severe hurricane had produced great mortality and distress. To add to their numerous troubles, the missionaries were unable to receive their usual pecuniary assistance from home. But, on the conclusion of peace, supplies once more came, and they restored the buildings which had been injured by the war. The work of the mission had been carried on with unremitting ardour, and the ten years of labour, when the country was, on several occasions, seething in the horrors of war, produced the fruit of 1411 converts, making a total since the establishment of the mission of 17,716.

When the Carnatic was overrun by Hyder Ali, his troops threatened Madras itself, and actually came to St. Thomas's Mount, in sight of the city, so that the

smoke of the burning houses could be seen by its inhabitants. Many of the Christians fled in terror, but the missionaries remained behind, and endeavoured by their presence to render what assistance they were able, and to lessen the general consternation. A detachment of troops from Bengal took possession of the mission church and other buildings; and consequently the missionaries were obliged to retire into Fort St. George. Soon after quietness was restored, one of the two missionaries, Mr. Breithaupt, was removed by death, having devoted thirty-eight years faithfully and zealously to the service of the mission, which was now left in the sole charge of the aged Fabricius.¹

Madras was at this time visited with a severe famine, which carried off multitudes of the people, and was felt in every grade of society. Even the governor, it is said, "found it necessary to discharge his palanquin-bearers, and to dispose of all his bearers but two."² The catechist, Tasanaik, stationed at Vellore, joined the mission, having been compelled to abandon his own sphere of labour for a time, owing to the dangers by which he was surrounded.

Cuddalore having surrendered to Hyder Ali, the very existence of the mission there was imperilled. The French took possession of the town, and turned the church into a powder-magazine. Nevertheless,

¹ It is remarkable that three missionaries who were contemporaries should have lived for more than fifty years in India. Fabricius landed at Cuddalore with Kiernander in 1740, and died at Madras in 1791. Kiernander died at Chinsurah in 1794. J. Balthasar Kohlhoff reached Tranquebar in 1737, and laboured there until his death in 1790. His son, J. Caspar Kohlhoff, was ordained by Schwartz at Tranquebar in 1787, and laboured at Tanjore until his death in 1844.

² Hough's *Christianity in India*, vol. iii. p. 449.

Mr. Gerické continued his labours in the face of the enemy, and while they were in occupation. But he finally retired to Negapatam; and Cuddalore no longer remained one of the chief stations of the Christian Knowledge Society. In Trichinopoly the war had scattered many of the Christians, so that in 1784 their numbers were reduced to 394, of whom, however, 207 were communicants. The pernicious influence of constant dangers and hostilities extending over several years is seen in the fact, that although in six years 247 converts were added to the Christian community, yet so few remained attached to the mission, the rest having been dispersed about the country. Mr. Pohle, a man of much earnestness, but of a quiet temperament, was in charge of the mission, and continued to be so for a number of years subsequently. Little of a striking character occurred in its history during the next ten years. The native congregation grew steadily, for at the end of this period we find that no less than 629 had been added to it. Yet, strange to say, an unusual mortality, and a roving spirit engendered by the war, so far counteracted the numerical increase by conversions that the actual number in the mission was only 305.

The Rajah of Tanjore gained little wisdom by his troubles. While under their pressure, and for some time afterwards, he treated his subjects with consideration, and seemed desirous of promoting their welfare; but gradually the old spirit of harshness and tyranny returned, until his rule became intolerable. As one of the conditions of his restoration to the government of Tanjore was, that he should be just in his administration, and extend a generous protection to the people,

the British authorities of Madras resolved that he had broken his covenant, and that they would therefore take temporary charge of his dominions, in order to remove the disorders which had been introduced, and to tranquillize the minds of his subjects. Accordingly, a Committee of Inspection, as it was called, was appointed for undertaking the management of his country, consisting of two gentlemen. But, at the urgent request of the Resident, a third was added, in the person of the venerated Schwartz. He grounded his application on his personal knowledge of the consummate ability and inflexible integrity of this humble missionary; adding, "It is, and will be, as long as I live, my greatest pride, and most pleasing recollection, that, from the moment of my entering on this responsible station, I have consulted with Mr. Schwartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation; nor has there been a difference of sentiment between us in any one instance."¹ The Governor of Madras cordially sanctioned this appointment in these words: "Such is my opinion of Mr. Schwartz's abilities and integrity, that I have recommended to the Board that he should be admitted a member of the committee, without any reservation whatever; and my confidence in him is such, that I think many advantages may be derived therefrom."² As member of this committee Schwartz rendered very important services.

The Resident of Tanjore, Mr. Sullivan, in consultation with Schwartz, had established several schools, with the chief object of imparting knowledge to Hindu

¹ Hough's *Christianity in India*, vol. iii. p. 586.

² *Memoirs of Schwartz*, vol. ii. p. 35.

children through the medium of the English language. On returning to England, Mr. Sullivan communicated to the East India Company the course he had pursued in this matter, and received from them their unqualified approval. Moreover, the Company determined on rendering substantial support to the enterprise, and sent out orders that the sum of 250 pagodas, or £100, should be given yearly from the public funds towards the support of each of the three schools then existing in Tanjore, Ramanadapuram, and Shevagunga, and of other schools also which might be established. This liberal measure was adopted in the hope that native princes would imitate the generosity of the Government. Schwartz took an active part in carrying out the intentions of the Court of Directors, and was personally responsible for much that was done. Although most of the children were of Hindu families, not a few being Brahmans, yet Schwartz and his colleagues did not hesitate to enjoin, and the Court to sanction, a thorough training in Christian principles. Prayer was offered twice a day, and two hours daily and upwards were consumed in imparting Christian instruction. The Company was not then either afraid or ashamed of its Christianity.

During the remaining years of his life, in addition to his labours in the mission, which he never neglected, Schwartz always cherished great interest in the prosperity of the kingdom of Tanjore. No important matter in connection with its government was undertaken without consultation with him. Not that he sought the anxiety and burden of such duties; but as his judgment, experience, and integrity were alike trusted by all parties, the British Government, the

rajah, and the people, it was difficult, nay, impossible for him to withhold his counsel and aid at a period when the country was occasionally exposed to violence and danger both from without and from within, and was sometimes brought to the verge of rebellion by tyranny and misrule.

The Rajah of Tanjore, a few hours before his death, requested Schwartz to act as guardian to his adopted son. He refused the important trust, but afterwards, when it was found that the poor boy was exposed to the cruel severity of his uncle, at the earnest solicitation of the Government of Madras, he accepted the post. He also was placed in charge of the court of justice in Tanjore; and a weekly report of its proceedings was submitted to him. An attempt was made to reform the administration of justice in the principality, and Schwartz wrote a letter on the subject to the Governor of Madras, accompanied by an elaborate plan or scheme representing his views on the subject. He was likewise the "active intermediate agent between the Government and the rajah relative to the adjustment of the revenue accounts;" and addressed two letters to the Madras Government on the proper system to be adopted in the administration of the revenue of Tanjore, for which, and for the letter on the administration of justice, he received the thanks of the Board. In an investigation into the conduct of several servants of the Company at Tanjore, against whom complaints had been made, he was appointed by the Government to ascertain the truth of certain important charges.

When it was determined to deliver the adopted son of the late rajah from the grievous surveillance of the reigning rajah, and to send him and the widowed

ranees to Madras, the delicate and difficult task of removal was accomplished by a detachment of troops under the superintendence of Schwartz, who accompanied them all the way to Madras. The child adopted by the late rajah, to whom Schwartz was guardian, had not succeeded to the rule of Tanjore, but had been put aside with the direct sanction of Sir Archibald Campbell, Governor of Madras, in favour of the brother of the late rajah. Some years afterwards, however, Schwartz thought it his duty to reopen the subject in a communication to Lord Cornwallis, the Governor-General, when the whole question was reconsidered *de novo*. Finally, after a lengthened investigation, the Court of Directors reversed the decision of Sir Archibald Campbell, and placed the adopted son upon the throne.

On this last transaction, Sir John Shore, afterwards Lord Teignmouth, who succeeded Lord Cornwallis as Governor-General, in a minute sent to the Court of Directors, says of Schwartz, that

He has never heard his name mentioned without respect, who is as distinguished for the sanctity of his manners as for his ardent zeal in the promulgation of his religion; whose years, without impairing his understanding, have added weight to his character; and whose situation has enabled him to be the protector of the oppressed, and the comforter of the afflicted; who as a preacher of the Christian faith, and a man without influence except from character, was held in such estimation by the late rajah, a Hindu prince, approaching to his dissolution, that he thought him the fittest person he could consult concerning the management of his country during the minority of his adopted son, Serfojee.¹

This sketch of Schwartz would be incomplete

¹ *Memoirs of Schwartz*, vol. ii. p. 267.

without a reference to the important services he rendered to Christianity in Tinnevelly. With the wide sympathy which distinguished him, he notices in his journal in 1771 that at Palamcotta, 200 miles from Trichinopoly, there was a Christian "of his congregation who led a young heathen accountant to seek Christian instruction from an English sergent and his wife, and was then baptized by the former." In 1778 Schwartz first visited Palamcotta. The extent to which his influence had reached is shown by the fact that on his journey he found in a native regiment at Tachanalkee, 180 miles from Tanjore, 50 or 60 members of his congregation; whilst of the Palamcotta district he writes: "There is a wide field here." Shortly after this journey he stationed a catechist, named Savarimuttu, in Tirupathur, 40 miles south of Trichinopoly, for the care of the Christians scattered around, and an English officer built a place of worship for the 16 Christians of the place.

In 1780 a small congregation was formed at Palamcotta of 20 persons, which soon increased to 100, and in 1786 there were 160 Christians, with two catechists and a schoolmaster. These were occasionally visited by the Tranquebar missionaries; but in 1790 Satyanâdan, Schwartz's favourite catechist, was ordained as "country priest" of Tinnevelly. Janické visited Madura, Ramnad, and Palamcotta in the same year, and subsequently spent most of his time in Tinnevelly until his death in 1800. He found in the province several congregations of Christians. For their use he had some chapels erected at the expense of Schwartz. He went on preaching tours, as did Satyanâdan, into various parts of the country, where

hundreds assembled to hear him, showing him every mark of respect, and numbers conducting him from village to village. The zeal and consistency of the Christians, and the eagerness of the heathen to hear, filled him with joy and confidence, which he expressed thus in his journal: "There is every reason to hope that at a future period Christianity will prevail in the Tinnevelly country." The same expression he frequently used afterward; and it is remarkable that the hope has been so abundantly fulfilled.¹

Much more might be written respecting the public political life of this eminent missionary. Less than has been written would have left his history incomplete and unsatisfactory. He was revered as a father by the people as well as by the Rajah of Tanjore. Mainly through his wisdom the state had been remodelled, and entirely through his conscientiousness and skill the succession had been changed. The Tanjore Mission was founded by him, and he continued its guiding spirit to the end. Yet he imparted a stimulus to all the other missions of the Presidency, and either occasionally visited them personally or communicated with them by letter. The religious welfare of the people far and wide was a thought ever uppermost in his mind. All other enterprises and toils in which he engaged were subordinated to this, and were embraced in the broad views of Christian duty which he entertained. He lived as a celibate, that he might devote himself unreservedly to the service of his Master. The qualities of his mind and heart were depicted in his venerable and im-

¹ *Records of the Early History of the Tinnevelly Mission*, by the Right Rev. Bishop Caldwell.

pressive figure ; and his features were those on which men loved to look, and which stirred their souls with a subtle spiritual influence. Few men have lived to sway human hearts so strongly. When, in his last illness, a transient improvement in his condition enabled him to visit the church at the Christmas festival, the congregation was wild with excitement, and he could scarcely make his way through the crowd. At his death, a long and bitter cry of lamentation arose from multitudes, and the rajah shed a flood of tears over his body, and covered it with a gold cloth. Thus died this Apostle of India, in February 1798, after forty-eight years spent uninterruptedly in the mission-field.

With the death of Schwartz ends the first period of Protestant missions in India. We shall find the next period, extending on to our own times, of a very different cast. The one prepared the way for the other. At the close of the last century, public attention in England was on a sudden powerfully excited in regard to the obligation resting on religious people to send the gospel to the heathen of India and of other lands ; in the production of which excitement, the earnest, self-denying labours of Schwartz, Gerické, Schultze, and many others, together with the great successes which they had achieved, had taken a prominent part. Before entering on the second period, and unfolding its characteristics, let us endeavour to understand the work which had been accomplished by Protestant missions in India during the eighteenth century.

We must bear in mind the small number of the agents, the extremely limited extent of their resources, and the difficult nature of the work they had to undertake.

The entire number of missionaries sent out up to the end of the century was only 50, and at no one time were there more than ten in the field. They had in all respects to begin at the beginning—to translate the Scriptures, to write Christian tracts and books, to prepare school manuals, to find out the best methods on which to conduct missions, and to meet a number of most perplexing questions affecting the relations of themselves and their work to home societies and individuals, to European and Native Governments, and to the peculiarities of Hindu and Muhammadan society. And they were left almost single-handed to contend with enormous difficulties. There were no great societies at home to sustain them.

It is a matter of considerable astonishment that so many converts were every year baptized in the various missions. In Tranquebar alone, in nineteen years, there were 19,340 persons baptized; and during the century, the entire number of converts was more than double this amount. In Madras, as many as 4000 natives were received into the Christian Church. The Cuddalore Mission, notwithstanding its great troubles, yielded between one and two thousand converts; the Trichinopoly Mission, more than 2000; the Tanjore Mission, about 1500; the Calcutta Mission, under the charge of Kiernander, of whose labours an account will be given in another chapter, upwards of 1200; and the mission established at Palamcotta in Tinnevely in 1785, to be spoken of hereafter, also several hundred, and the promise of yet greater results.¹ Altogether, not less than 50,000

¹ Gerické visited it in 1802, when he baptized no less than 1300 persons.

natives of India had abandoned heathenism and embraced Christianity within this period. Most of them had died ; and what proportion were still living at the end of the century, is difficult to ascertain.

That many of the converts were sincere and genuine, cannot be doubted. Yet it is certain that the permission to retain their caste customs and prejudices throws considerable suspicion on the spiritual work accomplished among them. The Danish and German missionaries soon perceived the formidable influence of caste as an opponent of the gospel, unless they were ready, like the Roman Catholics, to enlist it on their side, by permitting it to be retained in the Christian churches established by them. They chose to make caste a friend rather than an enemy. In doing this, however, while they made their path easier, they sacrificed their principles, and admitted an element into their midst which acted on the Christian community like poison. They embraced an adversary, which could never become a friend. They sowed the seeds of pride, distrust, and alienation in their native congregations, which brought forth abundant crops of rank and vexatious weeds. Although this terrible evil seems never to have been so potent among the Christians as among unbelieving Hindus, yet it wrought mischief in numberless ways, chiefly in preventing the full display of Christian graces and virtues, by forbidding that social intercourse and union which are the very life of a Christian community. Doubtless, this repression of Christian principle, and this compromise with the worst foes of Christianity, facilitated conversions, if they are worthy of the name. To this circumstance, we apprehend, may be mainly

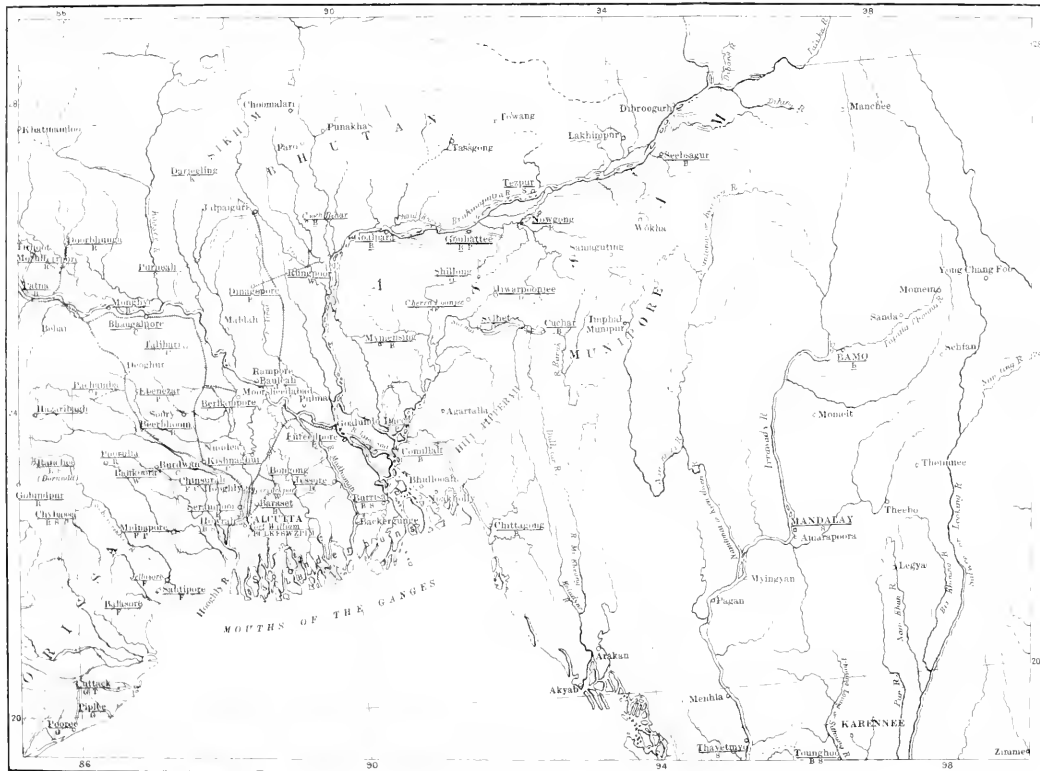
attributed the large number of baptisms in the course of the last century. Still, of what value were these Christians? and how are we to regard them as compared with the Christians converted from heathenism nowadays under a directly opposite system—namely, that of the complete abandonment of caste, and of every other principle and custom opposed to humility and brotherly love, and to the virtues of a pure Christianity?

A sufficient answer to these questions may be given in the reply to another, How have they stood the test of time? It might be fairly supposed that missions established from 100 to 170 years ago, if originally sound and true, would in the present day be the largest and most flourishing of all the missions in India. But what do we actually find? Instead of thousands of converts, which the Tranquebar Mission possessed for many years in the last century, there were in 1850 only 717 Christians, and twenty years later, only 771. Again, Tanjore, the principal scene of Schwartz's labours, contained in 1850, 1570 Christians. In the same year, Trichinopoly had 638; Cuddalore, 325; and Madras probably not more than 1000. It should also be remembered that many of these converts, perhaps the greater portion, were not descendants of the earlier Christians, but were the fruit of labours performed during the first half of the present century, through the instrumentality of a continuous series of missionaries connected with several societies. The truth is, there is strong reason for believing that the earlier Christians died off, leaving but an exceedingly small number of natural successors; and that, had it not been for modern

efforts, by this time little would have been seen of the great results of former times.

On the other hand, it should not be forgotten that in some instances, when the old Continental missionaries died, several years elapsed before their stations were occupied by their successors, during which time the work was abandoned, or carried on by very feeble agents; and this, we believe, best accounts for the falling away noticed. Tranquebar itself even was for many years abandoned to the care of one missionary, Cammerer, who died in 1837, and Tinnevely was yet more neglected.

Compare the instability of earlier results with the stability of later. In the year 1857 many of the missions in Northern India were temporarily scattered by a malignant enemy. Multitudes of Christians were exposed to great and prolonged peril, and not a few fell into the hands of the foe. Nevertheless, with only here and there an exception, they remained faithful to their creed. On the cessation of hostilities, the wanderers returned to their homes; and every one of these missions has since then increased in numbers, while some have doubled and even quadrupled. The difference lies in this, that although the work in modern times is slower in progress and stricter in principle, yet it is more thorough and trustworthy, more genuine and satisfactory, and more grounded on real conviction, than the work achieved by the distinguished missionaries of the previous period.



EXPLANATION OF SIGNS.

Missionary Stations are underlined, and the letters beneath show the Societies by which they are occupied.

To aid the memory, the initial letter of each Society's name is chosen as far as possible. The initials of American Societies are underlined.

EUROPEAN SOCIETIES.

Baptist Missionary Society	B
Baptist Zenana Missionary Society	B
Basle Evangelical Missionary Society	L
Christian Vernacular Education Society	V
Church Missionary Society	C
Church of England Zenana Missionary Society	C
Church of Scotland Mission	K
Church of Scotland Ladies' Association	K
Danish Lutheran Mission	D
English Presbyterian Church	J
Female Education Society	F
Free Church of Scotland Mission	F
General Baptist Mission	G
Grosvenor's Missionary Society	G
Hermannsburg Mission	H
Indian Normal School Society	N
Irish Presbyterian Mission	I
Leipzig Lutheran Mission	L
London Missionary Society	L
Moravian Mission	M
Scottish Original Secession	S
Society for Propagation of Gospel	P
S. P. G. Ladies' Association	P
Society of Friends	F
Swedish Evangelical Lutheran Mission	S
United Presbyterian Church	U
Welsh Calvinistic Methodist Mission	W
Wesleyan Missionary Society	W
Private and Local Societies, &c.	P

AMERICAN MISSIONARY SOCIETIES.

Baptist Missionary Union	B
Board of Commissioners Foreign Missions	B
Canadian Baptist Telugu Mission	C
Canadian Presbyterian Mission	C
Free Baptist Mission	F
German Evangelical Mission	G
Lutheran Mission	L
Methodist Episcopal Church	M
Presbyterian Church	P
Reformed Church, Arcot Mission	R
United Presbyterian Church	U
Zenana Mission	Z

CHAPTER II.

MISSIONS IN CALCUTTA AND ITS VICINITY.

THE first missionary society which the awakened zeal of the Christian Church in England called into existence, toward the close of last century, sent its first missionaries to India, and the other societies which rapidly rose were not long in adopting a similar course.

How the conception of foreign missions was formed in the mind of Dr. Carey, when he was the pastor of a small Baptist church in an obscure village in Northamptonshire; how, in spite of enormous difficulties, he succeeded in impressing his own convictions on others, so as to secure the formation of the Baptist Missionary Society in 1792; how, in spite of the indifference and disapproval of most of his co-religionists, the limited influence and resources of those who sympathized with his views, and the hindrances which stood in his way from such diverse causes as adverse family affairs and the hostility of the Indian Government, which refused to allow him to proceed to India in one of its ships; how he finally reached Calcutta on 11th November 1793, in a Danish vessel, with Dr. Thomas as a coadjutor, who had previously striven to settle in Bengal, cannot now be told.¹

¹ The best account of the origin of the Baptist Mission and its early history in Bengal, is found in the *Life and Times of Carey, Marsh-*

On reaching Calcutta, Carey found the mission of Kiernander already in existence. This, as stated in the previous chapter, had been established by that missionary in 1758, on occasion of the capture of Cuddalore in the Madras Presidency, when, being obliged to abandon his mission, he proceeded to Bengal. This was the year after the battle of Plassey, which gave to England its first firm footing in India. Still excited with the sense of his great success, Clive was earnestly endeavouring to bring the newly-acquired territory into order, and to make practical use of his victory. He and the other members of Council received Kiernander cordially, fell in with his benevolent plans, and were not ashamed to acknowledge him as a Christian missionary. Though not avowedly a religious man himself, Clive at once perceived the importance of the object which Kiernander had in view. Unlike some of his successors, he saw no harm in Christianity being introduced into India. His mind was, on this subject, not tortured with the sophistries of a later period. And he was far too frank and plain-spoken to assert, in opposition to his convictions, that Hinduism, if not an unmixed good, was at least good enough for Hindus.

Smiled upon by the Government, Kiernander entered upon his labours with ardour; and his mission soon became one of the fixed institutions of the city. He started a school, which in the course of a year numbered nearly 200 scholars. He preached to

man, and Ward, by J. C. Marshman, Esq. See also *Dr. Carey*, by James Culross, D.D., in the "Men Worth Remembering" Series; and an admirably written volume, full of information, the *Life of John Thomas*, by the Rev. C. B. Lewis.

the natives, he preached to the Portuguese, he preached to the English. By the end of the first year he had baptized 15 persons. As his congregation and school increased, a suitable building was placed at his disposal by the governor, Mr. Vansittart, which was transformed into a chapel. In ten years the native community consisted of 189 converts. After a time, the chapel being required for the public service, Kiernander built a church chiefly at his own expense, the cost of which was £7500. Conversions continued to occur from year to year. From 1767 to 1776 the large number of 495 appear to have been made. A German missionary, J. C. Diemer, was sent out to the assistance of Kiernander, in 1773; and, strange to say, together with two of Kiernander's children returning from Germany, received a free passage from the East India Company in one of their ships.

From the more or less detailed accounts which we have of the course pursued by Kiernander, it is very manifest that he was a man of great energy and perseverance; and although living in the midst of a corrupt city, where Europeans seem to have forgotten their religion, and to have accepted, if not the idolatry, at least the immorality, of the Hindus, he kept steadily to his great work, and set a noble example of piety and zeal. His later years were beclouded by pecuniary difficulties, in which he became involved through the improvidence of his son; but this ought not to dim the lustre of the reputation which he had acquired as a true and faithful missionary. The seeds of Protestant missions in Northern India were first sown by him; and by him were the first-fruits

gathered in. He baptized hundreds of converts; he established important mission schools; he proclaimed the gospel to the people, both European and native; he built a spacious church; he gave away thousands of pounds of his own money; and by these and other labours proved his earnestness and efficiency.¹

It was fortunate for the growth of the gospel in Calcutta that a small knot of devoted Christian men was assembled there. Among them were Mr. Charles Grant, Sir Robert Chambers, and his brother, Mr. William Chambers, Mr. Udny, and the Rev. David Brown, chaplain to the Military Orphan School. Some of these were anxious to promote the religious welfare of the heathen population, and not only showed strong sympathy in the Christian work already in progress, but strove laboriously and long before the arrival of Carey to establish a mission, not for Calcutta merely, but also for the whole of Bengal. As early as 1778 they wrote to the Rev. Charles Simeon, entreating his aid on behalf of a project for a mission to the East Indies. Simeon joyfully responded to their invitation, which led them in a subsequent letter to write: "What we have now heard from you is sufficient to excite us to continue stedfast in prayer,

¹ How many of his converts were natives of India it is difficult to say, for the phraseology recording his work is vague. In 1786, for example, he baptized—

Adult Muhammadans,	.	.	.	.	8
Natives of Bengal,	.	.	.	.	10
Caste unknown, but supposed to be of European fathers,	.	.	.	.	2
Received from Popery,	.	.	.	.	15
Communicants in English congregation,	.	.	.	.	147
„ „ Portuguese „	.	.	.	.	119

that the Lord's will may be done, and the gospel of His grace be sent to the heathen of the East in Bengal and Behar."

Their plan was to divide Bengal into eight districts, each of which should be in the charge of a clergyman of the Church of England, who should preach to the people, superintend schools, and in other ways act the part of a zealous missionary. In their simplicity they imagined that the Government might be induced to sanction and liberally support the scheme. They did not see why the Government should not educate the people over whom they ruled, and also make them acquainted with the principles of that religion which they themselves professed, and from which their own country had derived so much good.

They reckoned in ignorance of the cold indifference with which their project would be received by some, and of the determined opposition with which it would be assailed by others. Lord Cornwallis, the Governor-General at the time, imagined that no benefit could possibly accrue to the people from any such schemes. The East India Company denounced it in the strongest terms. The British Parliament, notwithstanding the eloquence of Wilberforce, refused its patronage, and lent a willing ear to the antagonistic declamations of the Company's Directors. Thus the scheme was bandied about, and at last fell to the ground.

Nevertheless, an effort was made to begin the mission. The Christian Knowledge Society, sustained by the liberality of Mr. Grant, who offered to give £360 annually toward the support of two missionaries, sent out the Rev. A. J. Clark in 1788,—the first

Englishman apparently who became an Indian missionary, and a most unworthy one, for in fourteen months he relinquished his office.

One grievous result of the agitation, and of the change of policy which had come over the Indian Government, was that for a number of years English missionaries found it extremely difficult to gain admission into the Company's territories. If they ventured to proceed thither, they had to do so either surreptitiously or in some other capacity, or with the knowledge that on landing in the country they ran the chance of immediate deportation therefrom. Kierlander and his coadjutors had been left for a long time to the undisturbed performance of their Christian duties in Calcutta. The Indian Government regarded their work with favour, and never dreamt that they were called upon to thwart them in the smallest degree. But when Carey and Thomas came to India the dispute had produced much virulence, and was not yet settled.

Although unmolested, their anxieties were great. Their funds being originally very limited, were soon exhausted. Carey set about learning the language, but penury stared him in the face. He removed for a short time to the Soondarbuns, a tract scantily populated, and notorious for pestilence and wild beasts, thinking that he might farm the land and instruct the people. From this unpromising place he was invited by Mr. Udny to the superintendence of a factory at Malda, which he gladly accepted; his colleague, Mr. Thomas, being placed in charge of another. Carey spent five years in Malda, during which time he translated the New Testament into

Bengali, held daily religious services with the servants on the estate, preached among the neighbouring villages, and superintended a school which he had established.

In the declining years of Kiernander, and when he was obliged to retire from Calcutta on account of the pecuniary troubles which befell him, Mr. D. Brown undertook many of the duties of the mission; and such was his zeal, that when the managers of the asylum called upon him to abandon the mission, and to devote himself to their own institution, he nobly threw up his appointment, and for a time gave himself entirely to missionary labour.

In 1797 the Christian Knowledge Society was enabled to relieve Mr. Brown by despatching a German missionary, the Rev. W. T. Ringletaube, to Calcutta, who in a fit of impatience and despondency suddenly abandoned the mission two years afterwards, and returned to England, much to the surprise and disappointment of the directors of the society. It is plain that at that period there was little or no enthusiasm in the Church of England in favour of the missionary enterprise, and that very few persons were willing to be directly engaged in it. Men of earnest piety and great zeal, like the Rev. D. Brown, and some others who subsequently arrived, like the Rev. Dr. Buchanan (who arrived in Calcutta from England in March 1797), and the Rev. Henry Martyn in 1806, manifested a warm interest in the conversion of the natives to Christianity; but these eminent men entered the country as chaplains, not as missionaries. Without disparaging in the smallest degree their unwearied energy and abundant labours in the cause of missions, still it is

indisputable that the time for the dedication of the best sons of the Church of England solely to this grand and self-denying work had not yet come.

In the autumn of 1799 four English Baptist missionaries arrived in the Hooghly in the American ship *Criterion*. Carey was still at Mudnabutty in Malda, having purchased an indigo factory in the neighbourhood. He at once made arrangements for their reception, little realizing the opposition from the Government which awaited him. Before landing his passengers, the captain of the ship was required to state in writing their occupation and object. After some consultation, the missionaries concluded that it would be best to acknowledge their missionary purpose; but having done so, they proceeded without delay to the Danish settlement of Serampore, fifteen miles north of Calcutta, where they placed themselves under the protection of the governor, an old friend of Schwartz, and a man full of sympathy for their great object, and therefore ready to give them all the assistance in his power. When the ship's papers were presented to the Government official in Calcutta, it was at once determined to send the missionaries back to England, and to seize the ship until they should comply. Fortunately, Colonel Bie, the Danish governor of Serampore, was not the man to yield to an unjust interference with his authority; and as he had taken the missionaries under his protection, he was not inclined to give them up. The Marquis of Wellesley, who was then Governor-General, after some hesitation, let the matter drop, and the missionaries were left to themselves. Their purpose was to join Carey in his mission to the north of Bengal; but they soon found

that it was not only impossible for them to proceed thither, but also to quit the Danish territory, without exposing themselves to the risk of instant deportation. The Rev. D. Brown and others endeavoured to have the rules relaxed in their favour; but the Governor-General and his Government were invincible in their determination to prohibit the establishment of an English mission in their territories.

The Danish governor, on the other hand, increased his kindness and offers of assistance in proportion as the illiberality and harshness of the British Government became more manifest. He, in fact, proposed that they should establish themselves permanently in Serampore, should start schools and a printing press, and carry on such other missionary labours as they might choose to engage in. Carey was written to on the subject, and Mr. Ward, one of the new missionaries, under the safeguard of a passport from Colonel Bie, proceeded to Malda, and laid the whole matter before him. Perceiving the great advantages of the governor's proposal, Carey at length resolved on quitting his present position, and uniting with the other missionaries in the prosecution of their scheme. And thus it came to pass that the Baptist Mission was established in Serampore.

A week had not passed after Carey's arrival before the missionaries had purchased a large house and spacious grounds for their own accommodation, and for the numerous purposes which they had in view in connection with the mission. Rules were framed for their mutual guidance. They agreed to have all things common, and with their wives and children to dine at a common table.

Their first attention (says Mr. J. C. Marshman) was given to the printing office. With the exception of two books of the Old Testament, the translation of the whole Bible in the Bengali language was completed. Mr. Ward set the first types with his own hands, and presented Mr. Carey with the first sheet of the New Testament on the 18th of March. The feeling of exultation with which it was contemplated, and the great prospects which it opened up, may be more easily imagined than described. While Mr. Ward was thus working the press, Mr. Carey and Mr. Fountain were engaged morning and evening in preaching to the heathen in the town and its neighbourhood. These addresses in all places of public resort brought a constant succession of inquirers to the mission-house; and no small portion of Mr. Carey's time was occupied in answering their questions and explaining the doctrines of Christianity to them. The 24th of April was selected as a day of thanksgiving for the establishment of the mission in circumstances so favourable. At this meeting the missionaries voted an address to the King of Denmark, expressing their warmest gratitude for the generous protection which his servants had extended to their undertaking, and soliciting his permission to continue in the settlement, and prosecute their labours. In the ensuing year, his Majesty, Frederick the Sixth, signified the gratification he felt at the establishment of the mission in his dominions, and informed the missionaries that he had taken their institution under his special protection. On the 18th of May 1800, Mr. and Mrs. Marshman opened two English boarding schools for the support of the mission, which, before the close of the year, brought in an income of £360 a year, and secured the mission from pecuniary destitution. Under their able management the school rose in public estimation, and soon became the most flourishing and remunerative in the country.¹

As the printing of the Bengali New Testament involved considerable expense, the missionaries courageously invited the Europeans of Calcutta to assist in its publication, little dreaming of the consternation this would produce among the members of the Government. The Marquis of Wellesley dreaded the influence

¹ *Carey, Marshman, and Ward*, pp. 60, 61.

of the press of Serampore, and rightly conjectured that to stifle public opinion in Calcutta would be useless if perfect liberty were allowed to a press only fifteen miles off. And no doubt complications would have arisen between the Governor-General and the governor of Serampore, had not the former been plainly assured by the Rev. David Brown, a friend of the mission, and a person also in whom the Governor-General had great confidence, that the sole object of the missionaries was of a religious character, and that they had no intention to enter into political discussion or strife.

The first convert was baptized in 1800 in the presence of the governor and a vast multitude of Hindus and Muhammadans, Portuguese and English. Its effect upon Mr. Thomas, who was present at the ceremony, was such that his mind lost its balance from sheer thankfulness and joy, and he remained as one insane for the space of a month. He died 13th October 1801 at Dinagepur, where he and the Rev. Mr. Fountain, sent out by the Baptist Society in 1796, had lived, partly engaged in secular pursuits, and partly in preaching the gospel to the people. Mr. Fountain died before him, on the 20th August 1800.

On the establishment of Fort William College in 1800, Carey, who had proved himself to be a remarkable linguist, was appointed to the chair of Sanskrit and Bengali, on a salary at first of £600, which was shortly increased to £1500 a year, sums which being thrown into the mission funds were of great importance in the development of the projects which the missionaries had started and were then vigorously carrying out. The publication of the Bengali New Testament was completed on the 7th February 1801.

A copy was presented to the Marquis of Wellesley, who expressed his gratification at this important result of missionary labours.

The good feeling between the British Government and Denmark, which had existed so long, having come to an end, and been followed by hostilities between the two countries, the small territory of Serampore was taken possession of by the Governor-General on the 8th May of the same year, and remained in his hands for fourteen months. It would have been quite feasible for his excellency to break up the mission, and to scatter the missionaries during this period of occupation, had he chosen to do so. But by this time the mission had become consolidated, had proved itself to be free from factious and political purposes, and had shown itself to be simply actuated by the desire to promote the spiritual welfare of the people. Yet the danger was considerable, for all the Government officials were not men of sufficiently strong mind to keep themselves out of mischief. Some of the Christian tracts which had been printed in the Serampore press having fallen into the hands of a Hindu of high position in Calcutta, in his indignation he laid them before one of the principal judges of that city, a weak man who was foolish enough to bring them to the notice of another weak man, Mr. George Barlow, the Vice-President of the Council, then wielding authority in the capital, in the absence of the Governor-General, who was far away in the North-Western Provinces. These sages might have proceeded to extremities but for the fortunate suggestion of Dr. Buchanan, that they should make themselves acquainted with the contents of the tracts. These were found to be so

exceedingly harmless that the Vice-President and judge were compelled to keep silence about them.

When Carey commenced his lectures as Bengali professor there was not a single prose work existing in that language. "After a lapse of sixty years" (now upwards of eighty), says Mr. Marshman, "when thousands of volumes are annually poured forth from the native presses in Calcutta, it is interesting to trace the germ of Bengali literature to the missionary press at Serampore at the beginning of the century. Mr. Carey compiled a grammar of the language for the use of his students."¹ About this time the horrid practice of offering children in sacrifice at great public festivals was abolished by the Governor-General, at the instigation of Mr. Udny, who had become a member of the Supreme Council.

A bold step was now taken by the missionaries in extending their operations to Calcutta, first by the distribution of Christian tracts among the native inhabitants, and then by hiring a house for the purpose of imparting religious instruction to them. It required no ordinary courage and prudence to commence a work of this nature. The social influence of Christianity now began to tell. As the converts in Serampore increased, the question of polygamy soon presented itself. The missionaries decided that a convert with more than one wife should not be compelled to put any away. On the subject of caste, they adopted the safe though stringent rule, that it should not be permitted in any shape; and at the first sacramental service after the baptism of a Brahman, the cup was given to a Sudra before it was handed to

¹ *Carey, Marshman, and Ward*, p. 76.

him. Thus they avoided the weak compromise which had proved so detrimental to the missions of the previous century. A short time after this the Brahman was married to the daughter of the Sudra.

Occasionally tours were made to distant places, such as Jessore, Gunga Saugor, and elsewhere; and thus was commenced that all-important work of itinerating among the towns and villages of the country which has been prosecuted from that time to the present, and, although attended with varying success, has been an efficient means of spreading Christian truth far and wide, and of causing vast multitudes of the people to become more or less acquainted with it.

The London Missionary Society, established in 1795, sent its first missionary to India in the year 1798. This was the Rev. N. Forsyth, who came in the first instance to Calcutta, but finally settled at the Dutch station of Chinsurah, twenty miles to the north of that city. For a time he divided his labours between the two places, but finally devoted himself entirely to Chinsurah. He continued alone in the work until 1812, when he was joined by the Rev. R. May and his wife from England. Although earnest and diligent, and truly devoted to his mission, he does not appear to have met with any direct success. In the early stage of a mission, it is proved to be commonly a fatal mistake to leave the missionary to encounter all the difficulties of his position single-handed. Isolated, without sympathy, opposed by the heathen, he is apt to become despondent, and to lose that faith in God, and that elasticity of spirit, so absolutely necessary to success. But when a mission is well established, and especially when it is connected with others in its

neighbourhood, it may be, and often is, advisable for it to be placed in the charge of one man; or even for a number of strong and healthy stations to be committed to his care, provided that he has the support and help of qualified native brethren.

It is impossible not to be impressed with the noble ambition of the Serampore missionaries. They not only translated the Bible or portions of it into Bengali, Sanskrit, Persian, Ooriya, Mahratti, and Chinese, but contemplated undertaking its translation into several other Oriental languages. Dr. Buchanan fell in heartily with their great scheme; and drew up a paper, in which he proposed that the Bible should be translated into fifteen Oriental tongues; which was signed by himself and by the missionaries at Serampore, and was presented to the Governor-General. Copies were sent to England for the Court of Directors, the bishops of the English Church, the universities, and other public bodies. Large contributions were made towards this splendid enterprise; and Dr. Buchanan alone subscribed the sum of £500. For fifteen years did Mr. Marshman devote all his hours of leisure to his Chinese version of the Bible until it was completed. But this is only a specimen of the ardour of them all. They seem to have worked as though the conversion of all India, and the translation of the Bible into all its languages, depended on themselves.

In six years 96 adult natives were received into the Christian Church by baptism, of whom nine were Brahmans, and six Muhammadans. This represented a Christian community of probably upwards of 300 persons. They were not all of the same spirit. Some, indeed, flagrantly disgraced their Christian character;

others were weak and difficult to manage. "Sometimes," says Carey in his journal, "we have to rebuke them sharply; sometimes to expostulate; sometimes to entreat; and often, after all, to carry them to the throne of grace, and to pour out our complaints before God. Our situation, in short, may be compared to that of a parent who has a numerous family. He must work hard to maintain them; is often full of anxiety concerning them; and has much to endure from their dulness, their indolence, and their perverseness. Yet still he loves them, for they are his children, and his love towards them mingles pleasure with all his toil."¹

The mission at Serampore, with its out-stations in Calcutta and elsewhere, was now to pass through a fiery trial. The opposition of the Indian Government and of the Court of Directors to missionaries and their work had been gradually increasing in intensity until it at last attained to fever-heat. The former came to be regarded as firebrands who were sowing the seeds of discontent in the country, and jeopardizing British rule and authority; the latter as a mischievous attack upon time-honoured institutions, which as conquerors of India we should take under our protection. First, the famous temple of Juggernat was by special Act placed under the charge of the State, and became, so to speak, one of the Government institutions of the day. This deference to idolatry could only have been shown by a feeble, time-serving Governor-General. When the question was first mooted in the Council, it was received by the Marquis of Wellesley with the utmost abhorrence. But his lordship was now gone

¹ Hough's *Christianity in India*, vol. iv. p. 129.

from India, and his temporary successor was Sir George Barlow—the same that took fright, it will be remembered, at the circulation of Mr. Ward's tracts in Calcutta.

The Government next proceeded to prohibit the circulation of tracts and public preaching in Calcutta. And its opposition reached a climax when, on the arrival of two new missionaries from England in August 1806, they were peremptorily ordered to quit the country immediately. The Vellore mutiny, which happened at this time, greatly excited Government officials, and in looking about for a scapegoat, instead of finding it in their own neighbourhood, they discovered it in the missionaries—of all men the most peace-loving in the land. The two newly-arrived missionaries, like others who had preceded them, promptly placed themselves under the special protection of the Danish governor of Serampore; and, although the Governor-General and his Council tried hard to enforce their threat of expulsion, yet they were finally overawed by the firm stand made by the captain of the American vessel which had brought the missionaries, and Colonel Krefting, the governor of Serampore, both declaring that the Governments which they represented would call the British Government to account for the tyrannical course its agents in India were adopting. Then it was that Sir George Barlow, dreading such a complication, withdrew from the controversy. Meanwhile, all missionary work beyond the frontier of the small Serampore territory was temporarily suspended.

In England the Vellore mutiny produced the same effect upon many members of the Court of Directors

and of the Board of Control as on Government officials in India, in inspiring them with the strange hallucination that the missionaries were responsible for it. The matter was discussed at their meetings with great warmth and prejudice. The Marquis of Wellesley, when referred to, at once frankly and fully exonerated the missionaries from all blame. Nevertheless, so violent was the antipathy excited against missions in India, that more than six years elapsed before the missionaries could gain permission to renew their Christian labours in the Company's territories.

In such a state of dislike and distrust, opposition was easily roused. Unfortunately, a tract on the Muhammadan controversy, written by a Christian convert from Islamism, containing strong remarks against Muhammad, was issued from the Serampore press, without apparently any oversight or correction from the missionaries. This falling into the hands of the Government in Calcutta, reopened the discussion, and fanned the flame of opposition to mission work, which was beginning to lull. Spies were sent to attend the meetings of the missionaries, to report on the purport of their addresses, and to procure copies of religious tracts in circulation among the natives. The Supreme Council met to deliberate on the entire question, and came to the determination to forbid the Serampore missionaries to carry on their labours in Calcutta, "as contrary," says Mr. Marshman, who has given a full account of the matter, "to the system of protection which Government was pledged to afford to the undisturbed exercise of the religions of the country. The Governor-General," he adds, "moreover, directed that the Serampore press should be

immediately removed to Calcutta, where alone the necessary control could be exercised over it; and the missionaries were directed to use every effort in their power to withdraw from circulation the pamphlets and treatises they had distributed.”¹

An order embodying the sentiments of the Council was sent by Lord Minto, the new Governor-General, to Carey and his coadjutors, and a communication was also made to Colonel Krefting, the governor of Serampore, by the same authority, requesting his excellency to render his assistance in carrying it out. But the Danish governor stood upon his rights with manly firmness. The missionaries, with hearts full of anxiety, yet bravely trusting in God, held a meeting for prayer, at which Carey “wept like a child.” They then went to the governor, and “received the assurance that he could not permit the removal of the press without incurring the serious displeasure of his sovereign; and that if the British Government thought fit to resort to compulsory measures, he would strike his flag, and leave the settlement in their possession.”² At the suggestion of Mr. Ward, the missionaries sought an interview with Lord Minto, to whom they explained their objects and motives, and afterwards drew up a memorial to him on the plans and operations of the Serampore Mission since its first establishment. When this document was read before the Council, together with the reply of Colonel Krefting, Lord Minto himself proposed a resolution revoking the late order, and only “requiring the missionaries to submit works intended for circulation in the Company’s territories to the inspection of its officers.” The Court of

¹ Carey, Marshman, and Ward, p. 139.

² *Ibid.* p. 141.

Directors, on hearing all the circumstances of this famous controversy, praised and blamed the Supreme Council of Calcutta in the following significant words: "The Court approved of their having refrained from resorting to the authority vested in them by law against the missionaries; and relied on their discretion to abstain from all unnecessary and ostentatious interference with their proceedings in future."¹

On the completion of the translation of the New Testament into Chinese, Mr. Marshman found no little difficulty in printing it. At length clever workmen were procured, who carved the Chinese characters on wooden blocks, which were then used for printing. The first sheet of the Gospel of St. Matthew was presented to the Governor-General, who, as the Serampore press was greatly in want of funds, was requested to head a subscription list for the printing of the Chinese version of the Sacred Scriptures. After some deliberation, and fearing that such an act would be misinterpreted, he declined to do so; but readily subscribed for ten copies of a translation of the writings of Confucius which Mr. Marshman had made. His example was followed by many persons who would have hesitated to contribute towards the printing of the Bible in the Oriental languages, yet were quite willing to help the missionaries in this indirect manner.

Protestant missions in India are much indebted to the labours of Brown, Buchanan, Daniel Corrie, and Henry Martyn, four distinguished chaplains of the East India Company, whose piety, zeal, and influence enabled them to render the greatest assistance in pro-

¹ *Carey, Marshman, and Ward*, pp. 147, 148.

moting the good work in Calcutta and other places in the Bengal Presidency, at a time when missions were not only unpopular, but elicited the strongest opposition from the British Government.¹ These men were true missionaries, ready to brave the rebukes of the Government in their love to Christ and the souls of men. We have already spoken of the first two. The third did more for the spiritual good of the Europeans and natives of Northern India than any of the others, by his sweet and holy life, and unflagging zeal in various directions, through many years. The last, Henry Martyn, displayed the same spirit of earnestness which the others exhibited. In coming to India, his longing desire was to make known the gospel to the heathen. While diligent as a chaplain, he devoted all his leisure hours to the prosecution of this purpose. He arrived in India in May 1806. Before the end of the year he was busily engaged in acquiring Persian, Sanskrit, and other languages, in translating the New Testament into Hindustani, and in conversing with all classes of the people on the subject of Christianity.

Proceeding to Dinapore, he opened five schools for the instruction of the natives, and translated portions of the Common Prayer-Book into Hindustani sufficient for the purposes of public worship. In 1807, that is, less than two years after reaching the country, he had completed his Hindustani version of the New Testament, which, although too Persianized in style, is upon the whole an excellent idiomatic rendering of the original; and had also written a brief commentary on the parables of our Lord in the same language. During

¹ *Sketches of Christianity in Northern India*, by the Rev. M. Wilkinson, Missionary:

this year he commenced the translation of the New Testament into Persian ; and in 1809 he undertook to render that portion of the Scriptures into Arabic, for which, in his own judgment, he had been somewhat prepared by his Persian studies.

From Dinapore Martyn proceeded to Cawnpore, where through his exertions a large church was built, which was opened for divine service in March 1809. But his severe studies and heavy labours began to tell upon his health, and in the autumn of 1810 he returned to Calcutta, his frame so enfeebled that it became necessary for him to leave the country for a milder climate. Early in January 1811 he quitted the shores of India, bound for Shiraz, taking with him his Persian Testament, in order that, on reaching Persia, he might thoroughly prune it of the Arabic idioms which he had introduced into it, and adapt it to ordinary readers. Martyn reached Shiraz, remodelled and completed his Persian translation, and thence proceeded to Tebriz, near the Caspian Sea, with the object of presenting a copy of it to the king. This excellent version was published in 1816 by the Calcutta Bible Society, and soon obtained a wide circulation in Persia. Shattered in health, Martyn determined to return to his native land by way of Constantinople, and commenced his long journey. He travelled about 600 miles, until he came to Tokat, which was only 250 miles from Constantinople. But the fatigue was beyond his endurance, and he could go no farther. And there, on the 16th of October 1812, at the age of thirty-one, he died. In less than seven years he had begun and terminated his missionary labours, leaving a character for holy enthusiasm and

unquenchable zeal in the Master's service, on which Christians in all lands will love to meditate so long as missions to the heathen shall continue to excite their interest.

In no country in the world, and in no period in the history of Christianity, was there ever displayed such an amount of energy in the translation of the Sacred Scriptures from their originals into other tongues, as was exhibited by a handful of earnest men in Calcutta and Serampore in the first ten years of the present century. By their own industry and that of others in various parts of India who had caught from them inspiration for the work, during this short period portions of the Bible, chiefly of the New Testament, had been translated, and actually printed, in thirty-one Indian languages and dialects. One is amazed, and almost overwhelmed, at the stupendousness of this undertaking. It cannot be supposed that these first attempts are to be compared with the versions which have been subsequently made in these languages. But this must not diminish the intense admiration we ought to feel towards men of such boldness of design, and such astounding energy of execution. Not content with their labours in this direction, they also published a great multitude of tracts, the Serampore press alone issuing them in twenty languages, and, in addition, books for schools and colleges.

Nor were the Serampore missionaries less active and successful in their more direct evangelistic labours. Up to the end of 1816 they had baptized about 700 native converts. Their schools had imparted Christian instruction to more than 10,000 heathen children. They had preached the gospel to the people whereso-

ever they could get the opportunity of doing so, and had distributed among them portions of the Scriptures and Christian tracts. Thus the moral power of Christianity was beginning to be felt and recognised.

The British Government was at times favourable to missionary enterprise in India, and at times violently opposed to it. For the most part, the Governors-General were men secretly wishing it God speed; but they were so much in the hands of high officials who were utterly opposed to it, that occasionally they became openly hostile, and endeavoured to thwart the missionaries in every possible manner. In 1810 Lord Minto suffered the missionaries to open a station in Agra, and gave them a passport to proceed thither. In 1812 the Government first ordered two missionaries to be expelled the country, and then all others brought to their notice, excepting, as they always did, the brethren at Serampore. Two missionaries from the United States, the Rev. Messrs. Judson (afterwards the "Apostle of Burmah") and Newell, having reached Calcutta, proceeded to the police-office, and stated to the presiding magistrate their purpose to establish a mission to the east of Bengal; at the same time presenting the passports which they had received from the Governor of Massachusetts. Presently six more missionaries arrived, three of whom were British subjects and three American. Of the five Americans, three, including Messrs. Judson and Newell, were forthwith expelled, but permission, obtained after great entreaty, was allowed them to proceed to Mauritius. The other two escaped to Bombay, having secretly left Calcutta through the connivance of some European residents, who felt outraged at the despotic course the

Government was pursuing. But thither they were followed by a peremptory despatch, ordering their immediate deportation to England. Two of the three English missionaries were residing in Serampore, and the third was in the Dutch settlement of Chinsurah. The two former, together with Mr. Robinson, who had been in India six years, after a long discussion, and after the Serampore brethren had exhausted every effort in trying to overcome the scruples of the Government, and to retain them, were ordered to quit the country. Mr. Robinson baffled the authorities, however, by leaving for Java, where he founded a mission, on the invitation and under the express sanction of Mr., afterwards Sir Stamford Raffles, the governor. A second was permitted to remain, as it was shown that he could be useful in the literary work of the press. But the third, Mr. Johns, in spite of all protestations, was sent home to England, at an expense to the mission of £500. This was the last of the missionary expulsions; for the same year, 1813, on which Mr. Johns was banished from India, was also the year of the new charter, which was to remove all restrictions on missionaries entering the country.

The harshness of the British Government, both in India and at home, in its pertinacious attempts to close the door of India against Protestant missions, was accomplishing more than the Government intended. Liberty-loving Englishmen, although they might care little for missions in India, began to feel it intolerable that any portion of the British dominions should be closed to any of their own nation. The charter of 1793, which had enabled the local Government to withstand the missionaries, with more or less virulence,

for twenty years, was about to expire. The opportunity, therefore, was seized by all lovers of religion and of liberty to move the Supreme Government to an entire reversal of its policy. And they were successful. But the struggle was great; and the opposition was fierce. After a prolonged discussion in the House of Commons, sustained chiefly by Wilberforce on the one side, and retired old Indians on the other, the famous clause in the new charter, introduced by Lord Castlereagh, under pressure from without, by the immense multitude of petitions with which every night both Houses were inundated, was carried. The clause stated that "it was the duty of this country to promote the introduction of useful knowledge, and of religious and moral improvement, in India, and that facilities be afforded by law to persons desirous of going to and remaining in India, to accomplish these benevolent designs."¹ The charter also provided for the establishment of an Indian bishopric, with three archdeacons for the three Presidencies, and came into effect on the 10th April 1814.

The charter, in its provisions for the promotion of Christianity in India, soon began to bear fruit. By the month of June the first bishop, Dr. Middleton, with two of his archdeacons, was on his way to India. The missionary societies already existing in England had felt the depressing influence of the restrictions on their efforts to propagate the gospel. Some of them had endeavoured to evade these restrictions by the adoption of various artifices, more or less humiliating. But now that the country was virtually thrown open to Christianity, the societies began to stimulate one

¹ *Carey, Marshman, and Ward*, pp. 226, 227.

another by that spirit of friendly rivalry and emulation which, free from sinister motives, has, from that time to the present, so distinguished them in their noble efforts to shed upon the Hindus the light of the glorious gospel of the blessed God. The Church Missionary Society had hitherto sent no missionaries to India, although it had for several years taken part indirectly in mission work in several places in the country, as will be seen in subsequent chapters. It had no mission in Calcutta; but a Corresponding Committee, in connection with it, had been appointed in that city as early as 1812, for the purpose of affording assistance to the mission stations about to be established in the North-Western Provinces; and even in 1807 we find the society sending a considerable sum of money to the Rev. Messrs. Brown and Buchanan, and Mr. Udney, to be appropriated to the translation of the Scriptures into the Eastern languages. But it was not until 1815 that the society planted a mission in Calcutta. This was at Kidderpore, in the suburbs, where the site for a school had been given by a friendly Brahman. A school was formed here, and also another at Dum Dum, seven miles from Calcutta, which was superintended by the Rev. Mr. Robinson, acting secretary of the Correspondence Committee, who was stationed there. The first two missionaries sent out by the society to Bengal were the Rev. Messrs. Greenwood and Schroeter, who reached Calcutta in June 1816. About the time of their arrival, the local committee purchased, on behalf of the society, an estate of seven acres of land for the mission, situated at Garden Reach, four miles below the city, and in the neighbourhood of several large villages.

Allusion has already been made to the establishing of the first mission of the London Missionary Society at Chinsurah in 1798. Mr. Forsyth, the first missionary, was succeeded by Mr. May, who devoted most of his time to the work of education. How eminently successful he was in this branch of labour may be gathered from the fact, that at the end of 1815 he had twenty schools under his charge, in which instruction was imparted to 1651 children, of whom as many as 258 were the sons of Brahmans, a remarkable circumstance in those times. The scheme of education was highly approved by Mr. Gordon Forbes, the Commissioner of Chinsurah, and was by him recommended to the Supreme Government. The Marquis of Hastings readily complied with the request of Mr. Forbes, that the scheme should be aided from the imperial funds, and with great liberality appropriated a monthly grant of 600 rupees, about £60, for the purpose. By the aid of the grant, in the course of the next year, the schools and scholars were still further multiplied; so that at its close Mr. May had under his superintendence as many as thirty schools, in which 2600 children received instruction. The Government, on hearing these rapid results, forthwith increased its grant to 800 rupees monthly. Mr. May found himself unable to attend to this great work alone, and was soon joined by the Rev. J. D. Pearson, sent out from England, and by Mr. Hasle, a European who had resided for several years in India. The mission continued in the hands of the London Society for a period of fifty years; but although it commenced so auspiciously, was prosecuted with much zeal, and taught much useful knowledge to tens of thousands of

the people, yet at the end of this long term its direct results were very meagre. One of the most diligent missionaries of this society, the Rev. G. Mundy, laboured in Chinsurah and Calcutta, from 1820 to 1853, but with little apparent fruit.

Meanwhile, the London Society, having determined on the establishment of a mission in the capital city of India, secured the services of the Rev. Henry Townley, a popular minister in London, and of the Rev. J. Keith, formerly a student at Gosport, who arrived in Calcutta early in September 1816, and proceeded at once to the formation of a mission. They first preached in the Freemasons' Hall, but as it was too small for their congregation, the Presbyterian minister, Dr. Bryce, kindly offered them the use of the temporary building he then occupied while a Presbyterian church was being erected. They also held religious services at Howrah, on the opposite side of the Hooghly, and established three schools in Calcutta for the instruction of native children. Day by day, likewise, as soon as they had obtained sufficient knowledge of Bengali, they went among the people and conversed with them on the truths and claims of the Christian religion, distributing among them portions of the Scriptures and other Christian works. A printing press, for printing English and Bengali books, was procured, and was first of all set up at Chinsurah, and afterwards in Calcutta. It was superintended by an English printer sent out by the society.

On the arrival of Bishop Middleton in Calcutta, the first measure of importance in which he was engaged was the formation of the Calcutta Diocesan Committee in connection with the Christian Knowledge

Society, which "soon entered on an active career of usefulness," says the Rev. J. Long, "in distributing Bibles, tracts, prayer-books, school-books, in hospitals, prisons, schools, and among that abandoned class, European sailors."¹ It also established native schools in the neighbourhood of Calcutta. In his eagerness to promote the higher education of the people, both in secular and Christian knowledge, the bishop drew up a splendid scheme of a college, the foundation-stone of which was laid by him on the 15th of December 1820. A noble building was erected, but several years elapsed before it was finally completed. Its object was to prepare native Christian youths for the offices of preachers, catechists, and schoolmasters; to impart useful knowledge in the English language to Muhammadans and Hindus; to translate the Scriptures, Liturgy, and moral and religious tracts; and to receive English missionaries on their first arrival in India. The college was placed under the control of the Society for the Propagation of the Gospel in Foreign Parts. From circumstances difficult of explanation, this magnificent conception of Bishop Middleton, although carried out so far as the erection of the college was concerned, was, for the most part, unfulfilled. Education in Calcutta, and in India generally, has since those days made rapid strides, but Bishop's College was never really successful at any period during the fifty years that passed away after its erection. It is no breach of charity to affirm, what everybody acknowledges, that it was a failure. This being generally admitted, the buildings were sold to Government in 1878, and are now utilized as a civil engineering college with

¹ *Handbook of Bengal Missions*, by the Rev. J. Long, p. 20.

extensive workshops about. The college was transferred to Circular Road, Ballygunge, Calcutta. Students are Christian natives, and are now educated to the Calcutta University B.A. standard, and are not taught theology exclusively.

In consequence of the rapid growth of schools in Calcutta and its neighbourhood, especially in the Dutch settlement at Chinsurah, where there were in 1817 thirty-six schools containing nearly 3000 scholars, a society was formed in Calcutta during this year for the express purpose of providing suitable class-books in various languages for use in them. This was the School-Book Society, an institution which has proved an immense boon to the country, in bringing into circulation a multitude of books and tracts in many tongues, both of a secular and religious character. It is still in a flourishing condition, and is conducted with great energy, liberality, and skill.

The missionaries now in Calcutta, representing the three societies which had sent them forth, were actuated by a common desire to enlighten the natives by preaching, by schools, and by the press; and in prosecuting this desire they laboured together in the city and suburbs in harmony and love. The Church Society in 1821 established its headquarters in Mirzapore, a good central position, where it purchased a suitable house with extensive grounds attached to it. Here a school was opened, which was intended to be of the nature of a college. Other schools were possessed by the society in other parts of the city, and a printing press was set vigorously to work. The missionaries of the London Society erected a spacious English church in Dhurumtollah Street, and gave it

the name of Union Chapel. Of the large sum expended on it, nearly £4000 were collected in India. It was dedicated to the service of God both when the foundation-stone was laid in May 1820, and when it was completed in April 1821. We gain some idea of the diligence and zeal of the early missionaries of this society from the fact that at this time they occupied twenty-one stations in and about the city, in which they preached every week in Bengali, and had charge of thirteen schools, eight for the instruction of boys, and five for the instruction of girls. The girls' schools were in the hands of a generous and noble-hearted lady, Miss Piffard, who not only personally superintended, but defrayed all the charges connected with them. Her brother laboured with great acceptance in the same mission from 1825 to 1840, but entirely at his own charge. A noble example to wealthy men!

The work of female education had already secured the earnest attention, not merely of missionaries, but also of many other persons anxious for the removal of the dense ignorance enveloping all classes of native society. The missionaries at Serampore paid great attention to this subject; and year by year increased the number of their girls' schools, until in 1826 they had twelve, in which 300 girls received a plain secular education, and were also instructed in the doctrines and precepts of Christianity. Through the exertions of the Rev. W. Ward, and other gentlemen from India then in England, the British and Foreign School Society in London was induced to render its aid in this great work, and succeeded in obtaining the services of Miss Cooke, a lady well acquainted with the

instruction of the young, who arrived in India in the year 1821.

The Calcutta School Society having on its committee at that time native gentlemen as well as Europeans, was so influenced by the presence of the former as to resist the efforts of the latter to secure Miss Cooke as its agent on her arrival in Calcutta, although she had come out recommended more especially to this society. Arrangements, however, were soon made with the Corresponding Committee of the Church Missionary Society, whereby Miss Cooke became associated with the latter. She learned the colloquial Bengali quickly, entered heartily on her work, and with such spirit that in the course of a few months she established ten schools, containing 277 girls. She displayed great tact in her intercourse with native ladies, and exercised a winning influence over both them and their children. These schools early received the aid and patronage of the Marchioness of Hastings, who, in her zeal, traversed the gullies and back streets of the city, in which some of them were situated, and thereby produced a great impression on the natives of all classes. Nor was such distinguished and disinterested patronage without its fruit. In 1823 the schools had increased to twenty-two, and the pupils to 400.

The year following, the Ladies' Society for Female Education in Calcutta and its Vicinity was established, to which the Corresponding Committee surrendered its girls' schools. The schools had so far multiplied in 1826, that the Ladies' Society had thirty on their list, with an attendance of 600 children. During this year a central school was erected, the foundation-stone

being laid by Lady Amherst, wife of the Governor-General. On this occasion many native gentlemen and ladies with their daughters were present. Rajah Badinath Roy, who had contributed 20,000 rupees to the undertaking, "addressed Lady Amherst in terms of deep gratitude for the obligation bestowed on his countrywomen, and congratulated her and the other ladies on the success attending their exertions."¹

Meanwhile, the Serampore Mission continued its manifold enterprises with undiminished vigour. Cordially welcoming all other labourers into the mission-field, it set an example to them of lofty enthusiasm mingled with the highest ability—an example of self-denial, patience, and persistency, the magical influence of which was felt far and wide. A discussion had arisen between the Serampore brethren and the Baptist Missionary Society respecting the property of their mission, which was destined to extend over several years. It ended in a breach between the Serampore missionaries and the home society, and in the declaration of entire independence on the part of the former. The society established a mission in Calcutta with branches in the country, and with the concurrence of the Serampore brethren relieved them of some of their outlying stations. A large English chapel was erected in Calcutta in 1821, at a cost of £3000, and a strong mission was established. Its missionaries were men of talent and zeal; among whom the name of Dr. Yates is prominent, who as a translator and scholar stood second only to Dr. Carey. They laboured on both sides of the river. At Howrah, opposite to Calcutta, they had two chapels and a school; while in

¹ Hough's *Christianity in India*, vol. v. p. 284.

the city they held twenty services with the natives every week. They translated books, wrote commentaries and tracts in Bengali, printed them in the press which they had established, and circulated them among the people.¹

Life in the Serampore Mission seems ever to have been at fever-heat. Every department of labour was carried on with the strength of a giant and the zeal of an angel. I have already repeatedly spoken of the extraordinary literary achievements of the missionaries, yet their other successes were just as wonderful. With the progress of education they conceived the idea of establishing a college, in which knowledge was to be imparted in English, Hebrew, Greek, Sanskrit, Arabic, Chinese, and a number of Indian languages; and lectures were to be delivered by qualified professors in mathematics, medicine, jurisprudence, ethics, and theology.

This brilliant conception they began to carry out. The Governor-General of India and the Governor of Serampore gave the scheme their sanction and support; and the King of Denmark, with his accustomed generosity, presented the missionaries with a valuable estate, the rent of which was to be appropriated to the expenses of the college, and also granted them a royal charter of incorporation, giving to the college the

¹ Ability of a high and varied order has ever prevailed in this mission. Dr. Wenger, in the course of his long Indian career from 1839 to 1880, repeatedly revised the Bengali Bible, and translated almost all the Scriptures into Sanskrit.

