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Plea for a Missionary Brother- hood in India.

A LETTER

ADDRESSED TO THE

REGIUS PROFESSOR OF PASTORAL
THEOLOGY IN OXFORD,

BY THE

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Plea for a Missionary Brotherhood in India.

MY DEAR REGIUS PROFESSOR OF PASTORAL THEOLOGY,

I ask leave to address these lines to you, because it is to your teaching, under God, that I owe the practical conviction, that the Catholic Church of Christ knows no bounds of time or space, that in the Church's warfare there can be no real distinction between home and foreign service, and that it matters little in what part of the vineyard the task of any worker for God may be set, so long as the work of God is being done.

Let me pass at once to the main subject of my letter,—

THE APPEAL OF BISHOP DOUGLAS STILL UNANSWERED.

It is now seven years since Bishop Douglas' stirring appeal was addressed to the Church of England, on behalf of India^a. That appeal has, I know, had a wide influence, and moved many hearts. But it is true to say that his main demand has met, up to this time, with no response; he asked for a Missionary Brotherhood for India, and such a thing is still in the future. Bishop Douglas wrote: "The work of Missions, in India pre-eminently, is a work of war, and a missionary should be in the condition of a soldier, and be ready, like a certain great and famous general, when he came to take the chief command of our armies in India,—to start at short notice, and go anywhere without impediments, and do what war requires. We need soldiers who have no ties but those which bind them to the work of the Church, and who are steeped in that spirit of ready obedience, which, when it hears 'go,' 'goeth,' and when it hears 'come,' 'cometh^b.'" "

"I am forced to the conclusion, that a new and more sacrificial element^c must be incorporated into our missionary

^a "Indian Missions. A Letter addressed to His Grace the Archbishop of Canterbury, by Henry Alexander Douglas, D.D., Bishop of Bombay." (Rivingtons, 1872.)

^b "Indian Missions," p. 46.

^c "I assure you, brethren, nothing short of self-sacrifice, of which Christ has furnished so bright an example, will regenerate India."—"Jesus Christ: Europe and Asia. Lecture by Keshub Chunder Sen, delivered at Calcutta, May 5, 1866."

system, not necessarily as exclusive of that which exists, but as an addition to it. And I look to some form of missionary brotherhood as the element which we need, and as the chief remedy for our acknowledged shortcomings^d.”

“I ask for a brotherhood of men who will turn their backs once and for ever upon the world, and who, seeking only Christ and His cause, will go wherever the Church sends them, and do whatever the Church bids them, as soldiers obey their king; counting not even life dear, if they may run a course, noble while it lasts, and leading them in the footsteps of that Lamb, Whom they will follow whithersoever He goeth^e.”

These extracts shew plainly enough what it was that Bishop Douglas asked for. His suggestions as to ways and means I shall allude to further on. Let me speak next of India as a sphere of missionary enterprise.

INDIA, AN UNRIVALLED FIELD OF LABOUR.

If we consider only the extent of the field, more than one hundred millions waiting to be brought under the yoke of Christ, it will be thought no exaggeration, when one who had experienced the hardships and difficulties, as well as the grandeur, of mission-work in India, a companion of the Scotch missionary Dr. Duff, declared, “that even at the risk of chronic sickness, there was no career like that of an Indian missionary^f.”

Of India, Dr. Duff himself wrote: “If poetry, and romance, and chivalry, be an object of pursuit, are there not ample stores of poetic effusion and romantic legend, that might not be disclaimed as unworthy by any of the older nations of Europe? And are the records of any state more crowded with the recital of daring adventures than the annals of Rajasthan? If philology, where can we find the match of the Sanscrit, perhaps the most copious, and certainly the most elaborately refined, of all languages, living or dead? If antiquities, are there not monumental remains and cavern temples, scarcely less stupendous than those of Egypt? and ancient sculptures, which, if inferior in majesty and expression, in richness and variety of ornamental tracery almost rival those of Greece?

^d “Indian Missions,” p. 47.

^e *Ib.*, p. 48.

^f “Life of Alexander Duff, D.D., by George Smith, C.I.E., LL.D.,” vol. i. p. 450. (Hodder and Stoughton, 1879.)

