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Punjab Missionary Conferenc  
(1862-1863 :

*Shel*

Report of the Punjab  
Missionary Conference held

Thomas S. Thompson  
London 1864





REPORT  
OF THE  
**PUNJAB**  
MISSIONARY CONFERENCE

HELD  
*At Lahore*

In December and January, 1862---63 :

INCLUDING

THE ESSAYS READ, AND THE DISCUSSIONS WHICH FOLLOWED THEM ; ALSO PREFATORY  
REMARKS, AND OTHER PAPERS ; CLOSING WITH A COMPREHENSIVE INDEX OF THE  
SUBJECTS DISCUSSED, AND A GLOSSARY OF URDU WORDS USED BY THE  
WRITERS AND SPEAKERS.

*EDITED BY*

THE COMMITTEE OF COMPILATION.

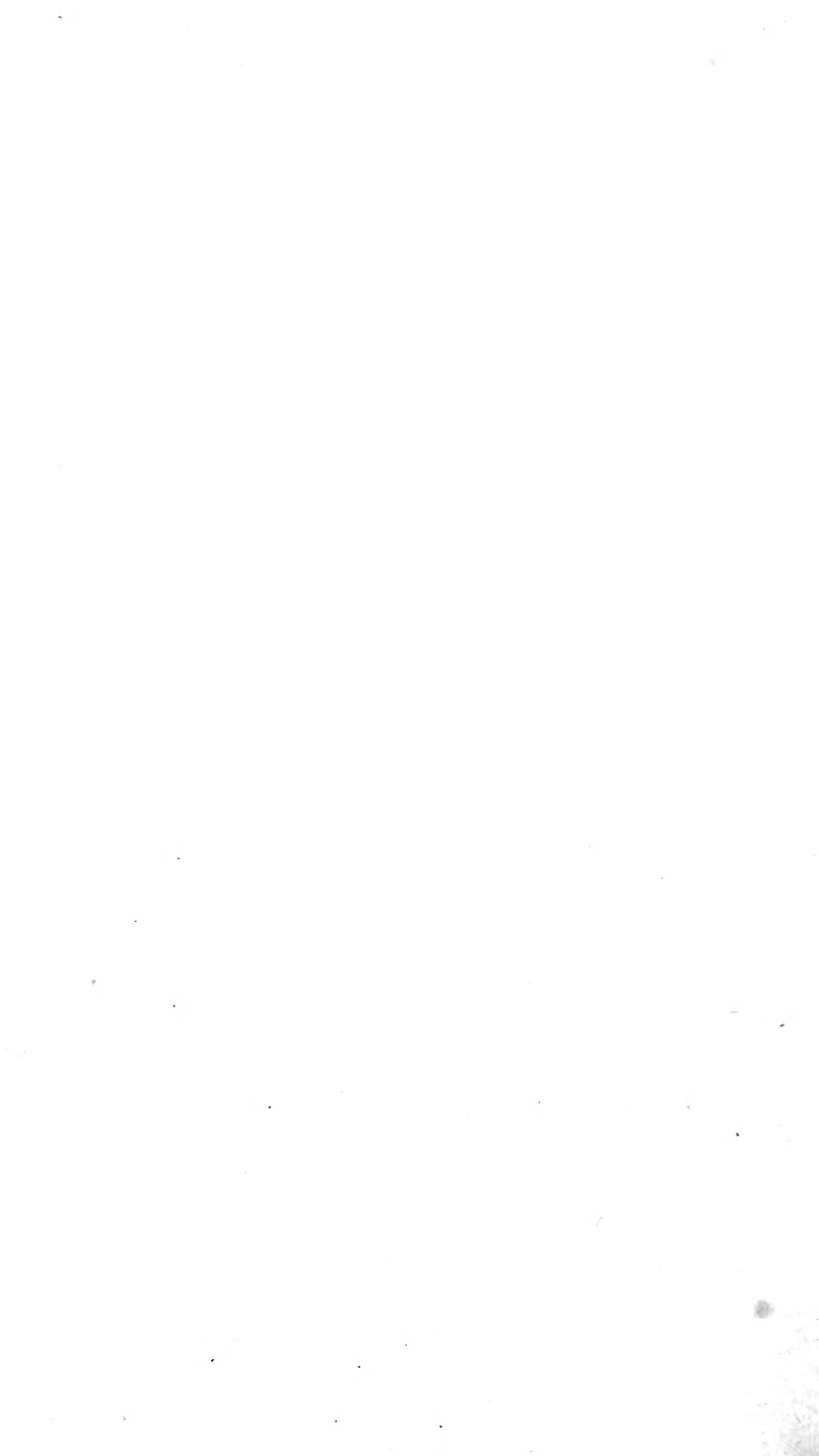
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LODIANA :

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THE REV. A. RUDOLPH, SUPERINTENDENT.

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MDCCCLXIII.



## PREFACE.

In that beautiful intercessory prayer which our Lord uttered in behalf of His Church, when His end was drawing near, He prayed for all believers in Him to the end of time:—"That they all may be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." (John 17: 21.) One of the earliest answers to this prayer was given, when, after His ascension, His apostles and disciples all continued with one accord in prayer and supplication, and when all that believed were together, and had all things common. And we see its influence in modern times, in the united action of Christian men, who pray, confer, and work together, in order to advance the interests of their Master's kingdom.

How important is the principle which this united action involves, is shown by the revolution it has effected in the secular affairs of the world. This is the distinctive characteristic of the modern system of warfare; and explains how, in India, enormous numbers of irregular levies have fled like sheep before a small but united band of disciplined soldiers. It is thus also that the habitable globe is being gradually covered by an iron way; and it is thus that the greatest triumphs

of modern civilization have been effected. This is also one of the features which distinguish Christian from Oriental societies. In the East, a few great works are to be found associated with the names of a few individuals; but in Christendom, the works are countless, and are daily increasing in number, which could never have been carried out, if the united action of bodies of men had not directed and opened out a field for the energy and skill of individuals. Although the principle involved is of Christian origin, the Protestant churches have been slow to recognize its importance; and it was only at the close of the last century, that societies were formed for the purpose of promoting Christian knowledge, and spreading the Truth into all lands.

Now, however, day by day, the principle is being more and more acted upon; the number of Religious Societies is increasing, and Conferences are being held,—in order that by united prayer, by mutual consultations, and by the experience of those who have laboured longest in Christ's vineyard, the Church of Christ may be built up, and all the members of it quickened to do more for Him who loved them and gave Himself for them. Within the last ten years, such conferences have taken place at New York, at Calcutta, at Benares, at Ootacamund, and at Liverpool: and with similar objects a Conference has been held at Lahore; the Proceedings of which are recorded in the following pages.

The Punjab is a country which must always have a special interest for Englishmen: the many sanguinary battles fought in the land of the Five Rivers have made it a household word in many an English home; and the material assistance rendered by the Sikhs in the hour of our greatest need, give them a special claim to England's gratitude. This is the last country which Christianity in its onward course has reached; and while

we give thanks that the wave of Christianity is thus ever advancing, may the Holy Spirit of God awaken in us so solemn a sense of our responsibilities, and so wisely direct our future efforts, that we may hasten the coming of that day, "when the knowledge of the Lord shall cover the earth, as the waters cover the sea;" and "when He shall have dominion from sea to sea, and from the river unto the ends of the earth."

It was with this prayer that the Punjab Conference met and deliberated; and it is with this prayer that its Proceedings are put forth to the world.

EDWARD LAKE.



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H. H. the Rajah of KAPÚRTHALA,	Captain WHEELER,
Colonel LAKE, R. Engineers,	Lieut. GORDON G. YOUNG.

In addition to the above, a large number of ladies and gentlemen, interested in the proceedings of the Conference, attended all its meetings,—with the exception of the one devoted to the discussion of Polygamy and Divorce; when ladies were requested not to be present.

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PROVISIONAL COMMITTEE.

D. F. McLEOD, Esq., C. B., <i>President</i> ,	Sir H. B. EDWARDES, K. C. B.,
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The Rev. R. CLARK,	Colonel E. LAKE,
	The Rev. J. NEWTON,
	E. A. PRINSEP, Esq.

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ON THE 25TH OF DECEMBER, 1862,

The public proceedings of the Conference were preceded by

*A MEETING FOR PRAYER,*

Conducted by

THE REV. JOHN NEWTON, M. A.,

Which was largely attended by members of the Conference, and others interested, and in which representatives of different denominations took an active part.

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# PROCEEDINGS OF THE CONFERENCE.

## FIRST SESSION.

FRIDAY MORNING, 26th December, 1862.

D. F. McLEOD Esq., C. B., in the Chair.

The Proceedings were opened with reading the word of God and prayer, by the Rev. ROBERT CLARK.

The President then rose, and addressed the Conference as follows:—

As it has devolved on me to preside at this first meeting of our Conference, it is right that I should say a few words on the objects for which it has been convened, and the arrangements for carrying on its deliberations. Some of those now assembled, have met together for the first time; and although some endeavours have been made to make our intentions known, it is certain that many of you have as yet had no opportunity of acquiring any detailed information.

Opening Address.

Objects of the Conference and arrangements for its conduct.

Most, if not all, have doubtless become familiar with the fact that in 1860, a very large body of men, both lay and clerical, filled with an earnest desire to promote the spread of the Gospel amongst the Heathen and Mohammedan nations of the globe, assembled at Liverpool: and some will long read, with interest and profit, the admirable volume then edited and issued by its Secretaries, as a record of its deliberations. To some extent, that Conference may be regarded as our guide and model: but in many respects, the force of circumstances has obliged us largely to depart, in our arrangements, from those which were adopted on that occasion.

The Conference of 1860.

We have here but few railroads, as yet, by which members of the Conference or visitors might, at any time, be assembled with ease and comfort, within a few hours; and no public halls available for social and deliberative purposes. There are no men of leisure to be found here, who can devote a large portion of their time and

We have but few conveniences here for such a meeting.

efforts to maturing and carrying out the plans of the Conference;—none accustomed to convene large assemblies and arrange details;—none capable of recording, as in England, all that may be read or spoken in our meetings, almost as rapidly as delivered.

Arrange-  
ments neces-  
sarily im-  
perfect.

Hence it has resulted, that although a provisional committee was appointed, for determining details, much has had to be effected by correspondence, or by such few members as resided at, or happened to visit, Lahore. Even its two secretaries were three or four days' journey apart: and points have from time to time arisen, which those on the spot did not feel themselves competent to dispose of. Hence we are conscious of many imperfections in our preliminary arrangements, which call for your indulgence. It has been impossible, as yet, even to prepare a list of the members of the Conference; as brethren have joined us from a distance, whom we had at first no right to expect; and we have been disappointed by the absence of some, for whose presence we had anxiously hoped.

And now that, in the good Providence of God, we have been permitted to assemble together, there are social and other considerations, resulting from the circumstances under which many have joined us, which will necessarily prevent them from devoting more than a limited portion of each day, to the purposes of the Conference: so that it has been deemed expedient to limit both the forenoon and afternoon sittings to two hours, each; with an addition of a quarter of an hour to the former, for devotional purposes. Essays will be read to you on selected subjects; but they must not exceed 20 minutes, each, in delivering. Opportunity will be afforded to all, to offer remarks; but it is requested, they may not be allowed to occupy more than 5 or 10 minutes, each.

Neverthe-  
less it is hop-  
ed, the great  
objects in  
view, will be  
secured.

However defective may have been the arrangements made, we cannot doubt, that the great objects in view will have been in the main secured, by having thus brought together so many Christian brethren, of all classes and denominations,—missionaries fresh from their scenes of labour—chaplains, their brethren in the ministry; and laymen, who have been more or less associated with them, in their endeavours to promote the work of the Lord. It cannot but be, that with the Divine blessing on this assembly, our meeting together must tend to promote a spirit of union and brotherly love between all who love their Lord; and that the intercourse and interchange of thought, the comparing experiences and holding counsel together, between so many earnest men, of one mind, yet differing in their modes of thought, must supply some useful suggestions, towards strengthening the hands of those who are engaged

in carrying on the details of God's work, in this portion of His vineyard.

Let us hope, then, that all here present, are influenced by a solemn sense of the responsibility resting on those who are thus met together, as in God's own presence, to seek His guidance and teaching, in all our deliberations; and let us all earnestly seek for the presence of His Holy Spirit amongst us, that we may be guarded from all error.

Responsibility  
resting on  
all to seek  
Divine guid-  
ance.

At the request of the Chairman, the following essay was then read by its author:—

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## PREACHING TO THE HEATHEN.

HOW CAN IT BE MADE MORE EFFICACIOUS THAN IT HAS  
GENERALLY BEEN IN THIS PART OF INDIA ?

ESSAY BY THE REV. JOHN NEWTON, M. A.

*American Presbyterian Missionary, Lahore.*

The word *preaching*, in a strict and technical sense, denotes a public proclamation of the Gospel; but frequently, and especially when spoken in reference to the heathen, it comprehends all kinds of religious instruction, whether public or private,—the inculcating, defending, enforcing, and applying of Divine truth, in every practicable way. In the language of the New Testament, all this is comprised in the two terms, *preaching* and *teaching*; which, accordingly, define the office, and point to the great work of every Evangelist. The immediate end contemplated, is the conversion and salvation of men.

Preaching  
and teaching  
defined.

Christ having commanded his ministers to go into all the world, and preach the Gospel to every creature—to disciple all nations—teaching all that he had himself inculcated during the time of his personal ministry, and having promised, at the same time, that his spiritual presence should be with them to the end of the world, nothing could be more natural to them, in the prosecution of their work, than the expectation of large success. The preaching of the Gospel in the Punjab, however, and indeed in most parts of India, in respect to its primary object, has hitherto met with very small success: for,

though a wide impression may have been made, and doubtless has been made, in favor of Christianity, few souls have actually been converted to Christ. What reasons can be assigned for this? And how can preaching to the heathen, in these parts, be rendered more efficacious? These questions can best be answered by considering the conditions on which successful preaching usually depends. These, in general terms, are to be sought, first, in the adaptation of preaching, as a means of conversion, to the circumstances and character of the hearers; and, secondly, in the concurrent work of the Holy Spirit. The conversion of sinners, standing related, as it does, to the doctrines of man's free agency and God's sovereignty, has both a manward and a Godward side. It is a moral change, effected by Divine power, and usually by the instrumentality of revealed truth.

The conversion of sinners has both a manward and a Godward side.

*Manward side.*

I.—On the *manward* side of conversion, there are, in preaching, many elements of success.

Every missionary should be all things to all men.

1. Every missionary should strive, after the example of Paul, to be all things to all men; giving no unnecessary offence to their prejudices; but seeking, by a conciliatory mode of address, by a gentle and pleasing deportment, and by deeds of personal kindness on all suitable occasions, to gain and keep their confidence and esteem.

Preaching should be seasonable.

2. Preaching to the heathen should be attempted at seasonable times and places: for example, when, not being busily occupied with their worldly avocations, or their devotions, they have leisure to hear; and, so far as possible, when they are in serious moods of mind; never when they are angry or disposed to mock. Those times and places, too, should be selected in which there is the least fear of interruption. In this respect, open chapels, situated in quiet thoroughfares, which the heathen can easily be induced to enter, have a great advantage over other places.

And should be clear.

3. Preaching should be clear and intelligible. This will depend on several considerations. (1) The preacher should always have a definite subject, and a distinct conception of it; but this, commonly, is not to be attained without study; and study requires time. Due preparation in this respect, therefore, may often be incompatible with the *daily* preaching practised by most missionaries; and still more with the multitudinous avocations and cares with which many of them are sadly burdened. (2) The language of every missionary's preaching should be idiomatic, chaste, and well pronounced; and at the same time, so plain as not to be beyond the capacity of the audience. (3) Doubtful terms, and especially those



which are likely to be understood in a heathenish sense, ought to be carefully and frequently explained. (4) As the apprehension of truth is greatly hindered by the existence in the mind of pre-established correlative error, the clearing away of such error should be a matter of special effort; that is, the truth should be taught negatively as well as positively. (5) Gospel truth should be abundantly illustrated by historical narratives or parables. These fix the attention, elucidate the meaning, and help the memory. This was the great method of Jesus himself; and it is particularly adapted to the Hindoo mind. This is a point which cannot be too much insisted on. A good illustration often makes a doctrine or a duty more clear, and more convincing, to a native of India, than a whole series of abstract arguments. (6) So slow are the heathen to comprehend the doctrines of salvation, on account of their extreme novelty, and their contrariety to the instincts of the carnal mind, that such of them as belong to the list of cardinal truths should be often reiterated. Nowhere, perhaps, is "line upon line" needed, more than here. Still, as variety in some degree, is needed to keep up the interest of our audiences, and as the same forms of truth, and the same methods of treatment, are not adapted alike to all classes of hearers, an endless repetition of the same things would be any thing but wise.

Such are the means to be relied on, for commending the Gospel to the *understandings* of the people; and since it is through the understanding that truth gains access to the heart, this is a matter of no small importance.

4. A missionary should confine his preaching, and ordinarily his teaching, to those truths which God has ordained for the conversion of men. An Apostolic injunction to one of the first missionaries was, "Preach the Word." It is religion, therefore,—revealed religion,—that must constitute the subject of our instructions; not those subtleties of philosophy, which learned Hindoos generally mistake for religion. It is not the wisdom of the world, but "the wisdom of God in a mystery," even the Cross of Christ, and those truths which cluster around the Cross, that God is pleased to make use of, as the means of saving sinners. These truths, however, divide themselves into different classes; and each class is made up of many particulars. The first has reference to God's own character, and his natural relations to mankind. These must lie at the foundation of all true religion. Who is the God in whom we live and move and have our being? Why has he made us? And what are the laws by which he wishes us to be governed?

"Preach the Word."

These questions can be truly answered only from the Bible. On these subjects, let the Bible be preached with fulness and fidelity. There are no better means of enlightening and stimulating the conscience; and till conscience acts, not one step can be taken in the way of salvation. The first work of the Spirit is to convince men of their sinfulness, their helplessness, and their danger: and towards this end should much of every missionary's labor be directed. But still, this must only be preparatory to the exhibition of another class of truths,—those which are summed up in the word *Gospel*, in its proper sense of *good news*. When men have a sense of sin, and feel their spiritual poverty, then indeed is the good news of a gratuitous pardon and a full salvation, through the abounding mercy of God, received with a hearty welcome. The missionary is not, however, to withhold the story of the Cross, and the doctrines of redemption connected with that story, till his hearers, under a conviction of sin, are eager to know what they must do to be saved; for an exhibition of Christ crucified often proves to be the best means of awakening men to a sense of their need of salvation. The lesson taught on this subject, by the experience of the first missionaries in Greenland, is well known. Jesus, as the incarnate Son of God, endowed with all the attributes of a mighty Saviour, cannot be held up too much to the view of the heathen. The inspired Evangelists, whose writings seem to be made up of materials used by them in their oral discourses, show us the way, in this respect. Let every preacher to the heathen, then, rehearse the life of Christ, often, with minute detail; so as to exhibit, in the liveliest colors, the supreme excellence of his character, and the nature of his mediatorial work. Let it be seen that he was indeed spotless, and benevolent, and self-denying, as well as mighty, beyond comparison. Let his voluntary, painful, and vicarious death be set forth in illustration of the intensity of his love and mercy towards a sinful world; and in proof, at the same time, of the infinite riches of the Father's grace. The resurrection, too, of Jesus, should occupy a prominent place, as the crowning miracle of his incarnate state, as the great attesting seal of all his claims, and as affording a sure presage of the resurrection to immortality of all his people. This was a point much insisted on by the Apostles. Not less should the preacher expatiate on the present exaltation of Jesus, and the fulness of his power to save: and it is well sometimes, with the deepest solemnity, to announce to the heathen to whom we are sent, as Paul did to the men of Athens, when he stood before them on Mars' Hill, that by this same Jesus

they are themselves to be judged, and have their destiny fixed for all eternity. The doctrine of eternal awards is among the means used by the Spirit of God, for awakening sinners, and leading them to Christ. In order, therefore, to excite both fear and hope, let judgment and mercy, hell and heaven, be appealed to in, turn.

Four points have now been touched upon, as bearing, more or less, upon the success of missionary preaching,—the general demeanour of those whose vocation it is to preach, the times and places most suitable for preaching, the style of discourse best adapted to Indian audiences, and the subjects which ought to constitute the great burden of every missionary's teaching. On these points the preaching of many in this part of India, though, no doubt, often very faulty, is believed to be less exceptionable, than on the subject next to be named. Thus far the work has been viewed chiefly in its relation to the *intellect*: it must now be considered in its *moral* bearings. The mind of man is not all intellect: and preaching, to be effectual, must have power to move the feelings as well as to carry the understanding. Therefore—

5. The Gospel should be preached impressively. (1) Let missionaries preach with *boldness*, as having strong faith in the truth itself, and a firm confidence in God, its author; setting their faces like a flint against all the false pretensions and all the gainsayings of adversaries. (2) Ministers of the Gospel must preach with *authority*, as God's messengers; making proclamation of what he has commanded, and requiring men, in his name, to repent of sin and believe in Christ. Yet this must be done only when they are themselves filled with the Spirit: their authoritative utterances must spring from an inward consciousness, at the time, of their Divine mission: otherwise it will fail to command assent, and will be regarded as sheer impertinence. (3) They must be *in earnest*. They should aim at bringing their hearers into sympathy with the truth; and the most effectual means of doing this, is to show by their manner, that they have an overwhelming sense of the importance of what they are preaching. If they would arouse the feelings of their hearers, they must preach from the heart. Let burning words come from their lips, and none but the most stolid are likely to hear with indifference. Even unbelievers must be moved by the thrilling appeals of a man in earnest. If every word and tone, every look and gesture, of the man of God, indicates a heart stirred to the bottom by the thoughts to which he is giving utterance, it will be strange indeed, if he does not draw the hearts of at least some of his hearers after him. (4) Missionaries should

Preach im-  
pressively.

preach with great *tenderness*; showing that they are filled with Divine love; and thus exemplify, as far as possible, the winning benevolence of their Master. (5) Their anxiety to save the souls of their hearers should sometimes be marked even by humble and earnest *entreaty*. Like Paul, they should *beseech* men to be reconciled to God; and, remembering that the time is short, fail not to warn them, from time to time, even with tears.

What has now been said, implies, of course, that missionaries should be spiritually-minded men. Their hearts must be deeply penetrated by a sense of the paramount importance of invisible and eternal things: and they must habitually realize the value—the unspeakable value—of every immortal soul. In order to do this, they must live near the mercy-seat, must meditate day and night on God's word, and must be familiar, especially, with the inner life of Jesus. In short, they must walk with God; having daily fellowship with the Father and with his Son Jesus Christ: and whenever it is possible, they should go to the place of preaching directly from their closets.

*Godward side*  
Procure the  
Divine blessing.

II.—In respect to the *Godward* side of conversion, every thing must be done which is likely to procure the Divine blessing. "Without me ye can do nothing." Paul may plant, and Apollos may water; but he that gives the increase is God. The greatest powers of persuasion, therefore, that man ever possessed, would be utterly insufficient, without Divine assistance, to turn a single soul from sin to holiness, or from heathenism to Christ. The obstacles to conversion are great. They are found, not only in the natural antipathy of the human heart to God and holiness, but in the power of Spiritual Wickedness in high places,—in the unceasing activity of the Devil and his angels; who make it their business to blind the minds of them that believe not, lest the light of the glorious Gospel of the Son of God should shine into them. To overcome this Satanic influence, and to subdue the natural opposition of the unsanctified heart, the preacher of salvation needs to be assisted and seconded by that mighty power of God, which raised Christ from the dead. How then can the co-operation of God be secured? Obviously, by gaining and keeping his good will and sympathy. God's ministers are stewards; and a steward must be faithful. Besides maintaining the strictest fidelity in things pertaining to men, as already described, the following things may be noted as of great importance in this respect:—

God's glory  
the object.

1. Every preacher should make God's glory the highest object of his ministry. Let him not preach, however laboriously, and

however earnestly, as a mere duty he owes to the heathen, or to the Society that supports him, or even to God; much less must he be influenced by a desire to appear well, as a faithful and successful missionary. The entertainment of such motives cannot fail to cut one off from sympathy with the God of all grace, and effectually bar his blessing. The love of Christ must be the constraining power, and the glory of the Godhead, in the working out of human redemption, must be the highest aim, of every one who wishes to preach the Gospel with effect.

2. The man of God should preach with hope,—having full confidence in the efficacy of Heaven's own truth, apart from human learning, and in the boundlessness of God's mercy and grace, irrespective of human merit; having an eye always, to the promises of Infinite Truth, based on the purposes of Infinite Love.

Preach with hope.

3. Let him realize that he is a co-worker with Christ; yet occupying a subordinate place,—the place of a servant: and, in order to stimulate himself to the highest degree of fidelity, let him, in the closet, at stated seasons, render to his Lord and Master a detailed report of his labours. The effect of this on his own heart, must necessarily be salutary; and the increased sympathy between himself and his Saviour, which a business so solemn, so heart-searching, so honouring to Christ, must be expected to result in, would undoubtedly show itself in the increased success of his work.

Report to the Lord.

4. Prayer for the Spirit should be offered without ceasing. Without power imparted by Him, as the Spirit of regeneration, no one can fully appreciate Gospel truth; none can believe and be saved. The prophet may cry to the dry bones, but the Spirit only can give them life. The necessity of prayer, as an element of success in preaching, cannot be exaggerated. Witness the effect of apostolic preaching. What numerous conversions! We may speculate about the causes of this, and talk much of the power of miracles; but miracles have no power to change the heart. It is enough to know, that the apostles gave themselves to the word of God and *prayer*. In modern times, without the help of miracles, similar effects have often followed the preaching of earnest and prayerful men,—such, for example, as Luther and Whitefield,—men who, it is known, sometimes spent several hours out of the twenty-four, in direct communion with God, and in earnest supplication for the gift of the Holy Ghost.

Pray for the Holy Spirit;

5. To prayer, it may sometimes be a duty to add fasting. “This kind,” said Jesus, in reference to certain unclean spirits, “goeth not out, but by prayer and fasting.” And who can tell, what power

with fasting.

missionaries might gain by the prayer and fasting here indicated, in relation to the exorcism of some of the demons of idolatry, who have held undisturbed possession of their victims in India for thousands of years! When the missionaries of the Punjab are known, as a class, to pray daily for those to whom they preach, with strong crying and tears:—when they are saddened, from day to day, by the sight of the multitudes around them, led captive by Satan at his will, and dying without hope;—when, sickened at heart by the thought of these things, they sometimes forget even to eat their bread, will any one wonder to see the Spirit poured out from on high, giving demonstration to the word preached? When the spiritual husbandmen are seen going forth into these hitherto barren fields, with the precious seed of the Gospel, weeping as they go, will it be a matter of surprise, if they come again rejoicing, bringing their sheaves with them? Let it be remembered, that such is the economy of God's grace.

Why then should we stand in doubt, as to what is needed, to make the preaching of the Gospel to the heathen more efficacious? To anticipate large success, in the conversion of men to Christ, or in the spiritual edification of the Church, from such labour as is performed by the mass of ministers, whether in Heathendom or in Christendom, would be to expect a stupendous miracle: for there are laws, according to which God ordinarily works in the moral and spiritual world, as well as in the world of matter. In the kingdom of nature, the man who works according to natural laws, seldom fails to secure his object; and it is only when equal pains are taken by the ministers of religion, to work under the laws of the kingdom of grace, that they have reason to look for a similar result.

Holy enthusiasm, chiefly needed.

On reviewing the whole subject, we come to the conclusion, that the thing *chiefly* needed, to make our work successful, is a *holy enthusiasm*. Every missionary needs to keep before his mind the *one* great idea, that he is labouring for the salvation of a lost world; and, through that, for the manifestation of Jehovah's glory. Let this thought ever loom up in the visions of his waking hours, and be the great subject of his dreams at night,—until he becomes, in this sense, a man of one idea; and he will find the mountains of difficulty, that now stand in his way, coming down to the level of the plains. It was this enthusiastic devotion to the work, that crowned the great Apostle of the Gentiles, with unequalled success: it was this, that gave Wesley so distinguished a career of usefulness: it is this, that has turned many a common soldier of Jesus Christ

into a hero, and made him mighty through God, to the pulling down of the strongholds of Satan's power. The condition of success, therefore, to every man among us, who preaches to the heathen, as inferred from the nature of the case, from the teachings of Scripture, and from the experience of the Church, is not extraordinary talent, nor great learning, but the baptism of the Holy Ghost; and such a life of humble, self-denying, pains-taking, prayerful, earnest labour, in his peculiar vocation, as the in-dwelling Spirit of Christ must ever prompt him to. And as this is incompatible with the multifarious occupations,—many of them of a purely secular nature,—which commonly crowd themselves into a missionary's life, we ought to insist upon such a division of labour, as would leave every preacher, properly so called, free from all distracting cares.

Condition of success.

Colonel MACLAGAN observed, that a practical conclusion of some importance was suggested by the remarks in Mr. Newton's paper, on the numerous subdivisions of missionary work, and varied occupations of the missionary, and the necessity for some systematic distribution of labour. The conclusion is, that to allow of all the parts of the missionary's work being efficiently carried out, the strengthening of chief mission stations is very important. As it is at present, the small number of labourers at any station cannot satisfactorily overtake the work that is to be done.

Colonel MACLAGAN.

Necessity of systematic distribution of labour.

Mr. Newton has observed that in the results, which it is the object of the missionary to be instrumental in effecting, it is not a merely intellectual work that is to be accomplished. This must not be forgotten. It is with the heart, that man believeth unto righteousness. And it is not, ordinarily, in public addresses, that the truth, which the missionary bears in his message, is brought home to the hearts of such hearers as he gathers around him in the streets. There must, generally, with all reliance on God's blessing, be much personal dealing with individuals. And if the missionary devotes the needful time to the helping forward of but one or two seekers after truth in a large city, his public preaching and other labors are so far interfered with. So that, with such small numbers of labourers, as are, according to present practice, usually placed at large and important stations, there are not means for meeting the ordinary and necessary demands on the missionary's time,—for maintaining in active operation, all the needful parts of the work, without undue neglect or suspension of any.

There must be much personal dealing with individuals.

By strengthening principal stations, we should have there avail-

We should strengthen principal stations.

able hands for all parts of the work, with such distribution of labour as might be found suitable. And it is worthy of consideration whether, as regards the whole results on the country occupied, and looking to the whole actual resources, more might not be effected, by stationing larger numbers at fewer places with moderate ranges of ground, which, with more abundant and conspicuous results, would be centres of more marked and powerful influence on the country at large.

Rev. J. BARTON.

The Rev. J. BARTON,—Church Missionary Society, Agra,—wished to ascertain the opinions of members of the Conference, as to whether missionaries were justified in abandoning stations, in which the Gospel had been preached for many years, and where the people seemed to have become surfeited, so to speak, with preaching, so that it was now difficult even to obtain a congregation. He referred more especially to the North-West, and such stations as Agra and Jaunpūr. Doubtless, the inefficient and injudicious preaching of native helpers, unfitted for the work, tended, in a great measure, to produce the result complained of,—but there might possibly be instances, in which missionaries might, with advantage, quit a station for a time, and break up new ground. The chief difficulty in doing this, seemed to him to arise from the universal practice, of maintaining large and expensive premises at each station, which necessarily tied the missionaries to the spot.

Shall unpromising stations be abandoned?

Rev. I. L. HAUSER.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—spoke as follows:—The missionary must first feel the power of Christ's death, in the conversion and sanctification of his *own* soul. He must feel the love of Christ within *himself*, before he can tell of it to others; and in proportion as he wants this, will his words lack warmth and power. Out of the abundance of the heart the mouth speaketh. If our preaching is to be effectual, we must live very near to God, and walk with Him, as Enoch did. Only thus can we set holy examples, and be living witnesses for Him. The great work of the missionary, as Mr. Newton has forcibly remarked in his essay, is to be everywhere, and at every time, ready to testify of salvation through Christ.

The missionary must feel the power of Christ's death;

and must realize that Christ died for the heathen.

Next to a saving knowledge of Christ for *himself*, the missionary must believe, and fully realize, that our Saviour died for these poor *heathen*, and realize their lost condition without Him. I think we often, if not always, fail here. We are all ready to acknowledge, that without His salvation they will be lost; but do we *act* as if we *felt* it? Our Saviour wept in deep sorrow over Jerusalem; *how* often have we wept and agonized in prayer over these poor souls?



When I have pleaded in earnest prayer before going into the bázár, I have found the mouths of my opposers shut, and controversy stopped, while they listened with moistened eyes to my narration of what Christ had done for me. Yes, I must repeat, the love of God shed *abundantly* in our hearts, and an *earnest* love for souls, are the two great elements of our success.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—said, In reply to the remark Colonel MacLagan has made, namely, that there should be more missionaries at each of our stations, I would say that it appears to me to be a mistake, to suppose that the conversion of a country is to be accomplished by the missionaries themselves. In my opinion we should be even more scattered than we are at present, and that each missionary should strive to surround himself with a really efficient, well educated corps of native teachers and preachers, to whom he should principally look as the agents for evangelizing the country.

Rev. C. W.  
FORMAN.

Missionaries  
should sur-  
round them-  
selves with  
Native prea-  
chers.

In reply to Mr. Barton's question, whether we should not give up those places, in which the Gospel has long been preached and can now scarcely obtain a hearing, I would say, let the preachers study more, and give the people more variety, and they will obtain better congregations. When people know that they are to hear truths they have heard a thousand times, in almost precisely the same language, it is not to be wondered at, that they will not stop to listen.

The preacher  
should study  
variety.

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## ON HINDOO AND MAHOMEDAN CONTROVERSY.

HOW FAR OUGHT IT TO BE ENCOURAGED? AND WHAT  
ARE THE BEST MODES OF CONDUCTING IT?

ESSAY BY CAPTAIN C. A. McMAHON.

The various opinions, at present entertained on the subject of Hindoo and Mahomedan controversy, by those who have considered the question, may, I think, be ranged under the three following classes:—

Three classes  
of persons.

- I. Controversialists.
- II. Non-controversialists.
- III. Neutrals.

I. The Controversialists consider the heathen to have fallen into a state of such apathy and indifference on the subject of religious

First, Con-  
troversi-  
alists.

truth, that every exertion must in the first instance be made, with the view of arousing them from this condition of intellectual sloth. In short, they regard them as having sunk into a state of spiritual coma, and they look upon controversy as the most powerful *excitant* they can employ, to restore their patient to spiritual consciousness.

Like some of those severe remedies known to the Doctor's art, they hold that the thing itself may be bad, but that the critical state of the sufferer justifies its use. That the remedy in itself, however, is not altogether bad, they point to the example of the Prophets under the Old, and of our Lord and His Apostles under the New Dispensation.

Secondly,  
Non-contro-  
versialists.

II. The second class, which I have styled the Non-controversialists, hold that the mission of the Minister of Christ is *emphatically* to preach the *Gospel*. That the Gospel, as its old Saxon form, *God-spel*, denotes, means *good news*; rest to the sin-wearied-soul; free pardon for the guilty, "without money, and without price;" eternal life with Christ in glory, through faith in the Son of God, who poured out His life's blood on Calvary, that a world slumbering the sleep of death in the arms of the Evil One, might, through faith in that blood, awake to spiritual life; live for God; ripen for glory.

They hold that the simple preaching of pardon through the free grace of God,—of the blotting out of sin through the blood of the Cross,—of salvation through the imputed merits of Christ, is all-efficacious through the Spirit, for bringing souls from darkness into light, and for working in them holiness of heart and life.

The preaching of this doctrine, they believe, is the only mode of operation, we can expect the Spirit of God to employ, in causing the dead, dry bones of heathenism to come together, and move with spiritual life.

I was much struck with an expression, which I heard fall from the lips of Mr. Henry Carr Tucker, some years ago, in conversation with him, on the subject of controversy. "Let the sun arise," he said, "and all the stars go out!" Yes! may I repeat, "Let the sun arise, and all the stars go out."

What course  
will the Spi-  
rit of God  
bless?

And what course may we suppose, that the Spirit of God will usually bless:—He, whose function on earth it is, as our Saviour tells us, in the [16th] of John, to "glorify Christ:"—what course, I say, may we suppose, that He will bless, to the making that Sun of truth to rise over the mountains of sin and unbelief, and shine into the deep, dark valley of the heathen heart? Will it be by the preaching of darkness, or by the preaching of *light*? Will it

be by preaching down heathenism, or by preaching up Christ? Will it be by teaching the heathen their own religion; (too often the chief result of controversy, I am afraid,) or by teaching them the religion of the lowly Jesus?

In the world's infancy, the first step from chaos to form, feature, and beauty, was the fiat, "Let there be light!" The next step was made, when "God divided the light from the darkness." And herein, as it seems to me, consists the fundamental error of the Controversialists, that they follow not the order of nature. They seek by controversy, by an exposition of the errors of heathenism, to bound off the darkness, ere they have got the light.

"Let there  
be light!"

Once get the *light*, and *then* the darkness will be apprehended, and may be bounded off. Once let the Sun of Righteousness arise upon the heathen mind, then will the clouds of superstition, ignorance, and sin, which, in its days of spiritual chaos, have slumbered upon its surface, and kept it in a state of perpetual night, dissipate and melt away, as the cloud upon the mountain brow, at the first blush of rosy morn.

This then, the Non-controversialists hold, is the "other and the better way."

Preach the Gospel, deliver the message of pardon and peace: and, just in proportion as the light and the truth, as it is in Jesus, are received, so will the darkness and the errors of heathenism be apprehended and bounded off; and that, too, without the heart-burnings and the angry strife, which hover, like the cloud above the battle-field, over the arena of controversy.

Preach the  
Gospel.

III. But there is a third class, the Neutrals, who do not go heartily with either the Controversialists or the Non-controversialists. In their opinion, the preaching of the Gospel is the one thing needful; but, on the other hand, they hold that controversy cannot altogether be avoided,—that whatever view may be taken of its utility, still occasions will arise, when the missionary must either dispute or lose his influence,—that at the worst, the exhibition of patience and forbearance on the part of the missionary, in opposition to wrangling, banter and ridicule, on the part of the disputant, may not be without its good effect upon the minds of the hearers,—and that we have the example of the Prophets, Christ, and the Apostles before us, to shew the propriety of our being ready to meet our opponents in argument, whenever the occasion demands it. Nevertheless, the Neutrals, or most of them, would not *court discussion*, but would prefer to set forth the truth before a calm and attentive audience.

