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STATED IN THE ADDRESSES OF

LORD NAPIER, CANON LIGHTFOOT, AND
BISHOP KELLY,

AT THE

ANNUAL MEETING

OF THE

Society for the Propagation of the Gospel,

On the 29th APRIL, 1873.

London:

MACMILLAN AND CO.

1873.

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THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

PHYSICAL CHEMISTRY

REPORT ON THE PROGRESS OF WORK

BY G. G. ZILBERMAN

MISSIONS, &c.

ACCOUNT OF THE ANNUAL MEETING

OF THE

Society for the Propagation of the Gospel,

HELD IN ST. JAMES'S HALL, LONDON,

ON TUESDAY, 29TH APRIL, 1873.

The ARCHBISHOP OF CANTERBURY, President of the Society, took the Chair at 2.30 P.M. Prayers were offered by the Rev. J. E. Kempe, Rector of St. James', and Treasurer of the Society. The following brief Report of the year 1872 was read by the Rev. W. T. Bullock, Secretary of the Society:—

“The alms of the Church, entrusted to the Society in the year 1872, reached the following amount:—General Fund, 84,502*l.* 10*s.*; Appropriated Funds, 16,529*l.* 4*s.* 8*d.*; Special Funds, 12,092*l.* 6*s.* 4*d.* Total, 113,124*l.* 1*s.* The Society has never had more reason to be thankful to GOD who moves the hearts of men, for increased means of carrying on the works which it has undertaken for His glory.

“The Society now supports wholly or in part 468 ordained Missionaries of the Church engaged in various spheres of labour. In America and the West Indies, 223; in Africa, 85; in Asia, 114; in Australia and the Pacific, 45; in Europe, 1. Amongst these are included 35 native clergy in India. There are about 855 catechists and lay teachers, mostly natives, in heathen countries; and about 300 students in colleges abroad.

“ Two events of the last year connected with the Society’s proceedings at home are of peculiar importance. First, the world-wide Intercessions in behalf of Missions on Friday, Dec. 20, have been graciously answered by a revival of faith in, and zeal for, Missions, and by numerous offers of personal service, from which the Society has received substantial benefit ; it has been seen that Missions do not depend on management and money ; but are a work to which God calls his faithful people everywhere. And, secondly, the Society has drawn together its scattered members in unity of action and feeling by sanctioning the election of Diocesan Representatives to act both as delegates from their dioceses to the Standing Committee and as delegates from the Committee to their Dioceses.

“ In NORTH AMERICA the prominent event is the creation of the two new dioceses of Algoma and Moosonee. As an instance of the progress of this branch of the Church in one man’s lifetime, it is stated that the Dean of Montreal was ordained by Bishop Inglis, the first Bishop in British North America, who began his episcopate in 1787, with only five clergymen under him, in a region where there are now eleven bishops and 500 clergymen. Whilst the Church is growing in silent strength throughout the Dominion of Canada, a large amount of missionary work among the native Indians is still carried on with unflinching activity and with visible blessing in the vast outlying districts of British Columbia and Rupertsland.

“ The disheartening process of disendowment and disestablishment in the WEST INDIES still continues. The Church in the various islands is rousing itself to repair the breaches which are thus opened in its ranks. Christian sympathy with its efforts, and assistance both in men and money, from England, will be required for some years. Its bishoprics as well as its parishes are found to be suddenly deprived of the support on which our fellow-churchmen have relied for many years, and with too much confidence. A letter written by the Bishop of Antigua gives an instance of the difficulties involved in the withdrawal of Government aid :—

“ ‘ By the last mail I received the resignation of the minister of the Virgin Islands. His salary has been paid from the Consolidated Fund and from the Colonial Treasury. Both of these grants are extinguished with the termination of his incumbency. In these islands and Anguilla the hope of maintaining a clergyman without external aid could not for a moment be entertained ; and I have always trembled at the idea of a resignation or death in either. I believe the whole Church in the Colonies could not present to the Society a case of greater need—whether we look at the urgency of the work or the deep poverty of the people.’

“Throughout SOUTH AFRICA the death of Bishop Gray of Capetown is felt deeply, as is natural when the master spirit is withdrawn from that great ecclesiastical community which owes its present form in a great degree to him. When he was consecrated in 1847 Bishop of Capetown, there was in South Africa no Church organization. Fourteen isolated clergymen ministered to scattered congregations. In the quarter of a century which has since elapsed, a vast Ecclesiastical Province has been created. There are now in South Africa six dioceses. At the Provincial Synod of 1870, five of these were announced as integral parts of the province, being complete with synodical, parochial, and missionary organizations, administered by 127 clergymen besides lay teachers. All along the coast of South Africa and far into its interior the pure and entire Word of GOD is now taught, and the light of Christian life shines forth.

“The recently discovered diamond fields and gold fields present a new field of work to the Church in South Africa. North of Natal Bishop Wilkinson is making progress among the wild tribes who occupy Zululand, and is advancing slowly but surely towards the region which was the field of the labours of the late Bishop Mackenzie : and in the southern portion of Africa the territory between Grahams-town and Natal has been marked out for the speedy establishment of a bishopric of Kaffraria, which, it is hoped, will be filled by one who has long been a most efficient and honoured Missionary in connection with the Society.

“In INDIA the progress of the Gospel is marked chiefly by the rapidly increasing number of native clergymen, many of them supported entirely by the native congregations to whom they minister. To mention a single instance :—Ten years ago Dr. Caldwell laboured alone in Edeygoody at the southern extremity of India : this year his work in that Mission is shared by no less than six native clergymen. Twenty years ago the Society’s Missions in the diocese of Madras included two native clergymen, 15,000 baptized natives, 5,000 catechumens, and 3,400 communicants. Now the numbers are 27 native clergy, 23,700 baptized, 7,600 catechumens, and 6,000 communicants. Yet the vast field of Missionary labour still open in India calls aloud to the Church of England for labourers to plant the Gospel.

“The spiritual wants of India more than those of any other quarter of the globe determined the Church of England last December with one voice to call upon the Lord of the harvest to send forth labourers into His harvest. A gracious answer has already been vouchsafed

to those prayers, and doubtless to the persevering prayers of the Church a full answer will be given in the Lord's time.

“It must be mentioned with a feeling of thankfulness to God who opens the hearts of men, that soon after the appointment of the Day of Intercession the Society was supplied by two special benefactions with the means of beginning two new Missions, one in China and the other in Japan. Soon afterwards four clergymen were selected from those who at that time offered their personal services for Missionary work. The Rev. A. C. Shaw and the Rev. M. Greenwood are about to go to China, and the Rev. W. B. Wright and the Rev. T. Peacey to Japan.

“In AUSTRALIA an incident has occurred of too great importance to the welfare of the Church in foreign parts to be omitted even in this brief summary. A General Conference and Synod of the Bishops and Representatives of the ten dioceses of Australia and Tasmania was held at Sydney in October 1872, at which the foundations of the Church were strengthened by the unanimous and hearty action of the clergy and laity of those extensive dioceses. The Bishop of Sydney writes at its close: ‘Everything passed off most harmoniously and successfully. I consider that a very important work has been accomplished; one by means of which the Church in these colonies will be united more closely to the Church at home, and also be preserved in internal peace.’

“The martyrdom of Bishop Patteson in the autumn of 1871 has been followed even already by three benefits to the Missionary Church of which he was the self-sacrificing leader. The alms of the Churchmen have provided amply for a fitting memorial in a handsome church in Norfolk Island and in a new and commodious Missionary ship. Next, three additional native deacons were ordained by the Bishop of Auckland in November—a remarkable addition to the Christian ministry from a people who but twenty years ago were regarded as savages of a very low type. And lastly, two true-hearted volunteers have gone from England to supply the places of fallen martyrs, both men of experience in the ministry at home, and one the worthy bearer of a name already honoured throughout the Melanesian Islands.