If natural history, where is the mineral kingdom more exuberantly rich, the vegetable or animal more variegated, gorgeous, or gigantic? If the intellectual and moral history of man, are there not masses of subtile speculation, and fantastic philosophies, and infinitely varied and unparalleled developments of every principle of action that has characterized fallen, degraded humanity? If an outlet for the exercise of philanthropy, what field on the surface of the globe can be compared to Hindostan, stretching from the Indus to the Ganges, and from the Himalaya to Cape Comorin, in point of magnitude and accessibility combined, and peculiarity of claims on British Christians, the claims of not less than a hundred and thirty millions of fellow-subjects, sunk beneath a load of the most debasing superstitions, and the cruelest idolatries that ever polluted the surface of the earth, or brutalized the nature of man ?”

THE PRESENT, A CRISIS IN THE RELIGIOUS
HISTORY OF INDIA.

It was, I believe, no exaggerated statement, when an Indian missionary wrote a short time ago: “Oxford can hardly do better, *at such a critical time as this is*, to all appearance, in the history of India, than offer of her best to the capital of this country.” The following words, addressed by a Hindoo to a large assembly of natives in the Town Hall of Calcutta, at the beginning of this year, will serve to illustrate the truth of the above statement. In his lecture, entitled “India asks, Who is Christ?” Keshub Chunder Sen said: “I would invite your attention to India’s earnest and impassioned solicitations. Most eagerly and most earnestly she asks, Who is Christ? On all sides there are indications and signs, which clearly and unmistakably prove that this question emanates from the very heart of the nation. It is no wonder that India should ask this question; for is not a new and aggressive civilization winning its way, day after day and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root in the soil of this vast country? Has not a Christian government taken possession of its cities, its provinces, its villages, its hills and plains, its rivers and seas, its homes and hearths, its teeming millions of men and women and children? Yes; the advancing surges

of a mighty revolution are encompassing the land, and in the name of Christ strange innovations and reforms are penetrating the very core of India's heart. Well may our fatherland ask, Who is this Christ? Not like Pontius Pilate, but in the earnest and serious spirit of a true and candid enquirer does India ask who this Christ is, Who is coming every day nearer and nearer to her heart? In Christian literature, laws, and institutions, we see Christ's living influence as a reality. This living influence, which is advancing in all directions, has touched India, and hence the question she asks, Who is Christ? The genius of the nation has asked this question, and you are bound to answer it. In the interests of the country, in the interests of truth, the question must be answered in one way or another, now or hereafter. To India's solemn and thrilling cry you must some day return a response^h."

This extract from Chunder Sen's lecture of April last shews at least what thoughts are stirring among some of the ablest and most intelligent of the natives of India at the present time. It agrees with what the Bishop of Calcutta wrote in July last: "The mind of young India is assuredly stirred, and move it must; at present it is moving towards a philosophical, mystical theism, and if it so settle down, it will be more difficult to deal with than it is when now in a state of suspense." These words shew that the crisis is urgent, and that it calls loudly for some more than ordinary means for grappling with the state of things now existing.

CAUSE OF THIS CRISIS.

This state of things, no doubt, is the consequence of that system of English education, so ably and successfully inaugurated by Dr. Duff in 1830. The effect of such education is thus described by Dr. Duff himself: "At the single town of Hooghly, fourteen hundred boys are learning English. The effect of this education on the Hindoos is prodigious; no Hindoo who has received an English education ever remains sincerely attached to his religion. Some continue to confess it as matter of policy; but many profess themselves pure deists, and some embrace Christianity. It is my firm belief, that if our plans of education are followed up, there will not

^h "India asks, Who is Christ? A Lecture delivered at the Town Hall, Calcutta, on Wednesday, April 9, 1879; by Babu Keshub Chunder Sen." (Calcutta, "Indian Mirror" Press, 1879.)

be a single idolater among the respectable classes in Bengal thirty years henceⁱ.”

Again, in an oration delivered before the Scotch General Assembly in 1835, Dr. Duff said: “Do, then, let me again crave the attention of this venerable court to the grand *peculiarity*, that if in India you only impart ordinary useful knowledge, you thereby demolish what, by its people, is regarded as sacred. A course of instruction that professes to convey truth of any kind, thus becomes a species of *religious education* in such a land, all education being there regarded as religious or theological. Every branch of sound, general knowledge which you inculcate, becomes the destroyer of some corresponding part in the Hindoo system. It is this that gives to the dissemination of mere human knowledge, in the present state of India, such awful importance^k.”