Thirdly,  
Neutrals.

Their views commendable.

I feel that the wise views of the Neutrals are those, which are most likely to recommend themselves to the majority of my hearers.

If controversy be *an evil*, it is a necessary evil, and it becomes therefore needful to inquire, how it may best be turned to account, so that its use may not hinder, but rather advance the cause of truth.

Controversy should be resorted to sparingly, and judiciously.

I. In the first place, then, I think that we should seek to have it impressed upon our minds that controversy, if not employed with great judgment and good nature, may be productive of more harm than good; and, consequently, that it should be resorted to sparingly, and with great caution.

Contrast the truths of Christianity with the errors of heathenism.

Rather than headlong attacks on heathenism, the better plan,—I would even say, the best plan,—seems to be, to expose the errors of Mahomedanism and idolatry, just as much as may be needed, to contrast the leading truths of Christianity with these systems; so that the full exhibition of the Gospel of Jesus, rather than a crusade on heathenism, should be the ruling principle in the preacher's mind.

Danger of stirring up angry passions.

When controversy is *not* resorted to with great wisdom, love, and prudence, there is danger of its stirring up fierce and angry passions, which, when once excited, too often shut the door of the heart against the truth, and raise up opposition to the work, message, and person of the preacher.

The missionary, too, may be provoked, in the heat of argument, to make cutting, even contemptuous remarks, that may rankle and fester in the hearts of the hearers, and bring forth no good fruit.

The heathen will not read controversial tracts.

A missionary of long experience, has told me of a conversation, which was the means of leading his mind to a change of view on this subject. About twenty years ago, a pundit accosted him in a ferry-boat, when crossing the river at Patna, and asked him why so much controversy was introduced into missionary tracts, inquiring whether it would not be a better plan, to confine our tracts to an exposition of our own religion; adding, that when the heathen saw their religion exposed in tracts, they *threw them away, without perusal.*

A thorough knowledge of the systems attacked is necessary.

II. The second thing that appears necessary for the profitable employment of controversy, is a *thorough knowledge of the systems attacked.*

Without this, it seems to me, not only will no good be done, but positive harm to the cause will result. Hence I think, that young

missionaries would do wisely to refrain altogether, if possible, from controversy, until they have obtained a *thorough* mastery over the language, a deep and complete acquaintance with the Hindoo and Mahomedan systems, and considerable familiarity with native habits of thought.

Without this, any attack on heathenism in the open bazar, will end in wrangling, expose the speaker to the imputation of ignorance; and, so far from winning the crowd to Christianity, will probably harden them in heathenism.

Controversy is like a sharp lancet: an useful instrument in a skilled and judicious hand, but highly dangerous withal in the hands of the untrained child.

III. The *third* requisite is judiciousness. This is nowhere more needed than in controversy. Have we never seen a man full of power, a man of great knowledge and intellectual capacity, able to give utterance to his thoughts with force and pungency, and yet, whose power has been greatly, if not altogether hindered, for the want of the little rudder of judiciousness rightly to steer his course. He has said things powerful enough, but has not always been happy in the time, the place, and the opportunity. Instead of convincing, he has offended; instead of winning, he has wounded and driven away.

Judiciousness is requisite.

“A word spoken in *due season*, how good is it!” “A word *fitly* spoken is like apples of gold in pictures of silver.” Or rather, like the offering to you of a golden citron in a silver vase of beautiful filigree work, alike fragrant to the smell and charming to the eye.\*

And so I think, that in controversy, *every word* that flows from the lips should go forth, with the consciousness on the part of the speaker, that **THE** object to be attained, is to *convince* and *win*.

The object of every word should be to convince and win.

A man pleading for his life, were he a wise man, would not say anything calculated needlessly to wound, to irritate, or to insult his judge; he would, as the words flowed from his lips, be keenly sensitive, as to what expressions were calculated to produce the desired impression, and what had the contrary effect.

All men have not the gift of thus sensitively feeling their way; nevertheless, it is a gift, the cultivation of which seems to be especially needed, in order to make controversy profitable.

I would have just as much power put forth as is *needed*, with reference to the time, place, and circumstances of the case, and

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\* See Note on Proverbs, xxv, 11; Annotated Paragraph Bible; London Tract Society: 1860.

*no more.* Any expenditure of surplus power does positive harm, and irritates, instead of winning.

An illustration of this.

I was much struck, some years ago, by the observations made by a Brahmin, in conversation with me, on the conduct of some native preachers, who appeared to be great controversialists. The Brahmin, who was the one to introduce the subject, told me that their never-ending attacks on Hindooism, "in season and out of season," were only productive of harm. He illustrated the want of judiciousness and knowledge of human nature they displayed, in a homely but striking way. "If you go up to a one-eyed man," he said, "and say to him, 'Why, Sir, you have lost an eye!' he shrinks up into himself, and avoids the subject altogether. But if you say, in a tone, and with a look of sympathy, 'Friend, by what calamity have you had the misfortune to lose your eye?' the man's heart is drawn out towards you, and he immediately tells you the whole story, from beginning to end." The teaching of the native preachers, he affirmed, was like the man who said, "Why, Sir, you have lost your eye!" It gave ceaseless offence, whilst it failed to win.

Humility a requisite.

IV. The fourth requisite is humility. It may seem to argue a want of humility, on my part, to dwell upon this subject, before the present assembly: my words, therefore, shall be few. An essay on controversy, however, would be incomplete, without some allusion to it.

I remember hearing a reverend and very successful Missionary lay it down as a fundamental rule, that if you wish to do good to a man's soul, "you must not talk down to him," but must strive, as he quaintly expressed it, "to get under him." Or, in other words, that the smallest appearance, in word or in manner, of superciliousness, pride, or the faintest expression of contempt for your opponent, be it only in a lurking sneer, is fatal to success.

Prayer before and after debate.

V. It will not be needful, in this assembly, to speak on the subject of *prayer*, going *before* and following *after* debate, though it is, so to speak, the *very soul* of controversy.

Love a most important element in successful controversy.

VI. But I pass on to consider, lastly, LOVE, as a most important element in successful controversy.

I think that I may truly say, that the measure of a man's *love* is the measure of his *power*. More intellectual men can doubtless expose error and refute falsehood, with great ability and great force of reasoning; but, for purposes of *convincing* and *winning* an opposer, in *personal argument*, the man with the large heart, rather than the man with the large head, is the one to win the day.

A late Professor of Mathematics at the London University, a Cambridge man, and a man of very high mathematical and scientific attainments, told me, that sometimes, when he had failed to bring home to the mind of an obtuse student the light of some mathematical truth, he would hand him over to the teaching of some other dull boy, and often found that the dull boy could accomplish the task in which he had failed. Such is the power of homely LOVE, over a soaring intellect unsympathizingly employed, that could not stoop low enough to grapple with the darkness it sought to dissipate:

Illustration of  
the power of  
love.

Once convince a man that you really *love him*, that your only object is his good; speak with humility, without superciliousness, without any tinge of bitterness, without lording it over him; speak sympathizingly, kindly, lovingly, and you may *say almost anything to him*, without offence. It is quite wonderful, what hard things some men can speak without offence; and how, on the other hand, the words of others, however soft, seem to strike like flint upon steel, stirring up heart-burnings and bitterness. The difference in the two men, it seems to me, is the difference in the measure of their love.

It is not enough simply to have the *truth* on our side, when we denounce sin and expose error. We must have *love*, as well as *truth*. To be successful, our words must be spoken in humility, in kindness, and in love.

I knew, in Southern India, a missionary, who has now left the country, I believe, for ever, who had a peculiar radiance of *love* sparkling from every feature in his face, and shining through all his words. Like the Apostle John, he was indeed a man of *love*. A Brahmin remarked of him, that he would be afraid to see much of him. There was something so winning in his manner, that if he were to be much in his company, he felt sure that he would become a Christian. Such is the influence of love.

And here, I think, that if we would point to the example of our Lord and his apostles, as being sufficient warrant for resorting to controversy, as a means of spreading the truth, we should at the same time remember, that our Lord spake as never man spake before, so that the officers, commissioned to seize his person, were disarmed by the words of holy love, that fell from his lips. Each of the apostles, too, drank more or less deeply of their Master's spirit. And brethren, this we know, that our Lord never said a hard word, where a soft one would have done as well; never said a bitter, or a harsh word needlessly, to give pain; never show-

Example of  
our Lord and  
his apostles.

ed any intellectual pride or self-satisfaction, in exposing the errors of his opponents; but that all his reproofs of sin, all his controversies with darkness, were in the language of humility, sympathy and love. Moreover, I do think, that he loved best to expound *the truth*; that he *courted not* controversy, and only resorted to it, so to speak, under the pressure of necessity.

Let us "arm ourselves, likewise, with the same mind."

We must look to the Holy Spirit to give success in controversy.

In conclusion, whilst I have freely discussed the various opinions prevailing, as to the merits, or otherwise, of controversy, as a means of reaching the heathen heart, still I bear ever in mind, that we must look for success, not so much to the peculiar efficacy of any particular plan, as to the operation of the Holy Spirit of God. He is a free, sovereign Spirit. He works by whom He will, and how He will, and as often as not, perhaps, works outside the rigid lines of man's demarcation. Whilst, therefore, we may profitably bear in constant remembrance, the leading principles of action above enunciated, still, after all, I think that the preacher and teacher of Christ's Gospel, rather than allow himself to be rigidly bound by any one system, should hourly seek for the guidance of the Spirit of God, and allow himself, in the use or disuse of controversy, to be guided by His leadings.

And wait on His leadings.

One man, or class of people, or residents of a particular part of India, may have their minds prepared to hear their false religion exposed, and may be, as men doubtless have been, drawn by these means, to consider the Gospel of Jesus. Others again, may, by this course, become hardened against the truth. How needful then, to be watchful for indications of the mind of the Spirit, that we may avail ourselves of every open door, and refrain from spending our strength in vain, where the door is shut. The best of all *judiciousness* is a waiting on the leadings of the Holy Spirit of God.

At the request of the Chairman, the following essay was then read by its author:—

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### ON THE SAME SUBJECT.

ESSAY BY THE REV. J. H. ORBISON.

*American Presbyterian Mission, Ráwalpindi.*

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This subject is somewhat involved in the discussion of the first subject on the programme. Without attempting to give an infalli-



ble solution to the questions proposed, or to lay down definite, inflexible rules for all cases, all the writer can do, is to offer some thoughts which may lead to further discussion.

I.—There are three sources of information, which may assist us in coming to some conclusion, viz., the Word of God, human nature, and experience. Sources of information.

1. The Bible teaches that the Christian Religion, with its Gospel of salvation, is to be propagated by simple *preaching*, in contradistinction to any other method, such as force, fraud or controversy; and this preaching is to be made efficacious solely by the Spirit of God. Hence the great commission, (for apostles and missionaries,) is "*preach the Gospel to every creature.*" In accordance with this, the general tenor of the Lord's *example*, as well as His *instruction*, is unfavorable to the frequent use of disputation. The Bible.

The controversies of the Great Teacher, as recorded, are few and brief. It does not appear that *He* either began them, or endeavored to prolong them, but rather gave such an answer, as to terminate or prevent them. Usually he replied merely by a quotation from the Scriptures, whether attacked by the Jews or the Devil. As this may be considered by some as only negative and not decisive, it may be more satisfactory and conclusive, to examine the example and teachings of the Apostle to the Gentiles, the model missionary, who stands more on a level with fallible men, and may thus better serve as a standard of comparison. In this way, the mind of the Lord and Master may also be ascertained. Our Lord's example and instruction.

The example of Paul is often quoted, improperly perhaps, as favouring controversy. He *may* have engaged in controversy, but there is little or no proof of it in the Bible. The passages bearing on the subject are few. In Acts xvii. 2, it is stated that "Paul, as *his manner was*, went in unto them, and *reasoned* (*dialegeto*) with them *out of the Scriptures.*" Again, (Acts xix. 8, 9.) while in Corinth, "he spake boldly in the Synagogue, for the space of three months, *disputing*, (*dialegomenos*;) and persuading the things concerning the Kingdom of God; but when divers were hardened and spake evil, he departed from them, and separated the disciples, *disputing*, (*dialegomenos*;) daily in the School of one Tyrannus." On these passages it may be remarked, 1st, that the word *dialegomai* is used in all three instances. Although, according to the derivation, this word originally signified, "to have mutual interchange of speech," the lexicons give, as the *primary* usage in the Classics and Scripture, "to discourse," "to reason," "to teach by addressing;" and, as the *secondary* meaning, "to dispute," "to engage in controversy." Paul's example.

In one of the texts quoted, it is translated "reasoned" (i. e., discoursed with argument), and might have been thus translated in all. This agrees better with the context, than the word "disputing," in its common usage at present. Again, 2ndly, Paul seems to have had all the *reasoning* or *disputing* to do *himself*, as far as appears from the record. Indeed, it appears almost certain, that when he spake in the Synagogue, "disputing and persuading," and when he "*reasoned* with them out of the Scriptures," there was nothing like controversy, as now under consideration: at least, nothing like the *bazar controversy*, which usually occurs in this country. Baumgarten, in his Commentary, says the fact of Paul's remaining so long as *three months*, shows that he must have discoursed in the most cautious and friendly manner; as is also implied in the qualifying word, *persuaded*. 3rdly, As to the "disputing" in the School of Tyrannus, there is too much uncertainty and commentary fog, to afford much light. It seems probable, however, to "common sense," that Paul retired there, and continued discoursing or reasoning quietly, as his manner was, and as he had been doing in the Synagogue, before divers were hardened and began to speak evil, from whose contentions he escaped as soon as possible.

His teachings.

The *teachings* of Paul, perhaps, throw more light on the subject than his *example*. He says of himself, "Christ sent me to *preach* the Gospel, *not with wisdom of words*," that is, not by human methods, including controversial encounters, as well as rhetorical and philosophical disquisition. And the reason given is, lest the Cross of Christ should be made of none effect, for God had appointed the *preaching* of the Cross *in love*, as *His* method of saving sinners, and "of destroying the *wisdom* of the wise, and of confounding the *understanding* of the prudent." Where is the wise? Where is the scribe? (and, more pertinently,) Where is the *disputer* of this world?

Again, Paul, speaking of disputation, instructs Timothy, that the servant of the Lord must not strive, but be gentle unto all men, *apt to teach*, patient, in *meekness instructing* those that oppose." This certainly does not favour the controversial strife, so common in India. On another occasion, speaking of his own practice, he says, "*my speech* was not with words of man's wisdom, but in *demonstration* of the *Spirit* and of *power*." Thus, through the whole Bible, sounds a voice proclaiming, "Not by might nor by power, but by *my Spirit*, saith the Lord of Hosts."

Argument from human nature.

2. The argument from human nature coincides with that drawn from Scripture. Controversy signifies "turning against,"—turning

your opinions against those of another. It goes against the grain of human nature, and the natural tendency is to arouse innumerable passions and prejudices, with their hard, sharp points, which all lay smooth before, but now, all at once, like the porcupine's quills, bristle in opposition. Although it may be argued, on the other side, that man is a *reasonable* being, and capable of being convinced by arguments presented to the understanding, and that, therefore, controversy should be encouraged; yet it is well known that in controversy the avenues to the understanding become so blocked up with "*idola*," that the truth cannot have access to the reason, and the will is left unchanged. Not only so, but human nature, unless the affections are gained, or desire is awakened, usually resents and rejects unpalatable truth, though *seen to be truth*, and rebels against demonstration, however convincing, when not agreeable; so that, convinced *against* his will, man is not only of the same opinion still, but is often extremely wrathful and obstinate. Hence, doubtless, the old saying, "Persuasion better than force:" a pertinent maxim; for controversy is a kind of *force*. Every one may have seen this illustrated in print shops, by the homely picture of two asses, representing *human nature*, under different treatments; one obstinately backing in the wrong direction, in spite of cudgel and bridle; the other galloping forward willingly, persuaded by an inviting bunch of grass! It is not in human nature to be softened and won by controversy. There is a better way; first gain the heart, and you may do any thing with the head, but you may assault, or even gain the head, and yet *lose the heart*.

3. Experience may throw more light on the subject, than mere theorizing. The experience and observation of the writer, for twelve years, may be given as unfavourable to the frequent use of controversy. Many, indeed, may have been convinced; but they have not been won, have not been converted to Christianity. This, indeed, is not the fault of logic; but it shows that for promoting Christianity in the hearts of the people, controversy is not much to be relied on. Moreover, in the case of those who have become Christians, how few refer their conversion to controversy! The experience of Missions in Greenland and the Sandwich Islands, goes to prove the same. The experience of open-air preaching in Ireland and England, may also be adduced; because there too, was the same Gospel and the same human nature to deal with. When Controversy was indulged in, there was riot and clamour, with little success. When another policy was adopted, the good effects appeared; and a Roman Catholic gentleman, who was benefited, stated, as the

Experience unfavourable to controversy.

secret of influence, that "nothing of controversy was allowed to mar the benefit of those holy services."

If, at any Mission station, the public preaching should be permitted by the missionary or the assistants, to degenerate into continual disputation, the Hindoos and Mahomedans would almost certainly become hardened; bitterness, hate and prejudice would be engendered; animosity and strong party feeling would be excited against the missionary, the Native Christians, and the Gospel; and a morbid state of irritation would be induced, which would manifest itself in controverting and thwarting the public preaching, in destroying confidence and pleasant intercourse between the missionary and the natives, and would also be seen cropping out, with its evil influences, among the boys, in the Mission school. The reflex influence too would be bad; the missionary and assistants would be apt to become chronic controversialists, going to the bazar only to debate; and their debates would often degenerate into vain wranglings, and janglings, and bickerings, about the most absurd and useless questions, as well as about the most sacred truths of Revelation. The preaching place would become like a boxing ring or show stall, and the most holy things would be bandied about in the most unholy manner. Time and strength would be wasted in air-beating and hair-splitting. Religion would lose its solemnity and dignity. And, alas, how difficult would it be, amid clamour and controversy, to speak feelingly of the love of Christ, and of His sufferings and death, for the salvation of those, who were only in a frame of mind to pick a flaw and detect a snare, or to mock and ridicule. On such occasions, the most pure and precious pearls would be sure to be recklessly trodden under foot.

Controversy  
ought to be  
discouraged

If the foregoing remarks and interpretation of the teachings of experience, human nature, and the Word of God, be correct, then the conclusion is, that controversy with Hindoos and Mahomedans, especially *public oral disputation*, as a *general rule*, instead of being encouraged, ought rather to be discouraged; especially on the part of native assistants, who when left to themselves, sometimes go to great extremes in this matter. Without contravening this as a *general rule*, it may be admitted, that the Lord and Master *did sometimes* engage in discussion; that St. Paul would have done so, on Mars' Hill, had the Athenians permitted;—or in the streets of Ephesus, and the cities of Lycaonia, had he not been mobbed; and that experience and observation may furnish some instances, where controversy has been useful in preventing stagnation, leading to examination, and preparing the way for the Truth. Then

But is some-  
times admis-  
sible.

the inference is, that while the *general rule* remains the same, in rare and exceptional cases controversy is admissible; and the preacher *ought to be thoroughly prepared*, in *temper, heart and mind*, for such occasions. Notwithstanding what has been said, the great *practical difficulty* still remains; viz., that it is almost impossible to entirely avoid controversy, and the missionary *must*, and sometimes *ought* to engage in it. The manner of dealing with it must therefore be considered.

II. The second question proposed is, What are the best methods of conducting controversy with Hindoos and Mahomedans? First may be mentioned *written* controversy, designed either for one person, or for the public. As this can be more readily conducted without bitterness and excitement, and is more likely to secure a candid consideration, it does not seem liable to many of the objections already mentioned, and is therefore preferable to almost all other methods; especially when intended for general readers. This method seems to have been held in much favour by the early Fathers and the Reformers; as is shown by their "Apologies" and "Treatises." Smith's and Pfander's controversial writings, may be mentioned as good specimens. Secondly, *private oral* controversy, or *conversational* discussion. This was a favourite method with Judson. This can be carried on in a quiet, friendly manner, without the appearance of controversy, or strife for victory; and hence is one of the best methods. Paul doubtless used this method sometimes; *e. g.*, when he discoursed by the river side. And, *if* in the School of Tyrannus he adopted the manner of the Schools, and practised *disputing*, instead of discoursing and expounding, as some argue, it is likely there was nothing more than conversational discussion. *Sometimes* discussion of this kind is practicable in the bazar; though not always: and sometimes the teaching in the Mission School may approximate to it. It can be employed with great success, if the missionary can gain the confidence of the natives, and visit them at their own houses; or if they can be induced to visit him. To carry it out on a larger scale, there might be a retired place, though easily accessible, in the midst of the people,—something like a Christian *dharmaśālā*. The *third* method is *public oral* controversy. This is of two kinds. One may be designated "regular" or "orderly;" when time, place, topics, &c. are appointed and arranged by two parties, who agree to dispute publicly. This is somewhat liable to the objections mentioned in the first part of this essay. Although good may be done in this way, it is the opinion of the writer, that such instances are rare. Party-feeling and prejudices are apt to

Written  
controversy.

Conversa-  
tional dis-  
cussion.

Public oral  
controversy.

run high. There is no desire for the knowledge or triumph of truth, on the part of the hearers, whether Hindoos or Mahomedans: they strive for victory. It is like the meeting of two opposing candidates at the hustings. Very few opinions or votes are changed. The discussion is very likely to be carried on in the most unfair manner, on the part of the natives, and will either turn to something by no means beneficial, or be broken off with misrepresentations and false reports. The odds in the reporters are greatly against the missionary! In the case of Dr. Pfander's oral discussion with the Moulvee, such misrepresentations and false reports were spread all over the country, and have been heard by the writer even in Ráwal Pinđí. The other kind of public oral controversy may be called the "irregular" or "bazar controversy." This is of almost daily occurrence, and too often steals both the name and the place of bazar *preaching*, properly so called. It may be admitted, that if kept within proper bounds, and if conducted with tact and temper, prayer and pains, this method may be sometimes useful. But, as a general rule, it ought to be pertinaciously avoided, because it is scarcely possible to keep it within proper bounds; and, as already mentioned, it nearly always degenerates, and produces bitter fruits. As usually carried on by novices and native assistants, and sometimes by *old* missionaries, it often proves a great barrier to the Gospel. It would be better, perhaps, never to engage in this most unsatisfactory kind of controversy; since the good is often far more than counterbalanced by the evil. It may be difficult to avoid it, and still carry on preaching in the bazar; but the writer is persuaded, and knows from experience, that it is not impossible. Let the plan be tried fully at any station, and let it be made known by means of a placard or the voice, that the preaching is *not to be interrupted* by controversy, on any account; but that an opportunity may be had for discussion at another time, in a private and quiet manner; and let the effort be persevered in strenuously, and followed up with prayer; and there is no doubt but that it would succeed; and a great improvement would soon become apparent. As much has been said in a former part of this paper, with direct reference to this method of controversy, and as it has been shown to be injurious in most cases, nothing more need now be said, than that the best way to deal with it, is to avoid and discourage it *in toto*; and, as far as possible, banish it from Mission policy and practice.

**Manner of  
conducting  
controversy.**

In conclusion, a few additional remarks, on the qualifications and manner requisite for conducting controversy, may not be out of place.

1. Every Missionary ought to be thoroughly acquainted with the languages and notions of the people. He ought to have a good knowledge of the books, and religious maxims, and prejudices, of the Hindoos and Mahomedans. For want of this, much time and breath are often spent in vain, by encouraging and prolonging disputations which might have been prevented, or at least finished, with a few words. Answers to many objections can be drawn from their own books and opinions.

2. The plan of dwelling on the subjects of agreement and points of contact, instead of those of repulsion and disagreement, would doubtless facilitate the good work, and tend to conciliate and win our hearers.

3. In dealing with difficult doctrines,—the mysteries of Christianity,—as the Trinity and the Sonship of Christ, which lie beyond reason, the appeal ought *always* to be to Scripture, as *authoritative* and *beyond dispute*: and our ignorance should be fully acknowledged, instead of attempting to explain and argue about that which is inexplicable, or hiding our ignorance with faulty logic.

4. Above all, the *manner* of the preacher, when compelled to dispute, should be most guarded, and in keeping with the sacred theme in hand. A bad manner effectually mars controversy. The difficulty is to preserve patience and good temper and tenderness; without which, discussion had better be abandoned. *Silence* would be far better than any other method, when either the speaker or his audience are excited and in a bad temper. Bazaar controversy, to be at all useful, instead of a bane and barrier to missionary operations, should be carefully and religiously kept from evil admixture, and conducted in a way consistent with the great object of missions; which is, to preach peace and good-will to men,—to proclaim reconciliation to God, and salvation through a loving and crucified Saviour,—to soften the heart, not to break the head. It should be kept from evil admixture, especially because bazaar controversy is of most frequent, nay daily occurrence; and forms the only link of connection, the only point of contact, between the Missionary and many Hindoos and Mahomedans, and affords the only opportunity they enjoy, of seeing a Christian example, and forming an estimate of the character and object of the Christian Religion. Therefore, as one has said, “let Christian things be done in a Christian way,” and let us not be like the well-meaning but unwise bear, which, (according to Æsop,) while intending to drive away a troublesome fly with an immense stone, unfortunately broke his benefactor’s head. We are, alas! often too *bearish*; forgetting that “a soft answer turneth away wrath,” and

Preserve  
patience,  
good temper  
and tender-  
ness.

a "soft tongue breaketh the bone;" and forgetting too, that it would be more Christian, in this sacred service especially, to "turn the other cheek," instead of insisting on "an eye for an eye," and "a tooth for a tooth," for the sake of argument. If this "better way" were more generally adopted and *practised*, the heathen would oftener be heard exclaiming, "Victory to Jesus Christ!" as they did, when the venerable missionary, Lacroix, met a brutal assault with the forgiveness and gentleness of Jesus. If controversy were conducted in this way, with persuasion and entreaty, yea, entreating day and night with tears, like Paul, and like Brainerd and Schwartz, *then there could be no objection to it*: for its whole character and influence would be changed for the better, and instead of a crop of evils, a rich harvest of golden fruit might be gathered; for it is God's law, that "he who goeth forth and weepeth, bearing precious seed, shall come again with rejoicing, bringing his sheaves with him."



Rev R.  
BRUCE.

The Rev. R. BRUCE,—Church Missionary Society, Derá Ismáíl-Khán,—said, Both essayists have come to the conclusion, (in which I heartily concur,) that controversy is a necessary evil. There is danger, however, of this expression of opinion giving rise to the false inference, that the missionary should have nothing at all to do with heathen and Mussalman religious books; the contrary seems to me to be the true deduction. It has been remarked, that our Lord ever stopped, by a wise and pertinent answer, the mouths of those who came to entrap him in his talk. The advice of the good Mr. Venn to his son, occurs to me as appropriate to this subject, namely, that "Learning is a good bait to throw into a dog's mouth, to stop it." For this reason, every young missionary should choose one of the false systems, with which he is likely to meet, and never lose an opportunity of making himself thoroughly acquainted with it. Yet the best of all guards, against the abuse of controversy, is to go always well prepared to the bazar,—filled with the spirit and meaning of some passage of God's Word. This evil of controversy may also be the reason, why, in old established missions, the people get tired of listening. Missionaries should be exceedingly careful to select as Catechists, those who are not mere controversialists, but who preach only Christ and Him crucified. The most legitimate use of controversy, it seems to me, is to contrast the light of truth with the darkness of error. For example, the full and entire pardon of all sins, through the blood of Jesus, as contrasted with the partial pardon of sins, taught by the Hindoo and Mahomedan systems.

Knowledge  
of heathen  
religious  
books ne-  
cessary.

Learning is  
a good bait.

Preparation  
essential.

The use of  
controversy  
is to contrast  
truth with  
error.



The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—observed, The Bible generally speaks of the Christian as a *soldier*, and the great missionary Apostle urges Timothy, his beloved son in the Gospel, to put on the whole *armour* of God. We are soldiers of the cross, and it seems to me, that we should be prepared to throw in *hot shot*, in the way of argument with Hindoos and Musalmans. When a missionary speaks of Christ as the only Saviour, and a Mahomedan exalts his prophet as sufficient for *his* salvation, the missionary should point out the falsity of such doctrine, not with harshness and a display of superiority, but with humility, kindness and love. Give them controversy,—but in a right spirit.

Rev. I. L.  
HAUSER.

The mission-  
ary should  
throw in hot  
shot.

The Rev. J. N. MERK,—Church Missionary Society, Kangra,—continued the discussion by saying,—It is admitted, and the experience of every missionary confirms it, that controversy cannot be avoided. I wish to direct the attention of young missionaries, and those who have not had an opportunity of qualifying themselves for this branch of missionary work, to Dr. Pfander's controversial books. They are distinguished by strict impartiality, and in them the truths of the word of God are taught, and error refuted, in an admirable way. Every missionary must know something of the Mahomedan controversy, even if, as is the case with me, he be placed among a Hindoo population. I seldom go to the bazar, without meeting with Mahomedans who are fond of discussion. If the missionary is unable to meet their objections, he is ridiculed, and of course, despised. Mr. Orbison has well said, that the object of the missionary should not be to strive for victory, but his principal desire should be the glory of God and the salvation of men.

Rev. J. N.  
MERK.

Controversy  
cannot be  
avoided.  
Dr. Pfan-  
der's works.

Knowledge  
of Mahome-  
dan contro-  
versy neces-  
sary.

H. E. PERKINS Esq., C. S., said, that he thought the subject of controversy by means of works prepared for educated natives, had been somewhat overlooked in the debate. That was a very important method of conducting controversy. He advocated strongly the preparation of such works by learned native converts, who, of all men, would naturally be best fitted, by previous acquaintance with the errors of Hindooism, to write powerful refutations of them.

H E. PER-  
KINS Esq.,  
C. S.

Preparation  
of controver-  
sial books by  
natives.

A. THOMSON Esq.,—Principal of the High School, Lahore,—said, Mr. Chairman, I merely wish to draw more particular attention to a remark that fell from Captain McMahon, namely, the impropriety of young missionaries, engaging in controversy. Young men are apt to imagine, that Hindooism and Mahomedanism are so evidently absurd, that there can be no difficulty in convincing an opponent; not realizing the fact, that these subjects present an entirely different aspect, from the native's point of view. I

A. THOM-  
SON Esq.

Impropriety  
of young  
missionaries  
engaging in  
controversy.

speak from experience, when I say, that if the fathers of the missions had earnestly dissuaded young missionaries from engaging in controversy, till they should have been at least two years in the country, many would have reason to look back on that period with much more satisfaction than they now do.

Rev. W.  
BUTLER  
D. D.

The Rev. W. BUTLER D. D.,—Superintendent of the American Methodist Episcopal Mission in Rohilcund and Oude,—remarked, that on his arrival in this country, he had an opportunity of attending the Benares Missionary Conference in 1856,—and had there given expression to one of the first wants he felt on entering the mission field; which was some well prepared *Outline of Study*, embracing the subjects of controversy with Hindoos and Mahomedans, and giving a full and accurate account of the religious views and customs of the people of the country. He thought that if this Conference would take some action in this respect, and the senior missionaries would, as the result of their reading and observation, prepare a *list of books* covering this ground,—one, on Hindoo doctrine, philosophy, customs, &c.: and another, on the Mahomedan side of these subjects;—no more acceptable service could be rendered to junior missionaries. For the want of such guidance, which older men could give, young missionaries often employed their precious time in too miscellaneous reading, while such a course of study would save labour and time, and be a great blessing to them. Its effects would be felt through all their future labours.

Indicated  
the want of  
a well pre-  
pared out-  
line of study.



SECOND SESSION.

FRIDAY AFTERNOON, the 26th December, 1862.

R. N. CUST Esq. C. S., in the Chair.

At the request of the Chairman, the following essay was read by its author.

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SCHOOLS.

HOW CAN THEY BE MADE IN THE HIGHEST DEGREE  
AUXILIARY TO THE WORK OF EVANGELIZING THE COUNTRY?

ESSAY BY THE REV. C. W. FORMAN M. A.

*American Presbyterian Mission, Lahore.*

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The fact that schools for the education of heathen youth are absorbing much of the energy of missionaries, and of their best educated assistants, and are, at the same time, yielding but little fruit in the way of actual conversions, renders it important to inquire, how these institutions can be rendered more efficient auxiliaries to the work of conversion.

Reasons why we should discuss this subject.

In reply to the assertion, that few converts have been made by our Mission Schools, it may be said indeed, that efforts made in other directions, *e. g.*, the preaching of the Gospel to the heathen, have been as unsuccessful in this respect, and more so in others; that we should not estimate the results of our work from the number of baptisms, and that schools are doing a great preparatory work. All this is doubtless true; but we cannot be satisfied with any amount of mere civilization, enlightenment, or general elevation of character, united with the profoundest respect for Christianity. Our great object is the conversion of India; and, as little success has heretofore attended our efforts to make converts by means of schools, the inquiry forces itself on us, "What more can be done?" We are now to seek an answer to this question. And,

I.—*We must keep more steadily in view the conversion of our pupils, and the fitting of them for extending still further the work of conversion, as the great end at which we are to aim.*—The desire to see our pupils make

Keep in view the conversion of pupils.

progress in secular knowledge, and compare favourably with those of other schools, the interest we ourselves feel in science, literature, etc., and the desire to see the number of our pupils increase, will all combine to tempt us to neglect this one grand object for which our schools were established.

We are safe in proclaiming this to be the object of our schools.

It is not an uncommon fear, that, if great prominence be given to purely religious studies, it will tend to reduce the number of our pupils. My own experience convinces me, that this fear is almost or quite groundless, and confirms the opinion, so often expressed by the friends of Christian education, that the people are more afraid of "groundbones," \* than of the Bible. There should be no attempt to conceal the truth, that our schools were established to make converts. Such an attempt will only result in our sincerity being called in question. When the Government School was opened in Lahore, it was rumoured that the Mission School, having failed in its open efforts to make Christians, Government had resolved to try clandestine means. Let the education given in our schools, be thoroughly, manifestly Christian, and let every thing else be subordinate and contributory to this.

We require godly teachers.

II.—*Character of Principal and Teachers.*—It is hardly possible to over-estimate the importance of this. There is probably nothing which has so paralyzed the efforts made for the conversion of India, whether by means of sermons, books, or schools, as the want of deep piety. No amount of intellect, education, or mere amiability, will supply the place of godliness. It is by the Spirit of God only, that the truth is made effectual; and if we would be co-workers with the Spirit, we must be pervaded by the Spirit. The Gospel taught with any degree of clearness or eloquence, will be comparatively ineffectual, unless taught by men "full of faith and of the Holy Ghost." Before Paul and Barnabas were sent forth from Antioch, on their great missionary tour, they were not only chosen by the Spirit, but received a special imposition of hands, which signified a fresh baptism of the Holy Ghost. There is still "an anointing that teacheth all things," without which, we can neither understand nor teach aright.

It is much to be regretted, that hitherto, the training of our scholars has been entrusted, to such an extent, to heathen teachers, whose characters, however fair they may appear to the Superintendent, on whose favour their bread depends, are certainly,

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\* During the mutinies a report was widely spread and believed by many, that the British Government contemplated destroying the caste of Hindoos by causing ground bones to be mixed with the flour sold in the Bazar.

as a rule, not such as we should desire in those to whom the education of our own children might be committed; to say nothing of their being of a different religion. This evil we should certainly get rid of, as fast and as soon as possible. The assistance of Christian teachers should be secured, as far as practicable; not of those, who may make a profession of Christianity, while still unconverted, (the services of some Hindoos, who have been brought up in Mission Schools, are probably preferable,) but of those, whose Christianity is a living principle. To such teachers, and, where practicable, to such exclusively, should the teaching of the Bible be entrusted.

When such teachers have been obtained, they should be regarded as friends and fellow-labourers; and the Superintendent should attempt, by all means, to elevate their piety still higher. To enable him to do this most effectively, his intercourse with them should be free and unrestrained; he should acquaint himself with their peculiarities, bad and good; he should sympathize with them in their troubles, and show a sincere interest in all that concerns them. He should counsel them, encourage them, and pray for them. Some may think that such efforts would not be appreciated, nor kindly received; but this is not the case. If our native brethren see, that they proceed from a real desire to do them good, they will be appreciated. We are too apt to think that we have no leisure for such work; but the truth is, there are few things that are more important for us to attend to; and while we seek thus to benefit others, we shall benefit ourselves. A strong reason for devoting much time to the improvement of our assistants is, that they occupy middle ground between us and our pupils. The latter come to them, more readily than to us, for advice and instruction in religion; they visit their houses more freely, and if they there witness truly Christian conduct, households ordered in accordance with Christian principles, the influence of such intercourse may be more salutary, than the formal instructions of the class-room. The pupils too should see, that our Christian teachers have our entire confidence; and the teachers should be made to feel, that on them rests the responsibility, not only of teaching Christianity, but of exhibiting it as a new life in their conduct. The more they feel that confidence is placed in them, and responsibility thrown upon them, the more will they strive to bring their pupils to Christ. And I would here bear testimony to the fact, that my own Christian teachers have shown a commendable desire to see their pupils embrace the Christian faith.

These should be regarded as the missionary's friends.

III.—*School Books.* It has generally been considered desirable,

Religious and secular les-

sons should not be intermingled in the same book.

to have lessons on religious and secular subjects intermingled in the same book; and every series of reading books, which has been prepared in this country for Mission Schools, has been compiled on this principle. This would be unobjectionable, if all our teachers were qualified to give instruction in Christianity; but such is not the case; and in consequence of the religious lessons occurring in all our Readers, we are compelled to allow heathen and other unqualified teachers to impart religious instruction, however objectionable it may seem to us, and to submit to hearing them teach the most solemn truths in the most irreverent manner, or drill their pupils perhaps, in the correct method of spelling our Saviour's name. And yet the prejudice in favour of this system, objectionable as it is, is so strong, that a contrary one would be condemned by many, as "the neutrality system."

I would say, not only that nothing anti-christian should be admitted into any of our books, but that as far as possible, they should be imbued with a Christian spirit. Especially history and philosophy should be viewed exclusively from a Christian stand-point; and a book that took any other than a Christian view of any subject, or was imbued with any other than a Christian spirit, should not be tolerated in a Mission School. And yet the ordinary Readers should be entirely secular, for the reason which has been mentioned.