“It only remains for the Society, at the end of the 171st year of its labour as a handmaid of the Church of England, to call upon all men of willing heart to bestow their prayers and their alms on the great cause for which the Society was founded, and which still requires the self-denying service of the true soldiers of Christ in this world.”

Society for the Propagation of the Gospel in Foreign Parts.

MONTHLY MEETING.

THE Monthly Meeting was held at 20, Duke Street, on Friday, June 20, Bishop Piers Claughton in the Chair. There were also present Earl Powis, the Dean of York, P. Cazenove, Esq., F. H. Dickinson, Esq., J. G. Hubbard, Esq., Rev. Canon Harvey, J. E. Kempe, *Vice-Presidents*; Rev. B. Belcher, H. B. Bousfield, F. Bennett, B. Compton, Lord R. Cavendish, Dr. Currey, J. Floyer, Esq., M.P., G. Frere, Esq., C. L. Higgins, Esq., Rev. H. T. Hill, C. R. C. Petley, Esq., Hon. H. Walpole, Rev. R. T. West, *Members of the Standing Committee*; and the Rev. James Allen, S. Arnott, W. Blunt, C. P. Berkeley, Esq., John Boodle, Esq., J. Cameron, Esq., Rev. W. H. Castleman, Canon Churton, S. Clark, H. N. Collier, J. Collin, T. Copeman, Esq., Rev. T. Darling, Dr. Deane, J. W. Festing, G. H. Fielding, Dr. Finch, J. F. France, Esq., Rev. C. D. Goldie, H. F. Johnson, T. R. Kewley, R. Long, G. Miller, P. G. Medd, John Rivington, Esq., Rev. J. H. Snowden, R. U. Todd, W. Trotter, Esq., W. E. Underwood, Esq., Rev. W. Wallace, and T. Izaak Walton, *Members of the Society*.

1. Read Minutes of the Meetings held on May 16 and 26.
2. The Treasurers presented the following Statement of the Society's Income to the end of May:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1873.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 10,157	£ 5,826	£ 1,440	£ 17,423	£ 30,453 ^a
II.—APPROPRIATED	1,400	—	1,258	2,658	1,752
III.—SPECIAL	3,644	—	622	4,266	4,048
	15,201	5,826	3,320	24,347	36,253

^a In addition to this sum of 30,453*l.*, the bills accepted, but not then paid, amount to 4,375*l.*

B.—*Comparative Amount of RECEIPTS at the end of May in five consecutive years.*

I.—GENERAL.	1869.	1870.	1871.	1872.	1873.
1. Subscriptions, &c.	£9,244	£9,497	£9,151	£10,461	£10,157
2. Legacies	5,414	1,734	5,410	3,451	5,826
3. Dividends	1,629	1,663	1,373	1,355	1,440
	16,287	12,894	15,934	15,267	17,423
II.—APPROPRIATED	1,808	2,900	2,814	8,906	2,658
III.—SPECIAL	3,583	4,795	2,915	3,668	4,266
TOTALS	£21,678	£20,589	£21,663	£27,841	£24,347

SINGLE PAYMENTS.

	£
ANTIGUA, for Endowment	500
NASSAU, for Endowment	500
Instalment of POWERSCOURT Legacy	230
PONGAS, towards expense of Inspection	40
MADAGASCAR, for building	250
PERTH, towards Passage of Clergy	50

5. Resolved :—

“(i.) That the Authorities in the Dioceses of Montreal, Ontario, and Huron be informed that the grants to those Dioceses will probably be considerably reduced at the next appropriation.

“(ii.) That the Church people in the Diocese of Bloemfontein be urged to make some regular efforts towards the endowment of that See, in accordance with the conditions on which the Society undertook in 1869 to grant a stipend to the Bishop.

“(iii.) That an addition be made to Regulation 49, to the effect that no local Committee charged with the administration of the Society’s Funds may include any persons (except in some cases the Secretary) deriving benefit from the Society’s Funds.”

6. Resolved, that the following Appropriated Funds be placed at the disposal of the Bishop and Committee of the Diocese to which they are appropriated :—

Delhi, 10*l.* 3*s.* ; Capetown, 35*l.* 17*s.* 10*d.* ; Borneo, 20*l.* 15*s.* ; Melanesia, 267*l.* 19*s.* 3*d.* ; Natal, 29*l.* 7*s.* 5*d.* ; Zululand, 58*l.* 13*s.* 2*d.* ; Newfoundland, 11*l.* 5*s.* ; Labrador, 10*l.* 10*s.*

7. Resolved, that as it appears that there is still a sum of 852*l.* remaining of the Colonial Church Endowment Fund, and that applications have been made from the Dioceses of Quebec and Rupertsland for grants from that Fund, a grant should be offered at once to the Diocese of Quebec of 500*l.* from that Fund, to meet 2,500*l.* from local sources, and on the understanding that there will be (on the payment of the 500*l.*) a reduction of 100*l.* per annum in the Society’s expenditure in that Diocese. Also that the Diocese of Rupertsland be invited to apply under the usual conditions for an additional grant of such amount as to exhaust this Fund.

8. Resolved that the Rev. R. W. Griffith, of Llangadwaladr, be appointed Organizing Secretary for the Archdeaconry of Bangor ; and the Rev. H. J. Wale, of Folksworth, for the Archdeaconry of Hunts.

9. The Secretary stated that the Rev. Assheton Pownall, Vicar of Kilworth, and E. H. B. Hambly, Esq., of Barrow-on-Suir, had been chosen by the Peterborough Diocesan as Representative Members on the Standing Committee, and approved by the Bishop.

Resolved that the elections be confirmed.

10. On the recommendation of the Board of Examiners, Messrs. Allen, Allmond, Colbeck, Talbot, and Vallespinosa, five students of St. Augustine’s College, were approved for Missionary work ; and it was resolved that Mr. Colbeck be allowed to remain as an Oriental Exhibitioner at St. Augustine’s College.

11. The Rev. Dr. Deane moved and ultimately withdrew the resolution of which he had given notice—it being understood that the Secretary would undertake to endeavour that reports of the Society’s proceedings at the Monthly Meeting should appear in the leading papers.

12. The Rev. T. Darling moved :—

“That the Standing Committee be requested, in concert with the President, to take steps for the Society having an interview with the Shah of Persia on the oc-

casion of his Majesty's visit to this country, for the purpose of obtaining full and legal toleration for evangelistic efforts in his Majesty's dominions."

This was withdrawn by permission of the meeting, and F. H. Dickinson, Esq., moved :—

"That a special Committee be appointed, in concert with the President, to take steps to represent to the Shah the desire of Christians in this country to obtain full and legal toleration for the profession of the Christian Faith in his Majesty's dominions; and that in the event of C.M.S. or S.P.C.K. desiring to make a representation on the subject, the Standing Committee be authorized to co-operate with them; and that such Committee consist of Sir B. Frere, Rev. B. Belcher, Dr. Currey, F. H. Dickinson, Esq., Rev. F. S. May, Rev. T. Darling, and General Underwood, with power to add to their number."

13. The Rev. S. Arnott gave notice of his intention to move at the next Meeting :—

"That it be a condition annexed to all permanent grants made by the Society, that a collection be made every year in aid of its Funds, in each parish, place, or settled congregation where the ministrations of religion are in whole or in part supported by the Society."

14. Grants at the rate of 10*l.* per annum, from Jan. 1, 1873, were made to four Students of the Mission House, Warminster.