Few missionaries have done more work of a very varied character, and done it well, than the Rev. C. B. Lewis. The Serampore College was never of greater use than during the presidency of the Rev. J. Trafford, M.A.

privilege and authority of conferring literary and honorary degrees. Numerous schools were also formed in the villages and towns of the neighbourhood, containing the enormous number of 10,000 children, under the superintendence of Mr. John Marshman, eldest son of the missionary of that name. Moreover, they established a savings bank at Serampore, with the view of teaching the people habits of saving, in contradistinction to the universal custom of extravagant expenditure prevalent among all classes. Carey also founded in Calcutta an Agricultural and Horticultural Society, which has grown to be one of the great institutions of the country, and still cherishes with reverence the memory of its distinguished originator.

A cursory view has now been given of the results which immediately followed on the renewal of the Company's charter in 1813, when an entirely new policy was inaugurated in regard to Christianity and education in India. In twelve years a moral revolution had been effected in many parts of the country. The fears of the timid, the hopes of the scoffer, had alike vanished. It was proved to demonstration that the principles of Christianity did not lead to anarchy, and that the missionaries were neither abettors of discontent nor promoters of confusion. On the contrary, it was abundantly shown, that wherever it had been introduced, the religion was an influence for good, and its advocates were messengers of peace and goodwill to men. In Calcutta and elsewhere European society was already changed for the better; and as to the native community, it was no longer stagnant and unprogressive, but had begun to exhibit signs of

recovered intelligence. New thoughts on religion, on education, on social manners, had entered the minds of many, and, like good seed sown in good ground, were showing signs of coming fruit. The Brahmans were beginning to shake off their lethargy. The English rulers of the country threw their weight into the scale of progress, as it was fitting they should; and showed at last that they could be efficient rulers and good Christians at the same time.

In this review of missionary labour the conspicuous efforts of the bishops of the English Church who have been appointed to Indian sees, and of some of their chaplains, in promoting the spread of Christianity in the country, must have recognition. All the bishops of Calcutta, though some more than others, have exhibited their interest in this work. They have been missionary bishops; and, in their day and generation, have been a spiritual power in the land. Who is there who does not thank God for the earnestness of Middleton, the devoutness of Heber, the practical sense and shrewdness of Wilson, the sweetness of Cotton? Who is there who does not thank God likewise for the calm wisdom of David Brown, the high enthusiasm of Buchanan, the fiery zeal of Henry Martyn, the unwearied energy of Thomason, the love and labour of Corrie and of Dealtry, the sagacity and self-sacrifice of Pratt, who, while discharging faithfully their important duties as chaplains, devoted themselves assiduously to the evangelization of the heathen around them?

We are now approaching a momentous period in the history of Indian missions. Hitherto, the schools established by missionaries had been chiefly of an

elementary character, with the exception of the college at Serampore, and Bishop's College in Calcutta. Now a new system was to be tried, which was that of imparting the highest forms of knowledge, including sound Christian instruction, through the medium of the English language. The idea was a novel one, and in those days, when the Government and Europeans generally were still orientalized, required no small amount of boldness, approaching to audacity, for any one to attempt to carry it out. But a man of wonderful intrepidity, equal to the emergency, had now arrived in India, possessing a dauntless will, consummate eloquence, impassioned piety, and great self-reliance. This was the Rev. Alexander Duff, who was sent out to India by the Church of Scotland as its first missionary, a society having been formed in connection with that Church.

Dr. Duff left England in October 1829, and after nearly an eight months' voyage, during which he was twice shipwrecked, reached Calcutta at the end of May 1830. One of the chief objects of this society was the establishment of a collegiate institution, which should confer the highest education on native youths. But the language in which they were to be instructed, as well as all details, were left to the judgment of Dr. Duff. He soon ascertained that Bengali, the language of the people, "could not possibly supply the medium for all the requisite instruction; nor, even if it had a sufficiency of adequate terms, had it any adequate supply of the necessary apparatus, in the form of appropriate books." It appeared, therefore, that, "as regarded the communication of a course of knowledge in any of its higher departments

to a select portion of Hindu youth, the choice could only lie between two, namely, the Sanskrit, or learned language of the natives, and the English, the language of their rulers. The determination of this choice," Dr. Duff remarks, "involved the decision of one of the momentous practical questions connected with the ultimate evangelization of India. The question was, Which shall hereafter be established as the language of learning in India? Which will prove the most effective instrument of a large, liberal, and enlightened education?"¹

The resolution was taken, after the maturest consideration, wholly to repudiate the Sanskrit and other learned languages of India as the best instruments of a superior education,² and openly and fearlessly to proclaim the English the most effective medium of Indian illumination, the best and amplest channel for speedily letting in the full stream of European knowledge on the minds of those who by their status in society, their character and attainments, their professional occupations as teachers and preachers, were destined to influence and direct the national intellect and heart of India.³

In spite of the denunciation of distinguished Orientalists and others, who stigmatized the proposition "as the result of some new species of mental affection, to be henceforward known under the appellation of Anglomania," Dr. Duff determined on carrying out

¹ Duff's *India and India Missions*, pp. 517, 518.

² Persian had been fostered as the language of literature and law by the Muhammadans; and Hindustani, a composite language, formed from Persian and Hindi, the general medium of communication among them.

³ Duff's *India and India Missions*, p. 518.

his scheme in all its simplicity. Without enlarging any further on the various points of this interesting controversy, which are given in full in Dr. Duff's book already quoted, it is sufficient to state, that his institution was opened on the 12th of July 1830. He commenced with five young men, but before the end of the first week he had more than 300 applicants. Others daily came pouring in, and consequently, on account of the narrowness of the hall, he was obliged to make a selection from among them. The number selected amounted to 250, with whom the institution was actually opened. A simple yet thorough course of instruction in the English language for all the classes was laid down, and an hour was devoted daily to the study of the Sacred Scriptures in the same language. Strict discipline was also enforced, which was at that day a novelty in native schools. The success of the institution, and of its peculiar system of tuition, soon became a common topic of conversation in Calcutta, both among Europeans and natives. With the latter it achieved a wonderful popularity. Rigid Hindus, however, soon began to perceive that it was making ruinous assaults upon their ancient superstitions and dogmas; and, in their anxiety for the consequences, strove to resist its influence to the utmost. Incited by them, one morning a panic seized the students, so that when the doors of the institution were opened as usual, about half a dozen pupils only presented themselves. But in a few days nearly all returned, the panic having done good rather than evil, and rendered the institution more popular than ever.

At the end of the first year a public examination of the scholars was held in a large hall in Calcutta,

and was attended by a large number of European gentlemen and ladies, besides several natives of high rank. The result was eminently satisfactory. The novelty of the system pursued, and the effective instruction which had been evidently imparted, excited great interest in the minds of all present, and formed the subject of glowing articles in the Calcutta journals. On the reopening of the seminary, the number of new applications for admission was more than trebled. Additional accommodation was provided. Every year thereafter the character and credit of the system were progressively augmented in the estimation both of natives and Europeans. Elementary tuition was gradually advanced into an academical or collegiate course, somewhat similar to that pursued at one of the Scottish universities. Writing on the subject in 1839, nine years after the establishment of the institution, Dr. Duff adds, "The five who entered on the day of its first commencement have since swollen into an average attendance of 800. And the Governor-General, the fount of all power, honour, and influence, at length did homage to it by publicly proclaiming, that it had produced 'unparalleled results.'" ¹

So much space has been devoted to this subject because of its vast importance. It is impossible to form too high an estimate of the extraordinary results which have been attained during the last fifty years, in the elevation and enlightenment of native society, by the instrumentality of the English language. Copying the excellent example set by the eminent

¹ Duff's *India and India Missions*, pp. 584, 585. See also *Memoirs of Dr. Duff*, by Dr. George Smith.

founder of the Scotch Institution in Calcutta, the Government of India, and many of the leading missionary societies, in their missions in the country, by degrees adopted the principle, that their colleges and superior schools should impart instruction mainly through the English language. So that at length the desire to acquire English has become general in the middle and upper classes of Hindu society. Thus an intellectual and moral reformation is being wrought among the people. European ideas on every subject are by its means rapidly spreading in all directions. The native mind is being moulded on a new model. Although, as was to be expected, many sceptical as well as good principles have found their way through English books into native society, yet incontrovertibly the good principles have immeasurably exceeded the bad, and the light which has been everywhere diffused has produced beneficent and glorious results, hardly bedimmed by the few streaks of cloud and darkness occasionally associated with it. Let it never be forgotten, that the first promoter of this magnificent enterprise was the great champion of Indian education, Dr. Duff.

In addition to the extensive work of a Christian and educational character which was by this time being prosecuted in the city of Calcutta, the suburbs and neighbourhood for many miles around were receiving more or less attention from the various missionary bodies established in the capital. The Society for the Propagation of the Gospel in Foreign Parts took a prominent share of this labour. Its mission may be said to have been founded in Calcutta when Bishop's College was erected, which was placed in the hands of

its agents. Their chief sphere, however, was rather in the suburbs and surrounding district than in the city itself. They had a station at Howrah as early as 1824, and thence stretched out among the villages to the south. They also superintended several schools made over to them by the Christian Knowledge Society in 1828. The Rev. W. Morton, who was the first missionary sent by the society to Bengal, reached Chinsurah in 1829. Tallyganj was occupied in the same year; and in 1833 other villages, such as Barripore, Kharee, Bosor, Mogra Hat, and Jangira. The village of Meerpore, still farther south, was taken up in 1841.

The London Society's missionaries had also their stations in the southern villages; and Ramakalchoke and contiguous places were taken under their charge in 1826, and have been held ever since. The Church Mission engaged in the same excellent work of evangelizing this tract of country, and established itself in Thakurpookar in 1830. The Baptists, in addition to having both English and native churches in the city and at Howrah, have native Christian communities around, especially to the east and south. The villages in the north likewise were visited by the missionaries. The Serampore missionaries had early perceived the importance of village preaching. In 1809 they had several stations among the villages in their district, one of the principal of which was Gandulpara, eight miles north-west of Serampore. Their schools, as already shown, were very numerous. In fact, they regarded the outlying country as a field which they were bound to cultivate to the extent of their ability.

Having described somewhat in detail the various missions of Calcutta and the district around, including

Serampore, in their establishment and first stages of development, little remains to be explained on this subject, further than to present at intervals, extending on to the present time, the progress they severally made, and the aggregate results which they attained.

It is of importance to observe carefully the mental activity awakened in Calcutta and elsewhere by the influence of Christianity and education. Sound knowledge, in all its forms, is in direct opposition to superstition. It is not remarkable, therefore, that the powerful apparatus then at work in Calcutta for stimulating the intellect and arousing the moral sense of the natives should speedily have accomplished striking results. The civilisation and religion of the West were assailing every phase of heathenism in the land—its idolatry, its mythology, its caste, its absurdities, and immoralities. All were submitted to a scathing criticism, to a merciless exposure; and at the same time a more rational system of human society and purer principles of human conduct were presented to them in a great variety of attractive lights. What wonder, therefore, that the smothered anxiety of Brahmans and other strict Hindus for their religion should occasionally have burst forth into general excitement!

One of these instances I may refer to. Four missionaries of Calcutta—namely, Archdeacon Dealtry, Dr. Duff of the Scotch Kirk, and Mr. Adam and Mr. J. Hill of the London Mission—having agreed to deliver a course of public lectures on Christianity, a large number of native gentlemen, principally students, assembled to hear them. The effect produced was magical. The first lecture was delivered by Mr. Hill, and was of considerable eloquence and power. “In-

stantly," says Dr. Duff, "the report spread through the native community with the rapidity and violence of the beacon blaze of feudalism. It is impossible to conceive or describe the wide and simultaneous sensation produced."¹ Two native papers were already existing in the vernacular, one the organ of the idolatrous party, the other of the purely pantheistic party. They had been recently discussing the question of Suttee, the former paper defending the horrid rite with intense fanaticism. Now, however, they unitedly directed their attention against Christianity, which was felt to be an opponent threatening the existence of both parties. Paine's works were at this time devoured by young Bengalis, who were in raptures at the possession of this armoury of arguments against Christianity. But native papers in English now sprang into existence. The first of these was the *Reformer*, the organ of the fraternity of which Ram Mohun Roy was the recognised head. In politics, it was characterized by extreme violence towards the British Government. In religion, it was decidedly inimical to the prevailing idolatry, and yet not in favour of existing forms of Christianity. Two others, one in English, called the *Enquirer*, and the other in Bengali, were conducted by men of liberal sentiment, and were the organs of the advanced educated natives. Both these levelled their attacks at Hinduism, and at the Brahmanical order, on which they dealt terrible blows. These efforts of educated Hindus were received by the rest of the community with unbounded execration; and a strife of words was thus commenced among the two sections of natives in Calcutta, sometimes intensely heated and acrimonious, of a most

¹ Duff's *India and India Missions*, p. 610.

important and interesting character. The liberal party, although threatened with excommunication, held fast to their principles.

The editor of the *Enquirer* was at length disowned by his family, and "threatened with violence." Still this man was far from being a Christian, and seems then to have had no positive belief in any religion. The effect of this persecution, however, was to cause him to denounce Hinduism more strongly than ever. As he and his friends had been excommunicated, they determined to enter upon a crusade against idolatry, and were only restrained by judicious Europeans from adopting the most extreme measures. These signs of mental agitation were significant of the deep impression Western ideas had already made on native society. Such signs have since become visible in all the great cities of India, and have manifested themselves over extensive tracts of country. The educated classes in all directions are revolting from ancient superstitions, much to the dismay of Hindus of the old school. The landmarks of ancient Brahmanical thought are being abandoned one after another, and nothing positive is taking their place except as here and there a few find a home and rest in Christianity.

Among the converts to Christianity of the educated and influential classes in Calcutta, in those days of intellectual excitement just depicted, one was Babu Krishna Mohun Banerjee, the intrepid editor of the *Enquirer*. A Kulin Brahman of high social position, well known and much respected throughout Calcutta, his baptism created no little stir. This gentleman has been for more than forty years one of the noblest champions of Christianity among his fellow-countrymen.

Some years after his baptism he attached himself to the Society for the Propagation of the Gospel, and received ordination in the English Episcopal Church. He was at one time a distinguished professor at Bishop's College. In all the positions he has occupied in the Christian Church, he has steadily adhered to the principles of the gospel; his influence upon natives of all classes, especially the intellectual and well educated, has always been very great; and his conscientiousness and ability have made him one of the most conspicuous adherents of the native Christian community in India. Another convert was Babu Gopi Nath Nundy, who for many years displayed great earnestness and zeal in the service of Christ. In the mutiny of 1857 he was the pastor of a native congregation at Futtehpore, in the North-Western Provinces, in connection with the American Presbyterian Missionary Society; and in the time of danger fled with his family to Allahabad, where they fell into the hands of the rebels, and for eight days were in the greatest danger and distress. But although exposed to insult and privation, they one and all held fast their profession, the children being animated by the steadfastness of their father.

When, in the year 1843, the Disruption occurred in the Church of Scotland, the missionaries of that Church in Calcutta quitted its communion, and connected themselves with the Free Church. Soon a new institution was erected; and now both the Church of Scotland and the Free Church have two noble institutions or colleges in the capital, in which 1900 youths receive instruction. Both institutions have been favoured with men of the highest efficiency. The names of Dr. Duff, their great founder, of Dr. Mackay,

Dr. Ewart, Dr. Thomas Smith, and Dr. Ogilvie, are indissolubly associated with the history of that city at one of the brightest periods of its development and prosperity.

Since then other missions have been established in the city. In 1858 a small mission under the auspices of the Propagation Society was formed in connection with the new cathedral built by the zeal of Bishop Wilson. The Wesleyans established themselves at Barrackpore in 1859 and in Calcutta in 1862. Then came the Women's Union Zenana Mission in the following year. Subsequently a small private mission was started; and in 1881 the Oxford Brotherhood of St. Paul established four missionaries in the city connected with the Propagation Society. The various missionaries occupy 21 stations, with 33 European and 11 native ministers, whose labours extend among the million people who live within a few miles of Calcutta.

It is absolutely impossible to form any proper estimate of the indirect results of missions at any stage of their progress. These are, for the most part, intangible, and incapable of representation by figures. Suffice it to say, that in the great work of civilisation and general enlightenment which has been prosecuted in Calcutta, and throughout a large portion of India, during the last sixty years, by far the most efficient agency which has been employed has been that of Protestant missions, though general education, the presence of numerous Europeans, and the liberalizing influences arising from great commercial enterprise, and the surroundings of a powerful and beneficent Government, are cheerfully acknowledged.

One of the most marked of these indirect results is

seen in the history of the Brahmo Somaj movement.¹ "The society originated with the celebrated Ram Mohun Roy, some seventy years ago. The movement professed to be no more than a reformation of Hinduism, and a return to the purer monotheistic doctrines of the Vedas. When it was proved to them that the Vedic texts which they quoted were really pantheistic, they disowned their authority and all revelation. The movement then became purely deistic, but still within the boundaries of Hinduism. Babu Debendronath Tagore became the leader and preacher of the society after the death of Ram Mohun Roy, in 1833, and he did not break with Hindu caste and Hindu society, but timidly though devoutly taught that both needed to be reformed. He was joined after some time by the young, enthusiastic, and eloquent Babu Keshub Chunder Sen, who had received a purely English education in the Government Presidency College, but was ignorant of Hindu learning and philosophy. For some time he was a member of a Bible-reading class which was held in the bishop's palace in Calcutta by the Rev. T. Burn.

"In 1861 Keshub Chunder Sen paid a visit to Krishnaghur, where a Brahmo Somaj had been established, which was in a decaying state, and there began to lecture publicly on religion. His lectures were a reproduction in an exaggerated form of the intuitional theory of religion propounded by Theodore Parker in America and Francis Newman in England. He also published some tracts on intuition, revelation, etc., in which the same views were

¹ The editor is indebted for this account to Dr. Dyson, of the Church Missionary Society's College, Islington.

advanced, along with a denial of the supernatural, and more especially the distinctive doctrines of Christianity.

“Clearly, Brahmoism, as represented by Keshub Chunder Sen, had nothing to do with Hinduism. It was not the product of the soil. It was a foreign importation. He worked for some years as assistant minister to Babu Debendronath Tagore, but the latter was a Hindu, and regarded as one by advanced so-called orthodox Hindus. Keshub Chunder Sen was a reformer and progressive, and in 1865, no longer able to tolerate the inconsistency of holding the unity of God and the brotherhood of man along with the institution of Hindu caste, he broke away from the original or Adi Brahmo Somaj, and formed one of his own, the progressive Brahmo Somaj. Shortly after this he delivered his well-known lecture, ‘Jesus Christ; or, Europe and Asia,’ in which he seemed to most of his followers to be tending towards Christianity.

“This lecture was a reproduction of *Ecce Homo*, which about that time was creating a stir in England. A month afterwards Keshub Chunder Sen explained, or explained away, what he had said in the former lecture, and his followers were appeased. There was no real occasion for the anticipations of Christians or the alarms of his followers. By adopting all the leading theological terms of Christianity, such as Atonement, Redemption, Holy Spirit, nay, even Trinity in Unity, with new meanings of his own, he led many to believe that he was nearer Christianity than he really was. He never was, in spite of his expressed reverence for Christ, as near the gospel truth as Unitarians.

“ After this he paid a visit to England, and lectured and even preached in some places of Christian worship, which, had his real position been understood, would hardly have been permitted. The burden of his lecturing and preaching was, ‘ Deliver us from Dogma.’ On his return to India he became a representative of a section of Hindu society, never very numerous, but always to the front, especially before Europeans. During this period also the progressive Brahmo Somaj was in the van in the advocacy of various social reforms, and Keshub Chunder Sen was accepted by Government as a representative leading man. He was mainly instrumental in securing the passing of what is called the ‘ Brahmo Marriage Act,’ which was distinctly in the lines of the Christian theory of marriage, namely adult (minimum age of the woman 14, of the man 18) monogamous, with Brahmo (*i.e.* theistic) religious ceremonies and other conditions equally satisfactory. Act III. of 1872.

“ About this time also Keshub Chunder Sen, finding the need of definite teaching (for some years his theology had been very nebulous and foggy), a small tract was authoritatively sent forth, containing a summary of his doctrines. These doctrines have been the same throughout, although the grounds have varied considerably, viz., natural theology with a predominance of these two dogmas,—the unity of God and brotherhood of man. Although the system professed to be eclectic, it really was Christianity with Christ left out—a lavish employment of Christian phraseology with a complete denial of Christian distinctive truth. Upon this new departure controversy commenced, and among other publications a series of tracts against his teach-

ing, called 'Brahmic Dogmas,' by the Rev. Dr. Dyson, were published by the Calcutta Religious Tract Society.

"In 1877-8 Babu Keshub Chunder Sen's gross inconsistency became a public scandal, and occasioned a serious secession from his Somaj. He had his daughter married 'when she had not even completed her fourteenth year,' to a man 'before he had completed even his sixteenth year, in whose family' polygamy was an immemorial custom, and who was never known by Brahmos or by anybody else as ever taking any interest in the Brahmo movement. But though the bridegroom was destitute of every one of the conditions required by the Brahmo Marriage Act, he had other qualifications. He had enormous wealth, and was 'the minor Prince of Kooch Behar.' The Brahmo Somaj was in a great commotion.

"An earnest protest was made, public meetings were held, and finally a new Somaj established in 1878, called the constitutional or Sadharon Brahmo Somaj, the leaders of which are Babu A. M. Bose, M.A., wrangler of the Cambridge University and barrister-at-law, his brother Dr. M. M. Bose, and Pandit Siva Nath Shastri, M.A., Calcutta, and in fact all the leading earnest men who hitherto had revered Babu Keshub Chunder Sen. In 1881 Babu Keshub Chunder Sen made a new departure. With some of his remaining followers he started what he called the New Dispensation. The New Dispensation can boast of apostles, and has a sacrament of the Lord's Supper and a sacrament of baptism. The official account of this baptism, quoted from the *Liberal and New Dispensation*, will suffice to show to

what follies and delusions the movement is given up. 'Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent baptismal ceremony. There was no mimicry, no vulgar or mechanical imitation of Europeanism or foreign Christianity. It was a Hindu festival. It was *Snàn Jàtrà*, and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula, "I baptize thee," was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father, and the Son, and the Holy Ghost. The rite was administered by John the Baptist himself, who was present in spirit, and than whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago; for verily faith and prayer converted Calcutta for the time being into the Holy Land, and the water of the tank was converted into the water of the Jordan. As regards the Mysterious Three, the priest of the New Dispensation chanted the new *Mantra* of baptism, glorifying the three manifestations.' "

The adherents of the movement in any of its forms are usually the alumni of Government schools and colleges, who have some devoutness and sufficient knowledge to see the errors and ills of popular Hinduism, without sufficient light and courage to lead them to true Christianity. A small congregation of them is found in most of the principal towns of Bengal and Northern India, for they have been zealous in the

propagation of their tenets, and employ lecturers, missionaries, and ministers to diffuse them.

The tenets of Brahmoism it is difficult to define, for the movement has repeatedly assumed a new aspect, at one time seeming to be only a reformation of Hinduism, then an approach to Christian truth, and then pure Deism. This must not be forgotten—such a movement is inevitable when Christianity comes into contact with such a system as Hinduism, and such a people, numerous and intellectually timid and devout, as the Hindus. It is singularly analogous to the Neo-Platonic efforts to resist and stay the progress of Christianity in the Roman Empire in the second and third centuries.

The number of Brahmos can only approximately be given. The almanac of the Sadharon Brahmo Somaj gives a list of 162 congregations; of these 124 give lists of members, which in the aggregate amount to 3209. Most of the Somajes are in Bengal, but there are 9 in Behar, 2 in Assam, 3 in Chota Nagpur, 4 in Orissa, 10 in the North-West Provinces, 7 in the Central Provinces, 15 in Western India, and 11 in Southern India. While these sheets were passing through the press, the news reached England that Keshub Chunder Sen died in January 1884.

Leaving the indirect results, of which due notice will be taken in the final chapter, let us now refer to the details of missionary labour which are susceptible of figuration. The following table of statistics will show what was the numerical condition of the missions in Calcutta :—

IN 1881.

Native Christian Congregations,	25
Converts,	3253
Native Communicants,	1130
Ordained Native Ministers,	11
Unordained Native Preachers,	55
Mission Schools and Colleges,	97
Male Scholars, Anglo-Vernacular,	3432
Vernacular,	1890
Female Scholars,	4150
Zenana Pupils,	1228

SABBATH-SCHOOL SCHOLARS.

Male and Female,	1081
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These are mainly the results of Christian missions established in 1816 and subsequently, since the termination of the old restrictive charter of the East India Company in 1813. With the exception of the Serampore Mission, and the mission of the Christian Knowledge Society in Calcutta, the work here represented extends over sixty-six years. It should be borne in mind that the missions which chiefly produced these results had to be organized in the midst of the greatest difficulties, arising from inexperience on the part of the missionaries, from coldness and sometimes contempt on the part of the Government, from scorn and derision on the part of most Europeans, and from the violent opposition, and hitherto unbroken prejudice, of all classes of natives. During this period the missionaries, seldom numbering four or five in each of the six principal missions, had to feel their way to the methods of labour which they gradually selected; and, at the end of it, their missions had

become compact, well arranged, and instinct with life and vigour.

In Calcutta great attention has always been paid by missionaries to the work of education as well as to the preaching of the gospel. Being the capital of the empire ; the principal city of a province distinguished for its fertility, its populousness, the intellectual ability of its inhabitants, and the centre of greater commerce than any city in Asia, with perhaps one exception, great prominence has been given in it to education, especially in its Anglo-vernacular form, not only by missionaries, but by the Government in its educational efforts, and even by the natives. Wisely, therefore, most missions have given attention to both preaching and teaching. A few, like Duff and Mackay, have given almost their whole power to the latter ; others have applied themselves more entirely to the former and to pastoral duties. One of these, the Rev. A. F. Lacroix of the London Mission, was considered to be one of the most eloquent and effective vernacular preachers in India. He laboured for thirty-two years in the metropolis and neighbourhood, and could always secure a large audience by the charm of his manner and voice, and by a felicitous use of idiomatic Bengali in enunciating his well-arranged ideas, often associated with beautiful imagery, which delighted his hearers, and sometimes attracted them to himself by a peculiar fascination. The most important, and perhaps the largest, numerical results achieved by missions in Calcutta have, it must be acknowledged, been obtained by the agency of Christian education rather than by the direct preaching of the gospel. So education has been mainly instru-

mental in introducing the new ideas which are disintegrating Hinduism and improving the customs of the people; but preaching was chiefly instrumental in establishing Christianity in the numerous villages toward the south and east.

The celebrated Educational Despatch of 1854, establishing universities in India with the power of conferring degrees, gave an extraordinary impulse to education throughout the country. The desire to obtain degrees and honours has become in many places an intense passion. Education has consequently advanced in all directions, and has increased in quality as well as in extent. The eagerness to acquire a university distinction rather than the knowledge of which it should be a genuine symbol, often causes university candidates to cram themselves with learning, instead of obtaining it gradually by steady labour and perseverance. Nevertheless, it is beyond all question that the good effected by the system immeasurably transcends the evil.

When the Calcutta University was opened, the chief missionary institutions in the city became affiliated with it. Among them was the Bhowanipore Institution of the London Mission, which has not been hitherto referred to. This college is situated in the suburbs of Calcutta. It was established in a rudimentary state as early as 1837, on the model of Dr. Duff's Institution, and has expanded from year to year until, with its 904 students and scholars, it is the third great educational seminary of the capital. The building itself is massive and imposing, and was erected in 1853, at a cost of £6800, chiefly through the exertions of the English minister of Union Chapel,

Dr. Boaz. Seven of the students have been ordained to the Christian ministry since 1850, whilst a far greater number have become catechists and school teachers.

It may be stated as a general rule, that Christian converts who have received before conversion a good education in mission institutions or elsewhere, especially when there has been superadded to it a thorough study of the principles and precepts of Christianity, render far more effective service in the propagation of the gospel among their fellow-countrymen than converts of little or no education. It is on this account that the great educational work achieved by mission colleges in Calcutta has been of so much importance and assistance, in a Christian point of view, to many of the missions throughout the whole of Northern India, inasmuch as educated converts have gone from Calcutta to these missions as head-masters and superior teachers of their schools, and thus have rendered to them valuable service of a truly Christian character. This observation applies with peculiar force to the Free Church Institution, which has most generously supplied a multitude of missions in Bengal, the North-Western Provinces, the Punjab, and Oudh, with accomplished Christian men.

The following table represents the occupations in 1871 of 48 highly-educated Christian converts of the Free Church Mission, Calcutta :—

Ordained Ministers,	8
Probationer,	1
Catechists,	10
Professors and Higher Grade Teachers,	17
Higher Grade Government Servants,	8
Assistant Surgeons and Doctors,	4
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	48

Another feature of the Despatch was the appropriation of grants to non-Government schools and colleges. These grants have been of great help to many missionary institutions, not only in the capital, but also in almost every other city and important town in India. Yet their distribution has so much depended on the tentative and fickle views of Directors of Public Instruction and their inspectors, as well as on the views of Governors and Lieutenant-Governors, eager to do something useful and striking in the cause of education during their period of office, that missionaries have often felt themselves hampered with the grant, and their work retarded.

Of late years strenuous efforts have been made to bring education within the reach of native girls and women. Two methods have been extensively adopted for the accomplishment of this end,—one that of schools, the other that of rendering instruction to native ladies assembled in the private apartments or zenanas of their own houses. The first of these has been in existence, to some extent, a good many years. The second is comparatively of recent origin. This twofold form of labour for the welfare of the female portion of the community has been established in many missions, and may be found in efficient operation in them. But it was commenced in Calcutta, which, in all educational movements in the country, has ever been conspicuous for priority in such enterprises, and for the success attending them. In addition to the very important work in this direction carried on by individuals, nine societies exist for this special department of labour, namely, the Society for Promoting Female Education in the East, the Indian Normal

School and Female Instruction Society, the American Women's Union Zenana Mission, the Church of England Zenana Missionary Society, the Church of Scotland, the Free Church of Scotland, the London Missionary Society, the Society for the Propagation of the Gospel, and the Baptist Ladies' Association. Where many devoted Christian ladies are expending their time and talents in this loving enterprise, it seems invidious to speak of any by name, especially as it impairs that unostentatiousness which is the special charm of their labour. And yet we may refer to some ladies, who, by general confession, have attained to a position of eminence in this pursuit.

For Mrs. Fordyce, Mrs. Sale, and Mrs. Mullens the honour is separately claimed of its initiation. Mrs. Mullens, by her zeal and ability, gave fresh life to female education in Calcutta, both in schools and zenanas. She had at one time under her own personal direction zenanas and girls' schools, containing 80 native ladies and 70 girls. But her day was short. "She had lived to enter on a sphere so long desired, to draw attention to its capabilities, to give the cause of zenana education a new and powerful impulse, to attract to it the regard of willing friends and coadjutors, to secure for it henceforth a fixed place among missionary agencies in India; and then, ripened in character, most consecrated in labour, suddenly she was called from the toils of earth to the joyous rest of the 'better country.'"¹

Miss Brittan, a lady of wonderful energy and persistency, very skilful in organization, has recently given a great impetus to this work. After a few years

¹ *Ten Years' Missionary Labour in India*, p. 147.

marked by much success, at a time when male education had prepared the way for a large development of female agency, she left for Japan, where she is now pursuing the same noble course; but she left an established organization, which at the close of 1881 consisted of 29 foreign and East Indian ladies, and 46 native Christian fellow-helpers, who have under their charge in Calcutta and its suburbs schools with 137 pupils, 2 boarding, 21 girls' schools, with 937 scholars, and 119 zenanas.

A great improvement has been effected in the working of schools for the instruction of native Christian girls, the daughters of converts; and a spirit of independence has been evoked, contrasting in a striking manner with the former condition of the native community. Miss Leslie, we believe, was the first who established a superior day and boarding school, in which parents paid fairly well for the education of their daughters. To a similar change the Rev. J. E. Payne, of the London Missionary Society, refers thus: "The Christian girls' school has altered in character. In place of from 60 or 70 boarders, who were fed, clothed, educated, and provided with husbands, when husbands could be got for them, the number of boarders has been reduced to about a dozen; and the daughters of Christians have commenced to pay from four to ten annas (from 6d. to 1s. 3d.) a month for their education as day scholars, and buy their own books too. All matters connected with food, clothing, lodging, and things matrimonial now rest with the parents and guardians. That this is now possible, shows that the Bengali Christian community of Bhowanipore has grown from childhood to maturity in

social matters during the last twenty years." In regard to the management of non-Christian female schools likewise, Mr. Payne makes some interesting observations: "The three Hindu girls' schools have all been commenced in recent years. There were bazaar schools before, to which the lowest class of girls were induced to come daily by an adequate supply of sweetmeats, and periodical presents of clothing. But in 1856 the first girls' school of respectable Hindu girls was established by means of a young Hindu widow, whose father, a native doctor, had taught her to read. The girls that now attend these schools are from the middle and well-to-do classes. They leave school at from ten to thirteen years of age."

Calcutta is the centre of a large amount of evangelistic agency, which, especially in its literary forms, penetrates the immense province of which it is the capital, and the many-peopled regions to the east and north. It has, besides the School-Book Society already mentioned, important Bible and Tract Societies. Formerly the printing required by these was done by presses associated with the missions, but now the number and excellence of private printing offices has rendered mission presses unnecessary.

The Serampore press, which did so much noble work in the early years of the century, has long ceased to exist. That established by the London Missionary Society in Calcutta was afterwards abandoned. So, more recently, has been that which formerly existed in connection with Bishop's College; but the one established in Calcutta in 1818 by Mr. W. H. Pearce, and subsequently given over to the Baptist

Missionary Society, still exists. It has been conducted on a very extensive scale, and with distinguished ability, under the superintendence, first of the Rev. J. Thomas, then of the Rev. C. B. Lewis, and now of the Rev. Jos. Thomas, and has brought into circulation a great multitude of books of a religious and secular character, not merely in English, but also in many other languages.

For many years the Church Missionary Society in Calcutta remained contented with the numerous lower class schools of which it had charge. Nor, while we express our admiration at the noble mission colleges in Calcutta, is it at all necessary to speak lightly, much less disparagingly, of the great and important work accomplished in inferior schools. The Rev. J. Long, a missionary of varied talents, who delights in antiquarian and historical researches, the collector of proverbs prevalent in all the East, and well read in all kinds of native literature, had charge of many excellent village schools in connection with the Church Mission, which were, while under his care, in a condition of high efficiency. But the Mission rightly thought that with the advancement of education in Calcutta it ought to have an institution of its own equal to the best then existing there. This decision has developed in a manner that merits record.

Bishop Wilson had a design of attaching to his cathedral in Calcutta a body of missionary canons, to labour among the educated classes in Calcutta and neighbourhood. For this purpose he provided a considerable endowment. The scheme did not succeed, and a short time before his death he transferred the greater portion of the funds to the Church Missionary Society, to be applied by them to the same purpose. From 1857

to 1864 the fund was devoted to the maintenance of three missionaries labouring in Calcutta ; but in 1864 it was thought the endowment would be better utilized if it were applied to the maintenance of a college. Mainly at the instance of Bishop Cotton, the Cathedral Mission College was founded in 1864 in the native part of the town. In 1869 a large native house in College Square, formerly occupied by Dr. Duff, was purchased, partly pulled down, and a commodious college with spacious class-rooms and convenient residence for a missionary erected. The college admitted only undergraduates. In this respect, it having no school department attached, it was unique. The first Principal was the Rev. John Barton, M.A., and he was succeeded by the Rev. S. Dyson in 1869, and on his return to England in 1878, the Rev. Rudolf Hoernle, Ph.D., was put in charge till Dr. Dyson returned. But the difficulty of securing missionaries who were both competent for this peculiar branch of missionary labour and zealous for its promotion seemed to the committee insuperable, and in 1880 the college ceased to be an institution for educating natives for the university examinations, and was converted into a Theological Seminary for native Christians, the Rev. W. R. Blackett, M.A., being Principal. The Committee of the Church Missionary Society had not altered their opinion of the very great value of missionary labour of this character ; they endorsed the reasonings and conclusions advanced by Dr. Dyson in his paper read at the Allahabad Missionary Conference, but they did not feel justified in expending missionary money in providing collegiate education which they could not permeate with Christian teaching, owing to the lack of an adequate staff of missionary professors.

Between 1850 and 1881 not only was great progress made by the missions in Calcutta in the number of youths instructed, but also in the quality of the education imparted to them. Several of its features are worthy of distinct notice.

1. The education given is thoroughly and avowedly Christian. The Bible is regularly read ; many of the class-books are saturated with Christian ideas and

principles. The best books on the evidences of Christianity are also studied.

2. The fact that in one city more than 10,000 young Hindus and Muhammadans should voluntarily be educated under the supervision of missionaries and avowedly Christian ladies is very significant.

3. The preference given to English is noticeable.

4. The schools and colleges are open to all, irrespective of caste or religion; but by far the greater number of those who attend the Anglo-vernacular colleges and schools belong to the higher caste and more respectable families.

5. The growing number of girls educated is the most significant feature of all. Thirty-five years ago access could not be gained by any Christian teacher to a zenana, and the very few girls who could be gathered into schools had to be paid and coaxed to come, belonged to the poorest and lowest classes, and were usually removed before they were eleven years of age.

6. This Christian education is in most instances paid for. Prior to 1855 it was free, but then the missionaries principally connected with education resolved to make a charge. For a time this led to a diminution of students, but the result has been generally satisfactory, and especially so in the relief of the mission funds. The fees, for instance, received in the Church of Scotland Institution for twelve months in 1880-1 amounted to £2942, and the Government grant in aid to £620; whilst in that of the London Missionary Society the fees were 12,280 rupees, or more than £900, and the grant in aid to £180. No evidence could be more conclusive of the value set on

a good education, and of the changed sentiments of the people.

Much might be written on the internal relations of the native Christian Church of Calcutta, on its increasing vigour and earnestness, on the gradual development in its midst of a spirit of independence and self-reliance, leading to a desire even for a purely native ecclesiastical organization, independent of European denominationalism, and on its real and manifest progress in piety and enlightenment. But this forms a distinct subject of great interest and moment, into which it is not necessary to enter. Mention, however, must be made of the earnest efforts which the different Episcopal, Congregational, and Baptist native Christian congregations have been making of late years towards self-support. This may be illustrated by the Bhowanipore native church of the London Society. In 1861 the members of this church selected a native pastor, the Rev. Surjoo Kumar Ghose, and contributed 900 rupees, or £80, towards his support and the general expenses of their community. Two years afterwards they subscribed 50 rupees, or £5, a month of the pastor's salary; and when, in 1868, he became Bengali editor of the Calcutta Tract and Book Society, the contributions of his flock, united with the proceeds derived from his literary labours, were entirely sufficient for his support. He has passed away, a good illustration of an efficient native minister; but the healthy principle of self-support and independence is maintained under a new pastor. Moreover, a new building was erected by the Christians for public worship in 1867, and was paid for chiefly by themselves.

The native churches of the Baptist Society, to the south of Calcutta, have become almost independent, more, it must be admitted, through pressure from the home society than the zeal or willingness of the people. "There are now six churches having their own pastors, and managing their own affairs in all matters relating to their organization as churches of Christ. Five of the pastors were receiving, eleven years ago, an allowance of 8 rupees (16 shillings) a month from the society. This allowance has been reduced year by year, with the understanding that in a few years more the society will cease altogether from sustaining the pastors."

Such, then, is what the Calcutta missionaries have to show as the direct fruit of their varied labours. Some one may ask, "Is the result worth the means employed to obtain it?" meaning thereby the expenditure of large sums of money, and the earnest and unwearied devotion of 41 missionaries. In reply, it may be affirmed that, intellectually, the missionary agency in the metropolis and its vicinity is, to say the least, accomplishing as much, in the general enlightenment of the people, as all other agencies combined, whether in connection with, or separate from, the Government. Morally and religiously, in changing for the better the tone of native society, in scattering broadcast among all classes of the community the purest principles of human life and conduct, both as to the relations subsisting between man and man, and between man and his Maker, in breaking the bonds of superstition, in destroying idolatry and other erroneous conceptions of the Deity, in exciting the natives to seek after virtue and truth, they have

exerted an influence far and wide which but for them would never have been felt, have already effected moral changes which but for them would never have been produced, have awakened a desire for knowledge among the wives and daughters of Bengalis which but for them would never have been experienced, and have inspired the breasts of multitudes with the ambition to become more honest, and more like God Himself, which but for them would have remained base and grovelling for ever. Those cognate and sporadic results of direct Christian effort in preaching, teaching, and enterprise are worthy of far more attention than usually they receive, and will have our attention in a final review of what has been accomplished. To sneer at missionaries is pitiful; but to ignore the sublime results of their labours is monstrous. Let their legion detractors show what *they* have done for the public welfare before they resort to the miserable habit, which they have acquired, of shutting their eyes to the wonderful work of social reformation already accomplished through the instrumentality of missionaries, a habit which is doubtless blended with a sense of shame and dissatisfaction with themselves at not having taken an adequate part in it.

CHAPTER III.

MISSIONS IN BENGAL, EXCLUDING CALCUTTA AND ITS VICINITY.

THE aggressive spirit of Christianity has never been more strongly exhibited than in its conflict with the various forms of Hinduism during the present century. It has had a wide field to exercise itself upon, and it has entered upon the struggle with its numberless foes with pertinacious eagerness. It has combated superstition in its wildest forms. It has attacked Brahmanism in its famous seats of learning. It has contended with bloody rites, with foolish customs, with caste prejudices. It has followed idolatry to its most sacred spots. The silver sound of the gospel has been heard wherever the pundit has chanted his Shastras, and the priest has blown his shell. Within these eighty years the hills and valleys of India have been made to echo and re-echo with the praises of Christ, the Son of God, and Saviour of the world. Under the persistent assaults of Christianity, continued with sustained vigour from year to year, Hinduism has become fairly wearied; and the ancient systems of paganism are in all directions showing signs of feebleness and decay. At one time strenuous resistance was shown, and contro-

versy raged throughout the land. But that day is past. Idolatry is not an active foe; and any unusual energy which it may occasionally put forth, is necessarily impulsive and transitory. Christianity is looked upon as a young giant with whom it is dangerous to contend, and whom it is best to leave alone.

We have traced the spread of Christianity in Southern India through the last century, and also in Calcutta and its neighbourhood from its introduction to the present time. We have now to show particularly how it advanced from province to province, and from country to country, until the great tidal wave reached from the eastern to the western shore, and penetrated to the remotest corners of the Empire. And first we shall endeavour to give a picture of the work accomplished in Bengal and the outlying provinces of Orissa, Assam, and Behar, excluding Calcutta and its precincts, already described.

The Baptist missionaries, on their arrival in India, in 1793, finding it impracticable to carry out their project in Calcutta, determined on its prosecution in the outlying districts of Bengal. But Carey's scheme of evangelizing the swamps of the Soondarbuns was fortunately of short duration. He soon quitted the region of pestilence for the more congenial climate of Malda, to which district he had been invited by Mr. Udny, then in charge of the East India Company's factory there. Carey became the manager of the indigo factory of Mudnabatty, thirty miles distant from the chief station; and his colleague, Mr. Thomas, had a similar post in another factory at Moypauldiggy, seventeen miles farther on. Here, while attending to their secular duties, they really began their

missionary labours. Carey exhibited the wonderful zeal with which he was animated, and devised many schemes for the spiritual good of the people. But although much was accomplished, yet the two stations, after some years, were abandoned. However, the sphere of operations of the missionaries was extensive. They made frequent excursions among about one hundred villages, "going from place to place to publish the gospel." In September 1796 they were joined by the Rev. John Fountain, who reported favourably of what he saw: "The education of native youth was well begun; the translation of the New Testament was nearly completed; and they had conciliated the regard of the natives who attended their public worship."

The missionaries cast their eyes towards the hilly country to the north, inhabited by strange tribes, and to Tibet lying beyond; and in 1797 paid a visit to Bhootan, and expounded the truths of the gospel to the Booddhists of that region. In the same year a mission was established under their auspices in the city of Dinagepore, through the instrumentality of Mr. Fernandez, a gentleman of Portuguese descent, whose influence was great in the neighbourhood. He erected a building for Christian worship, and at the dedicatory services many natives of respectability were present. The history of the mission is one of vicissitude. Of late years a steady and rapid progress is manifest in its numbers. In 1850 it had 68 Christians; but in 1861 it had 135; in 1871, 197, with 61 communicants; and in 1881, 370, with 114 communicants. The idea of forming a mission in the Bhootan country was revived a few years after the

visit above alluded to. From 1809 to 1811, vigorous efforts were made to acquire a permanent footing there, and a settlement at Barbari, on the borders, was actually made. A night attack, however, on the mission by an armed band of some sixty bandits, in which two natives were killed, a third was mortally wounded, the missionaries, Messrs. Robinson and Cornish, were seriously injured, and a large amount of property taken away, led to its being broken up. Mr. Robinson was not deterred from making another attempt, but finally relinquished the scheme, which has never been renewed since.

In 1802, on the invitation of a Muhammadan, Dr. Marshman of the Serampore Mission paid a visit to Jessore. Such was the eagerness displayed by the people of some of the villages to become acquainted with Christian truth, that a native Christian was sent to Sooksagur, on the borders of the Jessore district, for the purpose of imparting to them the instruction they desired. "He experienced the most determined opposition from the Brahmans, who were resolved to prevent his settlement among them; but a wealthy and liberal-minded Roman Catholic gentleman, Mr. Joseph Barretto, one of the most eminent merchants in Calcutta, accommodated him with a piece of ground near his own princely residence, and offered him all the assistance in his power."¹ This may be regarded as the first stage in those interesting missionary labours which have been carried on in Jessore. At the end of the following year, when Dr. Marshman again visited the district, while preaching in the market-place of Jessore, the chief city of the district, he was

¹ *Carey, Marshman, and Ward*, pp. 81, 82.

suddenly summoned into the presence of the English judge, at the instigation of some influential Brahmans, and was severely lectured on the impropriety of the course he was adopting. On receiving a quiet statement from Dr. Marshman of the object he had in view, the judge cooled down, and inviting the stranger to dinner, drank success to his enterprise. The mission at Jessore does not seem to have been thoroughly established by the Baptist missionaries, however, until the year 1804; and for years after this the suspicious attitude of the Government kept it in a state of depression. It has now upwards of 500 Christians inhabiting 13 villages, together with 39 schools, in which 1308 native children are instructed. In addition to the large Baptist Mission, there is also a small one of the English Episcopal Church.

Chittagong, to the east of Bengal, in Arracan, was occupied as a mission station in 1812. The missionary, the Rev. Mr. De Bruyn, laboured mostly "among a people of the Mug tribe, who, in manners, language, and habits, resembled the Burmans."¹ A pupil in one of his schools having been punished for some offence, stabbed the missionary in revenge. The mission, however, has continued to the present moment, and is now in the hands of the Baptist Missionary Society. The same society has an important station in the great manufacturing city of Dacca, and in villages in the neighbourhood, commenced in 1816. One of the most flourishing missions in India of this distinguished society is situated at Barisaul, in the Backergunj district, which is separated from the district of Jessore by one

¹ *Christianity in India*, vol. iv. p. 411.

of the chief mouths of the Ganges. The Serampore missionaries established a school there in 1823, in which instruction was imparted in English. From this small beginning a very prosperous and extensive mission has been gradually elaborated. At one time a strong desire to become Christians manifested itself among a certain class of the people, the chief of whom was a Mahaut, or head of a Hindu monastery. But undue haste was shown in their baptism, one missionary alone having baptized nearly 300 adults in two years. The consequence was, that many of the converts afterwards relapsed to their old religion, to the disgrace of themselves and the dishonour of Christianity. Nevertheless, the work, though faulty, was in many respects good and true. The influence of the Rev. Messrs. Page and Sale, two earnest missionaries, was of great service in consolidating the native Christian communities, in developing their Christian principles, and in establishing them in the faith. The growth of the mission has been of late years exceedingly satisfactory. There were in 1871, 3622 converts, occupying 32 villages, and separated into 29 congregations. Of these 866 were communicants. In 1881, however, the mission had 5000 converts, and 1480 communicants—a large proportion, proving the high state of religious feeling existing among them. The Society for the Propagation of the Gospel has also a mission in the same district, numbering about 500 Christians.

Other stations of the Baptist Missionary Society may be briefly noticed. Beerbhoom was occupied in 1815, and Cutwa at a subsequent date. At Kulna, Soory, Tipperah, Mymensing, Cachar, Darjeeling, Jam-

tara, in Sonthalisthan, there are small missions, and a similar one at Fureedpore, established by the South Australian Baptist Missionary Society in 1865, in sole charge of four ordained native ministers.

The Church Missionary Society has taken a prominent part in diffusing the truths of the Christian religion in Bengal. Its labours were well prepared for all along the Gangetic valley by the missionary zeal of the chaplains we have already named, so that the missionaries found in several places churches built, schools established, and little Christian communities gathered ready to their hands. As early as 1816 it laid the foundations of a mission in Burdwan, in which men of great devotedness, such as the Rev. J. Weitbrecht, the Rev. J. Linké, and many others like-minded, have laboured. In 1834 the Christian community suffered from a terrible calamity, in the bursting of the embankment of the Damooda river, flowing by Burdwan, whereby all their houses were swept away. The entire district of Burdwan has a population of upwards of a million, and contains more than 6000 villages. It is particularly favourable for direct missionary work in the way of preaching and personal intercourse with the people; and many of these villages have been frequently visited by missionaries and their native brethren, so that in this manner they have become more or less acquainted with the leading truths of the gospel. And here it may be remarked that a similar work of evangelization has been accomplished over extensive tracts of country throughout the whole of Northern India. In most of the larger missions, missionaries have divided their labours, some being devoted chiefly to education, while others have given their main

strength to preaching the word daily to all classes of natives. The result is that the gospel has been made known far and wide, and a large number of both Hindus and Muhammadans have become accustomed to a consideration of its claims.

The most important mission of this society in Bengal is that found at Krishnugur, in the district of Nuddea. In the year 1804 we hear of the gospel having been preached to the people by Mr. Chamberlain; but no mission was established there till 1831. In the following year the Rev. Mr. Deer took up his residence there. He was a man of great zeal and of many labours, not easily affected by disappointments or thwarted by difficulties. Numerous schools were planted in various places, and the truths of Christianity were expounded from village to village. The method itself was very simple, although the results have been great. At first a few persons only in the year were baptized; and indeed the opposition of friends and kindred was so strong, that only those who had powerful convictions and genuine faith could resist it. A singular sect was existing in the neighbourhood, called Karta Bhojas, consisting of a blending of Hinduism with Muhammadanism. While, on the one hand, professedly abandoning Hinduism, its members observed many of its ceremonies; yet, on the other, they conformed to Islamism, held religious services on a Friday, ignored caste, and ate together without distinction. One of this sect came to the missionaries as an inquirer; but his clan persecuted him savagely, and poisoned his food, so that his organs of speech were curiously affected, and he was unable to move his tongue for four days. In the next year, however,

30 of the sect, in spite of the most violent persecution that was raised against them, embraced Christianity. Two years subsequently, the head men of ten villages of the Karta Bhojas presented themselves for Christian instruction, and after a time were baptized. Respecting these, Archdeacon Dealtry, afterwards Bishop of Madras, gives the following interesting information: "They straightway confessed Christ before the heathen, and established public worship in the villages. This created great excitement and curiosity among their relatives and connections. They attended the worship to know what it all meant. More violent opposition and persecution was the result; and every one that attended the worship was considered a Christian. In one village the excitement was so great, that when the missionary began to preach, they anxiously inquired, 'What, has the pestilence reached us also?' An inquirer had two brothers who fled from their homes for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the missionaries to the village."¹

The same excellent authority, in his *Brief Account of the Krishnagar Mission*, states that "about the end of the year 1838 a remarkable movement took place in favour of Christianity among the natives on the east side of the river Jellinghi, when, within the course of a few months, not less than 600 families, comprising about 3000 souls, came forward to embrace the gospel."² On the occasion of the Bishop of Calcutta visiting Krishnugur the following year, 900 persons

¹ *Handbook of Bengal Missions*, by the Rev. J. Long, pp. 181, 182.

² *Ibid.* p. 184.

were at one time admitted into the Christian Church by baptism. As many as 55 villages were more or less affected by Christianity. It is very remarkable that the good work, which bore such abundant fruit at the outset, should have been suspended for a number of years afterwards, and that, moreover, many of the converts should have continued to manifest a very low standard of Christian principle. At one time the hope was cherished that a large part of all that tract of country would speedily be evangelized. The incident is of great interest in the history of missions in India, and should serve as a warning not to be too sanguine from great and speedy success, inasmuch as such success may, from hidden causes, be arrested, and the fruit that looked so bright and fair never come to maturity.

The Krishnugur Mission numbered, in 1850, 4417 Christians, and at the end of 1881 there were 6128 converts, forming 48 separate congregations. They possessed 27 native preachers and 61 Christian teachers. They had 65 schools, attended by 2634 children.

The London Society's Mission, with its numerous schools, in the old Dutch settlement of Chinsurah, passed in 1849 into the hands of the Free Church of Scotland, which also occupies Muhanud, Culna, Bansbaria, and various villages in the neighbourhood, all which are at the present time under the control of four native ordained pastors. The Christian communities under their charge are very small, but they have more than 2500 scholars in their well-appointed schools.

In the district of Moorshedabad the London Society has an old and small mission in the city of Berham-

pore, established just sixty years ago. Although unable to show any great results, it has exerted a powerful influence on the public mind, which it has greatly elevated and improved, both by education and preaching. The Government College at Moorshedabad, the abode of the Nawab Nazeem of Bengal, no doubt has contributed greatly to the increased enlightenment of the people; yet the chief transforming influence is due far more to the moral teaching of the mission, in its constant enunciation and enforcement of the highest ethical principles, in contact with the natives of all classes, both in the cities and country villages, than to the training, for the most part purely intellectual, of the Government institutions. The Christians of the mission are 122. The Anglo-vernacular school contains 219 pupils. Christian truth has been preached in various parts of their extensive and populous district, which contains no less than 3700 towns and villages, for many years, and now an attempt to evangelize it on a systematic scale is about to be made. The Rev. Tara Prosaud Chatterjea, who has been for twenty-two years a most consistent Christian, and a faithful pastor and evangelist in the villages south of Calcutta, is united with the Rev. B. W. Phillips for this purpose. To place four or five native preachers in such a district, not together, nor yet too far apart, under the supervision of a European or native minister devoted and tried as the one named, the sole work of all being to preach, would be one of the surest means of securing great results.

In the district of Rajshye, across the river Ganges, is a small but flourishing mission, established at Rampore Bauleah in 1861, under the auspices of the

English Presbyterian Missionary Society. It is in charge of Dr. Morison, a medical missionary.

It is needless to refer to the numerous small stations of various societies, in addition to the larger and more important ones scattered over Bengal, already described, except to remark that from Augurparah and Barrackpore, a few miles north of Calcutta, mission stations belonging to one or other society are found on the banks of the Hooghly, and then throughout the rich districts lying on its eastern and western banks. At Barrackpore, Bancoorah, and Rungpoor the Wesleyans labour. The Episcopalians at Barrackpore, Chinsurah, Barrisaul, and some smaller stations in addition to those already mentioned. The Free Church of Scotland around Muhanud and Culna; and a branch mission of the London Missionary Society was formed in 1875 at Budooria, a promising district north-east of Calcutta,—each exercising its share of influence in the production of the aggregate result. We must, however, direct special attention to the labours of the Welsh Calvinistic Methodists, commenced in 1841 in the hilly districts of Sylhet, in 66 stations, with 3300 adherents, who are diligently occupied in instructing the interesting aboriginal tribes of those regions, in 110 schools, with 2866 scholars, in baptizing converts, and in forming them into Christian churches. The language of the Khasia mountaineers was, previously to the coming of the missionaries, unwritten, and therefore without a literature. They have reduced it to writing, have compiled a grammar and a dictionary, and have translated several books into the language. The same kind of work is also being performed among the Garos of Cooch Behar by the

American Baptist Missionary Union since 1867. Their success has been considerable recently, since in 1871 they had but 212 converts, which in 1882 had become 1760, no less than 810 of whom were communicants. Here we must not omit to mention the self-denying labours of the Rev. W. Start, a clergyman of the Church of England, and a gentleman of fortune. He at various times brought to India at his own expense no less than twenty missionaries. He commenced a mission at Darjeeling, the sanatorium of Bengal, with the hope of reaching the Lepchas, Bhootas, and Nepalese of that part of the Himalayas. Most of his missionaries were German artisans, and his policy was to establish self-supporting missions. The attempt failed, but his zeal and liberality are worthy of much honour. With the assistance of the Rev. W. Niebel, he translated the Gospels into the Lepcha language, and published it with his own means. He also translated portions of the Scriptures into Nepalese. His missionaries connected themselves with several societies, and many of them were most useful and successful. The Rev. J. C. Page of the English Baptist Society was a zealous labourer among the Lepchas, by whom he was greatly loved and respected. He had erected a neat little church for them at Darjeeling. The Rev. W. Macfarlane of the Scotch Kirk has paid much attention to their instruction, and has established schools for the education of their children both at Darjeeling and at other places in the neighbourhood.

Assam lies to the north-east of the Khasia hills, is about 500 miles in length, but narrow, and is divided into two portions by the Brahmapootra river. It is a

most fruitful country, producing tea, sugar, rice, indigo, cotton, silk, lac, indiarubber, gold, coal, petroleum, and many other things. The inhabitants are a mixed race, but the religion is Hinduism. The genuine Assamese is a man of sluggish intellect, and is destitute of the vivacity and acuteness which are seen so strikingly in the Bengali. In 1841 the American Baptist Union commenced its mission among this people. A sad catastrophe attended some of the first missionaries on their voyage up the Brahmapootra to Assam. One of them, the Rev. Mr. Bronson, being taken ill of cholera, his colleague, the Rev. J. Thomas, hastened in a small boat to procure medical assistance. He had come within sight of the new mission, when two trees fell together from the loosened soil of the bank, crushing the boat and drowning the missionary. The missionaries have laboured among the Garo, Kanari, Michi, Naga, Cachari, and other tribes of Assam. They have six chief stations, with converts scattered in many villages. At Sebsaugur the mission issues a monthly paper in the Assamese language, and has also printed in the same tongue a dictionary, the New Testament, parts of the Old, a hymn-book, and other works. The missions among the Nagas and Mikers are superintended from this station. Several men of the Garo tribe have proved most effective preachers. But other missionaries also labour among the Assamese. The Society for the Propagation of the Gospel has had a station at Tezpure since 1850. Twenty-two small schools have been established, and much labour has been expended in this and in other Christian efforts. The natives are intensely ignorant, and even many of the Brahmans are unable to read.

Not only Bengal proper, but also the outlying provinces, within the jurisdiction of the Bengal Government, on all sides, are step by step being reached by Christianity. We have already shown the truth of this statement in regard to several of these, but not in regard to all. Orissa, on the south, connecting Bengal with the Madras Presidency; Behar, on the west, connecting Bengal with the North-Western Provinces; Chota Nagpore and the Santal country, inhabited chiefly by aboriginal tribes, are all ramified by Christian missions with their separate elaborate organizations; for each mission in India accomplishes its work by various methods and a multiplicity of instruments, which in their combination exert, so to speak, a massive power, and produce a vast and many-sided effect upon the natives brought within its reach. The aboriginal tribes just mentioned have undergone an astonishing change under the influence of Christianity of late years, and will form the subject of the succeeding chapter. There remain the two provinces of Orissa and Behar.

The province of Orissa has its separate language, but its inhabitants are, for the most part, Hindus. Indeed, this country boasts of being one of the most ancient and honoured seats of Hinduism. It possesses beautiful temples, some of great antiquity; and contains within itself the famous temple of Juggernaut, of Buddhist origin, though now transformed into a Hindu shrine. The first visit to Orissa with a missionary object seems to have been made by Dr. Buchanan in the beginning of the present century. Afterwards, the Serampore missionaries, true to their sacred instinct of planting the gospel wherever it was possible

to do so, established a mission in Midnapore, in the northern division of the province; and also at Balasore, more to the south. These were sustained for some years, but eventually were abandoned in favour of the General Baptist Society, which was established in England in 1816, as distinct from the Baptist Missionary Society, and commenced its labours in Orissa in 1822. The horrid Meriah sacrifices early engaged the attention of the missionaries. These were practised on children who had been stolen, and who were nourished from year to year with the express object of being slaughtered. Many of these children being saved by the Government, were placed under the care of the missionaries, and were trained in the Christian religion. These children were from the Khoonds, but most of the converts have been made from the Hindu Oriyas.

Cuttack, the first station, was commenced in 1822 by the Rev. Messrs. Bampton and Peggs, both men of unflagging energy and zeal. The former removed to Pooree in the following year. Here, living close to the temple of Juggernaut, he had an opportunity of witnessing the terrible scenes which were enacted there. He continued at Pooree for nine years, striving with all the earnestness that a profound conviction of the truth of Christianity, and of the gigantic evil of gross idolatry, could inspire, to guide into the paths of purity and righteousness the myriads of deluded pilgrims who flocked to the shrine; and then, full of hope, though, like many other apostolic men before him, not having received the promise, died. The mission has since been extended to Berhampore, Piplee, and the important district of Sumbulpore, under the charge of eight

European and twenty-two native preachers. The mission has been favoured with some remarkable converts, and striking incidents in its history. There is an institution at Cuttack for the training of native ministers, and a printing press from which an immense number of school-books, tracts, and copies of the Scriptures have been issued. Dr. Carey was the first to translate the whole Bible into Oriya, but a greatly improved version was made by Dr. Sutton, which subsequently was revised by Dr. Buckley, and is now in general use. The mission had in 1850, 540 converts; in 1871, 1629; and in 1883, 3064. For fifty years male and female orphanages have been a distinguishing feature of this mission. The other schools have now become numerous, and the towns and villages of few provinces in India have as frequently been visited by missionaries unusually familiar with the vernaculars. Christian communities and mission agencies exist in several stations beside those named.

As yet only one of the Orissa missions has been described. The second is in the hands of the American Free-Will Baptist Society. Its first station was founded at Balasore in 1836. Afterwards others were formed at Jelasore, Midnapore, Santipore, and elsewhere. Midnapore is now permanently occupied by this society, and a few native Christians in connection with the Church of England are also found there; but it has passed through somewhat strange vicissitudes, inasmuch as three separate societies endeavoured to establish a mission in this city, but after a time were obliged to abandon it for want of missionaries to carry it on. In the northern part of the province the Santals are scattered about, and have naturally attracted the atten-

tion of the missionaries, who have established 60 schools among them, brought many under Christian influence, written several works in Santali, and translated portions of the Bible into the same language.

The American Baptists have eight separate native Christian communities. A peculiarity of the mission consists in its having eight lady missionaries, as well as five male missionaries, irrespective of the wives of the latter. The former devote much attention to education and to the medical features of the mission, which, indeed, have always been conspicuous. The schools are very numerous and varied, comprising primary, ragged, industrial, zenana, and mixed ones. The thirty contain 3100 scholars, almost half of whom are Santals. A very useful institution is what is termed the Santal Training School, in which Santali boys are taught various arts and trades. Another is the Midnapore Bible School, in which twenty of the most promising men are trained for Christian work.

In the Santipore district is a mission farm of 600 acres, which affords means of support to the Christian families, many of whom are Santals. The press at Midnapore issues much Christian literature in English, Bengali, Oriya, and Santali.

The large and fertile province of Behar possesses eleven central missions, with their usual accompaniments of out-stations and schools. The societies to which they belong are Gossner's Evangelical Mission (of Berlin), the Baptist, Church, and Propagation Societies. It has been already stated that, during the brief period of his residence in Dinapore, Henry Martyn endeavoured to make known the gospel to the natives of that town, of the large city of Patna, and of other

places in their vicinity. These seem to have been the first missionary efforts undertaken in Behar; and several years elapsed, after the departure of this distinguished man, before a mission was actually established in the province. In 1816 the Baptist Society occupied both Monghyr and Patna, and has now a missionary at Gya. The Rev. John Chamberlain, who had formerly lived in Agra, the inhabitants of which city first heard the gospel from his lips, resided in Monghyr for a number of years until his death in 1821, after a missionary career of nearly twenty years. "He was eminent for decision of character, for an inflexible adherence to truth, and for such an ardent attachment to the missionary work as led him often to exert himself beyond what his frame could well sustain."¹ At the suggestion of Bishop Heber the Propagation Society sent a missionary, the Rev. T. Christian, as early as the year 1825, to Bhaugulpore; but he was carried off by jungle fever at the close of 1827. On the abandonment of the station by this society, the city remained without a missionary for many years. But in 1850 the Church Society sent there the Rev. E. Droese, a laborious German missionary of charming address, who has continued almost alone at his post for thirty-three years, at the end of which he finds himself at the head of a native Christian community numbering 413 persons, divided into three congregations, and inhabiting five villages. Jummulpore and Purneah are claimed by the same society, but they are without missionaries. The Propagation Society has also small missions at Dinapore and Patna. Strange to say, no

¹ *Christianity in India*, vol. v. pp. 171, 172; *Life of Chamberlain*, by the Rev. C. B. Lewis.

schools are connected with either of the Patna missions. So that the anomaly exists of two missions in the heart of a great native city without schools attached to them, and without therefore displaying the smallest interest in the education of the rising generation.

The Berlin Society, commonly known as the Evangelical Mission, established by Father Gossner of Berlin, has four stations in Behar, one just beyond at Ghazipore, in the Benares division of the North-Western Provinces, and others of great strength in Chota Nagpore. Were we giving an account of the progress of each society's missions in India, it would be proper to consider them as a whole. But such is not the object of this work, which is simply to give a general picture of the growth of Christianity in India, no matter by what section of the Protestant Church it may be produced. We shall therefore speak here merely of Gossner's missions existing in Behar. The first two of these were commenced at Muzaffarpore and Chuprah in 1840; the third at Buxar in 1852; and the fourth at Durbhungah in 1863.

The promise given of these missions a few years ago has not been realized, since the number of their converts, which was in 1871, 399, was in 1881 reduced to 338. Only five small schools exist in these four stations.

The results generally, throughout Behar, are disappointing. The province contains 19,736,000 people, and is rich and prosperous, but in it there are only 1106 native Christians, or 116 more than ten years earlier, and the missions and zenana schools contain but the small aggregate of 817 scholars.