Another Indian missionary writes: “Without doubt, English education is destroying Hinduism; by which we mean, it is destroying *faith* in the old system of religion. Hinduism survives in its externals; multitudes of educated men still yield a respectful homage to the decaying system, but they *believe it not*^l.”

“We are sweeping away,” writes Mr. Tucker, “as rapidly as English education can travel, with the vast wave of Western civilization, the many ancient beliefs and inveterate prejudices with which India has long been held in bondage. *The question now is, not whether idolatry can last, for it is already doomed, but WHETHER THE KINGDOM OF CHRIST SHALL OR SHALL NOT BE ERECTED ON ITS RUINS*^m.”

I have emphasized these last words, because they appear to me exactly to describe the situation. It is *the question* now hanging in the balance. Its answer, humanly speaking, depends upon the action of the Church of England during the next few years. Never, since Christianity was first preached, had any Church such an opportunity as now lies before the Church of this country: to her it belongs to decide whether India, and through India, whether Asia itself shall be won

ⁱ “Life of Dr. Duff,” vol. i. p. 193.

^k *Ib.*, p. 292.

^l “The Trident, the Crescent, and the Cross. A View of the Religious History of India during the Hindu, Buddhist, Mohammedan, and Christian periods, by the Rev. James Vaughan, Nineteen years a Missionary of C.M.S. in Calcutta,” p. 233. (Longmans, Green and Co., 1876.)

^m “Under His Banner. Papers on the Missionary-work of Modern Times. By the Rev. H. W. Tucker, M.A., Secretary of S.P.G.,” p. 62.

or lost to the Kingdom of Christ upon earth. Day by day we English are weaning India from its ancient belief: what are we doing to build up the true faith on the ruins of fallen creeds sapped by our hands?

WHAT INDIA NEEDS AT THIS CRISIS.

India, as we have learnt from one of her own sons, is at this moment eagerly asking, Who is Christ?

India needs to have this question answered. Let Bishop Douglas tell us how this may best be done. "A missionary," he writes, "should go forth as the messenger of the great King, Who reigns from the Cross glorified in Heaven. That King, ever since His Ascension-Day, has, as our own Andrewes paints Him, rained down the gifts and largesses of His coronation, making the streets of His city run with rivers of oil and wine, copious enough to satisfy the spiritual needs of total humanity. He is a human King, and He works, as such a king must work, by the human instruments and ordinances of His kingdom, conveying, through men of flesh and blood like His own, gifts without stint, and mercies without measure. A preacher, therefore, of 'the Gospel of the kingdom,' is one who should go out into the highways and hedges to invite man to a social feast, announcing everything as ready. He should not scruple to put himself forward as one sent from Heaven. He should say, 'I come to you full of gifts, which may be had for asking, because He for whom I come is no Moses with a law written on hard stone tables, but a giver, "full of grace and truth." If you will believe on my Master, I, by His power, will give you, through water, union with His human nature, and thus for yourselves a new nature, involving fellowship with all saints, and, after that, as you become more perfect Christians, I will give you Himself—His Flesh and Blood—as divine food. At the same time, I will give you truth for the enlightenment of your intellect, having from my King all that truth which He Himself is, and gives to man.' Such, as I conceive, is the message which an ambassador from Christ should convey to man, and such the actual grace which by his office is imparted. If, too, he cannot speak thus, and thus impart blessings, what is he but one of the philosophers? What but a teacher in the schools of more or less truth, not a repre-

sentative of Him Who is the Mediator between God and man, not one sent by Christ as Christ by the Fatherⁿ.”

“And besides, only in proportion as we appeal to the heathen on the ground of Catholicity, can we expect that blessing of God which will make our message supernaturally persuasive to them. No one can deeply meditate upon that seventeenth chapter of St. John’s gospel, which throws such light upon the subject of Missions, without seeing there, clearly revealed, these three linked propositions: (1.) That the Father sent the Son into the world to be man. (2.) That the Church, sent by the Son, as His second self, and filled with His Divinity, is designed to be fully one, within and without. (3.) That the sight of this oneness is the one argument which shall persuade the world to accept belief in Christ as the Son of God. That is (1.) God in the Son became flesh. (2.) God in a secondary sense became manifest in the Church, which is the united mystical body of the Son. (3.) This union, seen by the world, would have a voice which would convince the world, saying, ‘If men through Christ are united, who and what can Christ the uniting man be but God?’ If this be so, it follows, first, that a true faith in God as come in the flesh has visible union as its necessary product: and next, that except by this faith, and the union which is its consequence, the world’s conversion cannot be achieved. Only by an united body can conversion be effected, because disunion is death, and out of death life cannot come. Only the Catholic Church, and therefore not a mere abstract and divided Christianity, can bring India to the faith of Him Whose Flesh is as real as His Divinity^o.”