15. The Rev. T. Darling gave notice of his intention to move at the next Meeting :—

"That the Standing Committee be requested to enter into communication with Mr. Murray, with the view of obtaining from him permission to circulate, at a reduced price, Sir B. Frere's tractate entitled 'Indian Missions.'"

16. The Rev. W. Blunt gave notice of his intention to call the attention of the Society at its next Monthly Meeting to certain mistakes which are alleged to have been made by the officers of the Society with regard to the election of certain members, with a view to making good the election, if that election be found to be invalid.

All the members proposed in April were elected.

The following will be proposed for election at the Meeting in October :—

James Robson, Esq., Brackenborough Hall, Louth; Rev. T. J. Freeth, LL.D., Fotherby; Rev. J. T. Bartlet, St. John's, Mansfield; Rev. E. S. Wilson, Winter-ton, Brigg; Rev. C. Edwards, Trinity, Bradford, Yorkshire; Rev. G. B. Blenkin, Boston; Rev. F. H. Hotham, Rushbury, Church Stretton; Rev. M. Amphlett, Church-Lench; Rev. C. S. Holthouse, Helidon, Daventry.

The ARCHBISHOP OF CANTERBURY in his opening address referred to the presence of the late Governor of Madras as proving that the days had gone by when it was a qualification for holding a great and responsible office in our Indian Empire, that a man should be altogether indifferent to the progress of that religion by which alone peace and civilization would spread throughout the world. That religion was now the hope of our Eastern dominions, and our administrators there were known for their deep devotion to that faith which was the guide of their own lives. As in every parish the labours of the laity were as much esteemed as those of the clergy, so the Missionary looked for help in his labours to the officers of the Crown and merchants and others residing in heathen lands. For such support he had fortunately not to seek in vain.

Two things in the report which had been read were worthy of notice. One was the fact that during last year a larger number of subscriptions had been received by the Society than at any previous time in the course of its existence, and that, he thought, was a circumstance which ought to give the Society courage for the future. But more gratifying still was the recollection of the day in December last, when, on an invitation issued by the Society, the whole nation interceded with Almighty God for blessing on Missionary work throughout the world. Not only those who belonged to the Church of England, but others interested in Missionary enterprise, joined them in prayer on that solemn occasion. Perhaps they might have already traced some answer to their intercessions in the success which the Society had attained, but whether that answer was to be immediate or not, they had expressed their faithful dependence on God, in whose hands the result, speedy or otherwise, of all their work among the heathen rested, and they waited in patience and in hope for the blessing which they had sought. It might be suggested that, after all, the labours of the Society had produced but a small result, but it must be remembered that the institution was only one of many having the same object and working in the same direction. It was, he thought, the very argument by which they maintained the propriety of such institutions as these, that in Societies more or less of a private nature everyone found that mode of advancing Missionary work which was most congenial to his own religious feelings, and to his estimate and view of the work to be undertaken. Referring to the proposal for establishing a Central Board of Missions, his Grace observed that though such a Board might be very useful, he did not believe for one moment that it would supersede those voluntary and private efforts which the various Societies, each in its own way, were

to those prayers, and doubtless to the persevering prayers of the Church a full answer will be given in the Lord's time.

"It must be mentioned with a feeling of thankfulness to God who opens the hearts of men, that soon after the appointment of the Day of Intercession the Society was supplied by two special benefactions with the means of beginning two new Missions, one in China and the other in Japan. Soon afterwards four clergymen were selected from those who at that time offered their personal services for Missionary work. The Rev. A. C. Shaw and the Rev. M. Greenwood are about to go to China, and the Rev. W. B. Wright and the Rev. T. Peacey to Japan.

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making in the interests of Christianity. The Society for the Propagation of the Gospel had always professed to be more than any other the handmaid of the Church of England, and to submit to the controlling power of those who governed in that Church; and it would, he thought, be an evil day for it if at any time it forgot those principles on which it depended for existence, and declined to render in all cases that sort of quiet allegiance to the decisions of the Church in connection with which it was founded. With the other Missionary Societies, if it had any rivalry at all, it was of the most kindly and Christian character, for their work was the same, though their manner of performing it was distinct and different. His Grace called attention to the fact that a noble lord, the President of the Church Missionary Society, was one of the delegates elected as representatives of the Society for the Propagation of the Gospel for the Diocese of Chichester. The Archbishop concluded by urging that, however much might be the public zeal for Missionary work, and however large the annual revenue, yet, after all, the actual personal labour of Missionaries was what was most urgently required.

Lord NAPIER and ETRICK, late Governor of Madras, being called upon by the Chairman, said :—

My Lord Archbishop, ladies, and gentlemen, I do not present myself to your notice on this occasion without a strong sentiment of hesitation and reluctance, for I well know that neither by my life nor my learning, nor by services rendered to the cause of evangelical religion, have I a claim to appear as the advocate and defender of Missionary work. I have, however, been invited to take this part by competent authority, which has deemed that my testimony may be of some value to the cause. Under these circumstances I feel that it would be unjust and ungrateful if I did not affirm the important services rendered to secular government in India by Missionary agencies—if I did not tender to the Missionary body my personal thanks for many good offices, many acts of kindness and regard rendered to me during the period of my Indian employments.

Christian Missions are useful to secular government in India in two ways—as an educational agency and as a philanthropic or social agency. You are aware of the system which the Government of India has embraced in the prosecution of education. The Government of India has neither the financial resources nor the professional instruments at its disposal requisite for the instruction of the vast population committed to its charge. It entertains an Educational Department and a numerous staff of accomplished teachers, but these means are altogether incommensurate to the task. The

Government therefore wisely appeals to the assistance of Christian philanthropy—a power which, if properly invoked and duly trusted, will never be weary and never be still. The Government cares not from whence this aid is furnished, whether it comes from Rome or Edinburgh, from Canterbury or Boston. The great principles of denominational teaching and concurrent endowment are admitted in the widest sense. All the Government insists on is a system of teaching consistent with morality and loyalty and reaching to certain intellectual standards, and, these conditions fulfilled, the most generous incentives and supports are freely supplied, without a question as to the dogmatic instruction which the several Missionary agencies superadd. Now, what are the benefits which the Government secures to the Indian people by this system of auxiliary teaching?

The Missions teach more cheaply than the Government can teach. If all the elements of expenditure be considered, the outlay per head in a voluntary but aided school is not one-third of the cost incurred in a State school of the same grade. It may be fairly asserted that the Mission school gives a higher form or a larger share of moral and spiritual instruction, even to those who do not belong to the Christian religion. I do not deny that the secular State school might find in the native literature of Southern India the maxims of a high morality, scarcely inferior to that of the Gospel itself; but moral or spiritual teaching will not obtain in a secular heathen school as great a share of attention as it does in a Christian school, and the heathen pupil in a Mission school will have the benefit of the ethics of Christianity even while he declines its dogmas. Again: the Mission school teaches the heathen pupil what Christianity is, although it may not teach him to be a Christian. Nor is this a slight advantage. If it is reckoned an indispensable duty on the part of the English in India, on the part of the governing class, to be intimately informed of the creeds and customs of the governed, is it not of great importance that the Hindoos and Mussulmans should have correct notions of the religion of their masters—a religion which has such a powerful influence in shaping the policy of our country? It is impossible that our Eastern subjects should ever have a true estimate of English and European politics without a knowledge of Christianity, and that knowledge the greater number can only obtain from the Mission school. Again: the Mission school is indispensable for the instruction of the Christian population of India. That population numbers more than a million souls, and it is increasing. The Christian population desire and deserve to be educated in schools of their own several creeds. For various reasons, which I need not enter upon, the Christian