In addition to these, we should have a small series of Religious Lessons on Scripture History, Doctrines and Morals. These should be written in the most entertaining style, and contain many of our best children's hymns, and other religious pieces adapted to the capacities of the learners.

*A judicious selection of passages adapted to the capacities of the children should be made from the Bible. It cannot be supposed by any, that all parts of the Bible should be taught, in the order in which they stand in our English version. The Bible contains many passages of the greatest importance, which children will be able to read, when they have been but a year in the school. These should be first read, and afterwards portions of greater difficulty.*

Religious training.

IV.—*Method of Teaching.* The religious training of a pupil should begin the day he enters school. To accomplish this in the way most profitable, and at the same time most agreeable to the younger pupils, the school should have a gallery, in which one of the best teachers should give instruction orally, in the first principles of science and religion. Our remarks, at present, however, must be confined to the religious instruction suitable for these beginners.

The teacher might well begin, by teaching something about God and the soul, and after that Scripture Biography and History. This will best be done, by showing and explaining pictures, illustrative of the subject in hand. A great amount of instruction may thus be given, before the boys are able to learn much from books, and be given in a way which will be entertaining and impressive. The stories of Adam and Eve, of Cain and Abel, of Joseph and his brethren, etc. etc., will seldom tire when thus taught; and the familiar illustration of moral lessons will scarcely be less interesting.

As soon as the children are able to read the Bible intelligently, it should be put into their hands,—not, however, to be read as an ordinary class-book; on the contrary, they should be made to feel that the Bible lesson is given with the sole view of teaching them about God.

*The teacher should thoroughly study the Bible lesson beforehand.* This he should do, not only that he may understand the passage, but that he may know what really requires explanation, and note the practical lessons to be drawn from it. It requires the same kind of preparation to teach the Bible well, as to preach well; and the man that neglects preparation for either, must expect to fail. Without study the teacher will not be able to interest and instruct his class, by giving them clear expositions and new illustrations, or by drawing striking moral lessons from the passage of Scripture. If he is content merely to hear the lesson read, and to ask questions, the answers to which lie on the very surface, the recitation will be dull and unprofitable. On the other hand, if the knowledge and ingenuity of the pupils are thoroughly tested, and interesting information given, and striking inferences drawn naturally from the lesson, few, if any, recitations will be more liked.

*The teacher should pray over the lesson, as well as study it.* This he should do, not only that the Spirit may be granted to the children, but that grace may be poured into his own lips. If I mistake not, teachers have greatly failed in the duty of preparation for the Bible-class room by previous study and prayer. Indeed, if I were asked what I considered the most important suggestion I have to make on this whole subject, I would say, let the teacher prepare for the recitation by careful study and earnest prayer.

*His manner in the class room should be quiet, unaffected, simple, and yet animated and affectionate.* Such a manner is the natural consequence of the preparation by study and prayer, which has been insisted on,

The teacher should study the Bible lesson beforehand;

he should pray over it;

and should teach it in a simple, yet animated manner,

A lifeless, monotonous manner, and a daily repetition of the same truths and exhortations, which will follow an opposite course, will only weary and disgust children. It is not enough to cram their minds with Scripture terms and religious knowledge; our instructions should be clothed in an attractive dress. Our Saviour's teaching is here our best example. Drudgery, such as the committing to memory of long passages of Scripture, and the daily repeating of portions of a Catechism, however faultless, should give place to life-pictures from the Bible, and the free and entertaining illustration and inculcation of truth.

The whole school should be assembled for worship every day.

*The whole school should be assembled for worship every day.* An opportunity is thus obtained of performing the part of a pastor to the school, which can be obtained in no other way; and the circumstances call forth the same feelings which a pastor has towards his flock. We come before the pupils, as a father before his children, to teach them, and to entreat them to be reconciled to God; and what Christian parent could deny himself the privilege of worshipping with his family every day. I consider it a matter of great importance, that we should thus teach our children what true worship is, and that they should constantly have it before their minds, to contrast it with their own lifeless forms and ceremonies.

A spirit of emulation should not be excited.

It is common in this country, as well as in England and America, to excite a *spirit of emulation* among children, by giving precedence and prizes to those who excel their class-mates. It must be admitted, that pupils may be greatly stimulated in the acquirement of knowledge, by an appeal to the feeling of rivalry: but if the feeling is an unholy one, and as such is condemned in the Bible, we have no right to appeal to it; and however much it may promote the rapid acquirement of knowledge, it cannot but be injurious to the spiritual interests of those whom we instruct. Let no one say the practice prevails in so many of our best schools and colleges, and is encouraged by so many good men, that it cannot be wrong. The Bible is the only infallible rule of practice, as it is of faith; and in it, (Galatians, chap. v. 20) emulation is included among the works of the flesh. It is true, that the same word (*zelos*) is translated in another place, "indignation"; and in another, "hatred." It might probably be rendered more accurately in all, "heart-burning," which would include wrath, envy, and emulation.

How plainly and emphatically, does our Saviour condemn all emulation, when he says "If any man desire to be first, he shall be last of all." The desire of pre-eminence is forbidden, as a thing at variance with the humility, which is essential to the Christian cha-



acter; and is it not superfluous to add, that the system of prizes fosters this desire? Can a pupil strive zealously to excel, without a desire to be first? This desire is certainly not consistent with the command to love others as ourselves. Such love would incline us, while seeking high attainments ourselves, to desire that others should not be behind us: but who has not seen the eyes of the lower pupils sparkle with delight, at the failure of one higher in the class? Nor is rivalry consistent with the command, not to compare ourselves with ourselves. The Christian rule is, to place before the mind the ideal of perfection, and to strive to attain to this, heartily wishing equal success to all who strive with us. How much nobler this is, than to be ever labouring to surpass our fellows! And yet how much is done in our schools to foster this lower feeling!

A spirit of rivalry is as injurious to the best and highest interests of our pupils, as it is contrary to the commands of Christ. It is not possible, for a pious youth to enter heartily into a contest for prizes, without suffering in respect to his religious character, in proportion to his zeal in the struggle: and the same influence will produce a like effect upon heathen youth. Man's belief or unbelief depends far more on the state of his heart, than upon the amount of evidence brought before his mind; and the best preparation of heart for receiving the truth is true humility; and the most hopeless character to whom the Gospel can be offered is a proud self-sufficient man. On this account our Saviour turned from the Scribes and Pharisees to the poor in spirit.

It may be thought that too much importance has been attached to this subject; but I cannot think so, while I have the solemn words of Christ before me, "How can ye believe, which receive honour one of another!" We cannot too seriously consider the bearing of these words upon our subject. While we are leading our pupils to seek the honour that cometh from men, we are not leading them to the Man of Sorrows, who came to lift up the fallen, to pour the oil of consolation into the heart broken on account of sin.

The only additional remark I would make on this system is, that it appears quite unnecessary. A judicious distribution of rewards will be found in most cases to influence a much larger number of boys, than the offering of prizes to be competed for. Some may not at once see the difference between the two things. According to one system, a prize, *e. g.*, a gold medal, is offered to the best scholar; according to the other, a gift, or reward, is presented to every pupil who does his duty faithfully, as a mark of the satis-

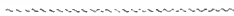
faction of his teacher. In the latter case, the success of one pupil does not depend upon the failure of another. This is consistent with the plan of God's government. He offers us no competitive prizes, though he offers us large rewards. He urges us to seek perfection, and promises that they who turn many to righteousness shall *all* shine as the stars for ever and ever: but the glory of one saint will not be increased by the shortcomings of another.

Dangers  
from the pre-  
sent system  
of govern-  
ment aid.

V.—*Grants-in-Aid.* Many good men have feared the influence of Government aid upon the religious character of our schools, and have thought it unadvisable, on this account, that it should be accepted. My own opinion is, that these fears are not altogether groundless. It is much to be regretted, that Government agents should have a right to visit, examine and report on our schools, officially and authoritatively. It seems to place us in a false position before the native community. We appear to them to be Government servants under these officers, and our schools too, I fear, lose something of their character as institutions supported by Christian benevolence. Still, I am not prepared to say we should decline Government aid, as the receipt of it is not wrong in itself, and as it enables us materially to enlarge our educational operations. But if an undue interference with our modes of instruction, or an undue authority over our schools is attempted, it must, by all means, be resisted. Far better would it be, to give up Government aid, than thus to encourage the belief that our schools are under Government control; or so to modify our system of education, with a view to meeting the wishes of an educational officer, or securing a name for our schools by the superiority of our pupils in secular knowledge, as to render them less efficient in spreading the knowledge of Christainity, or in making converts.

Let all pray  
for the chil-  
dren.

VI.—*Prayer for the conversion of the children.* However thoroughly they may be instructed in the Bible, and however amiable their dispositions may be, without converting grace they cannot be saved. Christ must be formed in them. This is a divine work, and we should be much engaged in intercessory prayer on their behalf. And I would, in conclusion, ask every one present, who knows the value of prayer, to pray earnestly every day, to the God of all grace; that he would grant his Holy Spirit to the thousands of children, who are gathered into Christian schools throughout the length and breadth of the land; that it may again be said, "Out of the mouth of babes and sucklings thou hast perfected praise."



The CHAIRMAN then invited discussion by the members of the Conference, on the subject of the above essay.

The Rev. R. BRUCE,—Church Missionary Society, Umritsar,—rose to ask, First, whether Hindoo and Mohamedan teachers should be employed to teach the Bible? and secondly, which is to be preferred, the city or the village school? He was himself of opinion, that new schools should not be opened, until Christian teachers for them could be obtained.

Rev. R. BRUCE, asks two questions.

The Rev. J. BARTON,—Church Missionary Society: St. John's College, Agra,—wished to ascertain the opinions of the members present, with reference to the following points:—

Rev. J. BARTON wished to ascertain the opinions of members on certain points.

1. Are city or village schools likely to be most useful, in an evangelistic point of view?

2. Should we establish schools,—when Christian teachers cannot be obtained?

3. Should we allow the Bible, under *any* circumstances, to be taught by a heathen teacher?

4. Should we make the Bible a class-book, and have it taught in class by every teacher who might be merely a nominal Christian, or should we have the whole of the Bible instruction given either by ourselves, or by those teachers of whose aptness to teach and spirituality of mind we feel assured?

With regard to the *first* question, he thought that the thing to be aimed at, was not so much a large attendance of pupils, as efficiency in the instruction imparted, and that greater results would follow from a concentration of effort upon a more contracted sphere, than from a larger number of schools scattered over a wider area, which could only be inadequately superintended. On this ground, he considered city schools preferable to village schools; indeed he doubted the utility of the latter, except when under the immediate and direct supervision of the missionary himself or a superior Christian teacher. The practice of the Calcutta Committee of the Church Missionary Society, during the last two years, was in accordance with this view. They had closed as many as twenty of their village schools in Bengal, because it was found that, even in cases where there was a Christian teacher, his influence was very small in comparison with that of the heathen pundits, without whom the school could not even exist at all.

Concentration of effort within a small area.

Hence city schools preferable to village schools.

Practice of the Calcutta Committee of the C. M. S.

What he had already said, would apply with even still greater force to the *second* point;—he was strongly opposed to the maintenance of any school under heathen teachers alone, except under very special circumstances.

As a rule, the teaching of the Bible should be entrusted to Christian teachers only.

With regard to the *third* question, he thought that one rule should certainly be to commit the teaching of the Bible to Christian teachers only, though there were doubtless exceptional cases in which the teacher, though not actually baptized, was nevertheless so favorably disposed towards Christianity, that he might be safely allowed to impart Bible instruction, when there was a deficiency of Christian teachers.

How the difficulty arising from a paucity of teachers, may be obviated.

As to the *fourth* point, he thought there were objections to making the Bible a class-book;—the majority of Christian teachers even were very incompetent to teach the Bible, judging from his own experience; and he thought the difficulty in such cases, as well as in those schools where the number of Christian teachers was very small, might be effectually obviated by the missionary himself, or a really experienced Christian teacher, giving a Bible lesson in the vernacular to the whole school at once, to which half an hour might be allotted each day,—a practice which had been adopted by Mr. Strawbridge in the Umritsar Mission school.

Rev. I. L. HAUSER.  
Education the great lever by which to raise up the heathen.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—remarked as follows;—I believe in schools. I look upon education, as the great lever, by which we are to raise the heathen out of the degradation into which they have fallen. All missionaries should not, however, teach in schools. The missionary should be regarded as a superintendent, who is to organize churches and schools, and to prepare them to stand *alone* and sustain themselves. If we can get Christian teachers, by all means let us have them; but if not, then heathen teachers. Let the Testament and Catechism be read and studied in school. Our examinations will show whether or not they have been properly taught. Let the good seed be scattered, let God's Word go forth unfettered, and it will not return unto Him void.

If Christian teachers cannot be obtained, let us employ heathen.

Rev. W. FERGUSON.  
Schools the lowest form of missionary agency.

The Rev. W. FERGUSON,—Military Chaplain, Church of Scotland,—regarded schools as the lowest form of missionary agency, and, considering that there was perfect liberty to preach everywhere, he thought schools a very questionable way of applying mission funds.

He did not oppose schools entirely, but was ready to admit, that when the Church has money and men, and all other direct appliances are fully attended to, it may then be deemed the duty of Christians to endeavour to educate even the heathen population. Schools were liked by most missionaries, because they gave them a position and a name both with heathen and Christians. In this respect, schools may become a snare to the missionary. There is a danger, also, of his falling into the error of supposing, that when

Schools give a position and a name; hence their popularity.

he has visited the school daily, and preached to the children, he has done all that is required of him.

Regarding the employment of heathen teachers, he would employ them freely to teach secular learning, but never to teach religious truth. He would give a copy of the Holy Scriptures to every man, and he would not *stop* any man who might, from the Bible, attempt to preach Christ, be he Jew or Gentile, Greek or Barbarian, bond or free; but he would never *appoint* an idolater or any one unbaptized, to teach the religion of Jesus. To employ heathen teachers to impart a knowledge of Christianity, was contrary to the Word of God. "What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?" And again, "The things that thou hast heard of me among many witnesses, the same commit thou to *faithful* men, who shall be able to teach others also."

Would not stop any from preaching Christ.

Would not appoint a heathen to teach Christianity.

H. PERKINS Esq., C. S., agreed entirely with those who held that the task of instructing pupils in the Word of God should on no account be confided to unbelievers. There could be no telling what harm might be done, by the distortion of Scriptural Truth by the teacher, in imparting it to his pupil, or how the pure stream might be sullied by passing through a foul medium. He would on no account allow any but Christians to teach the Bible.

H. PERKINS Esq., C. S.

None but believers should instruct pupils in the Word of God.

The Rev. J. L. HUMPHRY,—American Methodist Episcopal Mission, Moradabad,—offered the following observations;—This is a subject of great practical importance, and it is very desirable that it should be fully discussed. Some of us have come a great distance to attend this Conference, and there are questions in connection with this subject, that may, it seems to me, profitably occupy a considerable portion of our time.

Rev. J. L. HUMPHRY.

If we resolve not to employ heathen teachers in our schools, in some parts of the country, at least, we shall be under the necessity of giving up this department of labour altogether, from the fact that Christian teachers cannot be obtained. Hence, if the Bible is taught, it must be, to a great extent, through this class of teachers. In these days we meet with many who are not Christians, that can teach the Bible to some extent, and not unfrequently does that teaching result in good to themselves. Most of our missionary brethren present, have, I presume, seen Mr. Wilder's book on Mission Schools, recently published. I think he shows very conclusively, that God's blessing has attended the employment of heathen teachers to teach the Bible, in the mission of which he is a member, in the Bombay Presidency. According to Mr. Wilder's representation,

In some parts of the country mission schools must be given up, if none but Christian teachers are to be employed.

God's blessing has attended the employment of heathen to teach the Bible.

Heathen teachers, while instructing others, themselves converted.

some of the best Catechists they have had, were first engaged as *heathen teachers*. They were employed in teaching the Bible; and while teaching it to others, were themselves brought to feel a personal interest in its sacred truths: and were thus led to embrace the Saviour. I think if we are judicious and careful as to whom we employ, and if we follow out the excellent advice given us by Mr. Forman in his essay, to be diligent in instructing those whom we place in a position to teach others, we may make them a means of great good to many, whilst we may have the unspeakable privilege of leading the teachers themselves to Christ.

There is another point, to which I would like to call the attention of the Conference, with the view of ascertaining the experience of those now present, who have been long engaged in this work. In Rohilkund,—the field in which I have the privilege of labouring,—few of our mission schools furnish good Sabbath congregations. To secure congregations in this way has seemed to us very desirable, but comparatively few of the boys in our schools have been induced to attend a Sabbath service with any regularity. Our schools have in this respect been unsatisfactory. On this point I would be very glad to learn the experience of missionaries in this part of the field.

Captain McMahon.

There is an innate power in the Bible, capable of effecting the conversion of souls.

The Word of God must not be withheld.

Many ministers, and even missionaries are not truly converted.

Captain McMAHON said, I believe that there is an innate power in the Word of God, and that God can, by His Spirit, make the BIBLE all-powerful to the conversion of souls, without the exposition or teaching of man. I would place the Bible in the hands of *all*, and allow it to speak for itself. Were time to permit, I could mention instances, in which natives of India have been led to the truth through reading the *Bible alone*, unaided by the teaching of any missionary. I fully admit the principle, that we should employ spiritual men to teach spiritual truths. But if spiritual men cannot be obtained, what then? Are we to withhold the Word of God, because of the imperfection of the instruments for teaching it? Let us look around, to see the state of things amongst ourselves. Is it not a fact,—a painful fact, and one which I challenge the Conference to deny, that there are hundreds—I might perhaps even say thousands, of ministers of the Word of God in Christian lands, who have not themselves been brought under the power of that Word? I might even go further, and say that there are some men actually engaged as missionaries, who are not themselves converted men. Can we deny that God can, and that He *actually has* employed such men, as instruments for bringing others to the saving knowledge of His truth? I remember an instance, in which a minister of Christ gave

me a narrative of his own conversion, after he had been for years preaching the gospel; and how do you think he was converted? Well one great instrument used by God was his own sermons! Therefore, when *Christian teachers cannot be obtained*, I would commit the teaching of the Bible to a heathen, rather than not have it taught at all.

A. THOMSON Esq.,—Principal of the High School, Lahore.—said, the teachers in missionary schools are generally ignorant of the art of teaching. Their explanations are not calculated to impress, and their questions are badly constructed. They come to the class without preparation, and teach without any definite object in view. This arises principally from a want of professional training. It would add greatly to the efficiency of schools, if the teachers received systematic instruction in the art of teaching. Every teacher should prepare, before he comes to the class, the lesson he is to give; for teaching without preparation cannot be more efficient than preaching without preparation. It would also be advantageous, to commit the care of schools entirely to professional teachers, and leave ordained missionaries to pursue the work of preaching exclusively.

A. THOMSON  
Esq.  
Teachers are  
generally ig-  
norant of the  
art of teach-  
ing.

They should  
prepare the  
lesson.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsar,— suggested that more attention should be paid to the inculcation of Christian truths and doctrines, in the minds of those employed to teach. If there was no *teaching into*, how could it be expected that there should be *teaching out of* the agents? The failing, perhaps, had been, that having taught our teachers up to a certain standard, we left them to teach others, without affording them a continuous supply of Christian knowledge wherewith to instruct their pupils. Possibly, therefore, the difficulty felt in allowing heathen teachers to teach the Bible, might be partially met, by having regular periods every week, expressly for teaching and imbuing the teachers themselves, ( whether Christian or heathen ) with the fundamental and dogmatic truths, which it is our desire and object, they should impart to their classes. Hence, where we were obliged to make use of heathen teachers, they would only be teaching the very words previously taught by ourselves.

Rev. J. M.  
BROWN.

Those em-  
ployed to  
teach, should  
be instructed  
in Christian  
truth.

The Rev. ROBERT CLARK,—Church Missionary Society, Peshawur,— believed that the importance of Schools could hardly be overrated; and that no Mission, which is permanently established in any place, can be considered as making use of all the available means at its command, to extend the influences of the Gospel, without using its best efforts, to establish and carry on as good a school as the locality of the Mission requires. In every large town, a good *English* education should be offered; and no time or pains, which the super-

Rev. R.  
CLARK.

No mission  
should be es-  
tablished  
without a  
school.

The pupils of mission schools carry the Gospel into their families.

intending Missionary may give to such a school, can be without the very best results, in the effort to evangelize its inhabitants. The agency of schools appeared to Mr. Clark, to be not only a legitimate, but a most successful way of preaching the Gospel: and although its results may not, in some cases, so soon manifest themselves, as in the direct work of preaching, yet the ultimate results will probably be as important. The direct and indirect influence of schools is far greater in our large towns than is generally known. The Gospel is carried by the pupils into families, where otherwise it would hardly gain access; and it is very much through the means of our heathen pupils in mission schools, that prejudice becomes disarmed, the native mind becomes accustomed to contact with Christianity, and many of the indirect blessings of our holy religion are gradually conferred on the people. But without invidiously comparing the different advantages of direct preaching and school labours, it will be generally found, that that mission will succeed the best, where the two are carried on together, side by side. A division of labour amongst the missionaries of every station will generally be found desirable; so that each may be responsible for some one particular department, and may give his time especially to it; and Mr. Clark was persuaded, that the missionary who gives as much of his time to schools as may be necessary to make them fully efficient in every manner, will never hereafter find, that his labour has been in vain, or his strength spent for naught.

Rev. J. N. MERK.

He had not required the attendance of the boys on Sundays.

The Rev. J. N. MERK,—Church Missionary Society, Kangra,—said:—Regarding the attendance of the boys at school on Sundays, for the purpose of receiving religious instruction, I wish to remark that I have not yet required it of my school-boys, for I know they would not have come. Our Hill people are extremely timid, superstitious and prejudiced, as all those know, who have lived among them. To give an instance:—When, on my arrival in Kangra, Mr. Forsyth kindly made over his school to me, the boys would not read any thing, except a little Persian and Sanskrit. When they were required to learn Geography and Arithmetic,—above all, when they were required to read the Bible, they ran away *en masse*. These difficulties have now been overcome. The Bible is read, and the school opened with prayer.

And as for teachers who are not Christians, I do not employ such to teach the Bible. For this purpose I use my catechists. They have little work, and consequently time enough for it. They teach the Bible to the younger classes: the first class is taught the



New Testament by myself. When I am absent, my Head Master, being a Christian, takes my place.

The Rev. J. H. ORBISON,—American Presbyterian Mission, Rawal-Pindee,—who was the next speaker, made the following remarks on the same subject:—I believe there can be no question as to the utility of mission schools, when properly conducted. In my opinion, it is essential to have Christian teachers to teach Christian religious truth. If there are no Christian teachers, the missionary can, without taking up too much of his time, spend one or two hours daily, in giving religious instruction to the whole school at once, or to the school divided into two or three classes. He could not do a better work. On the Sabbath, as I know from experience both at Umbala and at Rawal-Pindee, the whole school can be brought together to join with the Christians in divine service, and receive religious instruction, without much difficulty. This plan ought to be adopted, and all mission schools ought to be made Christian schools, or abandoned.

T. D. FORSYTH Esq., C. B., said,—As a lay member of the Conference, I may mention, with reference to the question of teaching the Bible in schools on Sundays as well as week-days, and enforcing attendance on the Sabbath, that in two large stations where I have been, Umbala and Lahore, I can bear testimony to the success of these schools under trying circumstances. At Umbala, during the height of the mutiny, Mr. Carleton did not close his school, I believe, for a single day, and did not relax his conditions of attendance on Sunday. Further, he opened a school in the Cantonments, which was well attended. Again, at Lahore, two years ago, a Government High School was established, and it was feared that Mr. Forman's school would suffer in consequence. But instead of this, the numbers have vastly increased, and, I hope, will continue to do so.

As regards the question of teaching the Bible, I quite concur with Captain McMahon, in his remarks. I think that no mission school ought to be opened, in which the Bible is not to be taught. The idea that the Bible ought not to be read, unless there is a specially appointed agency to expound it, was surely one of the great causes of the Reformation in our own country; and I do not think that we, at the present day, are prepared to withhold the Bible from the people, because we have not everywhere clergymen to expound the Word.

Colonel LAKE spoke on the same subject, as follows:—We have heard some very different opinions expressed on some very impor-

The Rev. J. H. ORBISON.

If Christian teachers cannot be obtained, the missionary himself should give the religious instruction.

T. D. FORSYTH Esq.

Attendance enforced in two schools, under trying circumstances.

Lahore Government School.

No mission school ought to be opened, in which the Bible is not to be taught.

Col LAKE.

A practical conclusion desirable.

None but Christians should impart Christian instruction.

Want of success from the desire of making a good show.

Rev. GOLUKNATH.

A good school the most powerful auxiliary to the missionary work.

Rev. R. THACKWELL.

Heathen teachers may pervert the meaning of Scripture.

tant subjects, on which it is desirable to arrive at some practical conclusion. While all will probably be agreed, that the practice should be continued, that has hitherto prevailed, of giving Christian instruction to every pupil who enters a mission school,—there is a wide difference of opinion as to whether this instruction should be imparted by heathen teachers or not. I confess, I myself lean strongly towards the views of those who would have Christian instruction imparted by Christian teachers, and by Christian teachers only. It appears to me, that the difficulties which are now encountered, owing to the paucity of Christian teachers, might be overcome, if the suggestions made by Mr. Barton were adopted,—of missionaries *themselves* instructing pupils and teachers together, in the truths of Scripture, at stated periods. It appears to me, that much of the want of success, both in teaching and preaching, may be traced to the desire of making a good show, which is inherent in human nature, and which makes us think more of the numbers who attend, than of the quality of the instruction imparted. Instead of the number now imperfectly taught, I would prefer seeing a few well and thoroughly instructed in the truth of the Gospel, by those who themselves feel the power of the truth as it is in Christ Jesus. By this course we might at first make less show, but I am confident that in the end we should see much greater results.

The Rev. GOLUKNATH,—American Presbyterian Mission, Jullunder,—said, the best and most powerful auxiliary to our missionary work is a good school. We can communicate the principles of our religion more satisfactorily to a class of boys in our schools, than we possibly can do to a crowd of men in the bazar. Our business is to teach the plan of salvation to the heathen, and this we can do whether we stand in the street of a town, or sit with a class in our school-room. The work of a school, however, is very laborious.

The Rev. R. THACKWELL,—American Presbyterian Mission, Umbala,—spoke as follows.—Most of the brethren who have spoken in favour of allowing Hindoos and Mahomedans to teach the Bible in our schools, seem to take it for granted, that such teachers will do their duty faithfully. But what guarantee have we, that they will not wrest the Scripture from its natural and legitimate meaning in order to favour their own peculiar systems? For instance: the Mahomedan in teaching the fourteenth chapter of John's Gospel, may tell his pupils that the Comforter there spoken of, is Mahomed, and so teach his *own* religion out of *our* Bibles!

I have been in charge of a large school during the last six years, and from the first I have insisted, that none other than a Christian

should impart Christian instruction. There are two Scripture Readers employed, each for five hours daily, and every class capable of reading, receives daily an hour's instruction in the Bible. And this leads me to touch on the original design of mission schools, and the influence that the present system of grants-in-aid from Government exercises upon them.

The earliest missionaries in the Punjab, impressed by a sense of the importance of bringing the rising generation under the influence of the Gospel, established schools; but soon discovered that they could obtain no pupils willing to enter for the sake of receiving instruction in the Bible *only*. They therefore, rather than fail in their object, undertook to impart secular instruction likewise. The teaching of the Bible is, therefore, the *primary* end of mission schools, while instruction in secular subjects is given simply with a view to this end. Now it appears to me, that the present relation between the Government Educational Department and the mission schools, is not favorable to the accomplishment of this design. The frequent examinations in secular branches *only*, by the Inspector of Schools, and the annual competitive examination by the Director, tend to impart an impetus to the prosecution of *secular* studies, while the Bible is comparatively neglected. However much the missionary may be anxious to keep the Bible in the foreground, and thus to preserve the distinctive feature of the school as a Christian institution; however much he may teach it daily in the classes, yet, his pupils, seeing that it is proficiency in the *secular* branches of learning *only*, that leads to preferment, will pay more attention to those branches than to the Bible, in which they are never examined but by the missionary himself, and to the study of which there is no adequate inducement.

The Rev. J. S. WOODSIDE,—American Presbyterian Mission, Kapúrthala,—having been called upon by the Chairman for an expression of his views, said he was much gratified at the turn the debate had taken. He was glad that the question of "Schools or no schools" was not to be discussed. He hoped it would go out to the world as the unanimous opinion of this Punjab Conference, that schools are a part of our system of missionary operations. He believed teaching to be a Divine institution, and teaching can best be done in schools. He agreed with the remark made by Mr. Thomson, regarding the necessity of having trained teachers. Teaching was in itself, a science. Every one is not qualified to impart instruction in a school. He desired, however, to see none but Christian teachers in our schools. When he went to Kapúrthala, he found a

The teaching of the Bible, the primary object; secular studies, subsidiary.

The existing system of grants-in-aid tends to give an undue prominence, in the pupils' minds, to secular studies.

Rev. J. S. WOODSIDE.

Schools should invariably form a part of every system of missionary operations.

His experi-  
ence at  
Kapurthala.

school established, with heathen teachers in it, and not a single Christian among them. He did not like to dismiss these; but he had been gradually relieved of the presence of some of them, and he was endeavouring to supply their places with Christians. This, however, was found to be very difficult. Christian teachers, with suitable qualifications, were not to be had.\* Hence arose the necessity for some practical efforts to train them. We were urged to this, not only by the necessities of our own position, but by the altered state of education in the country. Since he arrived in India, fourteen years ago, a great change had taken place, in this respect. The native mind was aroused, and was now pressing upwards, with a power that could not be resisted. This compels us to aim at a higher standard. If Christianity would maintain its supremacy as a teaching power, it must use every effort to secure a highly trained Christian agency. He hoped the present Conference would not break up, without initiating something practical in connection with this very important question.

A growing  
demand for  
education  
throughout  
India.

D. F. M<sup>r</sup>  
LEOD Esq.,

D. F. M<sup>r</sup>LEOD Esq., C. B., then said,—As it has been signified to me, that I ought to express my opinion on the subject of employing heathen teachers in our mission schools, I must avow myself to be in accord with those who have urged that such should not be employed for teaching the Scriptures. It may be, no doubt, that even in Christian countries, the Scriptures are often taught by men who are known not to be converted themselves: and in some respects, doubtless, the man who, though professing his belief in the Scriptures, has yet not apprehended the vital realities of the scheme of salvation through Christ, does not essentially differ from him who does not profess to believe. Still, I do think, that there is, practically, a wide difference between employing a professed unbeliever in this sacred duty, and employing one who, though perhaps practically an unbeliever, does not avow himself such, and may not even be conscious of the fact. In the latter case, the matter lies between him and his God; in the former, it seems to me, that no small share of the responsibility, if evil results should follow, rests with those who have knowingly employed a man to teach that which he does not profess to believe, and which it is but likely he will treat with disrespect. Taking, however, this best view of the matter, I should be disposed to make some distinction between the man who is still in heart a heathen or Mahomedan

Heathen  
teachers  
should not  
be employed  
to teach the  
Scriptures.

Practically  
there is a  
difference  
between an  
unconverted  
nominal  
Christian  
and a hea-  
then.

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\* More than two years ago, His Highness the Rajah wished to establish three additional schools in his territory, but as yet the proper men had not been secured.

and one, who, though not yet truly converted or baptized, nevertheless is attracted towards the Scriptures, as being perhaps the Word of God; and regards them with reverence, as being, at all events, full of the most holy precepts.

Before sitting down, I would advert briefly, to the subject of "grants-in-aid," which has been touched upon by both Mr. Forman and Mr. Thackwell, who regard them as being of doubtful advantage, if not productive of positive injury. I feel the more impelled to this, as the adoption of the system, on Lord Dalhousie's recommendation, resulted in some measure from a suggestion made by myself, which suggestion I offered, because I felt it to be a grievous reproach to a Christian Government, that it should contribute nothing toward the Christian cause; and I could discover no other mode by which our Government, while avowing the so-called principle of "neutrality," could, to some extent, without being inconsistent, lend its aid to those engaged in the teaching of the Scriptures.

I have been much struck by the remarks made upon this subject by Mr. Thackwell, which, if they be not new, are new at least to me. Without attributing blame to the Government officials who control the Educational Department, he feels that the system which subjects mission schools to secular examination, is in itself calculated to exalt secular studies, in the estimation of the pupils, above religious ones. If this be necessarily the fact, it is one which I shall regard with exceeding regret; but I would urge on our missionary brethren, who may feel aggrieved in this matter at any time, not to throw up the Government grant, without first stating very fully, and not only to the Government Inspector or Director, but, if need be, to the Head of the Government himself, what it is that they feel to be detrimental, so that opportunity may be afforded for considering whether a remedy may not be devised. I do think, that much tenderness should be shown towards Government in this matter, by our missionary brethren, seeing that, apart from the pecuniary loss which a withdrawal of all grants would inflict on mission schools, it could not but act prejudicially upon the Government itself, and tend to sever it, more than ever, from all connexion or sympathy with the cause of Christian teaching.

E. A. PRINSEP Esq., C. S., addressed the Chairman on the same subject, as follows:—The question before the Conference has resolved itself into this:—If Christian teachers are not to be found, are we to abstain from employing agency of any other kind, for the

"Grants-in-aid"

resulted from a suggestion made by Mr. M<sup>r</sup>Leod.

Attention directed to the remarks of Mr. Thackwell.

Let missionaries state their grievances to Government.

They should not throw up their grants.

E. A. PRINSEP Esq.

Concurrence with the view expressed by Capt. McMahon.

spreading of Christian truth? This, Mr. Chairman, is, I believe, the point on which opinion is divided. I confess that there is great fear of Natives perverting the truth, if we give the Bible to be taught by men who are not avowedly Christian; still I do not think we should succumb to this fear. I concur entirely with what Captain McMahon has observed, that "*there is an innate power in the Bible,*" which enables us to overcome all fears. So long as we trust God to accomplish his own work by us and through our hands, and, when giving the Bible to an unconverted agency, pray that its truth may be made known to the winning of souls to Jesus, we ought not to fear. We have seen frequent instances, wherein God has honoured such faith. I remember a very extraordinary one, that occurred in the steamer, in which I returned to India, of a sailor who, when brought into the fold of Christ, after a long life of sin, shewed that he had a singular knowledge of his Bible. He could quote text after text, applying it to himself and his friends, in a way that astonished all who heard him. On being questioned, he told us that he had acquired this knowledge of Scripture at school. The school-master who had taught him, was not a pious man. Indeed, we all know, that in fact, a great number of schoolmasters in England, are not converted men; and yet the teaching of the Bible may often prove, as in the case cited, most effectual. Here was a man who, when brought to Christ, at once remembered the instruction he had received, and was comforted. Again, I might support this view by advancing another illustration. Only three days ago, I was pursued by some villagers on Sunday evening. They would not leave me to my meditations; so I thought I would talk to them of Christ. One of them was a carpenter, who could not read; and yet, when I had finished what I wished to say, he at once admitted that he believed Christ was the Son of God. I asked him how he knew this, seeing that he could not read. Pointing to a village, he replied, "Why sir, in that village, a Mullah (Mahomedan teacher) has a Bible. He does not believe in it; but I heard him read it out, and they talked about Christ. I thought over it, and to my mind it seemed clear, that there was no ground for disbelieving that Christ was the Son of God." Here we find an unbelieving Mahomedan teacher actually imparting a saving knowledge of the Scripture to another Mahomedan, who was totally illiterate, and unable himself to acquire such knowledge. After some farther conversation, the carpenter even expressed a wish to come and study at the Lahore school, if only some plan were devised for his food and clothing,

Although, in England, schoolmasters are frequently unconverted men; their teaching of the Bible is often most effectual.

Anecdote.

while he was at Lahore. I give this illustration, to shew that we have nothing to fear, so long as ordinary precautions are taken to find men who are favorably disposed, to teach Christianity. There are such men, in the position of monitors in our schools; men who have some private reason for not believing, and yet who are not opposed to Christianity. I would certainly make use of this agency, even though I was not sure that it could be relied on for not perverting the truth. Considering the state of the country; how few there are in the villages who can read at all, and how small is the present agency of reliable Christian teachers, and how hopeless almost, it seems, to spread abroad a knowledge of the Gospel, unless we take the means we have at hand, thanking and trusting God for them;—I do not think we should hesitate to do so. It is a matter too important for hesitation; and now is the time. There is a growing desire for instruction on all sides. Let us go forth boldly and undoubtingly. If we *trust* God, and strive to extend His glory by such means, His Word shall not return to him void. I maintain then, that we should not omit to employ every available means. So long as we have reason to believe that the teachers are *favorably disposed* to Christianity, we ought not to be afraid of trusting them, under God's keeping, to impart the teachings of the Bible to others.

JOHN NEWTON Esq. M. D.,—American Presbyterian Mission, Kapúrthala,—said, that whether or not heathen teachers should be employed to teach the Bible, was a question which called for a practical solution. That Christian teachers are always to be preferred, is a matter of course, admitting of no debate. But there are not enough of these. Shall we then, in *no* event, employ heathens? Let circumstances guide us to a compromise. May not even heathen become instruments of good, provided only that Christian superintendence, in a greater or less degree, can be secured? One Christian, whose individual ability to teach is limited within comparatively narrow bounds, may yet ensure the inculcation, by means of heathen teachers, of divine truth, into hundreds of young minds. Granting that he cannot wholly exclude the noxious suggestions which it lies in the power of every Maulvi and Pandit to make,—the undeniable fact remains, that, owing to his supervision, a certain proportion of truth will find its way to each heart thus instructed. Now we know, that the human mind can receive no impression,—whether for good or for evil,—which does not tend to mould its character. Can the sublime truths of God's Word fail to do that, which is effected by the most insignificant falsehood? And

Mr. Prinsep suggests the employment of such heathen as are favorably disposed towards Christianity.

On all sides, a growing desire for instruction.

J. NEWTON,  
Esq. M. D.

Under Christian supervision heathen teachers may be employed with advantage.