MISSIONARY BROTHERHOODS A MEANS OF SUPPLYING THE NEED.

So long as the end is gained, viz., the planting of the Catholic Church in India, as the one power capable of regenerating Indian humanity and bringing it to God through sacramental union with the Incarnate Son, it matters little what means may be employed. But one means, without for a moment disparaging others, is that suggested by Bishop Douglas, viz., Missionary Brotherhoods. He has himself sketched out the general aim and method of their working.

ⁿ “Indian Missions,” p. 40.

^o *Ib.*, p. 42.

“It seems to me,” he wrote, “that it should be our aim to occupy centres of influence with bodies of missionaries, each body under a bishop. . . . The work of each such body, thus located amid a large population, should be carried on, I believe, under a distinct perception of the fact that Europeans can work here only as leaven which is inserted in an immense lump; and that, as only Indians can go out over the land to convert the masses of India, Europeans can but expect to fashion a select few, into whom they can pour the light of God, that through them it may be diffused generally. The actual form and pattern of their work can hardly be cut out beforehand upon any theory; and each locality, having its own differences of circumstance, will also have its own peculiarities of work. I believe, however, that such bodies, settled here and there over the country, would gradually find everywhere an increasing number of persons ready to be infolded, and, when once brought to Christ, worthy to be moulded by loving hands for such work as they are capable: while by literary labours, when the language is mastered, original and translational, they would sow broadcast seeds of true thought, which intelligence would mentally absorb, and which in due time would bear fruit manifold. A central power of this kind, so vastly superior in every way to all other influence, could not but take a lead in proportion as it became firmly established. . . . Blessed as it would be by the reviving Spirit, it can be nothing else than the power, sooner or later to reveal itself, of an endless life^p.”

Such was the idea cherished by Bishop Douglas: he wished, as I understand, for a body, or bodies, of men free from all family ties, ready to go wherever sent, and to take up any work that might come in their way, living together in a plain and simple manner, bound indeed by no vow but that of their baptism or of their priesthood, yet, in that service of Christ which is perfect freedom, living at least in the spirit and with the power^q of the threefold vow of poverty, chastity, and obedience. By such a body of men the life

^p “Indian Missions,” p. 56.

^q “No one outside of the pale of our society can form any notion of the admiration in which the missionaries of the Roman Catholic Church are held in the popular mind by their simple and rigorous habits of personal life. . . . The vows of purity, poverty, and obedience, are essentially Hindoo in conception.”—Extract from the “Theistic Annual” of 1877; an organ of the Brahma Somaj. Quoted in the Brahma Year-Book for 1877, p. 42.

of the Church will be exhibited in action in such a way as it can hardly be by isolated missionaries: here will be exerted the force of frequent united intercession; here will be observed the daily hours of prayer; and above all, here will be the constant drawing in of fresh stores of strength through sacramental communion, and the daily pleading of the great Christian Sacrifice in union with the unceasing intercession of the High Priest Himself at the right hand of the Father. The motto of such a body will be, "not by might, nor by power, but by My Spirit, saith the Lord of Hosts^r." Without neglecting any means in their power to bring to bear upon the mass of heathenism opposed to them, they will yet trust chiefly to the unseen influences of the Holy Spirit working secretly upon the heart, influences set in motion by prayer, in accordance with the laws of the spiritual world. Who can tell how soon, before Him of whom Zerubbabel was a type, the great mountain of Caste^s may become a plain? Already there is a shaking; who can tell how soon, in answer to united persevering prayer, the Spirit may breathe upon the myriads of India slain by a desolating superstition, that they may live, and stand up upon their feet, an exceeding great army^t of the living God?

ADVANTAGES OF THE PROPOSED METHOD OF WORKING.

Some of these advantages have already been alluded to, such as the opportunities enjoyed by a community for *united* intercession. We know that no faithful prayer is ever in vain, but, as certainly, special promises are attached in the Bible to *united* prayer. Add to this the benefits of mutual counsel and sympathy. Isolation and want of sympathy are by no means the least burdens of a missionary life. I have observed this in the case of some of the greatest men. Swartz writes, "O that I had a dear brother with me, then could many be better instructed^u." Dr. Duff in a similar strain wrote: "Many, many are exceedingly kind and friendly, but there is not one who can feel and co-operate with me as a *brother*^x." And our own Bishop Wilson, of Calcutta, wrote: "Such is India; sorrow, separation, grief, exhausted spirits and strength,

^r Zech. iv. 6, 7.