parent, while not by any means rejecting the benefits of the secular State school, prefers that his child should not be educated in connection with the heathen, at least while the Christian school can give equal intellectual advantages associated with religious instruction. This is especially the case with those of the Roman Catholic religion—an ancient religion in India, which has survived some persecution and much neglect, which possesses adherents four or five times as numerous as the Protestants, and which, under the charge of the Order of Jesus, is now entering upon a course of elevation and development. It may be affirmed that without the Mission school the Protestant people of India would suffer materially in their education, while the Roman Catholic people would scarcely be educated at all. Finally, gentlemen, the Mission school is the most appropriate educational agency for women and for the very poor. The Protestant Missionary has great advantages in the prosecution of female education. His sacred office, his known morality, his long residence, his durable connection with certain localities, the devoted help of his wife and daughters in the good work, all combine to inspire a degree of confidence which the secular teacher would not enjoy. Experience proves that the most flourishing schools for Hindoo girls are conducted by Christian Missionaries, nor is this superiority apparent only in teaching the female members of the heathen community; the Christian Missionary is indispensable to the formation of the native female teacher, by whom the benefits of female education can alone be carried over the length and breadth of the country. As far as I can see, for a length of time the greater number of female teachers must be native Christian women, for there is unfortunately much in the social institution both of Hindoos and Mussulmans to debar the respectable women of those religions from engaging in the office of education. If this be the case, then are the Mission schools the normal training schools for female education in India. Not less is the Mission school the proper school for the outcast poor. To this numerous class of the population—the most forlorn, destitute, and degraded—the Government school and the heathen grant-in-aid school are practically unavailable. The Government, indeed, opens its doors on equal terms to the Brahmin and the Pariah, and the native grant-in-aid school would only obtain State support by professing to act on the same principles. But the power of caste and social position is irresistible: it is no uncommon thing to see such schools numbering hundreds of pupils with scarcely a low-caste or an outcaste boy. Even the Mission schools themselves of the higher order suffer from the same difficulties, and present but a small

percentage of outcaste scholars compared with those of a higher condition. If the Missionary did not step in, the caste-less order of the population would remain without teaching.

Such, my lord and gentlemen, briefly stated, are the peculiar functions and benefits attached to Missionary agency as a teaching power.

I shall now consider the Missionary in connection with philanthropic and social work. And in doing this I shall ask this meeting to consider for a moment the character of the English population resident in India. That population, small in number and scattered among an innumerable multitude of native races, is composed of civil officers, of soldiers, and of persons engaged in commercial or industrial pursuits. The Indian civilians constitute a noble service; no body of public servants are more devoted to their duties, and none have the welfare of the people more truly, more affectionately at heart. But still, what is the Indian civilian in the eyes of the people? Chiefly a tax-gatherer, a magistrate, an administrative authority, the representative of a power, just and benevolent indeed, but no doubt in the popular view severe and exacting. The military officer has no concern with the Indian people beyond the limit of his lines. The English merchant and planter are of vast importance to the Indian people by the development of traffic and culture, but their relations with the people are of an interested nature. They make haste to be rich and go away. Is it, then, of no importance that there should be in India another order of Englishmen, men of piety and learning, of pure lives and disinterested pursuits, bearing testimony to the spiritual world, engaged in teaching for the love of God, the duties of man to the Divinity, and of men to one another? An order of men walking between the Government and the people, independent of both, equally well affected to both? I regard the Christian Missionaries as such an order of men; I consider that their presence in India is a perpetual spontaneous manifestation of goodwill towards India on the part of the English people who send those Missionaries forth. I consider that the teaching and working Missionary is a demonstration to the Indian people, that though England possesses India for her own glory and profit, England would not for one day enjoy the benefits attached to this magnificent possession without avowing and performing the duties attached to this position, without offering and carrying to India what she deems most precious and most useful to mankind. As a matter of fact and practice the Christian Missionaries are chiefly useful to the people in social work as counsellors and leaders of the people in

their local interests, and as agents for the dissemination of medical relief.

A new sphere of social duty and improvement has been opened for the people in many parts of India, by the institution of local taxation and municipal and rural boards. The foundation of local self-government has been laid, though its progress may be slow. In the outset of this system, the co-operation with the people of serious, impartial, reflecting Europeans has been beneficial, and may become more beneficial still. Such co-operation is afforded by the Missionary body, unhappily only too few in number. In remote rural districts I would advise the Missionary not to be afraid of mixing himself in the secular concerns of the people. It would not be so necessary or advisable in the larger towns. I have myself seen at least two instances in which the Missionary was a trusted, acceptable, and authoritative member of the Municipal Commission. Irrespective of this official or semi-official intervention, the Missionaries are actively useful in the secular business of their congregations, and thus indirectly contributing to the interests of all. I have seen them promoting agriculture in Tinnevely and manufactures in Malabar. I have seen a venerable and experienced Missionary belonging to this Society the counsellor of Government itself in matters of the highest import to the welfare of the country.

Of the Medical Missions I have seen much, and with the deepest interest. In no way can the Christian teacher present himself with more favour and more benefit than as the reliever of suffering and the healer of disease. The establishments instituted by the American Mission in North Arcot and Madura, under the superintendence respectively of Dr. Scudder and Dr. Chester, and the dispensaries of this Society in Tinnevely, under the direction of Dr. Strachan, are institutions of Christian beneficence of the noblest character.

Having said thus much on the secular usefulness of Christian Missions, it may be expected that I should not pass over the spiritual aspect of Missionary labour entirely in silence. Christianity, in all its forms and creeds, continues to spread by gradual accretion, and occasionally by contagious movements of more or less importance. The causes which have operated to produce these results will operate in future. I doubt whether the nature of the agency employed at present could be rendered more effectual by any of the changes which I have heard suggested. The Protestant Mission is founded on a family basis, on a home system, on the co-operation of the Missionary, his wife, and his daughter in a common work. This

system probably commands the largest share of sympathy in the Protestant community here and in that of India. The Roman Catholics have their appropriate organizations of a different character. I do not consider that anything would be gained by endeavouring to impress on our Missions a more austere, self-denying, ascetic character. Nor is there any way in which they could be maintained with equal efficiency at a lower cost. If I may venture to offer any advice to this Society with reference to the successful prosecution of their spiritual work, I would suggest that they should be careful not to let the standard of their purely European agency decline. The East Indian race has in some instances furnished learned and zealous ministers, and a native ministry is essential to the consolidation of the rural congregations ; but the unity and discipline of the Christian communities and the progress of conversion can only be secured by the employment of Englishmen of culture, learning, and enthusiasm, of men prompted by the highest impulses of faith and conscience. On the one hand the intellectual standard of the heathen is constantly advanced by State teaching and by Missionary teaching itself ; on the other, the Roman Catholic Missions are directed by French and English Jesuits of distinguished attainments and ability. This powerful and ancient Society should not suffer its representatives to fall behind their adversaries and rivals. I would also say, address your efforts more to the lowest classes, and through the channel of elementary education ; for in those classes, and through that instrumentality, converts are most likely to be attained. I would not indeed propose to you to withdraw your support from those schools of a higher character which have been raised to such a pitch of efficiency and reputation—no one who has seen those schools in Trichinopoly and Tanjore would have courage to advise their abandonment or reduction ; but the contemplated development of elementary education among the masses, in connection with local taxation, affords a valuable opening to Missionary agency.

In conclusion, I must not forget that the Missionary bodies are a valuable auxiliary to the official clergy in procuring spiritual offices for the English residents in India. The Government chaplains cannot even now cover the whole field of work, and we have reason to apprehend that the official establishment is more likely to be reduced than expanded. In such a case, it is to the Missions that the scattered settlements of our countrymen must look for the salutary influences and consolations of religion.