Summarizing the mission work in Bengal together with all the provinces within the jurisdiction of the Bengal Government, as represented by the statistics on this subject collected for the year 1881, we have before us the following results:—

THE FOLLOWING ARE THE STATISTICS OF BENGAL (EXCLUSIVE OF CALCUTTA), ASSAM, COOCH BEHAR, AND BEHAR, FOR 1881.

	European Missionaries.	Native Ordained Ministers.	Native Preachers.	Male Teachers.	Female Teachers.	Christians.	Church Members.	Male Scholars.	Female Scholars.
Bengal, . . .	37	59	154	251	142	22,348	5,023	9,737	2,917
Assam, . . .	5	2	23	21	5	1,737	954	594	93
Cooch Behar, .	7	8	13	39	1	1,943	921	1,189	98
Behar, . . .	7	2	15	10	7	1,106	346	528	174

CHAPTER IV.

MISSIONS AMONG THE KÔLS AND SANTALS.

THE two missions which form the subject of this chapter have an interest peculiar to themselves. Their singular success proves the greater readiness of the aboriginal tribes of India to receive the gospel than the old caste-ridden Hindu races exhibit. The decennial statistics of missions show, indeed, that throughout India the aboriginal tribes, the low castes and the out-castes, furnish at the least four-fifths of all the converts gained to Christianity. Ignorant, without a literature, and free from many of the prejudices fostered by the elaborate superstitions and idolatrous practices of the Hindus, they have fewer obstacles preventing them from considering the claims and tenets of the gospel.

The history of the Chota Nagpore Mission contributes greatly to relieve missions of the necessarily prosaic character which they generally assume. Missionary life anywhere is anything but romantic; and yet sometimes events occur in the highest degree sensational and romantic. The Chota Nagpore Mission furnishes an unusual number of such events, and therefore is unusually interesting to all Christian people.

The physical aspect of the country is graphically

portrayed by one of the best writers on Indian Missions :—

About 200 miles from Calcutta, on the western borders of the great plain of Bengal, and south of the neighbouring province of Behar, lies the broad tableland of Chota Nagpore. Raised on the shoulders of a long line of granite hills, on the east it looks down upon the vast rice-fields of Bancurah and Midnapore, which its many streams richly fertilize ; and on the west, buried in its dense impassable jungles, lies the beautiful valley of the Upper Soane. Though a tableland, its surface is far from level. It presents to the eye an endless succession of undulations, a rolling country, formed of gravelly hills with swampy hollows at their base ; while on every side lofty detached hills, covered with brushwood to the top, stand sentinels, as if to guard the land from harm. The province is richly wooded in every part. All the Indian trees are found in its deep jungles, with the gigantic creepers that mount the loftiest ; but the mango-trees are peculiarly fine. They appear at times in long avenues lining the tracks, which form the only roads ; at others, they are found in vast shady groves, with enormous trunks and mighty arms ; and, again, they stand singly in wide open glades, and give to the scenery the rich and peaceful aspect of an English park. The coffee plant, the orange, the shaddock, and the citron grow readily in gardens, and tea has also been produced, while rice is grown in all the swamps, and oil-seeds are most abundant. The approaches to Chota Nagpore are exceedingly interesting to the observer of physical geography. On its east side a steep pass leads up its hilly face from the plains of Pachete and Ramgurh. On the north, the traveller passes a series of broad terraces, the earliest being several miles wide, and having in its centre the healthy military cantonment of Hazaribaugh. Passing southwards from this station, terrace after terrace, ridge after ridge, and stream after stream are crossed, till seven have been numbered ; and, finally, after a steady ascent of five miles, through shady jungle, where birds of varied plumage are met with, where monkeys swing from bough to bough, where at night tigers and bears abound, we reach the undulating plain, with its great fruit-trees and broad fields of corn. The climate of the province is more temperate

than that of the Bengal plain. Spreading out at a height of 2000 feet above the sea, though not in the dry summer months, it is cool and pleasant in the rains; while in the cold season, with the thermometer at 44 degrees, and a cloudless sky of pale blue overhead, there is a sheen in the atmosphere unknown to the heated plains, and at early morn the joyous lark pours forth his song upon the dewy air.¹

The entire province of Chota Nagpore extends over an area little less than that of England; and the subdivision of it, known as Chota Nagpore Proper, has a population of 1,500,000, and is principally inhabited by aboriginal Kôls. Those aborigines belong to two distinct races: the Mundaris to the Kolasian group, the Oraons to the Drevidians of South India, and, in all its seats, is said to embrace fully a million of persons.

The Kôls are small in stature — “sometimes so small as to seem almost dwarfs beside the martial *p̄*hysique of a Rajpoot of Oudh, or the muscular frame of a stalwart Pathan of the Punjab frontier; yet well proportioned, — many of them almost to symmetry, all well knit, muscular, and ‘active as monkeys;’ their faces darker than the average Hindu; their thick prominent lips and broad flat noses contrasting strikingly with the fine chiselled features of the Brahman, or the classic *contour* of the Muhammadan.”² They are a light-hearted people, strongly addicted to intemperance, fond of music and dancing, ignorant, and licentious.

The mission among the Kôls was commenced at Ranchi early in 1846, by six German missionaries

¹ Dr. Mullens' *Ten Years' Missionary Labour in India*, pp. 37, 38.

² *The Chota Nagpore Mission*, by the Rev. J. Cave-Browne, p. 2.

sent out by the society established in Berlin through the instrumentality of Pastor Gossner, a man of singular faith and devotion, then upwards of seventy years of age. They visited the people in their villages; they laboured in their own gardens; they erected their own buildings; they were heedless of the changes of the climate and of the intense heat of an Indian sun. They were sustained by their wonderful ardour; but undue exertion and constant exposure diminished their number rapidly. One after another, four fell a sacrifice. Left alone, with sad regrets at their heavy losses, the zeal of the remainder did not flag. But they were neither cheered by conversions nor even by any inquirers coming to them, only by the consciousness that their work was Divine, and must eventually be successful.

In 1850 the first-fruits were gathered. That year they baptized 11 adults, the next, 27, and each year the number increased until 1856, when 96 persons were baptized. In the year following, the Christian community had increased to upwards of 800, who were scattered over a great many villages. This result had not been obtained without much opposition on the part of the landholders of the province. False charges were brought against the converts in the courts:—

Their houses were plundered by armed bands, the rice-stores carried off, the very roofs of their houses taken away, and money and the women's ornaments forcibly seized. Most patiently did they bear the outrages from which they so deeply suffered; grace was given them to "take joyfully the spoiling of their goods;" elders and people remained firm in their faith, and the trial only gave tone and strength to the principles which were so rudely tested. When the mutiny cast loose all the bonds of political authority, these persecutions broke out with fresh virulence

The Rangurh battalion that held the country mutinied ; and every Englishman, civil and military, of all ranks, fled for his life. Before many hours had passed, every bungalow was in flames ; the mission-houses were stripped of their furniture and books ; the church was gutted, and the organ pulled to pieces ; cannon-balls were fired into the tower, which disfigured without harming it. The converts were hunted from their houses, and lost all their property of every kind ; all their village chapels were unroofed and stripped ; and at last, when nothing else remained, a price was set upon the converts' heads. They were compelled to hide in the jungles, and sought, though in vain, to descend the passes, which they found guarded, in order to escape into the plains. Many stories are told of hairbreadth escapes. At times they met with singular kindness from strangers, especially from women ; nevertheless, a few were killed, and their persecutors had seriously planned to exterminate the Christians from the province, when the English soldiers marched up from Hazaribaugh, put an end to disorder, and captured the rebel delinquents. Their chief persecutor was hanged in the middle of Ranchi. The missionaries speedily returned ; work was resumed ; the congregations were regathered ; and a strange measure of prosperity was henceforth granted. New life seemed given to the Christians ; and their enemies saw with amazement that the dispersed and despised race came forth more numerous than ever.¹

Thenceforward the trophies of the gospel became yearly more numerous. The villages in all directions felt the purifying and elevating power of the new ideas and emotions which Christianity produces. By 1863 there were 3401 baptized Christians, of whom 790 were communicants. We cannot forbear inserting another extract from the excellent narrative of Dr. Mullens, on the subject of the peculiar festivity held at the New Year, which will furnish the reader with a clear conception of the simplicity and beauty of their religious services. It is prefaced by a reference to

¹ Dr. Mullens' *Ten Years' Missionary Labour in India*, pp. 41, 42.

the gathering of the Christians for their Sunday services :—

A large number of the Christians (he observes) come in from their villages to Ranchi every week for the Sabbath services. They are so numerous that a special *serai* has been erected for their use, which, with its broad verandahs and inner court, can accommodate 600 visitors. They bring all their food, and are merely supplied with firewood at the expense of the mission. They hold a special festival at Christmas ; and on the first Monday of the year they gather to celebrate their harvest feast, and hold an annual missionary meeting. It was a pleasant sight last year to contemplate the happy faces of the multitude, men, women, and children, as they collected in the square near the mission-house, with their offerings in their hands, prepared to march in procession to the station-house. As the gong sounded ten o'clock, the procession moved off, headed by Mr. Brandt, with the boys' school ; followed by Mrs. Frederick Batsch, with the girls ; the children all singing a hymn of praise to the tune of Kiel. Next came a number of women with large baskets on their heads ; then the men, leading their children, or carrying other loads ; all marching up the noble avenue of Pontianas to the church, which stands on the slope at its farther end. Arrived at the church, they passed up the centre aisle, ascended the stairs into the deep chancel, and marched round the communion-table, which stood out in the centre, every one presenting an offering. In the front had already been raised a small stack, about six feet high, of sheaves of "first-fruits." Small boxes for money stood on the table ; but the rice offered was poured upon the floor. None came empty-handed ; every one, men, women, and children, presented money ; but the chief gift was the cleaned rice that had been gathered in their fields. For half an hour the people came slowly on—old men and women, strong men and children, women with children at their sides or slung upon their backs, the prosperous farmer, the poor day-labourer, all, and every one, brought their gifts. Some brought a handful in a cup ; a few brought large baskets with half a hundredweight ; others a more moderate quantity. Meanwhile the children in the gallery sang a variety of hymns, accompanied by an organ played by the school-teacher, one of their own people ; and sang them with a

clearness and precision, taking the different parts, which it was most delightful to hear. So the procession passed on, the money increasing in the boxes, and the rice-heaps growing higher on the floor, till all were seated in the church for worship. Those "heaps" brought the old Temple to mind, with the promises of blessing to those who founded and maintained them; and could not fail to suggest the prayer, that, like the Jews of old, these temple worshippers might grow in faith, and love, and gratitude, and that they too might receive showers of blessing from above.¹

In the year 1864, Bishop Cotton happening to be at Ranchi, attended the Sunday service in the mission church, at which 143 persons, adults and children, received the rite of baptism. He was particularly impressed with this portion of the service, which was performed with great solemnity. During its celebration the Te Deum was chanted in Hindi at the west end of the church, while the service itself was being performed in the chancel. "As he drove away from the church," says Mr. Cave-Browne, "Colonel Dalton, the commissioner, broke a long silence by asking him what he thought of the service. The bishop did not answer for a few seconds, and then, with quivering lip, said, 'Sublime—the only word to describe it.' They who know," adds Mr. Cave-Browne, "the undemonstrativeness of Bishop Cotton's manner, will appreciate the value of such testimony to the simple, solemn beauty of that service."²

The same writer gives a most striking account of a Sunday service, showing the great earnestness of these Kôls in the worship of God. It is taken from the *Calcutta Christian Intelligencer*. The quotation is important if only to silence those cavillers who, having

¹ Dr. Mullens' *Ten Years' Missionary Labour in India*, pp. 43, 44.

² *The Chota Nappore Mission*, by the Rev. J. Cave-Browne, p. 26.

never witnessed native Christians in India in their religious services, are prone to deny them that devoutness and reverence which are commonly exhibited by Christian people in England:—

The lively ringing of church bells, with tones familiar to those who have been in foreign towns, gathered a punctual congregation of some 600 persons within the substantial and ecclesiastical-looking building, which is seen to rise up in the landscape for miles around. The men seated themselves in the open sittings on one side of the church; the women glided into those on the other side; and the school-children, some 70 or 80 in number, ranged themselves in a gallery in front of a harmonium. While wondering at the orderly crowd, you are surprised to see a native organist commence his voluntary as the black-robed officiating minister comes out of the vestry, and mounts the steps which lead up into the ample chancel. You are at once struck with the taste and skill of the musical performance. At the minister's announcement of a hymn, a familiar tune strikes up, in which presently the children above and the people below heartily join.

The elders of the church proceed to move about the nave and aisles for the collection of an offertory, to which every one contributes every Sunday, and which is set apart for the temple service, and for the erection of village chapels. Next there is a prayer, and then the minister stands up to read portions of Scripture recognised as those appointed for the Epistle and Gospel of the day in the Church of England. After the alternate verses of a psalm have been read by the minister and the people, he ascends the pulpit. As you look at the congregation, you are a little ashamed of your inattention, for you find yourself to be the only one with wandering eyes. There is a quiet expression of ready watchfulness and self-possession in the countenances. As the animated preacher goes on, those who feel sleepy keep rising from their seats, and stand until they have recovered sufficient wakefulness to listen to the close. Some of the elders move quietly about the church to preserve order in the congregation; and also among the heathen strangers, who are generally seated near the door, and who occasionally call forth the

preacher's rebuke. Such may even be peremptorily told by him, in the middle of his sermon, to leave the church. Now and then the office-bearers are concerned with the mothers of noisy infants, or they are quietly reminding by a touch a drowsy brother, that he should not lose the good words spoken. No wonder they are tired; some have come forty and even fifty miles during the previous twenty-four hours, and they will have to walk home next morning! Such earnestness would be disappointed if the preacher did not fill up his full hour. His uplifted arms at last announce the delivery of the blessing, which is received with lowly bended heads. And the people remain thus in private devotion while the minister descends from the pulpit, unrobes in the vestry, and comes out before the chancel steps and gives the salutation, with which all Christians address one another here, "Isa Sahai," Jesus Helper. The whole congregation then rises and quickly disperses. But first those in the front seats, who are evidently the elders, and the eldest converts, press forward to the missionary, to take his hands before they retire, disappointed should he quit the church without first according to them that honour.¹

The catechists of the mission were alternately taught and sent forth on long tours among the villages, for the purpose of giving instruction to all classes, and of bringing back inquirers. "The catechists and native pastors are well instructed," says the Rev. F. T. Cole of the Church Missionary Society. "I had the pleasure of examining the preparandi classes, and found that they were able to read their Greek Testament, and to translate it fluently into Hindi. I was astonished at their progress, and exclaimed, 'What hath God wrought!' These once despised barbarians are now able to take their places among the children. In no place have I seen such manifest proofs of the blessings that Christianity gives in educating, civilising, and ennobling the down-trodden races of mankind."

¹ Calcutta *Christian Intelligencer*, June 1863, p. 168.

These inquirers were kept at least a year on probation before baptism. Every village containing many Christians had its elder, who regularly taught them the truths of the gospel, held religious services with them in their own houses or in the village church. The elder was also responsible for the order and decorum of the Christians of the village. Every candidate for baptism was obliged to present to the missionary a certificate of good conduct from the elder of his village before he could be admitted to the rite. In short, the elder was a man of great influence and importance in carrying out the mission scheme which had been set on foot. It was an honorary post for which he received no remuneration.

Before the baptism of any candidate the elder of his village is solemnly enjoined in the presence of the congregation not to hide anything which, in his judgment, should be a hindrance to his baptism. The candidate is then questioned as to his faith, his motives, and his readiness to abandon evil and sin in every form. But as a fact the missionary knows every candidate personally, for he has had him under his eye, imparting instruction to him for several weeks previously. Those who have been baptized are taught that baptism is only a stepping-stone to the communion, and that they are not received into full church membership until they have become communicants. Before, however, they can become communicants they have to receive further teaching in the word of God.

Thus the mission increased wonderfully, and produced a very perceptible change for the better in the moral and social condition of the Kôls over whom it had exerted its influence. In the midst of all this

prosperity, through the influence of schools, preaching, and great zeal on the part of the converts in winning their friends and neighbours over to the faith of Christ, dissensions sprang up between the Berlin Committee and the missionaries. We shall refrain from discussing the merits of this unhappy dispute, and shall only remark, as a warning to home committees in venturing to interfere in the internal organization and management of intricate and extensive mission stations which their own missionaries have established, that the agent whom the Berlin Committee sent in order to settle the differences between themselves and the missionaries, widened the breach and destroyed for ever all hope of harmony.

The mission divided itself into two portions, one, under the direction of the junior missionaries, continuing its connection with the Berlin Society, and retaining the handsome church, school buildings, and all the property ; the other, with the senior missionaries at its head, entirely separating itself from that society, and uniting with the Society for the Propagation of the Gospel in Foreign Parts. It should be observed that this very important step was taken by the senior missionaries of their own freewill, and that they and their people earnestly solicited the bishop of the diocese to admit them into communion with the Church of England.

A second imposing Gothic church has been built in Ranchi by the Society for the Propagation of the Gospel missionaries, which is considered to be one of the finest mission churches in Northern India. It is a magnificent sight to see this large building, which holds nearly 1000 people, quite filled, and to listen to

the very hearty singing. Altogether it is a sight not easily to be forgotten.

The division of the mission occurred in 1869, since which time the two missions have expanded and multiplied greatly. This will be seen from the enormous number of baptisms which have taken place. During 1871, 2341 were baptized, of which 1957 occurred in the German missions, and 384 in the Propagation Society's missions. At the end of 1861 there were, as already stated, 2400 Kôl converts. At the end of 1871 there were 20,727, distributed as follows:—

STATISTICS OF THE KÔL MISSIONS IN CHOTA NAGPORE IN 1871.

Native Christians of the German Mission,	14,107
Native Christians of the Propagation Society's Mission,	6,620
Communicants in both Missions,	6,233
Separate Congregations in do.,	143
Towns and Villages containing Christians,	811
Native Preachers,	105
Native Christian Teachers,	56
Schools,	62
Scholars, Male and Female,	1,297

The missionaries of the two societies in Chota Nagpore, together with Colonel Dalton, the learned and philanthropic commissioner of the province, are now engaged on the translation of portions of the Sacred Scriptures into the Kôl language. The Gospel of St. Mark has been published, with some smaller portions, and the other Gospels are being revised.

The Santals dwell in villages in the jungles or among the mountains, apart from the people of the plains. They number about a million, and give their name to a large district, the Santal Parganas, 140 miles north-west of Calcutta. Although

still clinging to many customs of a hunting forest tribe, they have learned the use of the plough, and settled down into skilful husbandmen. Each hamlet is governed by its own head man, who is supposed to be a descendant of the original founder of the village, and who is assisted by a deputy head man and a watchman. The boys of the hamlet have their separate officers, and are strictly controlled by their own head man and his deputy till they enter the married state. The Santals know not the cruel distinctions of Hindu caste, but trace their tribes, usually fixed at seven, to the seven sons of the first parents. The whole village feasts, hunts, and worships together, and the Santal must take his wife, not from his own tribe, but from one of the six others. So strong is the bond of race, that expulsion from the tribe was the only Santal punishment. A heinous criminal was cut off from "fire and water" in the village, and sent forth alone into the jungle.

The Santal has no conception of bright and friendly gods, such as the Vedic singers worshipped. Still less can he imagine one omnipotent and beneficent Being who watches over the whole of mankind. Hunted and driven back before the Hindus and Muhammadans, he does not understand how a Being can be more powerful than himself without wishing to harm him. "What," said a Santal to an eloquent missionary who had been discoursing on the Christian God, "what if that strong one should eat me?" Nevertheless, the earth swarms with spirits and demons whose ill-will he tries to avert. His religion consists of nature-worship, and offerings to the ghosts of his ancestors, and his rites are more numerous even than those of the Hindus. First, the race god, next the tribe god of each of the seven clans, then the family god requires in turn his oblation. But besides these there are the spirits of his forefathers, river spirits, forest spirits, well demons, mountain demons, and a mighty host of unseen beings whom he must keep in good humour. He seems also to have borrowed from the Hindus some rites of sun-worship. But his own gods dwell chiefly in the ancient *sál* trees which shade his hamlets. These he propitiates by offerings of blood with goats, cocks, and chickens. If the sacrificer cannot afford an animal, it is with a red flower or red paint that he draws near to his god. In some hamlets the people dance round every tree, so that they may not by evil chance miss the one in which the village spirits happen to be dwelling.

Until nearly the end of the last century the Santals were the pests of the neighbouring plains. Regularly after the December harvest they sallied forth from their mountains, plundered the lowlands, and levied blackmail, and then retired with their spoil to their jungles. But in 1789 the British Government granted the proprietary right in the soil to the landholders of Bengal, under the arrangements which, four years later, became the Permanent Settlement. Forthwith every landholder tried to increase the cultivated area on his estate, now become his own property. The Santals and other wild tribes were tempted to issue from their fastnesses by high wages or rent-free farms.¹

They differ in many respects from the Kôls, though they are like them in ignorance, licentiousness, and simplicity of manners. Missions among these interesting people are of recent origin. The first was established by the Church Missionary Society in 1862; the second, in 1867, by a Norwegian and Dane, who have designated their work the "Indian Home Mission;" the third, in 1870, by the Free Church of Scotland; and the fourth is partly sustained by the Baptist Missionary Society.

The missions are separate from one another. The stations of the Church Society are in the northern part of Santhalisthan. They are numerous, and have many schools connected with them, and also a training institution. Two missionaries, the Rev. E. L. Puxley, a man of great self-denial and of calm enthusiasm, and the Rev. W. T. Storrs, devoted themselves for several years to the evangelization of the Santals; and their patient and earnest labour has been richly rewarded. These aborigines have a keen perception of character, and may be said to fall in love with those philanthropists who show persistent and disinterested love to

¹ *The Indian Empire*, p. 73. By W. W. Hunter, C.I.E., LL.D.

them. The missionaries having won their affections and their confidence, have induced them by hundreds to place themselves under religious instruction.

The Bishop of Calcutta visited Taljhari, the principal station of this mission, in the beginning of 1872, and speaks enthusiastically of what he saw and heard :—

Here (says his Lordship) the new church, though unfinished, was sufficiently advanced to use in an Indian climate, and, at the request of Rev. A. Hœrnle, I confirmed 69 Santali candidates. Mr. Stark interpreted my addresses into Santali very ably and fluently. There was a very large and crowded congregation. The church is beautifully situated, and is a striking object from the railway. It is very solidly built. I afterwards confirmed 28 candidates in Hindee, chiefly pupils from the normal school. On Sunday there were more than 60 Hindee, and more than 176 Santali, communicants. The normal and other schools are in excellent order, and well taught. In the evening we had a very picturesque *bora khana* (great feast), at which about 800 guests sat down, wonderfully good-tempered and orderly. The singing was sweet. The mission has had a remarkable success. The people are a merry, cheerful, and truthful race; and among such races Christianity makes comparatively rapid progress.

The society has now five stations, with European missionaries at each. Two new stations were established in the year 1877, mainly by the munificence of Sir W. Muir, who, having paid a visit to the Santal Mission, was so delighted with the progress of the work that he offered the Church Missionary Society a certain sum for every new mission station they would build in the Santal country. This was nobly seconded by the late Rev. W. Shackell, a distinguished Fellow of Oxford, and who worked for a time as Church Missionary Society's missionary among the Santals, till health and loss of sight compelled him to retire from the mission field.

In addition to the central stations, there are others under the care of ordained Santal clergymen. There are two training schools, one for male the other for female agents, besides many boarding and village schools, with upwards of 1200 scholars.

Mr. Puxley was the first to reduce Santali to writing. He published a valuable dictionary, and also the Gospel of St. Matthew. This has gone through three editions. The four Gospels, the Acts, and many parts of the Epistles, also the Psalms, have been translated and printed by the Church Missionary Societies' missionaries, besides a Bible History and many Santali school-books.

The second mission originated with Mr. Johnson in 1864. His life is a romance, crowded with adventures and too many changes, but always distinguished by zeal, goodness, and unselfishness. He was joined in 1867 by Mr. Skrefsrud and Mr. Boerresen. Shortly afterwards, Mr. Johnson left, that he might work in Calcutta, and then Mr. Body joined them. The mission originated in personal efforts, but afterwards assumed the name of the Indian Home Mission, of which Mr. Skrefsrud is the director. It has met with much success.

Its method of procedure is peculiar. The Rev. L. Skrefsrud, in an address delivered by him before the General Missionary Conference at Allahabad in 1872, gave the following outline of the method adopted:—

The Santal country (he observed) extends from Bhagulpore to Orissa, a district of 250 miles in length and 100 miles in breadth. The mission to which I belong exists through Indian agency. A congregation has been gathered solely through the instrumentality of preaching. They did not begin by establishing schools; they simply went about from village to village preaching

the gospel. We have no native preachers, and do not believe in them. We have a preaching church. All the Christians are preachers. They preach without pay, and without being told to preach. When they are converted, they go off themselves, and say to their friends, "Come, we have found something good." One single man has thus brought five villages to Christ. The converts have got the gospel in their hearts—not simply in their heads. Last year eight Christian villages were formed by the native Christians, not by us. The most suitable convert in a village is made pastor. They support their own pastor. Their pastor is a ploughing pastor. Morning, noon, and evening he prays with his people, and ploughs his land in the intervals. They pray for certain villages, then go to them, and speak to the inhabitants, and then pray again. The gospel is preached to a small circle, accompanied with much prayer on its behalf. The result is, that nearly all the persons within the circle become Christians. They have no endowments ; but the pastor gets the piece of land which formerly heathen priests received. From the commencement they endeavoured to make converts depend upon themselves, and not trust to foreign aid. They had no trouble about salaries, for there were no native preachers paid by the mission. The missionaries intend to work, as far as possible, through the village system. In every village there are seven officers. As several of the head men have become Christians, it is hoped that many of the village councils will formally abandon idolatry, and the piece of land that now belongs to the priests will be devoted to the support of the pastor and schoolmasters. The aim kept in view is, to retain all the innocent customs of the people, and to let their Christianity, in its outward manifestations, take a Santali form. The Santals have no caste, properly speaking. They are divided into twelve tribes. They never marry within their tribe. The custom facilitates intercourse among the tribes, and the spread of Christianity.

This was the ideal which Mr. Skrefsrud endeavoured to realize ; but the reality has become somewhat different, and he has found it necessary to seek considerable pecuniary assistance from England. There are 3002 converts connected with the mission, 2000 of whom

are communicants. There are 42 schools, in which 695 are taught. It also has a training school, in which 50 males and females are prepared for Christian work. Many of the converts are active in the dissemination of religious truth; but many of its 80 preachers and teachers are wholly or in part supported by the mission funds.

The Free Church of Scotland entered Santalistan in 1871. From their two central stations they act in various ways in a tract of country 70 miles in length and 30 in breadth. Neither their converts nor schools are numerous, the former amounting to about 250, the latter to about the same number; but the one European and fourteen native evangelists are doing much to bring the district under Christian influence, and see many indications that their labours are not in vain; whilst Dr. Dyer, the medical missionary, finds an ample sphere for the exercise of his skill.

The fourth mission is a small private one, in which Mr. Cornelius, with some aid from the Baptist Missionary Society, labours among the Bengal and Santal population within his reach from Jamtara. The Santal converts around him are less than 100, and his 15 small schools are used more by the people of the plains than the hills.

Some Bengalis of Calcutta, incited by the support which the Government of Bengal rendered to missionaries in their efforts to educate and civilise the rude aboriginal races, requested the Government to grant them the same assistance, so that they too might labour in the good enterprise. Their principal object was known to be the introduction of Hinduism among these degenerate tribes. Still the Government,

occupying a neutral position in religious matters, wisely promised to aid them in establishing and sustaining schools for the enlightenment of the Santals, whom they have especially singled out as the first objects of their philanthropy. The Government stipulated, however, that they should raise a fund for the purpose in view, whose contributions it would supplement. The movement was an interesting one. It might be supposed that it was indicative of vitality still remaining in Hinduism. But whilst it served to show the jealousy with which the progress of Christianity is regarded, it has also exhibited the inability of Hindus to combine for a philanthropic or even a proselytizing purpose. The scheme after more than ten years remains little more than a scheme, and may indeed be regarded as extinct.

The following were the statistics of these missions in 1881 :—

STATISTICS OF THE CHOTA NAGPORE MISSIONS.

Gossner's Mission.

European Missionaries,	11
Ordained Native Ministers,	2
Other Native Preachers,	123
Converts,	31,790
Communicants,	10,434
Congregations,	129
Schools,	74
Scholars,	1515

Society for the Propagation of the Gospel.

European Missionaries,	4
Ordained Native Ministers,	16
Other Native Preachers,	61

Converts,	12,294
Communicants,	5,519
Schools,	73
Scholars,	1,074
Villages in which Converts live,	429

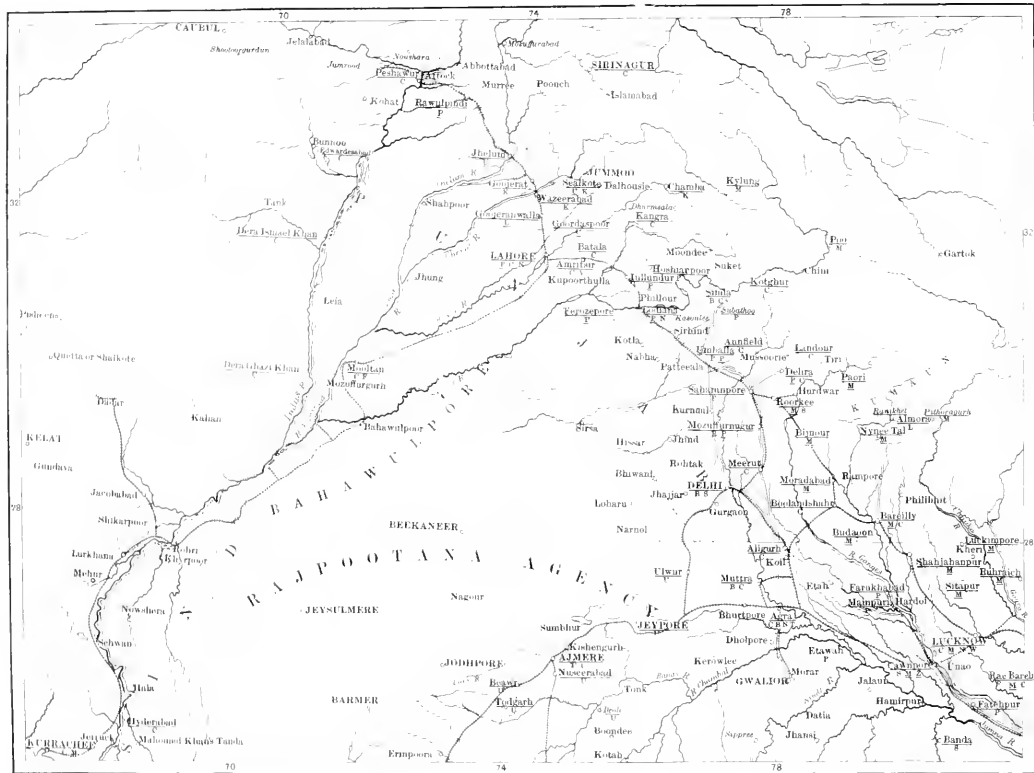
GENERAL STATISTICS OF THE SANTAL MISSIONS.

Missionaries,	10
Ordained Native Ministers,	6
Other Native Preachers,	78
School Teachers,	85
Converts,	5,431
Communicants,	2,831
Schools,	133
Scholars, Male,	1,867
„ Female,	253

CHAPTER V.

MISSIONS IN THE NORTH-WESTERN PROVINCES, OUDH, AND ROHILKHAND.

THE North-Western Provinces, lying between Behar on the east and the Punjab on the west, contain a population of thirty-three millions and a half, who are in many respects very different from the races found in Bengal. Ethnologically, the province of Oudh must not be separated from the North-Western Provinces, as their tribes and families are for the most part the same. In place of the stunted, dark races of Bengal, of great vivacity, and of considerable keenness of intellect, you have a fine stalwart people, tall, strong-limbed, often powerful, of noble presence, ready to fight, independent, of solid rather than sharp understanding, and of somewhat duller brain than their neighbours of Bengal. By reason of the contrariety between the two nationalities, there is no friendship between them, nor is ever likely to be. The Bengali is proud; but it is because he is subtle and quick-witted, and thinks he is capable of overreaching you. The Hindustani is proud; but it is because of his trust in his strong arm, because of his long pedigree, because of his well-cultivated manly habits. The Bengali has no royal tribes to be compared for an



EXPLANATION OF SIGNS.

Missionary Stations are underlined, and the letters beneath show the Societies by which they are occupied
 To aid the memory, the initial letter of each Society's name is chosen as far as possible. The initials of American Societies are underlined>

EUROPEAN SOCIETIES.

- Baptist Missionary Society
- Baptist Zenana Missionary Society
- Basle Evangelical Missionary Society
- Christian Vernacular Education Society
- Church Missionary Society
- Church of England Zenana Missionary Society
- Church of Scotland Mission
- Church of Scotland Ladies' Association
- Danish Lutheran Mission
- English Presbyterian Church
- Female Education Society
- Free Church of Scotland Mission
- General Baptist Mission
- Grossner's Missionary Society
- Hornemann's Mission
- Indian Normal School Society
- Irish Presbyterian Mission
- Leipzig Lutheran Mission
- London Missionary Society
- Moravian Mission
- Scottish Original Secession
- Society for Propagation of Gospel
- S. P. G. Ladies' Association
- Society of Friends
- Swedish Evangelical Lutheran Mission
- United Presbyterian Church
- Welsh Calvinistic Methodist Mission
- Wesleyan Missionary Society
- Private and Local Societies, &c.

- B
- E
- V
- C
- K
- D
- J
- T
- F
- G
- R
- H
- N
- I
- Z
- M
- Q
- S
- Y
- X
- U
- W
- P

AMERICAN MISSIONARY SOCIETIES.

- Baptist Missionary Union
- Board of Commissioners Foreign Missions
- Canadian Baptist Telugu Mission
- Canadian Presbyterian Mission
- Free Baptist Mission
- German Evangelical Mission
- Lutheran Mission
- Methodist Episcopal Church
- Presbyterian Church
- Reformed Church, An. of Mission
- United Presbyterian Church
- Zenana Mission

- B
- R
- C
- K
- F
- G
- L
- M
- P
- A
- U
- Z

instant with the Rajpoot clans of the North-West, with lineages stretching back for a thousand, or even two thousand years. The Bengali has his polygamist Koolin Brahmans, of high local sanctity, undoubtedly, but of little account elsewhere, and completely lost in the shade when brought into competition with the purest sections of the great Kanoujiya family. The Bengali boasts of his ability, of his money, of his skill in a thousand ways. The Hindustani does not undervalue these things; but he thinks much more of good breed, and good blood, and of all the associations of antiquity, which are intensely sacred in his eyes.

Bengalis would naturally question the statement, which we believe to be quite true, that, in the Hindu sense, they are much less devout and religious than Hindustanis. In fact, Hinduism, in all its phases, is more strongly professed and followed by the latter than the former. Where is there any place in all Bengal in which caste, idolatry, and Brahmanism are as powerful as in Benares, and throughout the province of that name? While, unquestionably, Hinduism exerts an enormous influence in Bengal, and in every other country in India,—of which circumstance many Europeans in the land, who never investigate the matter, are in profoundest ignorance, and the force of which most people in England fail to comprehend,—it is in the fulness and maturity of its strength in these Upper Provinces, where it has acquired a stony compactness and solidity of an almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the North-West than in Bengal, and indeed than elsewhere in India. Humanly speaking,

it is the last tract in India which will submit to the gospel. It is not changeable and progressive in the same way and to the same extent as Bengal, although of late years it is undeniable that it has made rapid strides in knowledge and enlightenment. And it will be slow in accepting any such radical reform as that introduced by the Brahmō Somaj movement, which, so far, has made but very few proselytes among its inhabitants.

The vacillating and timid policy of the British Government of India, in regard to the introduction of Christianity among the people, before the passing of the charter of 1813, was never more strikingly illustrated than in its dealings with the Baptist Mission in Agra, established in the year 1811 by the zeal and enterprise of the Rev. Messrs. Chamberlain and Peacock, of the distinguished band of Serampore missionaries. Before the mission had been eighteen months in existence, Mr. Chamberlain fell into a dispute with the commandant of the fort, the result of which was that he was sent back to Serampore under a guard of sepoy. But shortly after he returned to the North-West, and took up his residence at Sirdhana, having been invited thither by Colonel Dyce, for the purpose of superintending the education of his child, afterwards the famous Dyce Sombre. "Here," says Mr. Marshman, "three or four hours were daily devoted to his education; but the rest of Mr. Chamberlain's time was left at his own disposal, and was passed in preaching, and superintending schools, and translating the New Testament."¹ But in 1814 Mr. Chamberlain was again removed by the Govern-

¹ *Carey, Marshman, and Ward*, p. 241.

ment from the North-Western Provinces. The same writer gives the reasons for his removal in a short narrative, which, not only for the immediate subject in hand, but as affording an insight into the nature of missionary labour at that time, is of too great interest and importance to be omitted :—

In the month of April (says Mr. Marshman) the Begum proceeded from Sirdhana to the great fair at Hurdwar, the most renowned “*tirth*” or holy place in Hindostan. A particular conjunction of the heavenly bodies in the present year was supposed to enhance indefinitely the merit of bathing in the sacred stream at that place, and more than a hundred thousand pilgrims were attracted to it. Mr. Chamberlain, who accompanied the Begum, was employed without intermission for twelve days in preaching to the devotees at the ghauts or landing-stairs, and to the crowds who surrounded his elephant or pressed into his tent to hear this new and strange doctrine, which was now for the first time announced at this great seat of Hindu superstition. The most profound tranquillity pervaded the multitude, though in a high state of religious excitement, while they listened to discourses which impugned the efficacy of the holy Ganges. An eye-witness thus described the scene : “ During the greater part of the fair a Baptist missionary, in the service of her Highness, daily read a considerable portion from a Hindi translation of the Sacred Scriptures, on every part of which he commented. He then recited a prayer, and concluded by bestowing a blessing on all assembled. His knowledge of the language was that of an accomplished native ; his delivery was impressive ; and his whole manner partook of much mildness and dignity. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. His congregation eventually amounted to thousands. They sat round and listened with attention which would have reflected credit on a Christian audience. On his retiring, they every evening cheered him home with, ‘ May the *padre* live for ever ! ’ ”

Towards the close of the year, Lord Moira made his first progress through the North-Western Provinces, accompanied by the secretary, Mr. Ricketts, who had taken the most

prominent part in the expulsion of missionaries eighteen months before. Some gentlemen, unfriendly to the cause of missions, brought the subject of Mr. Chamberlain's labours at Hurdwar to the notice of Mr. Ricketts, who made an alarming report on the subject to Lord Moira. Without any investigation, or any request for an explanation, a peremptory requisition was immediately made to the Begum to discharge Mr. Chamberlain from her service, and he was at the same time ordered to return to the Presidency. On leaving Sirdhana he proceeded to the Governor-General's encampment, and solicited an audience, in the course of which he appealed to the testimony of Lady Hood and Colonel Mackenzie, who were present at Hurdwar, and had assured him of the pleasure they derived from witnessing the peaceable demeanour of the people, and more particularly the Brahmans, and the great interest which had been manifested in his addresses. But Lord Moira had been impressed with the danger of preaching to a large concourse of pilgrims, and refused to revoke the order, remarking that one might fire a pistol into a magazine and it might not explode, but no wise man would hazard the experiment. This was the only instance, adds Mr. Marshman, of any unfriendly feeling towards missionaries during his long administration; and it may be sufficiently accounted for by reference to the prejudices of his secretary.¹

The Baptist Mission in Agra was re-established in 1834, and has continued with fluctuations of prosperity to the present time. The Church Society obtained a permanent footing there in 1813, on occasion of the Rev. Daniel Corrie, afterwards Bishop of Madras, being appointed as chaplain to that station, taking with him Abdool Masih, a catechist, and several Christian youths from Calcutta. Corrie remained sixteen months at Agra, when, his health failing, he was obliged to resign his post, and return to England. In this short time, however, a great preparatory work had been accomplished in that city,

¹ *Carey, Marshman, and Ward*, pp. 253, 254.

and 75 natives, one-half Muhammadans and the other half Hindus, had been baptized.

Meanwhile, in the large military station of Meerut, forty miles from Delhi, some families were receiving Christian instruction from Mr. Bowley, a young East Indian, who had established several schools from his own resources, in which many native children were instructed. Mr. Corrie gave him the assistance of a native Christian catechist, and himself proceeded thither in the beginning of 1814, and baptized one convert, and, a few weeks afterwards, two others in Agra, who could not be baptized in Meerut because of the violent opposition of their friends. Shortly after, the native congregation in Meerut numbered between 20 and 30 Christians. On the departure of Mr. Corrie from Agra, Mr. Bowley was requested to take charge of the mission there, in conjunction with Abdool Masih. Thus it came to pass that the two missions in Agra and Meerut, now large and influential, were established.

Previously to these labours, however, some work of a missionary character had been done by Mr. Corrie when stationed in Chunar in 1807, and by Henry Martyn in Cawnpore in 1809. But, unfortunately, the labours of these eminent men in those cities were short-lived, and several years had to elapse before they were permanently occupied as mission stations. In 1815, Mr. Bowley was transferred to Chunar, where he remained for many years. He published a translation of the New Testament into Hindi, which remained in circulation for a long time, but has been superseded by more correct versions, coming nearer to the original, though not superior in point of idiom.

The Baptists had already commenced a mission in Allahabad as early as 1816 or 1817, under the Rev. Mr. Mackintosh, who in 1818 despatched his catechist, Nariput Singh, to Cawnpore, on the invitation of a few Christians there. But this tentative effort came to nothing. Mr. Mackintosh continued in Allahabad for some ten or twelve years, labouring, together with his native Christian helpers, with conspicuous zeal; yet it does not appear that in ten years they were able to rejoice over a single convert, and the mission was eventually abandoned, to be renewed in 1868, after an interval of more than thirty-five years.

The inhabitants, as well as numerous pilgrims who almost daily resort there, were deeply prejudiced and superstitious. The Ganges is most sacred from its source to its mouth in the Bay of Bengal, but the merit of bathing in its waters is greatest at its junction with other rivers, and at certain periods of time. Allahabad is such a place, for whilst it is obvious to the understandings of even unclean Europeans that there the mighty waters of the Jumna and Ganges unite, it is the belief of all orthodox Hindus that a third stream, the Suruswuti, mysteriously unites with the other two.

It was a day of much importance when missionary operations were commenced in the sacred city of Benares. This famous seat of Hinduism is still as much venerated by Hindu sects of all shades, from the slopes of the Himalayas throughout the entire peninsula, as it was twenty-five centuries ago. Humanly speaking, were the city to abandon its idolatrous usages, and to embrace the gospel of Christ, the effect of such a step upon the Hindu community would be

as great as was that produced on the Roman Empire when Rome adopted the Christian faith. The special sanctity and influence of Benares constitute a gigantic obstacle to all religious changes within it. The Baptist Society was the first to introduce a mission into the sacred city. This was in 1816, and the Rev. William Smith, then appointed, continued at his post for a period of forty years. Quiet and unassuming, he won the esteem of every one; so much so, that on occasion of a great disturbance and riot in the city, when the magistrate durst not expose himself to the rage of the populace, on the approach of Mr. Smith, the crowd separated and allowed him to pass harmlessly through. On Mr. Corrie's proceeding as chaplain to Benares in 1817, he seems to have commenced missionary operations in behalf of the Church Society. One of the most important results of his labours was, that he acted as medium between a rich native, Rajah Jay Narain, and the Calcutta Corresponding Committee of that society, in the transfer of a school which that native gentleman had started, together with a valuable endowment which he attached to it. The school, which had been in existence several years under the direct supervision of the rajah, was made over to the society by deed of gift on the 21st October 1818. The same year the society appointed Mr. Adlington to be its head-master. But no ordained English missionary came to Benares in connection with this society until January 1821, when the Rev. Thomas Morris arrived. The school has developed into a college, called after the name of its founder, and is now one of the largest and most efficient educational institutions of that society in

India. It has 520 students, all of whom receive Christian instruction. A third mission exists in Benares, founded by the London Society, whose first missionary, the Rev. M. T. Adam, entered on his labours there in August 1820; and a Wesleyan mission has existed there since 1879.

All these have continued uninterruptedly from the date of their establishment to the present time. The Baptist Mission has been mostly a preaching mission. For many years it possessed several useful schools; but twenty-six years ago, Dr. Underhill, one of the secretaries of the society, visited Benares and other stations on deputation, and at his suggestion the schools of this and various other missions were closed,—a retrograde step, the result of a mistaken theory that greater proportionate good would be accomplished by preaching than by endeavouring also to educate the people. The numerical condition of the Baptist Mission in Benares in 1881, as compared with that which existed thirty years before, certainly gives no testimony in favour of such a theory, or in favour of the hopes entertained by the secretary and by others like-minded. Most of the additions which have been made to the mission during this period have been orphan children received into the excellent orphanage, which one of the ladies of the mission, in spite of great difficulties and of no little opposition, established. Yet the mission has had its earnest and very able preachers. We have already mentioned its founder, the Rev. W. Smith, a man of singular simplicity and of unflinching devotion. We might also refer to the late Rev. John Parsons, a man intimately acquainted with the natives and with the idioms of their language, whose apostolic fervour was

known throughout the whole of Northern India; to the Rev. H. Heinig, who has retired after passing forty-two years in Benares as a diligent preacher of the gospel; to the Rev. W. Etherington, the author of a popular Hindi grammar; and to other faithful men.

The Church Mission has taken a very distinguished part in promoting the religious and intellectual welfare of the natives of Benares. It has always had a considerable staff of vernacular preachers engaged almost exclusively in this branch of labour. The late Rev. W. Smith—the same name as that of the Baptist missionary alluded to above—spent the greater part of forty-two years in unceasingly proclaiming the gospel in the streets and bazaars of the city, and in the villages in the neighbourhood. His colleague, the Rev. C. B. Leupolt, of only two years' less service, was largely occupied in this great work. Both are still regarded by younger missionaries of all societies in Northern India as noble examples of sustained zeal and holy enthusiasm. The mission has its large college, to which reference has just been made, besides many schools. Moreover, it has extensive girls' schools, a large orphanage, a normal institution for the education of Christian young men and women for positions of usefulness in this and other missions, an infant school, two Christian villages, one for the residence of Christians, the other for the training of young men to become farmers and agricultural labourers, and two churches, which are in the charge of two ordained native pastors. Lace-making is still carried on, but not to the same extent as formerly. It is manifest from this enumeration of the various institutions of the mission that it has undertaken a very broad range

of philanthropic and Christian labour, and is influenced by no narrow views of duty. We must here add that the Indian Female Normal School Society has as many as four ladies engaged entirely in the instruction of native women and girls in the zenanas of the city.

The London Mission, though inspired with the same sentiments as those influencing the members of the other societies in Benares, has never been in a position to attempt the multiform labours which they have undertaken, and in which they have been so successful. But the two or three missionaries who have usually been at the station have given their time and strength in very fair proportion to preaching, teaching, and literature. Usually they have had good native assistants, and have preached daily in the city, as well as made extensive evangelistic tours annually. Within the last few years, here, as well as wherever there has been established an important English institution, one or more of the missionaries has felt constrained to give much time to teaching as well as supervision of it, for Hindus are acute judges in all intellectual matters, and will not attend a college where they are not well taught. That at Benares contains 440 pupils, and there are 300 boys in its five vernacular schools, and 310 girls in its seven female schools.

When schools are numerous and of a superior class, vernacular preaching is liable to suffer, if the number of missionaries is small, for the schools make daily demands on their time and attention which cannot be set aside. So it is in this mission as it has been in too many others. In such a mission a missionary should daily preach in the bazaar, or accompany the natives who do. One at least should be daily in the

institution from its opening to its close. They should take long preaching journeys during the proper season of the year. They should pay frequent visits of supervision to the smaller schools. They should be accessible to native Christians and inquirers during some parts of the day. They will have to attend to a multitude of affairs which never burden an ordinary English pastor, and act the part, perhaps on the same day, of doctor, accountant, architect, and magistrate, and will very likely have in hand some literary work in the form of original composition, or translation, or compilation. As a rule, too, they have to preach on the Sundays. It is obvious that all this cannot be efficiently attended to by two missionaries; yet that is what they are expected to do by zealous but not over wise friends at home. Benares and Mirzapore, both large and important spheres, have thus been left under-manned during the greater part of their history. In addition to the schools and preaching at the former, which have been mentioned, a Biblewoman is employed, and a good share of zenana visiting accomplished. There is also a small station at Mangori, about twelve miles from the city, which was commenced in 1875. Formerly there was also an orphanage. This mission has had the advantage—the importance of which can hardly be over-estimated—of the continued labours, extending over many years, of several able missionaries. The Rev. W. Buyers, a man of diverse gifts, and the Rev. J. A. Shurmann, a distinguished translator of the Bible into Hindustani, spent their lives in the mission. The Rev. James Kennedy, now retired, was a loving and effective agent of the mission for upwards of twenty-five years. He has published in Hindustani a useful commentary

on the Epistle to the Romans, and has written many pamphlets and papers relating to theology, the evidences, and missions.¹

What, then, are the results which these missions have to show? To what extent have they made their influence felt on the dense heathenism of the sacred city? How far have they succeeded or failed? These are questions which it is impossible to answer fully, because a sentimental influence not amounting to conversion to Christianity is a very intangible property to deal with. Yet such results as can be placed on record are as follows:—

STATISTICS OF MISSIONARY LABOUR IN BENARES, 1881.

European Missionaries,	14
Ordained Native Ministers,	3
Other Native Preachers,	10
School Teachers, Christian,	44
Converts,	510
Communicants,	121
Congregations,	8
Schools,	37
Scholars, Male,	1832
„ Female,	838

¹ Here and at Mirzapore the Rev. M. A. Sherring, the original author of this work, laboured from 1852 until his death by cholera in 1880. He was a true missionary, and a very variously gifted man, as a pastor of a native church, as a preacher to the heathen, as the principal of a large Anglo-vernacular institution, and as a writer. His publications were numerous and very varied, including antiquities, history, biography, poetry, and statistics. The best known and valuable are, *Benares, the Sacred City of the Hindus; Hindu Tribes and Castes*, in 2 vols.; and the *Hindu Pilgrims*, a short series of admirably written poetic tales. Had he lived, he would have greatly added to our store of missionary literature, and won honour to himself and the cause he so nobly represented.

These results, however, are no final criterion of the great work which has been accomplished among the natives of Benares by Christian truth, education, just government, and the general civilising elements in operation. An educated class has sprung into existence which is little inclined to continue in the mental bondage of the past. The men composing it may be compared to the bud ready to burst into the blossom under the united influence of light and heat. The religion of idolatry, of sculptures, of sacred wells and rivers, of gross fetishism, of mythological representations, of many-handed, or many-headed, or many-bodied deities, is losing in their eyes its religious romance. English education based on the Bible has produced a revolution of thought in their minds. In the Government college and schools the Bible is not permitted as a text-book; yet it is none the less true that the English education they impart is in no slight degree Biblical. Thus it has come to pass that the light which precedes and accompanies conviction has been shed upon many minds. A new era of intellectual freedom and religious life has already commenced. Of not a few it may be said that "old things have passed away." Such a change as has been wrought is full of promise and encouragement.

On the other hand, stern and persistent opposition must be expected by the advocates of Christianity in a city like Benares, in which old creeds and customs exist, penetrating through and through the social and personal life of the people, and associated with their history for ages past; in which a powerful priesthood is ever on the alert to keep them attentive to their duties, and to mystify them by their magical charms

and ceremonies ; in which multitudes of persons read the sacred books, and reverence the mingled philosophy and religion they contain ; and in which sensuous forms and symbols of indigenous faith meet the eye in every direction. What wonder if in such a city a new and better religion, though derived from heaven, and bearing on its front the glory of its Divine Original, should meet with special, unwonted, and determined opposition ? To reckon on the hasty and sudden downfall of the old religion, which harmonizes so completely with the pride and vanity and other evil qualities of the human heart, and on the rapid and universal spread of a faith which tends to destroy these qualities, and to bring the heart into an entirely new condition, is to indulge in mere quixotism, and to manifest an impatience at variance with the calmness of the gospel. Nor should it be forgotten that the heathenism of the city is sustained, not only by the multitudes of most devout and fanatical pilgrims who annually visit it, but by its continually becoming the residence of great numbers of the sick, the aged, the unfortunate, and the rich, who, though thus diverse in condition, are all intense idolaters, impelled by the conviction that to die in Benares is to ensure beatification in a future life.

Thirty miles from Benares, on the southern bank of the Ganges, is the once flourishing commercial city of Mirzapore, which, before the opening of the East India Railway, was the chief place of trade between Calcutta and Lahore. It still receives many of the productions of the hilly regions to the south ; but its great trade in cotton has been almost destroyed. Here, in the year 1838, a mission was established by the London

Society. The Rev. Dr. Robert Cotton Mather, its founder, presided over it through a period of thirty-five years. As a mission, it is most compact and well-organized. Several hundred persons have been baptized within it, many of whom have died, and many more have left for other stations. It possesses a flourishing institution for boys, and several girls' schools, an orphanage, two Gothic churches, and until recently a well-managed and extensive press, which not only gave honourable employment to a considerable number of converts, but great weight and influence to the mission. Many books, principally of a Christian and educational character, the production chiefly of its learned founder and others, have been yearly printed. Dr. Mather was well known for his highly important labours as a translator and reviser of the Bible into Hindustani. Zenana visiting and vernacular preaching have for many years received much attention.

One hundred miles to the south of Mirzapore is a country full of hills and valleys, covered with dense jungle, and inhabited by aboriginal races, which long ages since were driven by the Aryan invaders of the country into these inaccessible fastnesses. Eighteen years ago the same society commenced a mission among the aborigines of this tract. The missionary, the Rev. William Jones, lived a simple and almost ascetic life among the people, to whose spiritual and material welfare he unsparingly surrendered himself. By his unwearied kindness, his liberality, his plans of usefulness, his integrity, his stedfast resistance of oppression, his genial sympathy, and his holy life and conversation, he won the confidence of the natives, who trusted him so as they had never before trusted any human being.

Full of earnestness and love, he sacrificed health and comfort in his privations and toils, and died in the midst of his usefulness, and in the maturity of his powers, singing in his delirium the old Welsh hymns which his mother had taught him in his childhood. Few men in modern times better deserve the name of an apostle. Singrowlee, with a small company of 98 converts, is now in charge of an excellent native minister.

There are three important chains of missions in North - Western India, belonging to three distinct societies, and embracing a large number of stations. One is connected with the Church Society; the other two are in the hands of the American Presbyterians and American Episcopal Methodists. These three series of missions occupy most of the principal cities of the North-Western Provinces, Oudh, Rohilkhund, and the Punjab. The stations in each series are exceedingly well situated in regard to one another; for, while sufficiently near to react upon each other, they are at the same time so far separated as to have an independent existence. They finely illustrate the principle which should always govern missionary societies in establishing new missions in India, namely, that of occupying a certain limited tract of country, and endeavouring to evangelize *that*; and not to seize on every eligible post, wherever it may lie, irrespective of its contiguity to, or distance from, other stations which they may possess in the country. This, we contend, is a fundamental principle of large and permanent success in the prosecution of mission work in India. And it will be found that one chief reason of the non-success of some missions is the neglect of this principle,

and the occupation of immense regions, in which the stations are placed at immense distances from one another, so as to be totally unable to exert the smallest moral influence one upon another.

We shall speak of each of these chains of missions separately; but as the work of the individual missions in each chain is of a very similar character, we shall endeavour to set forth each series as a whole, only referring to the mission stations so far as they exhibit any feature of missionary labour of peculiar and special interest.

The Church Society has central missions at Goruckpore, formed in 1823; Azimgurh, 1861; Jaunpore, 1833; Benares, 1817; Allahabad, 1859; Lucknow, 1858; Fyzabad, 1862; Agra, 1813; Aligurh, 1863; Meerut, 1815; and Dehra, in the North-Western Provinces; and at Jabalpore, 1854; and Mundla, 1879, in the Central Provinces. Most of these places are cities of wealth and importance, and all are centres of great influence. Some of these missions are much larger than others, and some, like that in Benares, engage in a great variety of labour, all, directly or indirectly, promoting the main object in view. Yet some idea of the extent of their aggregate operations may be gathered from the following facts:—

SUMMARY OF THE NORTH-WESTERN PROVINCES MISSIONS OF
THE CHURCH MISSIONARY SOCIETY FOR 1881-2.

Stations,	16
European Missionaries,	18
European Lay Missionary,	1
European Female Labourers,	2
Native Clergymen,	10
Native Christian Lay Teachers,	166

Native Communicants,	1182
Native Christian Adherents,	4784
Seminaries and Schools,	82
Scholars,	7462

The Goruckpore Mission displays in considerable perfection two features of missionary labour about which there has been much discussion. These are the two systems of Christian villages and Christian orphanages. Respecting the practical working of both in Goruckpore, the Rev. H. Stern, who has resided in the mission for the last thirty years, gives the following interesting account. He says of the Christian village of Bisharutpore, near Goruckpore :—

This is wholly an agricultural establishment. It was first commenced by the late Rev. Mr. Wilkinson, who, after obtaining from Government a jungle grant of 1200 acres, set to the work of clearing away the jungle by the hands of native Christian orphans. There is now there a Christian village consisting of about 250 souls, all cultivating land, paying rent to the mission. There is a church and school, and a Panchayat (or native council of five persons) manages all internal affairs. The whole is under the superintendence of the missionary, who, in the name of the society, is virtually the zemindar (or landholder). This village is inhabited only by native Christians; but there are heathen villages all around, and some on the mission land. It is not exactly a model village, and I fear the native Christians are not always so zealous as they ought to be, and sometimes their influence is not for the best. But this is no fault of the village system, but of the Christians themselves. But, notwithstanding all our imperfections and shortcomings, I could wish that every mission would have a Christian village, and also a sufficiently large allotment of mission land to build a Christian village upon, and to make it self-supporting. It gives stability to the mission; and the possession of land by native Christians entitles them to some respect and importance in the eyes of the other natives. By this means our scattered Christians obtain also a home,

which they love and cherish as much as any other home Christians. Here the Christian learns to look to the soil as the earthly source of his maintenance; and he will cling to it, though the mission may be abolished. With ordinarily favourable seasons, the native Christian cultivator lives, under God's blessing, a humble but contented life.¹

On the subject of the employment of orphan boys, Mr. Stern adds,—

There is now connected with this village an orphanage for boys, whom we desire to train up from their very childhood to the hard and self-denying labours of the cultivator. We have found that it is useless to bring up orphans, and then put them to the plough. It is necessary to teach them to look to the soil for their daily bread from their very childhood. Our orphans have about 30 *beegahs* (20 acres) of land to cultivate for themselves, and they thus produce in a great measure the grain for their own consumption. As soon as any orphan is sufficiently advanced, he receives a small portion of land for his own individual use; and when he has by his own labour succeeded in collecting a small sum of money, this sum being supplemented by a grant-in-aid from the common fund of the orphanage, he is allowed to marry, and is then drafted off to the Christian village, where he then commences to manage his own affairs, quite independent of the mission. We only start them in life; and then they, instead of being supported by the mission, become supporters of the mission. In this orphanage we have not only agriculture, but also various other trades, such as carpet-weaving; and a blanket manufactory is in contemplation. So far, then, as we in Basharatpore are concerned, we have, under God's blessing, succeeded with the so-called village system.²

The success of these endeavours is proved by this, that a second agricultural settlement has been planned, for the purpose of placing the orphans out where they

¹ *Report of the General Missionary Conference held at Allahabad, 1872: Paper by Rev. H. Stern on the Christian Village System, pp. 355, 356.*

² *Ibid.* p. 356.

can make a living for themselves. The Government has granted 170 acres of jungle land, which is being rapidly cleared; and the foundations of the new Christian village was laid on 6th January of the past year 1883. "Its name was by general consent fixed as Sternpur, or Sitarapur, with a view to the Star of the East," as well as of the missionary who has done so much for Goruckpore.

"The baptized Christians connected with Goruckpore and the Christian village of Bisharutpore and the outstation of Basti number 809, including 280 inmates of the orphanages. There are 208 communicants. So far as the outward fabric of the church is concerned, it has the appearance of a growing and flourishing church." The schools, comprising the high school and middle-class schools, educate 1250 children, of whom 300 are girls.

Allahabad, although comparatively a small city, yet, being the seat of Government in the North-Western Provinces, is invested with an importance which it would not otherwise have possessed. Formerly it had but one mission, which was established by the American Presbyterians in 1836; but of late years three others, in connection with the Church, Baptist, and American Episcopal Missionary Societies, have been established. The first-mentioned, although only commenced in 1859, has 500 native Christians, the Presbyterian Mission having 115; the Baptist Mission, begun in 1868, 52. The last-named mission, begun in 1873, has no results reported. The reason of this great disparity in numbers is manifest. Most of the Christians of the Church Mission were connected with the Government press when the head-

quarters of the North-West Government were in Agra, and on their transference to Allahabad came with them there. It has a beautiful village for its Christians, a short distance from the city, in which they live in comfortable and substantial buildings, the whole being under the supervision of the Rev. D. Mohun, their intelligent and laborious native pastor. The village is called Muirabad, from Sir William Muir, the late Lieutenant-Governor of the North-Western Provinces, who took great interest in the welfare of the native Christians. At Allahabad the Church Missionary Society has lately established a Theological College, of which the Rev. W. Hooper is principal.

Notwithstanding the removal of so many Christians from Agra, the numbers in the Church Mission there have not diminished. The mission has for many years had a large orphanage at Secundra, in which there have been for many years between 400 and 500 children. St. John's College, in connection with the mission, has had the advantage of distinguished principals, through whose instrumentality it has flourished greatly, and has been brought to a high state of efficiency. Such men as the Rev. T. V. French and the late Rev. H. W. Shackell, not only by their scholarship, but also, and chiefly, by their entire consecration to the holy work of doing spiritual good to the people of the city and neighbourhood, and others of the same elevated purpose, have left an influence behind them which will never be effaced. The Baptist Society has had a station in this city for a long period, having been originally established, as already stated, in the year 1811, by the Rev. J. Chamberlain. It has passed through a series of vicissitudes, but

has of late years acquired new life, and is vigorous and strong. The missionaries, as in many other of the Baptist missions, devote themselves almost exclusively to preaching. In the two stations of Agra and Muttra, about 25 miles distant, founded in 1843, abandoned subsequently, and re-occupied in 1881, there are but 105 Christians, which is one more than they possessed thirty-one years ago.

The influence of the outbreak of 1857 on the inhabitants of the North-Western Provinces generally, in inducing them to pay greater deference to the Christian religion than formerly, was observable everywhere. In some instances a spirit of inquiry was awakened, unknown before. This was the case in Agra, Muttra, Meerut, and Delhi. "In the village of Mulyâna, three miles from Meerut," writes Dr. Mullens in 1862, "there was quite an excitement produced by some tracts and Scriptures left by a Christian during the disorders of the mutiny; and after due inquiry, the Rev. Mr. Medland, the Church missionary in Meerut, baptized several converts. The inquiry spread to Kunker Khera and one or two other large villages on the east of Meerut, and congregations have also been gathered there."¹

The Church Mission, Meerut, has an agricultural settlement at Ikla, and another at Annfield in Dehra Doon, 140 miles distant, which is advancing; but the promise of former years has not been realized at Meerut. Irrespective of Annfield, which has a Christian colony of 407 persons under a native minister, the mission possesses five separate congregations of Christians living in six different villages, and has an ordained

¹ *Ten Years' Missionary Labour in India*, p. 53.

native pastor, besides eleven native Christian teachers and ordained preachers. It was for many years under the care of the late Rev. C. T. Hoernle, whose long and efficient labours since 1838 place him in the front rank of Indian missionaries.

The second chain of missions in North-Western India, and also the third, are the product of American benevolence and enterprise. In the judgment of the writer, acknowledgments have never been sufficiently made of the spontaneous and entirely disinterested zeal and liberality of our Western cousins in planting missions at great expense in various parts of India, and in taking part with English missionaries, and, we may add, with the British Government likewise, in the generous endeavour to enlighten and elevate its ignorant and degraded races. Their missions are well organized, are conducted with great ability and spirit, and will favourably compare with some of the best English missions. Moreover, it is hard to say which American society surpasses the others in the skill displayed in the prosecution of mission work, inasmuch as all exhibit in this respect great judgment and tact. The last arrived, the Episcopal Methodists, in zeal and efficiency seem not a whit behind the American Baptists, Presbyterians, and Congregationalists.

The missions of the American Presbyterians run in a continuous line from Allahabad, in the North-Western Provinces, to Rawal Pindi, in the Punjab. Leaving those in the latter country, the North-Western Provinces have missions of this society in Allahabad, Fategurh, Mainpooree, Etawah, Mozaffarnugur, Suharunpore, Roorkee, and Dehra Doon. In them is a Christian community of 997 persons; and they possess the

large number of 75 schools, containing 2317 male and female pupils. They have also a staff of 56 native Christian preachers and teachers, with 7 ordained native ministers, and 12 American missionaries.

The mission in Allahabad has for many years been well sustained by the Home Society. Occasionally it has had no less than four or five missionaries engaged in various departments of mission work. The Rev. Dr. Joseph Owen, one of the most learned missionaries the American societies have sent to India, was attached to this mission for a long period. He was also for a time connected with the Presbyterian Mission in Agra, which, however, is now abandoned. He wrote a new translation of the Book of Psalms in Hindustani, and also several commentaries, besides other works in the same language.

The American Union Zenana Mission is engaged in a most extensive work among the native women of Allahabad. As many as five ladies devote their time to the toilsome and self-denying labour of visiting 265 zenanas, and in affording instruction to their inmates, as well as managing no fewer than 12 girls' schools, in which are 260 pupils.