Truth can not fail to mould the character of the recipient.

surely, if, at any future time, the Holy Spirit is pleased to quicken such a heart, its spiritual growth will be far more vigorous, than if it had never received these stores of divine truth.

**REV. JOHN  
NEWTON.**

**Testimony  
from the  
history of  
all Indian  
Missions.**

The Rev. JOHN NEWTON,—American Prsbyterian Mission, Lahore,—continued the discussion by saying,—So far as I know the history of the oldest missions in India, from Ceylon upwards, it is to the effect, that having begun by employing heathen masters to teach the Bible, they afterwards abandoned the practice as useless, if not positively injurious. I have a strong conviction, that Christian instruction should be given by those only, who have experimental knowledge of its value. When Christian teachers cannot be obtained, the plan proposed by Mr. Barton seems to me to be the best;—that is, to have the scholars assembled for half an hour every day, to hear the Bible expounded by the superintendent; on which occasion, he should address them with as much solemnity and earnestness, as if he were speaking from the pulpit.

**Mr. Barton's plan  
recommended.**

**REV. DAVID  
HERRON.**

**Recommends  
the plan pro-  
posed by Mr.  
Barton.**

The Rev. DAVID HERRON,—American Presbyterian Mission, Dehra,—next spoke as follows:—In these discussions we should strive to arrive at practical conclusions. Mr. Barton has suggested something of this nature, which, I think, will secure sound religious instruction in our schools, independently of our Hindoo and Musalman teachers, at the same time that we employ them to impart secular instruction. The plan which he suggested, and which has been mentioned with approval by Col. Lake and Mr. Newton, is that the missionary or Native Christian in charge of the school, should, at a stated time every day, read and expound the Scriptures to the whole school, teachers and pupils, at once. This can be done in every one of our schools. No school should be called a mission school, which is not under the direct superintendence of a missionary, or of some Native Christian who is capable of imparting religious instruction. Thus the missionary every day brings the truths of the gospel to bear on the minds of every one of his pupils. Who, that is called in the providence of God, to such a charge, should complain of want of opportunity for doing good? He has hundreds of young men under his direct influence for years, and can impart to them, day by day, “precept upon precept” of our holy religion.

**Arguments  
in its favour.**

The plan that has been suggested here, is the one that has been acted on in the mission school at Dehra, since its commencement. Immediately after the calling of the roll in the morning, the Scriptures are read and generally expounded, and prayer is offered. Mr. Calderwood, till lately superintendent of the school, invariably ex-



pounded the portion read. He tells me that he continues the practice in the school of which he now has charge, at Umbala.

I have been quite surprised to learn, that there are any mission schools, in which regular Sabbath exercises are not conducted. They have been part of our system of instruction ever since our school was established. We have never found any difficulty in getting the boys to attend. Last year, believing that our labours on the Sabbath were too numerous, we discontinued the service in the school on that day; and on Saturday, assigned to all the classes, Scripture and other religious lessons, to be recited on Monday; but many of the boys petitioned us to resume the Sabbath day's service, which has, accordingly, been done.

The Rev. E. H. STEVENSON,—American United Presbyterian Mission, Sealkote,—said,—Our practice at Sealkote from the first, has been to require the attendance of the pupils, at all religious services held for their especial benefit in the school-house. Since the erection of our new building in the city, for church and school purposes, there has been a regular Hindústání service held every Sabbath, in the main room, for the native Christians and others belonging to the congregation. At this service the pupils of the school have been required to attend, and they form a nucleus, around which strangers and passers-by gather, to hear the Word of Life.

Our vernacular department has always been taught by heathen teachers; but under the superintendence and direction of one of the missionaries. The *religious* instruction has always been imparted by one of the missionaries, or under his immediate direction. We are in favour of trained Christian teachers, and would employ no others, if a sufficient supply of such could be obtained. We think Christian instruction should be imparted by Christian men. They should be men full of the Holy Ghost, called and set apart to this work, having their hearts in it, and, as far as possible, trained for it. We think that the man who is called and set apart to proclaim the Gospel,—to evangelize the people,—should not be diverted from his proper work and calling, by being compelled to labour in schools as a secular teacher. We think the Church should feel it to be her duty, to look out and set apart men for both these departments of labour. But as long as the Church will not provide men for the different departments of labour, and as long as we cannot find them on the spot, we must labour on with the men and means we have; and the evangelist must continue to serve tables, even at the risk of neglecting his brethren in his daily ministrations. But in no case would we employ heathen men to impart Christian instruction.

Religious services on the Sabbath.

Practice at Dehra.

Rev. E. H. STEVENSON.

The practice at Sealkote.

The religious instruction always imparted by one of the missionaries.

The Church should set apart men as evangelists and teachers.

Rev. J.  
BARTON,

Had never  
felt the  
secularizing  
tendency of  
the "grant-  
in-aid"  
system.

Would object  
to rivalry  
with govern-  
ment schools.

Col. LAKE.

Is the em-  
ployment of  
Mahomedans  
less  
objection-  
able than  
that of Uni-  
tarians?

Grants-in-  
aid.

Scholarship  
for proficien-  
cy in Scrip-  
ture know-  
ledge.

Normal  
schools in  
the Panjab.

The Rev. J. BARTON,—Church Missionary Society, St. John's College, Agra,—remarked, that with regard to the desirability of connecting our schools with Government, he was much in favour of the grant-in-aid system, and had never felt the secularizing tendency complained of by Mr. Thackwell; but then he was never shackled in any way by the educational officers of Government in the North West Provinces. He was left perfectly free to adopt his own books and plan of study,—and all the Director of Public Instruction and Inspector did, was to take a class here, and another there, at their annual visit, simply to satisfy themselves that the instruction imparted was good and sound. He should strongly object to anything that would bring his students into rivalry with those of the Government schools, and make them think that the secular education was every thing. This would tend materially to injure the mission character of such schools, and secularize both missionary and teachers.

Colonel LAKE, rising again to speak on this subject, said:—I am induced to trouble you with a few more remarks, which have been suggested by subsequent observations. I would ask those who advocate giving Christian instruction through heathen teachers, whether they would employ Unitarians as teachers of the Scriptures in their schools? Now the Mahomedan is even more opposed than the Unitarian, to the cardinal truths of the Scriptures. I do not, therefore, understand how those who would object to Unitarians, can justify to themselves the employment of Heathen or Mahomedan teachers. With regard to the remarks on grants-in-aid, I am myself strongly in favour of them, because I rejoice to see the Government in any way aiding the Christian instruction of the people. I should still more rejoice, if Christian instruction were imparted in all Government schools; but as this policy is not approved, I am thankful for the concession that has been made through the grants-in-aid. If, as stated by Mr. Thackwell, the effect of this system is to give undue prominence to secular studies, it is in the power of friends of missions to supply a partial remedy, by establishing scholarships for those boys who acquire the best knowledge of Scripture. One of the conclusions at which I have arrived in my own mind, after the discussion which has taken place on this subject, is, that it is very desirable to establish a good Normal school for the training of Christian teachers in this Province; and I hope that one of the practical results of our meeting together, will be the establishment of such an institution in this metropolis.

At the request of the Chairman, the following essay was then read by its author:—

MISSIONARY WORK  
AMONG THE FEMALES OF INDIA.

ESSAY BY THE REV. L. JANVIER M. A.

*American Presbyterian Mission, Sabáthú.*

The *difficulties* connected with this subject, may form its introduction. Religion implies knowledge. Knowledge, in the East, is supposed to be unnecessary to woman: not only unnecessary, but hurtful, as regards the part she is to perform for man. She is accounted an inferior being. She is to live for her husband, to work for him, to suffer for him. According to the claims of ancient Hindoo law, she is to die with him. By all means, if she survive him, she must remain a widow. She must understand this from the first. She has examples enough around her, to keep her in mind of what it is to be a widow in India. She soon learns to regard it as one of the greatest calamities that can befall her:—not on account of losing a kind friend and companion, who loves her; for her husband may be a brute; but on account of the reproach and disgrace attending that state, and because there is no remedy for it. Thus she has most weighty reasons for serving her husband to the best of her ability; sacrificing her own ease, comfort, convenience,—her own rights (and principles, if she has any,) in his behalf. She needs therefore, to know but one thing. Other knowledge might interfere with this;—there is much that certainly would:—it can at best but divert her attention from it. The case then is proven:—Woman must remain in ignorance: hence, she must live in seclusion; and those who would obtain access to her, for the purpose of instructing her, have a difficult task to perform.

But again, the Asiatic is jealous. If his wife have opportunity to mingle freely in society, he does not know what may happen. He does not think of holding her by the bands of love. This would seem a very poor reliance. He has not treated her in a way to win her love. He never perhaps thought of it. His plan is totally different. She must be kept in a state of constant control. If possible, she must be prevented from seeing any one not of her

*Difficulties*  
connected  
with this sub-  
ject.

Social condi-  
tion of the  
women of  
India.

Asiatic jea-  
lousy.

own sex, beyond the limits of the family. This extreme carrying out of the plan is usually to be met with, only in the higher walks of Eastern society. But the rule is recognized, and holds more or less, through all classes, except the very low. Here again, the result is, that woman must be kept in ignorance. Her seclusion keeps her ignorant, and she must be kept ignorant, lest she rebel against this seclusion:

The women  
inaccessible.

What opportunity then, has the missionary to obtain access to this vast multitude of his fellow creatures? He goes into the bazar to preach, and presently has a company of men and boys listening to him. Sometimes he has opposition to encounter, or even insult and abuse to bear. But often he has a quiet, serious hearing. And in many of those instances, when the truth is opposed, it is still, by Divine assistance, made to triumph, and the opposition turns out for the furtherance of the Gospel. But in the mean time, where are the women? In one instance out of ten, there may be in the outskirts of a large company, one or two women, who listen for a few minutes, and pass on.

He enters a village. The women run into the houses and hide themselves. The men and boys stop to hear him. He proclaims Christ,—to those, it may be, who never heard of him before:—but not to those who would, perhaps, be the first to sit at Jesus' feet; and hear His word.

He meets women, as he goes along the road. They pull some part of their clothing over their faces, or turn their heads away. They have been taught a false modesty, while they know little of the true.

He builds a church within the limits of a populous city, and holds Divine service regularly there. He has many to listen to his preaching. He wonders, that Mahomedans and Hindoos and Sikhs should come in such numbers, and attend quietly, many of them seriously, upon a Christian service. Still it is so; and it is one of the means, by which the knowledge of the Gospel is being advanced in this land. But where are the women, in these assemblies? In the course of months, there may, perhaps, not be a dozen. Occasionally, during service, one or two may be seen outside, looking in at a window for a few minutes. They have no idea of entering. It is not the place for them. What would they be doing at a public assembly?

The missionary may call at a bunya's shop,—be pleasantly received,—have an opportunity of making known the way of life. A company may gather, and a goodly number hear the word. Still the

occasion is limited to the men. Even the family of the bunya would not be present. Should the missionary ask to see them, he would give offence. At least he would be thought strangely ignorant of what propriety calls for. Should he leave a book for the man's wife, it would be an unmeaning act. She would be unable to read it, and no one would make such a mistake as to suppose that she could do so. Her business is to cook, take care of the children, and wait on her husband.

The missionary's wife attempts to collect a few girls, and form a school. Few indeed they are likely to be, except those of the very lowest caste: and she perhaps refrains at first from inviting these, from the belief that if they come, there will be no others. Even these it is sometimes difficult for her to get, unless she pays them. This overcomes all obstacles. But otherwise the feeling will probably be, 'We are but *Mih tars*, and what will our daughters gain by learning to read?'

What, again, is the *effect* of all this, upon the *character* of woman, as we now find her?

The effects  
of all this are  
ignorance,

The effect is, that she is ignorant; very ignorant: and her mind, with reference to intellectual and spiritual objects, is in a state of torpidity; not to say inanity. A missionary's wife visits a *ZENANA*. She meets with women of high position in society. She talks with them of Christ and salvation. They, in reply, speak of something totally different. They ask her, perhaps, what kind of a husband she has; whether he is kind to her, or whether he beats her. She answers their questions, taking occasion to shew them how happy is the effect of true religion, in preventing unkind treatment. She tries gradually to interest them in Divine things. Presently they begin to shew her their dolls, or some other play-things. She looks at them, admires them as much as she can, makes a special effort perhaps, to enter into their thoughts and feelings, and again returns to her subject. They ask her how many children she has. Thus the interview goes on, and presently it is time to leave. She has their blessing, such as it is, with earnest invitations to repeat the visit; for it has broken in on their everyday ennui, and it is something to speak of, that a foreign lady has been to see them; but their visitor goes home with an aching heart, to think how little she is able to accomplish for those precious souls.

Take another instance. Orphan girls are collected into a school, and stupidity. The work of instruction begins. One of the first remarks is, how stupid some of these children are: not all, but many; perhaps a

majority. This, be it observed, is not a characteristic of the Oriental mind. But the female has been kept down, and it seems to have affected not only her knowledge, but her capacity for acquiring it; her ability to think. Gather up a company of boys, from different classes in society, and you find a fair proportion of intellect, with frequent instances of that sharpness, activity, and general capacity, which would attract attention anywhere. The average will compare favourably with the youth of schools and colleges in Christian lands. Not so with the girls. The drilling and depression of ages and generations has left its mark on them. Strange, were it otherwise. To the missionary's wife, whose privilege it is to continue in the work, until she has specimens of the second generation to train, the daughters of those who were born in heathenism, but who have been brought into the light and liberty of the Gospel, there is a change already perceptible. The mind seems more awake. The hereditary pressure is removed, and a reaction has begun.

**Importance  
of evangelistic  
labour  
among the  
females of  
India.**

It is proper here to remark, how vast the *importance* of that department of evangelistic labour now under review,—the communication of the Gospel to the *females* of India; and how great the calamity of their being thus inaccessible to the blessed message. It is not merely, that this vast number of souls has as yet remained beyond the reach of the Gospel sound. This of itself were much. The Gospel is to be preached to every creature; and here is this great multitude, that have not heard it, and that, humanly speaking, cannot hear it. But it is much more than this. It is that the *women* of India have not heard what Jesus has done for them. It is the painful thought, that they have been going on in darkness, while it may be, that many of them, had they fully heard and understood the Word, would have received it in the love of it; that while multitudes of *men* have heard the Gospel only to reject it, she who was "last at the cross, and first at the grave," would have recognized her risen Lord. Who knows? None can tell. But when we do know, that nations which perished in sin, would have repented, had they enjoyed the privileges that Jerusalem despised and rejected, we do not risk much in making such a supposition. Certainly, when we consider the comparative susceptibility and tenderness of the female mind, its strength of affection, and its quickness to act, when conviction has taken place,—especially when we remember to how large an extent the sex that was first in the transgression, has been first also in acknowledging and repenting of it, and in bringing forth fruits meet for repentance, and how much

this is now the case in the world, we may well feel pained at heart, to think that the women of India have not at least had an opportunity of hearing the Gospel message.

Nor is this all. We have to take into view woman's influence in the family. Had the mothers and wives, the daughters and sisters, of this heathen population been fully accessible to the voice of love and mercy that sounds from Calvary, who can tell what an influence they would have exerted on those around them? It may be said, they have had the opportunity, more or less, of hearing of these things from their husbands and brothers, who have read the Gospel in schools, or listened to it in our churches and in the streets. But we can imagine what kind of an account they have, in most instances, received of it, and how little idea they have of its real claims. In short, female influence, whatever it might have been, has thus far, with small exception, been lost: and had the missionary been brought into contact, mind with mind, and heart with heart, with as many thousands and tens of thousands of women, as he has of the men, in Northern India, during the past five and twenty years, it may be that in many rising families, where thus far only Ram and Krishun and their associates are named, young immortals would now have been receiving their nurture in the faith and love of Jesus. Indeed, when we are canvassing the general subject of the comparatively small and slow progress that Christianity has thus far made in India, and wondering at times why it is so, may we not reasonably conclude that one material cause is to be found in the fact, that to the *women* the Gospel has not yet been preached? May it not be, that this has had at least fully as much to do with it, as the influence of caste, or the strength of ancient superstitions?

The most important aspect of this subject remains to be considered; viz. *what*, under all these difficulties and disabilities, *can now be done?* When this question is fully examined, perhaps it will be found, that notwithstanding the hindrances that exist, much more might have been done than has been done; and that doors of usefulness are at this time open, that have as yet been but very partially entered. Some of these will now be briefly noticed.

The usefulness of Female Orphan Schools is generally appreciated and acknowledged; but a reference to them will still be in place here. The blessing of God has manifestly attended these institutions; and here we have one agency for which, and for success attending which, our most heartfelt thanks to Him are due. At the same time, let us endeavour to make the most of this agency, and

Woman's influence in the family.

What can now be done?

Female Orphan Schools.

encourage the Church at home to do the same. When the claims of different departments of missionary labour are being canvassed, let us declare our conviction of the paramount importance of this. Should a question of retrenchment at any time arise, from failure of pecuniary resources, it might not be difficult to shew, that here should be one of the last instances for admitting such retrenchment; and that, just because anything that can be done for the *females* of the country, possesses so peculiar an importance.

Bazar  
Schools.

Bazar schools for girls have likewise been more or less used; but they have not been generally established and steadily maintained, at mission stations in Northern India. They have been perhaps the exception, rather than the rule. In truth, it is wont to require a good deal of pains and persevering exertion, to get any but the people of the lowest class, to send their daughters. Still such efforts when persevered in, have been wont to prove successful. The attendance, if not of girls of the higher castes, yet of those other than the very lowest, has been secured; and the missionary's wife, when going along the street, has heard issuing from heathen homes the sound of youthful voices singing the Christian hymn. Small pecuniary inducements may have to be resorted to, as the occasional furnishing of stuff for clothing which the girls can make up in school, as a part of their regular work. But the expense need not be much, and may perhaps always be met, without drawing on home funds; and when home funds are required, the Lord will open the hearts of some of His people there, to furnish them. But schools at *Mihtar* villages, or in the quarter of a city occupied by these people, may always be established; and a still smaller expense than in the other case, will serve to secure attendance. This is a field of labour, that has as yet been very partially entered. Had its importance been appreciated, and suitable efforts made, how many immortal minds, that have remained in the untutored ignorance of heathenism and the depths of superstition, might, during the quarter of a century that Christian Missions have been maintained in these provinces, have become impressed, in the days of tender, early youth, with the most blessed truths and sentiments.

Women ac-  
cessible at  
*melas*,

So much with reference to schools. But not only thus are the females of India, even now, accessible. Some of the *melas* are largely attended by women. This is especially the case at those which continue for several days. Missionaries' and catechists' wives, by attending these places with their husbands, might have access to great numbers of females. To a small extent this has



been tried, and found successful. Why should it not be a regular, stated feature of missionary operations? In the Hills, the women are much given to attending melas. They form, sometimes, perhaps one half of the whole assembly, and it is interesting to observe that they, poor things, display the chief part of what there is in the way of any serious observance of the rites pertaining to the occasion. The difficulty, with reference to labour among them is, that the mela ordinarily continues only for a few hours; and the time is one of so much bustle, and noise, and display, and greetings of friends, that there is comparatively little chance to engage any one in serious conversation. Still the opportunity is on the whole a most valuable one, and should be eagerly embraced. Farther, let me speak of *preaching at Mihtar villages*. Not only the missionary's wife and the Native Christian's wife may go there, and have free access to their heathen sisters, but the missionary himself may readily obtain a mixed audience of men and women. "To the poor the Gospel is preached." And why should not these poor come in for a full share of the benefit designed in this saying of the prophet, and exemplified in the practice of our blessed Lord? Be it that they have less principle and less character than the masses, as is sometimes said, because they have less to lose. Our Divine Saviour shewed us, by repeated instances, how far this was from being a reason with him for neglecting the opportunity. How often he laboured among those, who were regarded as having less principle than others, and who (in several instances) were notably immoral characters, and then left it on record for our instruction, and doubtless as a guide to our practice. We call it a happy feature of these days, that special effort is made for such at home; and it is so; but the example was set eighteen hundred years ago.

The *visiting of families by missionary ladies*, above noticed, and the same by the wives of native Christians, though it be liable to the drawbacks already referred to, is still one of the available means of grace, and one which should be regularly attended to, wherever a mission exists. Although the women of a zenana, when spoken to about their souls, are wont to make reply about the merest trifles, and although it be found hard to get their attention to Divine truth, yet the effort must be continued. Eventually, in many cases, their affection and their confidence will be won,—and He who is the Author of truth, and who has promised that His Spirit shall accompany it, will not be found unfaithful to His Word: and when the wives of Native Christians see, that those to whom they are accustomed to look up for precept, and still more for ex-

and in their  
houses, to  
missionary  
ladies.

ample, are truly in earnest in this thing, and that they persevere in the work amid all discouragements, they too, by God's blessing, will be inclined to put to their hand, and to recognize it as a duty and a privilege, to speak of Christ to the women to whom they can have access. They will be encouraged to hope that the Lord is with them indeed, and that they shall see the fruit of their labours. They will train their daughters too, to the sentiment, that the great object for which they are to live, and to which they are to look forward, is to be useful to the females around them, and to labour for their salvation. And great is the influence which, every missionary, male or female, may exert on the Native Christian families around him by habitually familiarizing them with this idea.

The inculcation of the same sentiment in our Orphan Schools and schools where Native Christians' children are educated, is adapted to have the happiest effect. This, doubtless, is not lost sight of; but we must, with the apostle, entreat one another to abound more and more; especially remembering, that all such training tends, by the Divine blessing, to lead our dear youth the more to realize, that they themselves are the Lord's, and that they must early seek an interest in the covenant of His love.

All these things we must do in hope, looking forward confidently to the day, when the women of India shall exhibit a great turning "from dumb idols, to serve the living God;" and when multitudes of men, now halting between two opinions, will come out on the Lord's side.

The out-  
pouring of  
God's Spirit  
needed.

But *lastly*, and in order to produce these results, we need the outpouring of God's Spirit, upon our own souls, upon our families, upon the Native Christian families about us, and upon our heathen sisters, as well as their husbands and their sons. Surely we do not live sufficiently in hope of this. Since we began our work, what outpourings of the Spirit, and times of refreshing from the presence of the Lord, have been witnessed in other parts of the heathen world, as well as in many Christian nations. Should the like be realized here, we should have men, not only from the vicinity of our stations, but from towns and villages all around, coming and asking what they must do to be saved. And they would bring their wives and children with them; and soon the bond by which these millions are held would be snapped asunder:—the charm by which Satan holds the women of India would be broken; and we should no more have occasion to ask, how shall we get the Gospel made known to them. Verily, the Adversary knows the power of female influence, and he is resolved to keep it on his side as long

as possible; but the "Seed of the woman" is mightier than he. It is in His name that we have come. Let us plead with Him, that He "rend the heavens and come down, that the mountains may flow down at his presence;" that all obstacles may be removed, and all classes become accessible to the truth. We are not straitened in Him. It cannot be. The work is His own, and He loves it as much as he did in days of old, when in Bethany, and Jerusalem, and Samaria, He held blessed converse with female hearts;—when He suffered one to wash his feet with her tears, and wipe them with the hairs of her head; and then recognized her penitence, saying, "Her sins, which are many, are forgiven;" and of another, who sat at His feet, "Mary hath chosen that good part, which shall not be taken away from her."



E. A. PRINSEP, Esq., C. S., having received the permission of the Chairman, read the following essay on the same subject, written by Dr. MULLENS, Secretary to the London Missionary Society, Calcutta. He explained, that he had refrained from writing an essay himself on this subject, considering that it would be more acceptable to the Conference to hear the views of those who had taken up the movement with success in another part of India: and it occurred to him, that none was so qualified to instruct, as the husband of the late Mrs. Mullens, whose memoir has shown to the world how earnestly she had been engaged in this work. He regretted that Dr. Mullens was not present; but he could tell the Conference, that he had been on the point of coming, but was prevented by unforeseen circumstances.

F. A. PRINSEP, Esq.,  
C. S.

Reads Dr. Mullens' paper on Zenana Missions, and prefaces it with explanatory remarks.

## ZENANA MISSIONS

IN CALCUTTA; WITH HINTS FOR EXTENDING THEM

ELSEWHERE.

ESSAY BY THE REV. J. MULLENS, D. D.

Some years ago, after the opening of Mr. Bethune's school, Messrs. Smith and Fordyce of the Free Church Mission, endeavoured to establish a system of home education among Hindoo families in Calcutta, and to provide Christian governesses, who should visit and instruct them. The Normal School (established about the same time, at great expense,) had for its object to provide such teachers, and specially train them for the work. The effort,

however, was in advance of Native public opinion in the matter, and met with but partial success. The conviction, however, that the education of Native gentlemen in such large numbers, in missionary and Government schools, must eventually lead to the education of the female members of their families, was well grounded, and the desired and expected results are beginning to appear.

Mrs. Mullens had long wished to devote time and attention to this important branch of female education, feeling that in her perfect command of Bengalee, and her long experience in teaching, she possessed peculiar qualifications for undertaking it. On her return from England, in December 1860, she found the opportunity so long coveted. A great advance in Native opinion had taken place just after the Mutiny, the inaugurator of so many other vital changes; and, as Mrs. Sale of the Baptist Mission, who had established a zenana school in two houses near her own residence, was about to leave for England, Mrs. Mullens offered to carry on the work in her absence. She made arrangements for the instruction of her boarding-school of sixty girls, and prepared to devote herself to this new sphere among Hindoos.

She commenced with the families visited by Mrs. Sale, and two schools of respectable children, carried on by herself in private houses, before her visit to England. Very soon, a third family desired her visits, in the neighbourhood of the other two, and the original sphere was enlarged. Her scholars consisted of several grown women, wives, mothers, daughters, and other relatives, of various ages; but many of them possessing active and intelligent minds. They were taught to read and write Bengalee, and to work in wool and crochet. Besides hearing their lessons, she made it a point to converse much with her scholars, to relate stories, and stir up their minds to seek useful knowledge. To assist in the mechanical work of teaching to read, a plain Christian woman, of steady character, was appointed to visit them daily, and give them lessons in reading and writing. Mrs. Mullens herself visited them once a week. She was joined from the first by her friend Mrs. Murray, who took a deep interest in the school, and by our eldest daughter Alice, who, though very young, and unable to speak the language, took charge of the wool work and crochet.

These houses were two miles from our own Mission House, but soon after the system was commenced, two houses were found near us, in which the women were most anxious to learn, and hailed the proposal to visit them, with delight. The fact became known, and other applications were made; letters were written to

her, and native gentlemen paid her visits, anxious to secure her services for the members of their families. She was now able to make terms with them as to the books she might read, and induce them to pay a part of the expense. She was in no haste about the introduction of direct Christian teaching; the thing was new, and she felt she had much to do in disarming prejudice, in conciliating the minds of her scholars, and shewing them that she was a true friend, who desired their real welfare. Her views proved sound, the inmates of these families were soon thoroughly at home with her, and busily engaged in learning. Before many months had passed, in addition to her two girls' schools, she had eight houses in all, receiving her visits, and no less than eighty women and seventy girls had become her scholars. Two Hindoo teachers, (brought to her knowledge some years before,) were engaged, as well as the Christian before mentioned. Friends at home took much interest in the work, and sent an abundant supply of wool, patterns, needles and cotton. Though she did not read the Bengalee New Testament with them regularly, she gave her scholars her own books, *Phulmani and Karuna*, "What is Christianity?" and others, and often were the doctrines and teachings of the Bible, the subject of earnest conversations between them. Meanwhile, Miss Sandys, in connection with the Normal School in Calcutta, had entered most laboriously upon the same work in the City itself, and soon had as many houses and scholars under visitation and instruction, as Mrs. Mullens at Bhowanipore. The Free Church Mission also was maintaining its large school for respectable girls, similar to that which Mrs. Smith of Sigra has long maintained in Benares.

Direct Christian teaching was introduced gradually.

So ended her first year of labour, and with it ended her useful life. She was permitted to enter on the work she had long desired, to give it a new and hearty impulse, to draw to it the attention of Christ's Church, and secure friends for its maintenance and enlargement; and then she was called away. The Lord's work is not allowed to depend on his servants, however able, qualified and willing. "Who art thou, that trustest in the son of man, in whom there is no help?" "Cease ye from man, whose breath is in his nostrils." "Not unto us, O Lord, not unto us, but unto thy name, give glory!"

The Lord's work does not depend on his servants.

After a pause, the work she had laid down was steadily resumed and maintained. Our daughter Alice was most anxious to keep the schools on; and in God's good providence, we found a nice Christian widow, who could be her companion, superintend the general teaching of the schools, and herself give Christian lessons. Mrs. Murray also continued her kind help, with others; everything

The work  
continued  
by Miss.  
Mullens.

went on, and the number of houses and of scholars increased. Several changes took place from removals and the like, but at the end of the year, there were *eleven* zenanas visited, containing *eighty-six* women and *fifty* girls. Mrs. Murray had also added *four* zenanas to her own work, and Miss Sandys had continued all hers. There must be now some *twen'y-five* zenanas regularly visited, and at least *two hundred* ladies under instruction, and *one hundred* girls. The tone of the teaching has improved. The Bible is read everywhere, with the "*Pilgrim's Progress*" and the "*Peep of Day*." In several cases, the wool and other work materials are paid for.

Progress.

There has been opposition in one house visited. An uncle, one of the genuine Old-School, so stormed and raved about this new-fangled education, that the school was shifted to another house. But many of the New-School want all the knowledge that can be given. Some wish their wives to be taught the New Testament. The women themselves are greatly enjoying their studies. One of them said one day, "*Do you know, Ma'am, that really I never sleep in the day now. I have so much to do with reading and wool work, beside my house-duties, that I am always busy.*" A letter states: "In the last of our new houses, we have two women most anxious to learn; the day we first went, they would hardly let us come away. One of the women told us she had been longing to learn for months, and had begun with one of her husband's younger brothers. In three weeks she had read through the Gospel of John, and could answer any question on it. We have one very nice zenana in Bhowanipore, containing five women, most quick and attentive. The eldest is reading the Bible right through, and says her husband wishes her to learn all about Christianity. Another clever pupil is the wife of a Doctor; she not only pays for the wool and canvass, but sends her own carriage for us every week. She reads and writes Bengalee very nicely, and her English gets on capitally. Her husband helps her greatly. Who will not pray that so good a work may go onward with increased efficiency and in greater breadth year by year!

Desire for  
Bible in-  
struction.

Great interest has been excited everywhere among Indian missionaries, by the story of these schools: and a few hints may be appropriately given, as to the principles upon which they may be best conducted.

The princi-  
ples on  
which

1st. In these Zenana Schools, the old system of drawing children and scholars to a missionary, is entirely given up; the teacher goes to her scholars. Public schools for girls and women are greatly opposed to the ideas of respectable Hindoos.

2ndly. Female education is of English origin, and is therefore most obnoxious to the Old-School of Natives. This new sphere must therefore be sought amongst the families of educated men, or men who have at least accepted *some* enlightenment.

Zenana  
schools must  
be conducted.

3rdly. From the nature of the case, all gentlemen are excluded from these missions. They are the work of ladies only. This work must be done quietly; zenanas are not to be asked about, and when anything is published, names and places should be carefully kept back. In seeking them out, enquiry should be made privately, of individuals. Though small at first, the work will grow, through the information given by ladies to one another.

4thly. Caution may well be used at first, as to Christian instruction; *Caution without Compromise*. It is TRUE wisdom to disarm prejudice by kind acts, by shewing interest in a family; and, as opportunity arises, as questions are asked, truth may more fully be declared, and books more decided, introduced.

5thly. As things advance, it may be convenient to induce several families near together, to join in a school in one house. A Native female teacher should instruct regularly, and, if possible, *two* ladies should visit together, or a lady and the Native teacher.

6thly. If possible, payment should be required from the outset, for wool and other materials; also, if practicable, for the teacher who does the mechanical part of the work.

7thly. It is *all-important* that the ladies who visit, should speak the Native language. They may do much good by conversation alone. Visiting *as teachers*, they get rid of all ordinary visiting topics, and can give their whole time and thought to topics which give practical instruction.

The session was closed with prayer.

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THIRD SESSION.

SATURDAY MORNING, 27th December, 1862.

Colonel E. LAKE in the Chair.

The proceedings were opened with the reading of the Word of God, and prayer, by the Rev. L. JANVIER.

At the request of the Chairman, the following essays were read.

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ITINERATIONS:

THEIR IMPORTANCE, AND THE BEST MEANS  
OF CONDUCTING THEM.

ESSAY BY THE REV. A. RUDOLPH.

*American Presbyterian Mission, Lodianna.*

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Importance of  
itinerations.

Is it required of me to prove, to this Conference, the importance of itinerations? I think not. I believe that all here present acknowledge, that it is the duty of the Christian missionary to preach the Gospel to every creature. If we introduce it into our schools, carry it to the thoroughfares of our stations, and exhibit its precious truths there to young and old, learned and unlearned, should we refuse to take it to places that are less privileged than those where missions are established? Should we deny the light of life to the villager, on the plea that it is impossible to pay him daily, or even frequent, visits? As well might the light of the sun be refused altogether to the inhabitants of the arctic regions, because it is impracticable to have the sun rise there daily throughout the year.

Objections.

The objection might be raised, that the villagers are unable to comprehend the sublime doctrines of the Gospel; that their coarse natures must be altered, before they can perceive the beauties, and



comprehend the mysteries of the plan of salvation ; that they must be educated first ; and that until then, all time and labour bestowed on itinerations are entirely wasted. But does not the Gospel, preached to the poor and unlettered, with its splendid results, belie this statement ? Does not the practice of the Apostles totally refute this objection ?

Among other objections, it might be said, that while we itinerate, our schools and congregations suffer, and much of the labour bestowed upon such institutions, during the greater part of the year, is lost in the few months of our absence. There is truth in this ; and I confess it is an evil ; but, in my estimation, not so great a one, as that resulting from the neglect of itinerations. Does not the very word *mission* suggest the idea of itineration ?

It cannot be said with truth, that itinerations have been less blessed than the training of youths in schools, or the preparation of religious books, or preaching to the inhabitants of mission stations. Each one of these branches of missionary labour has been blessed and acknowledged by the Head of the Church, and has rendered its quota of converts. None, therefore, should be given up by any mission, as less important than another ; but all should receive a fair share of the attention of the missionary body.

In entering more fully into details, it may be well to take a retrospective view of the practice of missionaries in years gone by ; then, to take a glance at our present mode of proceeding ; and lastly, to try to suggest such improvements and modifications, as may tend to make this part of missionary labour more effectual.

Somehow or other, the missionaries conceived the idea, (and who could blame them for it ?) that it was their imperative duty to carry the Gospel to the farthest borders of the land. Their circumstances were ill adapted, however, to such an object ; for they were limited both in means and in time. To accomplish the end in view, it was necessary to make very long stages, and as few halts as possible. You might have seen a missionary a few hours before sunrise, groping his way in the dark, through deep sand, and over impassable roads, fording unbridged rivers, and pushing on as fast as possible, in order to reach the next city, before the sun became too hot for travelling. After many exertions, he reaches his encamping ground at 9 or 10 in the forenoon, covered from head to foot with dust, and bathed in perspiration. He has contracted a bad headache, and feels much fatigued. He is tried by the stupidity and laziness of his servants, who have chosen the very worst place for pitching the tent. The driver may have upset the hack-

Plan of the  
essay.

Difficulties  
formerly met  
with in itine-  
rating.

ery, and broken the chair and bedstead; no tent has been pitched, no breakfast cooked. Or, to crown his misery, he may find the hackery a few miles from his encamping ground, with a broken wheel; the servants and the driver sitting by the side of the road smoking, and waiting for *qismat* to send them assistance. Now, it must be borne in mind, that the missionary is a man of like passions with others. Is it a wonder that his temper was soured, and that he felt, physically and mentally, as unfit for his work as can well be imagined?

In the afternoon, he manages to go into the town to preach. Every step of his way is retarded by ill-behaved boys, clamorous for books, no matter whether they can read or not. Arrived at an open space in the bazar, he begins to read a passage, but before he has read two verses, an ill-willed Mahomedan from among a noisy crowd, who is quite innocent of overpoliteness, begins to oppose him, and to make objections, that have no connection whatever with the passage he has been reading. While he tries to answer his opposer, a second, and a third, interrupts him with other questions. Their object, of course, is simply to keep up the disturbance, and to prevent him from quietly delivering his message. He silences one and another, and nearly succeeds in obtaining a hearing, when there is another shout for books, and another objection. The approaching darkness closes the scene, and half disheartened, and half hopeful that some good has been done, he makes his way back to his tent. The next morning finds him again toiling along the road to the next town, 12 or 15 miles further on. In three or four weeks he has traversed a large district; has visited a dozen or more large villages, and as many towns; but has passed by hundreds of villages within easy reach of the road which he has travelled. He reports to his Society, and most truthfully too, that he has carried the Gospel to places which the missionary's foot had never trod. This he called an itineration.

Many a missionary of those times, less able to rough it, and less capable of surmounting difficulties, contracted an instinctive dread of the troubles of camp life. And as he had his hands full at the station, itinerations were events of rare occurrence in his history.

Times have changed, and the practice of the missionary too. As he grew older he got wiser. The trite proverb, "Live and learn," is as applicable to him as to any body else. Many of the discomforts of life in a small tent, and of a daily change of place, are inseparable from itinerations; but if judiciously managed, these need not disqualify him for the work he has at heart.

Circumstances have changed. Roads are in a better condition. Many of the large cities have become mission stations, and the temptation for the missionary to make long journeys is considerably lessened. His field of labour is more contracted, and he aims less at reaching distant places, than at preaching to the population within his own district. In visiting village after village, and often in close proximity to his station, he is surprised to find that hundreds of people have never seen the face of a missionary before. And what he regards with still greater wonder is, that he is surrounded at almost every village with crowds of intelligent hearers. The orderly way in which young and old behave, the good sense with which questions are asked, the quiet he enjoys while he propounds the Gospel to the simple-minded villager, strike him with surprise. Have the people changed? Have they become more intelligent? Are they more familiar with the thought that Christianity will eventually prevail? Or has the missionary changed? Is his demeanour better adapted to win their confidence? Is he better understood by the people? Whatever it be, it is an undeniable fact, that the villagers bear a good-will towards the missionary, and receive him generally with a cordiality which he had not looked for. He still carries the Gospel to places which the missionary's foot had never trod; but at much less expense of physical strength, with less discomfort to himself, and with a much more reasonable hope that he is doing good.