My lord and gentlemen, I must apologize to you for the length of time during which I have been induced to address you. Yet

there are many things on behalf of Missions which lie near my heart, and which I have left unsaid. I shall conclude by expressing my earnest hope that the zeal of my countrymen for this religious and philanthropic work may never be relaxed or abated, and that the Governments of India will never cease to afford to Christian Missions a cordial though moderate and discriminating support.

The Rev. J. B. LIGHTFOOT, Canon of St. Paul's, being called upon by the Chairman, read the following paper on the subject of the comparative progress of ancient and modern missions :—

It is hardly possible to glance over the columns of a newspaper, or to overhear a conversation in society, where the subject is discussed, without encountering some expression of impatience at the slow progress of modern missions ; and not unfrequently it will be stated that they are an acknowledged failure.

Now it is my conviction that this disappointment is quite as unreasonable as it is faithless. I believe that all such misgivings will melt before a thorough investigation of facts ; that if we would lay this spectre of ill success, we need only the courage to face it ; and above all, that an appeal to history will dispel any gloomy forebodings on this score. It will be found, if I mistake not, that the resemblances of early and recent missions are far greater than their contrasts ; that both alike have had to surmount the same difficulties and been chequered by the same vicissitudes ; that both alike exhibit the same inequalities of progress, the same alternations of success and failure, periods of acceleration followed by periods of retardation, when the surging wave has been sucked back in the retiring current, while yet the flood has been rising steadily all along, though the unobservant eye might fail to mark it, advancing towards that final consummation when the earth shall be covered with the knowledge of the Lord as the waters cover the sea. History is an excellent cordial for the drooping courage.

To history therefore I make my appeal. And yet here I am impressed with the difficulties which beset my path. Anyone who has endeavoured to arrive at definite results respecting the progress of Christianity in the early and middle ages must be struck with the paucity of data. It is only here and there that he finds a statistical fact on which, as on firm standing ground, he can plant his foot securely. For the rest, hypothetical combinations and plausible analogies must be summoned to fill up the void. Yet out of all this uncertainty, unless I am deceived, enough of fact will emerge to justify an inference and to point a moral.

As a starting point to my comparison of the present and the past, I shall try to ascertain the proportion of the Christian population to the whole human race at two different epochs. The one point of time shall be the middle of the third century, when the Gospel had been preached for nearly two centuries and a quarter, amid all the discouragements of a worldly opposition, but with all the zeal of a new-born enthusiasm; the other, the age in which we live, when it has passed through a chequered career of almost eighteen centuries and a half.

Now I have compared the estimates given by several able statisticians of the proportion which the Christians bear to the whole human race at the present time or in the present generation, and I find that it is generally reckoned at a little more or a little less than one-third of the whole. This is pretty nearly the estimate of Wiggers and of Berghaus.¹ One authority however places it at one-fifth.² To avoid exaggeration, I will take the lowest estimate.

For the statistics of the earlier epoch which I propose to take, I am mainly indebted to Gibbon's investigations. These I have examined step by step; and though it is impossible to feel anything like absolute certainty about the result, yet I have not found reason to question the general truth of his calculations. At all events nothing has yet been alleged on the opposite side which deserves the same attention. What then are the facts?

Setting aside the rhetorical passages of Tertullian and other writers,³ which I will not venture with Gibbon to characterize as "splendid exaggerations," but which, even if taken literally, bear witness, with one exception, rather to the wide diffusion than to the overflowing numbers of the Christians, we turn to statements at once more sober and more definite.

Origen wrote his treatise against Celsus about the year 246, when the Church had enjoyed a long period of uninterrupted peace, so that circumstances had been peculiarly favourable to her growth.

¹ Wiggers (1842) reckons the Christians at 228 millions out of 657 millions; Berghaus (1852) at 30·7 per cent. It is plain that so long as statisticians differ in their estimates of the whole population of the globe by several hundred millions, all attempts at establishing a proportion must be most precarious. The element of uncertainty however is not in the Christian so much as in the non-Christian portion.

² Sondermann, in the *Church Missionary Society's Atlas*, where other estimates also will be found.

³ Justin, *Dial. c. 117*; Tertull. *Apol. 37*; *Adv. Jud. 7*: see Gibbon ii. p. 369 seq. I believe that if anyone will read these passages carefully, making the same allowance for the rhetoric of enthusiasm which he would make in a parliamentary speech or a missionary sermon, he will see that they are not inconsistent with the conclusions at which I have arrived below.

Speaking of the efficacy of the prayers of the Christians, he asks what might not be expected, "if not only a very few indeed (*πάνυ ὀλίγοι*) were to agree, as now, but all the subjects of the Roman Empire."¹ To a Christian the proportion of the Christians would appear larger than it actually was; for they would occupy the foreground in his field of view. It is no insignificant fact, therefore, that Origen should speak of them as a very small fraction of the Empire.²

Though Origen's statement is general, he more especially represents the flourishing Church of Alexandria. Not very different is the impression derived from a notice relating to Asia Minor. Gregory Thaumaturgus, a pupil of Origen, was appointed to the see of Neocæsarea, the most important town, if not the metropolis, of Pontus, about the year 240. After working on for about a quarter of a century with marvellous success, he was able to express his thankfulness at the close of his life that he left only seventeen heathens in the town and neighbourhood, though when he went there he had found only as many Christians.³ We are not perhaps required to take his statement literally, but after all reasonable deductions it is plain that the Christians then formed only a minute and inappreciable fraction of the population in one of the largest towns in Asia Minor—so minute perhaps, that they would pass unnoticed in the mass of their heathen fellow-citizens.⁴

From Asia Minor I turn to Rome. In the capital, there is every reason to think, the Christians were as influential, and bore as large

¹ c. Cels. viii. 69 (I. p. 794, Delarue).

² On the other hand Blunt, *First Three Centuries*, p. 209 seq., quotes other passages from Origen, in which, like Justin and Tertullian, he speaks of the wide diffusion and great numbers of the Christians. These passages must be taken for what they are worth; but they cannot seriously invalidate the testimony of an incidental notice such as I have quoted. Origen's words (c. Cels. i. 27), it is right to add, are not nearly so strong in the original as they appear in Mr. Robertson's quotation (i. p. 152).

³ Greg. Nyss. *Op.* iii. p. 574 seq.; comp. Basil. *de Spir. Sanct.* iii. p. 63. The passages are referred to in Tillemont, iv. p. 327. The saying of Gregory Thaumaturgus is reported, as I have given it in the text, by Gregory Nyssen. On the other hand Basil inverts his brother's mode of statement, and says expressly that there were only seventeen Christians in Neocæsarea when Gregory Thaumaturgus entered upon his charge. I have felt bound to prefer the account of the former, as being less favourable to my own views and as inherently more probable.