The mission at Fategurh is perhaps the largest in the series. Here resided for years the Rev. Messrs. Scott, Ullmann, and Walsh, men of true sympathy with the natives, and of great love for the Christian converts. For many years the Maharajah Dhuleep Singh has maintained 10 village schools in connection with the mission. Altogether the mission has charge of 23 schools, containing 1244 pupils—a large number for one mission to superintend. The native

Christians manage a tent-manufactory, independently of the mission, from which they derive a very considerable income, sufficient for the comfortable support of all engaged in it. Great attention is also paid here to zenana teaching. In the mutiny the mission was called to pass through a fiery ordeal. Its four missionaries, with their wives and two children, were all killed by order of the Nana at Cawnpore. About 30 of the native Christians, including Dhokul Parshad, the head teacher of the city school, were killed on the parade-ground at Fattegurh. Yet no instance occurred, so far as is known, of any one of the Christians apostatizing. On the re-establishment of the mission, the Rev. J. L. Scott remarked of the Christians who returned, "They are poor, but generally in good spirits, and their trials have, in my estimation, improved them, by giving them a more manly and independent spirit." And such, indeed, was for the most part the result of the mutiny in its influence upon the native Christian community throughout the whole of the large tract of country over which the mutiny spread.

At Dehra Doon an interesting experiment is being tried of giving to the daughters of native Christians the highest education which it is possible for the missionaries and their assistants to impart. No such ambitious project had been attempted by any other society or mission in India. Boarding schools and normal schools are undoubtedly numerous in the country, and a considerable amount of knowledge is given to the pupils instructed in them. But the Dehra Boarding School has aims much surpassing those of similar institutions elsewhere. It was com-

menced in 1859, and now numbers 142 girls. The school is designed to be a home.

To make it such (says the excellent superintendent, the Rev. D. Heron), we brought the children under the same roof with ourselves, received them into our own home, and took them to our hearts. We have tried to take the place of their parents, and to treat them as our own children. They are required to do almost all the domestic work of the institution. Every large girl has charge of a small one, and is responsible for her cleanliness and neatness. Another design of the school is, to give the children committed to us the highest intellectual culture that they are capable of receiving. The children are first taught to read and write the Roman Urdu ; and during the whole course of their studies they have lessons in reading and writing both in the Hindi and Urdu, in the Nagari and Persian characters. The English, however, is the medium of communicating knowledge and training the mind. The English becomes their language as much almost as their mother tongue, and they seem to be puffed up with the one no more than with the other. A third design of the school is to bring the children to Christ, and to cultivate in them the Christian virtues. This is the principal design, and the one that justifies us in giving so much time and attention to the other parts of the work. In this respect God has especially blessed the labours of His servants. We have seen in our school very much more evidence of the Spirit's presence and work, in converting souls and beautifying Christian character, than in all the other operations of our mission. Another design of the school is to lead the native Christians to value the education of their daughters, by making them pay for their children's support when they are able to do so.

The pupils are educated up to the Calcutta University entrance examination. The first female candidate for this examination was from this school, with results so satisfactory that, finally, the three universities of India have thrown open their doors to female candidates.

After a trial of twenty-five years, the Dehra Boarding

School must be pronounced to be a great success. Christian parents of all missions in the North-Western Provinces and the Punjab who can afford it wish to send their daughters to be educated in it, for it is well known that nowhere else can they obtain such a complete education as it bestows.

Indian missionaries of various Presbyterian societies, anxious for unity, have formed themselves into a Confederation, in order that, while retaining connection with their own distinctive denominations, they may act together in India as one undivided community. The importance of the organization will be seen in the fact that missionaries of the following societies are associated with it: the American Presbyterian Church, the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Scotland, and the Reformed Church in America. The Confederation held its first conference in Allahabad in November 1873, and similar conferences are contemplated.

The third chain of missions in Northern India is in connection with the American Episcopal Methodists, and is of recent establishment. The Rev. Dr. Butler, the pioneer of these missions, arrived in India a few months before the mutiny. After consultation with many persons, he decided on occupying the chief cities of Rohilkhand, a tract of country which hitherto had never received the benefit of missionary preaching and teaching; a portion of Oudh, which was also a new missionary field; and part of the provinces of Kumaon and Gurhwal in the hills. Bareilly was fixed upon as the headquarters of the missions to be established. Very soon after Dr. Butler had entered on his work there, the mutiny broke out, and soon extended as far

as Bareilly, which quickly fell into the hands of the rebels, and became a hotbed of strife and sedition. Twelve days before the insurrection in Bareilly, Dr. Butler left for Nynee Tal, the first station in the hills, and so escaped the massacre which took place in that city. When peace was restored he returned to Bareilly, and recommenced the mission there.

This society has numerous principal stations, of which seven are in Rohilkhund, situated at Bijnour, Punhapore, Moradabad, Budaon, Bareilly, Anroha, and Shahjehaupore; six are in Oudh, namely, in Sitapore, Buhraich, Lucknow, Burabankee, Roy Bareilly, and Gondah; three are on the hills, namely, at Nynee Tal and Pibhragour, in the province of Kumaon, and Paori, in the province of Gurhwal; and in the North-Western Provinces at Allahabad, Cawnpore, and Roorkee.

The missions are under the charge of twenty-one American and fifteen native ministers, but has beside an unusually large staff of native and American helpers, male and female.

The strength of the mission is in Rohilkhand, where it has—

American Missionaries,	.	.	.	.	.	12
American Ladies,	.	.	.	.	.	12
Native Ordained Ministers,	.	.	.	.	.	12
Native Preachers,	.	.	.	.	.	49
Native Teachers,	.	.	.	.	.	148
Native Christian Adherents,	.	.	.	.	.	¹ 4945
Day Schools,	.	.	.	.	.	178
Day Scholars,	.	.	.	.	.	4721

The American Methodist missionaries give great

¹ Almost one-half of these are communicants.

prominence to their Sunday schools, which are conducted in a very systematic manner and with great earnestness of spirit. They are both for Christian and heathen children. In Lucknow alone, in 1882, there were 20, with 1350 scholars. In Moradabad there are no fewer than 32 schools, with 921 pupils; and in Budaon 25, with 2000.

The missionaries speak warmly of the zeal of the native Christians in assisting to organize the schools and gather the scholars, of the willingness of the Hindu and Muhammadan children to attend, who sing hymns, commit passages of Scripture to heart, learn catechisms, and comply with all the usages of American Sunday schools, and of the great benefits that accrue to the native church from them.

An admirable work is being done in these missions by American ladies, not only in boarding and day schools, but especially in zenanas. At several of the towns mentioned, from 120 to 380 houses are thus visited; at Bareilly, for instance, 1080 women and girls are instructed in 180 houses. The good thus effected, and the revolution in native habits and opinions indicated, are exceedingly great.

A theological school has been established in Bareilly for training young men for the work of catechists and ministers. The course of instruction is as follows: Biblical exegesis in the Old Testament, sacred geography, Biblical introduction, systematic theology, homiletics, and the Persian and Arabic languages. An endowment has been attached to the school, towards which one of the missionaries, the Rev. D. W. Thomas, contributed the munificent sum of £4000.

For several years a medical missionary, the excellent Dr. Humphrey, was stationed at Nynee Tal, on the lower slopes of the Himalayas, where his benevolent labours were highly appreciated by the natives. There he trained a number of Christian women in the healing art, who now labour with success in the practice of their profession among their fellow-countrywomen. At Bareilly, Miss Swain—a doctor of medicine—and other ladies not only treat patients in the mission dispensary, but also have an extensive practice among native ladies in the city. The same is done at some other of the principal stations.

Ten miles from Shahjehanpore is the Christian village of Punahpore, or “city of refuge,” situated upon 900 acres of jungle-land purchased from the Government in 1869. It now numbers 286 individuals. It has “its church, and schools, and happy homes.” “They in their collective capacity,” said its energetic founder, the Rev. Dr. Johnson, in a short address delivered before the Allahabad Missionary Conference, “have become a missionary to other villages.”

In the district of Moradabad is a considerable body of Muzhubi Sikhs, followers of Nanuk Shah, who, it is reported, migrated from the Punjab two generations ago. They are regarded as an unclean race by the Hindus among whom they live, and are not permitted to associate with them promiscuously in their villages, but have a certain quarter assigned for their residence, to which they are rigidly confined. Shortly after the mutiny, many of these Sikhs expressed a desire to receive Christian instruction, which was imparted to them by the Rev. Dr. Humphrey and the Rev. J. Par-

sons. At first it is evident they were influenced more or less by a desire of improving their temporal condition; for, on finding that their expectations in this respect would not be fulfilled, not a few fell back from the profession of Christianity and returned to their former ways. Nevertheless, the work among them has been steadily advancing, until about three-fourths of all the Muzhubi Sikhs of the district have become converts to Christianity, and the remainder are so far affected by its truths as to bid fair to follow in their steps. The importance and extent of this movement in the direction of Christianity are manifest from the fact that these Sikhs are found residing in upwards of one hundred villages. They are chiefly village watchmen, cloth-weavers, and small farmers. The mission has nothing to do with their temporal or financial condition, except to encourage industry and economy. Many of the Christian Sikhs are employed in various capacities, as cooks, grooms, general servants, and the like, in the principal stations of the mission. It is an interesting circumstance that most of the Christians of the missions in Rohilkhund, excepting those in Budaon, the children of the orphanages, and the students of the theological school, are from this class of people. The numerous stations in which the Christian Sikhs exist are under the charge of a young ordained native, with eight assistants, each of whom has the care of from twelve to fifteen villages.

A work of the same character, but more circumscribed in range, has been accomplished among the Mehtur or Sweeper caste of the Budaon district. Protracted Christian meetings have been held in their villages, frequently two or three services daily for as

many as eight or ten days. The caste numbers 10,000 in the district, who are mostly engaged in agriculture. From the religious excitement evinced by them, the missionaries indulge the hope that gradually the entire caste will be gathered into the Church of Christ. The converts have risen from 300 in 1871 to 1239 in 1881, and there are 760 scholars in the schools.

Such are some of the features of the noble work which the missionaries of the American Episcopal Methodist Society have been able to achieve in the short space of twenty-four years. Men of great piety, earnestness, and ability, and endued with the Spirit of God, they have come to India with the high purpose and determination of devoting themselves heartily and unsparingly to the single enterprise of making known the gospel to the inhabitants of this land, and of delivering them from the gross superstition and ignorance by which they are enslaved. And they have not laboured in vain. The society has been exceedingly fortunate in the choice of its missionaries. Possessing very varied gifts, yet all animated with ardent love to Christ and to their fellow-men, they have laboured with remarkable pertinacity and zeal. Some, like Messrs. Thoburn and Humphrey, have been men of lofty devotion; others, like Messrs. Parker and Thomas, with their pioneer Dr. Butler, have shown great practical skill; while others still, as Dr. Waugh and Messrs. Scott and Mansell, have exhibited considerable literary power; but it is almost invidious to take special notice of any, where all have done so well.

There are a few other mission stations connected with various societies scattered over the extensive tract of country now under review, besides those which

have been already described. The Society for the Propagation of the Gospel has three small stations in the North-Western Provinces, at Cawnpore, at Banda, and at Rurkee. The Baptist Society is doing a useful work in its two missions of Allahabad and Agra, although the Christian communities in them continue small.

The London Society has two missions on the hills, one at Almorah, established in 1850, the other at Ranee Khet, commenced in 1868. These have 10 schools, containing between 600 and 700 scholars. One very interesting feature of the Almorah Mission is its leper asylum, in which more than 100 lepers are clothed and fed. A few years ago most of the lepers then in the asylum became Christians; and although some of the lepers are still heathen, yet a large proportion of those admitted from year to year eventually adopt the Christian faith. There is a handsome little church in the leper settlement, about two miles from Almorah, in which the lepers regularly assemble for divine service. The mission has likewise a noble school, built of stone, the most imposing edifice in Almorah, perhaps in the whole province of Kumaon. It is under the superintendence of the Rev. J. H. Budden, the founder of the mission, whose enthusiasm and ability are conspicuous in its many important institutions. Mr. Budden is distinguished for his intimate acquaintance with the two languages spoken in the North-Western Provinces, Hindi and Urdu, in which he has written several works of utility and weight, displaying great idiomatic correctness, as well as much beauty of expression.

The German Mission at Ghazepore, in which the

fine old missionary, C. W. Zeimann, whose fame is in all the churches in these provinces, laboured, in two decades made a leap from a community of 70 Christians in 1861 to one of 672 in 1881.

The following summary will represent the aggregate results of mission labour in North-Western India, excluding the Punjab, so far as they can be brought within the range of statistics:—

SUMMARY OF MISSIONARY LABOUR IN THE NORTH-WESTERN PROVINCES, OUDH, AND ROHILKHAND, FOR THE YEARS 1871 AND 1881.

	1871.	1881.
Number of Native Christian Congregations,	96	122
Number of Protestant Native Christians,	8,039	12,709
Increase in Ten Years,		4,670
Number of Communicants,	3,031	5,021
Number of Towns and Villages containing Christians,	178	
Number of Ordained Native Ministers,	19	35
Number of Unordained Native Preachers,	185	209
Number of Mission Colleges and Schools,	344	522
Number of Pupils, Male and Female,	17,265	20,054
Number of Christian Teachers, do.,	328	468

In 1883 there were 165 Sunday schools in Oude, containing 6982 scholars. It is indicative of progress in many ways that more than 6300 of these are Hindus and Muhammadans. The increase of schools over the previous year was 47, and of scholars 1645.

CHAPTER VI.

MISSIONS IN THE PUNJAB.

IN the Punjab some of the best and bravest of England's sons have fallen in stubborn conflict with the Sikhs, or in a still sterner war against the powers of superstition and idolatry, which have a stronghold there. Under the admirable administration of our countrymen the province of the five rivers has long enjoyed peace and prosperity, while it is due to a mixed cohort of British, American, and German missionaries that the standard of the gospel has been planted, and the foundation of a sound Christianity laid in most of the cities and many of the villages of the Punjab. Able and devoted rulers, and missionaries no less able and devoted, have so wrought in their several spheres, that what was a dangerous jungle thirty years ago may now be more fitly compared to a "garden which the Lord hath blessed." Our business is with the missionary enterprise which has contributed to this pleasing change. Among those who have passed out of the ranks, Pfander, Martin, Rudolph, Elmslie, Gordon, and Morrison are specially held in remembrance. Newton, Clark, Forman, and French are still among the veteran leaders of the mission band.

Eight separate missionary societies have undertaken

to plant the gospel in the Punjab, exclusive of two ladies' societies, whose labours are confined to the female portion of the native community, and the Christian Vernacular Education Society, whose special vocation is to promote the object which its name implies by the training of vernacular teachers for employment in schools, and by the issue of useful books and tracts in the native languages. Connected with these societies are forty-two central missions, which with their numerous out-stations are scattered in all directions about the province, extending far into the Himalayas, to the borders of Tibet, stretching beyond the Indus, and embracing Srinagar in Cashmere. The efforts of the missionaries are directed to all classes of the people—to the Sikhs, forming the major portion of the population in the central and south-western districts; to the Hindus, who form the bulk of the mercantile classes; to the low-caste tribes, found there as in all other parts of India; to the Muhammadans, learned and unlearned; to the stalwart and majestic Afghans, vehemently attached to the creed of Islam; to the hill races east and west of the province, so far as they are accessible; and to the Buddhist occupants of the Tibetan frontier.

By some missionaries much is done in the way of bazaar-preaching, that is, in public exhortations delivered regularly in the thoroughfares of cities and towns. By others itineration among the villages is pursued. By others house to house visitation, and especially the cultivation of friendship and intercourse with respectable and educated natives, are preferred. Other missionaries, again, employ their time in schools and colleges, in imparting a complete education to the young in various branches of knowledge, and paying

particular care to the moral and religious training of their pupils. Many, especially during the long days of the scorching summer, are engaged more or less in writing, compiling, or translating suitable books for the use of the different classes of the community. Female education and the visiting of zenanas are also sedulously attended to. And the native Church is not forgotten, for great anxiety is shown for its development and spiritual growth. In short, the Punjab presents a model of the various Christian labours which are for the most part carried on throughout India. Some differences will doubtless be found to exist, especially in regard to the peculiar village systems prevailing in Chota Nagpore and in the missions of Southern India. Yet in the main, with a few important exceptions, the missionaries of the Punjab are following out the same diverse and multitudinous methods and plans of labour in their province as are being prosecuted over the whole empire.

In Delhi the Baptist and Propagation Societies have been labouring for many years, the former since 1818, and the latter since 1854. The Baptist Mission was founded by the Rev. J. T. Thompson, a man of fervid spirit, who laboured long in the city and neighbourhood with great devotion. How many converts were the result of his ministry is unknown. As early as 1823, he baptized an elderly Brahman, a well-known Sanskrit scholar; and in the following year he baptized five other persons, of whom one was a Brahman. The congregations became numerous, although the number of Christians seems to have remained small. On the death of Mr. Thompson no successor was appointed for some years; but in 1856 a new missionary, the Rev.

J. Mackay, was sent from England to take charge of it. Meanwhile an eminent native Christian preacher, Wilayat Ali, a convert from Islam, was its principal working member, whose spirit and zeal were of a truly apostolic character. When the mutiny occurred in 1857, and the city revolted, all these persons, ladies included, were massacred. Wilayat Ali, on being captured, boldly declared his faith in Christ. "Yes, I am a Christian," he said to the Muhammadan troopers who had seized him, "and am resolved to live and die a Christian." His last words before his execution were, "O Jesus, receive my soul!" The widow of this faithful martyr and one of his daughters, who escaped as by a miracle when other Christian children were being tossed about on the bayonets of the mutineers, are now at work among the zenanas of Batala.

At the end of 1858 the work of the mission was recommenced by the Rev. James Smith. The sufferings endured at the time of the mutiny appear to have produced an exceptionally favourable state of mind amongst the people towards Christianity. Many became inquirers, and a number were baptized. Famine and pestilence followed, and many died or were scattered in search of employment; some relapsed, not into idolatry, but ceased to attend Christian worship, and were cut off. The circumstances following on the first conversions were unfavourable for Christian growth; change of missionaries for a time, with other disturbing elements, retarded the spread and practice of godliness; the sharp discipline passed through was, however, blessed for the general good, and the progress since made has been encouraging. The peculiar feature in

the Delhi Baptist Mission is that it pays no native preachers as such. All its agents must conduct a school during the earlier part of the day, for which they are paid, partly by grants in aid from Government, and partly by English Sunday schools. Many of them are acceptable preachers, and give valuable assistance to the missionary in this department, besides conducting Busti meetings, much on the plan of the English cottage prayer meetings.

The mission has now 3 ordained native pastors, 30 schools, taught by about 40 Christian teachers, and 1000 pupils, about 1000 nominal Christians, and about 500 communicants. A normal school has been commenced, which it is hoped will gradually provide the mission with a superior native agency.

There is also a flourishing medical mission, under Dr. W. Carey. The field is very promising, and is being worked with skill and energy. About thirty localities in the district are occupied, and only suitable agents are needed in order to their being largely increased. Forty services are conducted weekly in the city and suburbs alone, and large congregations are gathered.

The other mission, that of the Propagation Society, having been begun in 1854, was at the time of the outbreak still in its infancy. Nevertheless, by the commencement of 1857 it had made such progress that the Bishop of Madras, who went to the Punjab at the beginning of that year, says of it in his Visitation Report, that it is "among the most hopeful and promising of our Indian mission fields. The intelligent and well-informed converts, holding as they do high and important positions independent of the mission, the superior nature of the school, with its 120 boys,—

among the best I have visited in India,—and the first-rate character for attainment and devotedness of the missionaries and schoolmasters, are making an impression which is moving the whole of that city of kings.” Less than five months afterwards, the missionary, the Rev. A. R. Hubbard, and three assistant missionaries, Messrs. Sandys, Cocks, and Koch, were put to death by the rebels, and the mission was broken up. But it was soon renewed, and is now more prosperous than ever; for though the staff of the Society for the Propagation of the Gospel is now reduced, it has received an enormous impetus from the arrival of the Cambridge Mission, which, with the Rev. E. Bickersteth at its head, works in close connection with the older mission, and is doing excellent work, both evangelistic and educational, in the cities of Delhi and Riwari, as well as in the country around. It is indicative of the rapid reverses to which Indian missions are exposed, that in a very short time three of the six clergymen sent from Cambridge to this important mission have left, for a time at least, through ill-health. But though thus weakened, the mission is unusually complete in its agency and aims. It has a staff of six European and three native clergymen. It has its theological class for the training of readers and catechists, its normal class for the training of zenana and school teachers, its Christian boarding school, its 11 Anglo-vernacular schools, with 635 pupils, its 32 vernacular boys’ schools, with 900 scholars; its 22 girls’ schools, with 407 scholars; its medical department and Christian community, which from 110 in 1871 has risen to 946 in 1881.

We must not omit to mention the important zenana

work which is being carried on in Delhi through the agency of both the missions existing there. In the former from the year 1858 a commencement was made among the women, and a small school opened for girls. In 1867 more regular zenana work began under the superintendence of Mrs. Smith, and at first with the aid of Wilayat Ali's widow, Fatima. By 1871, 200 zenanas had been entered by the teachers, and four or five native Christian women were employed. In 1881, besides the wives of the missionaries who took an active part, five English ladies were engaged in it; a valuable training school for 50 girls was conducted by them, and nearly 400 women and girls received instruction. Medical work was carried on by Miss Thorn, who joined the mission in 1875, and five or six towns in which women are taught receive periodical visits. Sixteen native Bible-women and zenana visitors teach daily in the houses and villages, and a large number of women have been baptized, of whom a small proportion were brought to Christ through distinct zenana work. In 1872 the Propagation Society had seven ladies devoting their time to this most interesting branch of Christian labour. The zealous lady at their head, Mrs. Winter, who has lately gone to her rest, remarks: "There are five zenana missionaries (ladies), who manage the two normal schools for Hindu, Mussulman, and Christian women; four day-schools for Muhammadan girls; one industrial school; and classes in Bengali, up-country Hindu, and Mussulman zenanas. A sixth missionary gives her whole time to training English and Eurasian girls as teachers; a seventh is a female medical missionary, visits patients in zenanas, and has a dispensary and hospital for women only. There are also three

branch zenana mission out-stations. The numbers under instruction have increased tenfold in ten years. Had we not been crippled at every turn by the want of funds, the increase might, without doubt, have been a hundredfold.”¹

There are several highly educated members of the Christian community at Delhi. The native pastor is such an one; but it is remarkable that the vast majority of the numerous congregations of which the two missions now have the oversight are drawn from the chumar and other low castes.

The American Presbyterian Board of Missions established itself at Loodhiana in 1834. A school, which had already been opened there by Sir Claude Wade, was at once made over to the missionaries, who were thankful to find a sphere of labour among the representatives of Sikh Sirdars, Afghan exiles, and the sons of respectable natives generally, ready to their hand. Sir Claude continued to support this school as long as he remained in the Punjab. In 1837 a Christian Church was formed, and from that time to this the Loodhiana Mission press has been an inestimable boon, not only directly to those natives who could read Urdu, Hindi, or Gurumukhi, but to the missionaries, European or native, who are labouring in any part of the province. The Bibles, portions, books, tracts, and leaflets issued yearly from this press may be counted by tens of thousands.

In 1846 the mission crossed the first of the five rivers, and settled at Julundhur. In 1848 it covered its base by forming a mission at Umbala. In the

¹ *Report of the General Missionary Conference at Allahabad: Paper on Missions to Women*, by Mrs. Winter, p. 159.

following year, which saw the final collapse of the Sikh kingdom, the missionaries crossed the Beas and seized upon Lahore, the capital, in the name of their Lord; and many of the inhabitants still call them blessed for teaching received in those troubled times. From Lahore the gospel flag was carried across the three remaining rivers, and planted at Rawul Pindi in 1856. Hoshiarpoor was occupied by a native missionary in 1867. By his ministry not only have many converts been brought in, but besides extensive itineration, female education has been made to succeed where Government schools have failed; and, in the absence of a Government chaplain, this Presbyterian clergyman has held regular English services in the English church, for, and at the request of, a Church of England congregation. The latest advance by this mission was made in 1870 to Ferozpoore. It was occupied by native evangelists for ten years, and is now in the hands of one of the three surviving sons of the veteran Newton.

In these various stations the converts are not numerous, neither are the scholars, though many of the former are intelligent men from the better classes of society.

Two other Presbyterian missions exist in the heart of the Punjab. The American United Presbyterians established a mission at Sealkote in 1855, and now also occupy Goojranwalla, Jhelum, and Goordaspoor. There are a large number of low-caste converts in the villages south of Sealkote and elsewhere.

The Church of Scotland has also a mission in Sealkote, where the missionaries have been hampered by the duties of the chaplaincy of Presbyterian troops, not seldom unprovided with a chaplain of their own.

There are also branch missions at Wuzeerabad, Goojrat, and Chumba. In all of these except the last the work is chiefly educational. In Chumba, a hill station, taken over from the Rev. W. Ferguson, there are, besides a school and a church (used once a week by Europeans), an excellent hospital and a leper asylum. Visits are paid by the missionary and his ordained native assistants to the remotest valley of the district; the scourge leprosy is made somewhat less painful, and to the poor the gospel is preached.

At the beginning of the year 1874 the brother of the reigning prince of the state of Kupurthala was baptized by the Rev. Mr. Golaknath, one of the native missionaries. In the mutiny, the mission church in the city of Loodhiana, "the school building, library, extensive and valuable philosophical apparatus, and depot of books; the depository on the mission premises, with its contents of many thousand volumes of books for distribution; the bindery, with its large stock of printed sheets, binders' tools and materials, to the value of several thousand rupees; the paper-room, with a large supply of printing paper newly stocked; and the church on the mission premises (distinct from that in the city above alluded to), were destroyed or much injured. The dwelling-houses were rifled. On the arrival of the mutineers, the native Christians and orphan girls fled, and found shelter on the premises of one of the Caubul princes, living in the neighbourhood. Their houses were rifled, and some of them set on fire; but not one of the fugitives was permitted to be injured."

Two distinguished Presbyterian missionaries have

met with a cruel death in the Punjab. One was the Rev. Dr. Janvier¹ of Subathoo, who was killed by a fanatic in the month of October 1863; the other was the Rev. J. Loewenthal of Peshawur, who was shot by his watchman on the 27th April 1864. The latter was a man of brilliant intellect. He spoke Persian and Pooshtoo fluently, and had made considerable progress in colloquial Cashmeeri. His translation of the New Testament into Pooshtoo is still in circulation among the Afghans.

The Church Missionary Society commenced a mission in Kotgurh in 1847, and since then have spread rapidly over the Punjab; so much so, that by 1867 Umritsur, Mooltan, Kangra, Peshawur, Kashmeer, Dera Ismail Khan, and Lahore had been occupied. The last-named was taken up at the brotherly invitation of the American Presbyterian missionaries already settled there. Since then stations have been taken up at Narowal, Tank, Batala, Pind Dodan, Bannoo, Dera Ghazi Khan, Clarkabad, and Jhundiala. Those in Tank, Kashmeer, and Dera Ghazi Khan are centres of medical work. Clarkabad is a settlement, upon waste land, of more than 200 Christians of the lower cultivating classes. These missions extend over a territory as large as Italy, and a population equal to that of England, among a great diversity of races and religions, and employ every variety of evangelistic agency. In addition to ordinary school, preaching, and

¹ Dr. Janvier was killed as he stepped out of his tent by a Sikh who had received an affront from a European, and had sworn to be avenged on the first white man he could approach. Thus this preacher of peace was made to expiate the fault of some heedless foreigner, who had not learnt that proprieties and respect are due even to the members of a conquered nation.

pastoral effort, they have their medical missions, their literary work, their high-class divinity college, and auxiliary schools and Zenana Ladies' Society.

They have a good staff of native ministers, some of them being men of tried ability and much experience, and some of the Christian communities exhibit signs of much zeal. For instance, "The Punjab Native Church Council, at its last annual meeting, made a noteworthy forward movement. It undertook the entire charge of the village missions in the rural districts surrounding Umritsur, and appointed the Rev. Mian Sadiq Masih as its own missionary."

The signs of promise in these various missions are great. The Rev. Robert Clark, after thirty years of mission life, recently wrote: "It would almost seem as if the blessing were *near*. Encouragement is met with on every side. It would seem as if the reaping time were at no distant date about to take the place of the sowing."

In one department of labour an experiment has been tried, the success of which has led to similar experiments by the American Presbyterian Mission at Allahabad, and by the American United Presbyterians at Sealkote. The Rev. T. Valpy French, formerly principal of St. John's College (Church Missionary Society), Agra, and now Bishop of Lahore, came to the Punjab, accompanied by the Rev. J. W. Knott, to establish a divinity school at Lahore, in which the Old and New Testaments should be studied in the original languages, and instruction should be given, entirely through the medium of the vernacular, in ecclesiastical history, in theology in all its branches, and, in short, in all those subjects generally taught in the theological colleges of

England and America. His aim was to make young ministerial students not only talented preachers, but also good scholars in all the subjects pertaining to the holy office to which they aspired. It should be added, that the method adopted by the excellent principal was not merely theoretical, but also eminently practical. By associating familiarly with them, taking them in his company when he preached publicly to the natives or held conversation with them, permitting only carefully prepared addresses to be delivered by any of them, at his discretion, and the infusion into their minds of his own Christian spirit and of his own earnestness and zeal, he endeavoured to prepare the students for their future work.

The views of Bishop French on the importance of close intercourse with his pupils are given in the following suggestive statement:—

The very last thing which has been practised among us as missionaries was, what the greatest stress was laid and effort expended upon by Hindu sect leaders, and by the early British and Anglo-Saxon missionaries, as well as by Muhammadan Mullahs everywhere,—I mean, giving a few instruments the finest polish possible, imbuing a few select disciples with all that we ourselves have been taught of truth, and trying to train and build them up to the highest reach attainable to us. It is but seldom that this has been the relation of the missionary to the catechist,—of the schoolmaster to the student,—what the Soofi calls “*iktibās*,” lighting the scholar’s lamp at the master’s light. The perpetuation of truth (must we not add, of error also?) has in every age depended on this efficacious method of handing down teaching undiluted and unmutilated. To this we have become scarcely awake as yet. The learned missionary, or the deep, spiritually-taught missionary, is rather in his study and his books than reproducing his doctrine, spirit, and character in the minds and hearts of some chosen followers. It was such

a method of working to which our Lord has encouraged and led us, not by His own example alone, but by those memorable words, "The disciple is not above his master; but every one that is perfect shall be *as* his master."¹

The number of students in the Lahore Divinity School at the end of 1882 was 11. It had been about twice as large, but the opening of a similar college in Allahabad has attracted thither those students from the North-Western Provinces who previously went to Lahore. Many of the students have made considerable progress, both in learning, character, and ability. Some of them have been admitted to holy orders, and at least as many more are able ministers of the New Testament, working in probationary spheres.

A very interesting movement in favour of Christianity manifested itself a few years ago among the Muzhubi Sikhs, of which the Rev. Robert Clark of Umritsur gives the following account:—

The Khairabad Mission of the Church Missionary Society (he remarks), a branch of the Peshawur Mission, was commenced in July 1860, in consequence of a movement in favour of Christianity which had sprung up spontaneously among the men of the late 24th Punjab Infantry, now the 32nd Native Infantry. The men of this regiment are Mazhabi Sikhs, who were enlisted during the mutiny of 1857, in which they proved themselves brave and faithful soldiers. An outcast tribe, they no sooner found their position in society changed by their daring gallantry and their sudden acquisition of wealth, than they evinced a desire to shake off their present religious bonds, which associate them with the very lowest class of Sikhs and Hindus. Some of them, through the study of Christian books which they found at

¹ *Annual Letter of Rev. T. Valpy French on the Lahore Divinity School for 1872*, p. 6.

Dehli, and through the instruction which they received at various places from missionaries who visited their quarters, in this regiment became Christians.

These converts have since taken their discharge, and the movement has not spread. By the end of the year 1862 as many as 40 persons of the corps stationed at Khairabad and Attock had been baptized.

It is extremely interesting to learn that at the great military station of Peshawur, the frontier outpost of the British possessions in India, lying beyond the Indus, a successful Christian work is being carried on among the Afghan population. The mission was commenced in 1855, two years, therefore, before the mutiny. The first missionary to the Afghan race was the eccentric Joseph Wolff, a converted Jew and a clergyman of the Church of England, who in 1831 travelled from Armenia to Hindostan across the unknown regions of Central Asia.

Soon after the establishment of the Church Society's Mission (says the Rev. T. P. Hughes), the Rev. J. Loewenthal, also a converted Jew, of the Presbyterian Mission, arrived and engaged in the translation of the New Testament into the Pushtu language, which was printed and published in 1863, not many months before its gifted translator was accidentally shot by his *chokedar* (watchman). The Peshawur Mission bears evident signs of the wisdom and forethought of its able founders. There are large and commodious mission houses and schools, and all the apparatus required for the operations of missionary work. There are now some 80 Christians on the mission roll, 30 of whom are communicants.

Amongst our Afghan converts there have been men who have done good service to Government. When Lord Mayo wished to send some trusted native on very confidential and very important service to Central Asia, it was an Afghan convert of our mission who was selected. Subadar Dilawar Khan, who had served

the English well before the gates of Dehli, was sent on this secret mission to Central Asia, where he died in the snows, a victim to the treachery of the King of Chitral. Some three years ago an officer, employed on a special service of inquiry as to the doings of the Wahabees, wanted a trustworthy man to send to ascertain the number and condition of those fanatics who now reside at Palori, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking. In the Umbeyla war of 1863 it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christian converts of our mission.

The schools of our mission contain 540 pupils, 100 of whom are Muhammadan females. The Afghans are strongly prejudiced against the study of English, and consequently there is some difficulty in inducing them to enter our schools. I attach great importance to itineracy amongst the villages, which are beyond the corrupting influences of a large city and a large military cantonment. The farther I go away from Peshawur, the more kindly am I received by the people. The Afghan villagers are a very sociable class of men. Hospitality is the bond of perfectness to the Afghan mind. A missionary to the Afghans should be careful to observe the apostolic rule, and be "given to hospitality." In order to do this, it has been the custom of the Peshawur missionaries to keep up guest-houses for the reception and entertainment of Afghan visitors.¹

The mission at Sirinugur, the only one in Cashmere, was begun in 1863. It has ever been small, and one of observation, preparation, and beneficence, rather than of pure evangelistic work. The bigotry of the people and the jealousy of the sovereign prevent its being so. The excellent medical mission receives from 8,000 to 10,000 patients annually. It is now in charge of Dr. Neve. The Rev. T. R. Wade has completed the New Testament in Cashmiri.

¹ *Report of the General Missionary Conference*: Paper by the Rev. T. P. Hughes on the Afghans, pp. 74-78, altered up to 1881.

Step by step Christian missions have been spreading among the hills on the northern flank of the Punjab. The American Presbyterians were the first in the field on the hills as well as on the plains of this province, and as early as 1837 occupied Subathoo, on the lower slopes of the Himalayas. The mission there, up to the present time, has made but few converts. In 1843 the Church Society commenced a mission at Kotgurh, farther north. "Schools were established at Kotgurh and Simla, and in Kooloo; the gospel was preached east and west of the Sutlej; and the *melas* (or fairs) at Ramsore, where natives from all parts of the hills, and even from the Tibetan plateau, are met with in large numbers, were regularly attended. Not much could, or can even now be done in the distribution of books in the hills, where not one per cent. can read. The living voice and personal intercourse of the missionary have been, and still are, the chief means of influencing the natives there."¹ A mission at Kangra, north-west of Kotgurh, was started by the same society in 1854. More northerly still, in the region of frost and snow, the Moravians established their mission at Kyelang, in British Lahoul, in 1855. Here, exposed to the intense cold of that region, far away from civilised life, the missionaries have laboured among a Buddhist population, in a lofty spirit of self-abnegation, from that time to the present. They have translated portions of the Bible, Barth's *Bible Stories*, and a *Harmony of the Gospels*; and have written a grammar, a geography, a short history of the world, and other books, together with several tracts, in the

¹ *Report of the Punjab Missionary Conference of 1862, 1863: Paper on the Hill Tribes, by the Rev. J. N. Merk, p. 259.*

Tibetan language. Most of these works were printed by Mr. Heyde with his own hands on a lithographic press. They now occupy a second station at Poo, and have had the honour and gratification of forming two very small Christian Churches among the Mongolians. They have three schools, attended by 66 pupils, of whom 50 are of the female sex. In addition to these missions among the hill tribes of the Himalayas, there is one in the small independent state of Chumba, originated in 1863 by the Rev. W. Ferguson, formerly a chaplain of the Scotch Kirk in India. The mission for some years was sustained entirely by private resources, but was made over in the year 1873 to the Established Church of Scotland. It is in charge of a native minister. The Baptist Missionary Society has a small mission at Simla, with 120 converts, under the charge of an excellent and well-trying native. Altogether, among these hill missions there are 10 separate congregations, with 429 converts, inhabiting 15 villages. They have, moreover, 26 schools, with 618 scholars.

It should be borne in mind that most of the missions in the Punjab are of comparatively recent date. Fourteen out of the thirty-four stations have been established since 1860. This shows the energy and enthusiasm with which the missionary enterprise is now being prosecuted in that province; yet it is only a fair example and illustration of the zeal and spirit observable in most other parts of India. Never was there exhibited a greater determination to persevere in the extension of Protestant missions in India than is displayed by missionaries now in the country. Some societies at home, made somewhat timid and unfaithful

by the constant demand of their supporters for large success, and by their own ignorance of the tremendous difficulties in the way of conversions among Hindus, have shown symptoms of weariness and diminished zeal; but in spite of this, the missionaries of these very societies, on reaching India, and labouring among the people, become animated with a spirit of unwavering trust in God, and with a growing consciousness of the absolute certainty of the downfall of heathenism, and the ultimate triumph of Christianity in India, and feel themselves burning with an enthusiasm which becomes stronger and stronger every year. Moreover, they see new missionary societies being established in England, Scotland, and America, which, with all the eagerness of youth, are sending forth labourers into the mission field of India to take part in the religious struggle there, now assuming gigantic dimensions. Thus it has come to pass that in the Punjab and elsewhere in India the glorious work of conveying the gospel to the people of all races, ranks, and castes has attained to a vigour and universality never before known.

STATISTICS FOR THE PUNJAB, HIMALAYA, AND KASHMIR, 1881.

	Stations.	European Missionaries.	Native Ordained Ministers.	Native Preachers.	Male Teachers.	Female Teachers.	Christian Adherents.	Church Members.	Schools.	Male Scholars.	Female Scholars.
Punjab, .	32	45	25	74	127	85	4327	864	274	11,830	4090
Himalaya) and Kash-) mir, .)	10	7	2	16	13	4	435	435	16	468	178

CHAPTER VII.

MISSIONS IN CENTRAL INDIA, INCLUDING RAJPOOTANA,
HOLKAR'S COUNTRY, THE CENTRAL PROVINCES, THE
BERARS, AND THE NIZAM'S DOMINIONS.

THE missions collected together in this chapter stretch over an enormous extent of country, more destitute of Protestant missions than any other in India. Until recently, with the exception of three cities, namely, Jubbulpore, Nagpore, and Secunderabad, it was entirely destitute of missionary labour. Since 1860, however, and including that year, twenty-three other central stations have been established. This is a large number for a period of only twenty-two years, and augurs well for the future. Considering its vastness, being equal to Britain, France, and Spain combined, the number of missions is small; and yet the increase within so short a term has been manifestly very great. The truth is, since the mutiny there has been a marvellous revival of missionary zeal all over India; and it is not too much to affirm that the number of missions in the land has nearly doubled since that catastrophe. It is singular, moreover, that although the spasmodic excitement awakened in England at that time in favour of the conversion of the Hindu races does not appear to be sustained, yet that the spirit of earnestness among

EXPLANATION OF SIGNS.

Missionary Stations are underlined, and the letters beneath show the Societies by which they are occupied.

To aid the memory, the initial letter of each Society's name is chosen as far as possible. The initials of American Societies are underlined.

EUROPEAN SOCIETIES.

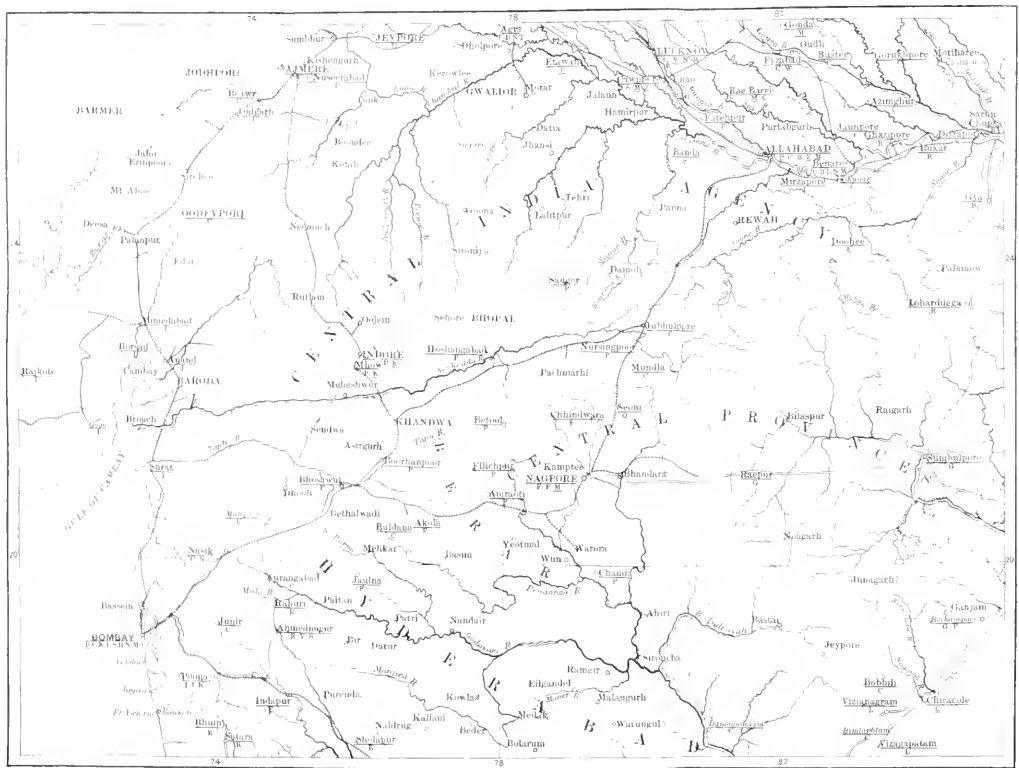
- Baptist Missionary Society
- Baptist Zenana Missionary Society
- Bible Evangelical Missionary Society
- Christian Vernacular Education Society
- Church Missionary Society
- Church of England Zenana Missionary Society
- Church of Scotland Mission
- Church of Scotland Ladies' Association
- Danish Lutheran Mission
- English Presbyterian Church
- Female Education Society
- Free Church of Scotland Mission
- General Baptist Mission
- Grossner's Missionary Society
- Hermannsburg Mission
- Indian Normal School Society
- Irish Presbyterian Mission
- Leipzig Lutheran Mission
- London Missionary Society
- Moravian Mission
- Scottish Original Secession
- Society for Propagation of Gospel
- S. P. G. Ladies' Association
- Society of Friends
- Swedish Evangelical Lutheran Mission
- United Presbyterian Church
- Welsh Calvinistic Methodist Mission
- Wesleyan Missionary Society
- Private and Local Societies, &c

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AMERICAN MISSIONARY SOCIETIES.

- Baptist Missionary Union
- Board of Commissioners Foreign Missions
- Canadian Baptist Telugu Mission
- Canadian Presbyterian Mission
- Free Baptist Mission
- German Evangelical Mission
- Lutheran Mission
- Methodist Episcopal Church
- Presbyterian Church
- Reformed Church, Arcot Mission
- United Presbyterian Church
- Zenana Mission

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missionaries in India is year by year quickened, and displays itself in the origination of new missions, and in the prosecution of more extensive labours.

Rajpootana has an area more extensive than Great Britain and Ireland, and a population greater than Ireland and Scotland. Some of its eighteen states boast of the most ancient royal families in the world. The Rajpoots are tall, strong, proud, and brave. No Hindu race has a more romantic history, or has done more chivalrous deeds; nor has any been more jealous of its freedom. Happily, they have been wisely dealt with by the British Government, and thus their confidence and respect have been secured. With the exception of two small Church of England missions, formed as recently as 1880, at Kherwara and Ajmere, the United Presbyterians alone labour in this splendid group of states. Their nine missions have been formed within the space of twenty-four years, commencing with 1860. That society, in beginning its work in this country, was wise enough—which all societies at first starting have not been—to concentrate its operations on a limited tract, and to select a region altogether unoccupied by other missions. Its talented and well-trained agents have acquired an extensive influence over the districts which they occupy. Their leader and pioneer, the Rev. Dr. Shoobred, a man of much tact, delighting in personal intercourse with the people, clear of intellect, and a forcible expounder of Christian doctrine, has made for himself a very honourable position among Indian missionaries. The missions are situated at Jeypore, Ajmere, Nasseerabad, Deoli, Beour, Oodeypore, Ulwar, Ashapoor, and Todgurh.

The Rajpootana missionaries have paid great attention to the healing of the sick, and in this way have won the affection and esteem of the people. Dr. Valentine thus described his labours in his twofold capacity of doctor and missionary :—

My first station (he remarks) was Beawr. Close by was the city of Nya Nuggur, containing a population of between eight and nine thousand people, with numerous and pretty populous villages in the neighbourhood. My custom was to ride out to one of these villages each alternate morning, and to take along with me my medicine box and surgical pocket-case. On these occasions oftentimes the whole village turned out, some to get relief, more attracted by the strangeness of the scene, women bringing along with them their children for vaccination. Medicines were dispensed, minor surgical operations were performed, and sometimes as many as a hundred children, brought by their mothers, were vaccinated in one morning. And then, do you think I would have been doing my duty as a medical missionary had I considered my work finished, and dismissed these poor village men and women “to seek and find elsewhere food for their spiritual sustenance”? I was then, and am more fully convinced now, that I would not have been doing my duty by acting thus, and therefore, as soon as I was able, I stood up beneath the burr tree (*Ficus Indica*), in the centre of the village, and pointed them, there and then, to the great Physician of souls. In this way my brother Shoolbred and myself several times went all over Mairwara, and visited villages where the face of a white man had never been seen, the practice of a European doctor never been known, and the name of Jesus never been heard.

Four out of the thirteen missionaries are thus skilled, each having a dispensary under his charge, and they treated in 1881 more than 87,000 cases. The relief thus afforded, and the kindly feeling toward missions and missionaries thus educed, are immense. Each of these nine mission stations is complete and

efficient, having its native church, school, and preaching agencies alike in the bazaars and country, and some of them book-shops, dispensaries, and colporteurs.

Zenana work has been carried on at some of the stations by five ladies for a year or two. Of the results it is too early to speak. It will be seen from the following table that the ingathering of converts is yet small, and in such missions the desire for Anglo-vernacular education cannot be expected to be strong; but the missionaries speak confidently of steady and hopeful progress :—

European Missionaries,	13
Zenana Missionaries,	5
Native Evangelistic Agents,	40
Christian Community,	666
Communicants,	382
Day Schools,	83
Scholars, Boys,	3595
Girls' Schools,	6
Scholars, Girls,	190

Throughout the whole of Scindia's and Holkar's Dominions, with their 3,100,000 subjects, there are but two small missions, which have been lately established, the first under the charge of the Rev. N. Goreh, formerly a Pundit of Benares, and now a learned controversialist on the side of Christianity, and a devoted clergyman of the Church of England. He had two stations under his care, situated at Mhow and Indore, forming one mission. The second was formed by three missionaries of the Canadian Presbyterian Missions in 1877. Boorhanpoor, in Central India, became the station in 1881 of a mission representing the American Free Methodists.

In the Central Provinces, with their immense population of eleven millions and a half, belonging to many races, speaking various languages, and subject to all the forms of Indian government, seven societies have missionaries at fifteen stations. These are the Church Missionary, the American Episcopal Methodist, the American German Evangelical, the Swedish Evangelical Lutheran Societies, the Free Church of Scotland, the Original Secession Synod, and the Society of Friends. Half the stations have but one missionary, and ten of them have been formed since 1870. The oldest mission is that of the Free Church in Nagpore, which was commenced in 1844. Its founder was the Rev. T. Hislop, a man of science and literature, who originated the public museum in Nagpore, and promoted greatly the study of archaeology and the early history of the province. He was, nevertheless, a missionary of the truest type; but, in carrying out his great Christian purpose, he conceived very broad views of the duties and labours of a missionary, and held that whatever was of moment to the people was a proper subject for his investigation. He met with a premature death by drowning while in the height of his popularity. His loss was regarded at the time as a national calamity.

This mission was established at the solicitation of Captain, now Major-General Sir William Hill, who gave a sum of upwards of £2600 towards its foundation. An idea of the ignorance prevailing may be gathered from the fact that in 1856 a colporteur travelled 200 miles in the province, and although passing by a large number of villages, only met with two schools, and these possessed not more than 40

pupils. "The inhabitants in the western or more cultivated part of the country speak Marāṭhi, and in the east a corrupt dialect of Hindi, while in the south a few are found to use Telugu. In the jungly tracts various aboriginal dialects prevail, which, with the exception of that spoken by the Kurkis or Moasis, may all be classed as Gondi, and bear a close affinity to Tamil." On entering upon the work of the mission, Mr. Hislop was assisted by two German missionaries, Messrs. Bartels and Apler, the sole survivors of a band of six missionaries who on reaching India attempted to establish a mission among the aboriginal Gonds of Umuru Kuntuk. In one week four of their number fell victims to disease, and the others fled, but only to die at Nagpore, one six months after the foundation of the mission, the other in 1848.

Soon after the establishment of the mission a singular question arose in regard to the authority of the rajah over his subjects, should they desire to embrace the Christian faith. A young man of good caste, wishing to be baptized, fled to the missionary's house in order to escape from the violence of his friends. The rajah demanded his surrender, and appealed to the British Resident to enforce his demand, stating that, according to existing treaties, he was absolute over his subjects, and that such as were discontented should be given up. The Resident complied with the rajah's request, and compelled Mr. Hislop to send back the youth, who was at once placed in confinement by the Mahratta Government. The Governor-General in Council, on being appealed to, declined to interfere; but at length public opinion became strongly aroused throughout India in favour of the young man, so that

after three months of captivity he was set at liberty. Had the tyrannical spirit of the Nagpore Government continued in force, it is clear that missionary operations in this and other semi-independent Indian states would have been impossible.

The mission has gradually extended, so that now it includes four stations and five churches, with a due amount of native agents and schools. The converts are not numerous, and the scholars are about 800. There is likewise a mission of the Church of England in Nagpore, established in 1870, and in charge of a native minister, having 154 converts. Since 1876 the American Episcopal Methodists have had a yet smaller mission.

The American German Evangelical Society has two small stations in Central India, one at Bistrampore, established in 1868, the other at Raipore, commenced in 1871. The former is at the eastern extremity of the Nagpore province, and is situated among an outcast and semi-aboriginal race of Satnamee Chumars. The Chumars are very numerous throughout Northern India, and amount to several millions of people, who are mostly engaged in agriculture. They are divided into seven great clans or tribes, which hold no social intercourse with each other. The word *sátnámí* means seven-named; and it is by no means improbable that representatives of all the seven Chamâr clans, having found their way to Bistrampore, have associated together and formed themselves into a homogeneous community, of which 190 persons have been baptized, of whom 150 are communicants.

A mission to the Gonds of Chindwara was originated in 1866 under the auspices of the Free Church. The

missionary, the Rev. J. Dawson, has published a grammar of the Gond language, and has translated the Book of Genesis and three Gospels, besides printing materials for a larger grammar, and also for a dictionary, in the same dialect. In addition, he has written a Gondi First Book, for the Christian Vernacular Society. These aborigines occupy a vast extent of country in Central India, and are computed to be not less than 5,000,000 in number. It is a highly important feature in missionary labour in India, that throughout the country the aboriginal tribes and inferior races generally, from extensive experience acquired in a great many places far apart from one another, are found to be much more readily influenced by the truths of the Christian religion than the Hindu races. The reason of this is doubtless a complicated one. They have much less to unlearn than Hindus; have no sacred books, no arrogant priesthood, no imperious caste bonds, and consequently can approach the subject of Christianity with a spirit of less prejudice and greater fairness than if they were entangled in the intricate meshes of Hinduism.

The Church Missionary Society has three missions in the Central Provinces, one at Jubbulpore in the north, another at Dumagudiem in the south, on the frontier of the Nizam's Dominions, and one at Mandla, 1879. The first was established in 1854, the second in 1861. The more recent mission has 381 converts, and the older 120. The Christian work in the Jubbulpore Mission is of an elaborate and very interesting character. It has its native preachers ministering to the people in the streets of the city and surrounding villages. It

has charge of as many as 14 schools, in which 803 children of both sexes are instructed. Some of its Christians have been men of great local influence. The mission was established by the Rev. E. Stuart. It has an out-station among the Gonds inhabiting the Mandla district. The Christians connected with the Dumagudiem station are divided into five congregations, the members of which are scattered over several villages. The other Church missions are small.

The one at Chanda was founded by the Rev. N. Goreh early in 1870. It is chiefly among an outcast race called Mhar, of whom Mr. Goreh gives the following account :—

There are a people called Dhers or Mhars in Chanda. They live in many parts of the town in groups of small houses. They are considered to be of a very low caste. Men of higher caste do not touch them, do not allow them to enter their houses, do not allow them to ascend their shops, or draw water from the same wells. These Mhars follow the profession of weavers, which trade, however, they tell me, does not bring them much profit, on account of the importation of English-made cloths ; and they can hardly maintain themselves, they say, and their families by it. There is a group of these Mhars living just outside the town wall. The district is called Jutpurah, which is both inside and outside the wall. In the outside Jutpurah there is a mission chapel. I began to hold meetings in the evenings in this chapel, and these Mhars used to come in large numbers, and to hear attentively. I soon found out another group of Mhars in the inside Jutpurah, in a part called Lumburi. There also I began to hold meetings in the evenings, and large numbers used to come and listen respectfully.

The converts are very few. Several small missions have been established in the Central Provinces within the last decade, in addition to those already named. In 1872 the Original Secession Synod commenced at

Chawpara, in 1874 the Friends at Hoshungabad, in 1878 the Swedish Evangelical Lutheran Mission at Saugor and Narsingpoor, and in 1881 at Beitoor.

There are two small missions in the Berars, one a private mission, established in 1874 at Chikulda and Ellichpoor among the Gonds, and the other at Boldana, which was commenced in 1862 by the Church Missionary Society. There is a good opening here, and also in Holkar's Country, and beyond as far as Rajpootana, for a large number of missions. These vast tracts have been scarcely touched by Christianity.

The same may be said of the Gond territory, and of the extensive country ruled over by the Nizam, which possesses only small missions, belonging to the Free Church, Scotch Kirk, the American Episcopal Mission, the American Baptists, the Wesleyan, the Church, and Propagation Societies. Four of them are at Secunderabad. There are only six foreign missionaries in all the kingdom. The Propagation Society's Mission was established in 1842, the rest in 1860 and subsequently. The most prosperous of the missions are at Aurungabad, Jalna, and that at Secunderabad, belonging to the Propagation Society. The schools generally are few and small, but the advance in the number of Christians has been considerable.

In 1851 the number was,	.	.	.	237
„ 1861	„	.	.	314
„ 1871	„	.	.	1137
„ 1881	„	.	.	2337

Of these no less than 1137 are communicants.

The Free Church Mission at Jalna, in the State of Haiderabad, demands attention. As early as the year

1855 Christian work was commenced among the natives there, but after a time was for various reasons abandoned. In the winter of 1861 Dr. Murray Mitchell visited the station, and was much interested at finding that, notwithstanding its relinquishment by his Church, some fruit of the labours which had been put forth was still visible. From representations made by him the Church determined to re-establish the mission, and the Rev. Narayan Sheshadri was appointed to take charge of it. But this gentleman was already at the head of a new station at Indapore, in the Bombay Presidency, which was opened in 1862. Thus he had the care of these two missions, which were separated by a wide tract of country. Twice only in the year Narayan Sheshadri visited Jalna; and yet in 1867, so rapid had been its growth, that in three years after the recommencement of the mission the native congregation numbered 116 members, with 88 communicants. "As a large number of the converts," says Mr. Hunter in his account of the Rural Mission at Jalna, "had no hereditary right in the villages in which they resided, Mr. Narayan thought it would be expedient to found for their use a Christian village. The Nizam's prime minister, the enlightened Sir Salar Jung, was favourable to the project, and granted 800 acres of land to be rent free for 25 years. The site chosen was on a most elevated spot, visible from afar. The village was to be built on sanitary principles. Its name was to be Bethel; and pecuniary aid, it was stated, would be required to enable its founder to sink half-a-dozen wells, erect a good church, a manse, two schoolhouses, one for boys and the other for girls, an inn for strangers to

dwelling in, a market-shed, an industrial shed, and construct macadamised roads bordered with trees. It was proposed that the natives should build houses at their own expense.”¹ This project has already been to a considerable extent carried out. The houses are all built after a certain model, with gardens both in front and behind. The progress of this mission reflects great honour on the native minister who has charge of it. Several stations have recently been formed along the railway line toward Nagpore, with a catechist at each. Preaching tours of nearly 100 miles in length are undertaken three or four times in the year. Groups of villages are systematically visited by the missionary and Bible-women. In 1882 as many as 905 villages were thus visited. Kirttans, a kind of recitation and song service on Scripture subjects, have been adopted, and are very popular, as many as 500 people assembling to hear them. The demand for new schools in distant villages is great, and the children now taught are learning to mock at idolatry, as the following incident will attest. “When they go out after their cattle, they sometimes test the power of gods and goddesses by asking them to take charge of their cattle for an hour or two whilst they are engaged at play. These little fellows, however, have found that the gods were unmindful of their request, and allowed the cattle to eat up their standing corn. Whereupon they removed the gods from their seats, and made one stone god punish his fellow by striking him against it. When they were asked by their parents the cause of their doing so, they said because

¹ Mr. Hunter's *History of the Missions of the Free Church of Scotland*, p. 287.

the gods did not mind their cattle while they were at play! Their parents had not anything to bring against their clear logic." With joy and thanks to God the Rev. N. Sheshadri may well write, "We have now fourteen congregations. We are getting up in years, and are most anxious to get colleagues and successors when we are called away from these earthly scenes. We are trying to train up four young men with this object in view. One of these is a near and dear relative, who has made up his mind to study medicine and become a medical missionary. He has already rendered his aged father most efficient help during the last sixteen months of his sojourn at Bethel and Jalna." The great success of this enterprise presents in striking colours the great mistake which missionary societies are apt to make in closing their missions, or expressing discontent at their operations, because of the smallness of their results at the outset, or even after an existence of many years.

The increase in the Central India missions between the years 1861 and 1871 was very great, being nearly at the rate of 400 per cent. on the numbers existing in 1861. Those for 1881 are as follows:—

FOR RAJPOOTANA, CENTRAL INDIA, AND THE BERARS.

Foreign Missionaries,	16
Ordained Native Minister,	1
Unordained Native Preachers,	34
Native Christian Teachers, Male and Female,	92
Native Christian Congregations,	14
Native Christian Adherents,	1072
Schools,	97
Scholars, Male and Female,	3955

FOR THE NIZAM'S DOMINION AND THE CENTRAL PROVINCES.

Foreign Missionaries,	25
Ordained Native Ministers,	8
Unordained Native Preachers,	49
Native Christian Teachers, Male and Female, .	126
Native Christian Congregations,	56
Native Christian Adherents,	3815
Schools,	126
Scholars, Male and Female,	3885

CHAPTER VIII.

MISSIONS IN THE CITY AND PRESIDENCY OF BOMBAY.

THE island of Bombay was ceded to the British Government in 1662, and became the seat of a flourishing trade, from which not only the native inhabitants of the island and the mainland, but also, and especially, merchants in Great Britain derived great profit. Its maritime position in relation to the rest of India, and also to Western nations, has been exceedingly favourable to its prosperity; and now that commerce can pass so easily and so rapidly between the East and the West by the Suez Canal, there is every reason to believe that its wealth and importance will continue to increase. In the early years of British possession little effort seems to have been made to foster religious feeling among the European residents. For fifty years they had neither chaplain nor church. Christian services were held for those who wished to attend them in one of the high rooms in the fort. On the arrival of the Rev. R. Cobbe, the first chaplain, he very soon made arrangements for the erection of a church, and collected upwards of £5000 for the purpose. It was a spacious building, large enough for a cathedral, which, more than 100 years after its erection, it became.

A singular ceremony, significant of the times, was performed at its opening. This is described by Mr. Cobbe himself: "Sermon ended, the Governor, Council, and ladies repaired to the vestry, where, having drunk success to the new church in a glass of *sack*, the whole town returned to the Governor's lodgings, where was a splendid entertainment, wine and music, and abundance of good cheer. After dinner the Governor began Church and King, according to custom; but upon this occasion an additional compliment of twenty-one great guns from the fort were answered by European ships in the harbour. Thus was the ceremony of opening Bombay Church, with all possible demonstrations of joy, with that decency and good order which was suitable to the solemnity."¹

The first mission established in Bombay was that of the American Board of Commissioners for Foreign Missions. It will be remembered that in the year 1812 very stringent measures were adopted in Bengal to prevent the increase of missionaries in that Presidency, and to repress the zeal of those who remained. Just at this time six missionaries arrived in Calcutta, having been sent out by this Board, who were at once ordered to depart from the country. Much excitement was caused among these missionaries, as well as among those in Serampore, by the violence of the Government in carrying out their new regulations, in the midst of which two of the American missionaries escaped from Calcutta and found their way to Bombay, where they arrived on February 11, 1813. A peremptory command came from the Supreme Government to Sir Evan Nepean, the Governor of

¹ Hough's *Christianity in India*, vol. iv. p. 483.

Bombay, to send them to England forthwith. Fortunately for the missionaries, Sir Evan was a man of deep religious feeling, who set an example to the European residents of the city by his scrupulous attention to religious duties and obligations; and therefore, instead of treating the missionaries harshly, showed them kindness and sympathy. He received a memorial from them requesting to be allowed to remain in Bombay, and permitted them to continue there, pending a reference which he made to the Governor-General in their behalf. The document which he wrote represented the motives and objects of the missionaries so forcibly that the Governor-General was convinced of their integrity and peaceableness, and would have suffered them to take up their residence permanently in Bombay; but at this juncture war broke out between Great Britain and the United States, and consequently a fresh order came to Sir Evan to deport them from the country. Before, however, it could be carried out, they fled secretly in a coasting vessel, intending to proceed to Ceylon, whither they had been invited by the Rev. Mr. Newell, one of their former colleagues at Calcutta, and another missionary. On their way they touched at Cochin, where they dwelt for a month. Meanwhile the English magistrate, who behaved towards them with much consideration, and gave them accommodation gratuitously, received orders from Bombay to send them back. And they returned. Sir Evan, although vexed and displeased at their flight, yet received them again in all kindness, and provided them with apartments in the Admiralty House. A new Governor-General, Lord Moira, arrived in India in October 1813, to whom the friends of the

missionaries in Bengal applied for his sanction to their continuance in India. Sir Evan Nepean also brought the matter before his own Council, and was so zealous in it that he wrote home to the Court of Directors in their favour. The decision which they came to, after much difficulty, was promoted by Mr. Charles Grant, the Chairman of the Court. The Directors in their despatch expressed themselves satisfied with the object of the missionaries, and permitted them to remain in Bombay. The mission was at once established, and has continued to the present time.

The missionaries were the Rev. S. Nott and the Rev. Gordon Hall. The first soon returned to America from ill-health; the latter was joined by the Rev. Mr. Newell from Ceylon. In the year following the settlement of their difficulties, that is, in 1815, they had made such proficiency in the study of the Marathi language as to be able to preach in public to the people, and also to commence the translation of the Scriptures into that tongue. Shortly after this we find that they had translated a *Harmony of the Gospels*, and had written several tracts, copies of which were already in circulation. They likewise commenced several schools, which in 1816 had 300 pupils. One of them was especially for the children of the Jewish population of Bombay, who were instructed both in Hebrew and Marathi. In the course of this year a new missionary arrived, and the labours and plans of the mission were consequently increased. A press was established, from which Christian works began immediately to be issued. By 1818 the mission possessed three stations, one at Bombay itself, a second at Mahim, six miles to the north, and a third at Thana,

the chief town of Salsette. It had also 25 schools, in which 1400 children of both sexes were educated, of whom 100 belonged to Jewish families.

The Bombay Bible Society was founded in 1813, and Sir Evan Nepean, who had been a member of the British and Foreign Bible Society in England from its commencement, gave it his hearty support. The society soon became the medium of circulating the Sacred Scriptures in many languages, not in Bombay merely, but also in other cities and towns along the Malabar coast.

The Church Missionary Society commenced its operations in Bombay in 1818, when a Corresponding Committee, as it was called, was formed in connection with that society for making such preliminary arrangements as were thought necessary for the mission about to be commenced. The first missionary, the Rev. R. Kenney, was sent out in 1820. He emulated the zeal of the American brethren who had preceded him. In a few months he was able to converse with the people. He originated schools for native children, which in two years were six in number, with 150 scholars. He wrote two books in Marathi, and commenced a translation of the Liturgy of the Church of England, which he completed. He also undertook a preaching tour into the Northern Konkan in the company of an American missionary. And thus he soon proved himself to be a diligent and efficient labourer in the mission-field.

The Church of Scotland sent out a chaplain to Bombay as early as 1815, and a church was erected by the Presbyterians in 1819. A second chaplain arrived in 1823.

Various societies were from time to time established in Bombay, with the object of promoting the Christian enterprise which was now being earnestly prosecuted in that city. A School-Book and School Society was formed in 1825, which was specially directed to the work of education. About the same time a Bombay Missionary Union was organized, an association of much importance, as it aimed at uniting all missionaries in that part of India by a tie of Christian brotherhood—a scheme which in England has never yet been practicable, yet is found to work for the most part harmoniously and successfully in all places in India in which missionaries of different societies are gathered together. One direct result of the Missionary Union formed in Bombay was the formation, in 1827, of another society, called the General Tract Society, “to aid Christians of all denominations in their efforts to benefit the people of the East.”

Both Bishop Middleton and Bishop Heber visited Bombay, which at that time was included within the see of Calcutta. The latter, while in Bombay, in association with the Governor, the judges, the members of the Council, and others, formed a committee in connection with the Society for the Propagation of the Gospel in Foreign Parts; but no mission was established there by that society until 1860.