Present conveniences and encouragements.

But it must not be inferred from this, that our present plans admit of no improvement; far from it. Missionary work will undergo many changes yet; and there are modifications that we might wish to adopt at once, but which our circumstances, for the present at least, compel us to postpone.

System and perseverance are not unfrequently the great secrets of success. A man that shoots at random will hardly ever hit, and certainly never conquer, his enemy. Our want of success is, I apprehend, in some measure, attributable to want of system, and to the frequent change of plans.

System and perseverance the secrets of success.

By systematic itineration, I do not mean that every missionary should be told that he is expected to spend a portion of the cold weather in itinerating, and that, if possible, he should visit within five years every village in his district. Is every missionary called to this work? Is every one qualified for it? Are there not labourers that would render very essential service in some other branch of missionary work, and yet make but poor itinerant preachers? *The right man in the right place*, was the motto of the Punjab Govern-

ment at a terrible crisis: this motto ought to be adopted by every mission.

Besides that degree of devotedness and self-denial, which is expected in every member of a mission, the itinerating missionary in particular, ought to be patient, kind, and meek. His whole demeanour should be that of a friend and counsellor, calculated to inspire confidence. I once heard a native say, in speaking of a certain missionary, "Wuh pádrí nahín, is men hákim kí bú hai." (That man is not a missionary, he has the savour of a ruler.) Let there be in the itinerant missionary plenty of the pádrí kí bú, (savour of the missionary) and none of that of the hákim (ruler.)

*Padri ki bu desirable.*

As a good soldier of Jesus Christ, he ought to know both how to stand on the defensive, and how to carry the war into the enemy's camp; and yet remember, that he is come to rob the people of what they consider sacred, and to bring them what they as yet abhor. When he gets the better of an argument, let him beware of putting on the air of a conqueror, but let him study to leave behind him a good impression. He may have had to say hard things, but let him speak a few kind words in parting: these will always remove unpleasant feelings, and will ensure him a hearty reception the next time he visits the village.

*The itinerant must speak in a simple style.*

He ought to possess a capacity to stoop to the untutored intellect of the villagers, and, without imitating their wrong pronunciation and idiom, he ought to be able to use very plain and simple language. The subjects he preaches on, should be chosen with due regard to the uneducated minds of the villagers. Much will be out of place in the village, that could be discoursed on profitably in mission stations. A plain account of the creation and the fall of man, salvation through Christ, repentance and faith, is generally listened to quietly and with attention in the villages. The parables, such as are found in Luke 15, are always well understood. The miracles of our Saviour, though they fail to produce the same impression upon their minds that they do on our own, are yet calculated to call forth their admiration. Homely illustrations, drawn from objects at hand, may be made use of with advantage to give direction to their thoughts. The child in the lap of the father, the dog crouching down by the fire, the cattle that pass by, the tree under which he preaches, may be made use of to fix their attention.

Questions or objections raised by the villagers, ought to be listened to patiently, and replied to, or refuted, in a kindly manner. In the mission station, the same question may have been answered

a hundred times; but it may be the first chance the villager ever had to hear what the Pádrí has to answer. Discussion in villages is rather to be courted, I think, than to be declined. There is not much danger of overdoing it there; whereas in mission stations idlers make it their business to draw the missionary into discussion, and their fancy cannot always be gratified.

Discussion in villages should be courted.

The itinerant should be capable of enduring bodily exertion, and adapting his mode of life to the circumstances in which he is placed. I do not mean that he should use unwholesome food, or expose himself to a hot sun at noonday. On the contrary let his food be wholesome, and let him care for his health, even more than he would if at his station. What I mean is this, that if, for instance, he finds that at a certain season the people are very much occupied in their fields during the day, he ought to be able to rise early, and to walk or ride a few miles, so as to reach the first village by sunrise. There he finds a congregation ready to his hand, around a fire. The rest of the people now begin to stir about, and a good many more will soon be attracted to the spot. If he does not preach too long, and if another village be near, he will be able to go there also, and gather an audience around him, if not equal in number to those in the first village, yet numerous enough to have made it quite worth his while to go there too. He will thus have preached two sermons before breakfast, and to people that he could not have found at home at 8 or 9 o'clock.

The itinerant must adapt his mode of life to his circumstances.

He ought to be at his tent during the hotter part of the day; for people will come to visit him there. In the afternoon, about an hour before sunset, he should be at another village; the audience there will increase in size every minute as the people return from their fields. A fourth address he may yet deliver to the people around a fire in the evening at another village, if one be sufficiently near. He may thus preach in three or four villages daily, without over-fatiguing himself.

If he is not an early riser, and if his health renders it necessary for him to attend to his creature-comforts before he commences the work of the day, he ought to itinerate only during the two coldest months of winter; when he will find people at home in the middle of the day; for the chances are, that if he goes out earlier, he may return home with the impression that this is not the season for itineration. The best part of my daily work when itinerating, is invariably soon after sunrise and after sunset.

When you have got the right man, put him into the right place; but with due regard to his qualifications either for the Hin-

doo or the Mahomedan controversy. If he is qualified for both, the choice of his field cannot be difficult. Free him as much as possible from station duties, and assign him a district of reasonable dimensions, so as to enable him to pay periodical visits to each village. Thus he would become acquainted with the people of each place, and they would learn to know him; and to expect his visits. He would assume a certain relationship to them, which could not but be a beneficial one.

Where he  
may find  
audiences.

On reaching a village, let the missionary inquire carefully for the place the people resort to, when at leisure. Unless he does this, he may spend his strength with a few hearers, at one end of the village, while the bulk of the people know nothing of his arrival. In Hindoo villages, the "darwáza," (the village gate,) or the "dharmsála," (monastery); and in those of the Mahomedans, the "dáira," (monastery), or the "masjid," (mosque), will be his place to go to. If his efforts fail at one darwáza, let him try at the opposite. I have gone away disheartened from one end of a village, the few hearers that I found there caring for none of the things that I brought them, and on walking round and entering it from the other side, I have met with a cordial reception, and collected a respectable audience.

If he meets a funeral procession, let him join it, and sit among the people, preaching to them while the funeral pile is preparing, and the fire consuming the dead. The time, I think, has gone by, when the presence of a missionary on such occasions, would be distasteful to the people.

He must  
keep his  
books for  
distribution  
well ar-  
ranged.

System is as necessary in the distribution of books, as it is in itineration. The missionary ought to be well supplied with a variety of books, and these ought to be kept in a box, so arranged that he can lay his hand at once on anything that he looks for. "All on top, and nothing on hand" is too often the state of the missionary's box of books. If he takes books with him to the village, let him or the Native helper keep them concealed, if possible, till he has done preaching; for the sight of the books might make his hearers inattentive.

He should  
have a Na-  
tive assis-  
tant,

I think it is well that the missionary should be accompanied by a Native assistant. I look upon this as a very important matter. The catechist forms a link between the missionary and the people; he appears amongst them, the first fruit, as it were, gathered in by the missionary; and the very sight of him teaches them what the missionary aims at. He can supply many a defect in the missionary; he understands the people better, can enter more readily

into their modes of thinking, and present to them instruction better adapted to their capacities. They can gather information from him that they often are too shy to ask of the missionary. But it is a mistake to expect that the Native helper should do the principal part of the work. Each one should take a fair share. The missionary, again, will be able to correct errors, that Native helpers, and especially new hands, are apt to fall into; and will be a check on them, when they are disposed to treat their ignorant fellow-countrymen with contempt, or to listen to their objections with impatience.

I fear I am trespassing on the time allotted to me, but there is yet one difficulty that I wish to advert to, and it is a serious one. The missionary in passing, within a short time, through many villages, finds the people generally in the same state of ignorance, and with a very limited capacity to comprehend religious instruction, and a corresponding degree of carelessness. He can only teach them the first rudiments of religion, and his daily work acquires a sameness which is often very tiresome. He is in danger of getting through the task in a sort of routine way. Nothing can be more hurtful than this, to his own mind and to the cause. It requires study, to give variety to his preaching. I think it is a good plan, to make, as far as possible, a text of Scripture the leading theme of his address. This will in a measure correct the tendency to monotony. The conversational style is well adapted to the villager. Vociferation is not impressive, though to the inexperienced it may seem so. We should talk *to* the people, not *at* them; persuade them in a winning manner, rather than overawe them by a rattling address; what we preach should be heartfelt truth. The more we study to cultivate a spiritual frame of mind and temper, the more probably will our labours as itinerant preachers, be owned and blessed by our Lord.

and should  
avoid preach-  
ing in a rou-  
tine way.

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## ON THE SAME SUBJECT:

ESSAY BY THE REV. ROBERT BRUCE, B. A.

*Church Missionary Society, Dehra Ismáel Khán.*

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*“Itineration is the great, the chief work of a Missionary.”*

Wisdom “standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors.”

*Itineration the  
chief work.*

Example of  
Christ,—

I.—Jesus Christ, the True Wisdom—in whom are hid all the treasures of wisdom and knowledge—fulfilled in his life, as no other has done, this character of wisdom.

His ministry on earth was that of an active, persevering itinerant evangelist: “Let us go into the next towns, that I may preach there also; for therefore came I forth.”—*Mark* i. 39.

He took hold of the nature of man; and, as “not many noble were called,” and his mission was more directly to the poor, he became a man of poverty. His habits and mode of life were well known to those for whom he lived and died. Such was the Father’s will. It was counted *foolishness* by the *wise* men of Jerusalem. The poverty-stricken garb and lowly bearing of the Divine Missionary was a stumbling-block to them; still more so was the familiarity with himself, to which he admitted men of the lowest classes.

His object was not so much to make converts, as it was to preach the gospel. “I must preach,” says our Lord, “whether they will receive me or not.” He knew that, “All that the Father giveth me shall come to me.”

As a messenger—yea, servant—he was untiring in zeal. It was his meat and drink to do his Father’s will, that is, to preach the gospel. As to the preparation for his work, he lived in prayer.

of Ezekiel,—

The mission of Ezekiel is also a remarkable manifestation of this will of God. In his first calling, it was wonderfully revealed to him, that preaching was to be his work, irrespective of results. “Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.” “And they, whether they will hear or whether they will forbear, (for they are a rebellious house,) yet shall they know that there hath been a prophet among them.” And after many years of what men would call a fruitless ministry, he beholds in a vision, the whole House of Israel *still* as a valley full of dry bones, and is comforted by the assurance, that the Spirit of God can make them stand up “a living army.”

of Paul.

Need I mention Paul of Tarsus? That first and best of Mission records, “The Acts of the Apostles,” has made every Christian familiar with his itinerant labours.

Immutable is the wisdom of God. Now, as ever, “by the foolishness of preaching” would he save them that believe.

It was by itinerant evangelists, that almost every part of present Christendom was turned from the darkness of idolatry to the light of the gospel; and to the present day, (I may appeal to my missionary brethren here,) it is the opinion of the majority of experi-



enced missionaries, "that itineration is the chief work of the missionary."

The words of "the apostolic-minded Weitbrecht" are equal to those of a host. In the early morning of his life, in 1835, going forth on his first tour among the heathen, he writes: "Our schools are patronized by every one; but it is singular to observe, that few only recommend the preaching of the gospel publicly. But it is a comfort to me, that those who do so are Bible Christians, children of God. They fully agree with us, that preaching, as it was in the early ages of Christianity, so it is now, the chief instrument for effecting the conversion of the heathen." And again, at the end of his race, less than a month before he fell asleep in Jesus, February 2, 1852, he says: "I do feel more strongly every month, *that itinerating is the great, the chief work of the missionary.* We have not done enough in this *principal* branch. It is a rough and self-denying work, but I doubt not, will produce eventually the most satisfactory results." Such too, are the recorded sentiments of Lacroix and his biographer, of Judson, Ragland, and many others.

Opinion of  
Weitbrecht.

Preaching is a work more divine than human. The holiest prophets trembled to undertake it; nor would they have dared, had not Almighty strength compelled, and the Almighty Spirit enabled them to do so. To preach even to his own countrymen, requires all the bodily and mental powers of the minister. But in the heathen field, where difficulties are multiplied, and the labourers, compared with the harvest, are as units to millions, what shall the preacher do? On all sides, are countless congregations of dying souls. The language of his heart would be,—Oh that I had a hundred tongues, a frame of iron, and an eagle's wing, that I might bear the tidings of my Saviour's love to every sinner's ear. But so it may not be; we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of men. Humbled then, but not discouraged, I will give myself, by his grace, "to prayer and the ministry of the word."

II.—I would next consider the *manifest advantages* of itineration.

A wider diffusion of the truth is secured thereby, than can be by any other means; the commands of our Lord are also more literally fulfilled; and the itinerating missionary truly seeks for Christ's sheep who are scattered abroad. We know not where, in what remote village, there may be an awakened sinner anxious for salvation. Or it may be, one, who has before received Christian tracts or Christian teaching, is desirous to know more.

Advantages of  
Itineration

There are still two direct advantages from a missionary spend-

ing much—if possible, all his time in itineration, which I think well worthy of dwelling upon.

It brings the missionary into contact with every class.

1. It brings the missionary into contact with *every class* of Natives, both high and low; and it makes him more perfectly acquainted with their language and manners, than he can become in one station. Any one who has felt the change, after a few months going about among the people, to station life, will bear witness to the truth of this. True, he enjoys the rest of his comfortable bungalow, and it is a pleasure to see again the faces of English friends and Christian brethren; the wilderness is changed for the flowering garden; but it is plain enough, that these English comforts have taken the place of the dark faces that surrounded him before. Even the Native Christian brethren, who, in the tent, were always with him, joined in his morning, evening, and other devotions, and accompanied him in his labours, are now removed to a distance. The feeling is insupportable to one whose meat and drink it is, to do his Father's will. Itinerating acts also beneficially on the minds of the Natives. The heathen throughout the district, become more acquainted with the missionary's mode of life and real object, than even the inhabitants of the single city adjoining the station, would become, did he constantly reside in the station; and his Native Christian brethren, at all times present with him, are benefited also; and this suggests the second advantage to which I alluded.

It is an aid to the raising up of Native helpers.

2. It is an invaluable aid to the raising up of Native helpers.

While high intellectual training in our catechists is much to be desired, of far higher value are piety, zeal, and devotion. In no way can these be so well cultivated, as by the constant intercourse which a tent-life enables the missionary to hold with his Native brethren.

On this subject, I cannot do better than to quote from the Report of the Conference of Ahmednuggur, held in 1854. "If the missionary becomes absorbed in teaching, or in home labours, there is a great danger, as we all have had opportunity to observe, that his young men will become absorbed in study, in teaching, or some local occupation; and their views will then become very much confined, and instead of being good stewards of Jesus Christ, they will become effeminate, delicate, and worldly."

Let not the missionary, then, regard himself as a mere pastor or preacher, but rather as a trainer of preachers: he should have both works on his hands; and the more he engages in preaching himself, taking care, at the same time, to give them all needed op-

opportunities to exercise their gifts, the more he will excite them also to labour in the same way. Thus Timothy, who had so long been Paul's companion in travel and labours, "who had fully known his manner of life, purpose, faith, long-suffering, charity, patience persecutions, and afflictions, which came upon him," was prepared to follow his example, to be like-minded with the great Apostle.

Such were the principles of Ragland, as recorded in his life, upon which he also acted; and the proficiency of the Native evangelists still working in Tinnevely, proves that his hopes were not unfounded: The great zeal and independence of the native missionaries of Burmah, (the fruit of Judson's and his brother missionaries' labours,) testify to the same truth. Dr. Duff is the father in Christ of Christian teachers, Judson and Ragland of evangelists and missionaries.

III.—*Modes of Itineration.*—It is impossible to lay down a uniform plan, either for all missionaries, or for all parts of the country.

Modes of  
Itineration.

The plan followed by Paul the Apostle stands first. He went from town to town, attracted generally by the large cities, or places of concourse, (as our Lord himself was), but above all, entirely submissive to, and daily waiting on the Holy Spirit's guidance. He was unencumbered, generally, by any other work, and ready to stay a week, a month, a year, or longer, in any place, as providence might direct. He accommodated himself to the manners and habits of the people. He fully realized the truth and power of our Lord's words, "All power is given unto me in heaven and in earth; go ye *therefore*, unto all the world." Accordingly the friendliness or hostility of earthly governments made no difference to him. Like the other Apostles, obedient *in all else*, to the powers that be, *in this matter*, he in no wise acknowledged their authority. Singular are his words, when going on one of his projected tours: "I know nothing, save that the Holy Ghost witnesseth in every city, that bonds and afflictions abide me, but none of these things move me." Alas! can it be, that the spirit of the unfaithful Mark, and not of Paul, is the spirit of us, the missionaries of the present day, and that therefore we have not a blessing?

Example of  
Paul.

In India, how varied are the spheres of labour! To begin with the lowest step of the ladder, "the Derajat." There is not one Christian; being a native of the soil, for 200 miles around. There Christianity is only known by name, and the blessed name of Jesus, merely heard of, as one of 140,000 unknown, and many of them imaginary, prophets; all immensely inferior, in the opinion of the people, to that father of lusts, and teacher of lies,—Mahomed.

Varied  
spheres of  
labour.

The mass of the people are sunk in ignorance; and with the exception of the Mussulman priesthood, to whom a few Arabic and Persian books may be given, hardly any Christian tracts can be distributed. The villages are, in general, five or six miles apart; and often great difficulty is experienced, in obtaining wholesome water. But the people themselves are a manly, open-hearted, enquiring race; and there are a great number of considerable towns, offering most favourable opportunities for preaching.

The neighbourhood of Umritsar, and indeed the greater part of the Punjab, is far in advance, thickly studded with villages, and abounding in water. By means of Government and other education, a wide field is here opened for sowing the seed of the written Word. Much is known, both of Christianity and the missionary's object, even in the villages in many parts; yet even here the labourers are very few. The number of missionaries is small, and they are but inadequately assisted by Native helpers.

Two modes.

There are two modes of itineration, I believe, generally adopted in the Punjab, neither of which appears to me, to be the most expedient. One of these is this:—the missionary goes forth on long marches, generally with some goal in his view, (some distant district or city, which he is anxious to visit.) He is obliged to make hasty and frequent marches, involving a great expense of time, money, and strength; and he has no likelihood of being ever able to revisit systematically the places in which he has preached once. The other, and better plan, inasmuch as it is a systematic one, seems deficient, not in itself, but in the paucity of labourers to carry it out. It is, to visit every village. All attempts to effect this in the Punjab have failed. To carry out this plan, and systematically to revisit periodically (even once a year) every village, even in a very small district, say twenty miles square, would require a great many more Native helpers, than the itinerating missionary can have in the Punjab.

The best plan.

The plan that recommends itself to me is as follows:

The itinerant missionary should be freed from all the duties and cares of the station; with earnest prayers for God's guidance, he should seek a district for himself, the size of which should be proportioned to the number of his assistants; he should live in the centre of his district, if possible, near some important town. Should any town in the district contain one or more Christian families, it would naturally be his centre.

His residence should not be too far, (at furthest, one night's journey,) from the station. Thus would the missionary brethren

there be enabled to uphold his hands; and occasional visits to them would cheer his spirits. Many Government officers, with their wives and families, do thus reside even in the most retired districts; and shall the missionary be unwilling to do so?

The Natives throughout the whole district would then become acquainted with his life, and feel that he was in truth seeking their salvation; whereas, they now look on our cold-weather tours, as pleasure trips of *hákims, sair ke wáste*.

A systematic plan should be adopted, of visiting every town in the district, containing a bazar, twice at least every year. The Natives of all the surrounding villages pay constant visits to these market towns, and would thus be met with. While encamping for a period of from four days to a week, at each visit, in such a place, much leisure would be found for visiting the villages also; and on the days of marching, if the catechist took one road and the missionary another, a great number of villages would be preached in. After many years,—especially if the work of one Missionary, when removed, were taken up by his successor,—such work would assuredly bring forth fruit. As soon as the few Christians located at his central point, or at other places in the district, (for he would of course labour to multiply such centres of light, by locating converts, if possible, in their own homes,) grew into a Church, an experienced catechist, or pastor, would be placed there; and the missionary would probably seek another residence, or even district, for himself. As soon as Native Christians, fitted for school work, can be obtained, vernacular schools should be established in the chief towns in the district.

Visiting every town in the district.

Even when a missionary cannot be set apart exclusively for itinerant work, this plan might be followed by the missionaries in a station; and a certain number of towns in the immediate neighbourhood might be systematically visited.

Narowal, in the district of Umritsur, is the only place (as far as I know) where Christians, of some little position, reside in their own homes. A bungalow for a missionary has been erected there, and I trust it may please God to make it the centre of a district in which the Gospel shall be lastingly proclaimed.

Narowal.

To advance another step, and take a place in the neighbourhood of Agra:—There the Rev. Mr. Shackell is working in this branch of labour, and has adopted a plan very similar, if not the same, as that I have endeavoured to describe. He has more assistants than we can have in the Punjab; and has established some

Neighbourhood of Agra.

three or four centres of Christian light in his district, which he carefully tends; and he is laboring to increase their number.

Tinnevelly.

And now for the top of the ladder, South Tinnevelly:—There, little centres of light, once as small and few as in Northern India, have grown into Christian Churches. Eight years ago, the Rev. Mr. Ragland went forth, leading a band of Native evangelists thence into the, as yet, comparatively dark fields of North Tinnevelly. Three European evangelists, with a large body of Native brethren, took up a district; and from that time to the present, every village in it has been preached in twice a year; and of course, many villages, a great number of times. It was after Mr. Ragland had gone to his rest, that Mr. Fane, one of his co-labourers from the first, was permitted to see much fruit of these labours. In 1861, there was an increase of 298 to the number of registered Christians in the district, while nearly 700 more were under instruction. The work now continues to increase, and the hands of the Europeans are strengthened by two excellent ordained Native evangelists. Each, encamping separately, spends the whole year, with the exception of six weeks of the rainy season, in tents, and marches once a week. It was in this district that the revival first commenced in 1860. Among other instances of the missionary spirit elicited by the example of these itinerant labours, two shoemakers devoted themselves to the work of evangelists. Taking with them implements of work, they preached at their own cost, in all the villages, for a distance of three days' journey.

More zeal  
needed.

IV.—I would wish to close with a brief word *on the necessity of our engaging more warmly and faithfully in this work.* In the Punjab the work is merely in its infancy. When I think of the state of the district in which I myself was privileged to labour for three years near Umritsur, of the thousands, aye, millions, of prepared hearers on all sides, and their completely unevangelized state, to the present day, I feel overwhelmed by shame. I regret that I did not, like Mr. Ragland, give myself more perseveringly to a humbler sphere of systematic labour, instead of traversing such large tracts of country as I did. I also mourn that I did not cultivate a habit of more earnest and prayerful preparation for village and bazaar preaching. In yesterday and to-day's Conference, what has God given to fill us with hopeful joy! If there is one thing, more than another, calculated to uphold the faith of the minister of the Gospel, it is beholding faith and zeal in his lay brethren in the Church of Christ. "Having hope," says Paul to the Corinthians, "when your faith is increased, that we shall be enlarged to preach the Gospel

in the regions beyond you." Paul, though he looked for faith in the Church, and was helped by it, yet did not wait for it; he himself was a burning and shining light; his labours were unequalled, his zeal the greatest: and the faith of the Apostle, leading him on to the most self-denying toils, as a bright beacon on a hill, lit up a similar flame in the Churches with which he was connected, and drew many to follow in his steps.

But in the present day, the liberality, zeal, and faith, of many of our lay brethren, seem to take the van, and cry, Shame on the missionary! Often does he shrink from labours and difficulties which lie in his path; or if he undergoes them, he thinks or writes of them as meritorious; while his lay brethren, in the discharge of their daily duties, go often through far greater, and think nothing of them. The labours of our civilians, the zeal of many laymen in all parts of India, and the courage of English travellers, are bright examples to the missionary. They provoke him to work as earnestly for *The Kingdom*. They cheer and support him, and encourage him to fear nothing, while he goes as a messenger of Heaven's King, wherever that King may send him.

The itinerant missionary, more than all others, has his time at his own disposal. If he be an early riser, he may always enjoy calm communion with the Father of Spirits, ere he goes forth to the turmoil of the bazar. And, drinking from the fountain of God's Word, he may meet his various and varied audiences, ready to impart to them what he has freely received. Collecting his Native brethren always in his tent, ere he or they go to preach, a quarter or half an hour spent in reading and expounding a few verses of Scripture and in prayer, is of more importance than all the day's work besides. Thus is his own soul refreshed, and *they* are taught in the word, and learn to rely on the Holy Spirit in every part of their work. Sometimes, after preaching in the village, visitors crowd the missionary's tent all the day; and then it is that the calm acquired by meeting with God in prayer, is found of unspeakable value. But all is in vain, if we labour not in faith. Zeal and activity are comparatively easy; faith and love are hard to be obtained. Faith is necessary, not only to support the labourer in his work, but also to enable him to look for, and expect, the salvation of souls. May we hope that the faith, and interest in his own work, which God has placed in the hearts of so many laymen, as well as ministers, in the present day, will stir them up to an earnest spirit of prayerfulness on behalf of the itinerant evangelist? Oh! remember, dear brethren in the Lord, that he is flesh, full of infirmities and

Prayer.

Faith.

unbelief, exposed to Satan's fiercest and most wily attacks; and pray for him,—that utterance may be given to him, that doors may be opened, that his faith and love may be increased, and that that God of mercy, who, by the preaching of Jonah, saved Nineveh, may turn the hearts of the people of the Punjab to take warning at the voice of the feeble missionary, and turn to the Lord, that he may heal them.



The Rajah  
of KAPUR-  
THALA and  
his brother.

The Chairman then rose and said, that he felt sure that the members of the Conference would rejoice with himself, in seeing amongst them the Rajah of Kapurthala; and he begged to introduce him and his brother Sirdar Bikrama Singh to the members of the Conference. Before resuming his seat, the Chairman invited an expression of opinion from the members of the Conference, on the subject treated of in the essays just read to them.

Rev. C. W.  
FORMAN.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—said, that so far as he was known as a missionary, his name was associated with schools; but he felt it to be a duty to the cause of itinerations, to say, that the sentiments expressed in the two essays just read, had his entire approval. His being engaged with schools was owing to the fact that he had come to India with no defined views as to the best modes of evangelizing the country, and disposed to follow in the footsteps of others. Besides this, when he and Mr. Newton came to Lahore, just after the annexation, they had been requested by the Authorities not to begin at once by preaching in the streets, or do other direct missionary work. Every door, but that of the school, seemed to be closed. Thus he had drifted into the school work. He would say, that if he had to begin his missionary life again, or if he could get rid of the work in which he was now engaged, he would delight in nothing more than in being an itinerant preacher. As an illustration of the rapidity with which the itinerant could spread the knowledge of Christianity, he mentioned that he and another missionary had recently visited a town containing some ten thousand inhabitants, who seemed to know almost or quite nothing about Christianity. After two days' preaching, almost every man he met, seemed to know something about the first principles of our religion.

Testifies in  
favour of  
itineration.

Lahore  
School.

Illustration  
of the rap-  
idity with  
which a  
knowledge  
of Christi-  
anity can be  
spread by  
itinerations.

Rev. R.  
CLARK.

The Rev. ROBERT CLARK,—Church Missionary Society, Peshawur,—believed, that much more was required in itinerations, than the simple going out with tents into the district, for a month or two,



each year. This may be most desirable for those missionaries, whose station duties confine them to their homes during the greater part of the year; but the small towns and villages in every part of the country, deserve much greater attention, than they have ever yet received. There is often, amongst the peasantry of the villages, a far greater openness of character, and readiness to receive religious impressions, than in the people of the towns; and there is far greater absence of both vice and sophistry, and more manliness and simplicity. The suggestion made by Mr. Bruce, that a missionary should live in some large village, or small country town, amongst the people, and should from thence visit constantly every village of the district appointed to him, Mr. Clark believed to be most important, and he wished that it could at once be carried out in many districts. It did not seem to him necessary, that large numbers of European missionaries should be congregated together in one station, unless each has his own peculiar sphere of labour, which does not interfere with the labours of others. Mr. Clark doubted even the expediency of a number of missionaries confining themselves to a single town, and going on preaching month after month in the same places, and to the same people; who gradually became, as Mr. Barton had said, too indifferent to care even to listen to them. Although each large station should invariably have some resident missionaries to instruct inquirers, to carry on the regular services, and to superintend the school, yet unless other missionaries are engaged in publications, or in some other peculiar labours, he thought that the efforts of some, even as regards their own station, might possibly be more advantageously spent, were they to move about amongst the village population, and return to their city audience after intervals of two or three months.

The small towns and villages deserve great attention.

The rural population.

Many missionaries should not be congregated at one station.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—remarked, that several weeks previously, when itinerating, he had entered a village. He had only just arrived, when a messenger came, stating that a Lál Pádrí (i. e., a preaching Faqír) wished him to come and hold service at his house. He appointed a time and went, taking several Native Christians with him. The mats were spread, and the Faqír, with a number of his yellow-clad brethren, was waiting. The leader especially seemed to be well acquainted with the Scriptures, and when we closed with the Lord's prayer, all joined us in repeating it, word for word. Some former missionary when itinerating, had given this man a Bible, and conversed with him. From that time, he had been teaching

Rev. I. L. HAUSER.

Preached at the house of a Faqír.

his brethren ; and he told the speaker that he hoped soon to persuade them all, about twenty-five in number, to become Christians with him. He thought that every missionary should itinerate for at least a few months in the year.

**E. A. PRINSEP, Esq.**

Additional testimony in favour of the rural classes.

More ready as a class to receive the gospel, than any other.

Let missionaries strive to gain the friendship and co-operation of the leading men.

E. A. PRINSEP Esq., C. S., then said,—I rise, Mr. Chairman, to add my testimony to what has just been urged by Mr. Clark, in regard to the rural classes generally being favorable to the reception of the Gospel. For eight years, I may say I have lived entirely among the villagers. My duties throw me into personal contact with them. I find them kind, hospitable, always ready to converse. There is a congenial way with the Punjabee agriculturist, that makes you feel at home at once. Their powers of observation are great, their normal state seems ever to be inquiring. Unable to read or write, they are driven to ask what is going on. They lead a simpler life, and appear to me to be *the* class, more ready to receive the Gospel than any other. Latterly I find them constantly inquiring regarding the Englishman's religion. Nothing, to my mind, is so much needed as the bringing of the Gospel to this class, more constantly than it has been done. Both the essays that have been read, are excellent and suggestive. As remarked by the Rev. Mr. Bruce, more system is required in itinerations. The way I would recommend is, that missions should supply themselves with maps of Districts, and mark off their tour for the season. In each district, villages are associated together in tribes. I think, when a visit is intended, the missionary would find much larger audiences, if he wrote to the leading men of their tribes; telling them, by letter, of his wish to meet them at a given place and time. He should be accompanied by three or four assistants—men who give promise of some day being fit for evangelistic work. They could go before as messengers, to announce the arrival, and to stir up the people to come to the great gathering. If a few presents could be interchanged, so much the better; nothing is lost by attention to such forms. People like it; so why should we not fall in with the usages of society? I believe the missionary would receive a warm welcome wherever he went, if greater attention were paid to the men who have influence; and with their assistance a larger crowd would be assembled, than by the plan at present pursued; and as perhaps every village of the tribe would be represented at the meeting, there would be the less necessity for going from village to village. Much time would be saved, and more ground would be got over. The maps, lists of tribes, and names of their leaders, could be obtained no doubt from most dis-

trict officers. My own belief is, that more time is spent over schools than in itinerating. I would shut up the former altogether, during the cold season, that every hand might be available to go forth "to preach the Gospel." It is in the villages, that I hope to hear of any great movement towards Christianity. Experience in other parts of India shews us this. Scripture teaches us, that this is the chief aim of missionary work. If there must be schools, open them in the hot weather; but for the winter campaign, it is clear to my mind, that every missionary in the province should go forth. He wants nothing but a horse to carry him, one servant, and his Bible. God will shelter him wherever he goes. Let him distribute tracts, and give away Bibles: he cannot give away too many. Only let him keep some diary, (such as Government requires of us Civil Officers, whenever we have to visit the interior on business,) in which, quietly and with prayer, to jot down to whom he has given the sacred books; in order that when he returns on his next visit, he may ascertain how far they have been fruitful in good results. In these inquiries humbly made, who knows what strange answers to prayer may not be unfolded, giving earnest of a good work going on, where, perhaps, there is but little visible result!

The Rev. W. KEENE,—Church Missionary Society, Umritsur,—suggested that each missionary should have a particular district marked out for his itineration labours. For instance, in the Zillah of Umritsur, there are four Purgunnahs. He would like to have an itinerating missionary placed in each of these. Mr. Keene further expressed his views against a system of centralization. When collected together in a central station, as at Umritsur, missionaries were liable to be lost in the European population.

The Rev. JOHN BARTON, of St. John's College, Agra,—most entirely concurred with Mr. Forman, in regarding preaching as the highest and most privileged part of a missionary's work. He thought that every missionary must feel this; and that in consenting to spend his time in teaching, a missionary acted not upon his own inclination, but in accordance with what he felt to be a duty and a necessity, arising out of the peculiar circumstances in which missionaries are placed in India.

The people of India were our fellow subjects, and consequently a responsibility attached itself to every English Christian, to aid in imparting to them a Christian education. The Church of Christ was, in his opinion, the proper educator of India, and as a minister and a missionary of that Church, he felt that an obligation lay upon the missionary body, to take an active personal part in the

Mr. Prinsep would close all schools in the cold season.

Paramount importance of preaching.

How to itinerate.

Advantage of keeping a diary during every itineration.

Rev. W. KEENE.

Each missionary should mark out a special district for itineration.

Rev. JOHN BARTON.

Preaching, the missionary's highest privilege.

But in India every Christian should take part in the education of the people.

work of Christian instruction. Were they to hold aloof, the rising generation in India would receive a European education, but one wholly devoid of the religious element; and he felt it his duty to throw himself into the current, and strive to guide it to a right end.

Mr. Shackell took with him as few servants as possible; living much with his native assistants.

With regard to some points referred to in Mr. Bruce's essay, and the allusion in it to Mr. Shackell's itinerating labours at Agra, he would mention one matter which he knew Mr. Shackell felt to be of the greatest importance—the obstacles often raised by heathen servants to the free access of inquirers to the missionary. On this account, Mr. Shackell was in the habit of taking as few servants as possible—and those, as far as possible, Christian; disregarding personal inconvenience, for the sake of affording freer access to inquirers; and living as much with his Native assistants as possible; who, he believed, supplied in part the place of servants, when occasion required.

North Tinnevelly.

Mention had also been made in Mr. Bruce's essay of the Itinerating Mission in North Tinnevelly. He wished to refer in particular, to one part of their system, which he thought might be introduced with great advantage in North India; i. e., the constant interchange of temporary help from the South, or Christian part of the province, in the shape of Catechists, Readers, and Students, who preach with the Itinerators for a month at a time, and then return,—a practice which tends to call forth, in an eminent degree, the sympathies of the Tinnevelly Christians; thus both giving the unevangelized district the benefit of their prayers, and fostering the missionary spirit of the Native Church who send them. He thought that if there were a similar interchange of labourers in the several departments of missionary labour—as, for instance, that the Christian teachers in our schools should, during part of the cold season, itinerate with a missionary in the surrounding district, and that the Catechists should in the same way give some of their time during the hot season to teaching in the schools—the influence of such an arrangement would be mutually beneficial to both. The experience of the North Tinnevelly Itinerancy seemed to him also to point out the advantage of concentration of effort within a limited area. The area of the whole Zillah of Tinnevelly was, he believed, little larger than that of the Zillah of Agra, and contained about the same population. In that Zillah there were now as many as sixty thousand Native Christians. The mission stations were established in various parts of the district, from twelve to twenty miles apart; and there were, until recently, as

Interchange of labourers might be introduced into the Punjab.

Advantage of concentrating efforts within a small area.

many as twelve or fifteen missionaries labouring within this area; each having his own distinct sphere of labour, and yet able to avail himself of the advice and experience of his brethren. He could not help feeling a deep conviction that our dispersion, and, so to speak, dilution of strength, over such an immense area, and our practice of collecting our missionaries together at the large stations, instead of planting them out in the districts, had tended materially to retard the progress of the Gospel in North India.

He would conclude by giving the statistics of the increase of Christians in the North Tinnevelly Itinerancy, as shewing what the results of those labours had been. Tinnevelly statistics.

	In 1857,	In 1862,
Baptized adherents,	446	882
Unbaptized ditto,	483	1374
Communicants,	83	218
Children in School,	121	310.

Captain McMANNON then rose and said,—A suggestion made by Mr. Prinsep, that missionaries should send intimation to the head-men of villages, and men of influence and position, of their intended visits, is one which I think deserves serious consideration. It recalls to my mind a conversation which took place a few years ago, between myself and a Mahomedan of great intelligence, one holding an important position in Government employ. “How is it,” he asked, “that missionaries never go to visit native gentlemen of respectability and position? Many would be glad to hear what the missionary has to say; but we cannot stand in the streets to listen, when he is preaching to the crowd: we should lose position, and the respect of our towns-people, were we to do so.” I said I thought, that missionaries supposed such domiciliary visits to leading men might give offence; but he assured me that, so far from this being the case, it would be esteemed an *honour*; and that the missionary would always meet with a kind reception. It strikes me that the Native gentry do not receive the amount of attention they deserve; and that, as a class, the missionary neglects them. Native gentlemen will not stand in the streets with the common herd; consequently, unless the missionary visit them in their houses, they will not hear the Gospel at all. I think that all such men should be visited; and if the missionary, according to Native custom, sends a messenger to intimate the intended visit, or, at any rate, to indicate the hour at which the missionary will call, he will generally meet with a polite and kind reception. Probably he

Captain McMANNON.

Conversation with an influential Mahomedan.

Missionary visits to Native gentlemen.

Visits should be announced beforehand.

will find, that the person visited has collected some of his friends, to be present at his reception.

I think that the missionary should strive to cultivate terms of intimacy and friendship with all the leading men and native gentlemen living in his district.

I feel sure that were he to do so, not only might such men themselves be won for Christ, but this intimacy with the leading members of the native community, would go far to influence the masses in holding the missionary in like estimation.

Distribution  
of the Word  
of God.