⁴ Gibbon glances at, but does not solve, the difficulty of reconciling this notice with the account which Pliny gives, more than a century and a quarter earlier, of the rapid spread of Christianity in these parts. The explanation seems to be twofold: (1) It is clear from his own account that the judicious persecution which Pliny himself instituted was very effective, and perhaps later persecutions also may have done their work. (2) There was a strong Pagan revival in the middle of the second century, which, backed by the zeal and personal character of the Antonines, made great progress in several parts. On this latter point see Friedländer, *Sittengeschichte Roms*, iii. p. 430.

a proportion to the heathen population as in any part of the Empire, except possibly some districts of Africa, and some exceptional cities elsewhere, such as Antioch. Now in an extant letter of Cornelius,¹ who was Bishop of Rome from 250 to 252, it is stated that the number of widows and others receiving the alms of the Church was over 1,500. Unfortunately the whole number of the Christians is not recorded; but in the Church of Antioch, somewhat later, we find that the proportion of these recipients of alms was three for every hundred.² Assuming this same proportion to hold for Rome³ (and there is at all events no reason for supposing it less), we should get 50,000 as the whole number of Roman Christians. Now, at the very lowest estimate the population of Rome amounted to one million (some make it a million and a half);⁴ so that the Christians at this time would form somewhat less than one-twentieth of the whole. This is Gibbon's estimate, and, so far as I am able to judge, it errs on the side of excess rather than of defect. At all events the sepulchral monuments do not suggest anything like this proportion. The extant Christian inscriptions, which can certainly be referred to the second and third centuries, may almost be counted on the fingers, while the heathen inscriptions of the same period must reckon by hundreds or thousands. In De Rossi's collection of early Christian inscriptions in Rome, I find that only nine are included prior to the middle of the third century. Of these several are assumed to be Christian from certain indications without definite proof, and the earliest which is quite indisputable belongs to the year 234.⁵

From Rome again I pass to Gaul. It is recorded in the martyrology of Saturninus, who was appointed missionary Bishop of Toulouse in the year 250, that at this time "only a church had been raised

¹ Euseb. *H. E.* vi. 43. Cornelius also states that there were in the Roman Church 46 presbyters, 7 deacons, 7 subdeacons, 42 acolytes, and 50 readers, exorcists, and porters.

² S. Chrysostom (vii. p. 810, ed. Bened.) reckons the number of the Christians at Antioch, on a rough calculation (*οἰμαί*), at 100,000. In another passage (vii. p. 658) he states that the number of widows and virgins receiving the alms of the Church there is 3,000. As the progress of Christianity was less rapid among the wealthier classes in the earlier ages than in the later, we are almost certainly on the safe side when we apply to the middle of the third century this proportion which belongs to the end of the fourth. It should be added, that Cornelius includes others besides widows and virgins in the 1,500.

³ Gibbon remarks in his note (ii. p. 366) that this proportion was first fixed for Rome by Burnet, and approved by Moyle, though they were ignorant of the passage in Chrysostom. He adds that this passage "converts their conjecture almost into a fact."

⁴ For estimates of the population of Rome see Friedländer, *Sittengeschichte Roms*, i. p. 23; Becker and Marquardt, *Röm. Alterth.*, iii. 2, p. 101.

⁵ On the other hand, some of those included among the collections of heathen inscriptions may have been Christian, though they give no indication of the fact.

here and there in some cities" of Gaul, "by the devotion of a few Christians."¹ It is true that more than two generations before the martyrdoms at Vienne and Lyons bear witness to the presence of many zealous Christians in those cities; but these, as may be gathered from the narrative, were chiefly Greek and Asiatic settlers.² In the middle of the third century then, we may reasonably infer that native Gaul was not more Christian than native India is at the present time.

These facts relate to some of the principal cities of the Empire; and if the proportion of the Christians even in these was so small, what must it have been in the rural districts? The word "pagan" tells its own tale. Long after the inhabitants of the cities had been converted to Christianity, the peasant still remained a synonyme for the unbeliever.

From such notices as these Gibbon argues that at the time of Constantine's conversion not more than a twentieth part of the subjects of the Empire had enlisted themselves under the banner of the Cross, and this, on "the most favourable calculation."³ Of the age of Constantine I dare affirm nothing, for the notices do not refer to this late date; and moreover there are indications of a rapid increase during the interval; but at the time of which I am speaking, the middle of the third century, we may feel tolerably confident that we are overstating the proportion if we reckon the Christians at one-twentieth of the subjects of the Empire.⁴

And if so, what was this proportion to the population of the whole world? Here we have to take account of the densely peopled empires of the East, such as India and China; we have to reckon in the swarming tribes of barbarians who poured down upon the Empire

¹ Ruinart, *Act. Sinc. Mart.* p. 130, "Raræ in aliquibus civitatibus ecclesie paucorum Christianorum devotione consurgerent."

² Euseb. v. i. The date of the letter in which these martyrdoms are recorded is A.D. 177. The points to be observed are: (1) That the names of the sufferers are Greek or Latin; (2) That two are distinctly stated to have come from Asia Minor; (3) That the letter is addressed to the "brethren of Asia and Phrygia," evidently because these latter were nearly interested in the incidents; (4) That the Churches of Gaul at this time are known to have been indebted to Asia Minor for their leaders, as *e.g.* in the case of Irenæus.

³ ii. p. 372. Schaff, *History of the Christian Church*, i. p. 152, estimates the proportion at one-tenth; Robertson (i. p. 156), whose estimate seems to be as high as any, at one-fifth. I abstain from conjecture where there is an absence of data; but attention should be directed to the fact that the spread of Christianity appears to have been very rapid between the Decian and Diocletian persecutions, in the last half of the third century.

⁴ Even if the proportion were three or fourfold greater, which is highly improbable, it would be difficult to justify the language held by the leading journal in an article on the day of Intercession: "Once on a time a man (*i.e.* S. Paul) landed on the shores of Europe determined to convert it, and he did convert, for his work is done after some sort, if not quite as it should be."

in countless hordes from the north and north-east, within a very few years; we have to allow for the unexplored regions of Africa, the unknown western hemisphere, the countless islands of the ocean. Should we then be wronging the Empire if we estimated its subjects as constituting from one-seventh to one-tenth of the whole population of the globe? If so, the Christians at this time cannot, on the most favourable computation, have amounted to much more than $\frac{1}{150}$ th of the whole human race; for the scanty congregations outside the limits of the Empire may be dismissed from our reckoning, as they would not appreciably affect the result. I am quite aware that the relative strength of Christendom at the two epochs is determined by other considerations as well as the numbers. But, after all deductions made on this account, shall we suffer ourselves to be overwhelmed with dismay because, as we pass from the third century to the nineteenth, the proportion of one in 150 is only exchanged to one in five?

Soon after the epoch which I have chosen, the proportion doubtless was vastly increased.¹ The conversion of the Emperor had an enormous influence on the conversion of the Empire. Then the barbarian tribes poured in, sweeping everything before them. They came, saw, and were conquered. Mohammedanism constrained the vanquished, but Christianity conquered the conqueror. Yet even then it is quite a mistake to suppose that wherever the banner of the Gospel was carried the victory was rapid and complete. Take the case of our own island. There were Christians in Britain at all events before the end of the second century, when Tertullian wrote.² Yet four centuries later, when Augustine landed, he found the Christian communities feeble and insignificant—so feeble, that they had done nothing towards evangelizing the Teutonic invaders, though a whole century had elapsed since their occupation of the island. And shall we then, with this lesson before us, hang our hands in despair because after a little more than half a century of not too zealous mis-

¹ Yet even at the close of the fourth century S. Chrysostom, who certainly would not be likely to underrate their numbers, reckons the Christians of Antioch at 100,000 (vii. p. 810), while he states the whole population of the city to be 200,000 (ii. p. 597). Consistently with this he elsewhere (i. p. 592) speaks of the Christians as "the majority of the city" (*τὸ πλεόν τῆς πόλεως*). Gibbon, overlooking the second passage, reckons the whole population of Antioch at "not less than half a million," so that the Christians would only form one-fifth of the whole, and endeavours to show that this estimate is consistent with the third passage. But whatever reasons there may be for taking this larger estimate of the population, it was clearly not S. Chrysostom's. Still the fact is striking enough that "after Christianity had enjoyed during more than sixty years the sunshine of Imperial favour," the Christians constituted only about half of the population in a city which had had greater advantages than any other.

² Tertull. *adv. Jud.* c. 7, "Britannorum inaccessa Romanis loca."

sionary effort,¹ India is not already prostrate at the foot of the Cross? But let me pass from this comparison of proportions to some analogies between ancient and modern missions, which also have their lessons of consolation and encouragement.