^s See Bishop Douglas, "Indian Missions," p. 28.

^t Ezekiel xxxvii. 1—10.

^u "Memoirs of C. F. Swartz, by H. Pearson, D.D.," vol. i. p. 195.

^x "Life of Dr. Duff," vol. i. p. 246. The italics are his own.

unaided solitary effort, with the trying climate and anomalous position^γ." This burden of isolation men living in a community may hope to avoid.

Another obvious advantage of a community-life is the possibility of working on a principle of division of labour, by means of which each one's special gifts and abilities may be utilized to the best advantage, instead of, as in the case of a single missionary, one man being forced, from the necessities of his situation, to undertake many things for which he may have no taste or aptitude. The advantages of this will be more clearly seen on considering the kind of work to be done.

KINDS OF WORK.

The kind of work to be undertaken by such a body of workers as I have had in view has already been alluded to in the sketch quoted above from Bishop Douglas. It will, as he remarked, depend very much upon circumstances, and upon the opportunities that may be presented. But one object of the missionary community will undoubtedly be, to furnish a settled centre of Church-life, where earnest-minded enquirers after truth, of whom there are many now in India, may be sure of finding sympathy, and help towards the solution of their doubts and difficulties. Besides such personal intercourse, which is probably one of the most effectual means of influence, there will be opportunities for preaching, giving lectures on religious, literary, or even scientific subjects, translating and engaging in other kinds of literary work, such as writing articles in established reviews or other periodicals, and drawing up, under proper ecclesiastical authority, catechisms and books of instruction in Christian doctrine.

The following extracts from the "Life of Dr. Duff" will serve to illustrate what may be done in this way:—"The remainder of our time is daily devoted to conversations, discussions, preaching, translation, preparation of tracts, or any other miscellaneous objects of a missionary character which may present themselves in the course of providence, or which may best comport with the ability or predilection of the individual labourers^z."

"The public offices being now shut on the Sabbath-day, Dr. Duff opened a class for the systematic study of the Bible

^γ "Life of Bishop Wilson," vol. ii. p. 78.

^z "Life of Dr. Duff," vol. i. p. 452.

by thoughtful and religiously-disposed Bengalees, who had never studied in a Christian college, and were occupied as clerks all the week. Many of that large class were in the habit of visiting him and the other missionaries, as inquirers, in the evening. Every Sunday morning, at seven o'clock, saw a goodly number of young and middle-aged Hindoos, of the higher class, gathered in the Mission-house ^a."

Among the works to be undertaken there will also be the study of Sanskrit; but this is a matter of such great importance that it must have a section to itself.

IMPORTANCE OF THE STUDY OF SANSKRIT.

Sanskrit, so far as I have been able to discover, has been but little cultivated by missionaries. This is the more to be regretted when we remember that it is the only means for obtaining, at first hand, a thorough knowledge of Indian religious, theological, and philosophical systems ^b.

"To understand the past and present state of Indian society, to unravel the complex texture of the Hindu mind, to explain inconsistencies otherwise inexplicable, we must trust to Sanskrit literature alone. Sanskrit is the only language of poetry, drama, law, philosophy, the only key to a vast and apparently-confused religious system, and a sure medium of approach to the hearts of the Hindus ^c, however unlearned, or however dis-united. It is, in truth, even more to India than classical and patristic literature was to Europe at the time of the Reformation. It gives a deeper impress to the Hindu mind, so that every Hindu, however unlettered, is unconsciously affected by it; and every Englishman, however strange to the East, if only he be at home in Sanskrit literature, will rapidly become at home in every corner of our Indian territories ^d."

^a "Life of Dr. Duff," vol. i. p. 257.

^b "Mr. Swartz deeming it necessary, in order to converse with advantage with these people, to be well-acquainted with their system of theology, whatever it was, spent *five years*, after he had attained some proficiency in their language (Tamul), in reading their mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars by allusions to their favourite books and histories, which he never fails to make subservient to the truth."—"Life of Swartz," vol. i. p. 164. Swartz, however, never learned Sanskrit, and in consequence, was, on one very important occasion, completely taken in and misled by the Hindoo pundits. See "Life of Swartz," vol. i. p. 315.