Before resuming his seat, Captain McMahon stated, with reference to a question put by Mr. Hauser, that in his opinion the time had not come, as yet, in the Punjab, when the gratuitous distribution of the Word of God should be stopped. He believed that in this part of India the people, as yet, would not *buy* religious books; and the best way to create the demand for them, would be in the first instance to scatter the Word of God, broad-cast and gratuitously, over the land. He stated that at Madras there was now a considerable demand for the Word of God, and that people would buy it readily; but he thought that this demand had been created, by a previous gratuitous distribution.

The Rev.  
ROBERT  
PATERSON  
dissents  
from the  
opinion that  
the Bible  
should be  
given away.

The Rev. ROBERT PATERSON,—Church of Scotland Mission, Sealkote,—dissented strongly from the recommendation of Captain McMahon, that Bibles should be distributed gratuitously; and said, that if this plan were to be adopted by some missionaries, and not by others, it would operate prejudicially on the work of those who sold their Bibles. He further stated, that he had recently sold some religious books in the Sealkote district.

The CHAIR-  
MAN's sug-  
gestion.

The CHAIRMAN then suggested that the discussion of this branch of the subject had better be postponed, until the subject of Vernacular Christian Literature came under consideration.

Mr. PAT-  
ERSON  
resumes.

The Rev. R. PATERSON then continued as follows:—

On this subject there are two suggestions which strike me as important.

Itinerations  
and schools  
not in anta-  
gonism.

I. The question of "*Itinerations versus Schools*" has been raised. But I would ask, why should these two departments of labour be placed in a position of antagonism? May they not be carried on simultaneously? For my part, I feel that I dare not give up the schools entrusted to me, and yet "*necessity is laid upon me*" to preach the Gospel as widely as possible. The mistake appears to consist in this, that many missionaries, attempting to reach too high an educational standard, are compelled to neglect the more important work of preaching, to which they have been

called. With a trustworthy and able Christian teacher, (and no other should superintend our schools,) we might content ourselves with paying an occasional visit to them by way of inspection. At such times earnest appeals could be made, urging the scholars to give themselves to Christ.

II. With reference to the particular way in which our Itinerating operations should be carried on, I would beg to suggest the following method. Four Tahsil or Zillah towns should be selected, as centres, within a convenient distance of our stations, and where there are houses in which we could spend a day or two during the hot season. In the cold weather, with our tent pitched close by the large town, we could preach there, and at the same time visit the surrounding villages. Inquirers, and others, from these villages, would have an opportunity of conversing with us frequently, during our few weeks' stay in their neighbourhood. And, besides this, the people of the city would be able to form some more definite conception of the Gospel and of Christians, than a few hurried visits to their bazar could have enabled them to do. Each of these large places should be visited twice during the cold season, in order that we might see the results of our labour, and encourage and instruct those who might have been impressed. And in the hot season, with a habitable house at these places, we might do much good to the people through our preaching, and in no way injure our health by occasionally leaving our mission stations.

The Rev. W. FERGUSON,—Church of Scotland Military Chaplain, 71st Highland Light Infantry,—concurred with the essayists generally. He thought that missionaries should be left to follow the bent of their own inclinations in such things. Those who preferred itinerating, should be allowed to go to that; those who preferred to stay in large cities, should not be urged to itinerate. He thought that the missionaries generally took in too large a sphere. He liked what Mr. Bruce said about living among the people. Christ was taken from among the people. Missionaries should, as far as possible, become one with the people. The preacher's life and temper should be known to the people. This implies that he must not preach once or twice among them, and then run off to another place; but tarry among them till they should see the friendliness of his heart, though he differed from them in religion. He decidedly objected to the practice of visiting nautches—at least of saying a word to irritate on such occasions. The preaching at *melas* was perhaps right; but great loving-kindness was needed on the part of the preacher at such times.

A method of  
itineration  
suggested.

The Rev.  
W. FERGU-  
SON.

Missionaries  
should be  
left to follow  
their own  
inclinations.

They should  
live amongst  
the people.

Nothing  
should be  
said to ir-  
ritate the  
natives.

The Rev. J.  
NEWTON.

Narrates his  
experience  
in itine-  
rations.

The Rev. JOHN. NEWTON,—American Presbyterian Mission, Lahore,—then rose and spoke as follows:—My experience in itine-  
rations may be of some use: for example—A few years ago I pitched  
my tent at Jagraon; and remained there for a month. Every mor-  
ning I preached in the city; so changing the place of preaching,  
from day to day, as to leave no part of the town without an oppor-  
tunity of hearing the Word. In the afternoon, or evening, of  
each day, I rode out to a village; and preached to as many as could  
be collected;—taking care always to inform the people where my  
tent was pitched, and inviting such as wished conversation on the  
subject of my preaching, to visit me there. During the month  
I preached in about thirty villages. Almost every day, people  
from the city or villages came to converse with me in my tent;  
and remained, often two, three, and even four hours at a time. The  
subject of conversation was the Gospel I had been preaching,—its  
doctrines or its claims. I never found any method of itinerating,  
so satisfactory as this.

How to get  
a village  
congregation.

A word in regard to the method of getting a village congrega-  
tion. I went once into a village belonging to the Rajah of Lád-  
wá; and was at first unable even to purchase supplies. An order  
however, procured by the Chaudharí himself from the Rajah's  
vukeel at a neighbouring town, removed all difficulty. He then  
shewed himself friendly. I told him I had come to communicate  
to the people some interesting and important news; and begged  
that he would ask them to assemble in the evening and hear it.  
Accordingly almost all the men of the village met me at the gate;  
and by lamp light I preached to them the good-news of salvation  
for about an hour. After this they asked questions, which were  
answered; and finally they expressed much gratitude, that I had  
taken the trouble to come to them on such an errand. By similar  
means I have often obtained good congregations.

The Rev.  
R. A. HILL.

Incident of  
Mr. Hill's  
itineration.

The Rev. R. A. HILL,—American United Presbyterian Board,  
Sealkote,—then said, In corroboration of the sentiment expressed  
by Mr. Prinsep and Captain McMahan, I may be allowed to mention  
an incident which took place, in my itine-  
rations in the district of  
Sealkote, some time ago. As we were about leaving our preaching  
place in the bazar of Pusroor, one morning, my native assistant and  
myself were met by a messenger, with an invitation to visit one of the  
chief men of the place, at his own house; which was in the immedia-  
te neighbourhood. This invitation we of course very readily and  
thankfully accepted. We were led up to an open court, almost  
overlooking the preaching place in the bazar, which we had lately



occupied. The Sirdar, who had sent the request, met us here very cordially; saying that he had only partially heard our remarks from his seat, and as he did not choose to associate himself with those whom we addressed in the bázár, he would be glad to hear us *then* in his own place.

He listened very respectfully; and as we were leaving he invited us to come back again.

We made an arrangement to visit him the next day; and he promised to invite some of his friends to be present.

On our arrival the next morning, he was waiting for us, with some twenty friends.

By mutual arrangement these visits were repeated almost every day during our stay in Pusroor; and he came in company with a few of his friends several times to our tent. During our discussions some objections were made; but there was no bitterness. Our friend remarked one day, that he had heard that the *mem-Sahib* had been reading to some of the women of the place, and he would be gratified if she would visit his zenana. This she did, and her visit was frequently repeated with gratifying results. If the plan of visiting the more respectable classes of the community at their houses could be carried out, much good would result from it.

The upper classes should be visited.

At the same time I think we cannot attach too much importance to evangelistic labours among the lower classes. Every one must have been delighted with the accounts we have heard to-day of the cordial reception which the missionaries often meet with from that people. This indeed is one evidence of the divine origin of our religion: "The poor have the Gospel preached to them."

And the poor should not be neglected.

In preaching to the natives in the bazar, as well as to sinners elsewhere, I think we should be very careful not to content ourselves with merely stating the facts of the Gospel. I think that a close and personal application should never be omitted; and that we should ever strive to impress our hearers with the fact, that, without the teaching of the Holy Spirit from on high, these doctrines which we teach can have no saving efficacy.

A close personal application should be made.

The Rev. ROBERT BRUCE,—Church Missionary Society, Dera Ismael Khan,—said, that he would be gratified, if Mr. Barton would inform the Conference, how Mr. SHACKELL managed to do with so few servants when itinerating; as he found that, instead of being able to do with fewer servants in camp, than in the station, he required more.

The Rev. ROBERT BRUCE.

Asks a question.

The Rev. J. BARTON said, *That* is just the difficulty—to understand how he *did* get on with so few!

Mr. BRUCE, then resuming, expressed himself strongly in favor of missionaries continuing their itinerations during the hot weather, as well as during the cold; and, as the call of duty sometimes led the lay-members of the Conference to be out in Camp at all seasons of the year, he would be glad to hear their opinion as to the practicability of missionaries doing the same.

D. F. McLEOD, Esq., C. B., then said:—

Our Chairman has signified to me his wish, that I should express my opinion, on the question of itinerating during the hot weather, in this Province; and I have no hesitation in saying, that I should regard, as exceedingly unadvisable, any attempt to itinerate at that period in the plains of the Punjab; at all events anywhere except in the submontane tracts, lying immediately at the foot of the mountain ranges;—and I should doubt its expediency even there.

In some parts, it would be quite impossible to do this, without immediate danger to life. At the end of March of the present year, I marched from Dera Ismael Khan to Shahpoor, across the tract which is called the Thull; and as the season was a most unusually mild one, owing to the heavy falls of rain during that month, I effected the journey without difficulty. But the people of the country themselves assured me, that in an ordinary year, I could not have done so; and that a month or two later, it would be almost dangerous even for themselves to go out during the heat of the day. In the Chaj Doáb, between Shahpoor and Pindí Balthai, I was told that, last year, three travellers died on the high road from want of water, and that such occurrences were by no means infrequent.

Along the main line, Dawk Bungalows and Serais, with rooms fitted up for European travellers, have been to a large extent provided. Rest-houses are now being built in the Interior, for the accommodation of our Police officers when on circuit. But whatever facilities might be thus afforded for moving from place to place without absolute danger, yet it does seem to me that under any circumstances, it would be exceedingly injudicious to employ this period of the year in itinerating; and would involve an amount of intense discomfort, sufferings, and injury to health, which no possible benefit, that might be anticipated from it, could by any means counterbalance.

The Rev. J. NEWTON said:—I see no need of building houses for itinerant missionaries, in country towns. After all, large cities are the places which have the strongest claims on missionary labour. It

Advocates  
itineration  
in the hot  
season as  
well as the  
cold.

D. F. Mc-  
LEOD Esq.

To itinerate  
on the plains  
of the Punjab  
during the hot  
weather, ex-  
ceedingly un-  
advisable.

The Rev. J.  
NEWTON.

was in such places that the Apostles did the most of their preaching. I would say therefore, Let every missionary spend the whole of the hot season, ( when itinerating is impracticable, ) at his city station, preaching to the multitudes there; and in the cold season, when he wishes to work among the villages, let him live in a tent. This will be found perfectly easy; and a tent will answer all the ordinary purposes of an itinerant, as well as a house.

Let every missionary spend the hot season at his city station.

The chairman, Col. LAKE, rose and said,—I am glad that Mr. McLEOD, and Mr. NEWTON, whose opinions will carry weight with all, have expressed themselves so decidedly against missionaries unduly exposing themselves, and thereby running the risk of ruining their health. Those missionaries who are most likely to fall into this error, are the very men whom we cannot spare, and whom we wish to save as long as possible for the great cause in which they are engaged.

Col LAKE.

Missionaries should not risk their health by undue exposure.

The Rev. W. FERGUSON,—Military Chaplain, Church of Scotland,—said: He regretted that laymen had not taken a more prominent part in this discussion than they had done; that perhaps, as he was not a missionary, he might be permitted to speak as a layman. He must say, however, that whilst he had heard of people envying the chaplain, he, as a chaplain, could sincerely say, that he heartily envied the missionary. Offering his opinion as a layman, he regarded itineration as the most important department of the missionary's work; and feared that far too little attention had been devoted to it.

The Rev. W. FER- GUSON.

The Session was then closed with prayer.

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FOURTH SESSION.

SATURDAY AFTERNOON, the 27th of December, 1862.

Colonel R. MACLAGAN in the Chair.

At the request of the Chairman the following Essay was read by its author :—

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LAY CO-OPERATION.

HOW CAN CHRISTIAN LAYMEN IN THIS COUNTRY MOST EFFECTUALLY CO-OPERATE WITH MISSIONARIES IN THEIR VARIOUS EFFORTS TO ADVANCE THE CAUSE OF CHRIST AMONG THE HEATHEN?

ESSAY BY LIEUT. COLONEL E. J. LAKE.

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**The subject.** The subject on which I have been invited to address you this day, is,—how laymen can best co-operate with missionaries. Some means there are, so obvious, that it would be out of place to refer to them on the present occasion, were not the most obvious means oftentimes the most neglected. For instance, while all will readily admit, that the secret spring of blessedness to all who labour in Christ's cause, whether missionaries or laymen, is to live near to Christ—and that those laymen will co-operate most effectually with missionaries, who live most under the influence of this truth—how rare are the men who acknowledge it in practice!

**The most obvious means often neglected.**

The missionary cause not only requires the co-operation of more laymen, but it requires that those who do co-operate, should do so in a holier and more earnest spirit; in other words, that they should have the Spirit of Christ, without which vain are the most strenuous exertions.

**Prayer.** Again, although those who can do nothing else, might *pray* for

the cause of Christ, how few make it a subject of constant prayer, that utterance might be given unto missionaries, to make known the mystery of the Gospel, and to speak boldly, as they ought to speak. Fewer still carry out the Apostle's precept, of "praying always, with all prayer and supplication, in the Spirit."

How greatly missionary effort is aided by prayer, we may gather from the experience of Christian evangelists in all parts of the world; and from the great missionary St. Paul himself, who, in eight of his Epistles, specially commends himself, and his work of preaching the Gospel, to the prayers of those whom he addresses.

In the case of one greater than St. Paul, we read, that He continued all night in prayer, before He chose the twelve Apostles; who were the pioneers of that great band of missionaries, who have since followed in their footsteps; and when He sent forth other seventy, His first injunction to them was, to pray unto the Lord of the harvest, that He would send forth labourers into His harvest. Why should there not be meetings throughout India, at stated times, in which missionaries and laymen might unite in special prayer for a blessing upon missionary labour? I dwell upon this, because so many are ready to give money, and to encourage missionary effort, in a sort of way, who yet do not pray for the cause, or identify themselves with it. If we are, as we profess to be, Christ's people, we are all members one of another; and if success does not follow missionary labours, every member is chargeable with the failure. How many there are, who content themselves with sitting in judgment upon those who do labour, and who deplore how little is done, to whom it never occurs how much they are themselves responsible for the result; and who never put to themselves the real, heart-searching question, how far they are themselves turning to account the opportunities God has given them for making known the Gospel! Laymen must identify themselves more with the missionary cause; and to do so effectually, they must, in some sense or other, be themselves missionaries.

Laymen must identify themselves with the cause.

Each individual must determine for himself, under Divine guidance, what is his proper sphere of labour; but there is one, in which not only all *may* labour, with good effect, but in which, if we do not labour, we incur a very solemn responsibility. How many heathen servants have lived for years in the service of Christian masters, from whom they have never heard one single word regarding salvation through Christ, as the Way, the Truth, and the Life! If we carry out the Apostle's injunction, and give unto

Efforts  
among  
servants.

our servants that which is just and equal, it is specially incumbent upon us all, as Christian masters, to make efforts to bring our heathen servants under Christian instruction. In many cases, masters will be able themselves to read the Word of God to their servants; or, at any rate, they might arrange for missionaries, or native catechists, to come and address them at suitable seasons. The children of our native servants also might be sent to missionary schools; where, under God's blessing, the seed sown might afterwards spring up unto everlasting life. But one of the least advantages of laymen thus taking up a sphere of missionary labour, however small, is that they will be more ready to enter into the difficulties of missionaries, to sympathize with them in their discouragements, and to feel that the mission cause is their own.

The secular  
work of  
missionaries.

There are other laymen, again, who might do good service by taking an active part in the execution of the secular work which devolves upon missionaries. If at every mission station a committee were formed, partly of laymen and partly of missionaries, and a lay secretary appointed, he might carry on much of the correspondence of the mission, and look after the accounts; thereby relieving the missionaries, and giving them more time for the important work of preaching the Gospel. In the same way another lay member of the committee might charge himself with the construction and repair of all mission buildings. Too often now, the missionary has to leave the Word of God, and serve tables. If laymen would undertake to relieve missionaries, not only of the burden, but of the anxiety of their secular duties, they would, like the Apostles of old, be able "to give themselves continually to prayer, and to the ministry of the Word."

Lay women.

Many among us may have all the desire thus to co-operate, who would be prevented from doing so by onerous official duties. To meet this difficulty I would suggest enlisting lay *women*, as well as lay *men*, for the missionary service. There are many of our countrywomen in India, who long for a more active sphere of labour, and who might do essential service for Christ's cause, by raising funds, and by taking a personal interest in the families of those Natives, who have been already brought to a knowledge of the truth. This opens up a subject which has not, I think, met with the attention it deserves.

Education  
of Native  
Christian  
children.

More strenuous efforts should be made by missionaries, and by laymen, to educate carefully, and to bring under good influences, the rising generation of Native Christians. We want to get rid of

that spirit among Native Christians, which makes them regard the Mission as a Poor-house, which is to supply all their wants. We must foster in them a spirit of self-reliance, and an honest determination, not only to support themselves by their labours, but to minister to the wants of the Native Church. To this end missionaries can contribute, by devoting special attention to the Christian instruction of the children of the Native converts; and laymen can also contribute, by providing funds for the education of those who may require this assistance.

Much may be done by fostering institutions which have been formed in connection with missions, whether these institutions be charitable or educational.

I value these institutions, because, apart from the direct good they effect, a tender solicitude for the bodies and minds of the people, is the best way of convincing them, that it is our good-will which makes us anxious for their souls. I should like to see Poor-houses and Dispensaries formed in connection with every mission in India. I believe too, that if European missionaries and Native catechists had some knowledge of medicine, under God's blessing upon their labours, more direct benefits might result. Particularly, I should like to see the experiment tried with Native catechists. It would be a step gained, if we could overcome the spirit of antagonism with which the Gospel message is usually received; and the man who has brought relief for some bodily complaint, will (humanly speaking) be more readily listened to, when he tells his patient of the sorer disease that affects his soul. Even by dispensing quinine, and other medicines valued by the natives, a missionary who has no knowledge of medicine, may commend himself to the people among whom he labours.

Poor-houses.  
Dispensaries.  
A knowledge  
of medicine.

For means to carry on subsidiary work, as well as for the establishment of the charitable institutions I have referred to, missionaries must look chiefly, if not entirely, to lay co-operation.

Laymen would relieve missionaries of one great source of anxiety, if they would exert their good offices, in finding suitable employment for Native converts. Here, too, is a subject for earnest prayer—that Native converts may walk consistently, and not bring a reproach upon their Christian profession. In many cases, it is the inconsistency of Native converts, which is a bar to their employment.

Employment  
for converts.

Otherwise, truly Christian servants would not only promote the interests of their masters, but would commend the Gospel to the

heathen servants about them. A standing committee might be formed, for the purpose of facilitating the employment of Native converts. Names of candidates would be registered, with particulars of the employment for which they were qualified; and it would be the business of the committee to try and find employment for them, among the friends of missions. When converts became sufficiently numerous, they might be employed profitably in tea plantations, or other industrial pursuits; and thus would be formed a nucleus of a Christian village, under the care of a Native pastor, and with good Christian schools attached. In connection with this, I may mention, that many families of the Ramdassee caste, in the Jullundur Doáb, have expressed themselves willing to come under Christian instruction, if any arrangements would be made for bringing them all together. They would support themselves, as heretofore, by weaving cloth; but instead of being scattered, as they are at present, in a great number of different villages, they would form one village of Ramdassees.

A committee  
to aid in this.

Ramdassees.

A committee, such as I propose, would be useful in spreading missionary information, by means of the press,—might act as an auxiliary to religious societies in other countries—such as the Tract, the Bible, and the Christian Vernacular Education Societies,—and, by promoting all Christian objects connected with Punjab Missions, would perpetuate many of the advantages for which this Conference was convened.

More love  
is the chief  
want.

In conclusion, I have only to repeat, that for those who labour as missionaries, as well as for those who co-operate, the chief want is more love to God our Saviour, and more love for souls. This, like every other good and perfect gift, must come from above. While, therefore, we pray that this love may be given in large measure to all missionaries, let us also pray that the number of those may be increased, who, without being missionaries themselves, have a true-hearted missionary spirit; for this is the key-stone of successful lay co-operation: for it is “not by might, nor by power, but by *my Spirit*, saith the Lord of Hosts.”

The Chairman then called upon Mr. R. N. CURT, C. S., to read the following essay; which the author, the Rev. A. STRAWBRIDGE, owing to his departure for England, was unable to read in person.

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## ON THE SAME SUBJECT :

ESSAY BY THE REV. ALFRED STRAWBRIDGE,

*Church Missionary Society, Umritsur.*

The subject now before the Conference yields nothing, in importance, to any chosen by the Committee for your consideration. It is of consequence, not only in its general bearing upon the welfare of the Church of God, and the future hope of a lost world, but also as being immediately connected with the efficiency of the regular and stated ministry of the Church.

Without yielding our assent to the *truth* of the assertion, it cannot be denied that inefficiency is oftentimes *affirmed* to be a characteristic of the ministry of the present day. Withdrawing ourselves from the unbelieving world, we meet, even in Christian society, with many who view the ministry with a degree of regard far less than it has a right to expect. Men are everywhere to be found, who imagine, that if they were of the number of those who have to minister in holy things, their ministrations would be far more effective than the labours of those who now fill the sacred office. Their preaching would be more pointed, and their direct spiritual labours far more abundant. Under their control, the whole machinery of the Church would be so wisely adjusted as to work with complete success; and the Church itself would become, at once, consistent and prosperous.

Alleged inefficiency of the ministry.

Those of my brethren who have been called to the office of the ministry, will at once feel how much more easy it is, for even Christian brethren, to find fault with evils they suppose to exist, than to propose a remedy. We must not, however, be deterred from our task. The inefficiency alluded to, must, in some measure, be admitted; and its existence may be traced, in part, to the neglect, by the ministry, of those "helps" which Christ himself has ordained, and which form integral portions of the Church of Christ, while they are separate and distinct from the Christian ministry, properly so called.

In the New Testament, the Church of Christ is set forth under the figure of a body; and is one. The members of the body are many; but this destroys not its unity. The union which exists, is the foundation of all that is valuable, beautiful, and excellent, in the body of Christ; and the efficiency of the whole depends on

the mutual co-operation of every part. Further, from this union there follows a communion of interests, a sympathy of feeling, and a reciprocation of benefits. It is necessary therefore to ascertain, what are the parts of the body mentioned in the New Testament, and what are their offices.

Officers in  
the Church.

St. Paul, in his Epistle to the Ephesians, ( ch. iv. 11, ) says, that “ for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” Christ gave “ some, apostles; and some, prophets; and some, pastors and teachers.” And in the First Epistle to the Corinthians, ( ch. xii. 28, ) we have the same offices mentioned: “ And God hath set some in the Church,—first, apostles; secondarily, prophets; thirdly, teachers.” From the manner in which these are mentioned, it is evident that they constitute a distinct and separate ministry; and form an order of men specially set apart, for the purpose of propagating the doctrines, and inculcating the duties, of Christianity. But are there no others? Is the entire work of the Church of God committed to these, and these only? Is the education of the world in the knowledge and truths of that Gospel which alone bringeth salvation, entrusted to none but these? Is no part of the work to be undertaken by the other members of the body of Christ? St. Paul, after having so particularly mentioned those already named, speaks of “ miracles,” “ gifts of healing,” “ helps,” “ governments,” “ diversities of tongues;” that is, of other members of the body, who fulfil their vocation by the exercise of these particular gifts. These latter gifts have not been continued to the Church; but what has been said, will, it is hoped, be sufficient to establish the principle, that while, for the general edification of the Church of God and the spread of the Gospel, our Divine Master has ordained and set apart a regular body of men, whose duty it is to give themselves to the Word of God and prayer, he has also provided “ *helps*,” to promote the general good of His people; so that “ the whole body ” ( of Christ ) “ fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” ( Eph. iv. 16. )

Every  
Christian  
must be  
active.

There can be no question then, that a necessity is laid upon every member of the body of Christ, to be *active* in his service; and, according to the grace given, to labour to promote his *glory*. The practical question is, In what way are the energies of the whole body to be developed? Have we, in the New Testament, any general outline, as to what the various members of the Church

then did, which may serve as a pattern and example unto us? We think there is sufficient to guide us in this matter—sufficient to make evident, not only what the laity may do, but what it is their bounden duty to undertake. Let us turn to one or two passages.

First, Acts vi. 2—4. Here we find mention of some, whose only vocation it was, to give themselves continually to prayer and to the ministry of the Word. Others were to be chosen,—men of honest report, and full of the Holy Ghost and wisdom,—whose business it should be to “serve tables.” By whatever name we may call these, it is evident that they attained not to the first rank among the officers of the Church; and that the work to which they were appointed, was oversight of the secular business of the Church.

“Serving tables.”

Again, Acts viii. 1—5. Here mention is made of—first, the Apostles, who remained at Jerusalem; then, of Philip the Deacon, who preached Christ unto the Samaritans; and then, of *all the Church*, who went everywhere preaching the Word. Exception has been, and still may be taken to the last, as referring only to the laity; but the general tenour of the passage certainly justifies the conclusion, that some at least, who were neither Apostles nor Deacons, are here spoken of. The solution offered by Dr. Hammond, is as follows: “Some difference may perhaps be observed, between the word used in verses 4 and 5, not in respect of the *matter* of their preaching, but the *manner* of it. The latter doth generally signify a public proclaiming of Christ; as when a herald doth by office proclaim a thing: but the former imports no more than the making it known, by all that have heard it, to all they meet with.”

*All the Church went everywhere preaching.*

Accepting this as a fair explanation of the passage, we learn from it that members of the Church, besides those whose duty it was to give themselves to the Word of God and prayer, did, as opportunities presented themselves, make known to others the glad tidings of the Gospel. This conclusion is confirmed by Acts xi. 18—24; where we find, that the Churches were first established through the aid of lay members; and afterwards Barnabas, a Deacon, was sent to them from Jerusalem, who, when he came, and had seen the grace of God, was glad.

From the foregoing it is evident,—

1. That, besides those set apart to the work of the ministry, there were, in the Church, recognized members, whose duty it was to attend to the secular affairs of the body.

2. That it was the practice of the laity, by direct personal efforts, to make known the great and saving truths of the Gospel.

The writer of these remarks is afraid that his brethren will imagine, that too much time is being occupied in treating of this part of the subject; but he feels most anxious that his brethren, the laity, should see, from the Word of God, what was the practice of the early Church; and what, therefore, is *their* duty. As one who has been called to be of the number of those whose duty it is to give themselves wholly to the Word of God and prayer, he feels how much of his time has been withdrawn from his proper work, how greatly his own spirit has suffered, and consequently how his work has been injured, by his being compelled, day after day, and week after week, to "serve tables." He is anxious that this duty should be urged upon the lay members of the Church, not as one which they may perform at pleasure, but as one which necessarily devolves upon them, by virtue of their being members of the Church of Christ.

As the wants of the various churches differ, in various localities, so will the duties to be performed. It is only necessary that our lay brethren should realize, that it is not enough for them to contribute of their substance,—that the Church demands of them something more precious than either "silver or gold,"—that, if the ministry is to rise to its proper position, if our preaching is to be full of unction, and full of power, then the preacher must be relieved of the secularities of the Church, and be enabled to give himself, according to the divine arrangement, wholly "to the Word of God and prayer." There can be no doubt, but that the secularities of the Church, now, in part or in whole, discharged by the clergy, belong, by Apostolic prescription and example, to the laity. Neither can there be any doubt as to the fact, that this work has come not only to be done by the clergy, but also that it is required of them as a part of their duty. We refer not to the pleading of the cause of benevolence in the pulpit,—this is legitimate; but to the daily, yea, hourly calls upon their time and strength for other and different purposes. At home, and in India, the case is the same. Is a church to be erected? It is the minister himself who must collect the funds. Is an orphanage to be built, and orphans to be supported? Money flows in freely; but it is the missionary who must both keep and give an account of the same. Are the funds of the Bible, Tract, or Clergy Aid Society, in an unsatisfactory state? It is the chaplain, or the missionary, who must be the head and chief in removing the financial difficulty. Is the charity

Laymen  
should  
attend to  
the secularities  
of the  
Church.

of the Church from time to time exhibited, by contributions to the Sacramental Fund? It is the minister himself who must attend to the wants of the poor, and the numberless calls of the deserving and undeserving indigent.

The above are but a few of the many items of employment which there is neither time nor necessity for enumerating. We feel that the whole system is wrong; and greatly prejudicial to the welfare of the Church and the world. It is injurious alike to the minister and the people; for it takes, from the former, time that would otherwise be devoted to preparation for the pulpit; and it deprives the latter of much of their minister's labour, that would be spent in direct efforts for their spiritual good. The sacredness of character that should ever be attached to the work and person of the minister, is lost amid the stir and hurry of a demi-official life. True it is, that we have received all this as a legacy from our predecessors; but it is no less true, that the system is in itself wrong, and in practice injurious to the Church of God. We stay not to inquire into the cause of this; it is enough that it is so, and that a change is speedily and earnestly called for.

We conclude this paper, therefore, with the following suggestions:—

1.—Let no hindrance be placed in the way of those of our lay brethren who have both the desire and the ability to make known the glorious truth of the Gospel; but rather let them be recognized. You may use the gifts of your people," says Richard Baxter, "for several purposes. Urge them to be diligent in teaching, catechizing, and praying with their own families. Recommend them to step out now and then to their ignorant neighbours, to catechize and instruct them, in meekness and patience. Desire them to go often to impenitent and scandalous sinners, and endeavour, with all possible skill and earnestness, yet also with love and patience, to reform, convert, and save their souls. I am persuaded that if ministers had thus used the abilities of their ablest members, they might have prevented much of the division, distraction, and apostasy that have befallen us."

And such as have ability should be encouraged to make known the Gospel.

2.—(a) Out of every congregation let there be a sufficient number of men selected, and recognized by the congregation, as the authorized persons to bear the whole burden of the church's financial labours. (b) Let these be the constituted media of communication between the congregation and the claimants for pecuniary aid; and, upon suitable occasions, let the chosen servants of the church announce to the people,

Let fit men be selected to attend to Church finances.

the grounds on which their aid is solicited, the urgency of any special claim, and the extent to which it would be appropriate to yield to its demands.

We go no further into details ; we only ask for a body of men who shall relieve the ministry from all financial responsibility. In our missions, where some of the congregations cannot supply the required men, let every effort be made to supply the want from among the residents of the station ; and let both the chaplains and missionaries labour so to arrange all their secular business, that they may give themselves, like the Apostles, wholly to the Word of God and prayer.

For this  
men full of  
the Holy  
Ghost should  
be selected.

It only remains to observe, that as we urge the following of the Apostolic example, in the institution of the office, so we must attend to the Apostolic injunction in the selection of the men to fill the same. Men of feeble piety, and of low religious attainments—men who are lukewarm in love, and generally indifferent as to the prosperity of the Church, must not fill an office involving so much care and self-denial. We require men, not only of integrity and uprightness, but men full of the Holy Ghost, and of “that wisdom which cometh down from above.” The work itself is sacred, and only second in importance to that of the Christian Ministry. Surely, then, among our laity may be found men, who will not confer with flesh and blood, but will be ready to undertake those responsibilities, which, upon apostolic authority, we wish to impose upon them. Is not the whole Church an anointed, consecrated people ? Have we not, as *one body*, presented ourselves as a living sacrifice to God ? We believe the fault to lie more with the clergy than with the laity ; we believe that among the members of the Church there are many, who would gladly give up their time and experience to the discharge of these necessary duties.

Having therefore, before our mind, the many calls of usefulness, relating both to the life that now is, and to that which is to come, in which we daily spend our time and strength, as well as the collecting and spending of necessary funds, we conclude, adopting the language of the Apostle, “Look ye out, from among you, men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this work ; but we will give ourselves continually to prayer and to the ministry of the Word.”

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After the reading of the above Essay, Mr. CUST made the following remarks:—

R. N. CUST,  
Esq. C. S.

Having thus read to you the opinions of my dear and absent friend, Mr. Strawbridge, I now proceed to deliver my own sentiments. Unquestionably, the duty of co-operating with the missionary, is laid upon us all: not to admit—not to avow it, would be an act of faithlessness; but there are difficulties: the laity of India is divided into two classes—official and non-official: the official classes are bound to obey the orders of the Government which they serve: if those orders militate against the dictates of their conscience, their course is clear: but, with this reservation, the laity, in my opinion, can assist in four ways:—1st, *by money*, supplied seasonably, unostentatiously, and all for the love of Christ:—2ndly, *by advice and support*; and my Reverend brethren will pardon me for saying, that they do sometimes require advice; for we do not always find in their proceedings the harmlessness of the dove combined with the wisdom of the serpent:—3rdly, *by their writings*: I do not think that laymen should open their mouths in the pulpit, or in the bázár; but many are gifted with the power of translating, composing, or compiling; and they cannot do better than consecrate a portion of these gifts to the service of Him who gave them:—4thly, *by their example*. It is mournful to think that, where there is one Christian missionary, there are ten missionaries of contrary principles. It has been lately proposed to send a missionary every year to Cashmere, to preach the Gospel in that valley: why, every year *numbers* of Europeans go up to Cashmere, who *do anything but practise Christianity*. The Natives are utterly perplexed by the contrast between our principles and practice. I conclude by repeating, that the laity can co-operate with the missionary, by supplies of money, by advice, by writing, by example.

General duty of co-operation.

Official and non-official laymen.

Laity can assist in four ways —

By money.  
By advice and support.

By writings.

By example.

The CHAIRMAN then rose and said,—I hold in my hand another contribution, on a branch of the subject before the meeting this afternoon, to which reference has already been made in Col. Lake's paper; namely, Medical Missions—the value of the practice of medicine in co-operation with Christian Missions. This communication has been received from Dr. Valentine, medical missionary in Rajpootana. Time, and the arrangements of the Conference, do not allow of this paper's being read; but the subject is one of recognized importance; and, having been brought forward in one of the papers just read, claims some further notice in the course of the remarks on the question before us.

The CHAIRMAN introduces the subject of Medical Missions.

Dr. CLEGHORN rose and said,—The form of lay co-operation which

Dr. CLEGHORN.

has been alluded to, is one to which growing attention is being directed: I refer to *Medical Missions*.

The object of Medical Missions is to win the affections and confidence of the people, in imitation of the example of the *Great Physician*, "who went about healing all manner of diseases."

It has been my pleasure and my privilege to witness the labours of missionaries in distant parts of India, in Burmah, in Travancore, and in Tibet. I have seen this auxiliary to be of great use in overcoming prejudice against the missionaries; and I am persuaded that this department of evangelistic effort will ere long be universally recognized, as holding an important place in missionary agency.

The first medical missionaries, Dr. Lockhart and Dr. McGowan, were sent to China, more than twenty years ago; when the door was shut to all other teachers. The experiment was, under the divine blessing, attended with great success. A similar agency has since been tried in other quarters. Dr. Dawson went to Rangoon; Dr. Green, to Ceylon; Drs. Scudder and Paterson, to Madras; Dr. Leitch, to Travancore: and about a month ago, Dr. Robson came to Calcutta. In Upper India, there has as yet been little done in this way. At this moment, in the N. W. Provinces, there is no medical missionary. Drs. Valentine and Glardon are in Rajpootana. In the Punjab, we have one, the son of our oldest and much venerated missionary, Mr. Newton. There is great need of such men; and it seems to me, that, with God's blessing, Christian lay agents, who are thoroughly equipped surgeons, would be particularly useful amongst the Hill and Border tribes; where the people show strong prejudices against teaching, and are without regular medical aid.

There is one medical man present, whose influence for good amongst the Yúsufzai tribe, on the Peshawur frontier, was very remarkable; and two months ago, in the valley of Khagan, when travelling with an escort, I found the confidence in European skill, manifested by Syuds, Swatis, and Patháns, to be embarrassing, when the opportunity of doing good was very small. The human heart is the same everywhere. Amongst both mild Hindoos and irascible Patháns, kindness and sympathy always find an entrance; and, while ministering to the wants of suffering humanity, the medical missionary may often find opportunity to apply the balm of Gilead—the only remedy for sin-sick souls,—and whisper words of truth, which the Holy Spirit may follow afterwards with a rich and effectual blessing.

He had seen medical missions. Found them to be of great use.

Medical Missions in China.

In India.

None in the N. W. P.

In the Punjab we have one.

Needed amongst the Hill and Border tribes.



When visiting the Moravian settlement in British Lahoul, I was impressed with the value of the lay or medical element. The Tibetans there spoke well of the United Brethren; often remarking that "the padres gave good medicine:" but these German pastors practise medicine in a very humble way; having received instruction for only a few months. This is not sufficient. For this work the highest knowledge of medicine is required; and a thoroughly trained medical missionary would be a most valuable adjunct to the institution at Kyelang. Lahoul.

I have heard that efforts are being made to commence missionary work in Cashmere; and I feel sure that, more than in other places, a medical missionary might be located there with great advantage to the advancement of Christianity. Cashmere.

I wish to call the attention of the Conference to this subject; and to mention, that the Edinburgh Medical Missionary Society watches the progress of students at the University, and endeavours to train up young men, who are possessed of the two-fold qualification of personal piety and professional skill. It would be encouraging to that association to have an expression of opinion from this Conference as to the importance of their work; and with your permission I would suggest the adoption of the following resolution:

#### RESOLUTION.

The Members of the Lahore Conference consider that Medical Missionaries would prove very valuable auxiliaries to the direct work of propagating the Gospel; more especially in large cities, among the Hill tribes, and in all places, as Cashmere, where medical aid is not available, and where deep prejudices may be removed by their means.