As early as 1822 the Scottish Missionary Society had designed to establish a mission in the Bombay Presidency, and had actually sent out the Rev. D. Mitchell, formerly an officer of the Indian army, who reached Bombay in January 1823. He immediately formed a Corresponding Committee in relation with

the society ; but, instead of remaining in that city, with the sanction, and probably at the instigation of the committee, proceeded to Fort Victoria, called by the natives Bankot, sixty miles to the south of Bombay, and commenced a mission there. He founded 10 schools, with nearly 500 pupils, in the course of a few months. But his labours were soon closed, for he died in November of the same year. Yet before the year closed three more missionaries arrived, and in the following year another ; two of whom joined the mission at Fort Victoria, and the remaining two went thirteen miles farther south to Harnai, near Severndroog, where they began their Christian labours among the people. In 1826 these united missions had 42 schools, in which 1826 scholars received religious and secular instruction. Much also was done by the missionaries in the way of direct preaching of the gospel to the natives of Bankot and Harnai, and among the villages in their neighbourhood.

The year 1828 was distinguished by the commencement of a third mission in Bombay by this society, which transferred it in 1835 to the General Assembly of the Church of Scotland. The first agent was the Rev. J. Stevenson, who removed to Poona in 1831. The Rev. Dr. John Wilson was sent out, and began his labours in 1829. With a keen and well-balanced intellect, amply furnished with knowledge of many kinds, eager to investigate not only the social and political problems of the native races, but also the many phases which their various religions assume, delighting in historical and scientific researches, and taking supreme interest in every subject bearing upon Hindu life and character, this noble missionary during

forty-six years, until his death in 1875, exerted an immense influence over the native and European population of the Presidency of Bombay. But his mental vigour and varied learning never led him astray from missionary aims. His numerous and very varied contributions to Christian literature, his zeal in acquiring several vernacular languages, and preaching in them with much effect, his steady prosecution of the work of education in the important institution or college which he founded, and which, mainly through his unremitting attention and that of able and devoted colleagues, rose to the high position it now occupies, and the various other missionary duties he performed, are sufficient testimony to his earnestness, faith, and love as a missionary of the cross of Christ.

The three missions existing in Bombay carried on their work with steady perseverance, although it does not appear that many converts were made. Nevertheless, the constant daily exposition of the truths of Christianity in various parts of the city, the numerous schools which had been originated, the circulation of the Bible and Christian books and tracts in the vernacular languages, produced by degrees a powerful effect upon the public mind. The result was, that while many were led to admire and even approve of some of the fundamental principles of the Christian religion, a spirit of opposition was awakened in the minds of not a few, who plainly saw that Christianity and Hinduism could not exist together. Indeed, the religious history of Bombay at this period appears to have been similar to that of Calcutta about the same time already described. The growing excitement of the people culminated in the year 1839, on the occasion

of the baptism of two Parsee youths by the Rev. Dr. Wilson. "They were supposed to be the first proselytes from the religion of Zoroaster in modern times. Their Parsee friends became much enraged, and would have laid violent hands on them, but they had taken refuge with the missionaries. A legal process was instituted against the missionaries, but in vain. They then attempted to break up the schools by threats against the parents, and succeeded to some extent. They published a tract in defence of Hinduism, and petitioned the Government for protection against the influence of the missionaries, but all with very little effect, except to show that the progress of the gospel had begun to disturb the native conscience, and awaken fears for the safety of idolatry." A year after this, the excitement having subsided, the young converts could appear in public without molestation. One of these was Dhanjibhai Nauroji, a young man of great promise, who afterwards visited Edinburgh, and finished his education at the New College. He was then ordained to the ministry, and has for many years been one of the most prominent native members of the mission.

The struggle between Christianity and the religions of the country, instead of abating, became stronger from year to year. The efforts of the leaders of native opinion, although violent, were, unconsciously to themselves, controlled in a singular manner by the civilising influence which education and Christianity exerted upon them.

In 1843 the more wealthy Hindus commenced printing by subscription a series of their most popular religious books in monthly numbers. None of these books had ever before been printed,

and the manuscripts were scarce and costly, but in the printed form they were published at little cost. A Hindu expended nearly £400 in printing and circulating one of the sacred books of his religion. Thus a new and extraordinary effort to sustain idolatry showed that the presence and power of Christianity were beginning to be felt. This was still further seen a year later, when the periodical press was for the first time brought to the aid of Hinduism. Three weekly newspapers and one monthly magazine, all in the Marañhi language, and bitterly opposed to Christianity, were published at Bombay. A paper was also issued at Poona, and a monthly journal and three weeklies in the Gujarathi language, spoken by seven or eight millions in the region north of Bombay, besides two papers printed in the Persian language. The Gujarathi papers especially attempted to refute Christianity by quotations from the writings of Paine, Voltaire, and other infidels. Thus ten papers and magazines in and around Bombay, armed not only with all that heathen learning could furnish, but with the most approved weapons of infidelity, were brought to bear against the religion taught by the missionaries. But meanwhile the Christian press in Bombay was never more efficient. It had the means of issuing periodicals, tracts, and portions of the Scriptures in English, Sanskrit, Marañhi, Gujarathi, Hindostani, Persian, and Arabic; and thus the issues of the idolatrous and infidel presses were met face to face, and their influence in great measure counteracted. It was with great joy and thankfulness that the missionaries at Bombay were able to say in 1845: "Thirty-three years ago the doctrine of Christ crucified was unknown to the people of the Marañhi country. No portion of the Sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation was in existence. Unbroken darkness covered the land. Now the sound of the gospel has gone out into all the land. The people of the most distant villages have heard at least that 'there is none other name under heaven given among men whereby we can be saved, but the name of Jesus.'" ¹

¹ *Cyclopædia of Missions*, by the Rev. H. Newcomb, New York, p. 386.

The Rev. R. Nesbit, one of the earliest missionaries sent to India, laboured with great zeal and enthusiasm, and has left a lasting impression behind him. Mr. Nesbit was suddenly carried off by cholera in the year 1855. His funeral was attended by a large number of Europeans and a great crowd of natives. "To see the children and those of extreme age crying at the grave," says a spectator, "was a day never to be forgotten. Natives of all classes, Hindus, Parsees, and Muhammadans, without distinction, all shed tears, nay, even cried loudly over the dust of their departed friend and well-wisher." "No wonder," says Mr. Hunter, "for a more loving spirit than Robert Nesbit, especially in his later years, it would have been difficult anywhere to find. His conscientiousness, too, was very notable, as was his insight into the human heart. Hormasji Pestonji once took Mr. Nesbit for a god, on account of what appeared the infallible rectitude of his judgments."¹

The Rev. Dr. J. Murray Mitchell was connected with the Free Church missions in the Bombay Presidency. A man of refined taste and excellent scholarship, a "distinguished graduate of Marischal College, Aberdeen," it was to be expected that he would become popular in his intercourse with the natives, especially among the young men whom he instructed. His labours were chiefly, though by no means exclusively, of an educational character. He made himself acquainted with Marāṭhi and other Indian languages, and preached in them to the people. He published various useful works in Sanskrit, Marāṭhi, English,

¹ *History of the Missions of the Free Church of Scotland*, by the Rev. R. Hunter, p. 239.

and other tongues, intended to remove the doubts of intelligent natives on the truths of Christianity. One on the evidences of the Christian religion, containing also a discussion on Hinduism and Parseeism, has had a large circulation not only in the Bombay Presidency, but also in Northern India.

It is rather remarkable that although portions of the Bible in the Marāṭhi language had been in circulation for many years, its translation into that language was not completed till 1847. Twenty-one years before this, the New Testament had been completed and put in circulation; and a revised edition had been issued in 1830, the translation and revision having been accomplished by the missionaries of the American Board, and the work itself having been printed by the press of their mission. But by the year 1847 the entire Bible had been translated, not only into Marāṭhi, but also into Gujarathi, the two principal languages on the western side of India.

One reason why the number of converts to Christianity in Bombay was small was, that "there had been no special law for the protection of converts, who were tried by heathen laws, and subjected to every indignity, with confiscation of goods." This was the condition of native Christians throughout Western and Southern India. But in 1849 the Government passed an Act, by which the old harsh laws were repealed, and Hindus, on becoming Christians, were protected against all civil disabilities and forfeiture of rights.

All Indian Governments were formerly slow in promoting education, especially among females. The Bombay Government was so until 1850, when it adopted a nobler policy, incited thereto by the labours

and representations of the missionary party, and yet more by the wishes of the numerous well-educated native gentlemen of the city, who, like their fellow-countrymen of Calcutta, were beginning to indulge the wish that their wives and daughters might be educated like themselves, and so be their companions in private life in a much higher sense than they had been. They are now making amends for years of sluggishness and timidity, for which the natives owe a great debt of gratitude to the missionary community throughout the country, by whom mainly all changes for the better on this subject among the various governments of India have been instigated and brought about.

When the Disruption in the Church of Scotland occurred, the missionaries in Bombay adhered to the Free Church, carrying on the mission as before, though in new premises, so far as the large educational institution was concerned. Thus there are three important Anglo-vernacular missionary institutions in the city, representing the Free Church of Scotland, the Church of Scotland, and the Church Missionary Society. In these there are almost 1200 students. The American Board Mission, which at the first gave much attention to education, and then allowed its schools to decline, has recently resumed its earlier zeal. The Propagation Society has had a mission in the city since 1860, which is but slightly educational. Small missions have also been commenced by the American Episcopal Methodists and the English Baptists. There are now in Bombay 42 mission schools belonging to all the missions, and in them 2796 scholars of both sexes are being educated, of whom 669 are women and girls; a majority of the latter belong to the Free

Church Mission. There is besides a considerable amount of zenana teaching, and twelve Sunday schools, some of which are largely attended by non-Christian pupils.

There is a considerable population of Jews in Bombay, amounting to 8000 or 10,000 persons, "whose physiognomy seems to indicate a union of both Abrahamic and Arabic blood. About fifty years ago they were found combining the worship of Jehovah with divination and idolatry. They have been settled in India for many centuries, whither they probably came from Arabia. They may be descendants of those who went into Egypt (Jer. xl.—xliii.), and were overtaken by the judgments threatened, perhaps leaving Yemen in the sixth century of the Christian era, about which time also the Cochin Jews may have come to India."¹ Some members of this Jewish community in Bombay have been brought under Christian influences.

The Christian native community of Bombay has increased but slowly. Yet of late it has multiplied with much greater rapidity than formerly. This is manifest by comparing one period with another. In 1861, according to the mission census then taken, there were only 341 native Christians in the city of Bombay; in 1871 this number had more than doubled, for we find that there were 726, separated into eight congregations; in 1881 the congregations were nine, and the converts 917.

Native Christians of various parts of India have been for some time yearning after a united Indian

¹ *The Indian Evangelical Review* for July 1873: Paper on Early Glimmerings of Divine Truth in India, by the Rev. S. Mateer of Trevandrum, p. 60.

Church. In several places they have formed themselves into associations with this special object in view. Although outwardly belonging to different sections, yet they are anxious as far as possible to fuse into one body, and eventually to become actually one. The purpose they have placed before them is undoubtedly good, as it seems altogether unnatural and improper for the multitudinous phases of Christianity existing in the West to be introduced into the newly-born Church of India. Still, practical difficulties are in the way which it were folly to overlook. Early in 1871 some of the principal members of the native Christian communities of Bombay formed themselves into an eclectic society, known as the Western India Native Christian Alliance. It started well, but its first enthusiasm has been much put to the test. "By means of this alliance some of the Christians are making the endeavour to manage their own affairs, to undertake and conduct, on their own responsibility, evangelistic labour, and to do for themselves what, to a great extent, has hitherto been done for them by the missionaries. Theirs is an effort to secure some degree of self-support and independence on the part of the Native Church."¹ The Calcutta native Christians have taken a step in advance of their Bombay brethren. Their proposition is, that there shall be a National Christian Church of Bengal, with an organization more in accordance with Oriental habits and tastes than the ecclesiastical systems of England, America, and Germany will permit. The association which has been formed has its branches not only in Bengal, but also in the North-Western Provinces. "A bishop was to be elected for

¹ *The Indian Evangelical Review* for July 1873, p. 122.

life, but with the same powers as are possessed by a Presbyterian moderator; and the congregations were to be free to manage their own affairs. In order to make the scheme as comprehensive as possible, it was also proposed that, 'as a rule,' baptism by immersion should be the mode of observing this ordinance."¹ For the present it is impossible to form a sound judgment on the feasibility of these schemes.

At the large military station of Poona, 100 miles to the south-east of Bombay, are missions of the Propagation Society and of the Free Church, and an efficient zenana mission, sustained by the Church of Scotland Zenana Missionary Society. In the district the Church Missionary Society is labouring from its centres at Junar and Nasik, and the American Board from Siroor, but with no marked success. The oldest and most important of these missions is that of the Free Church, which was originated in the year 1831. It has several fine schools, in which between 500 and 600 young people are instructed. The Ladies' Association has six girls' schools, a considerable number of zenanas, and a female orphanage under its charge. The Christians in Poona have almost doubled in ten years, and now number 601 persons.

Numerically considered, the most successful and prosperous missions in the Bombay Presidency are those situated in the district and city of Ahmednugur. The American Board formed a mission in that city at the end of 1831, and the first missionaries appointed to the station were the Rev. Messrs. Read and Boggs. These and their successors were men of earnestness and diligence. The methods and plans they adopted

at the outset were similar to those in operation elsewhere, and therefore do not require special notice. Like most missions which have achieved eminent success, this one at Ahmednugur was blessed with many zealous workers, some of whom were conspicuous for lofty enthusiasm, and seemed to tower above their fellows, like tall trees of the forest rising majestically above all the rest. The marvellous influence which individual piety and talent can exert has been nowhere more forcibly seen than in the labours of the missionaries in India. And so, in looking over the list of those who have spent many years of their lives in Ahmednugur, and have left indelible marks behind them of what the grace of God can effect through the instrumentality of human love and fervour, the names of Read, and Burgess, and Ballantyne, and Fairbank, and others of the same noble cast, rise up before us. At the end of twenty years, 300 converts had been gathered into the mission, which possessed also 19 schools, containing nearly 800 children. The mission was now, however, to undergo a fundamental change. A deputation to the society's Indian missions having been sent from America, on arriving in Ahmednugur, and becoming acquainted with the nature of the work carried on there, suggested to the missionaries, as it had done to those of other parts of India under the superintendence of the Board, the advisability of relinquishing to a large extent the education of the young, to which they had hitherto devoted much time and attention, and of employing themselves in direct evangelistic labours. The deputation also recommended, that instead of only one or two separate congregations or churches, several new ones should at once be estab-

lished in the villages and towns of the neighbourhood, in which the number of native Christians was sufficient to warrant such a step; and that native pastors should be placed over them, so far as was prudent and practicable. The missionaries gave heed to this counsel, and forthwith endeavoured to act in accordance with it. They closed their principal schools, and organized a number of separate Christian churches or communities. Earnest, faithful men, qualified to be set apart as pastors, were found among the Christians, and one by one were ordained to this important office.

And what, it may be asked, have been the results of these changes? The schools and scholars were for a time reduced, but now are increased, and a great increase has taken place in converts, Christian churches, and native preachers, and the expansion of the mission in many other ways. This will be plain by the following statistics, representing its condition at the end of 1881. In place of 1 congregation, it had 25, connected with 4 stations, with 4 American missionaries. Its converts had multiplied to 1851, scattered over more than 100 villages, of whom no fewer than 1052 were communicants. Instead of 2 native preachers, as in 1850, it had 42, 12 of whom were ordained ministers of the gospel and pastors of native churches. Its school work has also been resumed with considerable vigour, the most important features of it being a theological seminary, begun in 1878, a superior high school, and also a girls' boarding school, in which are 145 daughters of Christians. All these are at Ahmednugur.

An interesting experiment has been tried in Ahmednugur, in the employment of native Christian Bible-women. The plan adopted has been, in some important

respects, different from that pursued in London and New York, as will be at once perceived by persons acquainted with the operations carried on in those two cities. Mrs. Fairbank, wife of one of the missionaries, has superintended the labours of eight such women. Her report of them for 1872 says:—

For the last two months of the year four of these Bible-women hired a cart, and went on a preaching tour among villages fifteen, twenty, and thirty miles away from where they reside. One of the colporteurs of the Bombay Tract Society joined them, to be a sort of protector for the company. They have had great success in interesting the women. Women of high caste even have invited them to their houses by night, to tell them of Jesus, and especially to sing to them of Jesus. These Hindus are very fond of songs and singing, and will listen quietly to singing when they will not to any talk you can make them. The women seem to have enjoyed their tour highly, and give glowing accounts of the interest manifested on the part of their listeners. In their regular routine of work the average number that these Bible-women have addressed in the course of a month has been 200 in seventeen visits. In the tour that those four women made, they visited thirty-two villages in one month, and their audiences numbered 1243 persons. Sometimes they visited three villages a day; and sometimes they were persuaded to remain three days in one place. At one village the women declared they should have no dishes to use, for they were not going to be defiled with persons who were in the habit of eating with the lowest castes. After a while, one woman helped them a little, and the rest began to scold her; but just then an old woman came along, and told them they were crazy, that they ought to help these women, for they were God's people. They listened to her, and soon became much interested in hearing the gospel. When evening came they brought oil for a light, so that the Bible-women might read to them. They begged them to stay the next day, and would hardly let them go after they had remained three days.¹

¹ *Report of the American Mission among the Marathis for 1872*, pp. 23, 24.

We have given this extract for the reason that it is important to know all the phases which missionary labour assumes in the country. Whether the plan of employing native Christian women to preach the gospel should be practised generally in India is very questionable. Nevertheless, there is doubtless a great work for Bible-women to accomplish, in visiting their own sex from house to house.

However, the work in question is yet sustained, and with cheering promise, since the interest excited by the eleven Bible-women has stimulated the zeal of private Christian women to seek the good of their Hindu and Muhammadan sisters.

A growing mission has existed in Ahmednugur since 1873 belonging to the Propagation Society. Under its 4 European missionaries it had in 1881 7 preachers, 47 teachers, with 3400 converts and 1600 communicants. It has 52 small day schools and 50 Sunday schools, which must be small, since they contain only 450 pupils.

At Nasik, to the north of Ahmednugur, is a prosperous mission of the Church Missionary Society, commenced in 1832. For many years it made but slow progress, so that in 1850, eighteen years after its establishment, it numbered only 57 converts, who were by no means in a satisfactory condition, being entirely dependent on the mission, in one way or another, for their support. The Christians of that period are described by the Rev. Mr. Price as consisting of two classes, preachers and paupers. Under the powerful conviction that this was a very unsatisfactory state of things, Mr. Price started an industrial school, in which the Christians were to be taught

various trades, and so be fitted to earn a living for themselves. Much difficulty was found at the outset in persuading heathen artisans to teach the Christians, although they were promised good pay for doing so; the consequence of which was, that Mr. Price had personally to devote a considerable portion of his time to the enterprise. For a long time Mr. Price perceived it necessary to continue his oversight of the institution; but he determined that as soon as possible his connection with it should cease, and the Christians be left to themselves. They now manage the industrial school by their own energy and skill. The question often put by a Hindu when wishing to become a Christian, "How am I to be supported?" is now answered, for he is immediately introduced into the school, where he is taught a trade, and earns his own livelihood. The rule of the Christian village is, if any man will not work, neither shall he eat. So that there is no temptation to improper characters to come for support. Not only is the institution self-supporting, but the native Christians employed in it contribute a considerable amount annually towards the expenses of the mission.

Thus it is apparent that three important missions exist in the same district of country, each flourishing and successful, and yet conducted upon totally different principles. Let none despise the means employed, provided they be in themselves good and honest.

There are six missions in Gujarat, situated at Surat, Borsud, Rajkote, Gogo, Anand, and Ahmedabad, all under the charge of the Irish Presbyterian Church. At one time the Propagation Society had a station at

Ahmedabad. The oldest of these missions is that in Surat, which was commenced by the London Society as long ago as 1815. Even in 1795, when this society was first established, we find from the minutes of its proceedings for that year that Surat was one of the places in which it desired to found a mission. Two missionaries were actually sent out in 1804 to establish the mission, but one was detained at Madras, and the other, a medical missionary, never reached the station, but having remained for a time in Bengal, and then in Bombay, finally accepted an appointment from the Government. After many disappointments, extending over twenty years, the London Society eventually accomplished its purpose, and the Rev. J. Skinner and the Rev. W. Fyvie were appointed in 1815, and entered upon their work in Surat at the close of that year. They at once commenced the study of the language, and established two schools, one for Europeans and East Indians, the other for natives. The mission which was thus formed was made over to the Irish Presbyterian Church in 1846. All the remaining stations of the former society in Gujarat were transferred to the latter in 1859. The reason for taking this step was, that the London Society felt that its Gujarat missions were isolated from all its other Indian missions, and could not be practically associated with them in any way. And therefore, although they had been fairly prosperous, and were acknowledged to be of great interest and importance, yet it surrendered them to another society which had other missions in the neighbourhood, and whose missionaries were men of earnestness and ability. The London Society even made the first overtures on the

subject, and the arrangements were carried out with great goodwill on both sides. Were the same work done in regard to many other isolated missions in India, the benefit accruing would be enormous. There are numerous small missions scattered about in all directions, which are weak because they are alone, but which, if associated with other missions, would soon become effective and strong.

The Irish Presbyterian Church occupied Rajkote in Kathiawar in 1841, and is now the only society labouring in Gujarat. The mission is carried on amongst all classes of Hindus and Muhammadans in the provinces of Gujarat and Kathiawar. It uses many various agencies. A high school flourishes at Surat and at Ahmedabad, and there are vernacular schools at all the stations. Thousands of Christian tracts and books have issued from the printing press at Surat, and been distributed by sale throughout the provinces. The gospel is preached in villages and streets. In 1874 a female agency was added, and special educational work was begun in Surat amongst girls and women. Two years later, two medically qualified ladies went out, and a female dispensary was opened. In 1881 a medical gentleman joined the mission, who has entire medical charge of the town and neighbourhood of Gogo.

Eleven churches have been built, and four colonies founded; a fifth is in course of establishment. All native Christians who have taste and qualification for the work are employed as teachers or evangelists. Preparations are made for the formation of a native pastorate.

The colonies serve many objects. They are schools

of industry; they afford means of subsistence; they supply the conditions of social and moral growth, comfort, and organization. Seldom or never has it been found possible for members of higher castes, after they have been defiled by association with Christians, to continue to live with their relatives; and it has been experienced that converts from outcast communities, if they remain in their old quarters, are not only liable to have themselves and their children kept in degradation by the overwhelming pressure of their evil surroundings, but, outwardly at least, identified with their former people, they are a constant stumbling-block in the way of the higher orders of the heathen. For both classes of converts, therefore, colonies have been found to be necessary or beneficial. They are of two kinds, one in which all the property belongs to the mission; the other, in which it belongs wholly or in part to the colonists themselves.

In point of actual accessions to the Church, success has hitherto most attended the work of direct evangelization. At first all the converts, with the exception of one respectable Mussalman family, belonged to the higher classes of Hindus. Then a family of Dheds or outcasts, to whom a copy of the Gospel of John had found its way, were drawn to the truth. The baptism of the first Dhed drove back into heathenism nearly all the previous Hindu converts. The work henceforth proceeded on a new footing. The dread and disgrace of being identified with carrion-eating outcasts were added to the prejudice against a new faith. Dheds were now the readiest to listen to the gospel, and from their class the largest proportion of converts were drawn. Fickle and excitable, however,

and having less to lose than others by their profession of Christianity, they have not always proved persevering in their inquiry or profession. Other classes of Hindus are still represented, and the religious head of a large Muhammadan community lately joined the Church. The number of adherents has increased 250 per cent. during the last ten years.

The mission is in a state of great efficiency. At all its stations communities of Christians have been gathered, schools exist, and manses have been built. At Gogo and Surat there are medical missionaries; the former receiving as many as 26,000 visits from patients in the course of a year, and at the other nearly 16,000 female patients are received in the same time. Several girls' schools have been formed, and at Surat and Ahmedabad there are superior high schools for boys. The efficient printing press at the former station issued in 1882, 1,000,800 pages.

The province of Sind has only two missions, both of which are connected with the Church Society. These are at Karachi and Haiderabad, the former having been established in 1852, and the latter in 1856. They unitedly contain 112 converts. They have likewise 9 schools, with 1217 scholars, and have recently commenced zenana visitation in Karachi. There is scope in this large province for more missions; and it is hoped that means may soon be adopted by some society, anxious to open a large number of new stations in India within a short distance of one another, of spreading a network of effective missions over this splendid province.¹

¹ The American Episcopal Methodists have one missionary at Karachi, who apparently confines his labours to the English-speaking population.

In the Southern Maratha country are twelve missions in association with six societies. The Basel Evangelical Missionary Society has the care of five of these stations, which will be more fully described in the next chapter. The American Board has missions at Sholapore, Satara, and Bhuj. The American Presbyterians have small missions at Kolhapoor, Ratnageri, and Panhala, the two latter being established in 1873 and 1875. The Propagation Society has laboured also at Kolhapoor and at Dapoli since 1878. The converts are few in number. The Rev. R. G. Wilder, American missionary at Kolhapoor, visited and preached in 2400 towns and villages between 1861 and 1871; and in 2096 of them he discovered no traces of any missionary having visited them before. In this spacious region the number of missions and schools should be multiplied tenfold.

The Basel missions, and the London Society's Mission at Belgaum, properly belong to the Canara country, inasmuch as Canarese is the language of the people among whom they are situated. The last-mentioned mission was established in 1820. One of the missionaries, the Rev. W. Benyon, was appointed to the station in 1828, and retired only in 1870. The mission has done much precious work, especially of an educational and literary kind, through the liberality of Christian friends who receive from the missions much spiritual good in their own hearts. It has now 284 converts, 8 native preachers, 8 schools, and 700 scholars.

Although the number of native Christians in the Bombay Presidency is still very small, yet from 1861 to 1871 its increase was considerable, amounting

indeed to 64 per cent.; but the advance during the past ten years has been yet higher.

STATISTICS OF MISSIONARY LABOUR IN THE BOMBAY PRESIDENCY
FOR THE YEAR 1881.

Number of Native Christian Congregations,	.	.	135
Increase in Ten Years,	.	.	71
Number of Protestant Native Christians,	.	.	11,691
Increase in Ten Years,	.	.	7,514
Number of Towns or Villages containing Christians,	.	.	175
Number of Ordained Native Ministers,	.	.	31
Increase in Ten Years,	.	.	11
Number of Unordained Native Preachers,	.	.	124
Increase in Ten Years,	.	.	11
Number of Mission Colleges and Schools,	.	.	303
Increase in Ten Years,	.	.	171
Number of Pupils, Male and Female,	.	.	8,932
Increase in Ten Years,	.	.	1,748
Number of Christian Teachers, Male and Female,	.	.	228
Increase in Ten Years,	.	.	107

CHAPTER IX.

MISSIONS OF THE BASLE EVANGELICAL SOCIETY IN THE SOUTHERN MARATHI COUNTRY, CANARA, AND MALABAR.

THE Basle Evangelical Society has not only sent its missionaries all over India in connection with other societies, but has also maintained and superintended a large number of missions which it has established on the western coast. These are in South Marathi, Canara, the Neelgiris, and Malabar. From the first they have been carried on with great vigour and with distinguished success. The German character is peculiarly fitted for the missionary enterprise. The German mind has a wonderful facility for acquiring and assimilating languages. The German heart has a depth of sympathy and an intensity of feeling, the value and importance of which are immense in any attempt to enlighten and Christianize the races of India. The German missionaries in that country, therefore, are not surpassed by any in those qualifications which distinguish the noblest and most effective missionaries.

The society was founded in 1815, not with a view to begin foreign missions of its own, but to educate young Germans for mission work in connection with any foreign society. During many years a

number of its students joined the Church Missionary Society. As many as eighty-eight passed from the college to the society, and amongst them were Messrs. Pfander, Whitbrecht, Leupolt, Schmid, Reuther, Rhenius, and Schafer. Lutherans, Calvinists, and Zwinglians are alike eligible to its management and training. Most of its Indian missionaries have come from the small kingdom of Wurtemberg, which has sent far more missionaries abroad than any equal space and population anywhere else.

Among the characteristic features of this mission are the industrial and mercantile establishments. Their purpose is not to gain money, although they are intended to be self-supporting. They are meant to train Christians, especially boys from the boarding-schools or orphanages, and other men without livelihood, to honest and Christian trade, and to raise people from pauperism to a decent Christian life. Many people now earn their rice in a healthy way by honest labour; and the European superintendent, together with the whole expense of the establishment, is no burden on the mission funds. There are ten establishments in the different stations—three mercantile, six weaving, two tiling, one mechanical, and one carpentering. Besides the above, there is in Mangalore a printing press and a book and tract depository, the first turning out books and tracts in Canarese, Tulu, Malayalim, and English; the latter selling them all over the country by a thoroughly organized system of sub-depots and other agencies of sale, and by a staff of seventeen colporteurs. The consequence of these establishments is that there is quite a number of lay brethren in the mission, especially at Mangalore, who are placed in their sphere on a footing of equality with the ordained missionaries. The number of ordained missionaries now in the field is 45, that of lay missionaries 17.

This will explain much in this chapter.

The first station occupied by the Basle missionaries in India was Mangalore, in South Canara, to which

in 1834 three missionaries were appointed. They have since occupied six more stations in the same country. In 1837 they entered the Southern Marāṭhi country, and began a mission at Dharwar, and now occupy four stations. In 1839 they extended their labours southwards to Malabar, which has six stations. In 1846 the Neelgiris (commonly spelt Neilgherries) were added to their mission-field. Marāṭhi is spoken in the more northern districts of these missions. In South Canara and Coorg, Canarese is the vernacular language of the people. To the south are the Malabar stations, among which Malayalim is the common tongue.

Canarese is the literary language of Canara, yet other languages are prevalent in various parts of the province.

Not to speak of the sixteen or more languages (says the Rev. W. Hoch) occasionally heard at Mangalore, the missionary ought to know at least Tulu, Canarese, Konkani, and Hindustani, in order to converse freely with all classes of natives. Tulu is no doubt the prevailing language of South Canara, which in consequence is frequently called the Tulu country. It is the language of the bigoted Tulu Brahmans, as well as of the farmers, toddy-drawers, fishermen, and of most of the lower classes in these parts. Though it has some old remains of literature, and its characters are nearly the same as those of the Malayalim, it is no longer written; and, with the exception of a few Christian books in use among our converts, and printed with Canarese characters, Tulu books are altogether unknown. The Tulu people live scattered all over the country, every family on its own farm. They are given to the worship of demons, and are on the whole very illiterate, uncommonly stubborn, and wedded to their old customs. Konkani is the language of the most intelligent and wealthy classes of Brahmans. It is a dialect of the Marāṭhi, without any literature whatever. The books they make use of are almost exclusively written in Canarese. If anywhere, a systematic plan of itinerancy seems to be necessary

in the Tulu country, where the bulk of the population cannot be brought under the influence of the gospel, except by being followed to their farms and houses. Street preaching, however, is not neglected wherever opportunities offer. At Mangalore especially it is regularly attended to, where from a schoolroom in a central position of the town the gospel is preached to the passers-by on fixed days and hours of the week, so that the people may always know the time beforehand. They are invited to hear by means of a hymn sung with some catechists. After a short prayer, suitable passages are read from the word of God, either in Canarese or Tulu, according to circumstances, and pressed as much as possible upon the hearer's memory, if not upon his heart. The whole is concluded with a hymn and prayer.

At the commencement the work of conversion made slow progress. A few persons were baptized in Mangalore in 1837; but in 1840 the Christian community only numbered 19 individuals. Yet in five years from that time there were 324 baptized Tulu Christians in the mission. The old proverb, "All is not gold that glitters," was, to the chagrin and disappointment of the missionaries, singularly verified in Hooblee, one of the stations in the South Marathi country. The circumstances are very interesting and instructive, and we give them as illustrative of the kind of difficulties with which Indian missionaries often have to contend.

It was in the year 1840 (says the Rev. G. Kies) that a number of men from several villages and towns to the east of Hubli came to the missionaries there, declaring that they were deputies of several thousands of the members of a sect who called themselves "Kalagnanis," because they adhered to the prophecies of some old Shastra, according to which Gurus (or religious guides) would come from the West, teaching the people heavenly truth, and introducing new laws and new usages into the country. These prophecies they now believed to be fulfilling by the arrival of the teachers of the Christian religion. To the new missionaries such an invitation was of course only too welcome. From want

of experience they could not share the doubts and misgivings of their elder and more cautious brethren at Belgaum, to whom these people had previously applied. When our missionaries first visited their villages and towns hundreds and thousands declared themselves ready to become Christians, if they could only dwell together in places of their own. They therefore asked the missionaries to take from Government for this purpose some towns and villages as zemindars (landowners). Of course the missionaries neither would nor could go as far as this ; but, in order to give an opportunity to the sincere, and to facilitate their coming forward, they determined upon the establishment of a settlement at Malasamudra for the cultivators, and of another at Bettigherri for the weavers. This was the origin of these two stations in 1841. But, alas ! no sooner had the missionaries settled at these two places than they had the great mortification of finding out that the whole of the Kalaguana movement was nothing more than a deep-laid fraudulent plan of a few cunning Hindu rogues, who in this way tried to take advantage of the inexperience of the missionaries ; for as soon as they found out that they could not obtain their real objects, they together with all their followers at once broke off all connection with the missionaries, and left the latter alone in their newly-built houses. After this heartrending disappointment our brethren tried to make themselves useful amongst the heathen by preaching, and establishing schools in the usual way. In addition to these regular efforts, the missionary at Bettigherri thought it desirable to trouble himself very much with the family and social affairs of the people, in the way of a justice of the peace, with the view of thus making them more inclined to receive the gospel. But instead of seeing the fond hopes of his well-meaning heart realized, all he accomplished by ten years' toil was, that when leaving his station on account of failing health, he reaped a rich harvest of praise from all the inhabitants ; but not one Christian had been made by all these efforts. Since then the station has been recruited by fresh strength ; and during the past few years a little congregation has been gathered, principally from the weavers, with which an orphan school for girls is connected. At Malasamudra, after its first destination as a mission colony for the cultivators from the Kalagnanis had been frustrated, the missionaries carried on a little farm, together

with a sugar manufactory on a small scale. But they saw little visible fruit of their labours until about 1855, when, in consequence of the drought and scarcity of food to the east of us, several crowds of poor people took refuge in the mission colony for a time, of whom afterwards a number was baptized.¹

The three stations in Dharwar, Bethgherri, Hooblee, and Dharwar, contained unitedly, in 1871, 261 Christians, who in 1881 had expanded to 909.

The history of the Basle missions is rich in experience of a very diverse character, and in various points is worthy of close study. Under the pressure of expostulations from earnest but often short-sighted Christian friends at home of sanguine temperament, eager for tangible and numerical results, missionaries in India become sometimes too anxious to increase their Christian communities, and are apt occasionally to admit persons of doubtful principle from among the heathen into their fellowship. An instance of this kind occurred at Mangalore, where the founder of several Tulu congregations, not being himself a sincere believer, led many astray, and did infinite mischief to the Christian communities he had established. "Caring more for numbers than for spiritual life, he admitted many to baptism who ought never to have been baptized; and church discipline grew necessarily lax in his hands, though he was able to hide the real state of things from his fellow-labourers. Since then," wrote the missionaries, "it has been our arduous task to rouse many of our Christians from a state of spiritual lethargy into which they had sunk

¹ *Report of the South India Missionary Conference: Paper on the Basle Mission in the South Marāṭhi Country, by the Rev. G. Kies, pp. 89, 90.*

by degrees, and to maintain church discipline with greater strictness than ever. In consequence many forsook us, and others who had shown a desire to join us kept aloof." Such experience, though dearly bought, was of priceless value. Indeed, most missions, first or last, have to pass through an ordeal of this nature, arising from the imprudence, or idiosyncrasies, or excessive enthusiasm of missionaries, whose isolation and independence of action are sometimes fruitful causes of waywardness and folly.

Vernacular preaching, schools, and industrial establishments are the main features of the Basle missions. The former is attended to not only at the mission stations, but by frequent and extensive itinerancies on the part of the missionaries and their 84 native evangelists. The schools are not large, but varied. Altogether they number 84, with 3815 pupils. The most important of these is a theological seminary at Mangalore, where more than 70 useful native preachers have been trained; an evangelists' school, 2 normal and 2 high schools, 12 boarding and 1 Franco-vernacular school, at the French settlement of Mahe, near Tellicherry. Thus, in addition to providing for the general wants of the people, the mission is careful to train its school teachers, evangelists, and pastors.

Irrespective of the self-supporting policy which has all along been a distinguishing feature of these missions, they are conducted at less cost than almost any other missions in India. But it is the former which has led, not only to the existence of their present industrial efforts, but to others which, though commenced with praiseworthy zeal, have been abandoned.

The great difficulty of providing suitable labour for

the converts, whereby they might obtain the means of subsistence, was powerfully felt in the Mangalore Mission, as in other Indian missions. The missionaries first attempted to make sugar from the juice of cocoa-nut trees, but unsuccessfully, on account of the great expense of fuel. They then established what is termed an industrial department of a very elaborate character.

A first effort was made in 1840, when a large piece of ground close to Mangalore, with some public buildings destroyed by the Coorg insurgents in 1837, was purchased by a friend and presented to our mission. At first a coffee plantation was tried, but soon given up as a failure. The ruined buildings, however, were repaired and enlarged, and inhabited by the brethren in charge of our industrial undertakings, and occupied by our workshops. In the compound, to which another piece of ground was added, a Christian village sprung up in the course of time. The first workshop established on these premises was that of a lithographic press in 1841, to which two typographic presses have been since added. It employs many workmen, chiefly Christians. In 1845 a bookbinder's shop was combined with it. This branch is now carried on at Mangalore by one of our converts on his own account, while some of our former apprentices have set up similar shops at other stations. In 1850 two lay brethren arrived to teach our converts some new trades. Watch and clock making was commenced. A carpenter's and smith's shop was set up. In 1852, however, the latter was abandoned, its superintendent leaving our mission. In 1854 watch and clock making also was given up, being found not suited to the capacities and requirements of our people. Much more satisfactory results were attained by a workshop for weavers. In 1847 a first trial was made with a European loom. In 1851 a lay brother arrived to introduce European improvements, when tablecloths, napkins, handkerchiefs, turbans, native dresses, and so forth were manufactured, and began to command a brisk sale. Establishments now exist at Mangalore, Cannanore, Chombalæ, Calicut, and Codacal; they are all prosperous. A widow and orphan fund

for our catechists has been set up, every catechist being bound to contribute to it $2\frac{1}{2}$ per cent. of his annual income. These funds are generally laid out in cocoa-nut gardens and paddy-fields; and as long as we have Christians practised in farming, they have the preference. In all these concerns our lay brethren prove of intrinsic value, as they relieve us more and more of all secular affairs in connection with our congregations. But we had to learn that our object cannot be obtained so long as ordained missionaries, as such, are placed above the lay brethren; for if so, the latter will not only fail to command the necessary respect on the part of the natives, but the former also will be continually forced by appeals of the converts to take notice of their secular affairs. Only when ordained and unordained brethren are placed on the same footing, and a Christian spirit of co-operation exists among them, every one attending to that work to which he has been specially called, and thinking it a grace to serve the Lord in his part, can the full benefit of such a division of labour be secured. Such at least has been the experience in our mission.¹

Near the mission station of Oodapee, in South Canara, some religious excitement was manifested among toddy-drawers, who in numbers to the extent, time after time, of 1200 embraced the Christian faith. The motives which influenced them were various. "In many cases it was the conviction that what the missionaries had been preaching for so many years was true. This conviction was aided by the feeling that their own religion was vain, and their manner of life corrupt. They saw and appreciated the difference which separated them from the native Christians with whom they were familiar. In addition to this may be mentioned as a motive having some weight, the desire to escape from the bondage of their former demon-worship.

¹ *Report of the South India Missionary Conference: Paper on the Canarese Missions, by the Rev. W. Hoch, pp. 82-84.*

Worldly motives may also have been present, at least in the first instance.”¹ This promising movement has now ceased.

The area of Malabar consists of 6258 square miles. The language of its population is Malayalim, and the lower classes are much more intelligent than the Tulu tribes of Canara. The capital of the province is Calicut. In this city is a beggar caste called Nayadi. Some of the Nayadi families of this city and of the southern part of Malabar became Christians. But in 1850 a singular defection occurred among the Christian Nayadis of Kodakal, where a colony of them had been located on land bought for the purpose, who were enticed away by Muhammadans, and were adopted into the faith of Islam by the rite of circumcision. Fireworks and processions announced the triumph of Muhammadanism, and these Nayadis were lost to Christianity. Another Christian colony, but not of Nayadis, subsequently occupied the spot.

In the Southern Marathi country is a curious sect, calling themselves followers of the “Gooroo Noodi,” or “Word of the Teacher.” The founder of the sect lived at Kodekall, on the banks of the Krishna, 300 years ago. He was a Lingaite, or worshipper of Shiva, but he travelled about the country preaching the unity of God. The religious books written by him contain the pantheism of the Vedanta, intermingled with doctrines derived from Muhammadanism, and with others of a Christian origin. They bring prominently forward the reappearance of Chanabasava, one of the founders of Lingaitism, whose advent is to take place, strange to say, 1260 years after the rise of the

¹ *The Indian Evangelical Review* for January 1874, p. 361.

Muhammadan power (*i.e.* A.D. 1882). He is to come on a white elephant, "in order to punish and annihilate his enemies, and to gather his faithful ones into a paradise on earth. For this purpose he will raise the dead, and transform the carnal bodies of the living into spiritual bodies, by the power of his Gooroo Muntra." The members of this sect were much astonished at finding that some of their principal doctrines were identical with those taught by the missionaries; and a number of them have on this account been led to embrace Christianity.

The Rev. G. Kies, in the essay already quoted, made several profound observations on the comparative influence of the systems of agriculture adopted in India, and of the support which they do or do not receive from Government, in leading the inhabitants of rural districts to approve or disapprove of Christianity as a means of advancing their temporal welfare. And he adds a statement of his views on the effect of English manufactures on native industry. The passage is as follows:—

The dead but weighty ballast which, in some of the southern missions, appears to have been materially assisting in driving many a soul and community into the mission harbour, does either not exist in our province (the Southern Marathi country), or is on the wrong side of the vessel. For, under the ryotwary system of cultivation, especially now since the introduction of the revenue survey, by which the rate of Government rent has been considerably reduced and most justly equalized, and with the improved roads for export to the western coast, the cultivators of our extensive plains of fertile black cotton-ground are comparatively well off, and consequently cannot see of what possible use the missionary might be to them. Very different from this, however, are the prospects of the weavers, who dwell in numerous towns and villages scattered over the country, and whose

manufactures become cheaper and cheaper in consequence of the rapidly-increasing influx of English cloths, whilst cotton and country yarn are rising in price every year through the increased facility for the export of raw materials.¹

The Neelgiris, or Blue Mountains, are of great reputed sanctity among the Hindus of Southern India. They are in the form of a trapezoid, or square of unequal sides, are 50 miles in length, and vary from 15 to 20 in breadth. The plateau above is inhabited by the Todas, Kotas, and Badagas, three different tribes, with three separate languages. The Todas are considered to be the aborigines of these hills. They only number a few hundred persons, are gradually decreasing, and will die out shortly unless placed under more favourable conditions than at present, which is hardly likely. The Kotas are a somewhat larger community, but even they only inhabit seven villages. The Badagas are more numerous than either, and have a population of as many thousands as the Kotas have hundreds. Those in the north are supposed to be Canarese peasants, who from various reasons have sought refuge on the hills. The slopes of the Neelgiris are inhabited by the Irula and Kurumber tribes.

As pure Canarese is not understood by the Badagas, among whom the missionaries sought to establish themselves, it was necessary that they should acquire the language of the tribe. Schools were commenced, but the people were at first altogether unconcerned about their children learning to read in their own tongue. At length, however, through the instrumentality of an eminent Christian gentleman, Mr. Casamajor, who carried out his benevolent scheme

¹ *Report of the South India Missionary Conference*, p. 92.

with his own resources, a school of 100 boys was formed among the Badagas. This gentleman began the study of Canarese and Badaga at the age of fifty-five. He translated the greater portion of the Gospel of St. Luke into the Badaga dialect, which was afterwards finished and published by the missionaries. During four years he devoted himself especially to improve the Badaga tribe. He was a man of much prayer, and prayed for this race unweariedly. And his prayers, the missionaries say, were answered. He died in 1849. His last will, if any other proof had been wanted, bore testimony to his unreserved devotion to the cause of the gospel on the Neelgiris. With the exception of a few legacies, he bequeathed all that he had to the Neelgiri Mission. Besides the rent of two houses at Coonoor, 26,000 rupees have been realized and invested in Government paper, and the interest goes to the exclusive support of the Neelgiri branch of the mission. Among the whole population he was held in the highest veneration. The Badagas do not hesitate to declare that he was like an angel of God among them, and therefore his name is remembered on these hills as no other European name. The two hill stations at Kaiti and Kotargiri have been carried on in thorough sympathy with the aims of Mr. Casamajor; and though the number of converts is not great, many Badagas have in recent years been brought into the Christian fold.

The Rev. Samuel Hebich was for twenty-five years a missionary of the Basle Society, who, in addition to faithful labours among the natives, had singular power in leading Europeans to religious decision. Probably he was the means of the conversion of more officers

in the Indian army than any other man has ever been.

The following is a statistical summary of the present condition and progress of the Basle missions :—

STATISTICS OF MISSIONARY LABOUR AMONG THE BASLE MISSIONS
OF THE SOUTHERN MARATHI COUNTRY, CANARA, COORG,
NEELGIRIS, AND MALABAR, FOR THE YEAR 1881.

Native Christian Congregations,	50
Protestant Native Christians,	7557
Communicants,	3842
Towns and Villages containing Christians,	84
Ordained Native Ministers,	7
Unordained Native Preachers,	75
Mission Colleges and Schools,	84
Pupils, Male and Female,	3815
Christian Teachers, Male and Female,	103
Heathen School Teachers,	45

CHAPTER X.

MISSIONS IN BELLARY AND THE MYSORE.

SEVEN societies have missions in this important district and interesting province. The Wesleyans are strongest, and have the Mysore almost to themselves. The London Missionary Society is next in importance, with its three good stations. The Gospel Propagation Society has two small stations, and the Leipsic Lutherans, the American Baptists, and the American Methodists one each. There is also a private mission at Colar, in the Mysore, which has a Christian community of 350, and an orphanage containing 94 boys and 146 girls. These missions are situated for the most part among a Canarese-speaking population. That at Bellary was established in 1810 by the London Society, through the Rev. John Hands, and is one of the oldest in that part of India. Mr. Hands had previously endeavoured to commence a mission at Seringapatam, but without success, and therefore, by permission of the Government, which, as already seen in former chapters, was in those days very jealous of all Christian movements in the country, he removed to Bellary. By 1812 he had, with wonderful diligence, translated the first three Gospels into Canarese, and had commenced a grammar and dictionary of the

language, which at that time was destitute of such facilities for its acquisition. Gradually schools were organized, a Christian Church of Europeans and East Indians was formed, and a Tract Society was founded. Yet the Government hesitated to give its sanction to a printing press for the publication of books and tracts. Of what use the Tract Society was without a press to print its works is hardly apparent. But its members doubtless hoped for better days, and prepared themselves for the time when all restrictions on knowledge and education would be removed. In 1818 a Bible Society was established in Bellary. The next year Mr. Hands proceeded to Madras, in order to superintend the publication of the Canarese Scriptures, whereby it is evident that up to this period the mission at Bellary had not the means for printing it there.

Nine years passed away before a single convert was made. Then a Brahman was baptized; and the year following, two Rajpoots, who had been in the service of Hyder Ali and Tippoo Sahib. But the work of conversion proceeded slowly. Yet the ardour of the missionaries was not diminished. They continued their preaching, their numerous schools, and their publication of Christian and secular books. They could do what many persons ignorant of the practical opposition to Christianity in India cannot do—wait for success.

Not till about the year 1826 was a press, though the great need of the mission, and eagerly desired by every one connected with it, obtained; and when it was brought into operation there was much rejoicing throughout Canara and the Mysore, and the event was held to be of historical importance.

A man of great originality and power, of untiring zeal, and of high-toned spirituality, a man of very superior gifts, intellectual and moral,—a kind of apostle in his way,—had a few years previously been brought among the native Christians of Bangalore, and was in 1827 transferred to Bellary, where he laboured for twenty years with marked fidelity and success.

This was the devoted and excellent Samuel Flavel. The circumstances leading to his conversion were remarkable ; and his sincerity and the native energy of his character were strikingly evinced by his immediately beginning, almost without aid or countenance, to preach to his countrymen the new faith he had embraced. He was led to commence his labours at Mysore, and the success of these first efforts was such as to attract the attention of the Bangalore missionaries. He was invited by Mr. Laidler to Bangalore, and was soon appointed to a sphere of labour in the mission. He was first employed as a schoolmaster, and then as an evangelist ; and at length, in 1822, he was ordained pastor over the native church and congregation, which was entirely the fruit of his faithful labours. Being richly endowed with natural gifts, and singularly devoted to the spread of the gospel, his labours were remarkably blessed. There are several instances recorded in the life of this eminent native preacher in which heathen men were converted by the very first sermon they heard from his lips, the same being preached in the open air. The writer once had the pleasure of seeing him, and was much struck with the combined dignity and gentleness of his spirit, and the attractiveness of his ordinary conversation in English. He could not only converse freely and correctly in that language, but would frequently be listened to by a whole company of English gentlemen and ladies in preference to any other person in the company. His conversation was marked by sincerity and humility, and abounded in anecdote. In 1824, about three years after he had joined the Bangalore Mission, and only two years after his ordination, he had baptized, besides children, 78 adults, and had then 30 members in the church under his pastoral care. After Mr. Laidler returned to England in 1827, Mr. Flavel was appointed to the pastoral charge of the Tamil church and congre-

gation at Bellary, where he continued his faithful, talented, and successful labours to the day of his death, which took place in 1847, when he was suddenly removed by cholera. Several of his converts became native catechists and preachers.¹

Would that the native Church in India had more men of the genius and fervour of Samuel Flavel! The instrumentality for converting India must be mainly that of her own sons and daughters, on whom, rather than on foreign agencies, rests the responsibility of interpreting the country's future.

After eighteen years of service, during which the Rev. John Hands had been the guiding spirit of the Bellary Mission, he retired to England to recruit his health. He had acquired a thorough knowledge of the Canarese without the helps now possessed, had translated nearly the whole Bible into that language, had written or translated various books and tracts, had founded a Christian church, etc., had been the means of the conversion of many, and of fostering love and zeal in many more. The mission, however, continued to develop. Some of the schools were raised to a higher grade, though, strange to say, not without opposition from the natives themselves, especially the Brahmans. Missionaries of great earnestness, like the Rev. Messrs. Shrieves, Wardlaw, and Coles, and many others, from time to time joined the mission, and carried on the good work with vigour and success. In 1881 there were 85 communicants, 351 baptized Christians, exclusive of communicants, and 22 unbaptized adherents—more than a twofold increase since 1871. The mission contains six schools, with upwards

¹ *Report of the South India Missionary Conference: Paper on the Bangalore Mission, by the Rev. J. Sewell, pp. 97, 98.*

of 500 scholars. One is a high school, called the Wardlaw Institution, after Dr. Ralph Wardlaw of Glasgow. Dr. John Smith Wardlaw was its first principal. There are three missionaries attached to the mission, with ten native agents and a zenana teacher.

In the same district, at Karnool, is a small Baptist mission, with two American missionaries and a small Christian community, and a station of the Propagation Society, in charge of a native preacher, around whom about 300 Christians gather.

At a distance of 48 miles from Bellary, and to the west of Bangalore, there is an interesting and important mission of the London Society. It was established in 1855 at Nundial, but now has been removed to the much more convenient centre of Gooty. It will give an idea of the isolated position of numbers of Christian workers referred to in this volume, and of the immense spheres they strive to occupy, to state that the area of this single mission-field extends over 4500 miles, in which are 700 towns and villages, besides hamlets, and a population of three-quarters of a million.

Let the reader think of the words of the missionary there :—

We sometimes wonder how an average English county would fare, as regards spiritual teaching, with *one* minister, half a dozen local preachers, and eight or ten village schoolmasters. And yet an English county would have the advantage at the start by being professedly Christian and sympathetic, while the three-quarters of a million around us are mostly antagonistic and heathen. They know not the true God, but worship innumerable idols, and are the victims of the grossest superstition. When will the Church comprehend the true measure of its duty to the teeming millions of India ?

Happily, he is cheered by success. The converts were 236 in 1861, 939 in 1871, 2900 in 1881. They are scattered into thirty-one congregations, near eleven of which small schools exist.

There is a much smaller mission in Bellary, lately organized in connection with the American Episcopal Methodists. It has a missionary and two native preachers, but no converts apparently or day schools.

The London Society has another Canarese mission at Bangalore. This was founded in 1820 by the Rev. S. Laidler and the Rev. A. Forbes. At its commencement the native Government of Mysore seems to have shown a spirit of antagonism to the missionaries; and consequently for some time the Canarese population was not fully accessible to the preachers of Christianity, who devoted much of their attention therefore to the Tamil people connected with the native army. Great skill and much common sense are needed in the management of a mission, especially in its infancy, and its future prosperity is often dependent on the possession of these qualities by its first missionaries. But it is very clear that some of the early missionaries of this society at Bangalore were singularly deficient in both. A grand project was started by two of them in 1824, of establishing an English college in Bangalore, for which "professors in almost every department of science, literature, and theology were to be obtained from Europe, and the most learned Pundits to be found in India were to be associated with them. Students, it was anticipated, would be attracted from all parts of India. The project was warmly espoused by many Europeans, and by a good number of wealthy natives." It met, however, with no favour from the London

Society's other missionaries in India, and did not receive the sanction of its directors. The promoters of the scheme in their zeal visited England to collect the necessary funds for carrying it out, but failing in this, and not being warmly received, they abandoned the enterprise and the mission likewise, and remained at home. In these days the scheme does not appear so quixotic as it did in those. Indeed, many such schemes, perhaps not quite so imposing, have been subsequently worked in not a few missions in India with signal success. Much depends upon the men. Clearly, the two missionary literati of Bangalore, though clever enough to conceive, were not practical or zealous or wise enough to execute their brilliant project. Had they possessed more of these qualities, they might perhaps have accomplished their design, and astonished India and the world.

One of the missionaries of this earlier period was the Rev. W. Reeve, a man of great learning and ability, who arrived at Bellary in 1816. He returned to England, and on coming back to India in 1827 was appointed to Bangalore. Between this year and 1834, when he finally retired to his native land, he completed his great work, the *Canarèse and English Dictionary*, "which will ever be a monument of his extensive knowledge of the language, and of his persevering industry."

With a change of missionaries and plans, the mission commenced a new career, and soon became very prosperous, which it has continued to be for many years. One important element in its efficiency has been, that it has retained several of its most devoted missionaries for a considerable number of years. One of its present agents, the Rev. B. Rice, joined the mission in 1837.

The Rev. James Sewell was connected with it for twenty-five years,¹ and the Rev. Colin Campbell from 1835 to 1875. The ardour and ability which have been displayed for so many years have imparted great strength to the mission. Their plans for its improvement have always been sound and practical. The peculiar system of what is technically termed boarding-schools, though in some missions open to great objection, has been under them eminently successful. "A very considerable proportion of those who have remained in these schools, both male and female, have, sooner or later, become the true disciples of Christ, and not a few of them valuable helpers in mission work." But while public preaching in the streets of Bangalore, and in the towns and villages of the province, has always formed a prominent feature in the operations of the mission, yet little direct fruit has been the result. Nevertheless, much good has been done in this way by spreading a knowledge of Christianity among the people. A small theological college for the training of native Christian young men to become preachers and teachers of the gospel, was established in 1849. The mission now numbers 400 converts, of whom 140 are communicants. It has no less than 14 schools, with more than 1200 pupils. One-half of the schools are for native girls, of whom 400 are educated in them.

¹ The Indian Civil Service in Northern India is notoriously ruining its influence among the natives by its members being perpetually shifted from one place to another. Just as a magistrate is getting known in any place, and becoming popular, he is suddenly removed to another station. And so with every official, from the highest to the lowest. The system produces great dissatisfaction among the people, and is fatal to the efficiency of the Government in its most important departments.

The Propagation Society has had a station at Bangalore since 1817, and the Leipsic Lutheran Society since 1873. The former is in charge of a native minister, and has a congregation of 569 Christians. The latter, with its 250 adherents, is in charge of a German missionary.

The Wesleyan Society has also an extensive mission in Bangalore, and twenty-two stations scattered over the Mysore territory. Sixty-three years have elapsed since its first station was commenced by the Rev. Messrs. Hoole and Mowat. The mission has passed through many changes, chiefly owing to the death or removal of the missionaries; nevertheless it has steadily grown, and some of its stations have an interesting history. The missionaries say: "The vernacular schools have steadily improved." "The growth of the girls' schools has been during the last decade remarkable." "In the work of education we have received in later years much pecuniary aid from the Mysore Government in the shape of school grants." "Our native Christians are advancing in every respect." "Especially in their intelligence and piety can we report cheering progress, and in a general deepening and strengthening of the Christian character." The mission has now about 3000 adherents, the principal stations being at Bangalore and the city of Mysore. "Wesleyan missions," says the Rev. J. Hutcheon, in an historical sketch of the Mysore missions of this society, "are strictly itinerant in their character, and consequently the preaching of the gospel to the adult population in the native languages has always occupied the largest share of the labours of its missionaries. Still, so far from despising other agencies, it has constantly and systematically employed every

means best calculated to reach all the different classes of society. Hence, from the very commencement of the mission, the educational department has received a considerable amount of attention, and some of its missionaries have been specially devoted to this work. These include the Anglo-vernacular institution at Mysore, a theological institution at Bangalore, vernacular village schools, and girls' day and boarding schools." ¹ In regard to missionary labour among the villages, the system adopted is an excellent one for securing the contemplated end. A plan is drawn up for about three months' work at a time, according to which the missionaries and their catechists proceed, two together, every day to certain parts of a town and to the outlying villages, so that these places receive their ministrations with the greatest regularity and precision. The schools also are visited and examined under the same system. And thus it comes to pass, that instead of the gospel being preached to indiscriminate crowds, it is brought before the same persons in the same places periodically.

Formerly the London Society had a station at Mysore, but it has been abandoned. In 1853, a few years before the famous despatch of Sir Charles Wood, giving a new bent and impetus to education in India, was promulgated, a large number of respectable natives of the city of Mysore, both Hindus and Muhammadans, drew up a petition in nine languages, which was presented to the General Conference of the Wesleyan

¹ *Report of the South India Missionary Conference: Paper on the Wesleyan Missions in Mysore, by the Rev. J. Hutcheon, p. 112. See also a paper by the Rev. A. P. Riddett, p. 200, in the South India Missionary Conference Report of 1879.*

Society in England, praying for the establishment of a first-class English school in Mysore. The document "occupied many folios of Indian paper of a large size, neatly backed with blue ribbon," and bore the signatures of 3340 persons. The circumstance is very significant of the desire for an English education, which, so long ago as thirty years, had been awakened in the minds of the native inhabitants of this city. It is, moreover, an index of a similar desire existing in many other cities of India at that time. But since then it has increased in all directions with wonderful rapidity, until it has become, in the estimation of most natives of position and influence, a necessity of the most vital character, indissolubly associated with the honour of their families, that their sons should acquire a knowledge of English, and of Western learning through its instrumentality. The document was read before the Conference, which that year met at Bradford, and was listened to with the deepest interest and attention. Its prayer was, that the Conference should establish a high school of the kind asked for, should send out a qualified teacher to superintend it, and should bear half the expenses of its maintenance, the petitioners promising on their part to defray the other half. The Conference granted their request; the money for the object was soon subscribed, valuable apparatus was provided and sent to India, and the school was established, and is still in existence. Several students from this institution have passed the matriculation examination of the Madras University, and the first examination in Arts, which, in a literary point of view, affords a fair criterion of its prosperity and success. This school has in it 257 pupils, and in the vernacular schools of the city and district there

are 870 more. In all the 62 Wesleyan schools of the province there are 5600 scholars.

The Mysore missions of this society derived great assistance from the extensive press which they possessed at Bangalore from 1840 to 1872, from which issued every year an immense number of books of a Christian and educational character. They have had the assistance of men of learning, such as the Rev. Joseph Roberts, who died after thirty years' missionary labour; the Rev. E. J. Hardey, a man of singular clearness of intellect and of much force of character; the Rev. W. Arthur, subsequently one of the secretaries of the Wesleyan Missionary Society, and president of the Wesleyan Conference; and J. Garrett, Esq., the erudite Director of Public Instruction for Mysore and Coorg, but formerly a missionary of this society; and many others.

The oldest mission in the Mysore is that of the Propagation Society, whose headquarters are at Bangalore. Here it has been established ever since the year 1817. It has now a Christian community of 569 persons. These reside in the city and in thirteen adjacent villages. Although the number of Christians is so considerable, and they are so scattered about, yet one pastor suffices for the whole, and he is a native minister. This state of things is eminently satisfactory, and is that towards which all missions in the country should aim. It is the first instance of self-government, on so large a scale, among the native churches of India which we have had occasion to notice; but other instances much more striking are to be found in the churches of Travancore and Tinnevely, and will presently occupy our attention. This one is of peculiar

interest because of the circumstance that it occurs in a large city in which are three other missions, in one of which (the Wesleyan) there are five European missionaries and two assistant ministers, and in the other (the London Mission) there are three of the former and two of the latter. These missions have an elaborate system of schools and colleges in addition to their direct evangelistic work, in which are employed nineteen native preachers and also four ordained native ministers; while the Propagation Society's Mission has only three schools with 100 pupils, and three native preachers besides the ordained native. Yet the result, in regard to the admission of converts, in the three missions is exceedingly remarkable. The following table will show the matter clearly:—

BANGALORE MISSIONS.

NAME OF SOCIETY.	Native Christians in 1861.	Native Christians in 1871.	Native Christians in 1881.	Communi- cants in 1861.	Communi- cants in 1871.	Communi- cants in 1881.
Propagation Society, .	220	436	569	45	132	243
London Society, . .	229	391	360	59	134	130
Wesleyan Society, .	210	300	650 ¹	140	150	192
Leipsic Lutheran, . .	...	...	250	...	...	100

This surely speaks volumes in favour of the simple method pursued by the solitary native pastor alluded to—in favour also of natives being placed in charge of native Christian communities wherever practicable—and in favour likewise of natives being left to their

¹ Combining the Tamil and Canarese communities.

own independent action, and to the peculiar methods which please them, and probably please the Hindu population to whom they minister. Nevertheless, whilst the principle acted on in this case is sound, the results may be less satisfactory than appears. The facility or caution with which converts are received; the discipline to which they are subjected; the intellectual, moral, and spiritual demands made on each before they are recognised as Christians, and then as church members or communicants,—might, if better known, present this case somewhat in a different light. Moreover, if the result be taken as an indication of the uselessness of the various modes of labour pursued by the two other missions, over and above the simple preaching of the gospel,—the only plan of procedure, apparently, in which all three are agreed,—this will be a very narrow and unintelligible opinion to pass upon them. The truth is, that, rightly understood, the London and Wesleyan missions have alone made it possible for the third to flourish. Without the Sacred Scriptures, Christian books and tracts, as well as important secular books, which their missionaries publish in the vernacular languages; without their numerous schools, which educate the masses in the great principles of Christianity; without the extensive street and village preaching which they and their agents carry on from day to day throughout the year,—the one native clergyman, with his three unordained native preachers of the third mission, would be unable to make any progress whatever, and would find himself trying to reap where no one had ploughed, and no seed had been sown.

We conclude this sketch of the Bellary and Mysore

missions by a tabular statement of their recent progress and present condition.

STATISTICS OF MISSIONARY LABOUR IN BELLARY AND THE
MYSORE FOR THE YEARS 1871 AND 1881.

	1871.	1881.
Native Christian Congregations,	30	61
Protestant Native Christians,	1827	7365
Communicants,	641	1497
Towns and Villages containing Christians,	35	61
Ordained Native Ministers,	5	9
Unordained Native Preachers,	36	37
Mission Colleges and Schools,	60	115
Pupils, Male and Female,	3952	7779
Christian Teachers, Male and Female,	55	125

CHAPTER XI.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN NORTH TRAVANCORE AND COCHIN.