(1.) When we look to the history of ancient missions, we find an enormous difference in the rates of progress with different religions and races. The rude and barbarous northern tribes seem to fall like full-ripe fruit before the first breath of the Gospel. The Goths and the Vandals who poured down upon the Roman Empire were evangelized so silently or so rapidly that only a fact here and there relating to their conversion has been preserved. At a later date the baptism of a prince carries with it the baptism of his people. Clovis among the Franks, Ethelbert in Kent, are instances of this. But wherever the Gospel found itself confronted with a high civilization and an old historic religion, the case was widely different. The religion of Rome was interwoven with its history, with its literature, with its institutions, with the whole texture of its domestic and political life. Against this mass of time-honoured custom and prestige the wave of the Gospel beat for centuries in vain. Slowly and gradually it was undermining the fabric, but no striking results were immediately visible. It is an established fact that the Roman Church for the first two centuries was not Latin. It was composed of Greeks and Orientals, who had made the metropolis their home. Its bishops were Greek, its language was Greek. More than half a century after Constantine's conversion, it is, I think, plain that old Latin Rome—the senate, the aristocracy, the cultivated and influential classes—was still in great part pagan, so far as it was anything. Not very dissimilar was the case of Athens. St. Paul, though eminently successful with the mixed and floating population of her neighbour Corinth, produced next to no immediate effect on this historic centre of Greek culture and religion, this stronghold of an ancient *δαιμονία*.

Now all this is exactly analogous to our modern experience in India. The success of our missions among the rude aboriginal or non-Aryan tribes is everywhere astonishing. Here alone is an enormous field for missionary enterprise: for these races are said to amount in the aggregate to not less than forty millions of people. I

¹ "Bearing in mind," wrote Lord Lawrence to the *Times*, Jan. 4, 1873, "that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers, that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakeable indications that Hinduism is fast losing its hold upon the affections of the people."

have heard it stated (and, so far as I can see, the statement is quite justified by past experience) that we have only to send fairly zealous missionaries among them in sufficient force, and their conversion in any numbers may be reckoned on almost as a matter of course. Only the other day I was shown a letter from the chief missionary station among the Kols. At a recent visit of the Bishop to this station there were not less than 250 communicants in one day, and 375 on the next—none the same as those who had communicated the day-before. Are there many churches in England where such a muster as this could be found? On this same occasion 5 natives were ordained deacons and more than 250 confirmed; and in the last twelve months over 700 persons have been baptized, of whom more than 450 are converts from heathenism, with their children. The missionary triumphs among the ruder tribes in another part of India, in Tinnevely, are well known. The number of native Christians there now amounts, I believe, to 50,000 or more. It increases quite as rapidly as, with the existing staff of teachers, we ought perhaps to desire. But with the Hindoo proper the Gospel has hitherto made no progress, which is very appreciable at a distance. Does history encourage us to expect any other result? Not in one generation, nor in two, nor perhaps in ten, will the victory be achieved. We must be prepared to labour and to wait. If our faith needs sustaining by immediate tangible results, we must look elsewhere for consolation—to the ruder tribes of India of whom I have just spoken; or to Sierra Leone, where at least seven-eighths of the people are now Christians, though the first mission does not date farther back than the present century; or to New Zealand, where the native population was converted almost within a single generation.

(2.) But again; it is a patent fact, becoming more patent every day, that though the educated Hindoo does not readily embrace Christianity, yet his own religion is relaxing its hold upon him. The prominence given to this “disintegrating agency” of contact with Christianity is perhaps the most remarkable feature in Sir B. Frere’s very remarkable paper on Indian Missions. “Statistical facts,” he says, “can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous, where there has not been a single avowed conversion.”¹ To some persons this negative

¹ *The Church and the Age*, p. 339. In a lecture delivered July 9th, 1872, Sir B. Frere speaks even more strongly: “I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than you or your fathers have witnessed in modern Europe.” The testimony of Lord Lawrence, in the letter already quoted, is to the same effect.

result may not appear a very encouraging fact. Yet, read by the light of history, it is far from the reverse ; for history teaches us to regard this as a natural, almost a necessary, stage of transition from an ancient historic religion to Christianity. It is the great shaking of the nation which, in the prophet's image, preludes the inpouring of its gifts to the temple of the Lord.¹ The cultivated classes among the Greeks and Romans passed through a period of deism or of scepticism, after the popular mythology had ceased to satisfy and before Christianity had secured its hold. The Brahma Somaj is not the first instance in the history of Christianity where a system too vague and shadowy and too deficient in the elements of a permanent religion has filled the interval between the abandonment of the old and the acceptance of the new.

(3.) But we may carry our comparison a step further. If ancient missionary history, like modern, has had its periods of slow and painful progress, the importance of such periods has been vindicated in the sequel. These epochs of patient working and waiting have been succeeded by magnificent and sudden triumphs—fitful and capricious, as we might be disposed to regard them. But is it not more reasonable to look upon these triumphs as the long-deferred fruit of painful labour which has been expended in tilling the ground? Thus, when very little seemed to be doing, as a matter of fact everything was doing. Such a time of preparation was the period preceding the date which I took as my starting point, the middle of the third century of the Christian era. The missionaries in New Zealand worked on for several years without making a single convert, for full twenty years without producing any striking effect. All at once the aspect of things was changed, and within an incredibly short space of time more than half the Maori population became Christians. Can we suppose that there was no connection between those long labours and that rapid triumph? Shall we believe that if Mr. Marsden had first visited New Zealand at the end of those twenty years, instead of the beginning, the result would have been quite the same? But let us apply this experience to our Indian Empire. We are still in the midst—perhaps not yet in the midst—of this probationary period : for where the aim is more magnificent, the effort also will be prolonged. But shall we throw away all the toil expended in preparing and watering the ground, because the plant has hardly yet appeared above the surface of the soil, and the harvest is still distant?

And indeed, though the progress has not been so rapid as our zeal or our impatience would demand, it has been distinct, and it has been

¹ Haggai ii. 7.

steady. The decennial returns of Indian Missions for the years 1851, 1861, and 1871 have been placed in my hands. I find that the rate of increase is, roughly speaking, 50 per cent. in each decennium. The numbers of native Christians, catechumens, and learners at these three dates are over 91,000, 138,000, and 224,000 respectively. Thus the numbers have considerably more than doubled in twenty years. This return does not include the independent States; neither does it include Burmah, in which latter territory alone the numbers of native Christians at the end of the year 1861 amounted to nearly 60,000, the progress of the Burmese missions having been remarkably rapid. Moreover, these calculations do not comprise the Roman Catholic missions, of which I have no returns, and which doubtless would very largely swell the numbers. The totals in themselves, I venture to think, do not at all justify the disparaging language which we frequently hear; but the point on which I would especially lay stress is the *steadiness* of the increase.

For this steadiness is the most healthy sign. Where whole multitudes are suddenly converted without any previous preparation, the result is always precarious. What was the after-history of those 500,000 whom S. Francis Xavier is said to have evangelized in the south in nine years, when the magic of his personal presence was withdrawn? Or of those 300,000 Singalese whom the Dutch in Ceylon had already converted at the close of the seventeenth century, when the Dutch supremacy was removed?

(4.) Again; we hear much of the obstacles thrown in the way of missionary success by the divisions between Christian and Christian. We may indeed quote the high authority of Sir B. Frere for saying that this hindrance is much less on the spot than it appears at a distance. But let it be granted that we have here a most serious impediment to our progress. Was there nothing corresponding to it in the first ages of the Church? We need only recall the names of Ebionites, Basilideans, Ophites, Valentinians, Marcionites, and numberless other heretical sects—differing from each other and from the Catholic Church incomparably more widely in creed than the Baptist differs from the Romanist—to dispel this illusion at once. The sectarian divisions of the early Christians supply their heathen adversary Celsus with a capital argument against the claims of the Gospel and the Church. *Nos passi graviora*. We have surmounted worse obstacles than these of to-day.