The Rev. JOHN NEWTON,—American Presbyterian Mission, Lahore,—said: I highly approve of Dr. Cleghorn's resolution about medical missions; but I would widen the sphere somewhat. I would say, that medical missions might be useful, even where medical advice from other quarters is available. When I came to India, almost 30 years ago, thinking that I might be stationed where medical advice could not be had, I brought with me a number of medical books; some of which I read on the voyage. I had not been long in the country, before I found myself engaged in a small practice; having sometimes 20, 30, and even 40 patients, in a day. Cases being sometimes brought to me, which I was utterly unable to treat, I recommended their being taken to the Native Doctor, at the Government Dispensary. But, instead of following Rev. J. NEWTON would widen the resolution.

Narrates his own experience.

this advice, the sick often begged me, with importunity, to do what I could; saying that *my* medicine would do them far more good than the Government Doctor's; because *he* gave it as an official duty; whereas *I* gave it for God's sake. A medical missionary, therefore, may find a sphere of usefulness almost anywhere.

The plan of medical missions has usually been to establish Dispensaries; and to treat only the patients that come to them. This too is the Government plan. I would have a medical missionary to visit his patients, often, at their houses; as medical gentlemen among ourselves do. This would greatly add to his influence. I was sometimes asked by Natives to visit their families; and that too, in some cases, where such a thing could by no means have been expected. Some of those whose families I visited in this professional way, had previously distinguished themselves by their opposition to my preaching; but their opposition immediately ceased; and ever after they showed themselves friendly.

The CHAIRMAN asked whether any one present dissented from the resolution proposed by Dr. Cleghorn, as amended by Mr. Newton. As no dissentient voice was raised, the Chairman, after a pause, announced that the resolution might be considered as having been carried in its extended form.

D. F. McLEOD, Esq., C. B., then rose and said,—Both papers which have been read to this assembly, have pointed out the importance of lay co-operation, in all the more obvious matters that appertain to what may be termed the secularities of mission work; and our friend who read the last of the essays, has very clearly and succinctly stated the four modes by which he considers that this co-operation may most readily and effectually be rendered. In all this I fully concur; but Colonel Lake, in his essay, strongly urged another mode in which the layman can and ought to be a co-worker with the missionary, which I regard as being so far above all others, and so vastly more important, as in a manner to absorb them all: I mean, the taking a direct part in mission work,—namely, perhaps, in connection with our own private establishments; and in the dissemination of the printed Word of God. I would not advocate preaching in the bazar, by a Government official: but whatever may be the requirements of Government, as respects our official station,—whatever its right to expect, that we shall, as public men, act upon the principles which it lays down,—yet it can have no right, and has no wish, to exercise any such control over us, in our private relations,—least of all in connection with our own households.

Recommends visiting from house to house

The resolution is carried without a dissentient voice.

D. F. McLEOD, Esq. concurs in the modes of assistance suggested by Mr. Cust.

Another mode,—

Taking a direct part missionary work.

Our Lord and Master undoubtedly requires of all who profess to be his, that they shall be His witnesses before men; and Christians, collectively, are declared in the Scriptures to be a Nation of Priests. No man who is himself deeply impressed with a consciousness of sin, and of the preciousness of souls to Him who died for us, can be fully satisfied, until he feels that in some sort he has endeavoured to fulfil the precepts, in this matter, of the Lord who has bought him. And when once he has thus identified himself with all that the world most condemns and dislikes, we may rest quite assured that he will not refrain from aught else that may be required of him; but will, to the utmost of his ability and his means, assist the missionary cause in all ways that may suggest themselves;—we are in fact sure of the whole man; and may rely on his assisting, with heart and soul, for the love of Christ.

Christians collectively are a nation of priests.

I feel that too many of us have hitherto grievously neglected the Heathen and Mahomedans of our own households,—most especially do I acknowledge that I have myself grievously erred and come short in this; and I mourn that it should be so. If every professing Christian would strive to influence those under his own private control, their number collectively is so considerable, that the effects on the missionary cause could not but be sensibly felt; while the reflex influence on his own soul could not but be most important and blessed. I would then entreat my lay brethren—however zealous they may be in assisting our missions in secular matters—not for a moment to place such efforts on a level with the holier ones to which I have referred; or to admit to themselves that they have done anything *really*, or in a right spirit, for God's cause, until they shall have exerted themselves to lead to Christ, such as the Almighty has brought within the sphere of their personal influence.

Doctor T. FARQUHAR,—Civil Surgeon, Lahore,—begged to express his full sympathy and concurrence with all Dr. Cleghorn had said. None but medical men fully understood the valuable opportunities they have in recommending the Gospel to their fellow men. It is when a man is separated from the cares and struggles of life, and alone with his God, on a bed of sickness, that his heart is most ready to be filled with thoughts of eternal interests. A friendly word spoken by a heart, itself touched with a sense of the preciousness of a Saviour's love, may give much comfort, and draw out the new, or dormant, resolution to give the heart to God.

Dr. FARQUHAR.  
The opportunities of a medical man are great.

Difficulties and temptations formerly surrounded the life of a

A new day has dawned on medical students.

medical student; and too often hindered his growing up to be of use to his patient in this way. A better day has dawned for the profession and the public. When at Edinburgh on furlough, two years ago, he was one day passing through the gateway of the University, when his eye caught a written notice on the wall.

Medical students' prayer-meeting.

Remembering the days when he was a student, ten years before, he could hardly believe what he read—an intimation that "The Medical Students' Prayer Meeting" would be held on Tuesday evening, at half past seven o'clock. He attended the meeting, and had the heart-filling joy of seeing and hearing so many of the rising generation of medical men, encouraging each other in an earnest devotion of their hearts and profession to the advancement of Christ's Kingdom.

Medical missionaries would now be readily procured.

He could not help feeling how missionary efforts would be thus assisted; and he trusted India would share in the great good. He believed medical missionaries would now be more readily procured; and he wished the Conference at Lahore would express their sense of the desirableness of medical missionaries being sent out to India.

The medical profession suitable for Native Christians.

Again, as regards the employment of Native Christian youths, he could not help thinking that the medical profession would be very suitable for those among them whose inclinations turned in that way. Some lads were selected from the Secundra school, at Agra, in 1857, and sent to the medical college there, that they might pursue medical studies;—they were at the same time cared for by a missionary; on whose grounds houses were built for them; and to each boy a room, bed, and table were supplied. The mutiny scattered the parents of these lads to other parts of the country, in search of employment; and the object in view could not be carried out—as the young men left Agra along with their families.

They should enter the medical college at Lahore.

He thought the experiment should be tried at Lahore—where there is a vacancy for about fifteen students; who, if educated in English, at a mission school, would, on passing a general examination, be admitted, and receive ten rupees a month—during the years they attended the classes. At the end of that time, on passing a professional examination, they would be admitted into the service, as sub-assistant surgeons,—on Rs. 150, and upwards, a month. They would at the same time occupy a high social position; which, aided by their professional opportunities of saying and doing good, would, humanly speaking, enable them to do much to forward the cause of truth in the land.

Teaching servants.

Dr. Farquhar concluded, by giving his testimony in favour of lay-

men teaching their native servants the saving truths of the Gospel; and stated, that the importance of this field of missionary effort might be better appreciated, by our remembering that our native servants in India cannot be less in number than 70,000. He dwelt on the effect the master's character had upon his servants,—all our peculiarities and failings being noted by them; and he gave an amusing instance, which called forth considerable laughter, of how the Judge's Chuprassy conveys intelligence every morning to the expectant suitors, awaiting his arrival at court, of the state of the Judge's "mizáj" (temper) that day. He also dwelt upon the reflex action upon ourselves, produced by reading the Word of God to our domestics: a man who *preaches* to his servants is careful how he *acts* before them.

Our servants in India are not less than 70,000 in number.

Reflex influence.

Dr. NEWTON rose to urge the importance of a suggestion made by Dr. Farquhar,—viz., that a certain proportion of Native Christians should be educated for the medical profession. Many speakers had dwelt on the value of lay co-operation amongst ourselves: let us not forget that it is not less valuable in the Native Indian Church. And while we strive to raise up an efficient Native ministry, let us remember how essential to its success is a well trained Native laity. As had already been said, no profession could afford greater facilities for lay co-operation, than the medical. It is, however, a responsible task, to furnish the native church with laymen of this class. Unless they are well qualified for the work, they may do mischief. For there exists, amongst the masses of India, an intense distrust of Western medical science. To overcome this, there must be ability, skill, and resolution, on the part of the Native practitioner. Hence we may see the immense value of a Medical College, such as has been founded by the Government in Lahore; where scholarships, open to competition, afford to the poorest student the means of acquiring a thorough medical education. All missionaries, especially those who have charge of schools, will do a good work, if they will persuade the young men under their influence, to take advantage of the opportunities afforded by such institutions.

DR. NEWTON.

Native lay co-operation.

Through the medical profession.

In reference to an opinion expressed, in the course of the discussion, by Mr. Cust,—the same speaker begged to offer a remark. Mr. Cust had said, that a layman "should never open his lips" to preach—either in the pulpit or in the bazar. That he should not preach in the pulpit, very few would dispute. But that he should never, under any circumstances, preach in the bazar;—that is, that though he may, on every other subject, address a public audience,

Vindicates lay-preaching.

yet, on the subject of religion, his lips must be closed;—or, that within-doors, to three or four persons, he may freely speak of his Saviour, while he must refrain from doing so out-of-doors, to ten or twenty listeners;—or, lastly, that he may, through the press, appear before the world as a champion of the Cross, whilst he is denied the privilege of defending that Cross with his tongue;—in all this, there is surely inconsistency. Admitting that the ministry is God's appointed agency for preaching the Gospel,—it must surely be granted, that there are times and places, when it is not only our privilege, as laymen, but our duty, as Christians, to proclaim the glad tidings of salvation to those who may have had no previous opportunity of hearing them. The layman, too, by his very position has some advantages over the clergyman. He and his hearers are on the same level; he addresses them from no official stand-point, like the pulpit. His hearers, therefore, understanding that he is a man of passions and frailties, like themselves, are the more ready to grant him their confidence and sympathy.

Peculiar advantages of laymen.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsur,—said: I cannot see why laymen should not preach, when favourable opportunities occur; nor can I understand how it is possible for them to refrain from doing so. On every side of us there is room enough—scope enough, for them to declare, fully and freely, the unsearchable riches of a crucified Saviour to those around, now sunk in ignorance, idolatry, and death. Colonel Lake has pointed out how a true, hearty, missionary spirit, is as requisite to the laity as to the clergy. This spirit, fostered and engendered, would indeed enable our lay brethren to come forth in a cordial spirit of co-operation “with missionaries, in their various efforts to advance the cause of Christ among the heathen.”

Rev. J. M. BROWN.  
Laymen should preach.

A missionary spirit.

Reference has been made to the need of medical missionaries. The work is truly a noble one. “Luke, the beloved physician,” ranks first and foremost on the roll. In books, too, lay co-operation could be most advantageously introduced. Amongst the remains of such labours, we have the inspired records bequeathed to us by the same beloved physician. Colonel Lake's essay is worthy of most careful thought and consideration; since it contains a scheme highly beneficial towards the attainment of the object now in view: and if our lay brethren would not only relieve us of all anxiety respecting the collection of funds, but afford us advice on points in which the maturity of their experience in India must often far exceed our own, it would be most acceptable. Could they not also establish a Lay-Missionary-Prayer-Union, when, at

Medical missionaries.  
Books.

Collect funds.

Advice.

some time, once a week, in their own closets, prayer might be offered up especially on behalf of missions, their agents, and their work? We are all aware of what the laity can do, if they will only try. Immense efforts they have already made. Foremost in their ranks stood his late Royal Highness, the Prince Consort, so lamented by us all; and present with us to day is His Highness of Kapúrthala,—whose works and missions speak best for themselves.

Lay-Missionary-Prayer-Union.

The Rev. D. HERRON,—American Presbyterian Mission, Dehra Doon,—then said: This is the most important subject that has been before the Conference. I am delighted to hear the sentiments that have been expressed on it, by both the clergy and the laity. It has been too common to regard missionaries as the only persons under obligation to do any thing, directly, for the conversion of the heathen. The whole body of Christians are witnesses for God. They are the salt of the earth. They are the light of the world. Each one in his sphere, whatever it may be, is bound to shed the light of heaven, and of a holy life, on the moral darkness around him. If all the members of the Church of Christ lived up to these obligations, how much good would be done!

Rev. D. HERRON.

All Christians are God's witnesses.

The Rev. ROBERT BRUCE,—Church Missionary Society, Dera Ismael Khan,—observed, that the lives of Europeans in India often gave the lie to their religion. Missionaries find it difficult to get over this obstacle. If laymen were to live holy lives, our words would be invincible. Dr. Farquhar has rightly observed that the lives of the "Sahib log" \* are but too well known to the Natives. Mr. Bruce further remarked, that when asking Natives about the character of officers whom he knew to be good men, he found that they called them *Padre* † Commissioners, and *Padre* Deputy Commissioners. Whilst rejoicing that there were so many in the Punjab who earned for themselves this designation, he regretted, at the same time, that the Natives should think, that, because a man was a godly man, he must be a "padre." Christians are a nation of priests; we should be called *Christians*—not *padres*. We should all so live—both laymen and missionaries—that the name of Christ might be exalted; and that men might say, when they saw a good man, not that he was a *padre*, but that he was a *Christian*. I rejoice greatly to see so many laymen taking an active part in this Con-

Rev. R. BRUCE.

The lives of Europeans often belie their religion.

Natives call good men *Padres*.

Should be called *Christians*.

\* European gentlemen.

† This Portuguese word for *clergyman* has been engrafted into the languages of India.

ference; and I hail it as a promise of future advancement in this respect.

Rev. R.  
CLARK.

The Rev. ROBERT CLARK,—Church Missionary Society, Peshawur,—stated, that it had been his privilege, for many years, to be associated in missionary work with a layman—an officer of the late Bengal Army; who, after some thirty years of service, retired on a Colonel's pension, and gave himself to the direct work of advancing the cause of Christ's Kingdom in India, as a lay missionary. The advantages of this association of lay and clerical labours have proved, in this instance, to be very great indeed. Whether in journeys or in station duties, it has been shown, that there is very much that can be better performed by a layman than by an ordained missionary; and the minister of the Gospel is thus enabled to devote himself entirely to the Word of God and prayer. A retired officer, knowing the language, and thoroughly understanding the customs of the country, may be an inestimable advantage to any mission; and Mr. Clark begged to bring forward prominently the name of Lieut. Colonel MARTIN, late of the 9th N. I., as an instance of what may be accomplished by a layman in the cause of Christianity; and hoped that his example might stir up others, in similar circumstances, to the same acts of self-denying zeal. If, instead of retiring to England, devoted Christian men, whether in the civil or military service, would connect themselves officially with particular missions, whenever an opportunity was given, the results would be most beneficial to the cause of missions in India.

A colonel  
become a  
lay mission-  
ary.

Value of  
such help.

Rev. J. S.  
WOODSIDE.  
Medical  
missions.

The Rev. J. S. WOODSIDE,—American Presbyterian Mission, Kapúrthala,—said, that he wished to bear his testimony in favour of the employment of medical missionaries. He had been associated with such a missionary—Dr. Newton. Dr. Newton's modesty prevented him from saying anything about his own labours; but he, Mr. Woodside, had found them to be of great importance.

Dr. NEW-  
TON'S la-  
bours.

It had often been said that Natives were ungrateful. Perhaps this is true—to some extent at least. He however could mention one case, in which the most marked gratitude was manifested by a poor man—a musician in the service of the Maharajah of Puttiala. This man had been treated by Dr. Newton for some acute disease, during a visit paid by his master to the Rajah of Kapúrthala. When the time of their departure came, Dr. Newton happened to be absent. The man who had been operated upon remained behind his comrades, and searched in vain for the Doctor. Not finding him, he came at last to Mr. Woodside, and begged him, over and over again, in the most earnest manner, to convey

Gratitude  
of a patient.



his thanks, and his promise of earnest prayer for the Doctor's welfare. This is but one case. Mr. Woodside could mention many others; all of which go to show that a medical element in the missionary work is of the utmost importance; and he would strongly recommend this subject to the attention of all missionary societies, and the friends of Christ everywhere.

Mr. Woodside said, that, before sitting down, he wished to be allowed to divert the discussion from its present course to that of yesterday's essays. He said that the question, as to how the women of India could be properly educated, was a subject that called for the most earnest attention of this meeting. He was aware that the difficulties attending a solution of this question were very great; but they were not insuperable. In attempting the education of females, we meet with not only the prejudices of the men, but also those of the women themselves. The women of India do not desire education. They are taught to believe that the great object of their existence is to minister to the wants of their husbands. For them they live, and with them they desire to die. These prejudices must be met by the friends of female education, with the determination to overcome them. This is a field in which lay co-operation may be of the utmost importance. We have heard much of the co-operation of lay *men*. Here is a field in which the services of *ladies* are demanded; and in which they may lend the missionary much important help. Many of the social customs of the Natives act as a bar to all intercourse between them—especially the ladies—and Europeans. One of these is the custom of giving presents to visitors. A native lady of respectability deems it a breach of etiquette to allow a visitor to leave her house, without making some present suitable to her rank. These presents are expensive; hence an unwillingness to receive visitors. Mr. Woodside had been told by Rajah Lal Singh of Dehra, that this was the reason he did not wish European ladies to visit his wives. This is a difficulty that can easily be got over. All such presents should be refused, and such explanations made, as would satisfy parties that no offence was intended. So with other obstructions to be met with in connection with female education. Let the subject be approached in a proper spirit; and, one after another, these difficulties will speedily disappear. If we wish to see Native society regenerated, we *must* educate the females. You may educate the men as much as you please; but until their wives are also educated, no real improvement can take place.

Female education.

The difficulties are not insuperable.

The services of ladies are demanded.

Presents—

Should be refused.

The females *must* be educated.

Mr Woodside concluded his speech with an earnest appeal to

all present, to use every effort to promote the attainment of this important object.

Rajah of  
Kapurthala.

His Highness, the RAJAH OF KAPURTHALA, having been called upon by the Chairman, said, (in the English language,) that he had little to add to what his friend Mr. Woodside had said. He was anxious to see something done in this matter; for, there was no doubt, it was a thing of very great importance to India. The education of females was not forbidden by the religion of the people; but it was disrelished by the *men*. In many high families, especially in the Punjab, women *do* read—chiefly religious books. They are forbidden to learn to *write*,—particularly among the Rajpoots; because the jealousy of their husbands makes them afraid of the power this would give them to correspond with others.

Some wo-  
men can  
read but  
they are not  
allowed to  
learn to  
*write*.

The great difficulty was to know how to get at the females of this country. They were shut up so closely, that it was almost impossible to have access to them. This must be done through the men. He would advise that efforts be made to enlighten the men, as to the advantages to be derived by their wives from education. Christian gentlemen should associate more intimately with Natives of the country; and their wives would then have access to the zenanas. Education must be done in the zenana. He was certain it would soon be found that the women would become fond of learning. The education given should not be confined solely to reading and writing; but other useful arts should also be taught—such as needle-work, knitting, &c. &c. Instances had occurred, in the history of India, of ladies of rank having attained much literary distinction. Zeb ul Nisar, Begum, daughter of the Emperor Aurungzebe, wrote a poetical work, entitled “*Dewan Makfi*,” which holds the very first rank in Persian poetry. Many other noble ladies had attained great proficiency in learning. He hoped to see this desire for knowledge increase among his countrymen and countrywomen; and he would do all in his power to encourage this work among his friends and countrymen.

The first  
step is to  
enlighten  
the men.

Ladies have  
attained  
literary dis-  
tinction in  
India.

Rev C. W.  
FORMAN.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—remarked: I think those of us who have the management of schools should attempt to reach the females through our pupils. I myself have urged upon my pupils the duty of teaching their wives and sisters; but my success has not been great. I know, however, that one of my pupils has taught his sister to read.

Reach the  
girls through  
the boys.

I think, too, we should urge them to repeat to the female members of their families, what they hear from us. It may seem strange,—but I never thought of impressing this duty upon my pu-

pils until last Sunday. After speaking of the love of God in our creation, in providence, in redemption, &c., I drew the attention of the pupils to the deplorable state of their wives and sisters: and urged them to go home, and repeat as much as they could of what I had said to them,—at the same time giving them a synopsis of all I had said.

We have now a Bible-woman in Lahore,—the wife of a man who was formerly a Sikh fukeer. They both give good evidence of conversion. She visits the females,—in their houses, at bathing places, and in the private alleys, where they assemble in small companies to spin; and takes these opportunities to speak to them about their souls. She seems to be zealous, and to be doing really a good work.

Bible woman  
at Lahore.

I did not rise, however, to speak particularly on either of these points, but to offer a suggestion, which I have been requested to make, by a member of this Conference.

Many of us know what happy results followed a great meeting of Europeans and Natives at Umritsur, to put down infanticide. I know that these results are owing, in some measure, to the fact that a law prohibiting this crime was then enacted; yet I cannot but think that they are to be attributed, in a higher degree, to the moral influence of that meeting. Now, why should we not have a similar meeting in favour of female education? Why should not English and Native gentlemen meet and discuss this question? And why should not all the moral force of the English rulers be brought to bear on this subject? I know that the education begun in this way must of necessity be purely secular; but we would thus introduce the thin end of the wedge, at least; and the way might be opened afterwards for giving religious instruction also.

Recommends  
a public meet-  
ing of Euro-  
peans and  
Natives about  
Female edu-  
cation.

The Rev. I. L. HAUSER,—American Methodist Episcopal Church, Bijnour,—said: There is a channel through which we can influence the minds of the females of this country. We should use all means, direct and indirect. A short time ago, when closing my school for the day, I referred to the association of boys and girls in our schools at home; and to the advantages of female education. As we were leaving the room, a lad about thirteen years of age remarked, that he did not believe in girls going to school: if taught at all, they should be taught at home. The way he did, was to teach his wife at night all that he had learned during the day. My eyes were opened. While I was amused at the urchin's speaking of his wife, I thanked God that my teaching went further than my school. Our preaching does not stop with the crowds of men in the bazar,

Rev. I. L.  
HAUSER.

A boy  
taught his  
wife what  
he learned  
at school.

Through the boys and the men we preach to the women.

or with the servants in our houses; nor does our teaching stop with the boys in school. We preach to *other* congregations, and teach *other* schools, *through* these men and boys. It becomes us to remember this, and to prepare our teaching for the benefit of those who are concealed from our view.

Rev. GOLUKNATH.  
Begin in the zenana.

The Rev. GOLUKNATH,—American Presbyterian Mission, Jullunder,—on being asked to speak on the subject of female education, said: We find it exceedingly difficult to persuade the people to send their daughters to our schools. If we wish to educate the females of respectable families, we must carry the work at once into the *zenana*. The work however will be easier, when a large part of the male population of the country have received a good education; as this will create in them a desire to have educated wives. They will then endeavour to persuade their fathers to send their daughters to school. Let us try to create this desire in the hearts of our young men, and show them the utility of having well educated wives.

Preaching to women.

I have commenced preaching to the females, at large melás and other places; and they listen with attention. They also see my wife and daughters at Jullunder; and we encourage this intercourse.

Rev Dr. BUTLER.

The Rev. W. BUTLER, D. D.,—Superintendent of the American Methodist Episcopal Mission, Rohilcund and Oude,—said: Prior to the Famine, the mission with which he was connected, found it a very difficult matter to obtain any female orphans to educate. But that event had given an opportunity, of which they had availed themselves; and, under the encouragement held out to them by the Central Relief Committee, they had been led to assume charge of a large number of orphan girls; of whom about 140 are now living, and under instruction, in their institution.

Orphan Girls' School.

They had, of course, to receive them as they came, in all conditions of destitution, illness, and wretchedness. But the blessing of a God of mercy had been upon the effort; and these precious children were becoming healthy and intelligent; and were also evidently beginning to feel interested in the efforts made for their spiritual welfare.

Prospective usefulness of these girls.

The hope of the mission is, that God may spare their lives, and that each of these girls may become the centre of a Christian home, in Oude and Rohilcund,—bringing up families “in the nurture and admonition of the Lord.”

The hope is also cherished, that, such of them as show an aptitude for the work, may become teachers of girls' schools, and *zenana* visitors, under the guidance of the missionary ladies; and

that thus we may be able more fully to reach the female mind around us; which is otherwise so shut up from all our efforts.

Our Mission has lately lost a most devoted missionary lady—Mrs. Pierce; who had set her heart on *this* special work. These female orphans were under her charge; and, amid failing health and suffering, her patient labour knew no relaxation. She lived for these girls; she won their love; and, during the nine days and nights that we stood round her couch, when she was sinking slowly into death, it was most affecting to witness how her heart clung to these female orphans. Even after God enabled her to resign her husband and her own little ones, she still kept hold of these poor children,—whom she had received as a special and precious charge from God; and her last thoughts were given to them, and to the women of India.

Mrs. Pierce.

Her zeal.

Some of her last words were, “The women of India! How I wish to live for them! Doctor Butler, tell our missionaries’ wives to visit them—to go to their houses. What though they are dirty, and degraded, and unwilling,—they have souls—immortal souls! and we must reach *them, if India is to be saved!*”

Her last words.

Oh for many such female missionaries as Mrs. Pierce! Our mission has suffered a great loss in her; but our hope is that God may raise up many such, and that her labours among these female orphans may be found “after many days.”

The Rev. R. THACKWELL,—American Presbyterian Mission, Lodi-  
diana,—said: I fully agree with the Rev. Mr. Woodside as to the importance of female education. I do not believe that we shall ever evangelize the country, till we elevate the females. The women of the country are the upholders and supporters of idolatry; and the daughters of this generation are to be the wives of the next, and the mothers of the following. All know the moral influence of the mother over her child. It is therefore of vital importance to the success of the missionary cause, and spread of Christianity, that the women be educated.

Rev. R.  
THACK-  
WELL.Educate the  
women.They are the  
upholders of  
idolatry.

With all deference to our dear brother Goloknath, and notwithstanding his experience, and his being a native of the country, I must say that I do not think the difficulties in the way of female schools are insuperable. I think that if we had the means, such a school could be established in the city of Lodi-  
diana. One respectable native of that city has already promised to send his daughters,—provided the school be established in one of the quarters of the city, of convenient access, where exposure may be avoided. Not only so, but he gave me to understand, that such a school was a

Difficulties  
not insuper-  
able.

Effective  
agency  
wanted.

great desideratum; and that many would send their daughters to it. What we appear to require most, is an effective agency for the working of such schools; that is, a staff of Native Christian school-mistresses. Could not our Orphan Schools furnish them?

Mr. J. C.  
BOSE.

Mr. J. C. BOSE,—Native Christian,—spoke in respect to female schools, as follows: In the present state of things it is impracticable to educate the females of this province; and, humanly speaking, to try it would be in vain: the males must be first educated, in the European sciences and arts; and they will exert a great influence in the *zenanas*, and have their sisters and wives educated, in those things for which they have now no taste.

Dr. Duff's  
plan.

Dr. Duff had the same plan of action in view, which I have described. He first established a school to educate the males; and now, some twenty nine years later, he is successfully carrying on the education of girls, in a school in Calcutta. The Bethune Girls' School is only of recent date.

Mr. G. D.  
MAITRA.  
Influence of  
Boys' schools.

MR. G. D. MAITRA,—Native Christian,—thought, that the education and enlightenment of the males would be found to promote the education of the females, as it has done in Bengal. In those places where English education has taken root, a girls' school is easily established. Two schools were begun in adjoining towns, near my station in Bengal. One exerted a great influence through its pupils. A school of 30 or 40 respectable girls soon sprang up, and flourished. But the other was nipped in the bud, through the blind bigotry of the ignorant population.

Bible women.

In the cities and towns of the Punjab, visiting-women, such as Mr. Forman has employed in the city of Lahore, will do a great deal of good.

Rev. R.  
PATERSON.

The Rev. R. PATERSON,—Established Church of Scotland, Seal-kote,—then said: It appears to be the general impression, that the people of the Punjab are not prepared to educate their females. The question then is, How can we produce a desire for female education, in the public mind? It must be done by arguments and persuasion. I saw, the other day, a notice of a society of educated Natives (not Christians) at Benares. At one of its meetings essays were read, by a Pundit and a Moulvie, urging the necessity and advantages of female education. Now the people have a great suspicion of any argument Christians may use, or any advice they may give, on such matters. Might not these essays be printed and distributed, as containing what a Hindoo and Mussulman have to say to their fellow countrymen on this subject?

Create a  
desire for  
female  
education.

Let them be distributed widely, and simultaneously, throughout the whole Punjab.

In the formation of our boys' schools, all of us have felt the necessity of employing, in the first instance, Hindoo and Mussulman teachers, in order to induce the parents to send their children. In the same way, might we not find educated female Mussulmans, willing to give instruction in the elements of Oordoo, and to use their influence in forming girls' schools, at which European ladies or Native Christian females could impart the necessary religious instruction?

Non-Christian teachers.

The Rev. G. W. SCOTT,—Native missionary, of the American United Presbyterian Church, Sealkote,—then rose and said: I feel it my duty to say something in this Conference on the subject of the education of the females of this country. I am sorry I differ from my three Native brethren who have already spoken on the subject. My opinion has risen out of experience, and has not been deduced from theories. In my short experience, I have plenty of reason to consider Native female education as hopeful as my brethren have represented it to be the contrary. A few years ago, my brother had a school in the city of Goojranwala, which was attended by no less than 50 or 60 girls. The school was as promising as any boys' school in the Punjab,—perhaps more so. The school was given up, not because there was anything discouraging in relation to the girls, but because our funds fell so low that we were obliged to give it up. The highest class was so far advanced as to be able to read the New Testament in the Roman character, and to do needle-work and knitting. The Native Christian woman whom Mr. Forman mentioned in his speech, and who has been appointed by him to preach to the females of this city, was a student of that school; and is a living monument of its success,—though she must have improved a great deal since she left it.

Rev. G. W. SCOTT.

Female education hopeful.

Goojranwala school.

My experience amongst the people of the Hills, has confirmed me in the opinion now expressed.

Considering the influence which females have, on the present, as well as on the future generations, great exertions should be made to educate them.

It is my firm opinion, that in the education of females, no Heathen teachers should ever be employed; the teachers should be good Christians—men or women.

No Heathen teachers.

E. A. PRINSEP, Esq., C. S.,—rose and said:—I perceive that it is already time to close the session; but female education is a very important question; and to-day's discussion has been diverted in-

E. A. PRINSEP, Esq.

Practical  
conclusion.

Education  
must be in  
the zenana.

Co-ope-  
ration wanted.

Sugges-  
tions:—

to other channels. I hope I may be excused, Mr. President, for doing anything to prolong the Conference; but I really must speak; as it does not appear to me that anybody has replied to Mr. Goloknath. This gentleman has told you, that female education is most desirable,—that he has tried it: others too have tried it:—but he sat down with the remark, that he trusted this Conference would not break up, without coming to some practical conclusion. You will observe that both he, and the other Native brethren who have spoken, all come to the conclusion, that it is impossible to draw the ladies and children of a *zenana* to a school. Wherever this has been attempted, it has failed. Now this is exactly what Dr. Mullens has so prominently noticed in his essay; which I had the honour of reading yesterday. It should be enjoined, that where efforts to establish a female school do not succeed, the new principle carried out so nobly by Mrs. Mullens, should be introduced. The school should be raised in the family of some influential person,—at his house—with his support and co-operation. It is the cause of this *zenana* mission that I advocate;—and I agree entirely with Mr. Forman: this Conference should not break up without some effort to start such a mission in the cities of Lahore and Umritsur. The field is clear, and has already been entered upon. At Umritsur, under the superintendence of Mrs. Keene, a female school has been opened in the city, supported by subscriptions raised for a *zenana* mission, some years ago. You may not all be aware of it,—but 15,000 Rs. were raised in honour of Lady Lawrence; who, before her death, expressed a desire to see this great benevolent movement made. I learn that there are still some 13,000 Rs. on hand. We have already heard that at Lahore, in connection with the American Mission, there is a Bible woman, who visits from house to house, supported by funds collected by the lady who edits “The Book and its Mission.” We want only funds, and the co-operation of some Christian lady, (I am sure both will be forthcoming at Lahore,) to enable this little beginning to take in a larger sphere of usefulness. As the scheme extends, there will be full work for lady-labourers, from the lay residents of this station. When once started on a broad basis, and on the principle so constantly put before us by “L. N. R.”—when local funds and sympathy have been secured,—I am sure we have only to announce the fact to this lady, and help will come from England. In answer then, to Mr. Goloknath’s demand, as to what steps can be taken, I have three suggestions to make:—



1.—That a Ladies' Committee be formed at Lahore, to solicit subscriptions, inquire for suitable persons who could be employed as teachers, collect materials—such as books, needle-work, wools, &c., and place themselves in correspondence, both with the missions at Lahore and Umritsur, and with “L. N. R.,” in England.

A Ladies' Committee.

2.—That a vernacular tract or pamphlet be written, for circulation,—to show the importance of teaching females to read and write—to learn needle-work—and generally to improve their status; and that those of us who have influence with the Sirdars and leading men of the province, each, in his sphere, take steps, by exhortation or private letter, to urge them to do this.

Influence Native gentlemen.

3.—That, allowing sufficient time for the subject to be well talked over, a meeting be called next year, by the ladies of the committee, of such of the female members of the aristocratic classes, as may express a desire to meet them, in some private residence, set apart for this purpose; with a view to consider how best to get over the difficulty about assembling for instruction, whether at fixed school-houses, or at private residences.

Call a meeting of native ladies.

Great caution should be used, and every attention be paid to the wishes of parties in whose interest the effort is made. I confess, this subject is one on which I should like to have heard suggestions from other members of the Conference; but the time forbids. I can say no more than express my earnest hope, that the seven excellent points laid down by Dr. Mullens, may not be lost sight of, in any measure that may spring into existence, as a result of this Conference.

T. D. FORSYTH, Esq., C. B., then rose, and proposed the following

T. D. FORSYTH Esq.

#### RESOLUTION :—

That the Conference desire to express their hearty sympathy with His Highness, the Rajah of Kapurthala, in his desire to impart the saving truths of the Gospel to his subjects. They believe, that, in doing so, he is disinterestedly seeking the highest welfare of the people God has committed to his charge. They thankfully acknowledge the power and grace of Almighty God, which has enabled him to manifest so much liberality and zeal in the cause of missions,—thus setting an example to others, having like authority and influence, worthy of all imitation. The Conference earnestly prays, that his own soul may be sanctified wholly, by the same truths; and that, with many of his grateful subjects, he may wear an everlasting crown of glory, with our Saviour Jesus, in the kingdom of our common God and Father.

Relating to the Rajah of Kapurthala.

D. F. McLEOD, Esq.,  
seconds the  
resolution.

D. F. McLEOD, Esq., C. B., rose to second the resolution, and said:—As I believe, that, with the exception, perhaps, of our respected brother Goloknath, I have had an earlier cognizance of His Highness the Rajah of Kapúrthala's leanings towards the Christian faith, than any one else now present, I beg cordially to support the resolution which has been proposed; and I need hardly say, that, in common with all who love the Lord, I have watched the Rajah's progress with exceeding interest. When he visited me, with his brother Kunwar Suchet Singh, some years ago, at Dhurmsala, brother Goloknath being then one of the party, they refused to march on Sundays, or to make offerings at the Hindoo shrines: and even then he desired to attend divine service; though deterred, for the time, by his followers' insisting on accompanying him. He has not, as yet, formally avowed himself to be one of us; but he has set up an altar of family devotion, in his own household, at which I, and others here present, have been privileged to kneel with him. And while the power of the Holy Spirit alone can complete the good work which we may hope he has begun, it is for us to pray, that the blessing from on high may be poured out upon him and his.

The session was closed with prayer.

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SUNDAY.

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The Committee of Compilation, with heart-felt pleasure, and with emotions of gratitude to the great Head of the Church, desire to record the cheering fact, that a large number of the clerical and lay members of the Conference, connected with the Churches named below, united with others, on Sunday the 28th, in commemorating, at the Lord's table, the death of their Divine Redeemer; thus exhibiting, to the world, the love, the moderation, and the essential unity of the Church;—which is the Bride—the Lamb's wife.

The following are the Churches, whose members united together on this occasion,—

The Church of England,  
The American Presbyterian Church,  
The American Reformed Presbyterian Church,  
The Established Church of Scotland,  
The American Methodist Episcopal Church,  
The Free Church of Scotland,  
The English Baptist Church.



N. B. The *order* of the above Churches has been arranged, with reference to the number of ministers of each Church present at the Conference. The last two were represented in the Conference by lay members only.

*FIFTH SESSION.*

MONDAY MORNING, the 29th of December, 1862.

Colonel E. J. LAKE in the chair.

The proceedings were opened with the reading of the Word of God, and prayer, by the Rev. W. FERGUSON.

At the request of the Chairman, the following essay was then read by its Author.

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ON A NATIVE PASTORATE :

ITS IMPORTANCE; THE STANDARD OF ATTAINMENTS UP TO WHICH NATIVE PASTORS SHOULD BE REQUIRED TO COME; THE BEST METHOD OF TRAINING THEM FOR THE WORK; AND THE MOST JUDICIOUS WAY OF PROVIDING FOR THEIR SUPPORT.

ESSAY BY D. F. McLEOD, Esq., C. B.

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It will not, I trust, be expected, that one who cannot pretend to any practical acquaintance with Native congregations, or their management, should enter into details connected with the subject of a Native Pastorate, with which those only can successfully grapple, who have learned in the school of actual experience. And in consenting to address you on the subject, I have been actuated, partly by the desire not to decline any task that might be assigned me, in connection with our assembling here; and partly by the knowledge that a paper on this subject has been prepared by one who brings to the task qualifications, not surpassed, perhaps, by those of any other Indian missionary; so that my deficiencies would thus be abundantly supplied. To that paper you must look for

details, to serve as a guide, to those engaged in the work, of raising a Native Pastorate, while my remarks must be of a more general character.

There are, perhaps, certain aspects in which the subject may be viewed, that differ from that with which the Missionary is necessarily most familiarized from his stand-point; and if this be so, it is possible that an experience of 34 years spent amongst the Natives of India, in the performance of official duties which have brought me into close contact with almost all classes of the people, at various times, under circumstances that render a study of their character, their feelings, and their principles of action, to some extent unavoidable, may have suggested to me thoughts in connection with it, differing more or less from those more likely to occur to persons, whose intercourse with them has been of a different character.