^c "Dr. Mill still accompanied the party, and his knowledge of Sanscrit served him well. The delight of the native priests on hearing him converse in it was indescribable."—"Life of Bishop Wilson," vol. i. p. 415.

^d "Indian Wisdom," Introduction, p. xxxi., by Monier Williams, M. A., D.C.L., &c., Boden Professor of Sanskrit in the University of Oxford.

So writes Professor Monier Williams; and in answer to the question, How is it possible for us Englishmen, in the face of such differences as meet us in India, to gain any really satisfactory knowledge of the people committed to our rule? he replies: "only one key to this difficulty exists. Happily, India, though it has at least twenty spoken languages, has but one sacred and learned language, and one literature accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank, and creed. That language is Sanskrit, and that literature is Sanskrit literature, the repository of *veda*, or 'knowledge' in its widest sense, the vehicle of Hindu theology, philosophy, law, and mythology, the one guide to the intricacies and contradictions of Hinduism, the one bond of sympathy, which, like an electric chain, connects Hindus of opposite characters in every district of India^e." "There can be little doubt," writes Professor Williams again, "that a more correct knowledge of the religious opinions and practices of the *Sanskritic Hindus*, or, as we may call them, the Hindus proper, is essential to extensive progress in our Indian Missions^f."

The following passage from the life of Bishop Wilson may be added, as illustrating the value of Sanskrit as a Missionary agency:—"Passing on to Kurnaul, the camp was pitched for one night at Thanesir, a very celebrated place in Eastern story, abounding with magnificent temples, immense tanks, and very holy Brahmins. The latter found out the Bishop's pundit, and taking him from the camp at night, inquired about his master's 'faith and duty.'—What were his plans? What his religion? What his habits? What his reasons for travelling? What his teaching? The pundit was a Christian, a son of Anund Musseeh, going down to Calcutta to complete his education at Bishop's College; and as the best answer to some of these questions, he went and fetched from the tent Dr. Mill's Sanscrit work called the *Christa Sangita*. It is scarcely necessary to say that this is an epic poem in Sanscrit verse, containing the history of Christianity, and the evidences on which it rests. It is a wonderful proof of genius and learning, and a most valuable gift and legacy to India. So much were these learned Brahmins struck with the poem,

^e "Indian Wisdom," p. xxvii.

^f "The Study of Sanskrit in relation to Missionary-work in India. An inaugural lecture delivered before the University of Oxford, on April 19, 1861," p. 38. (Williams and Norgate.)

as the pundit read it, that they continually asked for more and more; and it was not till day dawned, and the camp began to move, that they released him, saying, that 'the Bishop himself must be an angel;' and that 'no mere mortal man could have written such a book g."

Enough has been said to shew the extreme importance of a knowledge of Sanskrit and Sanskrit literature to the Christian missionary in India. I can only account for its almost total neglect by English missionaries, by the fact that it necessarily requires more time and labour than any single missionary could possibly afford to bestow upon it. The required leisure and opportunity can be obtained, as far as I can see, only in such a community as I have had in view.

IMPORTANCE OF CALCUTTA AS A SPHERE OF MISSIONARY-WORK^h.

I believe I am correct in saying that Calcutta has been all but deserted by the English Church. Only a few months ago an English missionary wrote from India:—"Calcutta has been really deserted by the English Church. . . . It is a great natural centre in ruins." And this is the more to be deplored, when it is remembered how unrivalled a centre Calcutta is for missionary operations of all kinds. Calcutta has been called, and, I should think, truly, the *brain* of Indiaⁱ. Dr. Duff, the pioneer of English education in India, determined after careful and laborious investigation, and in the teeth of home injunctions to the contrary, "that Calcutta itself must be the scene of his earliest and principal efforts, from which he could best operate on the interior^k." He afterwards wrote:—"Of all stations in India, Calcutta is by far the most important. Its population is a vast motley assemblage or congregation of persons from all parts of Eastern Asia. *A revolution of opinion here would be felt more or less throughout the Eastern world.* But we require a score more labourers; and if we had two

g "Life of Bishop Wilson," vol. ii. p. 121.