(5.) Lastly: whatever discouragements we may have encountered in our English missions in this nineteenth century, they pale into insignificance before the unparalleled disasters which have overtaken

the Church of Christ in the past, and from which nevertheless she has ever risen again to develop fresh energies and achieve higher victories. Shall we be disheartened if at one point the frontier of Christianity should seem to be receding rather than advancing, or if at another some tribe of converts should suddenly relapse into semi-heathenism? Let us remember how the once flourishing and populous Church of Africa, with its 600 or 700 bishoprics, dwindled away under the withering blast of the Donatist schism and the ruthless devastations of the Vandal invasion, till at length the inpouring tide of Mohammedanism overwhelmed the land and swept away the last traces of its existence. Or, if we would console ourselves with an example on a yet grander scale, we may place ourselves in imagination in the middle of the tenth century, and survey the scene of desolation which meets the eye on every side. I can compare the condition of the Church at this epoch to nothing else but the fate of the prisoner in the story as he awakens to the fact that the walls of his iron den are closing in upon him, and shudders to think of the inevitable end. For on all sides the heathen and the infidel were tightening their grip upon Christendom. On the north and west, the pagan Scandinavians hanging about every coast and pouring in at every inlet; on the east, the pagan Hungarians swarming like locusts and devastating Europe from the Baltic to the Alps; on the south and south-east, the infidel Saracens pressing on and on with their victorious hosts—it seemed as if every pore of life were choked, and Christendom must be stifled and smothered in the fatal embrace. But Christendom revived, flourished, spread. How then shall we suffer a petty disappointment here or there in the wide field of missionary enterprise to dishearten and to paralyse us, where there is so much to cheer and to stimulate? Again I say, *Nos passi graviora*. We have survived worse calamities than these.

In this comparison of the present with the past, I have attempted to show that the missions of the nineteenth century are in no sense a failure. But I seem to see the advent of a more glorious future, if we will only nerve ourselves to renewed efforts. During the past half-century we have only been learning our work, as a missionary Church. At length experience is beginning to tell. India is our special charge, as a Christian nation; India is our hardest problem, as a missionary Church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which

experience has justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian, if we would win India to Christ. This lesson of the past I find frankly recognized and courageously avowed from at least two distinct quarters of the Indian Mission field quite recently—in the stirring appeal which the Bishop of Bombay has addressed to the English Church through our Archbishop, and in those noble letters from Lahore, so zealous, so thoughtful, and so bold, which Mr. French has written to the Church Missionary Society. This coincidence, representing, as I doubt not, a much wider feeling, is surely full of hope for the future.

The Right Rev. BISHOP KELLY, Coadjutor-Bishop of Newfoundland, being called upon, spoke as follows :—

Nothing could better illustrate the world-wide sphere of the Society's operations than the fact that a Bishop from Newfoundland should be called upon to give an account of its Missionary work there, in succession to the speakers who have just addressed you. From Lord Napier, who has held one of perhaps the very noblest positions to which a British subject can be called—the government of one of the vast presidencies of India—we have heard the way in which, on its purely secular side, Missionary work has presented itself to him. From Professor Lightfoot we have learnt, from illustrations chiefly taken from the same country, how little ground there is for the complaints, sometimes loudly made, of the small success of Missionary labours, when we compare it with the results of the same labours in the earlier ages of Christianity. This is, I think, a lesson specially valuable in our own age, as a corrective of that *impatience* which is one of its besetting faults.

The work to which I have to call your attention is a work which is being done under very different conditions, in quite another portion of the globe. And when we look back upon the history of the development of the Church in British North America, the lesson of Professor Lightfoot's valuable paper is most clearly enforced. He would be impatient indeed who does not recognize with thankfulness that within a century of the appointment of the first Bishop of Nova Scotia the Church of British North America is able to reckon eleven Episcopal Sees, nine of them founded within thirty-five years. And if we look at the names of those who have been called to preside in those Sees, we shall all, I think, confess that the names of Inglis, Stewart, Mountain, Strachan, and Field are names as noble as are to be found in the muster-roll of any Church. If I might single out for

a moment any particular diocese in the vast confederation of Canada, I would venture to point to one of the latest formed, that of British Columbia, as a field of Missionary labour, especially among the Indian tribes, where great success seems to have been vouchsafed. Anyone who has read the most interesting account which is given in a little book called "Stranger than Fiction" will at once admit that the facts there recorded amply justify its title, and show that now, as in other ages, earnest devotion to the work of Christ does produce, with God's blessing, results the most striking and wonderful.

But it is of Newfoundland, and the work with which I am more immediately connected, that I have been asked especially to speak to you. The late hour of the meeting warns me that I must be very brief.

Formed in 1839, out of the then enormous diocese of Nova Scotia, the work of the diocese of Newfoundland has become identified with the name of its second Bishop; and I venture to say that so long as simplicity of character, combined with entire and self-denying devotion, shall be recognized in the Church at home, the name of Bishop Field will be held in honoured remembrance.

That same character seems to have been impressed upon some of those who were once his fellow-labourers in that still too extensive diocese; and it, too, has had its martyrs—men who have given their lives in testimony of their devotion to their Master's cause. There are some here who will at once recall the story of the holy life of Jacob Mountain, or of the constancy even unto death of his pupil and follower, Le Gallais. Others there are also, who, by patient continuance in labour, under circumstances of the greatest difficulty and hardship, have made the annals of the poor diocese of Newfoundland—poor in all outward things, rich in deeds of loving faith. We have had our discouragements, and these should be always admitted, lest the story of Missionary work should seem to be unreal; there have been trials neither few nor light: but, thank God, we have had our encouragements also. Among the brightest of these, so far as our own diocese is concerned, are the results of the great Day of Intercession. No less than five young men have offered themselves, since that day, for the work of the Church in Newfoundland. One of these is an instance of the working of God's grace, so remarkable that I cannot but mention it. A young officer of the Royal Engineers, who has given many proofs of his interest in our work, and not least by the gift of his own yacht to take the place of the Church ship which was wrecked some two years ago on the west coast of Newfoundland, has had his former gifts so blessed that he has been led on

to make the more precious gift of himself to the work of the Church in one of our remoter Missions. This instance of true self-devotion, in an age of increasing luxury and wealth, is surely one which must come home to all hearts, and stir us up to more earnest, self-denying service.

Your Grace said no truer word in your opening address than this : that it was not, after all, upon any organization, however complete, that we can depend for the success of our Missionary work, but upon the character of the men who are employed in it, and the Divine blessing upon their labours and self-sacrifice. But we must not forget that the rousing of such a spirit as will produce such Missionaries among us depends upon the realization of the true character of the Church, and of the demands which her great commission from her Divine Head makes upon her.

If the Church should ever come to be regarded as a mere department of the State ; if, priceless as are the blessings which have accrued to the nation from her union with the State, that union should be found to thwart or hamper the full development of her Divine organization, then Missionary zeal will languish and die. And on the other hand, just in proportion as her supernatural character is recognized, and the duty of evangelizing the whole world realized, will that zeal be revived, and her Missionary work go forward and prosper.

A vote of thanks to the Chairman was moved by Sir THOMAS GLADSTONE, Bart., seconded by Sir WALTER JAMES, Bart., and carried unanimously.

The ARCHBISHOP OF CANTERBURY then gave the benediction and closed the meeting.

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