THE historical associations of the Christian Church in Travancore carry us back to remote ages of antiquity. When it was discovered that a body of Syrian Christians had existed there and in Malabar from the earliest periods of Christianity, the phenomenon was regarded with profoundest interest. On Vasco de Gama reaching India, in the beginning of the sixteenth century, he found that these Christians were not subject to any Hindu potentate, but had a chieftain or headman of their own, whose dominions were in Malayala, the name designating the countries now known as Malabar and Travancore, in which the language spoken was the Malayalim. The Portuguese, on extending their power and authority along the western coast, endeavoured to force the Syrian Christians into subjection to their Church. Aided by the terrors of the Inquisition, the persecutions at Goa, and the sacrifice of some of the heretics, as they were termed, they accomplished their purpose in respect of the Syrian communities near the coast, which were thenceforward termed Syro-Roman churches, a name which they bear to the present day. A concession

was made to them on a point on which they were peculiarly sensitive, and for which they were apparently ready to risk their property and lives, and everything dear to them. This was the retention of their own language in their prayers and liturgy. The churches inland continued independent, and as they could not be so easily reached by Romish inquisitors, were at length left to themselves. These continue the observance of their rites as of old. The Rev. Claudius Buchanan, who visited the Syrian Christians in 1806, thus speaks of the picturesque appearance of their churches, and of his visits to them :—

The form of the oldest buildings is not unlike that of some of the old parish churches in England. They have sloping roofs, pointed arched windows, and buttresses supporting the walls. The beams of the roofs being exposed to view are ornamental, and the ceiling of the choir and altar is circular and fretted. In the cathedral churches the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry, and are of durable construction. The bells of the churches are cast in the foundries of the country ; some of them are of large dimensions, and have inscriptions in Syriac and Malayalim. When we were approaching the church of Chinganur we met one of the Cattanars, or Syrian clergy. He was dressed in a white loose vestment, with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac language, "Peace be unto you." He was surprised at the salutation, but immediately answered, "The God of peace be with you." The sight of the women assured me that I was in a Christian country. In every countenance now before me I thought I could discover the intelligence of Christianity. But, at the same time, I perceived all around symptoms of poverty and political depression. I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much ; and every priest, as it came into his hands,

began to read a portion, which he did fluently, while the women came round to hear. I attended divine service on the Sunday. Their liturgy is that which was formerly used in the churches of the Patriarch of Antioch. During the prayers there were intervals of silence, the priests praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the churches. At the conclusion of the service a ceremony takes place which pleased me much. The priest (or bishop, if he be present) comes forward, and all the people pass by him as they go out, receiving his benediction individually. If any man has been guilty of any immorality, he does not receive the blessing ; and this, in their primitive and patriarchal state, is accounted a severe punishment.¹

Again, Dr. Buchanan says :—

In every church, and in many of the private houses, there are manuscripts in the Syriac language. It appears that the Syrian Christians have latterly been denominated Jacobitæ, or Jacobites, so called, according to their books, from (Jacobus) James the Apostle. The Jacobites are also called Eutychians, as following the opinions of Eutychus ; and are sometimes styled Monophysites, or those who hold that Christ had but *one* nature. This opinion is the distinguishing doctrine of the Eutychians. When the author visited the Syrian Christians, he found a few of the priests who held this tenet ; but they seemed to explain it away in words, for they spoke of Christ's human nature like Protestants. The nation in general are called St. Thome Christians. This is their name in all parts of India, and it imports an antiquity that reaches far beyond the Eutychians, or Nestorians, or any other sect. In process of time certain Nestorian bishops obtained supremacy among them ; and after them, Eutychian. In the Acts of the Council of Nice it is recorded that Johannes, bishop of India, signed his name at that Council in A.D. 325. The Syriac version of the Scriptures was brought to India, according to the popular belief, before the year 325. Some of their present copies are certainly of ancient date.¹

¹ Buchanan's *Christian Researches*, pp. 111-119.

² *Ibid.* pp. 124-137.

One of the Syrian bishops presented Dr. Buchanan with a very valuable ancient manuscript of the Syriac Bible, which, it was conjectured, had been in the possession of the Syrian Church in India for nearly a thousand years.

Such was the commencement of the intercourse between members of the English Church and the Syrian Christians in this country. A few years later, Colonel Munro, the Resident at Travancore, applied to certain members of the English Church for clergymen to be sent out to India, with the object of imparting instruction to the Christians of the Syrian faith. The application being forwarded to the Church Missionary Society, was received with the greatest cordiality. The society selected three clergymen for the purpose, the Rev. Messrs. Bailey, Baker, and Fenn, who started on their interesting errand in 1816. The intention of the society was, if possible, not to amalgamate the Syrian Church with the Church of England, but, while fully acknowledging its independence, to induce it to reform itself from the superstitions and corruptions which had grown up in it in past ages. Mr. Bailey resided at Cottayam, where was a Christian college, erected by a rich Syrian noble, and endowed by a member of the reigning family of Travancore, in which the Metran or Syrian bishop resided. Presently the three missionaries and the Metran formed themselves into a committee, or what was in fact a legislative and judicial council, which virtually undertook the secular and ecclesiastical management and control of all the Syrian churches in Travancore and Cochin, from which appeals, in civil matters only, could be presented to another court, consisting of the Resident

and the Dewan of Travancore. It speaks well for the moderation and judgment of these courts on the one hand, and the goodwill of the Syrian churches on the other, that this arrangement should have been so successful, and should have lasted so long.

The missionaries, who seem to have been admirably chosen, set themselves at once to their great task of improving the Syrian Christians, by originating various useful enterprises for their welfare. Mr. Fenn was the principal of the educational department. Mr. Bailey commenced a translation of the Scriptures into Malayalim. With the assistance of other persons, the Bible, the Book of Common Prayer, and other books were translated into that language, and two elaborate dictionaries, the sole work of Mr. Bailey, were written and printed. Mr. Baker was a visitor in charge of seventy-two Syrian churches.

There were vernacular schools at each of these churches, which the children of all Syrians were required to attend, the Church Missionary Society furnishing books and the salaries of the teachers. There was also a superior grammar school preparatory to the instructions at the college, under Mr. Baker's care. In all the schools a strictly scriptural education was given in Malayalim; but in the grammar school, situate at Cottayam, English was also taught. Some of the pupils in the college were Syrian deacons, whom Mr. Fenn instructed in Latin, Greek, the elements of mathematics, and the general course of an English education. Syriac was taught by a Malpan or literary doctor, and Sanskrit by Munshis.¹

¹ *Report of the South India Missionary Conference*: Paper by the late Rev. H. Baker, jun., on the Missions of the Church Society in Travancore and Cochin, p. 67; cf. also *Report of Bangalore Conference*, p. 163.

Such was the organization introduced among these Syrians by the able and learned missionaries of this society. The Metrans or bishops only ordained persons to the ministerial office who could produce testimonials not merely from the committee, but also from the principal of the college. These happy relations between the Church Missionary Society and the Syrian Church subsisted from 1816 to 1838, when a radical change was effected.

There were reasons for this change on both sides. Mr. Baker has given them in a few words:—

The Metran Dionysius, who had been a friend to the missionaries, and who desired in some measure to reform his Church, was now dead. Colonel Munro also had left the country. Consequently the English clergy had lost a portion of their influence, and hence were not regarded in the same favourable light by the body of the people. The new bishop was an extremely avaricious man. He at once began to ordain *children* and ignorant youths on the receipt of sums of money; and also let out the college lands on excessive rents, appropriating the surplus to his own purposes. The combined ruling committee he utterly neglected; and soon discouraged the college and parochial schools, and forbade the habitual preaching of the gospel by the missionaries in the several churches. Mr. Fenn had been succeeded by others; and Messrs. Bailey and Baker had visited England for their health, which had been much impaired. Some of these old missionaries had pleaded for a change of system, and were desirous of commencing an independent mission. They argued, that though they had been the means of diffusing some light, yet that while the Syrians used the Syriac language (understood by very few, even of the priests) in their church services, and as long as all the errors of the Greek Church were cherished and adopted by them, the co-operation of the Church missionaries with them, as with a Church regularly constituted, tended rather to strengthen the rule and system of that Church than to reform it. Hence there would appear to be no prospect of permanent good effected for the

Syrian body. About this time Bishop Wilson of Calcutta visited Travancore, and at once saw that much labour had produced very little results. He accordingly made a proposition, that the Syrian Church should reform itself of all errors that had been acquired by their connection with the Nestorians, and in later times with Menezes and the Portuguese; in short, that they should restore their own ancient canons, which were extant, thus returning to the periods nearest to the apostolic times. A synod was consequently held, in which the Syrian bishop, by bribes and intimidation, succeeded in preventing the reforming party from being heard; and then, by means of a majority of his followers, dissolved all connection with the Church Mission, their Church, and objects. On this the Travancore Government appointed an arbitration, by which the endowment of the Syrian college was fairly divided. Half was given to the Metran to be employed in education, and the other half was intrusted to the Church Missionary Society for educating native Christians. With the latter portion a new college and chapel were erected at Cottayam. The Syrian half of the endowment fund is claimed by various Metrans and their adherents, each through jealousy preventing the other from using it.

The Syrian Church having thus voluntarily severed its connection with the Church of England missionaries, they felt at liberty to commence a new and independent mission, which was founded in 1838, the year of the separation. Some of the Syrian clergy and laity continued with the missionaries, and the number of the Syrian laity with them in the year 1858 was about 1800. Several mission stations were at once established. One was at Cottayam, in charge of Mr. Bailey; another was in the neighbouring villages, and was superintended by Mr. Baker; a third was at the large town of Mavelikara, twenty miles to the south, in the hands of Mr. Peet; and a fourth was at Trichur in the Cochin State, which, however, was not begun till 1841. Gradually other

stations were formed both in Travancore and in Cochin, including the capital itself of the latter State, so that now they have twenty-five stations, two in Cochin and twenty-three in North Travancore, with all the appurtenances of an efficiently provided mission. This extension has taken place in spite of unusual obstacles. The Syrians and Catholic Syrians have not allowed Protestantism to grow in peace. The missions have been powerfully affected also by a remarkable revival and a dangerous schism. The former began in 1873, and though associated with great mental and physical excitement, was marked by such genuine features as intense sorrow for sin, reformation of life, zeal for religion, and Bible reading. About 4000 persons were directly and permanently influenced. Shortly afterwards, in 1875, a Syrian imagined that he had received a divine revelation, foretelling that in 1881 the Saviour would come to judge the world. The followers of a Tamil enthusiast about the same time uttered similar predictions. One of the native Protestant ministers, with most of his congregation, adopted "the six years'" idea, as it was called, and with it erroneous opinions relative to miracles and worship. Other congregations were affected, though the Syrian population were chiefly those disturbed. Steady growth, nevertheless, has distinguished the Episcopal missions in organization as well as numbers. In 1869 a Church Council was formed, consisting of the native ministers and a delegate from each of the fifteen pastorates included. This has since developed into two Councils, with a missionary bishop, consecrated in 1879. The churches are now to a great extent self-governed, and year by year receive less

pecuniary aid from the Church Missionary Society. Education is carefully attended to in all the six districts into which the diocese is divided. At Cottayam there is a college which gives a superior education to 214 day and boarding students, 98 of whom are Syrians, 99 Protestants, and 17 Hindus. Associated with this is the Cambridge Nicholson Institution, for the special training of native clergymen, catechists, and school-masters, with its 40 students.

The proximity of the Church and London missions, and the indirect influence which they have continued to exert on the Syrian churches, have prevented the latter from sinking into that condition of utter stagnation which characterized them formerly. We even hear of a revival of spiritual life among some of those in the south. "The demand for copies of the Holy Scriptures has increased wonderfully; meetings for prayer are held where such things were previously unknown; the Cattanars or priests are bestirring themselves for the instruction and reviving of their own people, and doing something, it is said, in some cases for the enlightenment of the heathen around them."¹

The converts have come partly from the Syrian community, partly from the Nairs and Vellâla Chetties, Brahmans, and Chogans, and largely in recent years from the slave castes and aborigines in the hill regions, who are demon-worshippers. The numerical growth of these missions from 1850 to 1881 has been steady yet rapid. This will be seen from the following table:—

¹ *The Indian Evangelical Review* for January 1874, p. 364.

CHURCH MISSIONS IN NORTH TRAVANCORE AND COCHIN.

Native Christians in 1850,	.	.	.	.	3,809
Do. 1861,	.	.	.	.	7,919
Do. 1871,	.	.	.	.	14,306
Do. 1881,	.	.	.	.	17,627

One of the most interesting features of these missions is that most of the Christian work is performed by the natives themselves, the missionaries being chiefly needed for the purpose of superintendence and giving advice. In North Travancore and Cochin there are only 6 European missionaries besides Bishop Speechly, whilst there are 15 ordained native ministers and 59 unordained native preachers. Then, again, in regard to education, in the 143 schools in connection with the missions there are no less than 155 native Christian teachers. Indeed, all the teachers employed, with rare exceptions, are Christians. These are most healthy signs of vitality, and progress of a very satisfactory nature.

To those engaged in the practical working of Indian missions, it will be useful as well as important to know what are the various disciplinary steps necessary to be taken by converts in these missions preparatory to initiation into the rites of the Christian Church. They must remove their *kúdu*, or top-knot of hair, and all other caste marks, and must eat with Christians, no matter what their original caste may have been. Although they have received Christian instruction before, yet it is continued, and becomes more regular and definite. "When the candidates are able to tell what Christianity is, and have proved by their moral conduct that they are fit to be

numbered among those baptized, that rite is conferred on them at their earnest request. A further period is generally passed before they are admitted to the communion; but to this rule there may be exceptions, arising from the known Christian character of the converts, or other sufficient reason." It is a matter of no small significance, as a mark of the genuineness of the Christianity which influences the Christians of this mission, that in the year 1871 they contributed for religious purposes the sum of Rs. 3439, or upwards of £343; and in 1881, Rs. 5772.

The leading statistics of these two missions are as follows:—

STATISTICS OF MISSIONARY LABOUR OF THE CHURCH SOCIETY'S
MISSIONS IN TRAVANCORE AND COCHIN FOR THE YEARS 1871
AND 1881.

	1871.	1881.
Villages containing Native Christians,	109	255
Protestant Native Christians,	14,306	17,627
Communicants,	3,317	5,242
Ordained Native Ministers,	12	15
Unordained Native Preachers,	76	59
Mission Colleges and Schools,	124	143
Pupils, Male and Female,	3,458	4,313
Christian Teachers, do.,	118	155

CHAPTER XII.

MISSIONS OF THE LONDON MISSIONARY SOCIETY IN SOUTH TRAVANCORE.

WE now come to the great Tamil missions, conspicuous for their numerous converts and elaborate organization. The first geographically, next in order to the missions described in the last chapter, are those of the London Missionary Society. Two of the most important of these, however, one at Quilon, the other in Trevandrum, comprising 51 congregations and 6510 native Christians, are in that part of Travancore in which Malayalim is the spoken language. But they are close upon the border-land separating the two languages in this State, and, for the sake of unity, will be associated with the other missions of this society in Travancore. These missions lie in a nest, being situated in a very limited tract, of not more than 100 miles in length, and from 30 to 40 in breadth, at the very extremity of the Indian Peninsula.

The heathen population of Travancore is about equally divided between the Nairs and other Soodra castes, and the Shânârs, Ilavars, Pariahs, and other inferior and outcast tribes. There are some Brahmans also, who, of course, as the privileged twice-born race,

hold their heads very high. The Muhammadans are few in number. They are principally traders, and live in the towns. Christianity has been embraced chiefly by the Shânârs, the Ilavars, and some of the slave tribes, but only to a small extent by the Soodras and other castes above them. When the census was taken in May 1875 the total population of the kingdom was 2,311,379, of whom 1,702,805 were Hindus, 139,905 Muhammadans, 261 Europeans, 1383 Eurasians, 151 Jews, and 466,874 native Christians. Of the latter 109,820 were returned as Roman Catholic and 295,770 as Syrian Christians.

Missionary work among this people was commenced in the year 1806 by the Rev. W. T. Ringletaube. He had formerly, as stated in a previous chapter, been connected with the Society for the Promotion of Christian Knowledge, and had been sent to Calcutta; but suddenly, without any adequate reason, had resigned his office, and returned to England. He was subsequently employed by the London Missionary Society, and came to India with two other missionaries in 1804. These latter proceeded to the Northern Circars, but Mr. Ringletaube preferred to follow his own course, and travelled southwards to the extremity of India. He laboured to some extent in Tinnevely, and preached the gospel along the coast from Tuticorin to Cape Comorin. There was already a scattered community of Protestant Christians in Tinnevely before his arrival, who had been brought into the Christian fold through the instrumentality of catechists sent among them by Schwartz. At the time of which we are speaking the Christians were very ignorant, and guilty of various abuses inconsistent with their

Christian profession. Ringletaube earnestly and zealously set himself to correct these, and to impart sound religious instruction. He was a man of great eccentricity, uncertain and spasmodic; but it is unquestionable that his spirit was consumed with enthusiasm, that he endured much privation and personal discomfort, and that the work which he accomplished was a genuine work of usefulness both among Christians and heathen. Before undertaking his journey to Travancore and settling there, Ringletaube spent a whole year in Madras, engaged in the study of Tamil, the language of the country to which he was going. So great was his ardour, that at the end of this period he had not only acquired a knowledge of the language, so as to be able to write it, but had also compiled a small dictionary in English and Tamil. Early in 1806 he sailed from Tranquebar to Tuticorin, and on arriving there at once began to preach in Tamil to a congregation of fifty Christians whom he found there. He travelled more than a thousand miles, preaching everywhere, and baptizing many, both adults and children. In his estimation there were 5000 Protestant Christians and 30 native teachers in the districts of that part of Southern India. He went also to Trichinopoly, where he baptized 36 adults.

Through the kind offices of Colonel Macaulay, the British Resident at the Court of Travancore, Ringletaube received permission from the Rajah to reside at Mylâdi, to the south of the Gauts, contiguous to the province of Tinnevely, and to erect a church there. This was the first station of the London Society in the province. The missionary lived in the most

primitive fashion. He occupied a small native hut, in which the sole articles of furniture were a rude table, two stools, and a cot. Here he trained two young men of piety and talent for the ministry. The labours of Ringletaube were suspended for a season on account of an attack on the British troops stationed in Travancore, during which time he retired to Tinnevely; but on the restoration of peace he returned to his post. Soon other stations were formed, and we find that in 1810 there were six in connection with the mission. In this year he administered the rite of baptism to more than 200 persons, and stated that there were many more anxious to receive it. The year following he baptized 400, and was only restrained from baptizing many more from the fear that the applicants were influenced by mercenary motives.

A question often arises in the mind of the missionary in India on the subject of baptism. He sees persons coming to him professedly desiring to become Christians, but he has perhaps good reason for judging that they are influenced rather by selfish and worldly motives than by the honest purpose of embracing Christianity. Now, in various parts of the country, especially in the south, such persons are not rejected. On the contrary, they are received into the Christian community, provided they discard all their heathen habits, and outwardly conform to Christian usages; but they are not baptized. They and their children are placed under regular instruction, are present at the public religious services, and thus soon acquire a considerable amount of Christian knowledge. Those of them who by their penitence for sin, seriousness of demeanour, and humility, seem to possess faith in Christ, are after-

wards admitted to the rite of baptism ; the rest remain mere nominal or unbaptized Christians. In some missions in Northern India a practice very different from this prevails. There no man is welcomed who has not an apparent genuine desire to seek after salvation, in the full import of the Bible signification of that term. All other persons are shown the cold shoulder, because of their mixed motives, or of the supposed predominance of worldly ones. No allowance is made for their expressed desire to receive Christian instruction, or for any small amount of interest which they profess to exhibit in the great truths of our religion, or for the inherent weakness of their moral character, or for the necessarily imperfect and very inadequate notion which, at the best, they may have formed of that radical spiritual change which is involved in becoming a disciple of Christ. The result is, that few additions are made to such missions from year to year, and they continue feeble from one decade to another. Moreover, these very Christians, although received with extreme caution, are found to be by no means perfect. Though previously to baptism they may have been for many months in close intercourse with the missionary, until he has become thoroughly persuaded of their sincerity, yet not long after the ceremony, all fear of not being accepted by the missionary having passed away, in how many instances does the new Christian not show that he was all along under the influence of purely selfish motives, and had never experienced that regeneration for which the missionary hoped and prayed ? Indeed, so numerous are the cases of this description, that it is questionable whether the one system does not produce as many

mere nominal Christians proportionately as the other. If this be so, or nearly so, the advantage of the South system over the North is manifest. There the mission is filled with Christians more or less sincere, or more or less insincere, as you choose to view them; yet all, with their families, having abandoned Hinduism in every form, and having voluntarily placed themselves under regular Christian training. But among the missions of Northern India there are comparatively only diminutive Christian communities to deal with, and there is little prospect of Christian growth, or of numerical expansion, either from inward development or from accretions from without. So that the conclusion to which the writer has arrived is, that all persons who present themselves for admission into the Christian community of any mission should be received and cordially welcomed, provided that they abandon all heathenish rites together with caste, that they associate and eat food with the Christians, that they adopt Christian usages, attend divine service, and, in short, submit themselves and their children to that new religious instruction which the missionary and his coadjutors desire to impart to them. It is hardly needful to add, that for baptism they should wait until fit for it.

To resume, Ringletaube continued his labours with unwearied devotion. By the end of the year 1812 there were 677 communicants in all the stations of his mission. It was his custom to visit each congregation twice every month, and in this way he stimulated the feeble, corrected the erring, and gave suitable advice wherever it was needed. His habits were of the simplest character.

Scarcely an article of his dress (says the Rev. J. Hough) was of European manufacture. He seldom had a coat to his back except when furnished with one by a friend in his occasional visits to Palamcottah. Expending his stipend upon his poor people, his personal wants seem never to have entered into his thoughts. But simply and heartily as this singular man appeared to be given to the instruction of the poor people while he remained among them, in the year 1815, in the full tide of his useful labours, he suddenly left them, no one seemed to know why, only that something appeared to have come into his strange head of other more hopeful work somewhere to the eastward. While at Madras, whither he went to embark for that place, he called on the Rev. Marmaduke Thomson, with whom he spent an evening, in a very extraordinary costume, for he had no coat even then, though about to undertake a voyage to sea. The only covering for his head was something like a straw hat of native manufacture; yet, wild as was his appearance, Mr. Thomson was greatly interested in his conversation. No one ever knew whither he went, nor was he heard of again.¹

In a similarly mysterious manner disappeared many years later the Rev. Mr. Schatch, one of the founders of the Chota Nagpore Mission, and its chief guiding spirit during all the years of its early history.

The mission had been left in the charge of a catechist, and it was not until the beginning of 1818 that a missionary arrived from England to undertake its control. This was the Rev. Charles Mead, who was joined in September of that year by the Rev. Richard Knill. They took up their residence at Nagercoil, in a house provided by the Ranee of Travancore, at the instigation of Colonel Munro, the Resident. This native lady also presented them with Rs. 5000, to be laid out in the purchase of rice-fields in behalf of the mission. The important theological seminary established in 1819 has been from that time to the

¹ Hough's *History of Christianity in India*, vol. iv. pp. 284, 285.

present largely sustained by the produce of these fields. It is plain that the preaching of the noble-hearted Ringletaube had powerfully influenced the people, and had prepared the way for the rich harvest that was about to be reaped; for we find that multitudes now embraced the gospel, and that as many as 3000 professed themselves believers in Christ, and became connected with the mission. The number of Christians, when Ringletaube left it, was at least 900. Thenceforward the mission continued yearly to increase. In 1822 there were 9 congregations; the next year there were 29; while in 1824 there were 48. A valuable missionary, the Rev. C. Mault, entered the mission in 1819, and spent a long lifetime in it.

In a few years the converts had so far multiplied that the mission was separated into two divisions. Neyoor, four miles from Travancore, was made the headquarters of the western division, under Mr. Mead; and Nagercoil, of the eastern, under Mr. Mault. The Christians were now exposed to considerable persecution on account of their growing influence and importance, and several of their chapels were burnt. Nevertheless they increased, and, instead of being injured, were greatly improved by their troubles. Their congregations were 110 in number in 1830, and the Christians themselves exceeded 4000 persons. Moreover, the missions at the end of this year possessed 97 schools, containing 3100 scholars. Boarding-schools had been in existence for several years, in which a thorough Christian training was given to many young men and women. The girls' boarding-school at Nagercoil was long under the care of Mrs. Mault, and was a most useful institution, not only in imparting habits of

industry to the girls, but also in the spiritual influence which it exerted over them, whereby many became zealous Christian women. The manufacture of lace having been introduced into the school, brought a considerable income to the establishment, which was largely supported by the profits which were made. As the school proved in every way so successful, similar schools were commenced in other stations, and were crowned with similar satisfactory results. Both at Nagercoil and Neyoor printing presses were set up, and were sustained for many years; but they were eventually merged into one, which has every year sent forth a very large number of books and tracts.

The various stations of the mission were from time to time reinforced by missionaries sent from England, some of whom greatly distinguished themselves by their zeal and ability. The Rev. John Abbs and the Rev. James Russell, who joined the mission in 1838; the Rev. J. O. Whitehouse, who took charge of the important theological seminary at Nagercoil; and the Rev. E. Lewis, the Tamil scholar, were of this stamp. In later years they have had their successors in men endowed with the like earnestness. By 1840 the Christians in the two districts had increased to the large number of 15,000, while the schools in them had 7540 children, of whom 1000 were girls.

The admission of one of the missionaries, the late Rev. F. Baylis, respecting the worldly motives which have influenced most of the converts who have become connected with the mission, is of much importance in elucidation of the observations made on page 301. "Of those who have joined the mission at various

times," he says, "it is probable that few came from having first experienced a change of heart, or even from having an earnest desire to learn the truth." And yet he shows that, through the instrumentality of a Christian training, many of these unpromising persons have become genuine disciples of Christ. "But by the preaching of the gospel," he adds, "the inculcation of Christian truth by means of catechisms, the teaching imparted to the young in schools, especially in boarding-schools, and other means used, many, we believe, have been brought to Christ, some of whom are doubtless now rejoicing in His presence, and others still, with weak and faltering steps it may be, but humbly and sincerely, walking as His disciples here below."

The strong prejudice against the native Christians of Travancore cherished by the native Government, is strikingly manifest from the following statement of the Rev. S. Mateer, missionary at Trevandrum. "The district Government schools," he says, "should certainly be opened, as in British India, to all decently-clothed and cleanly members of the community who present themselves. The exclusion of our native Christians from most of these schools is a crying shame and a serious blot upon the administration. On this subject I would even venture to add, that surely the time must be near when Christians of various denominations, who form more than one-fifth of the population of Travancore, should be allowed, as in British India, some share in the revenue and magisterial departments of the public service."¹ It is high

¹ *Report of the Travancore Mission of the London Missionary Society, 1882: Trevandrum Station, pp. 10, 11.*

time that in every State in India, whether under native or foreign rule, the same political privileges which are enjoyed by Hindus and Muhammadans should be extended to native Christians. In many places, in all three Presidencies, they are still subjected to various restrictions and disabilities, and are objects of contempt to not a few Europeans as well as to high-caste natives, who, though of different creeds and nationalities, unite in their desire to humiliate native Christians, and to prevent their rising in the social scale.

The Malayalim stations of this mission extend from the northern limit of the Tamil stations at the Nayattankerra river northwards to Quilon. Here the Rev. J. Cox laboured with much patience and perseverance for many years. In 1822, out-stations from Nagercoil were formed both at Trevandrum and Quilon. It is remarkable, as indicating the eagerness to have presses in operation in the earlier periods of mission work in India, that one was established in Quilon, making three in connection with the Travancore missions of the London Society. But this also has been given up. For some time the Travancore Government refused to grant permission to the missionaries to open a station at the capital city, Trevandrum. But in 1838, through the influence of General Fraser, the Resident, this opposition was withdrawn, and Mr. Cox commenced the mission. Moreover, the Rajah gave a piece of waste land for the purpose, on which buildings were at once erected. Mr. Cox found forty Christians already on the spot, one of whom was a relative of the Rajah himself, and had been baptized by Ringletaube many years before. By the end of the

year they had increased to 107. Schools were formed for boys and girls, which were 17 in number in 1846; while in that year also there were between 600 and 700 natives regularly attending divine service in the mission chapels. The converts at first were mostly from the Shânâr tribe; but in 1844, and subsequently, they came from the Ilavar and higher castes as well. It was found difficult here, as elsewhere, to eradicate the evils of caste altogether from the infant Church, which, together with other heathenish customs, would occasionally manifest themselves among its members. The absence of marriage among some of the Malayalim tribes was also a barrier to the progress of the Christian religion in their midst. It is interesting to learn that in a large English school established in Trevandrum, entirely under the patronage of the Rajah, and at his expense, the Bible was introduced and is still taught. The Rajah expended £25 on the purchase of a stock of Bibles for the use of his school. In 1861 there were 1570 Christians in Trevandrum district, while ten years afterwards there were 2942—that is, they had nearly doubled in the interval; in this district there are now 5499, and in Quilon, 1011 Christians connected with the London Missionary Society. There is also a small mission in that city in connection with the Church of England, numbering over 100 persons, and a zenana mission with three ladies working amongst the higher classes.

The missions in Southern Travancore, which have been thus reviewed, have added nearly 10,000 to the number of their Christians between 1861 and 1871, and more than 8000 in the decade since, and are advancing with such rapidity that they bid fair, before

many years have passed away, to evangelize the entire tract of country in which they are situated. The statistics they show are of the most interesting and encouraging character.

But some features may be stated which will put them in a clearer light. The mission occupies six central stations, all of which are well placed. Some of these extend over more than 60 villages and towns in which Christian congregations are found. There are only 6 English missionaries, but they are associated with 18 ordained native brethren and as many as 63 other preachers. In addition to the careful supervision of the native churches and the instruction of the Christians in their 259 congregations, the education of the young, the training of native preachers and teachers, a great amount of benevolent and evangelistic work is accomplished. The press printed no fewer than 1,895,299 pages in 1882. The mission hospital and dispensaries treated over 25,000 cases. The 26 Biblewomen and female-assistants spoke or read of Christ and salvation in each of the thousands of visits they made; and daily in many places the gospel was preached to the heathen.

The growth of the mission proves that in the past, as now, the labour has not been in vain.

In 1851 the native Christians were 17,377; in 1861, 22,688; in 1871, 32,122; and in 1881, 40,454. The general statistics stand thus:—

	Malayalim.	Tamil.	Total.
Native Congregations,	48	211	259
Native Christians,	5,890	34,563	40,454
Communicants,	696	3,192	3,888
Ordained Native Ministers, . .	2	16	18

	Malayalim.	Tamil.	Total.
Unordained Native Ministers,	23	140	163
Mission Schools and Colleges,	28	176	204
Pupils, Total,	963	9,418	10,381
Teachers,	28	254	282
Biblewomen and Female-assistants,	4	22	26
Contributions in 1881,	Rs. 1,348	Rs. 10,060	Rs. 11,408

CHAPTER XIII.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY, AND
OF THE SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS, IN THE PROVINCE OF
TINNEVELLY.

THE Christian work carried on in the province of Tinnevelly exhibits features of peculiar interest. Foremost among them is the large number of converts found there. Rapid as has been the growth of the Christian community, and bright as is the hope which it inspires of the extension of Christianity over the whole land, yet it by no means furnishes the most striking instance of direct progress in the conversion of the people to the religion of Christ which Protestant missions can produce in India. The Chota Nagpore missions, already described, have multiplied with far greater quickness; and the records of the last twenty years, showing how a Christian population of 2400 persons has increased to upwards of 44,000, dazzle the mind with their brilliancy. Other instances even more remarkable have yet to be noticed.

The province is at the southern extremity of India, and is separated from Travancore by the Ghauts, a mountain-chain running from north to south, on the east of which is Tinnevelly, and on the west Travancore. Palamcottah, the capital, is 57 miles from

Cape Comorin. Three miles to the north-west of it is the town of Tinnevelly, and between the two flows the Tamraparni river, at the source of which are the famous falls of Papanasam. The country is covered with cotton and rice fields. Betel and palmyra plantations, especially the latter, abound. The people live on rice, fish, and the produce of the palmyra tree.

During the latter half of last century Tinnevelly was a kind of out-station of the Danish missions at Tranquebar, from which native ministers and catechists were occasionally sent to afford Christian instruction to the natives of the province. We have already stated in the first chapter that Schwartz visited Tinnevelly in 1778; that he found some Christians there, 180 miles from Tanjore; that he was pleased with what he saw; that in 1780 Pohle, the co-adjutor of Schwartz, went and formed a Christian congregation at Palamcottah; that this grew, and others were formed in neighbouring towns and villages; that in 1785 Schwartz again visited Palamcottah, where he dedicated a new church, and on his way visited Ramnad for the purpose of establishing an English provincial school there; that the Christians had so increased, and the prospects were so encouraging, that Schwartz sent Saththianâdhan to reside at Palamcottah, with another catechist and a schoolmaster to assist him.

The Palamcottah Mission, therefore, may fairly date from the year 1786, if not earlier. Saththianâdhan seems to have laboured zealously and steadily, and the work made progress from year to year. In 1788 the Christian Knowledge Society, which considered itself the patron of the Tinnevelly Mission, sent to Tran-

quebar the Rev. J. D. Jœenické from Halle. He was a scholarly man, and soon acquired a practical knowledge of Tamil. At first he was employed in the mission school at Tanjore, but as he was anxious to be engaged in more active and direct missionary work, and as it was deemed desirable that the Tinnevely missions should receive the aid of a European missionary, he was appointed to Palamcottah in 1791, where the Christian community had increased to 300. At the end of the previous year Saththianâdhan had received Lutheran orders at the hands of the Tranquebar missionaries. Schwartz speaks in the highest terms of this excellent man. "Really, as to my own feelings," he says, "I cannot but esteem this native teacher higher than myself. He has a peculiar talent in conversing with his countrymen. I may say with truth I never met with his equal among the natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend and yet do so much good."¹

Following in the steps of Schwartz, Jœenické devoted himself to the great work of preaching the gospel. In those times this was the chief means used in converting the people to Christianity. It was apparently the custom to itinerate over large tracts of country, and to form Christian communities wherever the missionary went. Chapels were erected, at Schwartz's expense, in various parts of the province. It was in the country districts the Christians were

¹ Hough's *Christianity in India*, vol. iii. p. 665.

mostly found. The people assembled in hundreds to hear; and many were so excited by the Christian message, that they led the way to the villages to which Jœnické and Saththianâdhan were going. At the end of the first year Jœnické baptized 73 persons, while in the previous year 100 were admitted to the rite. Under the faithful ministrations of these two men great additions were now made to the Tinnevelly Church. At Palamcottah, Ramnad, and Manapar the Christians were continually increasing; but the largest congregation, numbering more than 200 persons, was at the place last mentioned, where a catechist and an assistant resided. The system adopted by St. Paul when he travelled from place to place confirming the churches was that which, at this early stage, was introduced among the Christian communities of this province, and which is still carried out not only there, but also in the neighbouring province of Travancore, with incalculable advantage to the native churches. Jœnické, Saththianâdhan, and even some of the catechists or unordained preachers, were employed in this important enterprise; so that by frequent visitations the condition of all the congregations, together with their out-stations, was well known. For several years the missionary suffered from hill or jungle fever, and was often laid aside. Nevertheless, his ardour did not abate. At length he was obliged to retire to Tanjore from exhaustion, leaving his work to the care of Saththianâdhan. In consequence of this, Gerické, the missionary at Madras, determined to pay a short visit to Tinnevelly; and although Jœnické was still labouring under his disease at Tanjore, yet he roused himself to accompany Gerické on his tour to the south, and the

two missionaries travelled together to Ramnad, and thence to Tuticorin and Manapar, Palamcottah, and other places; and finally leaving the province, they reached Madura, where they spent a short time in preaching to the people and in other Christian duties, and then parted.

But the faithful Jœnické's work was done. For eight long years he had continued at his post with undiminished zeal, except during those intervals when the intensity of his fever compelled his retirement. On the 10th May 1800 he breathed his last. The announcement of his death was received with much sorrow by the Christian Knowledge Society, which, in the record that it made respecting this valued missionary, spoke of "the great endowments of his mind, the excellent dispositions of his heart, and his zeal for the glory of God and the good of souls."

In consequence of an outbreak among the Polygars of Tinnevely, the Christians of the province were exposed to much persecution. This arose from their being identified with their British rulers. The poor people were robbed of their property, and their persons were tortured and subjected to great ignominy. They therefore abandoned their villages, and fled into the jungles. Thereupon Gerické undertook another journey into the province, for the purpose of gathering together again the scattered Christians, and of cheering and comforting them by his presence. He arrived at Palamcottah in the year 1802, to the great joy of the native congregation. In travelling through the villages he perceived that many persons were wishing to abandon their heathen practices, and to place themselves under Christian instruction. Moreover, as he

observed a considerable number of catechumens in all directions, he purchased a piece of ground, and formed them into a Christian village. In this he showed much practical sense, which might be, in these later days, profitably imitated elsewhere. From the want of some such plan, whereby converts may be brought together, and also may possess a settled means of livelihood, I believe that in many parts of India Christian work is retarded, converts, instead of being numerous, are few, and even Christians themselves are discontented and unsatisfactory.

Multitudes of people were ripe for baptism, the fruit of the earnest, loving, and hallowed labours of Joënické and his native helpers. Although staying but a short season in the province, yet Gerické administered the rite to 1300 persons. When he left eighteen new congregations were formed, and the native brethren, carrying on the work which he had commenced, baptized the large number of 2700, thus making in all an increase of 4000 converts. "The conduct of Gerické upon this interesting occasion," says the Rev. J. Hough in his able account of those times, "has been severely blamed; some persons assuming that he permitted this body of people to be baptized without sufficient evidence of their sincere conversion to the Christian faith. But the assumption is perfectly gratuitous; no good reason is given for it. We shall be less surprised at these great results if we bear in mind the various means which had so long been in active operation in the southern districts, the labour bestowed upon the people by Schwartz and his co-adjutors, Joënické and Saththianâdhan, and, above all, the fervent prayers which these diligent men had offered

for the divine blessing to descend upon the vineyard which they had cultivated with so much care.”¹

On account of the diminished number of missionaries sustained by the Danish and Christian Knowledge Societies, we find that in 1807 the Tanjore, Trichinopoly, and Tinnevelly missions were under the charge of three missionaries, the Rev. Messrs. Kohlhoff, Horst, and Pohle. It was found exceedingly difficult for so few persons to superintend missions so widely separated. The first two missionaries devoted themselves, for the most part, to Tanjore; and the last, Mr. Pohle, to Trichinopoly; while Tinnevelly, with its yearly increasing body of Christians, was virtually left to itself. Sathianâdhan was getting old, and, to supply his place, a catechist, Vedanayagam, was ordained, and sent to Palamcottah to assist him. In 1804 Kohlhoff reported: “In the Tinnevelly country there are at present 34 congregations, which are taken care of by the visiting priest Sathianâdhan, and by 5 catechists and 25 assistants.” But it is painful, as showing the neglected state of this promising field, to learn that, during the ten years from 1806 to 1816, there is reason to believe not one visit was paid to it by missionaries either from Tanjore or Trichinopoly. The mission had, in this period, from the lack of proper supervision and of judicious counsel, become considerably weakened, and although there was still a large

¹ Hough's *Christianity in India*, vol. iii. p. 678. An equally valuable contribution to the early history of Christianity in India has just been made by Bishop Caldwell in his *Records of the Early History of the Tinnevelly Mission*. The bishop shows by reference to the mission register that during the last quarter of the year 1802, 5095 persons were baptized in Tinnevelly, chiefly in the extreme south.

Christian community, yet its zeal had sensibly diminished. Providentially, the Rev. J. Hough, the talented author of the work so frequently quoted in this book, was appointed chaplain at Palamcottah to the English residents stationed there. He at once inquired into the condition of the Christians, and so long as he remained in Tinnevelly, that is, from 1816 to 1821, was indefatigable in his labours among them, and became the means not only of reviving their religious fervour, but also of the introduction of missionaries from England, in connection with the Church Missionary Society, in 1817.

The narrative of Mr. Hough respecting the state of the mission on his arrival in 1816 is given in few words, and is of great interest.

He found (he says) Pastor Abraham diligently employed, and the Christians living together in peace. They consisted of 3100 souls, scattered in no less than sixty-three places, their numbers in each town or village varying from two individuals to between 400 and 500. Some of these Christians were respectable inhabitants, such as farmers; but the majority were mechanics and Shânârs, cultivators of the palm-tree: there were but few of the lower castes among them. The increase during the last three years amounted to 478. The establishment was possessed of little property in the district. Besides the chapel at Palamcottah, together with the mission-house adjoining, there was a substantial church at Mothellur. The remaining places of worship were composed of mud walls, thatched with the palmyra-leaf. There were a few schools, which, being without one regular teacher, were conducted by the catechists, who had little time to attend to them. There were very few books either for the schools or the congregations. A Tamil Testament was preserved here and there in the chapel; but very rarely was such a treasure found in possession of an individual. The scholars were taught to read out of such *cadjan* writings, or native compositions written on the palmyra-leaf, as they were able to procure, the

general subject of which was little calculated to improve their minds.¹

To supply the manifest pressing wants of the numerous stations of the mission was Mr. Hough's first care. He procured copies of the Sacred Scriptures and of the Liturgy of the English Church, and other books, which he distributed among them. He established schools in various places, with the view of removing the ignorance which existed in many of the Christian families. He next set himself to learn the Tamil language, and having done so, composed a number of Christian books, in diglot,—Tamil and English,—of a practical and very useful character, which for several years were the only works of the kind in use among the people. He was not merely an evangelist and teacher, but he undertook the care of all the churches in Tinnevelly. He superintended all their ecclesiastical affairs, helped them in their differences, gave them the aid of his sound judgment, and, in short, was their bishop without the name. And the memory of his great influence, of his unflinching kindness, and of his large-heartedness, continues to the present day; and even in remote districts his name is still known and revered.

Mr. Hough purchased a piece of land in Palamcottah adjoining that on which his own house stood, and on it erected two buildings, one for an English, the other for a Tamil school. Afterwards the entire property came into the possession of the Church Missionary Society, and is now the headquarters of the society's Tinnevelly missions. At this time the missions in this province were supposed to be con-

¹ Hough's *Christianity in India*, vol. iv. pp. 251, 252.

nected with the Christian Knowledge Society, though, as the society could send no missionaries to their help, and was able to render them only a very limited assistance in other ways, the connection was more nominal than real. Strictly speaking, the missions were independent, as is evident from the circumstance that they were left so many years to themselves without the smallest ecclesiastical supervision on the part of the society and its recognised agents. As the Christian Knowledge Society was unable to supply the increasing wants of the missions, and especially as it could not send out any European missionary to their aid, Mr. Hough applied to the Church Missionary Society, and laid before its members his plans for the more effective prosecution of his Christian labours in the province. The Church Society cordially responded to his application, and forthwith helped him with funds. This was in 1817, which may be regarded as the date of this society's connection with Tinnevelly. Three or four years elapsed, however, before it entered formally on the work there; and it was not until 1820 that its first missionaries arrived.

From 1816 to 1820, 300 converts were received into the Christian community, and ten new schools were established. At the beginning of this period there were scarcely a dozen copies of the Tamil New Testament in all the stations in Tinnevelly, although the Christians consisted of twenty-five congregations; but so great had been the diligence shown by Mr. Hough in procuring copies of the Scriptures, that hundreds were in circulation before he left the district, and during the last nine months he distributed no less than 1600 Bibles and tracts. At the time of his

departure there were two English and eleven Tamil schools, with 497 scholars in all the stations.

We now come to a very important epoch in the history of the Tinnevelly missions, namely, the appointment to them by the Church Missionary Society of the Rev. C. T. E. Rhenius and the Rev. B. Schmid. The former reached Palamcottah in July 1820, and the latter in October of the same year. Mr. Schmid took charge of the schools, but Rhenius devoted himself to preaching. His perfect acquaintance with the language, and his charming manner, peculiarly fitted him for this department. He possessed the wonderful talent of swaying large bodies of men, and his influence over them was of the most attractive and winning character, and may be compared to that of a mother over her young children. Mr. Hough had already established a seminary for the training of catechists and teachers, to which special attention was paid by the newly-arrived missionaries. Some difficulty arose, however, in regard to its management, as the young men of the Soodra caste, thinking themselves superior to those of the other castes, refused to eat with them, and consequently the seminary had to be closed for a time. Caste was permitted among the Christians at this period, and indeed for long afterwards. But the missionaries, with great judgment, refused to yield to the prejudices of the Soodras, and rather than submit to them, preferred to have no such institution at all. It was shortly after reopened under better auspices, and with more definite rules. On the 30th October 1822 a Religious Tract Society was originated, a Bible Society having been formed by Mr. Hough several years before.

Soon multitudes of persons expressed their desire to abandon Hinduism. In 1823, 136 families, belonging to 17 villages, placed themselves under Christian instruction. "Small prayer-houses of the simplest construction were built, and native catechists appointed to live among them and instruct them." The next year 293 families, connected with 18 villages, followed their example. In 1825, 514 families, dwelling in 89 villages, attached themselves to the mission. And thus, five years after Rhenius and Schmid had entered upon their work, the Christian community had been increased by 4300 persons, who were separated into 13 circles, with a catechist appointed to each. Not that all these were baptized; but they were all properly ranked under the general designation of Christians, as they abandoned their idolatrous practices, and submitted themselves to the new teaching.

The method pursued was of a simple character.

From the first (says the Right Rev. Bishop Sargent) a system of adult instruction was arranged, by which every person capable of being taught was instructed in the great truths of the gospel. For this purpose a summary of scriptural doctrines and duties was composed, and in every congregation committed to memory by old and young. Examinations in such lessons formed no small portion of the missionary's labour as he passed from congregation to congregation. Great caution was used not to let the people suppose that conversion to Christianity meant only a change of profession, a passage from heathenism to a visible standing in the Church of Christ; and therefore baptism was not so readily administered as some would perhaps think desirable. It was not till nearly two years after his arrival at Palamcottah that Rhenius baptized any of the converts, and then it was only two adults with their children. He was willing to teach any who came to him, whatever their motives might be; but he never baptized them till he saw that they understood all that is needful of the

gospel scheme of salvation, that they submitted to Christian discipline, were well reported of by the teacher and people around, and expressed on their part a sincere desire for the ordinance.¹

During the next five years the converts continued to multiply in the same proportion as they had done in the previous years, and we find that in 1830 there were 7500 Christians, belonging to 2000 families, and living in 244 villages. There were also 62 schools, in which 1300 children were instructed. Rhenius gives his own opinion respecting the religious character of these professed converts. He asks himself the question, "Are all these 2000 families true Christians? To this," he says, "we do not hesitate to answer, No, not at all. They are a mixture, as our Saviour foretold that His Church would be. But all have renounced idolatry and the service of devils, and put themselves and families under Christian instruction, to learn to worship God in spirit and in truth. And is not this a great blessing to them?"

Ten missionary districts were now formed in the province, over each of which an inspecting catechist, as he was termed, was placed. Once every month all the native agents of the missions in all departments were assembled at Palamcottah, for the purpose of rendering a report of their labours, and of receiving instructions for the future.

Meanwhile, the mission in Tinnevelly, which had been for many years subsidised by the Christian Knowledge Society, continued separate from the new missions formed by the Church Missionary Society through the

¹ *Report of the South India Missionary Conference*: Paper on the South Tinnevelly Mission of the Church Missionary Society, by the Right Rev. Bishop Sargent, p. 13.

instrumentality of Mr. Hough. Rhenius and Schmid had taken charge of them, and had managed them in conjunction with their own. Indeed, a close union subsisted between the two, and the catechists of both met together at the same time to receive from the missionaries Christian instruction and advice. During all this time the Christian Knowledge Society had sent out no missionary to its Tinnevely Mission; and had these missionaries not superintended its affairs, there is little doubt that it would have become weak and inefficient, and in many ways would have suffered severely. But in 1826 this condition of dependence was happily terminated. The society transferred its authority over the mission, such as it was,—for it was apparently based on nothing more than on the pecuniary assistance which it rendered to it yearly,—to the Society for the Propagation of the Gospel in Foreign Parts, which appointed in 1829 the Rev. D. Rosen to its management.

The sadly neglected state of the missions which came into the hands of the Propagation Society is shown in the resolution passed by the Madras District Committee in July 1829 in relation to the appointment of Rosen :—

The general committee, having taken into consideration the extent of this society's Tinnevely Mission, consisting of 69 villages, inhabited by 1024 families, in which are 3626 souls; reflecting also that these numerous congregations, scattered over a space of forty-five miles, are under the spiritual direction of only one native priest, without even the occasional visit of a European missionary,—resolve, that it is essential to the existence of this society's Tinnevely Mission that a European missionary be appointed to preside over its spiritual concerns.

There were, however, twenty-two catechists and

fifteen schoolmasters and mistresses. Rosen was of little use. He remained only a year; and then again from 1835 to 1838. It is lamentable to observe that when he went to Tinnevelly, twenty-six years had elapsed since any European missionary from Tanjore or Trichinopoly had been there.

Valuable as the labours of Hough were, they could accomplish comparatively little, since he had his own duties to attend to, and lacked the authority of an agent of either of the Church societies. Bishop Caldwell, in his lectures on the Tinnevelly missions, justly says:—

From 1806 till 1829—I may almost say till 1835—the missions had remained as sheep without a shepherd. The only superintendence of any real value which they had received—except Mr. Rosen's superintendence for less than one year—had been bestowed upon them by missionaries of other societies, or by Government chaplains; and they had passed through seasons of great trial. In 1811 a pestilence swept away in many places a sixth of the community; and about that time many of the Shânâr Christians, especially in that part of Tinnevelly which now constitutes the district of Edeyengudi, fell back through fear to their ancient heathenism. Many persons would suppose that a community of Hindu Christians like that which had been planted in Tinnevelly—poor, undisciplined, uneducated, left to itself, surrounded by heathen influences—would soon have ceased to exist. On the contrary, in 1835, when the first missionary of the Society for the Propagation of the Gospel reached Tinnevelly for the second time, and began to inquire about the sheep that had been left to their fate in the wilderness, more than 4000 persons were found to have stedfastly retained the profession of Christianity and the rites of Christian worship through an entire generation of neglect. The first two missionaries, both Germans, who were sent into Tinnevelly by the Society for the Propagation of the Gospel, laboured there for a short period only. Other missionary labourers followed from year to year, for the Church at home had awoken; the Society for the Propagation of the Gospel had awoken;

the Madras Diocesan Committee of that Society had awoke; and when I look around in Tinnevelly, instead of two districts that existed when I arrived in 1841, I am rejoiced to see seven, in addition to a new mission in the Ramnad country, each of which is provided, not only with pastoral superintendence, but also, in a greater or less degree, with the means of extension and advancement. The Church Missionary Society also has continually been lengthening its cords and strengthening its stakes.¹

From this period dates the commencement of the noble work which has been performed in Tinnevelly through the agency of the missionaries of this society. The province, in fact, has been divided between the two Church of England societies, the Propagation Society occupying chiefly the country to the east, bordering on the sea, and the Church Missionary Society the country to the north and west. Both have been singularly successful, and possess at the present time a very large number of converts. Belonging to the same ecclesiastical system, it was only natural that the plans and methods which they adopted in their work should be very similar. Indeed, it may be considered a fortunate circumstance that this province has not, like many other parts of India, been troubled with several distinct ecclesiastical organizations, but has had, in reality, only one introduced into its midst.

The next five years were distinguished by the wonderful expansion of the Palamcottah Mission and its out-stations. The Christian community had increased with extraordinary rapidity, and in 1835 consisted of 11,186 persons, belonging to 3225 families, and dispersed over 261 villages. There were 102 catechists in the mission, and 107 schools, with 2882 children.

The prosperity of the mission had hitherto been un-

¹ *Early History of the Tinnevelly Mission*, p. 328.

interrupted and great. But it was now to be subjected to the ordeal of a bitter and painful controversy, extending over several years, and ending disastrously. Hitherto the mission had been in the hands of Lutheran clergymen, who so far conformed to the rites and ceremonies of the Church of England that they adopted its Liturgy, but were unwilling to follow the method of ordination prescribed by that Church. They were placed in a difficulty by the very success which had followed their labours. Anxious that some of the superior catechists should receive ordination, they proposed to ordain six of them, and an East Indian, according to the usages of the Lutheran Church, giving the precedent of Sathianâdhan, who had been thus ordained. In reply to this request it was urged, that when Sathianâdhan was ordained there was no bishop of the English Church in India to perform the ceremony; but that now such a bishop was in India, who was, moreover, quite prepared to ordain the candidates. Rhenius and the other missionaries, however, were zealous Lutherans, and were not willing to surrender the point. The Church Missionary Society declined to comply with Rhenius' request, but at the same time did not require that the candidates should be ordained by the Bishop of Calcutta. Rhenius was not satisfied with this decision, and soon showed that he could not continue an agent of the society unless he was permitted to carry out his own views. The consequence was, that in May 1835 the society dissolved its connection with Rhenius, who left the mission, together with the other German missionaries.

It is not hard to understand that in this sad controversy both sides were in the right. Rhenius was

right in not betraying the ecclesiastical system in which he had been brought up. The Church Missionary Society was also right in not permitting in its missions any other ecclesiastical system but its own. It was wrong, however, in obtaining the services of Lutheran missionaries unless it intended to maintain their independence as such. For many years the Church Missionary Society was unable to send out a sufficient number of clergymen of the Church of England. In its necessity it secured the assistance of Lutheran clergymen, as the Christian Knowledge Society had done before. The case stands thus: Either the Church Society must send out men of the Lutheran Church, like Rhenius and others, or none at all, leaving its Tinnevelly and other Indian Christian communities to languish, perhaps to perish. These missionaries were doing the work of the Church Society with wonderful self-denial, intrepidity, and skill; and they were successful to a surprising degree. The position was doubtless paradoxical. We cannot see how the society could have acted otherwise than it did; and yet Rhenius was wronged, and justly aggrieved. The society has its own principles of action, and it is natural that it should insist on the ecclesiastical rites of its Church being observed. But the anomaly in this case was, that the actual work of the society was performed not by Churchmen, but by Lutherans, who thought as much of their own orders as Churchmen did of theirs.

On the retirement of Rhenius and his brother missionaries, the mission was placed in the hands of English missionaries ordained according to the ritual of the Church of England. But many of the catechists

complied very unwillingly with the new system, and for several years much dissatisfaction prevailed; separations occurred, which were finally adjusted with the greatest difficulty; and the mission was a prey to discord and heart-burning. Returning to Palamcottah, Rhenius and his brethren formed a new society, which they designated The German Evangelical Mission, and attached to themselves sixty-seven of the old congregations, leaving, however, nearly three times that number with the Church Society. Bishop Corrie visited Palamcottah, and with all the winning persuasiveness he possessed, attempted to heal it. But the attempt utterly failed. He had many conversations with Rhenius, who in various respects was a man of a like spirit to that of the good bishop. For nearly three years the disunion lasted, when it was terminated by the death of Rhenius. The event caused great sorrow to all parties, for he was universally regarded as a man of great holiness of character, and of ardent love and zeal in the service of his Divine Master. The Rev. G. Pettitt, of the Church Mission, who with his colleagues had acted with much judgment and wisdom during the sad period, thus speaks of him:—

In the month of May (1838) a change became perceptible in Mr. Rhenius' health. On the 5th June he suddenly became worse, and in the evening of the same day departed so gently from the scene of his long and indefatigable labours, that for some time it was uncertain whether he had ceased to live. The same day I reported the event to our committee at Madras, and suggested the propriety of at once proposing to his afflicted family to regard them as they would have done had Mr. Rhenius died in connection with the society. The committee immediately adopted this suggestion, which was also confirmed by the parent

committee in England. On the second morning I had the only relief left to me, of following, with his friends and all the gentlemen present in Palamcottah, in the funeral procession, and of hearing our beautiful service read over his remains by his fellow-labourer in the mission, the Rev. P. P. Schaffter, while a crowd of native catechists and Christians wept around. Every native Christian's heart in Tinnevelly was sad that day ; for not only his own catechists and people, but ours also, entertained for him the highest affection and esteem.¹

In the beginning of the following September, one-half of the separated congregations, with Mr. Schaffter at their head, reunited themselves with the Church Mission, and the remainder, under Mr. Müller, in 1840. Notwithstanding all the troubles which had occurred, both sections of the missions during their separation was singularly prosperous in receiving accessions from the heathen ; and at the end of 1840, when it was again an undivided mission, we find that it had increased by more than 6000 converts, and possessed the large number of nearly 17,500 Christians connected with 354 villages, and also 187 schools, with 5534 children.

Next to the important services of Hough and the adoption of the missions by the two Episcopal societies, the visits of some of the bishops have powerfully tended to their advancement, both by calling attention to their interesting and promising features, by securing for them additional aid, and by guiding them toward efficient organization and progress. Heber died unexpectedly at Trichinopoly, and never reached the extreme south ; but about 1822 he wrote :—

“ The strength of the Christian cause in India is in these missions—Tinnevelly and Tanjore ; it will be

¹ *The Tinnevelly Mission*, by the Rev. G. Pettitt, pp. 157-160.

a grievous and heavy sin if England and the agents of her bounty do not nourish and protect the churches here founded." But the visit of Bishop Spencer of Madras, in 1841, led to great practical results. So impressed was he with the promising and yet neglected Tinnevelly, that he wrote: "The Propagation Society's mission sadly needs help. It has but two clergymen where four might be most profitably employed. I am convinced that our friends in England have no idea of the promising state of things. I had no idea of it myself until I went thither." He at once applied to the society for a grant of Rs. 1000 toward the erection of 10 chapels, Rs. 2000 to complete a church at Mudalur, Rs. 1000 for additional schools, Rs. 1000 for additional catechists, and about Rs. 600 a year for two Preparandi institutions, in addition to the usual charges then sanctioned. It was at his suggestion that, as far as practicable, the province was divided into districts, to each of which a resident missionary was appointed to carry out as far as possible the parochial system; each of these again was divided into smaller circles under the charge of native clergymen and catechists. Bishop Wilson's visitation in 1842 was as useful to the missions in North Travancore as Bishop Spencer's had been to those in Tinnevelly.

But the prosperity of the missions must mainly be ascribed, after due recognition of the divine blessing, and the far less reluctance of the people of Tinnevelly, especially the Shânârs, to receive the gospel than the people of many other districts, to the efficient labours of the missionaries and their native coadjutors. The number of the former has always been small, but

among them have been men of great zeal, learning, and organizing ability. George Pettitt, John Thomas, John Thomas Tucker, Thomas Ragland, James Spratt, as well as others, have thus nobly served the Church Society; whilst Charles Hubbard, the first English missionary employed in Tinnevelly by the Society for the Propagation of the Gospel, A. F. Cammerer, C. S. Kohlhoff, son of Schwartz's protegee and grandson of an early coadjutor of Schwartz, Dr. Pope, and Thomas Brotherton, have with equal zeal served the elder society.

Distinct mention must be made of two, because of the eminence as well as unusual length of their services, and also because of the position they have attained, since the latter also indicates a distinct advance in the missions. Dr. Caldwell went to India early in 1838 for the London Missionary Society, but three years afterwards settled in Tinnevelly in charge of thirteen village congregations as a missionary of the Propagation Society. How well since then he has laboured as a missionary, a philologist, and an historian, it is not necessary to state. The Rev. Edward Sargent was sent out by the Church Missionary Society in 1842, and has ever since been closely associated with its Tinnevelly missions. It was an appropriate culmination to the prolonged and eminent services of these that they should be consecrated early in 1877 in Calcutta as the first missionary bishops or coadjutors of the Bishop of Madras, the former having jurisdiction over the Tinnevelly missions of the Propagation Society, the latter over those of the Church Society.

Other events have assisted or revealed the expansion and consolidation of the missions. One of these was the establishment of an important theological

seminary at Sawyerpurum in 1844, which, in addition to giving a superior general education to all who please to attend, boards and trains a large number of native Christian catechists and teachers. Another of these is the Sarah Tucker Female Training Institution, with its 120 girls training to be teachers; its six affiliated boarding-schools, with an aggregate of 170 girls; and its 55 branch schools for caste girls, in which there are 1764 pupils. Another of these is the Church Councils, which distinctly aim at making the native churches self-governed, and as soon as practicable self-sustained. Another is the removal of Bishop Caldwell from Edeyengoody to Tuticorin, and the theological institution from Sawyerpurum to the same place, which from 1882 will be the centre of the Propagation Society's missions, as Palamcottah is of the Church Society's. And, finally, the dreadful famine of 1877, which like a strong wave impelled thousands toward Christianity.

The growth of the missions may be exhibited by personal testimony, by description, and by a most gratifying array of figures. Thus the report of the Church Missionary Society for 1881-82 says:—

The contrast between that time—1842—and the present is full of encouragement, and calls for loud thanksgiving to God. Mr. Sargent found only one native clergyman in Tinnevely. There are now 65 connected with the Church Missionary Society alone, and, including the Society for the Propagation of the Gospel, pastors, 96 in all. Then, there were in the Church Missionary Society districts 7000 baptized Christians; now, there are 40,000. Then, there were 1160 communicants; now, there are 10,000. Truly it may be said, What hath God wrought!

Equally conclusive, but more in detail, were the

remarks of Bishop Caldwell, at the annual meeting of the Propagation Society in London in April 1883 :—

One proof of progress in Tinnevely consists in the development that has taken place of a system of local self-government. The missions are not now under the government of foreign missionaries alone. They are governed by local councils on a well-considered federal system, in which the natives themselves take the principal part. This system, though not yet quite completely developed, has worked so well so far as it has gone, that I think I may venture to affirm that Tinnevely has earned for itself a right to a further extension of power in the same direction. I trust that ere long, under the guidance of Divine Providence, and with the approval of the society, the Tinnevely Mission may be transformed into the Tinnevely Church.

Another proof of progress consists in the increase that has taken place in the numbers of the native Christian community. Since 1877 the number of baptized members of our native Christian congregations has increased from 17,000 to 29,000 ; that is, the increase in the number of the baptized alone is more than 12,000, and notwithstanding this increase in the number of the baptized, the number of catechumens, that is, of unbaptized persons under regular systematic instruction with a view to baptism, is nearly 15,000. Placing in one total all the members of our native Christian community, whether baptized or not, the number of persons who have placed themselves under our pastoral care, and whose names are on our church lists, has risen since 1877 from 22,000 to 44,000, that is, our accessions during this period number 22,000. Our numbers have exactly doubled in six years.

When I stated, some time after the famine of 1877, in a communication to the Society, that our accessions from heathenism then numbered 16,000, some of the Indian newspapers derided the statement as incredible. They did not mean merely that they thought the people who came over in such numbers were not likely to remain steadfast—the line they took was, that my statements regarding numbers were not to be believed. Well, several years have now elapsed, and a process of sifting has been going on, the chaff has blown away, we have had losses in various places, and what is the result ? One result is, that notwithstand-

ing all these losses, the increase is now not merely 16,000, but 22,000.

The statistics of the missions fully bear out these statements. In 1850 they stood thus :—

NAME OF SOCIETY.	Native Christians.	Native Churches or Congregations.	Native Preachers.	Schools.	Pupils, Male and Female.
Church Missionary Society,	24,613	73	81	257	6,752
Propagation Society,	10,295	...	34	86	2,381
Total,	34,908	79	89	343	9,133

When the centenary of the Christian work in the province was celebrated, Bishop Caldwell gave the following as a summary of the statistics up to June 30, 1879, the Society for the Propagation of the Gospel figures including Rannad :—

	Villages occupied.	Native Ministers.	Baptized.	Unbaptized.	Total of Baptized and Unbaptized.	Communicants.	Contributions from Native Christians.	
							Rs.	A. P.
C.M.S.,	875	58	34,484	19,052	53,536	8,378	24,498	3 5
S.P.G.,	631	31	24,719	19,350	44,069	4,887	13,056	13 2
Total,	1,506	89	59,203	38,402	97,605	13,265	37,555	0 7

The reports of the two societies give the following figures for the year 1881 :—

CHURCH MISSIONARY SOCIETY.

Principal Stations,	9
Churches and Prayer-Houses,	707
Villages containing Native Christians,	1,027
European Missionaries,	5
Native Pastors,	54
Native Catechists,	180
Baptized Christians,	40,634
Communicants,	10,167
Catechumens,	14,676
Schools, Male and Female,	499
Scholars, Boys,	11,414
„ Girls,	5,236

PROPAGATION SOCIETY.

Principal Stations,	9
Villages containing Native Christians,	650
European Missionaries,	6
Native Pastors,	21
Native Catechists,	215
Baptized Christians,	26,338
Communicants,	5,438
Catechumens,	17,925
Schools, Male and Female,	234
Scholars, Boys,	5,659
„ Girls,	2,587
Native Contributions during the year,	Rs. 12,852

Much might be written respecting the genuineness of these results. The converts are for the greater part drawn from the poorer classes, but every year the gospel reaches a number of those in the upper classes of society. The general stability of the converts has been recently tried, and not found wanting, through the excitement produced by prophecies, alluded to in the previous chapter, foretelling that the world would end in 1881 ; but the general intelligence

and sincerity of the converts is proved by the care with which they are trained and tried, by their submission to Christian discipline, and their willingness to suffer, if necessary, for the gospel's sake. This is borne out by Bishop Caldwell, when, in his second annual letter, after referring to an extensive tour he had made, he says, "What, then, is the estimate I have formed? It is, that in general I liked the new portion better than the old. The new people seemed to me, as a rule, more intelligent, progressive, and promising. Besides, as a rule, there was a much larger proportion amongst them of what are called the better castes. I was particularly struck with the circumstance that the new people had already become in general as willing as the old, if not more willing, to form themselves into associations for the evangelization of their heathen neighbours."

These are splendid results. Tinnevelly thus stands foremost as the most Christianized province in India. But the very fact that it is so shows very strikingly the immensity of the work still before us; for even in Tinnevelly the Christians are but six per cent. of the population.

CHAPTER XIV.

MISSIONS IN THE PROVINCE OF MADURA, OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, AND OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE Danish missionaries who, in the last century, raised up their flourishing missions in Tranquebar and Tanjore, were anxious to extend the Christian religion to the neighbouring provinces. Stations were occupied in Trichinopoly, and native preachers were occasionally sent to the province of Madura, in the south, where gradually a small Christian community was formed, whose scattered members were found from the capital itself as far as Ramnad. These were taken under the special charge of the missionaries at Trichinopoly. In this way, therefore, they may be said to have become connected with the Christian Knowledge Society, which long rendered essential aid to the Danish Missions. We find that in the beginning of the present century, the Rev. C. Pohle, of the Trichinopoly Mission, sent two catechists to Dindigul and Madura, "to visit and instruct the Christians in those parts, and preach to the heathen. He also supplied them with suitable books for distribution. Sathianâdhan baptized several converts at Dindigul, where the congregation was now increased

to 70 souls. After an absence of two months they returned, and gave a satisfactory report of their proceedings. Mr. Pohle was himself too infirm to undertake so long a journey to inspect their work; but in the same year Gerické visited those places for him, and quite confirmed the catechists' report. He found the church at Dindigul augmented to 75, of whom 29 received the sacrament of the Lord's Supper at his hands." ¹

These Madura Christians, like those in Tinnevely, although nominally under the charge of the Christian Knowledge Society, seem to have been for many years greatly neglected, owing, doubtless, to the total inability of the society to render them the aid they required. It was therefore an important epoch in their history when, in 1825, they were transferred to the Propagation Society, which has endeavoured, with great zeal and success, to build up the Church of Christ in Southern India. The labours of this society in Madura are now confined to Ramnad and its immediate neighbourhood. There it has a flourishing mission, which has multiplied from 426 converts in 1871, to 2545 in 1881, with as many as 2693 catechumens or inquirers; these are living in 157 different villages, under the care of one English and seven native clergymen, who also direct the pastoral and evangelistic services of 122 catechists. The Church Missionary and Leipsic Lutheran societies are confined to the town of Madura, where the former has a small and not growing station, in charge of a native catechist, and the latter a Christian community and some vernacular schools.