^h I am led to speak of Calcutta in particular, as being the site of the Mission from Oxford, shortly to be established there, in answer to the Bishop of Calcutta's earnest invitation, on the lines indicated above. I ought to add, however, that neither the Bishop of Calcutta, nor the Committee of the Oxford Mission to Calcutta, are in the least degree committed to the contents of this letter. It is written on my own sole responsibility.—E. F. W.

ⁱ "The young Scot had vowed to kill Hindooism, and this he could best do by striking at its brain. Benares, Pooree, Bombay more lately, might have been its heart; but Calcutta was its brain."—"Life of Dr. Duff," vol. i. p. 87.

^k "Life of Dr. Duff," vol. i. p. 105.

score, Calcutta alone and its neighbourhood would afford abundant scope for their best efforts for at least several years to come. It has hitherto been a radical error in the organization of Missions, to scatter the pioneers, and so dilute and fritter away their strength, instead of concentrating their strength on some well-chosen field¹."

It is impossible not to be struck with the truth and wisdom of this last observation. To concentrate efforts on well-chosen centres, this is undoubtedly one of the secrets of successful evangelization. This is how the Gospel was propagated at the first. Jerusalem, Antioch, Ephesus^m, Corinth, Rome, are all instances of the application of this principle. It is just this frittering away of strength, of which Dr. Duff speaks, that the working by means of brotherhoods would avoid.

APPEAL FOR WORKERS.

But men are wanted, able, earnest, devoted. May I quote, my dear Canon, your own words, and say: "What we want is, men who are brave enough to face the enemies of man in God's way, and in His strength; men who will have courage enough to deal with man as God has told us to deal with him; men whose physical, moral, and intellectual powers have been cultivated to their highest perfection; men of patient, calm endurance, unchanged by any suffering, however refined, or however brutal, standing in the whole armour of God, ready for service as faithful soldiers and servants of Jesus Christⁿ." Are there any whose ambition first-classes and fellowships have failed to quench; what nobler object for the expenditure of a life's energy, capable, one would think, of satisfying the most soaring ambition, than the engaging in a hand-to-hand struggle with an enemy so worthy to be grappled with, as the ancient religion of India,—a religion possessed of so amazing a power of vitality, that, after lying crushed for well-nigh ten centuries under a rival system (Buddhism), it arose, as it were, from the very grave, and expelled the intruder from its boundaries: a religion that up to the present time has successfully

¹ "Life of Dr. Duff," vol. i. p. 174.

^m By means of St. Paul's three years' stay at Ephesus, we read that "all they which dwelt in Asia heard the word of the Lord Jesus."—Acts xix. 10; cf. xx. 31.

ⁿ "The Call of Samuel. A Sermon preached before the University of Oxford, on Sunday, Oct. 19, 1879, by the Rev. Edward King, D.D., Regius Professor of Pastoral Theology, and Canon of Christ Church," p. 16. (James Parker and Co., 1879.)

resisted every assault? Where can the Christian soldier find a foeman more worthy of his steel?

Are there any, priests or laymen, bound as yet by no indissoluble ties to home and country, who, it may be, are looking round, before settling to their life's work, for some worthy object on which to expend their God-given powers of heart and intellect; how better could such powers be spent than in striking, if it were but one blow, towards the winning of India for Jesus Christ? Would not "life be worth living" to have done but this? England has lavished freely of her best in blood, and treasure, and manhood, and intelligence, to subdue India to the British Crown. In spite of climate and exile, volunteers are never wanting for the Indian military or civil service. But what has England's Church done hitherto, compared with her opportunities and responsibilities, to bring India to acknowledge the dominion of the King of kings? Where are the volunteers for the far more glorious service of the Cross? Though there may be many adversaries, a great door and effectual is now standing open. It is impossible to exaggerate the magnificence of the opportunities even now lying ready to be seized. Who will help to win for Jesus "this bright, this precious diadem, India^o;" to add, if it may be, a new lustre even to His glory on Whose "Head were many crowns"?

You, my dear Professor, will, I know, join with me in the prayer that God's Holy Spirit would stir up in many and many a heart a devoted zeal and a self-sacrificing enthusiasm, proportioned to the greatness of the work which has yet to be done by the Church of God in India.

Believe me to be,

Ever yours very affectionately,

E. F. WILLIS.

CUDDESDON COLLEGE,

Nov. 24, 1879.

^o "None but Jesus, none but Jesus, none but Jesus, ever deserved this bright, this precious diadem, India; and Jesus shall have it."—Chunder Sen, "India asks, Who is Christ?" p. 2.