¹ Hough's *Christianity in India*, vol. iii. pp. 543, 544.

But by far the most important and extensive missions are those of the American Board, which commenced there in 1834, and has since covered the entire province with a network of stations. The work was begun by missionaries of this society from the northern districts of Ceylon. As in both places Tamil is the spoken language, they were able at once to preach to the people; and in doing so brought to their aid all the practical experience they had acquired previously. Two arrived at first from Jaffna, namely, the Rev. Messrs. Hoisington and Tod. These were soon joined by reinforcements from America; so that by 1837 as many as eleven missionaries were in this new field. The great object at the outset, and for many years, was to make the ancient and renowned city of Madura, the capital of the province of that name, the central mission, round which all other stations which might be formed were to cluster like grapes around the central stalk. However beautiful in conception such a system might appear, as possessing the double advantage of centralization and mutual dependence, yet after many years the plan was abandoned as practically a failure, and gave place to that which now exists, in which all the stations—which have been greatly increased in number—are on an equality, centralization having given place to individuality, although the stations themselves are still united together by a bond of the closest character. Indeed, a scheme like this is the only one adapted for missions conducted by Congregationalists and Presbyterians.

For several years the missionaries devoted themselves zealously, not only to preaching, but also to

education. Two years after the formation of the mission they had 35 schools, with 1200 children; and in 1840 they had 3316 scholars under instruction. And the number after this increased still more; but from 1845 diminished interest seems to have been cherished towards this branch of missionary labour, and in 1853 the heathen schools were closed. This must have been in consequence of a new order from the Board, issued about that year to all its Indian missions, to pursue a different system of Christian work, to abolish schools except for Christian families, and to pay special attention to the multiplication of Christian congregations: an account of which has already been given in the chapter on the Ahmednuggur missions in the Bombay Presidency. Respecting this complete abandonment of heathen schools in the Madura missions, the missionaries make the following singular observations, showing that their former enthusiasm in this species of labour had entirely passed away: "We can have but little to do hereafter with the general desire of the heathen to have their children receive from us an English and Tamil education. The Lord in His providence has given us a people to educate for Him."

The peculiar institution of boarding-schools, which has at times been so much more prevalent in Southern than in Northern India, was introduced into these missions at four different stations, those for young men and boys having 216 pupils in 1845. These were reduced to one in 1855, and in 1857 this too was closed. Two female boarding-schools were also early established, and were afterwards blended into one. A seminary, as it is technically styled, but which in

reality was a theological and training college for raising up a properly - qualified native agency, was opened in 1842, and has been the means of imparting great strength to the missions through the instrumentality of the catechists and teachers who have been educated and fitted for their work in it.

Like most missions, those in Madura had to pass through a season of fiery trial. This occurred in 1847, and arose from the prevalence of caste among the native Christians. Most of the missions in Southern India had received the infection of this pernicious evil from the Danish missions of Tranquebar, which permitted it from the first among their Christians, and perpetuated it for many long years. Every mission which had thus sanctioned the enormity at the outset of its history, found immense difficulty in emancipating itself from its iron grasp. Not that the missionaries of Madura gave it the slightest approval; nevertheless, their vigilance was not sufficient to prevent it creeping into the Christian congregation, and working terrible mischief there. The Rev. W. Tracy, in his account of the matter, says :—

Caste distinctions had never been countenanced by the mission; no separate seats in church were allowed; and all communicants partook of the sacred emblems of the Lord's death from the same cup, as well as from the same bread; and all distinctions of caste among native Christians in their social intercourse with each other were discountenanced. Still it was evident that caste was cherished, and some flagrant instances of this having occurred, the mission, in July 1847, passed the following resolutions: "That the mission regards caste as an essential part of heathenism; and its full and practical renunciation, after proper instruction, as essential to satisfactory evidence of piety: and that renunciation of caste

implies at least a readiness to eat, under proper circumstances, with any Christians of any caste. That we will not hereafter receive into our service as a catechist any one who does not give satisfactory evidence of having renounced caste." In consequence of these resolutions, and the subsequent action upon them, many of our catechists, some of them, in many respects, very valuable men, left the service of the mission, and the seminary was almost entirely disbanded.¹

Indeed, so violent was the agitation caused by the decisive measures taken by the missionaries, and so strong was the influence of caste upon the Christians, that as many as seventy-two persons were suspended from church fellowship, and were for a time prohibited from participating in the sacrament of the Lord's Supper.²

The effect, however, was salutary. "The storm," says Mr. Tracy, "though violent at first, rapidly passed away, leaving a purer atmosphere behind it. Some of those who had left, returned, and complied with the requisitions of the mission; and from that period to the present, the renunciation of caste, in every form and place, in social life as well as in public, is a *sine qua non* of admittance to the Church." The promptness, determination, and thoroughness which the missionaries displayed in the excision of this destructive gangrenous evil from their Christian community cannot be too highly praised. It is only right to state, that the Madura missions, like those of the same society at Ahmednuggur, in the Bombay Presidency, have been managed with conspicuous skill and energy. For zeal, efficiency, and success, American

¹ *Report of the South Indian Missionary Conference: Paper on the American Madura Mission, by the Rev. W. Tracy, p. 20.*

² *Newcomb's Cyclopaedia of Missions: article "Hindustan," p. 393.*

missionaries everywhere in India take high rank in the noble calling in which they are engaged; and those of the American Board are among the most distinguished of their countrymen for scholarship and ability, and for all those varied gifts which combine to form a practical and talented missionary.

The records of these missions show from what small beginnings, in the most unpromising tracts of country, extensive results sometimes follow. In a remote quarter of the Madura province, a few persons in 1842 expressed a desire to receive Christian instruction, which desire was of course readily complied with. They simply entered into an engagement "to renounce heathenism, and to submit themselves, so far as their knowledge extended, to the requirements of the gospel." "Others," says Mr. Tracy, "in different parts of the district followed the same course; and though some drew back when they learned the strict requirements of the word of God, others have remained firm, often in the face of much persecution. Of the motives which have induced them to renounce heathenism, it is impossible to speak with much certainty. No hopes of worldly advantages have ever been held out by the missionaries, though doubtless such hopes have sometimes been indulged. Whatever variety of motives may have influenced them, not a few have given the best evidence of their sincerity by the patient endurance of those innumerable annoyances which the heathen know so well how to practise."¹ Such is the simple tale which many missions can tell in India. The

¹ *Report of the South India Missionary Conference: Paper on the American Madura Mission, by the Rev. W. Tracy, pp. 20, 21.*

good seed sometimes falls on soil of apparently the most unproductive character, but which presently proves to be rich and fertile. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit."

The progress of the mission is clearly stated in a paper read at the Bangalore Conference in 1879, by the Rev. J. Rendall, from which we cite the following facts :—

In 1857 the mission contained 134 congregations, embracing 5327 persons ; in 1878 there were 199 congregations, having 11,088 persons in them, who lived in 321 villages. In the former year there were 22 churches, with 921 members ; in the latter, 33 churches, having 2255 members. In 1857 the whole amount contributed was only Rs. 465 ; in 1878 it was Rs. 4276. In 1857 there was no boarding-school for boys, and only one for girls, containing 40 pupils ; in 1878 there were 5 boarding-schools for boys, containing 147 pupils, and 4 for girls, containing 188.

Since the latter year steady progress has been made, and the leading features, as well as more recent state of the mission, may be learned from the following statements :—

Preaching to the heathen should be a distinguishing feature in any mission, however numerous its converts and schools may be, and in Madura it is not neglected. Work among women is earnestly prosecuted by the wives of the missionaries and native preachers, and by as many as 17 Biblewomen. The latter devote their attention exclusively to Hindu, Muhammadan, and Roman Catholic women. Schools for heathen boys and girls have been resumed, and are numerous.

At Pasumalai various trades are taught, and some of the residents prepared for Christian work. Dr. Chester and a lady doctor attended to 40,000 cases in the course of the year.

Organization "to promote the union of the pastors and the welfare and growth of the churches" is now secured by three Local Church Unions, and a comprehensive body extending over the entire field and uniting the three referred to.

TABULAR VIEW.

Principal Stations,	11
American Missionaries,	13
Native Ordained Ministers,	13
Native Preachers,	135
Bible Readers,	17
Converts,	11,389
Church Members,	2,591
Congregations,	217
Churches,	33
Seminaries and Boarding-Schools,	13
Village and Day Schools,	160
Christian Teachers,	202
Non-Christian Teachers,	26
Scholars,	4,261

CHAPTER XV.

MISSIONS IN TANJORE, TRICHINOPOLY, COIMBATORE, AND THE NEELGIRIS.

THIS history of the Protestant Missions of India commenced with the establishment of the Danish Mission at Tranquebar in the year 1706, under the learned and saintly Ziegenbalg. Having given a brief historical sketch of the gradual development of this mission, and its extension to Tanjore, Trichinopoly, and other provinces, during the last century, and having described the progress of missions in Bengal, beginning with Calcutta, Northern and North-Western India, Rajpootana, Central India, Bombay, the South Marathi country, Malabar, Travancore, Tinnevely, and Madura, we come again geographically to the place from which we started.

The difficulty which the Danish missionaries had felt in maintaining efficiently all the missions which they had successively established, had been somewhat removed by the liberality of the Christian Knowledge Society; but at the time of the death of Schwartz, in the beginning of 1798, it began to wear a very serious aspect. In consequence of the war in Europe they could not communicate directly with Denmark, and the money sent to them from that country was first

despatched to Bengal, and reached them after long intervals, and at great expense. Indeed, had not this noble society watched over them with special care, and supplied their necessities at this period, the Tranquebar Mission at least, if not several others likewise, must have been closed. The trials of the missionaries reached their height in May 1801, when Tranquebar was captured by British troops. In this emergency the British commanding officer showed great kindness to the mission, and wrote a report upon it to the Madras Government, which sent back instructions "to protect the missionaries in the full possession of their former privileges, and even to grant them what further immunities they might require for their peaceful work." Thus their anxiety was turned to joy and gratitude. During the whole time of the British occupation of Tranquebar they were treated with consideration. In 1802 peace was restored, and Tranquebar became once more Danish property. But soon the mission began to languish again from want of funds; and as war had broken out afresh in Europe, and Denmark was involved in the tremendous struggle that was shaking all the Western nations, the Tranquebar Mission was temporarily abandoned by the Danish Government, and must have been ruined but for the intervention of the Christian Knowledge Society. But the aid thus generously and opportunely given was not sufficient to meet the full wants of the missionaries, and therefore they applied to the Madras Government for assistance, which granted them 200 pagodas (£75) monthly, on the stipulation that the money was to be returned on the termination of the war. Meanwhile the colony

had again come under British authority, much to the relief of the mission, which received help from the garrison, and was treated by the commandant and other officers with attention and respect.

It was painfully manifest, however, that this pioneer mission, once so prosperous and widespreading, was on the decline. Scanty and uncertain funds, a reduced missionary staff, a deficient supply of books, want of sympathy on the part of many of the Danish residents in the settlement, and other causes, had a depressing and wasting effect upon the entire mission. Moreover, as a natural result of this enfeebled condition, errors began to creep among the native Christians, and more than once the mission was placed in great jeopardy by the feuds which arose. The subject of caste occasionally gave much trouble and vexation. It not merely was permitted among the Christians in their social life, but also presumed to intrude into one of the sacred ceremonies of the Christian Church. The venerable Dr. John, though old and blind, set himself with great sternness against this heathenish association of caste with the holiest rites of Christianity.

The Christians (says Mr. Hough) contended for distinct places at church, and even for two cups at the Lord's Supper, for the higher and lower castes. The latter, however respectable for wealth, or moral and Christian character, were compelled to sit apart from the rest, and to have their separate cup. At last, Dr. John resolved to endure this antichristian custom no longer, and gave notice, that if they would not, of their own accord, put an end to these odious distinctions, especially at the Lord's table, he would himself abolish them. His admonitions being obstinately resisted, he executed his threat, with regard to the sacrament at least, by melting the two cups into one. This

effectually settled the matter. The men of caste made a great outcry at first, and left the Church ; but finding they could not intimidate their faithful pastor into a compliance with their wishes, they gradually returned, and henceforth drank out of one and the same cup with the Pariah.¹

One of the last acts of this devoted man was to establish in the districts of Tranquebar, and also in some of the villages of Tanjore, a number of what he termed "free reading-schools," of which there were 20 in 1812, with nearly 600 scholars. These schools soon became somewhat famous, for we find persons in Bengal contributing to their support, and the agents of the Church Missionary Society in Calcutta generously granting them the sum of 100 rupees, or £10, a month, from funds placed at their disposal by the home society, a grant which, as the schools multiplied, was afterwards increased to £15 monthly. This society, which has ever displayed the broadest Christian sympathies in its labours in India, was not content with rendering this substantial aid, but, with the consent and cordial approval of the College at Copenhagen, sent out two missionaries to Tranquebar, the Rev. Messrs. Schmarrè and Rhenius, the latter of whom arrived in India with the mantle of Schwartz upon his shoulders, and was destined to become one of the most zealous and successful missionaries who ever laboured in the country. Their stay in Tranquebar was short, for, as the society had determined to establish a mission of its own, and as Madras "was deemed a more eligible station for the commencement of the society's operations in South India," they left the Danish settlement, and proceeded thither in January

¹ Hough's *History of Christianity in India*, vol. iv. p. 203.

1815. The languishing state of the mission after their departure led Dr. Cammerer to request the Church Missionary Society's Committee at Madras to send back Mr. Schnarrè, which was accordingly done. Various efforts were from time to time made by Christian people and societies to save the mission from ruin. The Bishop of Calcutta, on visiting Tranquebar, used his influence with the Christian Knowledge Society to obtain for it a grant of £200 in addition to the yearly help previously received. At length it was found necessary to remove some of the congregations from the charge of the Tranquebar Mission, and unite them with that at Tanjore. The mission was thus relieved of the burden of eleven congregations, comprising 1300 Christians.

At this juncture the King of Denmark sent to Tranquebar, through the Royal Mission College at Copenhagen, the munificent sum of £1800, accompanied by a cordial letter from the College, which, however, enjoined upon the missionaries the exercise of rigid economy. Even with this sum, so great were their straits, they were barely able to maintain their Tamil and Portuguese congregations, and a school for each, while they "could not venture to resume the charge of the country congregations and schools, which had been transferred to the Christian Knowledge and Church Missionary Societies." The Danish Mission, stripped of its country churches, reduced to one missionary, and with small means of support, never revived. For several years Dr. Cammerer, its sole remaining missionary, endeavoured to carry on the work in Tranquebar, and to minister to the diminishing congregations; but the mission had lost its early

vigour, and sank into weakness. Dr. C. S. John died at Tranquebar in 1813, after forty-two years' service; A. T. Cammerer, who arrived in 1791, died there in 1837.

The mission at Tanjore, over which Schwartz presided for so many years, being more immediately under the charge of the Christian Knowledge Society, did not suffer from those causes which, as we have seen, had such a disastrous effect upon the Danish Mission at Tranquebar. On the death of that eminent missionary, the burden of the mission fell almost entirely upon his young colleague, Kohlhoff, who continued for many years to conduct its affairs with great energy and wisdom. From time to time he was joined by other labourers, and under their united care the churches and schools prospered. The Rajah of Tanjore, out of love and respect for his late friend and adviser, rendered important aid in various ways. With the permission of the society, four of the superior catechists were ordained to the ministry in Lutheran orders in 1811, one of whom was sent to Palamecottah in Tinnevely. In the year 1818 three more were ordained. Kohlhoff had been for several years alone in the mission when he received help for a few months from the Rev. H. Baker, of the Church Missionary Society, who afterwards proceeded to that society's mission in Travancore. The next year the Christian Knowledge Society sent a German missionary to Kohlhoff's assistance; and these two, with their native brethren, were able, with God's blessing upon their labours, to keep the mission in a condition of considerable prosperity. And although, as remarked above, a large number of the Tranquebar congregations,

together with their schools, was made over to the Tanjore Mission, yet the missionaries did not hesitate to take the oversight of them, and also to burden themselves with their additional expense.

The Christian Knowledge Society sustained for many years also the Trichinopoly Mission, and gave liberal support to the distant stations, which were more or less closely connected with it. Indeed, but for the strenuous efforts made by that society, there can be no doubt that these older missions, established during the preceding century, would have all been brought into the most abject condition. In 1816 there were 500 Christians in the Trichinopoly Mission, of whom upwards of 300 were communicants. There were also small congregations at Madura and Dindigul. The head of the mission was the aged Pohle, a man of the lofty spirit and untiring zeal which are such distinguishing and prominent features of that glorious band of Danish and German missionaries who, throughout the last century, successively came forward to plant the gospel in India. He died in 1818, his mind filled with anxiety for his mission, which had no one to take his place, and his converts were left like sheep without a shepherd. But the English chaplain of Trichinopoly, the Rev. H. C. Banks, in the exercise of a genuine Christian spirit, took it under his charge until a missionary arrived in January 1820.

It was greatly to the interest of the Christian Knowledge Society's missions in Southern India that they passed into the hands of the Society for the Propagation of the Gospel, which was much more fitted to undertake their management and to provide for their necessities. The missions began a new career under a

new organization, and were eventually delivered from the impoverishment and despondency which had previously so frequently visited some of them. All the old Danish stations seem thus to have been occupied by the Propagation Society, although it is hardly to be supposed that the Christians everywhere approved of the change. Yet it was undoubtedly the best under the circumstances that could possibly have happened to them.

Some years afterwards, that is, in 1841, the Lutheran Mission of Leipsic despatched missionaries to Tranquebar for the purpose of reviving the old Lutheran missions established by the Danish missionaries. Had this been done twenty years before, it is not improbable that all these missions would have continued as they were. But after the ecclesiastical system of the English Church had been introduced among them, and had been now in existence so many years, the presence of the Leipsic Lutheran missionaries threw them into consternation and difficulty. And the fact that, while all the younger Christians had been trained on the new system, all the elder Christians had been brought up on the old, and still, perhaps in many cases, remembered it with sincere attachment, was an additional source of trouble and anxiety.

The Leipsic missions, for a reason presently to be explained, have been popular with Hindus, and have spread extensively in the provinces of Tanjore and Trichinopoly, into the district of Coimbatore to the west, and of Arcot to the north, as far as Madras and its neighbourhood. Their missions are large as well as numerous. Their Christian community consists of 12,036 persons. They have 57 native lay preachers and 8 ordained native ministers.

Yet it is necessary to state—though with much pain and unwillingness, for we have carefully avoided subjects of a purely denominational or ecclesiastical character, and have striven to regard all sections of the Protestant Church as perfectly equal in their relations to one another—that the Leipsic missionaries, in prosecuting their missionary work, have adopted two principles of action which are directly opposed to the principles observed by missionaries of all the other Protestant societies. One of these pertains to the subject of caste, which is permitted by the Leipsic missionaries, just as it was by Ziegenbalg, Schwartz, and others. Although for a time it was found difficult not to permit caste in some form in the South Indian missions, yet gradually they have emancipated themselves from it; and now the consentient voice of all Protestant missionaries in India, with the exception of the Leipsic missionaries, is not to suffer caste in any shape whatever among their native Christians on pain of excommunication. It is not necessary in this place to defend the position taken by the great body of Indian missionaries in thus frowning upon and shrinking from all contact with caste, which is regarded by them as a monstrous evil of the same grade as idolatry itself—an evil pernicious in its influences, and destructive in its consequences. To uphold this mischievous Hindu custom, and especially to allow it in Christian congregations, they consider to be a serious and fundamental error in any Protestant missionary society which so acts. The Leipsic missionaries have unquestionably commended their Christianity to the Hindus by the adoption of caste, and multiplied their Christians in consequence; but it

is not too much to affirm, that in doing so they have dishonoured our common holy religion, and have gathered to themselves a community which, from the differences of caste in its members, is not, as it should be, a Christian brotherhood.

The next point wherein the Leipsic missionaries differ from those of other Protestant societies is, that they make it a part of their system of action to proselytize Christians from other missions in their neighbourhood. In this way they have swelled their numbers considerably, much to the annoyance and vexation of those missionaries who have lost their converts. Now it is quite true that, in many places in India, Christians of feeble principle are to be found who, from various causes, are too ready to leave their own missions for others; and it is equally true that some missionaries occasionally receive converts from other missions too easily, and without sufficient inquiry concerning them. But no one except the Leipsic missionaries does this systematically, and as a recognised part of missionary duty. Perhaps, indeed, they feel themselves necessitated to do this because of the condition of alienation from all other missions, by reason of their adherence to caste, in which they are unfortunately placed. If this be so, the sooner they release themselves from this social estrangement, and from their Hindu bondage, and with clean hands enter the fraternity of Protestant missionaries in India, the better.

In the year 1858, when the missionaries of Southern India were gathered together in conference at Ootacamund, a protest was drawn up by the secretaries, in their name, respecting the course pursued by the

Leipsic missionaries, and was addressed to the committee and supporters of the Leipsic Missionary Society. In it the following important statements were made :—

We, the representatives of nearly 200 missionaries, belonging to nearly all the Protestant evangelical societies now engaged in the work of propagating the gospel in South India and Ceylon, address you with much grief of heart, in the hope that you may be inclined to take steps to remove what is a serious hindrance to the progress of our common work. That hindrance is found in the way in which the missionaries of your society, connected with the Tranquebar Conference, conduct their operations, in open disregard of some of those laws by which the missionaries of different societies are generally guided in their relations to one another. Your missionaries appear to consider it their duty to receive any one from our native congregations who professes to prefer their views on doctrinal subjects, without any searching inquiry into the probable motives by which such person may have been influenced; and it is believed that encouragement is thus given to the discontented and disorderly, in many of our congregations, to seek admission to those under the care of your missionaries, with the view of escaping wholesome and godly discipline, which is attended with the further evil of unsettling the minds of the better class who remain. These brethren also act in regard to that terrible evil, caste, in a way so different from all other Protestant missionaries, that, by that means alone, it is not difficult for them to draw away people from other communions, where that false and wicked institution is entirely discountenanced in all its forms. We wish not to dictate to others on matters of ecclesiastical polity, so far as the internal arrangements of their own communion are concerned; but when the proceedings of one body of missionaries directly interfere with the internal management of another community of native converts, we feel bound earnestly to protest against such conduct, as a departure from one of the first principles of our common Christianity.

It is matter for much regret that this representation

has not been practically attended to, and that the Leipsic missionaries continue to the present time their observance of caste, and their old habit of proselytizing Christian converts of other missions. Moreover, these converts conform as much as possible to Hindu usages. Like them, they look out for "lucky days" for performing the marriage ceremony; and at funerals eschew the coffin, and carry the corpse exposed on a bier.

The Propagation Society has 11 central missions in the provinces of Tanjore and Trichinopoly, besides numerous out-stations. To these missions 5000 native Christians are attached, who live in 149 villages, and are under the care of 14 native pastors and 36 native preachers. In the 68 schools are 2314 boys and 497 girls, who are taught by 98 teachers. These statistics show that the labours of this society in this part of India are of great importance. The mission at Combaconum in the interior is connected with four other stations under the charge of an English missionary. That at the old city of Tanjore, of so much interest during the latter half of the eighteenth century, is in charge of three native preachers. The Christian population has slightly declined from 841 in 1870 to 835 in 1881, though it was 1570 in 1851. This may be owing to the presence of the Leipsic Lutherans, who have had a mission there from the latter date, which now claims 1070 adherents. The Tranquebar station has also declined. It is now, along with Negapatam and Nangur, under the charge of a native clergyman, who has in the three stations about 1300 Christians. "Nearly all the Christians of this district," he says, "are Valangamattars (a respectable name for Pariahs), a poor class of people, labouring under

heathen Marisidars for their daily sustenance. Their indigent circumstances, as well as their want of civilisation, are a great obstacle in the way of their 'coming forward,' or keeping the Christian rules, and properly observing the Lord's day."

The earliest missions established in the tract of country now under consideration, coming, indeed, next after those originated by the Danish missionaries, and subsequently taken in hand by the Christian Knowledge Society, were commenced under the auspices of the Wesleyan Missionary Society. The first was formed at Trichinopoly in 1818. Three others were begun in 1821 at Negapatam, Manaargudi, and Melnattam. Tiroovirir, also in the province of Tanjore, was begun in 1861, and Caroor and Peria, in Coimbatore. All these exist still, with the exception of Melnattam. But the number of Christians they contain is exceedingly small.

The staff of agents in these Wesleyan missions is considerable. It consists of 8 European missionaries, 2 European lay agents, 1 ordained native pastor, 26 native preachers, and 60 Christian teachers. The missionaries superintend 40 schools, with 2415 pupils.

The London Mission at Coimbatore dates from the year 1830. It has now 567 Christians. Its school work, after declining, has increased to 10 schools, in which are 600 scholars, and 447 of these are receiving a vernacular education.

On the Neelgiri Hills are five stations of four separate societies. Two of these missions belong to the Basle Missionary Society, and have been already alluded to in the chapter on the Basle missions of Malabar and Canara. Other two are in association with the Church

Missionary Society and the American Reformed Presbyterian Church, whose headquarters in India are in Arcot. The latter mission has 344 Christians. It was established in the year 1850. The Church Society's mission is at Ootacamund, and numbers 354 native members. Since 1862 the Wesleyans have had a small mission also at Ootacamund, under the charge of a native minister, which serves also as a sanatorium for their various agents elsewhere. The Baptist Missionary Society has also had a station at Ootacamund for some years past, superintended by the Rev. George Pearce, previously for above 30 years missionary in Bengal. The Church under his care numbers about 40 members.

The following summary shows the condition statistically of the Protestant missions in the provinces and districts which form the subject of this chapter in 1871 and 1881 :—

STATISTICS OF THE MISSIONS IN TANJORE, TRICHINOPOLY, COIMBATORE, AND THE NEELGIRIS, FOR THE YEAR 1871.

Native Christian Congregations,	211
Protestant Native Christians,	12,675
Increase since 1861,	3,540
Communicants,	5,978
Towns and Villages containing Christians,	421
Ordained Native Ministers,	17
Increase since 1861,	8
Unordained Native Preachers,	139
Mission Colleges and Schools,	174
Pupils, Male and Female,	5,843
Increase since 1861,	965
Christian Teachers, Male and Female,	161

1881.

	European Missionaries.	Native Ordained Ministers.	Native Preachers.	Male Teachers.	Female Teachers.	Native Christians.	Communicants.	Male Scholars.	Female Scholars.
Tanjore, . . .	14	6	64	174	23	9,790	3,436	3,765	967
Trichinopoly, . . .	4	3	32	59	12	3,579	1,472	1,257	459
Coimbatore, . . .	6	4	19	23	11	1,382	442	957	200
Neelgiris, . . .	4	1	6	10	7	1,000	391	549	135
	28	12	121	266	53	15,751	5,741	6,528	1,761

CHAPTER XVI.

MISSIONS IN ARCOT AND SALEM.

THE Arcot district lies to the west and south of Madras. It has an area of 9000 square miles, and a population of more than three millions. In the first chapter an account is given of the formation of a mission at Cuddalore, a town in Arcot situated on the sea-coast, as early as 1737. It was originated by the Christian Knowledge Society, at the instigation of Sartorius, who visited the town in 1734, after the establishment of a mission at Madras, under the auspices of the same distinguished society. This, however, was not the first effort to introduce Christianity into Cuddalore, for twenty years before, that is, in 1717, Ziegenbalg commenced a school there in connection with the Danish Mission at Tranquebar, and in it the first ordained native minister, Aaron, was educated. The Cuddalore Mission enjoyed for a time much prosperity; but the unsettled state of the country for many years in the middle of the last century, the frequent wars which occurred, and the numerous sieges and captures to which Cuddalore itself was subjected, had a disastrous effect upon the mission there. Had it not been for the presence of intrepid, self-denying, and earnest men like Kiernander, Hutteman, and Gerické, it must have been ruined.

But in the times of greatest peril they remained at their post, and obtained consideration for the native Christians from the English and French governors who successively exercised authority over the town. Nevertheless, in spite of their exertions, the mission gradually decayed. At the close of the century, its destruction seemed almost complete. Gerické, the last of the missionaries, had been compelled to retire to Negapatam, where, as he could not prevail on the French to repair the mischief they had done to the mission church and premises at Cuddalore, he thought it his duty to remain. Unfortunately, the missionary who at last was placed in charge of the Cuddalore Christians fell into bad habits, and was eventually suspended by the society. "The effects on the mission were lamentable in the extreme. The congregations and the schools dwindled to nothing, and scarcely a vestige of its institutions remained." The missionary, on mending his ways, was afterwards permitted to return, but was unable to do much. The mission, therefore, continued to linger on for several years. In 1817 an English chaplain took great interest in its affairs, and under his care it revived.

The prospects of this station, as of many others in Southern India which were transferred to the Propagation Society, were thereby greatly improved. It came under efficient and vigorous management, which gradually bore fruit in various ways. The mission became once more consolidated, and its schools were placed in a better condition. In 1850 it possessed 325 Christians. But during the next ten years the numbers diminished considerably, by reason of the entrance into Cuddalore of the Leipsic Lutheran mis-

sionaries, which occurred in 1851. In five years the new mission had 230 Christians, while at the end of the same period the Christian community of the Propagation Society had fallen to 194 members. Nor during the subsequent ten years has it been able to recover itself. On the contrary, it has suffered a further reduction, while the Leipsic Mission has gone on multiplying from year to year. In 1871 there were only 178 Christians of the Propagation Society, while of the Leipsic Society there were 400; the two together having nearly 600 Christians, or almost double the number that existed in 1850. During the last decade the same process of increase and diminution has continued, since in 1881 the Propagation Society had 162 adherents only, whilst the Leipsic Society had 474. At Vellore and Chittore also, important towns in the district, small Christian communities existed previous to 1850, but little or no zeal for extension characterized any of these. At Punrooty, 16 miles from Cuddalore, there is a small private mission, which owes its origin to the zeal and liberality of Mr. Reade of the Indian Civil Service. It is entirely under the management of six native agents, who give much Christian instruction, but have not met with any marked success. The boarding-school, under the charge of Miss Reade, has recently been removed to Cuddalore, in which district she is labouring with rare zeal and unselfishness in evangelistic effort. The course of a lady so occupied may well be watched with interest and sympathy.

But a greater and more extensive work of evangelization has been prosecuted in the district since 1854 by that active section of the Presbyterian body known under

the designation of the American Reformed Protestant Dutch Church, than has been attempted by either of the above-mentioned societies. The history of the commencement of this important and successful enterprise, by which the district has been covered with a network of mission stations, is given in the following brief and simple language :—

In 1850 the Rev. Henry M. Scudder, M.D., after having laboured in connection with the American Board Madras Mission for several years, asked and gained permission to take a tour through Southern India, with the view of establishing an out-station. The Rev. Mr. Dulles accompanied him on this journey. After having explored a large tract of country, they turned their attention more particularly to the district of North Arcot. Its million and a half of inhabitants, destitute of a single European missionary, and the willingness of the people to hear the word of God in the streets, led these two brethren to urge the immediate occupancy of this immense district. The American Board Madras Mission at once adopted their report, and sent the Rev. H. M. Scudder and his wife to occupy Arcot as an out-station. By the express wish and sanction of the Board at home, and of the Madras Mission, the purely vernacular system was adopted as the foundation of this newly-organized station.¹

Another missionary was soon sent to co-operate with Dr. Scudder, but the pithy remark is made, that “as his views were entirely in sympathy with the educational method, he was in a very short time removed to Madras.” Gradually new stations were opened, and one member after another of the great Scudder family was introduced; so that it came to pass that nearly all the missionary work accomplished in the district by this society during the early part of its history was effected

¹ *Report of the South India Missionary Conference: Paper on the North Arcot Mission of the Reformed Protestant Dutch Church of America, by the Rev. Joseph Scudder, M.A., p. 27.*

through the agency of devoted labourers bearing the honoured name of Seudder. There were seven missionaries there of this family in 1861, and five in 1871.

In 1855 the Propagation Society, not having been able to place a missionary over its two missions of Chittore and Vellore, retired from these places, and committed their congregations to the care of the missionaries of the Reformed Church. It is very pleasing to find that "the transference was made with great cordiality."

Commencing with Arnee, the mission has extended to eight principal stations and seventy-six out-stations, which are under the charge of seven American and four native ministers, with a staff of 109 such assistants as catechists, teachers, and colporteurs. Since 1857 it has been a distinct mission of the Reformed Church, but in friendly relations with the American Board of Commissioners for Foreign Missions.

Few missions have been more completely organized or more zealously conducted than this one. It has an efficient seminary at Chittoor, in suitable buildings, where about 40 of the most promising youths are carefully trained as evangelists and pastors. It has its female seminary at Vellore for 30 young people, which, besides being a Christian boarding-school, trains girls to be teachers. It has its Preparandi school, "as a refuge for young men and boys rendered homeless and friendless by their renunciation of Hinduism and adoption of Christianity, and as a general boarding-school." It has its three high caste girls' schools, in which about 220 Hindu young ladies receive a good education and much Christian instruction. It has its common schools for boys and girls. It has its Society

of Brothers, through which the Christians assist one another ; and its Free Reading - Rooms in several places, where books and periodicals may be leisurely perused and bought, and where the gospel is regularly preached ; and since four of its missionaries are doctors of medicine, many thousand cases of illness and disease are treated year by year. But preaching in a systematic way, and so as to reach the most obscure villages, is the greatest feature of the mission. This will be apparent from the following statements, taken from the excellent paper of the Rev. Dr. E. C. Scudder, on the " Mode of Gathering Native Congregations," read before the Allahabad Conference in December 1872 :—

Our chief and almost exclusive method has been (he observes) to carry the gospel into the villages, and proclaim it again and again at the very doors of the people ; in other words, to pursue among them a system, if it may be so expressed, of concentrated itinerancy. Experience has taught us that this is the most effectual mode of securing the desired result ; in fact, that the only hope of making any decided and permanent impression upon the minds of the people is by frequent, systematic, and persistent effort among them. Line upon line tells here with great force ; and the most unpromising and almost hopeless material not unfrequently becomes impressed, and yields to persistent and pressing solicitation. I feel persuaded that this method is preferable to, and possesses many advantages over, the system of more extended, or rather more dispersive itinerancy. There is such a thing as spreading a plaster so thin as to destroy its efficacy. It may adhere for a moment ; but on the slightest tension it loosens its hold and becomes inert. If, therefore, the object be to gather Christian communities, our efforts must be concentrated on those communities. We must make it our business to work away at them till they yield ; not by our own strength, but by the Holy Ghost using us as His instruments. We have tested both these methods in our mission. Extensive tours over large tracts of country have been repeatedly

made, and the gospel message proclaimed far and wide ; but it was not until we restricted our limits, and maintained within them a steady succession of effort, that we began to gather fruit in the shape of village congregations. We found it better to sow one field thoroughly than to scatter a seed here and there in many. The fear which prevails in the outset is soon disarmed. Confidence is secured. The word preached becomes effectual. Explained and illustrated as it is again and again, it finds a lodgment in the heart ; and the desire to hear more and know more soon finds its expression in a personal application for further instruction. The result is, a congregation is born, or at least a nucleus is formed, which may in time, and frequently does, become a large and flourishing church.

Let us look at some of the circumstances and conditions connected with the formation of native congregations. First, as to numbers. Our rule is, that at least three families must be ready to present themselves before any proposals for reception can be entertained. A smaller number would hardly warrant the time, expense, and energy that would be required to look specially after and supply them with the necessary apparatus for instruction, as we must do when they subscribe to our conditions, and crave that instruction. Three families, too, are sufficiently strong in number to afford each other the mutual sympathy and support required to meet the reproach and opposition that inevitably follow the adoption of the new faith. Hence, upon the fulfilment of this condition, a catechist, if possible, is provided ; Sabbath services are commenced ; a school is opened ; nightly lessons and prayers are instituted ; and all, both old and young, are brought under the influences of Christian regulations and Christian instruction. Though three families have been made the minimum for reception, in most cases a larger number present themselves. Secondly, as to the mode of coming. This is usually effected by means of a deputation from the village requesting admission. Having made themselves previously acquainted with our principles, and the requisitions to which they must subscribe, they draw up and present to us a pledge, duly signed by all interested, in which the following points are emphatically designated : 1. We promise most faithfully to abandon idolatry, and worship the true God. 2. We promise to observe the Sabbath, abstaining from all secular work.

3. We promise to abstain from the use of flesh that has died of itself. Besides these specific requisitions, the paper contains a more general promise to walk according to the rites and usages of the Christian religion, and to submit to the discipline of the Christian Church, whenever a necessity for its application may arise.¹

The new converts, also, are required to abandon caste, to abstain from the use of intoxicating drinks, and to remove the *kudumi*, or tuft of hair upon the crown of the head. The *kudumi* is regarded, says Dr. Scudder, as "one of the strongest links in the chain of religious superstition and caste feeling," and its excision by the converts as "one of the outward marks of their new faith."

On the subject of the motives actuating many of the applicants—which has ever been a serious difficulty with Indian missionaries—Dr. Scudder makes the following exceedingly important remarks:—

Few, if any, of the people, when they first come to us and present themselves for Christian instruction, are fitted to receive the rite of baptism. They possess neither the knowledge nor the spirit requisite; in fact, their ideas upon the whole subject of Christianity and the value of the atonement are both meagre and indefinite. It is a mongrel mixture of faith and hope that influences many of them—faith that Christianity is, in all points, superior to the religions about them, and hope that it will bring them into a condition of prosperity and influence above that of their heathen neighbours. Whatever their motives for coming,—and it is the universal acknowledgment of the missionaries in Southern India, that there is always more or less of a mixture, if not a predominance, of the secular,—the very fact that they are ready to take the first step is encouraging, and sufficiently so to warrant their reception. It is certainly an important point

¹ *Report of the Allahabad Missionary Conference: Paper on the Mode of Gathering Native Congregations, by the Rev. Dr. E. C. Scudder, pp. 228-230.*

gained when a man openly acknowledges Christianity ; withdraws himself in a manner from heathen influence ; places himself under instruction, and thus brings himself into a position for improvement. Hence, whatever the motive—provided it is not, as Dr. Caldwell expressed himself to me, “sordid and disgraceful,” and to be used as a cloak for the accomplishment of wicked ends ; whether it be to free themselves from oppression, or improve their condition generally, and rise to a position of respectability in the land, we believe it to be both advisable and obligatory to receive them. Under the name of catechumens or adherents, or nominal Christians, they are first taught, among other things, to repeat the Lord’s Prayer, the Ten Commandments, the Apostolic Creed, and a catechism containing the truths of the word in a simple and comprehensive form. If at the expiration of a year, in connection with the knowledge thus gained, any of them afford satisfactory evidences of newness of life, and so desire it, to them the rite of baptism is administered. We never baptize any one, be his proficiency in knowledge ever so great, unless we have reason to believe that he is the subject of regeneration, and fit to enter the Church.¹

The results of thus perseveringly sowing the good seed of the kingdom of heaven are, that to hundreds of thousands of the people Christianity is no longer a thing new and strange, but a common and familiar topic of talk and discussion. Opposition has signally decreased. Some publicly avow their conviction that the Poorans are false and the Bible true, and 76 Christian congregations, having an aggregate of 5400 persons, worship the true God, and strive to win their heathen relatives and neighbours to the same faith and hope.

The Danish Lutheran Society of Copenhagen commenced a mission in this province in 1861, which has now three stations, one at Puttambankam, another at

¹ *Report of the Allahabad Missionary Conference: Paper on the Mode of Gathering Native Congregations, by the Rev. Dr. E. C. Scudder, pp. 236, 237.*

Trikalore, and a third, commenced in 1881, at Vellore. The Christians are about 250 in number. The mission has four small schools. The labours of the three missionaries and of their three native helpers are almost exclusively directed to the evangelization of the people. The Church of Scotland has a station at Vellore, with a few Christians, established in 1861. In 1869 it commenced a mission at Arconam, in Arcot. The converts are very few in number, but much attention is paid to preaching, "especially in the villages where there are schools, and where invariably parents as well as children are attentive listeners. It has 720 boys and 170 girls in its schools."

The Leipzig Lutheran Society has three stations in Arcot, under three German missionaries; and the Hermannsburg Lutheran Society, two, under two missionaries. These have an aggregate Christian population of 2000.

The large district of Salem, to the west of the province of Arcot, is chiefly occupied by the London Missionary Society, which has stations at Salem and Tripatore, connected with which are twenty out-stations. These are under the management of three English and two native ministers, with sixteen assistants. The mission was founded in the year 1827, at Salem, by the Rev. Henry Crisp, who, however, did not live long to reap the fruit of his labours. At first the plan was tried of establishing schools in various parts of the district, taught by heathen teachers. In 1843 there were twenty-three of these schools, with 800 pupils. The teachers refusing to teach the Christian lessons which were selected, and determining to

impart instruction from Hindu books, the schools were at length closed as utterly useless in a Christian point of view. The missions have now twelve schools, in which there are 650 scholars; the converts number 854. As in Arcot, the principal mode of influencing the natives, and of bringing the gospel to them, is that of preaching. The Propagation Society has also a small mission at Salem, with 188 adherents, in charge of a native pastor.

The entire results of the missions in the province were as follows in 1881:—

Foreign Missionaries,	14
Native Ordained Ministers,	5
Native Preachers,	62
Christian Teachers—Male, 92	} 110
" " Female, 18	
Native Christians,	6900
Communicants,	2245
Schools,	120
Scholars—Boys, 3344	} 3838
,, Girls, 494	

CHAPTER XVII.

MISSIONS IN THE CITY OF MADRAS AND ITS VICINITY, INCLUDING THE DISTRICT OF CHINGLEPUT.

THE prospects of the Madras Mission at the opening of the nineteenth century were far from bright. Founded in 1726 by Schultze, by means of aid afforded chiefly by the Christian Knowledge Society, which undertook its especial charge, the mission soon became strong and flourishing, and hundreds and even thousands of converts were gathered into the Christian Church. But times of trouble arose, when the city was exposed to incessant danger, and the country was rife with war and tumult. Under the pressure of long-continued political disturbances, the Christian community began to lose health and vigour, a spirit of unrest crept over it, which gradually, and for a time almost imperceptibly, gave place to disorganization and decay. Moreover, at the end of the last century, and for several years into the present, when the mission required a master-hand to guide it, and so, if possible, bring it back to its former prosperity, it was unfortunately under the care of a litigious missionary, prone to contention, and ever ready to send his recalcitrant Christians, whom his provocations had made a numerous body, to the courts of law, to the great scandal of the Europeans of the settlement.

Not only the native Christians, but also the English residents of Madras, were at this period, both religiously and morally, in an enfeebled condition.

The Lord's day was so disregarded that few persons ever thought of attending church. It was a rare occurrence at that time, and for several years afterwards, for more than one lady or two to be seen there, or any gentleman whose official position did not require his presence. The only exceptions were at Christmas and on Easter days, when it was customary for most persons to go to church; and on these occasions the natives used to crowd into the fort to see the unusual sight. They looked upon these festivals as the gentlemen's Pujahs, somewhat like their own annual feasts; and this thronging to the church created quite a sensation throughout the settlement. Every other Sabbath in the year was set apart as the great day of general amusement and dissipation. European society of India generally, high and low, was like the nation of Israel when without a king, "every man did that which was right in his own eyes."¹

Men of great spirituality and earnestness, like the Rev. Dr. Kerr and the Rev. Marmaduke Thompson, were fortunately successively appointed as chaplains at this time; and although it does not appear that much reformation was produced, yet their influence was extensively felt, and by degrees accomplished important results.

We have already seen how the mutiny of the sepoy's at Vellore in 1806 was attributed by many

¹ Hough's *History of Christianity in India*, vol. iv. pp. 136, 137. Dr. Kerr wrote: "It is no more than truth to say that if ten sincere Christians would save the whole country from fire and brimstone, I do not know where they could be found in the Company's civil and military service in the Madras Establishment." Even so late as 1807, after a thorough search of the shops in the place, not a single copy of the Bible was to be found; it was not a saleable article, and not a copy arrived for sale until 1809.

persons, both in England and in India, to the spread of Christianity among the natives, and that this baseless suspicion was productive of great mischief in Calcutta, in leading members of the Government to frown upon the missionaries there, and also upon their labours. The same result, likewise, was manifest at Madras, though not to the same extent. Nevertheless, when an effort was made to establish a Bible Society in that city, the governor, on receiving information of the matter, became so excited, not to say alarmed, that he "peremptorily prohibited the formation of a Bible association, or committee, or even the general circulation of a subscription paper."

The London Missionary Society was the first to establish a mission in Madras, next after that which was connected with the Christian Knowledge Society, and which had been already in existence, as we have seen, for so many years. In 1805 the Rev. W. C. Loveless and Dr. Taylor arrived from England, having been appointed to Surat, on the opposite side of the country. They found two missionaries of this society, the Rev. Messrs. Cran and Des Granges, already in Madras, who were learning the language preparatory to commencing a mission at Vizagapatam, whither they shortly after proceeded. Dr. Taylor entered the Government service at Bombay, but Mr. Loveless was persuaded to remain in Madras. Several years elapsed before he could do anything in behalf of the natives themselves. He became Master of the Male Asylum, which position he held until 1812. In addition, he preached to the English and East Indian residents, among whom he laboured with great earnestness and success, and was very zealous in the formation of the

Bible and Tract Societies of Madras. In those days there were many obstacles to direct missionary work which happily do not exist now. The opposition of the Government was persistent and unrelenting. It is not surprising, therefore, that during those earlier years Mr. Loveless found himself unable to fulfil his original intentions among the heathen population in a manner most agreeable to his tastes and wishes. An instance of the pertinacity with which the Government carried out the orders from home in hunting up and deporting new missionaries occurred in 1812, when the Rev. J. Thompson arrived from England, on his way to Bellary, a mission lately founded by the London Society, having touched at the Isle of France on his voyage out. This gentleman received the following communication from the superintendent of police :—

MADRAS POLICE OFFICE, *May 22, 1812.*

REV. SIR,—I am directed to acquaint you that the Honourable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency. You will therefore return to the Isle of France, or to Europe, by the first opportunity.—I am, Rev. Sir, your obedient servant,

J. H. SYMMS,
*Superintendent of Police.*¹

Before this order could be carried out, Mr. Thompson was suddenly taken ill with disease of the liver, and died. On the removal of restrictions from missionaries, the Rev. Richard Knill was first sent, and soon two others, to Madras, for the purpose of assisting Mr. Loveless in commencing active operations there. From that time to the present a great

¹ *Report of the London Missionary Society for 1813, p. 460.*

work has been prosecuted by the missionaries of this society, both in the constant preaching of the gospel in the streets, bazaars, and surrounding villages, and in imparting instruction in the numerous schools which have been connected with the mission. Several hundred persons have been baptized, although no published record exists of the exact number. A Christian church was early formed, of which the pastor was the Rev. W. Taylor. This numbered in 1831, 38 native communicants. Five years later, the Rev. W. H. Drew, a man of earnestness, piety, and learning, was appointed to the office of pastor, which he held for a period of twenty years, during which time 280 communicants were added to the fellowship of the church, which is at the rate of fifteen for each year. These were chiefly gathered from the lower castes of Hindus. There are now two native churches in the city and suburbs, having around them a Christian community of 357 persons.

In 1827 the mission had 600 native youths under instruction in its various schools. For the next twenty-four years the average attendance was 550. This number has of late years greatly increased; and at the present time there are seven schools, with 731 scholars. The schools are a high-class institution, a boarding-school for the daughters of native Christians, four schools for caste girls, and a poor school for children of Pariahs. The institution is under the sole charge of a European missionary, the boarding-school under that of a European lady, two of the caste schools and the poor school under the superintendence of another lady, and the remaining two caste girls' schools are under the care of a third. Whilst

Mr. Ashton was in Madras—1860-65—a number of elementary schools for boys were opened in the outskirts of Madras, and they were all well attended for several years. In course of time, however, the character of some of these localities altered, and other schools were opened near them, or in more favourable localities, so that the pupils were drawn away, and vacancies were not filled up, so that one after the other had to be closed. The mission has some out-stations in the country.

Several chaplains of the English Episcopal Church stationed in Madras had long desired that a mission might be established in that city in association with their own Church, and had personally taken practical interest in the evangelization of the native population; but not until the East India Company had altered their rules in regard to the admission of missionaries into the country were their wishes gratified. In expectation, however, that the Church Missionary Society would soon send missionaries to this city, a corresponding committee was formed in 1814, through the instrumentality of the Rev. Mr. Thompson, chaplain of St. George's Church, who succeeded Dr. Kerr in 1808. Shortly after, the Rev. Messrs. Rhenius and Schnarrè arrived, having stayed for a brief period at Tranquebar, and the mission was started in the following year. At first they rendered help to the mission of the Christian Knowledge Society, but soon became independent of it, and endeavoured to form a separate station. They laboured among the neighbouring villages and in the outskirts of the city. While engaged in this useful work, Schnarrè was sent back to the Danish Mission at

Tranquebar, which greatly needed the presence and aid of another missionary. Several out-stations were commenced by Rhenius and his successors in various parts of the surrounding country, such as Pulicat, Tripatore, Conjeveram, and Chingleput. This system Rhenius afterwards worked most successfully in Tinnevely, on his transference to that province. Strange to say, the system, though so useful elsewhere, seems not to have been adapted to the circumstances of the country around Madras at the time it was introduced. Whether Rhenius, with his peculiar skill, and with the wonderful influence he exerted in swaying the minds of men, had he remained longer in Madras, could have completed the work which he commenced, and filled the district round the capital with small congregations of native Christians, is a question difficult to answer. Some men can accomplish what others cannot. Rhenius was removed to Tinnevely in 1820, and the out-stations were one by one abandoned because of the "impossibility of giving them proper supervision," but most, if not all of them, were subsequently taken up by other societies.

A mission church was erected at Black Town—a quarter of Madras—at the expense of the Government, in the year 1819. A theological school for the training of teachers, catechists, and ministers was early established, and in it a number of very able men were educated, some of whom were sent to other missions of the Church Society in Southern India. The school was closed in 1846, as other institutions of the same character were opened both in Tinnevely and Travancore.

Strenuous efforts were made to bring the gospel

before the attention of all classes of Hindus. The lowest castes were made the objects of special consideration. In the prosecution of this apostolic work the missionaries kindled into enthusiasm, the glow of which animated their native coadjutors likewise. Bilderbeck, Fenn, Ragland, Meadows, Taylor, and others, formed a noble band of earnest, conscientious missionaries at this period. The peculiar nature of the self-denying work some of them had undertaken may be seen from the following statement :—

Preaching to the heathen has been carried on in almost every thoroughfare of this great city with scarce any intermission, except that caused by bodily weakness or the intervention of other duties. Almost every place of public resort has been visited by the agents, in order to communicate the knowledge of Christ and Him crucified. From one end of Madras to the other, north and south, as far as practicable, the living voice, as well as tracts and books distributed, have told of the love of the Saviour. Boatmen, scavengers, horsekeepers, cartmen, coolies, private servants, and Hindus from the highest to the lowest walks of life, have all been addressed in their turn. Catechists Daniel and Waldegrave go with this view to cart-depôts, sheep-markets, jails, hospitals, the House of Industry, and dwellings of private families, and also assist the missionaries at other regular preaching stations. There have been pleasing and hopeful instances of conviction and awakening. Some have made an open profession of the faith in connection with this mission, while others have been directed to other quarters where they received the first elements of truth.¹

In 1855 a separate mission was commenced in Madras by the Church Society in behalf of the Muhammadan community. This still exists, and

¹ *Report of the South India Missionary Conference*: Paper on the Madras Mission of the Church Missionary Society, by the Rev. J. Gritton, p. 53.

occupies the attention of two English missionaries. They engage in bazaar-preaching, in conversation, and discussion in a "gospel hall," and in the management of a superior school, called the Harris School, for the instruction of Moslem children. This is a handsome building, erected partly from a legacy of the late Lady Sybella Harris, and partly by the Government. The school had in 1881, 149 pupils. It had also eight native teachers, only one of whom was a Christian. Perhaps Muhammadan prejudice is too strong in Madras for the introduction of Christian native teachers to be ventured on.

Three native ministers are connected with the mission, two of them are pastors of native churches, one of whom looks also after the scattered Christians and a district near at hand. The third labours among the many educated young Hindus in the city, and the native Christian students in the various colleges. The Christians connected with the mission number 1118.

The vernacular schools give instruction to 974 scholars, of whom 295 are girls. It is a good feature of the mission, that whilst the Rev. W. T. Saththianâdhan is pastor of a native church, his wife has charge of seven schools, containing 445 girls.

The Wesleyan Mission in Madras was commenced by the Rev. Mr. Lynch at the close of the year 1816. Being joined by another missionary in 1818, they both found ample scope for their labours. They preached to the people in and out of the city, established schools in suitable places, and ministered to congregations of Europeans and East Indians. In 1826 the mission had four chapels in Madras and the surrounding country, and sixteen schools, with 542

scholars. Great attention has always been paid by the missionaries to English preaching; and perhaps it is not too much to affirm that distinctive missionary work among the heathen has suffered in consequence. In 1858 there were three English congregations in Madras, which were ministered to by four Wesleyan missionaries, who, in addition to their labours among their own countrymen, had the charge of an extensive range of Christian and educational operations in behalf of the Hindu and native Christian population. In 1851 an institution or collegiate school was organized, which has 360 students and scholars.

The missionaries are convinced (said the Rev. E. E. Jenkins, when chairman and general superintendent of the district) that a school is the best field on which to contend with the great enemy of caste. It soon appears to the boys to be most reasonable that the highest rank should be awarded to superior intelligence, industry, and good conduct. During several years one of the missionaries on the station has devoted his main strength to this institution. Although the success of actual conversion has been small, and we have sometimes found it hard to suffer a long delay of visible or tangible prosperity, we teach with increasing confidence in the instrument of education. As far as our judgment can act on a question of spiritual success, we are assured that God's blessing has wrought considerable good in connection with the labours of our teachers; and every year discloses new proofs of it. Young men, whom we could never reach under other circumstances, listen daily to the glad tidings of salvation, and not seldom evidence the deepest interest in what they hear.¹

This mission has been very successful with its boarding and girls' schools. The girls are mostly from low castes. Many of them have been "converted from

¹ *Report of the South India Missionary Conference: Paper on Wesleyan Missions, by the Rev. E. E. Jenkins, Madras, Appendix, p. xviii.*

idolatry and baptized, most of whom, when received into the Church, were not young children, incapable of other motives than those of authority and kindness, but girls who yielded to instruction and conviction, and whose sincerity was tested by hindrance and persecution. The peculiar temptations to which this class of converts is exposed would make instances of backsliding a matter of little surprise; but, with the exception of one or two cases of serious misconduct, when the girls had left the school, or were removed by their parents, the conduct of those who have taken upon them the profession of Christ has been consistent, and awakens gratitude to God.”¹

The native Christian communities in the city and at St. Thomas's Mount have 765 persons connected with them. There are also twenty-two schools, containing 1715 scholars. But the work in the city constitutes only a small part of the Wesleyan missions in what is termed the Madras district. This embraces a number of towns, some of them more than forty miles from the city, one or two of which we have already alluded to, and others as important as Trichinopoly and Negapatam. The district includes no fewer than twenty-seven principal stations or circuits. There are 17 missionaries and assistants, with 30 catechists and 218 day-school teachers. The number of converts gathered in the various stations is not large, but the gospel is regularly preached in fifty-one chapels and rooms, as well as in the numerous villages around the station, whilst 4266 scholars attend the sixty-six day schools. The amount contributed by the

¹ *Report of the South India Missionary Conference*: Paper on Wesleyan Missions, by the Rev. E. E. Jenkins, Madras, Appendix, p. xix.

converts to Christian purposes exceeds that of most missions.

At the commencement of this chapter it was remarked, that at the beginning of the present century the mission of the Christian Knowledge Society at Madras was in a state of disorder, owing partly to the bad management of its missionary, between whom and the native Christian community a chronic feud existed. This deplorable state of things continued until 1816, when Bishop Middleton visited the city. He had been for years a member of this society, and therefore, before leaving England, was requested by its committee to investigate the condition of all their missions in Southern India, and his especial attention was directed to the society's mission in Madras. Mr. Hough gives the following account of the mission at that time, and of the steps taken for its reformation :—

The missionary and people (he says) were still at variance with each other. The schools and the church were without order or discipline. The press, formerly so valuable and effective, had not been worked for a long time. And the society's books were found accumulated as mere lumber in the storeroom. Of these the bishop ordered the English books to be delivered over to the district committee of the society for general use ; directed an estimate to be made of the cost of setting the press to work again ; and having strongly admonished both missionary and people, he commended the mission to the friendly care and supervision of some friends of the committee. The missionary did not long survive. Some time before there had happily been an entire reconciliation with his former much-injured colleague, Dr. Rottler ; and at his death the mission was placed in charge of this excellent man, under whom it immediately began to revive, and went on successfully in an uninterrupted course of improvement to the end of his days.¹

¹ Hough's *Christianity in India*, vol. v. p. 16.

The large quantity of dictionaries, grammars, and other works in Tamil and English accumulated in the mission were as soon as possible put in circulation. The press was reopened, and in a few years an edition of the entire Bible in Tamil was reprinted under the superintendence of the missionaries. Dr. Rottler published his Tamil translation of the Book of Common Prayer. The schools increased, and in 1819 had 150 scholars; in 1821, nearly 300; and several years after, 400, most of whom were the children of Christians. In December 1823 the foundation-stone of a spacious church was laid. It was completed in 1825, and was a very handsome Gothic building, capable of accommodating 1000 persons. The year following Bishop Heber visited the mission, and passed upon it a very high encomium. "He had at that time," he said, "though he had visited several native congregations in the north of India and Ceylon, seen nothing that gave him so much pleasure, or that appeared to him so full of hope."

The mission was in this flourishing condition when the Christian Knowledge Society placed it in charge of the Society for the Propagation of the Gospel in Foreign Parts. Although it was henceforward carefully watched, and was kept free from those pecuniary embarrassments with which it had so frequently been afflicted, yet several years elapsed before the society was able to render it that additional aid which it required. Indeed, this society, in its praiseworthy zeal, was attempting more in Southern India at this period than it could immediately achieve. It multiplied missions without the capability of adequately supporting them. Yet it was hardly blameworthy in

this, for, being conscious of its inherent strength, it looked forward confidently to the time when it should be in a position to exert it, and when it should not merely vigorously sustain its existing missions, but also greatly increase them. And that time eventually came. It is when a society plants its missions in many places throughout the country, and grasps at important positions of prominence and influence, without sufficient latent ability ever to nourish and maintain them properly, keeping back other societies, which would have occupied such sites energetically and well, that it lays itself open to serious reproach, and also to the charge of folly and pride. And such societies there are; but it would be invidious to name them.

In 1825 the Propagation Society possessed nine missions in Southern India, which were managed by seven German missionaries. Ten years later it had only nine missionaries; but in 1836 the number was increased to thirteen, and in the year following to sixteen. It is thought that the singular mortality among the Indian bishops had a very prejudicial effect upon this society's missions. Bishop Middleton died in 1822, Bishop Heber in 1826, Bishop James in 1829, and Bishop Turner in 1831. All these dignitaries manifested peculiar interest in the Propagation Society's missions; which, on their successive removal, were left without that superintendence-in-chief which had so much contributed to their confirmation and growth. Madras was favoured with a separate bishopric in the year 1835, since which time it is unquestionable that its bishops have in many ways afforded great assistance to the missions, both of the Propagation Society and of the Church Society, in Southern India, but

especially of the former. Indeed, it is due to the bishops of the three Presidencies to observe that they have, with some exceptions, wrought a vast missionary work in their several dioceses, in the holy zeal and love for souls which they have exhibited; the influence of which has not merely been felt by the missionaries of the two Church of England societies, but also by those of all other denominations, who have been stimulated to increased earnestness and activity thereby.

The mission of this society in Madras has now three native churches, at Vepery, St. Thome, and St. Johns. The converts numbered in 1850, 928. In 1861 the native Christian community consisted of nearly 1300 members. The mission about that time was stripped of many of its adherents, through the caste system of the Leipsic missionaries, who readily yielded those questions of caste for which all other missionaries had so pertinaciously contended. Nevertheless, the mission continued to grow, and at the close of another decade rejoiced in the large number of 1544 Christians, of whom 643 were communicants. In 1881 the congregations contained 2044 persons, 731 of whom were communicants. The schools of the society are few.

A study of the map will show that this society has spread its missions more widely over the Presidency of Madras than any other, and a brief *resumé* of the work which has been glanced at in the preceding pages will show its extent and variety. It maintains high schools in Madras and Ramnad, colleges at Madras, Tanjore, Tuticorin, and Trichinopoly, and Anglo-vernacular schools in several towns. The number of students in

these exceeds 3000. In its rudimentary schools are more than 11,000 scholars, one-half of whom are Christians. Its 14 boarding-schools for boys and its 10 for girls, contain respectively 1177 and 600 scholars. Besides these there are famine orphanages at Madras, Rannad, and Nazereth in Tinnevelly. The most important of its boarding-schools is at Sawyer-puram in Tinnevelly, where 200 Christians are trained as catechists and schoolmasters. The entire number of pupils in the society's schools is more than 13,500, who are taught by 445 teachers.

The pastoral and evangelistic work of the missions is very extensive, and requires a large staff of agents, as will be seen from the following summary:—

European and East Indian Missionaries,	22
Native Clergymen,	40
Catechists,	273
Agents who are Readers and Teachers,	488
Number of Towns and Villages in which are Christian Congregations,	986
Number of Christians,	37,700
Catechumens,	20,083
Communicants,	9,369

The progress made since 1826, when the society took over the missions then existing from the Christian Knowledge Society, is to some extent seen in the following table; and it may be added that in the self-support of schools and Christian institutions, self-government, general intelligence, and efficiency the progress has been equally marked, whilst from 1880 to the present time the progress has been far greater than in any previous three years:—

	Missionaries.	Native Clergymen.	Native Catechists, Schoolmasters, and Schoolmistresses.	Christians.	Catechumens.	Pupils in Schools.	Native Contributions.
1826,	6	..	141	8,352	..	1,232	..
1880,	22	40	761	37,706	20,083	13,207	Rs. 22,186

The American Board of Commissioners for Foreign Missions formed two stations in Madras in the year 1836, through the agency of the Rev. Dr. John Scudder and the Rev. M. Winslow; but after occupying them for upwards of twenty-five years, retired from this part of the mission-field, in order that by so doing they might be better able to consolidate and develop their other missions. The judgment and common sense evinced in this proceeding cannot be too highly praised; and it would be well if many other missions in India followed this excellent example, and concentrated their labours on certain limited tracts of country, instead of striving to spread them over the whole land, to the great detriment of themselves and of many of their neighbours.

The Leipsic Lutherans entered Madras in 1848, where, from their maintenance of caste, and their unfortunate eagerness to receive proselytes from other missions, they have not inspired that friendliness of feeling which should always exist between the missionaries of Protestant societies. The number of their Christians in Madras is 1079, a less number than they had in 1871.

The American Episcopal Methodists have had a small mission since 1874, and the American Baptists since 1878.

We have reserved till now the delineation of the two great educational missions of Madras, namely, those of the Free Church of Scotland and the Scotch Kirk. In 1835 an influential committee was formed for the establishment of a school for native education in the neighbourhood of St. Andrew's Church, on the model of Dr. Duff's Institution in Calcutta. The governor, Sir Frederic Adam, headed the subscription list with Rs. 700. The school was at once opened with 59 scholars, who paid each a monthly fee of half a rupee. A suitable building had been offered to the committee free of charge, and a head-master appointed; but it was with the arrival of the Rev. John Anderson in 1837, the first missionary sent to Madras by the General Assembly, that it became consolidated and eminently successful. Under his able management it rose to the same position, and exerted the same influence in that city, which Dr. Duff's Institution rose to and exerted in Calcutta. The object of the mission was to impart the highest forms of education, combined with Christian knowledge, to the better classes of native society in Madras. The instructions given to Mr. Anderson by the General Assembly's Committee for Foreign Missions were "to the effect that he should mainly devote his energies to the respectable youths of Madras; confer on them the blessings of a sound, comprehensive, Bible education; and from the converts whom it might please the Lord to give him as seals of his ministry, to raise up thoroughly trained and pious teachers and preachers,

who might go forth and evangelize the masses of their countrymen. It was deemed desirable to adopt this plan, in order to reach the higher classes of Hindu society in Madras, which up to that time had been nearly inaccessible to the message of mercy proclaimed in the gospel.”¹ The Rev. A. B. Campbell, the writer of the above extract, in a few words gives us an insight into the condition of the native population of Madras at this period, in relation to the superior education alluded to.

I shall be understood (he remarks) as referring more particularly to the higher classes and castes of the heathen youth of Madras. At the commencement of 1837 there were, so far as I know, only three schools in existence which were specially designed for this class of the community. There was a school established by the Government, at which there was an attendance of somewhere about a hundred youths. There was another, called the Native Education Society’s Institution, at which there was a similar attendance. And finally, there was a school in connection with the Church of Scotland’s chaplains; and this latter formed the nucleus of the institution which Mr. Anderson formed, and wrought with so much self-consuming zeal and success.²

The Institution was opened, under the presidency of Mr. Anderson, on the 3rd April 1837, with 59 scholars, as stated above, who before the end of the following year had increased to 277. But then it was suddenly almost broken up by the agency of that hydra-headed monster, Caste. Two Pariah boys had been admitted into the Institution.

¹ *Report of the South India Missionary Conference: Paper on the Madras Mission of the Free Church of Scotland, by the Rev. A. B. Campbell, p. 37.*

² *Ibid.* p. 37.

They came (says Mr. Campbell) spontaneously seeking instruction ; and Mr. Anderson felt that, at whatever sacrifice, the principles which he had laid down for his guidance, one of which was the perfect equality of all in the school, must be unswervingly maintained. The despised Pariahs were accordingly admitted to a full and equal share of all the advantages of the Institution. The result was that immediately the school was broken up, and the missionary was left to empty walls and a sorrowful heart. Petitions and deputations from the parents of the late scholars followed. They besought Mr. Anderson to dismiss the hated Pariahs ; or at least to place them on separate benches, so that their sons might not be polluted. But all was vain. The missionary had taken a stand ; he planted himself on the firm rock of principle ; and, whatever might be the issue, he was not to be moved. And, as might have been anticipated, he gained the victory. By-and-by the youths returned. The Institution flourished more than ever ; and Pariah and Brahman might be seen sitting together on the same bench, learning the same lessons, and struggling together for the mastery. To all who were acquainted with the condition of the people of Madras at that period, to all who know how bigoted and strong their attachment to caste was, this victory which was gained by the missionary will appear no light and trivial matter.¹

The first converts from the Institution were baptized in 1841. These were three of its ablest and best students, young men of good social rank and of great intelligence. The effect upon the native community was as though it had been shaken by an earthquake. The whole city was in excitement, and rigid Hindus everywhere were filled with indignation. It was felt that idolatry and caste had received a deadly blow. The Institution lost 400 scholars, and only 30 or 40 remained. Gradually some of the pupils gained confidence and returned, and at the

¹ Paper by the Rev. A. B. Campbell on the Madras Mission of the Free Church of Scotland, pp. 37, 38.

annual public examination in the beginning of the following year, 278 were present. The youths then baptized subsequently became ordained preachers, and occupied a very important and honourable position in the Christian Church. One of them, the Rev. P. Rajahgopaul, visited Scotland with Mr. Anderson in 1849, and addressed the General Assembly in the following year. "One of the most remarkable speeches which has been made in the Assembly," says an eye-witness, "was that by the young Indian convert and minister, Rajahgopaul."¹

In the year 1842 two other baptisms occurred; but they produced much less agitation than those of the previous year, as is evident from the increase of the pupils in the Institution to upwards of 500. In 1846, 8 students were baptized. By the year 1858, 93 adults had received the rite of baptism; "and the conversion of these persons was to be traced, under God, mainly to the teaching and preaching of the truth in the Institution." Nearly all of these belonged to respectable classes and castes of native society. The number of members constituting the native Christian community of the Free Church Mission in Madras in 1881 was 342. It should be remembered that most of them have received a good education, and therefore exert an influence of a much more potent character than Christians of inferior education, or of no education at all. Moreover, the Institution has produced hundreds of well-trained teachers, who are "engaged in mission and other schools over the length and breadth of the Presidency,

¹ *History of the Missions of the Free Church of Scotland*, by the Rev. R. Hunter, p. 29.

and others are in various departments of the public service."

This Institution, which has been so productive of converts, has from its establishment to the present time been conducted with great talent and skill. The missionaries attached to it have been men of high education, indefatigable zeal, and considerable force of individual character. Anderson, Johnston, and Braidwood, in its early days, were men of kindred spirit, though of diverse gifts. In later years we see the same distinguished excellencies in Mr. Campbell, Mr. Macmillan, and others, and also in Mr. Miller, the scholarly and clear-headed Principal now at the head of the Institution. It is a striking feature in relation to Indian missions, that the three Presidency cities and Nagpore should have possessed for so many years educational establishments, organized and sustained by two comparatively small Scotch Churches, which have unitedly accomplished greater results in educating the people in these cities than any other missionary body. This is mainly owing to the fact that no missions have been so exclusively educational. An effort is being made to develop the college department of the Free Church Institution into a Christian College in which all the Protestant missions in Madras might share.

The main features of the plan, as suggested by Mr. Miller, are as follows:—

1. The expenses of the College to be borne by the different evangelical missionary societies represented in Madras, each, if possible, to bear an equal share.
2. A General Council to be formed in Britain to manage the affairs of the College, and its members to be representatives of the societies contributing to the College funds.

3. A Managing Council to be formed in Madras, to consist of the Senatus, Representatives of the evangelical societies in Madras supporting the institution, and gentlemen of the Civil Service, etc., interested in education.

4. All sums paid into the funds of the College, *e.g.* fees, grants, and contributions, to be under the control of the Council. The professors to be paid by the Council, who shall have power of fixing salaries and determining questions as to travelling expenses, furlough allowances, etc.

5. If a professor be required, the Council in Britain to appoint a suitable man, not limiting their choice to the members of any particular society.

This conception has much that commends it, not only to the imagination, but the judgment; nevertheless, after seven years, but partial progress has been made towards its realization.

The mission has had great success among native women of good caste in Madras. In 1843, schools for the instruction of Hindu and Muhammadan girls were commenced in two quarters of the city, namely, in Black Town and Triplicane. In 1847 a boarding-school was established, which owed its origin, says Mr. Campbell, to the following circumstance:—

The senior class of girls in the Madras day school began to be in deep anxiety regarding their souls. The word of God laid hold of their consciences; the eyes of their understandings were opened to see the sin of idolatry in which they were then living; the love of Christ began sweetly to constrain them; and under these deep convictions they resolved to leave father, mother, and home, and follow Christ. What could the missionaries do but welcome such of them as carried out this resolution, and afford them a shelter and home in place of that which, for the gospel's sake, they had abandoned for ever? This was accordingly done; and thus was laid the foundation of our female boarding-school, over which Mrs. Anderson presided with so much Christian fidelity and affection. This school was

designed to receive girls who in the day schools had been convinced of the sin of idolatry, and desired to cleave to the Lord Jesus Christ. Any one thoroughly acquainted with the present state of the Hindu community may know that these girls could not follow the dictates of their consciences in their own homes.¹

On occasion of five of the adult girls seeking baptism, the native population was once more violently aroused. A writ of *habeas corpus*, in the case of one of them, was served on Mr. Anderson, and the matter was tried in the Supreme Court. As the girl was of age, and remarkably intelligent, she was left to follow her own judgment, and in the course of time she and the rest were baptized. Many other young native women were afterwards received into the Christian Church; and Mr. Campbell, in 1858, states, that "of the 33 females who have been baptized, almost all are from the caste girls' schools which were begun by the mission in 1843."

These girls' schools have formed a most important branch of the operations of the Free Church Mission in Madras. In 1851 there were 1800 scholars, male and female, in the Institution and schools of the mission, of whom 439 were caste girls, most of whom were very poor.² In 1861, in Madras and Chingleput, the mission had 2145 pupils under instruction. Of these, 668 were girls attending nine schools. Ten years afterwards, that is, in 1871, the entire number of scholars was 2233, and of these as many as 818 were

¹ Paper by the Rev. A. B. Campbell on the Madras Mission of the Free Church of Scotland, pp. 40, 41.

² *History of the Missions of the Free Church of Scotland*, by the Rev. R. Hunter, p. 175.

young women and girls. In 1881 the Christian College contained 1166 pupils; the two vernacular boys' schools, 289; and the ten girls' schools, 1066. The College is favoured with a staff of no less than six missionary professors and forty-five native assistants, and is probably the best educational establishment connected with Indian missions. It is a remarkable evidence of the change in native opinion, that the pupils paid in that year Rs. 25,773 for their Christian education, and that the 1580 girls in the seventeen schools of the Madras Presidency paid Rs. 4000 for their education. Two native churches are connected with the Madras mission, and a medical missionary, the value of whose services may be estimated from his having treated more than 19,000 cases in the course of one year.

In addition to its varied work in the great city, the Free Church, since 1839, has established eight useful stations in the district of Chingleput. They have the great advantage of being in close proximity to a large and strong mission, and, like it, they devote much attention to education, for in the four Anglo-vernacular schools are 600 scholars, and in the five girls' day schools 400 pupils. Much evangelistic work is done also by six native preachers; but these numbers are included in the general returns given above.

Important and extensive as the woman's work of the Free Church is, a general summary of its male educational efforts is far more extensive, and without the latter the former could hardly have existed. Connected with its four great Institutions or Colleges at Calcutta, Bombay, Madras, and Nagpore, and the

numerous schools which cluster around them, there were, at the close of 1882, 11,000 students and scholars, most of them receiving a superior English education, and all of them under Bible instruction. As many as 677 of these had passed the high examinations, which made them under-graduates of the Universities, and ten were students of divinity preparing for the Christian ministry. The direct results were visible in 2636 converts, the far greater proportion of these being well educated, and coming from the higher castes and upper class of Hindu society. But the general effect of 11,000 youths daily receiving, in the great cities of the empire, a thoroughly superior English and Christian education, is great beyond expression.

The Church of Scotland and the Free Church missions in Madras are, properly speaking, two branches of the same primitive mission, the separation having occurred in the year of the Disruption, 1843. Evidently the same class of hard-thinking, hard-working, and faithful men have guided its affairs as those who have made themselves so eminent in the sister mission of the Free Church. In the year 1850 it had 420 youths in its Institution, while its two female schools were attended by 209 girls. In 1881 all the eleven schools of the mission possessed 1236 pupils; and of these, 554 were of the gentler sex. It had also a native Christian community, consisting of 249 persons.

One of the very few Baptist missions in the Madras Presidency is that of the Strict Baptists, at Punamalli and St. Thomas' Mount, which was established in the year 1866, and is under the superintendence of a

native minister. The Christian community is at present insignificant. The mission has thirteen schools, all of which are very small.

That useful and catholic institution, the Christian Vernacular Education Society for India, was established in 1858 as a memorial of the Mutiny. The late Rev. Henry Venn, of the Church Missionary Society, and Dr. J. Murdoch may be regarded as its founders. Its objects are fourfold, namely, the training of vernacular teachers, the support of day schools, the supply of Christian literature, and colportage. The society has three training institutions, situated at Amritsur, in the Punjab; at Ahmednuggur, in the Bombay Presidency; and at Dindigul, in South India. They contain at present 130 students. Since the commencement, about 750 have been admitted. The day schools consist of two classes. In Bengal the society has under its management 25 circles, with 151 schools, and 6328 pupils. These are indigenous schools, sought to be improved through Christian inspectors, who visit them regularly, and by the introduction of a better class of school-books. In Western and Southern India there are 28 schools, with 1154 pupils, established by the society, under trained Christian teachers. The publications consist principally of school-books, prepared with special reference to the religious, moral, and social condition of India; but interesting reading, leavened with Christian truth, is also sought to be provided. Under the latter may be mentioned a series of little books for zenana missions, chiefly from the well-known pen of "A.L.O.E." Upwards of a thousand different publications have been issued in eighteen languages, the number of copies exceeding 10,000,000. The society has book depôts

in different parts of the country. About 80 colporteurs are employed in India for the sale of Scriptures, tracts, and school-books, and nearly as many book-hawkers are at work in Ceylon. The society renders valuable service in some parts of India by the training of teachers, but its influence is mainly felt through its numerous publications, which are used, more or less, by nearly every mission labouring in our Eastern empire. One of its prominent virtues lies in its unsectarianism. Its headquarters are in Madras.

A work of a special character, for the enlightenment of native ladies, who from the stringency of caste and prejudice are confined to the seclusion of their zenanas, has been in progress for several years in Madras, as in Calcutta and in many other cities of India; and has been there, as everywhere else, so remarkably successful, as to inspire the hope that it will eventually effect both an intellectual and social revolution throughout the land. In Madras, in addition to the labours of the missionaries' wives and daughters, there are three ladies' societies in active operation, namely, the Society for Promoting Female Education in the East, the Indian Female Normal School Society, and the Church of England Zenana Missionary Society.

The accompanying statistics will show the present numerical condition of the various missions in Madras and its neighbourhood, throughout the district of Chingleput.

STATISTICS OF THE MISSIONS IN MADRAS AND CHINGLEPUT
FOR THE YEARS 1871 AND 1881.

	1871.	1881.
Native Christian Congregations,	34	36
Protestant Native Christians,	5,085	6,874

	1871.	1881.
Communicants,	2,200	2,598
Ordained Native Ministers,	11	14
Unordained Native Preachers,	48	54
Mission Colleges and Schools,	112	141
Of these, Girls' Schools are,	34	60
Pupils, Male and Female,	8,252	11,173
Of these, Female Pupils are,	2,795	4,395
Increase since 1861,	1,612	...
Christian Teachers, Male and Female,	151	371

CHAPTER XVIII.

MISSIONS IN THE DISTRICTS OF CUDDAPAH, KURNOOL, AND NELLORE.

NEXT to the missions in Chota Nagpore, those in the provinces of Cuddapah, Kurnool, and Nellore made the greatest comparative numerical progress during the ten years intervening between 1861 and 1871. The Christian community increased in them with wonderful rapidity. In 1850, the three only contained 120 Protestant Christians. But in 1861 there were 3335; and ten years later they had multiplied to the very large number of 13,798. This augmentation in so short a space of time was very marvellous, and affords ground for the prophecy, which we hear occasionally, of a sudden and speedy conversion of some of the Hindu races to Christianity. Yet it is important to state that most of these converts came from low-caste tribes, and not from Hindus proper. Indeed, while in several districts of India, widely separated from each other, the aboriginal and out-caste races have of late years exhibited strong excitement under the magnetic influence of the gospel, nowhere throughout the country has any extensive caste or clan of Hindus proper displayed a similar agitation. The latter embrace our religion by individuals, or at most by

families; but whole villages of the despised and inferior tribes spontaneously adopt the Christian faith.

The Propagation Society has had some connection with the province of Cuddapah ever since the year 1817; but little fruit was obtained until many years afterwards. The same may be said likewise of the London Mission, which commenced its labours in the capital city in 1822; and yet, twenty-seven years afterwards, its converts were only 110 in number. But suddenly both societies had to rejoice in a plentiful harvest. Twelve years later, that is, in 1861, the Propagation Society's stations had 1805 native Christians; and those of the London Society, 1486. Let not missionaries, therefore, in other parts of India, who have laboured in their Master's service with unwearied zeal and earnestness for many long years, and reaped but scanty results of all their toil, give way to despondency, but, taking courage and comfort from the example of the missions in Cuddapah, continue "steadfast, unmovable, always abounding in the work of the Lord," believing that "their labour shall not be in vain in the Lord."

The London Mission was established at Cuddapah in 1822 through the instrumentality of the Rev. J. Hands, when he resided at Bellary. Schools were opened, and a few converts were baptized, who numbered, in 1828, 25 persons. These had increased by the year 1833 to 114. But from this time forward, for a period of eighteen years, the Christian community continued nearly stationary. Yet the schools were maintained with vigour. The villages in the southern part of the province were constantly visited. The gospel was preached with zeal and ear-

ness both by the missionaries and their native helpers. In the province is a tribe of very low-caste Hindus, known by the designation of Malas. They are a degraded race, and worship chiefly rude stone images. In 1851 several villages of these Malas to the north and north-west of Cuddapah became strongly impelled to renounce idol-worship and caste, and to embrace Christianity. After instruction and due preparation many families were baptized. The spirit of inquiry gradually spread to other villages, and in 1853 extended to the Malas in the neighbouring province of Kurnool. Some of them inhabiting the villages of Polur and Jotur, 80 miles north of Cuddapah, came to that city seeking Christian instruction. "Two of the headmen, after being instructed in the main doctrines of the Christian faith, were, at their earnest request, baptized in the presence of a large congregation. They returned to their village, and through their influence upwards of 100 Malas, in the same and neighbouring villages, came forward, and placed themselves under Christian instruction."¹ The year closed with an addition of 274 persons to the Christian congregations of the mission, most of whom belonged to villages in the country. Since that time the accessions have gone steadily on. The adherents in 1861 were 1250; in 1871, 2793; and in 1881, 6331, forming no less than 90 congregations in the various villages of the district.

The two villages of Polur and Jotur, referred to above, being situated near the large and important town of Nundial, in the Kurnool province, it was deter-

¹ *Report of the South India Missionary Conference*: Paper on the Cuddapah Mission of the London Missionary Society, by the Rev. E. Porter, pp. 119, 120.

mined to make this place the centre of a new mission. Accordingly the London Missionary Society directed the Rev. R. Johnston of Chicacole to proceed thither in the year 1855. The result has been satisfactory in the highest degree. At the end of 1861 this mission possessed 236 converts; and in ten years more, 939. But the year 1881 saw the entire number in the mission to be 2900. Thus, at the present time, the two missions of this society at Cuddapah and Nundial have a community of 9231 native converts, and are yearly receiving augmentations on a scale which bids fair speedily to alter the religious aspect of considerable tracts of country.

Success of a similar nature is visible in the two missions of the Propagation Society in the same region. In 1871 they had upwards of 3000 Christians, and in 1881, 1939 at Kalsapad, and 2700 at Mutyalapad. There are 52 schools, in which are 939 scholars, connected with this society. It is interesting to observe the method adopted in imparting Christian knowledge to those desirous of receiving it.

Dasarapatte (remarks the Rev. J. Clay) is a hamlet about twelve miles south-east of Mutyalapad (the mission station). Eleven families in this village placed themselves under Christian instruction early this year. The headmen of the village came to me in December last, and after inquiring into their motives and circumstances, I agreed to send them a teacher, provided they erected, at their own expense, a small building, where they could all assemble for daily prayers, and the children be taught their lessons. The eleven families there were brought over by an old woman of that village, who renounced heathenism two years ago, and used to go every Sunday a distance of six miles for worship, and to be instructed in Christianity. The instruction she received she used to communicate, as well as she could, to the people of

her village, and gradually brought them round to adopt her views.¹

Commenting on the above, the Rev. J. Clay observes :—

I have made it a rule not to give a teacher to a village seeking Christian instruction till the people have themselves, in the first place, got up a building of some sort, where they can all assemble and worship God quietly, orderly, and reverently. Our former practice of beginning by assembling them in the open air, or in one of their own houses, till we could raise the funds for building a school-chapel, I look upon as very objectionable. After an experience of many years, I have learned that unless our catechumens are from the very outset trained to habits of reverential devotion, a coldness and weariness generally pervades their public worship. Besides, a demand of this kind becomes a good test of the earnestness and sincerity of those who come seeking Christian instruction.²

Unquestionably, the recent progress of the missions which have thus been briefly reviewed is most exhilarating to all interested in the evangelization of the Hindu race. Yet what shall we say of the religious movement now in operation in the province of Nellore, on the sea-coast, to the east of Kurnool and Cuddapah? It is so remarkable as to demand our close attention.

The wide districts in Telingana, with its twenty millions of population, without any Christian instruction, led Dr. Sutton of the Orissa Mission to urge the American Baptist Missionary Union to adopt it as a field of labour. Accordingly two missionaries were sent in 1835, and one of them, Mr. Day, finally settled at

¹ *Report of the Madras Diocesan Committee of the Propagation Society for 1871-72*: Report of Mutyalapad, by the Rev. J. Clay, pp. 120, 121.

² *Ibid.*

Nellore in 1840. In four years a church of eight members was formed, and when in the following year the two missionaries had to retire in broken health, the Union thought of abandoning the mission altogether. So little was there to encourage, that in 1853, and again in 1862, the same purpose was gravely considered, and but for the intense tenacity of Mr. Day, and afterwards of Mr. Jewett, would have been carried out. A new station, however, was opened in 1866, when Mr. Clough moved to the large town of Ongole, placed within easy range of some fifty villages. There, in the following year, a church of eight souls was formed. By the close of 1868 these had increased to 148. In the week of prayer at the beginning of 1869, it was the special petition of the people that God would convert and add 500 converts to the church in the course of the year. And so it was, for 573 were added to the Ongole church, as well as 55 to that at Nellore. Thus the work went on until, in March 1872, the former church alone numbered 1745 communicants, whilst in the whole mission there were 2242. This was after a new station was opened at Ramapatam in 1869, and three or four new missionaries had arrived from America. The mission had from the beginning adopted the policy of making the direct preaching of the gospel its chief aim and work, and set about the efficient training of native helpers as soon as practicable. Accordingly, the Brownson Theological Seminary was founded on a large and important scale at Ramapatam in 1872, in which from 140 to 200 students have always been training for the native ministry. These agents, it will be seen, were soon to be greatly needed.

Considerable accessions continued to be made to

the Christian community, and the gospel was sedulously pressed on the attention of the people, when in 1876-7 a severe famine visited the province, and the missionaries felt it a duty to co-operate with the Government, as well as the Relief Societies in England and America, in saving the people from its terrors. Mr. Clough took a contract from Government to cut a canal, which gave employment for six months to many thousands of people. He employed his preachers and colporteurs to superintend these labourers, with the understanding that they should preach, talk, and read to them as often as circumstances would allow. There followed on this continuous and widespread instruction—for most of those employed went to their homes after a few weeks or months—the expression of a wish on the part of multitudes to receive Christian baptism. Fearing that some might be deceiving themselves, or be influenced by the hope of gain merely, Mr. Clough for fifteen months declined all requests for baptism, still continuing, however, to give instruction to all who were willing to receive it. But when the famine ceased, and the relief works were closed, he felt that he was no longer justified in refusing many of those who came. During the latter half of June 1878, therefore, he baptized 1168 persons; in July, 7513, and by the end of the year, 9606. These additions made the membership of the Ongole church 12,804. These remarkable accessions have not continued, nor was this to be expected, but from 1500 to 2000 adults have annually been received. 19,367 is given as the number of communicants connected with Ongole and its out-stations in 1881, and this represents a population, that may in the general sense be called Christian,

of 50,000. Nor is this all; at Nellore the communicants were 454, and at Ramapatam 531, with an aggregate of more than 3200 nominal Christians. These are remarkable results, the most remarkable, indeed, in the history of Indian Christianity.

And the movement bears evidence of great genuineness. It is, moreover, in harmony with the Indian character, and the anticipations of those who know it well, that a people so timid, so singularly bound together by caste and social usages, and so gregarious, will finally move in masses from heathenism to Christianity. It would be premature to pass a judgment on this movement, but it will certainly assist us to understand it, to bear in mind, as the missionaries who are guiding it suggest, 1st, That for twenty-nine years at least many of God's chosen people have been crying to Him daily for the conversion of the whole Telugu people; 2ndly, That the means which God has chosen for the conversion of the world have been faithfully employed for at least sixteen years in nearly every village and hamlet from whence these converts have come; 3rdly, That for thirteen years converts have been forsaking their idols, and turning in considerable numbers to Christianity; 4thly, That this is by no means the first instance of great numbers, and even nations, turning *en masse* to the worship of God.¹

Connected with the three stations of the mission there were in 1882—

American Missionaries, ²	. . . . .	10
Ordained Native Preachers,	. . . . .	46

¹ *The Missionary Conference, South India and Ceylon*, vol. ii. p. 233.

² If their wives and some lady missionaries are added, as in the report of the Union, the number is increased to 29.

Unordained Native Preachers,	249
Students training for Christian Work,	200
Church Members,	20,757
Christian Adherents, estimated,	53,000
Villages in which Christians reside, more than	600

The Free Church of Scotland has also a station in Nellore, established in 1840—the same year in which, as we have seen, the American Baptist Union entered the province. But its labours have been almost entirely confined to imparting instruction in the excellent school it sustains, which contains 400 pupils. Although its converts have been very few in number, yet it has accomplished a great amount of good, in imparting a sound Christian education to many native youths, who have grown up under the influence of Christian ideas, and with their Hindu prejudices shaken, if not destroyed. Thus the Free Church Mission has supplemented the American Baptist Mission.

The school was founded by the Rev. John Anderson, Principal of the Free Church Institution in Madras. It was established on two important principles, “the inculcation of the word of God upon the mind of every scholar, and equal freedom of admission to all castes, be they what they may, to all the privileges of the school.” The effect of this method of procedure upon the minds of the students was soon apparent. “From the first,” says the Rev. J. M. Mackintosh, “the study and exposition of the Bible was carried on in a way not a little startling to those who had been unaccustomed to such direct, solemn, and powerful appeals to their hearts and consciences. This led to the retirement of a few of the scholars. A few Brahman boys also left the school, in consequence of

the practice having been discontinued by which the Pariah boys had been obliged to occupy a separate bench. But their removal was not felt, and within six months the attendance was doubled."

Mr. Mackintosh makes some very pertinent observations on the smallness of the direct results from the institution, which will apply to all other similar branches of missionary labour throughout India:—

The mission colleges and schools, although yielding little fruit in the way of conversions, are nevertheless of the highest importance in diffusing, in a systematic form, a thorough knowledge of the word of God. So far as direct conversion is an evidence of missionary success, it must be allowed that little claim can be laid to it, although we have not been left without encouragement in the past, and see much that is hopeful for the future. We are by no means inclined, however, to measure our success by this standard only. We are confident that a great work has been done in spreading among the community more correct views of the truth. Many a prejudice which rendered the message of salvation to a great extent a dead letter has been assailed, and, we believe, greatly shaken. Many errors and false views which but too frequently impeded the progress of the gospel have been exposed, weakened, and in some cases well-nigh destroyed. We are confident, also, that, whoever lives to reap the harvest, there will one day be a plentiful return gathered from the field that is now under cultivation, and the seed we are now sowing, when many who sit in our schools and hear the word of God shall have taken the places of those who for the present so stoutly resist the truth.¹

These words should be seriously pondered by all opponents of mission schools, who should bear in mind that the Christian religion is taught to the heathen

¹ *Report of the South India Missionary Conference: Paper on the Nellore Mission of the Free Church of Scotland, by the Rev. J. M. Mackintosh, p. 125.*

population of India, in a methodical and complete manner, almost exclusively in such schools, and to a very small extent, in the same degree and on the same elaborate plan, by other agencies.

In addition to the above missions, the Hermannsburg Lutheran Society of Hanover has stations in the province. These are to the south, and are seven in number, all which have been established since 1865. They have nine German missionaries connected with them, and an aggregate Christian population not exceeding 400.

Summing up the numerical results of missionary labour in these three districts, we find them to be as follows :—

STATISTICS OF THE MISSIONS IN CUDDAPAH, KURNOOL, AND
NELLORE, FOR THE YEARS 1871 AND 1881.

	1871.	1881.
Native Christian Congregations,	122	175
Protestant Native Christians,	13,798	64,933
Communicants,	2,828	21,611
Towns and Villages containing Christians,	393	700
Ordained Native Ministers,	3	49
Unordained Native Preachers,	92	280
Mission Colleges and Schools,	89	123
Pupils, Male and Female,	2,062	4,854
Christian Teachers, Male and Female,	36	407

CHAPTER XIX.

MISSIONS IN THE KISTNA AND GODAVERY DISTRICTS, AND IN VIZAGAPATAM AND GANJAM.

THE Kistna district, immediately to the north of Nellore, was occupied by the German Lutheran Society of America in the year 1842. This society owed its origin to the unfortunate misunderstanding which arose between the devoted Rhenius, of the Tinnevelly Mission, and the Church Missionary Society, of which an account has already been given in the chapter on that mission. The object of the society, in the first instance, was to afford aid to Rhenius in the Lutheran missions which he was establishing in Tinnevelly. On the death of that eminent man, these stations gradually returned to the bosom of the Church Society, and perfect concord was at length fully restored, which has continued unbroken to the present time. The Lutheran Society of America, however, happily did not retire from India, but with much wisdom, and no little charity, sought for itself a sphere of labour in some other part of the country. The tract selected was the Kistna district, to the south of the river Kistna, the Church Society having the year before, that is, in 1841, commenced a mission at Masulipatam, in the same district, but to the north of the river.

The Lutheran Synod of Pennsylvania appointed the Rev. Mr. Heyer as its first missionary, who on reaching the district, at the urgent request of the magistrate-collector, settled down at Guntoor. For several years Mr. Heyer, and a colleague who was sent to his assistance, laboured diligently among the villages of the district in imparting to the people a knowledge of the distinguishing truths of the gospel, and then established a second station at Rajahmundry. Seventy miles west of Guntoor is Palnâd, which had been visited occasionally by missionaries of the North German and Baptist societies, through whose instrumentality an inquiry had sprung up among the people on the important subjects which had been brought before them. Under these favourable circumstances the Lutheran missionaries established their third mission in the district. The same year they administered the rite of baptism to 39 persons in Palnâd. In 1850 there were 164 Christians at both stations. By 1861 they had increased to 338. But now came a rapid augmentation. After twenty years of persistent and faithful labour, sowing the seed by the side of all waters, hoping and praying for an ample blessing, and gathering in occasionally a little fruit as an earnest of the coming plenty, at last the longing expectations of the missionaries were gratified. A movement of the people towards Christianity began, like that which happened in Cuddapah, Kurnool, and Nellore, described in the preceding chapter. And at the end of 1871 the result was as follows: The Christian community had increased to 2150, of whom 638 were communicants. Their congregations were 32 in number, and were connected with 52 villages.

In 1881 the adherents had increased to 7988, the communicants to 2404, the congregations to 120, the Christian preachers and teachers to 35, the schools to 59, and the scholars to 1965. The mission has an important theological training school, in which are 23 students. These are great and gratifying results in a small mission, established as recently as 1842.

The Church Society's missions to the north of the Kistna have a similar history to record. Begun in 1841, as already stated, the various labours connected with them have been carried on with the greatest enthusiasm. Men of intense earnestness, like Noble, Fox, Sharkey, and others, have devoted their talents and lives to the Christian enterprise of teaching the adherents of a degrading system of idolatry the worship of the one living and true God. At the end of nine years they had gathered together 111 converts. In 1854 Ellore was occupied, in 1858 Bezwada, and a few years later Dummagudem, then Raghapooram, and lastly Amallapooram as recently as 1876.

The missionaries have always given much attention to preaching tours, so that there has been a considerable diffusion of Christian truth throughout the district. The Christian communities are carefully instructed, and much attention is given to education. At Masulipatam, Robert Noble established a high school in 1842, on the same principles as those of Duff in Calcutta. This school has been singularly blessed in the number of its high-caste converts, several of whom now occupy prominent positions in the district, both as Government officials and as ministers of the native Church. There are also three caste girls' schools, besides six more, managed

by the agents of the Church of England Zenana Missionary Society ; of the latter number, two are specially for Muhammadans. For the native Christians there is an excellent boarding-school for girls, and a training institution for catechists and teachers. Of the six districts which comprise the work of the Church Missionary Society's Telugu missions, there are, besides the schools named above in Masulipatam, an Anglo-vernacular school and a caste girls' school, both in Bezwada and Amallapoor, while at Ellore there is a most flourishing high school, with a Muhammadan branch, besides three caste girls' schools worked by the Zenana Society. Besides all this educational work among the higher castes, there are in connection with the native church, in the whole range of the mission, 84 small vernacular village schools, with a total of 1170 scholars. In the evangelistic work there are 4 European and 4 native missionaries, 104 lay agents, and more than 6000 adherents. At the present time there is a remarkable spirit of inquiry abroad in almost all parts of the mission, demanding more evangelists to go round about the smaller towns and villages, while in the large centres there are manifest tokens among those who have been educated in the mission schools of a desire to be rid of the bondage of Hinduism, which is only not openly professed for fear of the consequences.

An interesting branch of the Telugu Church Mission is attempting to bring the Koi aboriginal tribes into the Christian fold. For some time the little mission has had its seat at Dummagudem, where a Christian community of nearly 400 has been gathered, only one-sixth of whom, however, are Kois. Now, out-

stations at a distance of fifty and seventy-five miles have been formed; and the first evangelists to occupy them were two Tamil Christians from Tinnevely—an example of missionary zeal in the native Church, which we trust is an earnest of good things to come, and worthy of all imitation;—may their zeal provoke many to follow them!

On the western side of the Godavery, about forty miles from Masulipatam, a small and little-known mission has its centre. It owes its origin to Mr. A. N. Groves, who, on his return from the East, induced two laymen with their wives to begin Christian work in India. They reached Masulipatam in 1836, and finally settled in the district we have indicated. The mission has had a struggling existence, but has spread among the people a considerable amount of religious knowledge through preaching, schools, and books. There were in 1880 “six native brethren whose time was wholly given to the preaching of the gospel.” Three hundred converts were in fellowship, representing a Christian community probably three times as large. These were “scattered throughout thirty villages, mostly situated in a tract of country fifty miles long by twenty wide.”

At Rajamandry and its neighbourhood, in the same district, the American Evangelical Lutherans, who have been, as shown above, so successful at Guntoor and Palnâd, in the Kistna district, have stations. In 1861, after fifteen years' labour, they had a community of only 29 Christians. At the close of the next ten years of labour, the mission could rejoice in 320 converts and 93 communicants; and in 1881, 707 adherents, 259 of them being communicants.

A young and promising mission exists at Coconada and two neighbouring stations. Formerly the Canadian Baptists gave valuable aid to the American Baptist Missionary Union, but they have now a mission of their own. This originated in the personal zeal of Mr. Gabriel, a pure Telugu, who laboured for six or seven years single-handed at Coconada. Alliance was then sought with the English Strict Baptists, but when this was declined the work was adopted by the Canadian Baptists, whose first missionary was sent out in 1874. There are now 4 Canadian missionaries, assisted by 11 preachers, and 19 Christian teachers. The 97 converts of 1871 have become in ten years 1530, formed into 21 congregations. They have also 38 schools, in which there are 435 scholars.

Since 1875 the same society has placed three missionaries at Chicacole, Bimlipatam, and Bobbili, in the Vizagapatam district. With them it is yet only the time of sowing.

The mission of the London Society at Vizagapatam is of much older date than any of those hitherto described in this chapter. It was commenced in 1805, a perilous period for Indian missions, in which, as we have seen, the Government of the country, instigated and impelled by the East India Company, set its face determinedly against them, and forbade their establishment in the Company's dominions. Nevertheless, two earnest men, the Rev. George Cran and the Rev. Augustus Des Granges, proceeded in that year to the Northern Circars, and founded a mission in the capital city, which exists to the present time. They were soon invited to perform divine service in the

fort, for the benefit of the soldiers and other British residents, for which duty, strange to say, an allowance was made to them by the Governor of Madras. These services were held not merely on the Sunday, but also on several days in the week, and for a considerable time they devoted to them much time and attention. They also opened a school for the instruction of the natives, and began to translate the Liturgy and Articles of the Church of England, and several tracts, consisting chiefly of extracts from the Sacred Scriptures, into Telugu. This was a prelude to the translation of the Scriptures themselves. In this important work they soon received the assistance of a converted Brahman from Tranquebar, who, from his learning and ability, was able to render them essential aid. Both missionaries died early, Mr. Cran in 1809, and his colleague in 1810. Before these events happened, however, other missionaries had arrived.

It is not without instruction that we learn the methods the missionaries at this time adopted in carrying on their work.

They went by rotation thrice a week into the populous villages, and read to the inhabitants a portion of the Scriptures in their own language, conversing with them on the subject read, and distributing copies of the New Testament to those who could read and were willing to accept them. They stated with much concern, that in several villages few persons beside the Brahmans were able to read, or willing to learn. In their Telugu school they had 40 scholars, and in the English 20. At first (they observed) with all our solicitude to exclude everything heathen, we were careful not to be too rigid, lest we should defeat our own object; but we have gradually prevailed, so that it is now altogether a Christian seminary. Instead of

a prayer which the scholars were accustomed to present to a female deity, whom they suppose to preside over letters, and whom they in some way identify with their books, and even with the sand in which they inscribe the characters, Anandarrayer (the Brahman convert) composed for them a suitable address to the true God. Before they are dismissed from school, one boy repeats the prayer, and is followed by the others sentence by sentence.¹

Clearly the methods of procedure among Indian missionaries have radically improved since those days; and the scruples of the natives also have marvellously diminished.

Throughout the entire history of this mission, from its commencement down to the present day, its missionaries have ever been occupied more or less with the translation or revision of the Telugu Scriptures, and in writing works in the same tongue. When the natives once possessed copies of the New Testament in their own language, they exhibited much interest in the sacred truths they contain. In 1827 there were twelve schools at this station, with 525 scholars. The missionaries daily preached to the native population. Yet with all the labour and anxiety which had been expended by successive missionaries, thirty years passed away before a single convert seems to have been gained.² This is hard to account for. No one can question the fidelity, earnestness, and piety of the Christian men and women who had thus for so many long years toiled in their Master's service without fruit. To the writer one thing appears very clear. The two or three mis-

¹ Hough's *History of Christianity in India*, vol. iv. pp. 267, 268.

² *Report of the South India Missionary Conference*: Paper on the Vizagapatam Mission of the London Missionary Society, by the Rev. J. S. Wardlaw, M.A., p. 134.

sionaries having been too few to allow of a division of labour, their engagements were too miscellaneous, and were not sufficiently aimed at the conversion of the heathen. They had too much English preaching, were engaged too much in the work of translation, were possibly too much occupied with their schools, and consequently were too little employed in direct and prolonged intercourse with the persons whose hearts they wished to reach, and whose salvation they wished to secure, to enlist their affections, and to exert over them any great or weighty influence. The natives of India are an impressible people, much affected by kindness and personal attention, and ready to place confidence in those Europeans who associate freely and generously with them. It is not sufficient for a missionary to have his heart *in the work*; he must also have his heart *in the people*—must “spend and be spent” *among them*. One undoubted cause of the wonderful success of missions in Burmah, Chota Nagpore, Tinnevely, Travancore, and in the provinces and districts described in the last chapter and in the former part of this, is to be attributed to the steady, persistent, loving labours of missionaries living in personal and constant contact with the people, who have thus learned to regard them as friends whom they can thoroughly trust, and to whose counsel and guidance at length they have committed their eternal interests. We believe that the want of this perpetual personal intercourse with the natives is the chief reason why so many small missions in the country continue small, and why so many languid missions continue feeble.

In 1837 a high school, with 320 pupils, was founded, which continues to the present day; and in

1840 a printing press was established, which only recently has been done away with. The town of Chicacole, to the north, was taken up as a branch mission station in 1844, and the Rev. W. Dawson was placed in charge of it. In 1850 the two missions had a Christian community of 144 persons. Two years afterwards a third central station was added. This was Vizianagram, a place of some importance, from which the generous Maharajah, who has extensive estates in this tract of country, takes his title. Chicacole has now been abandoned. The converts at the two stations do not number 300.

In the province of Ganjam, between Vizagapatam and Orissa, is a flourishing mission of the General Baptist Society, which has existed there since the year 1837. Its headquarters are in the town of Berhampore. There are two congregations of Christians in the mission, containing 429 converts, of whom 192 are communicants. In the same place is a small native Christian community in connection with the Church of England.

The numerical condition of the various missions reviewed in this chapter is as follows, showing a most gratifying advance within the past ten years :—

STATISTICS OF THE MISSIONS IN THE KISTNA AND GODAVERY DISTRICTS, AND IN VIZAGAPATAM AND GANJAM, FOR THE YEARS 1871 and 1881.

	1871.	1881.
Native Christian Congregations,	81	215
Protestant Native Christians,	6,109	17,221
Communicants,	1,449	4,760
Towns and Villages containing Christians,	166	...

A SUMMARY OF RESULTS.

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	1871.	1881.
Ordained Native Ministers,	6	9
Unordained Native Preachers,	38	145
Mission Colleges and Schools,	123	256
Pupils, Male and Female,	2,891	6,573
Christian Teachers, Male and Female,	114	180

CHAPTER XX.

SUMMARY OF THE AGENCIES AND RESULTS OF PROTESTANT MISSIONS IN INDIA.

THUS have we traced the history of missions in the various states, provinces, and principal cities of India. It now remains that we present their aggregate results, estimate their value, and forecast their prospects.

It is important in doing this to take into account the difficulties and obstacles that have been encountered, and the direct as well as auxiliary forces gathered to overcome them. The conversion of India is, if truly considered, the greatest and most formidable enterprise that Christianity has ever undertaken, for its population is twice that of the Roman Empire in the first century; the obstacles in the way of individual conversions are of a peculiarly formidable nature, and there has been nothing like that process of preparation for the reception of a new faith either as to duration or extent, which for 500 years previous to the ministry of Paul had affected, more or less, all the countries which finally were included in the Roman Empire.

The evangelizing force now in India is represented by 586 foreign missionaries, 72 foreign lay helpers, 461 native ordained ministers, 2488 native preachers and catechists, 98 foreign male and 479 foreign

female teachers, 3481 native Christian male and 1643 native Christian female teachers, 2462 non-Christian male and 281 non-Christian female teachers. These are the agents of 47 societies and 7 isolated or independent missions, 32 of which are British, 13 American, 7 continental, 1 Australian, and 1 local.¹

These numbers may seem large, but in reality they only give one foreign Christian agent to every 210,000 of the population, and one native Christian preacher to each 83,000. Thus "the labourers are few," so few, indeed, that numerous districts as large as English counties have no Christian instruction of any kind, and probably more than half the population of the entire empire have never once definitely heard the gospel of salvation.

Then it must be remembered that even this limited amount of agency has not been in existence for a third of a century. How small and localized it was all through the 18th century the reader has learned in the earliest chapter of this book; and only by slow degrees has it reached its present limits. From the beginning of the century up to the renewal of the Company's Charter in 1833 the number of missionaries was not a fourth, nor of competent native assistants a tenth of what it now is. Between that event and the great mutiny of 1857 steady progress was made both in the number of societies and of missionaries; but it is only since the latter event that foreign male agency, and the last half of the period, that foreign female and ordained native agency, have assumed their present proportions.

¹ *Protestant Missions in India, Burmah, and Ceylon, Statistical Tables*, 1881.

Some account must be taken of the various influences which indirectly assist or retard the action of missions.

The number of foreign residents outside the missionary circle, taking practical interest in the progress of Christian missions in the land, is exceedingly small. Few contribute towards their funds; fewer still know what is being done by missionaries and their native coadjutors in their own immediate neighbourhood; most persons display a grotesque ignorance of the methods of procedure which they adopt; and from the beginning of the year to the end, the entire foreign community, as a class,—with here and there bright exceptions, whose very singularity, however, constitutes them “peculiar people” in the opinion of the rest,—agrees to ignore missions, so far as most of its members are personally concerned. Though missionaries mix with them in society, yet the conversion of the natives is, as a subject, studiously avoided. Questions upon it are rarely put; and when they are, they are evidently the result of mere casual curiosity. As to visiting the mission stations, with the object of becoming acquainted with their various branches of labour, and of evincing real anxiety in the spiritual enlightenment of the natives, and in the elevation and expansion of the native Christian Church, and so showing the missionaries any genuine sympathy felt in the great work in which they are engaged, this is practised in a most minute degree even in large cities where the number of European residents is considerable. The moral support which such residents could give, if they chose, Indian missions do not obtain. Instead of being a help to them, they often, on account of their intense

apathy, or of the flagrant immorality of some of them, are a direct obstacle to their advancement and success.

As it is impossible for persons so little acquainted with missions in India to give accurate information about them on their return home, many do not hesitate to conceal their dense ignorance by making disparaging remarks against the missionaries and their labours to the friends who put to them awkward interrogatories about the missions in whose vicinity they have been living; while some will boldly assert that nothing is being accomplished, and that the heathen are just as far away from Christ as they ever were. Thus, instead of honestly confessing their ignorance, they prefer to cast a stigma on the missionaries, and to bring an evil report upon their doings.

The various Governments of the country under British rulers are certainly not antagonistic to missions, while many of their individual members are their earnest friends and supporters. Indeed, the higher you go in the social scale among the foreign residents in India, the greater proportionate amount of sympathy in the missionary enterprise do you find. Still, it sometimes happens that a man in high position will set himself against missions; and it is astonishing how much mischief, directly and indirectly, he may do them. But such instances, it must be confessed, are exceptional. On the contrary, great officials, well knowing the value of missions in promoting the welfare of the people, and in securing the loyalty of all those natives who embrace the Christian faith, speak warmly in their favour, and sustain them with their money. The Indian Governments, however, in their very proper anxiety to maintain a neutral position

in the matter of religion, do not exert that healthy repressive influence in regard to licentious rites and preposterous usages prevalent among the people, which they might easily do without their neutrality being called in question. They have always pursued a timid policy. A little more boldness in the defence of morality and purity, and in resisting and frowning upon the vicious habits of the natives, would be beneficial in every way.

The Government has abolished some of the most cruel usages of Hinduism, and exerted its great influence in many ways on behalf of humanity, truth, and righteousness. Sutteeism, ghaut-murders, self-immolation, infanticide, are no longer permitted; and on many questions which do not admit of legislation, such as early marriages, perpetual widowhood, and female education, its influence is on the side of progress and Christian sentiment.

Three leading features of the Government policy have told very powerfully in favour of missions. Toleration has secured for missionaries perfect freedom to preach and to teach Christian truth, and for their converts equal religious liberty with Hindus and Muhammadans. This would never have been granted had India been under Muhammadan or even Hindu rule. The recognition of the equality of all before the law has introduced a principle which is entirely new in the history of India, which is especially Christian, which is fatal to caste, and which has immensely tended to win favour and respect toward Christianity and the Government. Beneficence and humanity, in protecting the people from violence and oppression, in securing their material well-being by the construction

of canals, roads, railways, and dispensaries, in succouring them when famine has threatened a terrible death to millions, and in encouraging native education, have won the gratitude and admiration of the people, not only leading them to trust their rulers,—a new thing in Oriental history,—but also to believe that the religion which prompts such deeds of nobleness and disinterestedness must be good and in some sense divine.

India has never been without its vernacular schools for the people, and its *taliks* or seminaries of learning for the privileged few ; and the missionaries from the beginning have been the earnest promoters of education among all classes ; but the Government, slowly and after many changes of policy, has come to the decision, to encourage educational effort, whether conducted by private individuals, by societies, or committees, whether on a Hindu, Muhammadan, Christian, or non-religious basis, by grants in aid and careful supervision, and to establish schools and colleges of its own where they are needed. The recent appointment by the Government of a “commission of inquiry on education,” which after thorough and prolonged investigation reports in favour of a wide extension of primary instruction, is ample evidence of the zeal of the Government in this direction.

In 1877–78, the total number of educational institutions of all sorts in British India was 66,202, attended by an aggregate of 1,877,942 pupils, showing an average of one school to every fourteen square miles, and one pupil to every hundred of the population. In the same year, the total expenditure upon education from all sources was £1,612,775, of which

£782,240 was contributed by the provincial Governments, £258,514 was derived from local rates, and £32,008 from municipal grants. These items may be said to represent state aid; while endowments yielded £37,218; subscriptions, £108,853; and fees and fines, £277,039. The degree in which education has been popularized and private effort has been stimulated may be estimated from the fact that in Bengal the voluntary payments are now equal to the Government grants.¹

Education in India owes more to the missionaries than to any other agency, and it is now reacting favourably upon their cause. Neither Hinduism nor Muhammadanism can flourish in the sunshine of knowledge. Where education is prevalent, missionaries are safe at least from fanatical hostility and intellectual misrepresentation, and their aims are best understood and their policy most appreciated. Their best native ministers and the most influential members of their communities are drawn from the educated classes. Hence the steady zeal with which most missionaries press on their educational work, and recognise the value of schools, even though defective in being without a thoroughly Christian basis.

The great increase of readers is bringing a great increase of periodicals and books for their instruction and amusement. This increase is largest in Bengal. As many as 1822 books were published in that province in 1881, as well as thirty-nine newspapers, six of which were issued daily. Madras published 670 books in the vernacular, and Bombay 889.

All this has to a marked extent diminished prejudice,

¹ *The Indian Empire*, pp. 364-5, by W. W. Hunter, Esq., LL.D.

discredited heathenism, prepared the people for great social and religious changes, set before the missionaries a wide and open door, and prepared multitudes to listen, at least respectfully and intelligently, to their message.

Among the most powerful agencies, a very high place must be assigned to Bible and Tract Societies. They exist in only a few of the principal cities, but their publications are spread to the remotest corners of the empire, and they receive essential aid from the British and Foreign Bible Society and the Religious Tract Society in London. The whole Bible has been translated into all the widely spoken languages, and portions of it into most others; whilst original or translated tracts and books are now circulated in great numbers in Bengali, Hindi, Tamil, and many other languages. Many tracts have reached an issue of hundreds of thousands, and of some books of Scripture millions of copies have been circulated, so that though the proportion of readers is small, there prevails throughout many districts and provinces a widespread acquaintance with the main features of Bible history and Christian truth.

What, then, are the direct and indirect results of missions, especially during the last decennial period of their ascertained history? The three tables taken from the carefully collected statistics of 1881, prepared with the assistance of almost all the missionaries in India, will present these results in their most condensed and striking form.¹

It is sufficient here to note that the 91,000 native Christians of India proper, in 1851,—exclusive of

¹ See Appendix B.

about 54,000 in Burmah and 12,000 in Ceylon,—rose to 138,000 in 1861, to 224,000 in 1871, and to 417,000 in 1881. Thus in the first decade the increase was 53 per cent., in the second 61, and in the third 86.

But the question very naturally arises, What kind of Christians are these? It is usual for the decriers of missions to speak contemptuously of them, as if for the most part they had been influenced by interested motives in becoming Christians;—to affirm that they did so because it was convenient or inevitable that they should find a harbour of refuge away from the native society of which they were unworthy members, retaining the defects of heathenism along with the profession of Christianity.

Those who thus speak of native converts as a class do them great injustice, and usually have but the most superficial acquaintance with them. Some doubtless there are whose motives in becoming Christians have been most unworthy, and who dishonour the name they have taken; but such cases are rare. Native Christians partake of the weaknesses incident to the country and race to which they belong, but that they are more truthful, honest, chaste, and industrious than their Hindu and Muhammadan neighbours—morally superior and stronger—is undoubted. Almost every missionary of experience can give the names and history of converts who, judged by the test of New Testament Christianity, or the standard common in even the more puritanical Churches of our age, would be regarded as men of a saintly type. For many years they have exhibited no grave moral defect, but abundant and uniform indications of a Christ-like

spirit, and of a life shaped according to His example and the teaching of His apostles.

If converts were received irrespective of character, and bought, as some falsely say or insinuate, they would be far more numerous than they are. Probably most missionaries have refused baptism to more than they have given it to; and in the latter cases usually keep candidates waiting for months, all the while giving them instruction in the principles and duties of the Christian life, at the same time endeavouring to ascertain the motives which influence them. Our conviction is, that missionaries err rather on the side of caution than of eagerness in receiving converts. The interests and inclinations, moreover, of almost all men but such as are influenced by high principle and purely Christian motives, lie on the side of abstinence from a Christian profession. Hardly any convert is better off socially by becoming a Christian, but will lie under a social ban if he turns out to be unworthy.

It is undoubted that almost at every mission station there are many whose profession of faith in Christ has been made at a pecuniary, social, and relative cost which is simply terrible, and which no Englishman in our day is ever called on to make. It is also certain that less than a tithe of what multitudes of Indian converts patiently and deliberately bear for Christ's sake, causes myriads in England to be faithless to great and noble principles.

Not only are the Christians increasing in numbers, they are also advancing in all other respects. They are drawn in larger proportions from the higher castes and better-educated classes. Being better

educated, freer, and of a higher moral type, they are growing in the social scale. More and more their communities are becoming independent, self-supporting, and aggressive. The past ten years has witnessed a marvellous expansion in the contributions of native Christians, the multiplication of ordained native ministers, the formation of native Church councils, the voluntary adoption by Christians and individuals of evangelistic action, and the bolder front the native Church displays in her worship and endeavours to extend, as if conscious of growing power and influence.

But the power of Christianity extends far beyond the limits of the visible and professing Christian community. The preaching of the missionaries, the instruction given in their thousands of schools, the wide diffusion of the Sacred Scriptures and Christian books and tracts, have done much to weaken the power of superstition, to destroy or abate the force of evil customs, and to diffuse widely Christian habits and principles. It is probable, for instance, that the number of secret disciples is quite as large as that of those who have openly avowed their faith.

Monotheism is displacing the gross and demoralizing polytheism, which for a thousand years has been rampant.

A belief in metempsychosis, with all its strange and powerful associations, is giving place to the Christian idea of the soul and its responsibilities; as caste, with its tendency to ignore and destroy moral distinctions, is giving place to just conceptions of the equal relations of all men to God, and the superiority of moral to all physical and social distinctions.

It is a distinct sign of progress that this great Aryan

race, which has been intensely speculative, and which has changed its ways only for the worse, and as the result of slow and imperceptible pressure, is now casting off the lethargy of centuries, becoming practical, and entering on one social reform after another. Thus, whilst some of the worst customs associated with Hinduism have disappeared, others are losing their prestige and power, and against others public opinion is steadily forming.

Sir Bartle Frere, in his admirable essay on Indian missions, says: "Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable; generally silent, and often almost unnoticed; but still it is revolution—more general, more complete, and more rapid than that which is going on in Europe."¹

Never did Sir Bartle speak more truly; and the altered condition of female society best illustrates his words, and reveals an aspect of this revolution which is as extraordinary as it is gratifying. Society in no country in the world has so altered and improved during the past forty years, and that too at an accelerated speed. Sutteeism was abolished as far back as 1829—the first great step in women's emancipation from the cruel customs and degrading sentiments which had ruled and embittered their condition for many centuries. Since then female infanticide has greatly diminished, even in the feudatory and independent states. Koolin polygamy is now opposed to public opinion, and its prohibition by Government greatly desired. Child marriages are condemned. The treatment of widows has improved, and

¹ See also *Testimony of Four Governors-General of India*, published by the Church Missionary Society, and pp. 38–41 of Part II. *India, in Outline Missionary Series*, by E. Storrow.

their remarriage is judged not only to be permissible, but advisable. Opinion as to the ability of women and their moral strength has greatly advanced, and their rights and liberties have been proportionately extended. Above all, the number of women now receiving instruction in zenanas, and of girls taught in schools, has rapidly increased, and female education is now receiving an amount of attention which contrasts remarkably with its backward state thirty years ago.¹

Gratifying as this is in itself, it is yet more so as an indication of changed public opinion, brought about mainly by the labours of missionaries in schools and colleges. For all those taught perceive more or less the injustice of the sentiments which have ruled the destinies of women, and welcome all efforts in favour of a humane and elevating policy.

Are, then, Indian missions a failure or a success? We hold it to be distinctly proved that they are a

¹ In the January number of the *Missionary Record* of the United Presbyterian Church for 1884, Dr. George Smith, Secretary of the Free Church of Scotland Foreign Missions Committee, gives the following table of

WOMAN'S WORK.

ALL INDIA.	1881.	1851.
Foreign and Eurasian Female Agents,	541	(1871) 423
Native Christian do.	1,944	967
Non-Christian do.	282	No return.
Boarding-Schools,	171	91
Boarding Pupils,	6,983	2,446
Day Schools,	1,281	355
Day Pupils,	49,550	11,549
Zenana Houses,	9,566	(1871) 1,300
Zenana Pupils,	9,288	1,977
Total Female Pupils,	65,751	13,995
Total Students and Pupils, Male and Female, under Christian Instruction,	234,790	77,850
Sunday-school Pupils (chiefly Hindus) in addition, 83,321		None.

great success. Any one who justly understands the obstacles with which they have to contend, who knows what Hinduism and Muhammadanism are, and the type of character and state of society they produce; who takes into account the paucity of Christian agency, and the difficulty of its action in countries unfavourable to European health, among races peculiar, jealous, and demoralized, where all Christian work had to begin at the beginning, and the best methods of evangelization have been very difficult to ascertain; who understands how much has been accomplished in the translation of the Scriptures into every Indian language of importance, the preparation of Christian literature and school books, the adoption of the most efficient methods of conveying the gospel to native minds, and of instructing the young; who measures how much has been accomplished in the destruction or limitation of heathen customs, the diffusion of Christian truths and principles, and above all the steady and ever growing numbers of the Indian Church,—will pronounce the missionary enterprise to be a magnificent success.

And the missionary force is showing great power of adaptation to the vast work it exists to accomplish, and to the splendid openings the times are presenting to it. Never has this been more illustrated than during the last decade. The remarkable increase in zenana visitation, in girls' schools, in Sunday schools, in lady missionaries, in native female teachers, in ordained native ministers, and in lay agency, are evidences of this. So, too, are the new and freer methods of itinerant preaching, of localized and systematic endeavours to evangelize selected districts,

of dealing with inquirers and catechumens, and using native Christian agency as far as practicable.

The work, then, of India's conversion to Christianity is being fairly accomplished. But it is a stupendous undertaking; how should it be regarded? It has never yet been adequately presented in any book or speech, still less has its importance been comprehended by the Church of Christ. England has not yet been duly impressed by the thought that her Indian Empire is the most magnificent and populous that a wholly foreign race has ever ruled over, and that its possession gives her greater facilities for civilising and elevating others than have ever been entrusted to a nation. The Church of Christ has never realized what is required of her for the overthrow of the most ancient, populous, compact, and demoralizing system of heathenism the world has ever seen, and the conversion of more Muhammadans than are found in any other three empires or states. Missionary societies should feel bound to give a larger proportion of their resources and of their best men to India. Missionaries should be profoundly impressed by the conviction that to take any part in the overthrow of such stupendous forms of superstition, and in the winning such a magnificent empire for Christ, is a supreme honour, as honours are truly estimated in the sight of God.

APPENDICES.

APPENDIX A.

TABLE I.

AREA AND POPULATION OF BRITISH INDIA.

PRESIDENCIES AND PROVINCES UNDER THE ADMINISTRATION OF THE
GOVERNOR-GENERAL OF INDIA, 1881.

	Area. Sq. Miles.	Population.
Ajmere,	2,711	460,722
Berar,	17,700	2,672,673
Coorg,	1,583	178,302
Andaman and Nicobar Islands,	3,285	26,198
Government of Madras,	119,972	29,916,629
Government of Bombay, with Sind,	124,122	16,454,414
Lieutenant-Governor of Bengal,	156,564	66,691,456
North-West Provinces,	81,748	32,720,128
Punjab,	106,632	18,850,437
Oudh,	24,213	11,387,741
Central Provinces,	84,445	9,838,791
British Burmah,	87,220	3,736,700
Assam,	46,341	4,881,246
	856,547	197,815,508

TABLE II.
AREA AND POPULATION OF FEUDATORY INDIA.

MORE THAN TWO HUNDRED NATIVE STATES FORMING FEUDATORY INDIA, 1881.

States under the	Area. Sq. Miles.	Population.
Governor-General of India,	309,893	35,747,086
Lieutenant-Governor of Bengal,	36,634	2,845,405
„ North-West Provinces,	5,125	741,750
„ Punjab and Kashmir,	105,817	4,852,360
„ Central Provinces,	16,925	1,700,721
Governor of Madras,	21,029	4,255,438
„ Bombay,	73,753	6,941,249
	<hr/>	<hr/>
	569,176	57,084,008
British India,	856,547	197,815,508
	<hr/>	<hr/>
All India,	1,425,723	254,899,516

TABLE III.
RELIGIOUS BELIEFS OF ALL INDIA, 1881.

Hindus,		187,931,450
Muhammadans,		50,127,585
Buddhists, ¹		3,418,884
Sikhs,		853,426
Nature Worshippers—Aborigines,		6,426,511
Christians—Europeans, ²	142,000	
Eurasians,	62,000	
Protestant Native Christians, ³	492,882	
Roman Catholics,	865,643	
Syrians, about	300,000	
	<hr/>	1,862,525
Other Creeds, and the unspecified, ⁴		4,479,135
	<hr/>	<hr/>
Total,		254,899,516

¹ Almost entirely in British Burmah.

² Including 65,000 British soldiers.

³ Including 75,510 in British Burmah, but not the 35,708 in Ceylon.

⁴ As Parsees, Jews, Jains.

APPENDIX B.

STATISTICS OF CHRISTIAN MISSIONS

TABLE I.

SUMMARY OF PROVINCES:—*Stations,*

PROVINCES.	Stations.				Date of Commencement.	Foreign ordained Agents.				Native ordained Agents.				Foreign & Eurn. Lay Preachers.
	1851.	1861.	1871.	1881.		1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	
Bengal,	61	68	102	127	1799	95	106	106	125	2	16	35	124	22
N.-W. Provinces, .	19	37	47	50	1813	45	64	62	67	1	6	17	27	10
Oudh, . . . . .	..	4	9	11	1858	..	9	12	10	..	..	2	8	1
Punjab,	5	20	34	42	1818	10	40	38	52	1	3	14	27	11
Central India, . .	3	9	22	42	1842	4	11	17	41	1	3	6	9	7
Bombay,	23	33	37	49	1813	38	48	57	74	4	12	20	31	2
Madras,	111	148	172	248	1706	147	201	196	217	12	57	131	235	19
Total in India, .	222	319	432	569		339	479	488	586	21	97	225	461	72

¹ From the Statistical Tables of Protestant

APPENDIX B.

IN INDIA FROM 1851 TO 1881.¹

TABLE I.

Missionaries, Lay Preachers, Christian Communities.

Native Lay Preachers.				Churches or Congregations.				Native Christians.				Communicants.				N. C. Contributions in 1881.
1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	
132	185	398	538	70	138	383	490	14177	20518	46968	83583	3371	4620	13502	28689	Rs. 17394
37	71	164	177	17	431	83	110	1732	3717	7151	11676	573	976	2823	4615	7095
..	6	21	32	..	5	13	22	..	225	628	1033	..	54	208	406	902
2	35	66	90	4	22	47	65	98	1136	1870	4762	25	358	707	1948	5516
1	6	41	83	2	7	37	70	271	526	2509	4885	68	138	665	2173	2986
15	67	113	124	13	44	64	135	638	2531	4177	11691	290	1100	1591	4887	5134
306	896	1182	1444	161	712	1651	2758	74176	110078	160955	299742	10334	17730	33320	70607	82902
493	1266	1985	2488	267	971	2278	3650	91092	139731	224258	417372	14661	24976	52816	118325	121929

TABLE II.

PROVINCES.	SUMMARY OF																	
	TEACHERS.						COLLEGES AND											
	Foreign and Eurasian.		Native Christian.		Non-Christian.		For 1851.			For 1861.								
	1871.	1881.	1871.	1881.	1871.	1881.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.				
Bengal,	23	21	358	633	463	427	22	6054	126	6319	20	708	28	6369	127	4740	22	656
N.-W. Provinces, .	23	27	150	187	510	415	13	1029	47	2640	10	209	24	3271	70	3066	10	513
Oudh,	1	..	18	22	55	94	..	..	..	..	..	..	3	85	5	103	1	25
Punjab,	12	9	68	140	314	360	3	178	9	488	..	..	18	2174	24	1121	3	31
Central India, . .	10	2	38	129	111	135	3	137	8	357	1	20	5	568	13	507	1	13
Bombay,	10	4	60	228	148	181	7	907	85	4679	4	64	9	1867	70	3038	4	131
Madras,	55	35	1209	2502	605	850	43	4096	824	24178	32	787	75	6756	1044	23811	52	1181
Total in India, .	*134	98	1901	3841	2206	2462	91	12401	1099	38661	67	1788	162	21090	1353	36386	93	2550

* This includes some preachers.

TABLE II.

PROVINCES:—*Male Education.*

SCHOOLS FOR MALES.

For 1871.													For 1881.													1881.
Theol. and Training.		Anglo-Vernacular.		University Examinations for decade.				Vernacular.			Theol. and Training.		Anglo-Vernacular.		University Examinations for decade.				Vernacular.			Total Male Pupils.				
Schools.	Pupils.	Schools, etc.	Pupils.	Mat.	F. A.	B. A.	M. A.	Schools.	Pupils.	Orphans.	Schools.	Pupils.	Schools, etc.	Pupils.	Mat.	F. A.	B. A.	M. A.	Schools.	Pupils.	Orphans.		Total Male Pupils.			
26	443	40	6841	888	340	134	18	471	15013	610	19	216	50	6512	768	379	166	37	577	14789	90	21517				
6	63	63	8157	124	25	2	..	106	3377	628	3	50	47	6916	189	45	..	..	155	5254	811	12220		
..	..	12	1137	..	..	..	..	11	299	..	..	..	13	1461	25	..	..	..	34	1098	10	2559
4	43	69	7414	123	7	2	..	42	1222	51	5	86	81	9546	70	..	..	..	91	2667	42	12299	
5	38	21	1951	28	..	..	..	76	3470	311	4	13	24	2500	126	..	..	..	143	4441	170	6954
7	46	22	2918	87	..	..	..	77	3101	124	7	89	22	2592	105	54	30	1	207	5693	298	8374	
22	572	120	11657	371	141	16	..	1129	27759	430	18	781	148	15722	1185	250	145	4	1813	50818	927	67321				
70	1205	347	40075	1621	513	154	18	1912	54241	2154	56	1235	385	45249	2468	728	341	42	3020	84760	†2348	131244				

† Included in the previous column.

TABLE III.

SUMMARY OF PROVINCES:—

PROVINCES.	FEMALE AGENTS.					COLLEGES AND SCHOOLS												
	Foreign and Eurasian.		Native Christian.		Non-Christian.	For 1851.				For 1861.				For 1871.				
						Day Schools.		Boarding Schools.		Day Schools.		Boarding Schools.		Training.		Girls' Schools.		
	1871.	1881.	1871.	1881.	1881.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Orphans.
Bengal, . . .	90	114	190	391	18	26	690	27	797	40	1033	22	857	8	128	148	4431	1182
N.-W.Provinces,	64	107	140	211	119	8	213	9	173	30	620	9	495	3	78	124	3201	727
Oudh, . . .	9	21	20	48	14	..	..	..	..	4	74	2	118	..	..	19	438	..
Punjab, . . .	28	68	37	89	108	..	..	2	35	8	165	4	117	5	105	61	1550	67
Central India, .	12	22	28	57	1	3	62	1	20	3	51	1	7	2	14	22	654	232
Bombay, . . .	46	48	47	116	7	31	1186	8	139	27	1182	7	296	..	..	27	1068	140
Madras, . . .	121	99	375	731	14	217	6768	39	1116	149	8932	63	2022	8	211	263	12736	557
Total in India,	370	479	837	1643	281	285	8919	86	2274	261	12057	108	3912	26	536	664	24078	2905

TABLE III.

<i>Woman's Work.</i>										GRAND TOTALS.					
FOR FEMALES.										MALES AND FEMALES.					
		Zenanas.		For 1881.						TOTAL PUPILS, both Male and Female (excluding Sunday Schools).				Sunday Schools.	
Houses.	Pupils.	Schools.	Pupils.	Orphans.	Schools.	Pupils.	Houses.	Pupils.	Total Female Pupils, 1881.	1851.	1861.	1871.	1881.	Schools.	Pupils.
607	1094	36	1258	592	290	8351	1318	2324	11933	14568	13655	27950	33450	183	6938
331	429	19	1303	781	211	4784	2073	2765	8852	4264	7965	15305	21072	279	13366
57	86	1	65	5	39	929	737	625	1619	..	405	1960	4178	71	3305
134	213	8	260	130	118	2976	648	1032	4268	701	3608	10547	16567	27	3007
10	3	10	177	141	42	718	351	319	1214	596	1146	6130	8168	74	2642
102	51	16	683	429	51	2358	366	147	3188	6975	6514	7184	11562	131	3711
59	121	65	2633	767	369	20781	2029	1920	25334	36939	42702	53056	92655	1102	28719
1300	1997	155	6379	*2845	1120	40897	7522	†9132	56408	64043	75995	122132	187652	1867	61688

* Included in the previous column.

† The Zenana returns were very incomplete.

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PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.

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