The subject is divided, in the prospectus issued by the Committee, into four parts; but amongst these the *Selection of Pastors* is not included: and as I consider this to be the most important point of all, I purpose giving it a separate place in the remarks I have to offer; and will accordingly consider the several headings of the subject in the following order:—

1st.—Its importance.

2nd.—The selection of fitting men.

3rd.—The standard of attainment, up to which Native Pastors should be required to come.

4th.—The best method of training them for the work,

5th.—The most judicious way of providing for their support.

First then, as regards the importance of a Native Pastorate, I would observe, that there is, perhaps, no people more wont, from habit and training, to pay deference to their spiritual guides, than the populations of this country. The Hindoo is in some sense wholly subservient to, and under the control of, his Gurú; and the Mahomedan, though less pliant or docile, is, as a rule, more under the influence of his Mullá, than of any other individual. This may be the result of superstition, on the one hand, and of fanaticism, on the other; but the fact remains the same. It may be productive of many and great evils, and be attributable to the wiles of a crafty priesthood; but it shews, nevertheless, a consciousness of need for some one to guide and instruct, in regard to things unseen;—and, at the same time, involves a practical admission and conviction, that all which concerns the spirit of man is of the utmost importance,—a conviction, which it should be practicable to

Division of  
the subject.

Importance  
of a Native  
Pastorate.

Dependence  
on spiritual  
guides.

turn to great account. It has been frequently remarked, that the people of the East are eminently a devotional people; and however grievous the forms their devotion may assume, however largely it may be the constrained result of conventional influences, I yet believe the statement to be, in the above sense, perfectly true.

We must  
supply these.

It cannot, then, but be of the utmost importance, that when weaning their regards from those whom they have heretofore revered, we should bear this characteristic in mind, endeavouring to supply them with spiritual guides, competent, in their estimation, to take the place of those they have abandoned at our bidding; and I believe, that, if we omit to do this, we shall be doing violence to one of the most cherished instincts of the best among them; and thus introducing a disruption of feeling, which will be apt in itself to have a demoralizing effect. It is true, that the profound respect borne by the Native Christian to his European teacher, will, in some degree, satisfy his craving for a staff on which to lean; but the distance between them is ordinarily too great—the points of difference too numerous and overwhelming—to render it possible that this new relationship should take the place of the old one, in such a manner as to satisfy all the requirements of the Native convert.

And even if it had been otherwise,—if the bulk of the Heathen and Mahomedans around us had been, like many of the wild Hill tribes, destitute of a priesthood,—still our only wise course, and the only one calculated to afford us an access to the inner feelings of our converts from amongst them, would have been (as I cannot think any will doubt, who have studied human nature) to endeavour, when introducing a Christian Ministry, to select for it men of their own race, language, and modes of thought—men who could associate freely with them at all times, and with whom they could feel at ease under all circumstances. In truth, however, a Native Pastorate is not only most important, but an absolute necessity; for it is quite certain that neither the men nor the means are available for supplying, from any other source, a Pastorate of such extent as India, when but very partially evangelized, will require: and, if what I have said above be true, then how vastly important is it, that the men we select, shall be such as will secure the entire respect of their congregations. So vital a point does this appear to me, that, rather than place over a congregation a pastor, of whose fitness there was room for doubt, I believe that it would be better to have none at all: And this brings me to the

*Second point of view, from which I propose to discuss this subject; viz. the Selection of Pastors.* Whom, then, are we to select? and how are we to select them? Not, I trust, by establishing special training schools for pastors, *indiscriminately* filled by all who express the wish to enter; or by those who give promise of intelligence;—the vain hope being relied on, that this human training, even when aided by prayer for an outpouring of the Holy Spirit, will ultimately lead them to Christ; but by *special selection* of godly men, or godly youths. It must be quite needless for me to remark in this assembly, that spirituality of mind is the *first* necessity for a pastor; but I would emphatically add, that I believe it to be the *only* one. I believe it to be true, in more senses than one, that “The fear of the Lord is the beginning of wisdom:” not only is it man’s highest wisdom to seek the Lord, but the man who has learned to fear and to love him, as he is revealed to us in the Bible, will have a flood of illumination poured into his soul, which is not to be derived from any other source.

*Selection of Pastors.*

Look for spirituality of mind.

A contemplation of the change worked upon the man, who has been brought truly and devoutly to humble himself before the Cross of Christ, would, I believe, if conducted in a disinterested spirit, surprise and stagger even the unbeliever and the sceptic, were they to remark how his mind has become expanded, humble though its natural powers may be, how the judgment has become sobered, how doubts and difficulties have begun to disappear. That man has acquired a fitness for giving counsel and direction, he possessed not before; but, above all, he has possessed himself of the talisman by which to find access to the deepest feelings of men’s hearts; as his own have been already reached. It has been remarked of the Karen Pastor and Missionary Ko-tha-byu, that he was a man of “inferior power;” but “his strength was in prayer.” “The habitual feeling of his mind appeared to be—‘Of myself I am nothing, and can do nothing; in the name of the Lord I can do all things.’ Is it then a matter of wonder, that such a man should be honoured of his God?—that he should have souls given him for his hire?—that he should preach with demonstration of the Spirit and power?” To this it is added, “Perhaps not one in a thousand, from the days of the Apostles to the present time, of those who may have devoted their whole lives exclusively to this work, has been the instrument of converting as many individuals as this simple-hearted Karen.”\* And this is, by no means, an insulated case. The Re-

\* The Gospel in Burmah; Ch. V. page 129; (1st. ed.)

ports of Missions in Burmah, Pegu, Madagascar, The Fiji Islands, and other places, teem with avowals that many of those whose ministry has been the most richly blessed, have been men who were by no means distinguished by natural power or ability, but only by a constraining love of the Saviour, and of those for whom He has died: and indeed, who that loves the Saviour can doubt this? and who has not himself observed, what wonders this constraining love for souls can and must ever work?

Force of character.

Next in importance to spirituality of mind, as a criterion by which to select a Native Pastor, I should consider natural force, and steadiness of character; and for these qualities I would accordingly endeavour to look, as concomitants of a spiritual mind. The history of the great Apostle Paul, I think, shows that where these characteristics are combined, they are intended by God as instruments for attaining great ends; so that I think we shall be justified in so regarding these gifts.

Converted devotees and separatists, might be eligible.

The mode and circumstances under which selections may best be made, I do not feel competent to discuss; but the Liverpool Conference recorded their opinion, that it might occasionally be advantageous to introduce men of matured age and experience, already conversant with all details of the false systems prevailing amongst their countrymen; and I would desire to state, that I know of no class in India, that seem to me so likely to afford men suitable for future pastors, as the various tribes of religious devotees and separatists, who abound on all sides; especially those that have abandoned idolatry. Amongst these devotees, Mahomedan as well as Hindoo, I believe that two very different descriptions of votaries will be found: one, those who adopt the mendicant's garb as a cloak for idleness, and profligacy of every description; the other, men weary of the world, or disgusted with the priesthood and the absurdities of a false religion, and searching for something which shall give peace to their souls. To this last section belonged Nának, Kabír, and other founders of sects professing various forms of Deism; and to the same appears to me to belong the Rámaya, now settled at Chakkia, under the auspices of the Sagra Missionaries.

I would not be understood to mean, that persons of this class could be relied on, without the most searching examination and careful trial. But I do think, that the real aims of many amongst them, are not generally so fully understood as they might be, with advantage; and that amongst them are to be found very many earnest spirits, that have shaken off most of the trammels, by which



their countrymen are bound; and who, if taught to seek the guidance of the Holy Spirit, would be likely to take a lead amongst our Native converts. We shall doubtless find, amongst their leaders, a great tendency to spiritual pride; but all this must give way before true conversion; and the point for us to determine, under the Spirit's teaching, is, whether this conversion is of that kind, which will be effectual to the pulling down of strongholds. An example of what I have stated above, is to be found in the Kartá Bhojas of Krishnagar.

A speaker in this assembly has stated, that he had himself unexpectedly met with a sect, who acknowledged and used the Bible as their book of devotion; and as I am thoroughly convinced that there are scattered throughout Hindoostan, many such sects of separatists, similarly disposed, I have thought it well here to draw prominent attention to them. I have often been inclined to think, that these sects, scattered through the Plains, and the aboriginal races, scattered through the Hills, may be intended by the Almighty as nuclei, round which it will be for us to build up a really indigenous evangelization; and until very lately, I believe neither of these classes has received the the attention which both seem to me to deserve at our hands.

So far as pastors may be selected from such classes, or from the adult Heathen and Mahomedan population generally, individuals must, of course, be selected, as they present themselves. But as regards the selection of pastors from the rising generation, if Training Institutions be established, as I presume they must and will be, I would earnestly repeat the hope, which I have already expressed, that they may not be filled indiscriminately; and that none be admitted into them, save those who have been unmistakably ascertained to be men, or youths, of *prayer*, and truly and deeply imbued with a consciousness of sin, and an earnest desire to seek after, and lay hold upon, the only Saviour of men. So long as they should retain these characteristics, I would allow them to remain; but should there be at any time a decided falling back, I would exclude, or at all events remand them.

Training  
Institutions.

I feel it to be almost presumptuous in me, to urge such considerations upon those here assembled, of whom most are so much better able, and have so much better a title, than I have, to form and express a judgment on such points. But I was very much struck with a remark made by Dr. MacGowan, at the Liverpool Conference, that in parts of China, "we are filling our churches with hypocrites,"—from acceding too readily to the desire of many

Beware of  
hypocrites.

for employment : and certainly, my own observation has convinced me, that there is great danger of this. It may be said, that the requisite number of spiritually-minded men are not to be found. If it really be so, then I would unhesitatingly say—Better far to have no pastor, or candidate, than adopt a course, which, in my opinion, must prove a mere delusion and a snare. So vital a point do I consider this to be, that I should infinitely prefer having no pastor at all in a congregation, to having one whose spirituality of mind I had good reason to doubt; as I should not feel justified in looking for God's blessing on the labours of such a man. I now pass to the

*Standard of attainment.*

*Third heading;* under which I have to consider the *standard of attainment* required in a Native Pastor. And certainly, the result of my own observation has been, to impress me with the belief, that, as a general rule, the standard should not be too high; at all events, not high in a European sense. It was remarked at the Liverpool Conference, by the Rev. Mr. Smith, formerly associated with Dr. Duff, in his great Institution at Calcutta, that "it must be admitted, that it is difficult to educate, without to a certain extent denationalizing." And he stated, that his ideal of an evangelist, for a village population, would be realized, if we "could raise up a body of Christian Pundits; that is to say, if one could give sound Christian principles, and sound Christian learning, and retain the simple habits, and the national feelings and sympathies, which give the Pundits so strong an influence over the people:" and there is, I think, a great deal of sound and valuable truth conveyed in this remark.

*Should be indigenous.*

A different standard of attainment will doubtless be required for different classes, and different descriptions of congregations; but one principle I would strongly advocate, as equally applying to all, viz., that the standard we aim at, be of an indigenous character; or we shall be apt to produce what has been elsewhere termed, "a race of hybrids." For the bulk of our congregations, at the present stage of India's evangelization, I apprehend that a very humble standard will be not only sufficient, but preferable. But where a higher one is required—for the pastor of a more cultivated congregation, I would say—Let this be supplied, not, at present, by establishing a Training Institution of a higher kind, but by selecting such individuals from amongst our pastors, or those preparing to be pastors, as evince a special fitness for higher training. Amongst them, I doubt not, there will be found men, whose earnest desire to become fully acquainted with the Scriptures at their foun-

tain head, will urge them to acquire a knowledge of Greek and Hebrew; and I think we should thankfully avail ourselves of, and encourage all such, as far as we may have the means at command. But I think, at the same time, that this should only be done after they have undergone what I may call an indigenous training, and have been made thoroughly conversant with the Scriptures, and some branches at least of useful knowledge, in the vernacular.

A further principle which I think it well to urge, is this, that we neglect or overlook no class from amongst our Native brethren; and least of all, those classes, who have at present the most powerful influence over their minds; for as yet, I believe, that as a general rule, the missionary rather holds aloof from the learned classes; and where striking instances have occurred, of our converts maintaining, after their conversion, a position as men of oriental learning,—(of whom I may adduce, as an instance, our excellent brother Goloknath, now present; while Nehemiah, at Benares, affords an eminent example of the same; and, I believe I may add, our excellent teacher in the Dehli School, Ram Chandra,—) I consider this to be in spite of the system we have generally adopted, rather than in consequence of it.

It has long appeared to me, that there is a want of charity, as well as of wisdom, in the course pursued by our secular educationists generally, of regarding the Native mind as a “*tabula rasa*,”—ignoring all the learning of the East as valueless, and commencing on a wholly new foundation; the structure raised upon which is exceedingly ill adapted for amalgamation, in any shape, with the systems of learning, which are indigenous to the land. The consequence is, that the learned classes, as a body, have cordially reciprocated our contemptuous alienation,—they do not understand us;—and strange as it may sound to European ears, I assert it as a fact, that the Pundits of India generally, while they admit our skill in mechanism, and the arts of war, look upon us, in an intellectual point of view, with utter contempt,—regarding their own systems of mental philosophy as possessing a profundity, which we are totally unable to apprehend or to attain to.

There are some few amongst us, who, from time to time, have adopted an opposite course,—such as the late true philanthropist, Mr. Lancelot Wilkinson, Political Agent at the Court of Bhopal; and Dr. Ballantyne, late Principal of the Benares College. They have drawn learned youths, and even Professors of Sanscrit learning, to them,—have read with them their own books of mental and physical science,—have picked out whatever there is of truth in them,

(and there is much of truth,) and led them on from thence, by regular steps, to apprehend the higher branches of human science and philosophy. I have myself seen men of Eastern learning thus rendered prostrate, so to speak, before the acknowledged superior force of European learning; and at the same time fired by an intense desire of knowledge, accompanied by an amount of humility, most rarely evinced by these classes, when trained only in their own schools. As a very remarkable instance of this I may mention Bápú Deva Shástrí of the Benares College; who, the papers state, has lately been excommunicated by his brethren, for having expressed sentiments of too liberal a character; and who is a man of most accomplished mind, and most estimable character.

These classes cannot, I believe, be readily reached by any other means than these, or others analogous to them. Then surely it is an error to disregard them;—and from this error, I would desire to warn our Missionary brethren. It was remarked by Behári Lál Singh at the Liverpool Conference, and remarked truly, that if we could only secure the hearts of the learned classes, we should secure the hearts of almost the entire population. Will it not then be wise, as well as just, in us, to devise some niche for them, in our schemes of evangelization; and in forming our Native Pastorate? How this may in practice best be done, I must leave to others to determine; and content myself with urging on the consideration of those, who are competent to deal with details, the general principle which I have advocated above.

*Best mode  
of training.*

The *Fourth* branch of the subject, is the *best mode of training* pastors for the work. The foregoing remarks, to some extent, bear upon this question also,—on details I am not competent to enter;—and the only further remark I would offer is this, that judging not only from the general sentiment enunciated at the Liverpool Conference, but from the characteristics of human nature generally, the only really effective school for a pastor, is one of active employment, in some department or other, of the sphere to be ultimately allotted to him. As men of action, our pastors should be morally *robust*,—whether this be the result of spirituality only, or of spirituality combined with natural temperament; they should feel that they have a warfare to wage with the spirits of darkness, and must put on the whole armour of God. They should therefore I think, early be thrown on their own resources; and I would repeat, that I place this element—of personal energy and earnestness, so infinitely above all intellectual acquirements of every kind, as to be beyond all comparison with them.

*Fifthly.*—It only remains for me to remark, on the most judicious way of *providing for the support* of pastors. It was a profound remark of Bishop Butler, that “passive impressions, often repeated, gradually lose all their force.” And there can be no doubt that action, of some kind, is indispensable to sustained and progressive vitality. Next to personal participation in the work of the Church, there is probably no form of action so suitable for a congregation, and so adapted for continuous and general application, as contributing towards the support of their pastor; and towards the cost of the efforts in which he may be engaged, or interested, for the carrying on the work of the Lord,—whether amongst themselves, or amongst others. It serves as a test of their sincerity and zeal; and, at the same time, acts as a stimulus to continued and increasing exertion. It has been found, that even children of the ragged schools begin to take an interest in Mission work, when once persuaded to contribute to it,—as this gives them (to use their own expression) “a share in the concern.” And I believe, that in churches gathered from amongst the heathen, an increase of spirituality has always occurred, when they have undertaken to support their own pastors. This has eminently been the case, it is said, of late years, in Sierra Leone; the Bishop of which place remarks: “If we expect to see the Gospel and the love of God filling the hearts of the people, we must endeavour, on the spot, to establish a self-supporting Native Ministry.”

Pastors  
should be  
supported—

chiefly by  
their con-  
gregations.

Where the means of the church are small, it may be necessary to supplement them; but so far from advocating a high rate of salary, lest the candidates should be drawn away to other employments, I would rather see a low scale of emoluments adhered to, as a test of sincerity. What we require in our Native Pastors, is, that they accept and desire the office, out of love to the Saviour, and a desire to save souls. Such men, there is no reason to fear, will be drawn away from it, by a desire for gain; and, however difficult it may be to find such, I do not think it would be wise in us to adopt any measure, which might tend to introduce wolves into the fold; or to keep them there, should they once have found an entrance. It is difficult enough for us to penetrate into the hearts of men; let us not artificially create additional difficulties, by rendering the post of pastor attractive to worldly-minded men.

Small  
salaries.

Pastors  
should regard  
themselves  
as mission-  
aries.

In conclusion, I would observe, that it appears to me essential, in the present state of this land, that our pastors should also regard themselves as missionaries. In more advanced Christian countries, it may be advisable to discriminate between the pastor

and the missionary; but I much doubt if it be possible, or, at all events, expedient, to do so here. The spirit of the evangelist and the pastor should be the same; and I think that every pastor should occasionally be employed in mission work. I speak with diffidence, however, on this, and many other points; and I can only hope and pray, that something, here and there, of what I have essayed to address to you, may be blessed to the furtherance of God's cause.

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The CHAIRMAN then called upon the Rev. R. Bruce, who, in the absence of the Author, read the following essay:

### ON THE SAME SUBJECT.

ESSAY BY THE REV. T. V. FRENCH, M. A.

I must begin by expressing my regrets to the members of the Conference, that a lengthened attack of fever, accompanied with racking headaches, has quite prevented me from drawing up a lucid and methodical statement of my views, on the question of the Native Pastorate. Such as they are, I send them, in compliance with the brotherly request of the Missionary Committee, that I should furnish the Conference with a paper for one of their meetings. I could not neglect such a request without implied disrespect.

Paul's  
example.

1. In turning my thoughts more particularly to the Native Pastorate, I have been led to dwell on the very affecting and instructive intercourse which St. Paul had with the ministers and elders of his Native flocks. Few parts of the history and labours of the Great Apostle supply us with more perfect models of missionary experience. From the address, for instance, to the elders of Miletus and Ephesus, we gather how incessant, full, faithful, were the instructions he had delivered them! How solemn the warnings by which he had admonished them of false teachers, that were lying in wait to rend and subvert the souls of their flocks! How confidently could he call upon them to bear witness of the unsparing and unswerving devotedness, with which he had spent those years going in and out among them, and of the holy and consistent walk he had maintained! They had seen his tears, his tempta-

tions, afflictions, distresses; as he says to Timothy, on another occasion: "Thou hast fully known my doctrine, manner of life, purpose, patience, charity, persecutions, &c. &c.; what persecutions I endured: but out of them all the Lord delivered me." (2 Tim. iii. 10, 11.)

This reminds us, that in dealing with our Native ministers, the first and chiefest matter of all is that we be able, with humble truthfulness, to appeal to the Searcher of hearts, that we have sought to be pains-taking, affectionate, well instructed teachers,—that we have been very watchful, tender, discriminating in our conduct towards them,—that we have been, as far as in us lay, in our *mission circles*, in our *homes*, in our *personal religion*, examples of a heavenly and godly walk—warring a good warfare with the corruptions to which they knew us, as well as themselves, to be liable; and proofs of which, it is to be feared, they will have discovered in their daily and hourly intercourse with us.

2. We observe, too, how St. Paul made it his principle, in a very marked manner, to put his Native candidates forward,—thoroughly to support them as far as he could. We do not see him to be always interposing, so as to enforce his own pre-eminence, but rather placing himself in the back ground;—that the ministry to which they had been advanced, might be left to have its full weight, and work out its own fruit;—that the new Christian Minister might learn self-action, and not be, at each fresh emergency, returning to shield himself behind Apostolic responsibility. Such, we see, was his course in reference to Timothy, Tychicus, Epaphroditus, Epaphras. We see beautifully evidenced, in these and others, the care he takes to strengthen the bond of love and esteem between the minister and the flock,—commending the one to the other, that the respect and attachment might be felt mutually to rest on solid grounds of attachment. But I must not pursue this part of the subject further. In the few remaining remarks I have to offer, I shall try to answer, to the best of my judgment, a few simple questions: (1) what causes constitute the main value of the Native Pastorate? (2) what are the best means of training Native Pastors? (3) what is the best mode of supporting them?—and end with one or two conclusions, to which we may be led from this brief review of the subject.

3. We shall all agree, I think, that each new, well-trained, faithful Native Pastor, is a real step in advance towards the time, when here, as in New Zealand and Sierra Leone, little room shall be left for the European Missionary beyond the Training Colleges

Plan of the  
Essay.

Native  
Pastorate,  
an advance.

for School-masters and Candidates for Orders. It is a fresh root struck out by the Church of Christ into the virgin soil of India,—a fresh and incontrovertible disproof of the assertion, that the Gospel is essentially an exotic. It confers an honourable and most real badge of distinction on the marked man—whether he be a laborious student, zealous reader and preacher, or highly esteemed head-man of a village, gifted with helps and governments;—it brings fresh views of Native thought to bear on Christian truth. Were it only for these and other such reasons, we might say that the amount of time and labour, spent in the training of a class of Native agents, cannot be measured against the solid fruits which may be reasonably anticipated.

Training  
Pastors is  
improving  
to the mis-  
sionary.

4. But besides this, to the Missionary himself the training of his Native ministers is, incidentally, one of the most helpful and stimulating of his labours, as leading him to a higher and more comprehensive class of studies. If he is jealous over the character and standard of the Native Pastorate, he is jealous over *himself*; lest, through listlessness of habit he adopt an irregular and desultory method of teaching,—lest, through want of careful and ever-progressive self-improvement, he exercise too little discrimination in his choice of subjects,—lest, through these and other like causes, he fail to *lead on* the candidates for the ministry to greater ripeness in the truth, and to a more orderly, intelligent, comprehensive method of imparting the doctrines of the Word; which, again, is closely connected with that aptness to teach, and those gifts of government, which he will desire them to possess, and without which they will have but little independent action and influence over their brethren; and their ministry will be rendered in a large measure impotent,—exhibiting all the difference between the crutch on which another leans, and the self-originated, energetic steps of the living man. From the same feeling, the missionary father will try to set before his son in the faith, scenes in which he may be placed, where he will seldom have a superior teacher's arm to lean upon: he will lead him therefore to seek, by prayerfully digesting and combining in one the whole circle of Divine truth, to be prepared to exercise a sound Christian judgment upon a great variety of questions, which will be liable to perplex him, and cause him painful self-distrust, if he have not thought upon them, and, in principle at least, resolved them.

If it be most desirable that our students for the ministry be such, *a fortiori* how much more incumbent is it upon him who discharges the solemn office of *trainer* or *teacher*, that he realize *pre-*



*eminently*, in *himself*, the character of the scribe instructed unto the Kingdom of Heaven—"the householder that brings forth out of his treasures things new and old!" Viewed in this light, is not the preparation of the Native brother for the ministry calculated to be a *helpful*, and stimulating branch of labour?—for, let us consider further,—

5. Do we not always find it advantageous, to bring our efforts to a definite point—to concentrate the forces of our mind, upon one focus, instead of frittering them away in too expansive and diffusive an outlay? And do we not, in the pains-taking preparation even of one or two candidates, ensure, as far as may be, *some* solid residue, and reliable result, of our pains—*result* to our *own* minds and hearts at least, if not to the student or students we had care of? It is, doubtless, a matter of thankfulness to be able to point to a district of 10 or 20 miles square, through the length and breadth of which the Gospel has been witnessed to by us: but is it not *as much*, or even more, if, through God's grace, there be one who has shared our constant close instructions, and into whose thoughts our own have been transfused, in the patient communication of loving counsels, and holy hopes, and fervent united prayer for the influences of the Blessed Spirit? Might it not so happen, in God's providence, that this *one* gathering would exceed, in value of the fruit, *all* our scatterings? And therefore there could be few holier and worthier aspirations of a Christian Missionary, I believe, than that he might be the means of bringing forward and training, step by step, though it were but *two* Native Evangelists, on whom were printed deeply the marks of the Lord Jesus,—partly from the reflection on them of the Missionary's own life, character, and ministry; but yet more by his having unceasingly urged it upon them, to dwell much on the glory of God as shown in the face of Jesus Christ. My good old friend Paul, at Meerut, who was chiefly trained by the lamented Rev. R. Lamb, breathes, in his language and writings, this spirit of ardent affection to the Saviour, and seems unable to repress the flow of his heart's happy expression of the glorious excellencies of the Lord Jesus. I might mention one other such, Daniel Paul, lately called to his rest and reward, from our Tinnevely Mission. "I cannot tell you," writes Mr. Thomas, "how much I feel the loss of my dear friend. His affection, simplicity, honesty, and straight-forwardness, his amazing pulpit abilities, and profound humility withal, endear him to me beyond all I can describe. The last sermon I heard from him was, without exception, the greatest sermon I ever heard. 'En-

Concentrated effort.

Instances.

during the cross, despising the shame.' Never did I hear Christ so exalted by human tongue: the effect was perfectly overwhelming."

You will excuse me, dear brethren, for making allusion to another case which I cannot help watching with great interest—the case of a young man, who, for about a year, was brought into connection with Mr. Shackell and myself at Agra. Just four years ago, he stood out manfully from among his school-fellows, of whom he was the first at the Agra College, and espoused openly the cause of Christ by receiving baptism. The Bishop of Calcutta and others have dwelt on his great attainments in mathematical and other learning; but more particularly on his very clear and profound knowledge of St. Paul's Epistles. With a remarkably intelligent, acute, and inquiring mind, he has received the Gospel as a little child; God's testimonies seem all plain and right to him. The richness of Gospel hopes and promises seems to make an open path for him, through the tangled mazes of difficulty and doubt where so many stumble. He has studied Greek and Hebrew to a considerable extent, at Bishop's College, besides Sanscrit; also Church History in Neander;—Pearson, Butler, and various other Theological Works. He hopes to be ordained in March for the Delhi Mission.

Two classes.

6. And these instances introduce us to the question of the *training* of candidates for the Indian Pastorate. They serve to illustrate the two classes of Christian Ministers, which, working side by side, bid fair to be mutually supplementary to the edifying of the Church. The *one* class consists of those who have received a more finished education in our colleges, and who, to a more complete range of English Theology, have added the knowledge of one of the original languages of Holy Scripture. In these cases the convert from Mahomedanism is naturally much attracted towards the Hebrew, as more congenial to his own classics: the Hindoo, in like manner, to the Greek; the affinity of which he is soon led to trace with the Sanscrit and its derivated tongues. This preference of language is, however, more decided, and is of more practical value, in the case of the Mahomedan; who, by a very short study, seems capable of adding the knowledge of Hebrew to that of Arabic.

Valuable as this class of labourers are, still none seem to have endeared themselves more to the Missionaries by their cordial and brotherly co-operation, than those few, who, late in life, and after large experience of the existing spirit, principles, and practices of false religions, have been brought to give their whole hearts to the

Lord; and who teach the Gospel, not because it has been taught to them, but because it has become a part of themselves, and they have *tasted* that the Lord is gracious. These we may not, perhaps, find deep in the ancient classics of their country; nor yet capable of acquiring the Christian classical tongues: there will be something, too, of the crudenesses of the old stock about them; but grafted afresh from the Christian vine, theirs will often be a steady growth into Christ: the juices will be at once fruitful and generous, as of an indigenous tree, while the fruit will testify to the mellowing and refining influences of Divine Grace:—and they make some of our best Native ministers.

7. It is, of course, impossible to lay down strictly a standard of *knowledge and competency* for our candidates for the ministry, or to fix upon any one method of teaching. My own strong wish has been to combine the systematic class lecture with the travelling lecture—a regular course of instruction in the class room at given seasons,—but this again submitted to the test of experience daily gained under the Missionary's own eye, as well as in offices of trust and responsibility, such as exercise the student's own unassisted resources. For the systematic class lecture the hot weather supplies invaluable leisure. It might seem, too, that central Theological Colleges, under the direction and instruction of those who in early youth were best trained in Theology, and who possess the other requisite qualifications, would best realize the idea of a well prepared Pastorate. But the idea is commonly not received with favour among the Missionaries: those of each station,—sometimes individuals in each station,—preferring their particular independent course in regard to their catechists.

Preparation  
for the min-  
istry.

8. The nature of the *works to be studied* will also commend itself variously to different bodies. The most popular among the Christians themselves, I have found to be the missionary and apologetic works of the early Fathers; such, for instance, as detail the first effects of the Gospel in the world, the strangeness and joyful surprise of the impression it produced, as it went on working its way, and subduing hearts, evolving new truths and aspects of truth, seen now on *this* side, now on *that*, as it had to face some new foe, or was put in some new position, and had to embrace some new relation of the many relations it was suddenly called to sustain towards the world, the state, society, the family; and all this detailed with a freshness, and originality, and artlessness, which leave no doubt on your mind, that you have a page of real

Works to be  
studied.

life open before you; a bit of the very heart and nature of man, such as he is always and everywhere. I have been so often charmed and refreshed by it myself, that I wonder not if the Native Christian be so likewise. I may mention Tertullian, Cyprian, Eusebius, Justin Martyr, Irenæus, parts of Augustine. Then I may be forgiven for alluding to our great English authorities—Hooker, Butler, Pearson, Hartwell Horne:—Hooker, valued for its strong, compact, comprehensive, but brief summary of the loftiest mysteries of faith: Pearson, delighted in for its analysis of proof, so precise and logical, as almost to serve the purpose of a *memoria technica*, to students of treacherous recollections: and the rest, too well known to require mention; but which I have proved in actual use, and have found sterling: Neander's Church History, always added, as a storehouse of argument for almost every form of controversy in which Christianity has been assailed, as well as containing a mass of missionary information, from the early churches and middle ages. President Edwards' History of Redemption I have found a choice class-book; and his Prophetic Course may well be carried into further extension, with the aid of the new edition, just appearing, of Elliott's *Horæ Apocalypticæ*. Charnock and Goodwin will be known to many of us as treating with no less strict logical method, and forcible language, than deep spirituality, the leading doctrines of Christ.

Birks and Ellicott on the Gospels are great books in England. The latter I know: it is peculiarly valuable as a summary of objections and refutations.

Such a course can hardly fail to be enlarging and informing to the mind, as well as to open bright and glorious glimpses into the prophetic future. The illustrations in Elliott's great work would fix the most memorable epochs of history, and crises of prophecy on the mind of the earnest student; whom we will suppose that his missionary teacher has imbued and animated with his own thirst of Divine truth, and taught to count all labour light, which may qualify him to discharge more ably, and with better proved weapons, the office of a good soldier of Jesus Christ.

#### Libraries.

9. Valuable as text-books are, as helps, we shall probably agree in thinking it an indispensable requisite, in each central mission station at least, that there should be as *complete a library*, as possible, of sound Divines and Theologians. Thus the best, or the best attainable, authorities would be accessible to the missionary lecturer, as each great doctrine came afresh under discussion or illustration: and he would have it in his power to impart a

freshness, and richness, and completeness, to his thoughts and language, which would raise the lecture far above the mere meagre skeleton, and dry scheme of formularies. It appears to me a matter of imperative concern, as bearing on our duties towards the future Native pastors of India, that we give ourselves no rest, until libraries, of the complete and substantial kind noticed above, be formed in our leading stations.

10. The plan suggested seems, it is true, a laborious one: but how little can any of us tell, brethren beloved in the Lord, but that *that one* candidate, if it be so, on whom we spent such toil, for whose sake we were ever storing up patiently fresh stores of heavenly wisdom, may become, long after we are passed away, a centre of Christian light and action to myriads yet unborn; at whose mouth they may seek the law, as the messenger of the Lord of Hosts! Oh, if it be, to present appearance, a small and unremunerative effort, there is no truer and deeper work than that anywhere; none more essentially Apostolic! Let no feared complication of relations between the Native and European labourer, for a moment repress our ardour, in preparing our best converts to take the foremost places; that the Foreign Mission may set ever in its forefront that which (ere its own end is answered) must succeed and supplant it—the home-rooted and self-reliant church! I quite believe that there *is* a growing readiness amongst us to see Natives occupying our places, as pastors of congregations, and largely sharing our influence over the Native flocks. In times gone by—times from which we are but barely emerging, there was an ill-concealed jealousy of admitting the Native to a level with the European and American Missionary. It was felt hard to raise him to a parallel platform with ourselves. There was too much of the *hákim* feeling—an unwillingness to make a breach into the privileged circle—to recognize the whole truth, with its consequences, that “*in Jesus Christ, there is neither Jew nor Greek.*” Such a feeling, whereby the foreign missionary is tempted to set himself on a pedestal of lofty isolation, is not only destructive of the very essence of missionary progress, but arises from misconceptions of the very rudiments of the Gospel. Partly from an improved feeling on this subject, *self-sprung* in our missions, and partly from strong influences brought to bear on us from the churches at home, we are prepared and pledged—I think I may say—to do our utmost, to put every practicable facility within reach of our advanced theological students and catechists; and with honest good-will to help them to occupy a higher position in our

Native converts should, as fast as possible, replace European missionaries.

churches;—a position which, by increasing *their own* self-respect, will also tend to increase the self-respect of the members of their flocks; who will count themselves honoured in *their* honour, and advanced in *their* advancement: “*Epaphras—who is ONE OF YOU.*” Col. iv. The fact of being able to point to such an one in a congregation, whose exemplary course of service has raised him to distinction, eminently suggests and provokes to sustained progress—heavenwards, and Godwards.

Support of  
pastors.

11. A few words on the *support* of Native pastors. There will be little or no practical difficulty, in the case of those pastors who have had their training in our advanced English schools; as the combined work of teaching and preaching will, in *their* case, be sufficiently remunerative. In regard to those without English education, and appointed to minister to the poorer Native Christian congregations, most of us are agreed, I think, that the self-supporting principle should be adopted, and developed from the very first. It is but rarely, (it is true,) that anything like an adequate provision for the minister can be looked for, *for the present*, out of the precarious offerings and contributions of the Native flocks. Yet appeal for help to the Parent Society is both wrong in principle, and likely to become a source of ultimate alienation;—hopes being awakened of boundless supplies which must be sooner or later disappointed. There is no reason, on the other hand, why Christian friends, Native and European, in this country, should not contribute to the general purpose of the support of Native ministers. We have started a fund on this principle in the Church of England, in memory of Bishop Wilson; which bids fair, (the Venerable Archdeacon bears me out in saying,) to be of great service in supplementing—the scanty, it may be, but—*honest* efforts of poor Native churches to provide a decent sustenance for their ministers. A grant is never to be made, except upon the basis of a contribution already guaranteed on the part of the people. About 27,000 rupees have been raised. This is but a nucleus, about which much larger funds, when needed, will accumulate themselves, I trust. There are some friends in England, who feel peculiarly drawn towards this special mode of disposal of their savings for India. The plan and rules of this Calcutta Fund have been almost precisely imitated in Sierra Leone. It presupposes that the claims of the poorest congregations, at each given time, are had regard to; and that thriving congregations gradually relieve the Fund of their claims upon it for an annual grant. The idea is just to give such measure of help and encouragement, as

shall stimulate, without superseding, or paralyzing, independent effort.

Finally, the question seems to resolve itself practically into this, for most of us,—Do I lay it up among my carefully treasured objects for the future, that, if compelled, for the present, to add to my other burdens the pastorate of a Native flock, I will watch the earliest opportunity of safely retiring from it, and surrendering it into the hands of those on whom it naturally devolves, in each new Christian church, and whose office I should be justly chargeable with usurping, should I merge my proper office of evangelist in that of the pastor? And even supposing that my Native flock should bear the change with reluctance, in the first instance, (as was the case lately in Allahabad; though the congregation entirely came round after a little explanation from the Archdeacon and others,)—supposing, too, that my own feelings be strongly enlisted on the side of occupying my own pulpit among the native flock, yet am I prepared gradually, and as they can bear it, to point out to them the reasons why it is well for them, by degrees, to come to look up to spiritual guides chosen from amongst themselves?

Give them  
the flocks.

Are we ready, further, to have a common understanding on this point, as Christian missionaries; and to conspire to this end, by all means that in us lie, to raise the number, influence, and standard of teaching of our candidates for the Native ministry? It must be yet long, we fear, before the state of some of the Tinnevely districts be attained among ourselves: in reference to which one of the writers in the *Church Missionary Intelligencer* observed lately: “Another observed note of progress is, that the Catechist agency, in its earliest conception little better than a make-shift for the absence of the European missionary, to teach a few scattered inquirers, has now ripened—first, into an efficient machinery for the oversight of important Christian congregations; and then, into a well-ordered nursery for Christian ministers, from which a stream of pastors is flowing forth; men who have purchased to themselves a good degree, and great boldness, &c. None of the larger missions of the Society are without fruit of this kind.” In illustration of this, the Report of the Society for 1859-60, records a fact of very marked and rare encouragement: “The ordination at Penneiveilei was a happy day for the church in Tinnevely. Four native deacons were made presbyters, and eight catechists admitted to the diaconate. I am sure every Christian heart in the province will echo the words with devoutest gratitude:—The Lord hath done great things for us, whereof we are glad.”

Tinnevely.

Teach self-reliance.

The state of things among us, alas, is far behind that described here; and we are advocating no unadvised or unseemly haste. Undoubtedly there exists the necessity of great caution: but this cannot exonerate us from a plain duty, which follows the natural and universal rule of Christ's working in the edifying of His Church, since His glorious ascension, and first distribution of gifts and offices from the Throne. It is clearly essential to the strength and stability of the leading members of our flocks, that they be practised and exercised. Trust begets trustworthiness. It can scarce fail but there should be feebleness and want of stamina—a kind of untimely decrepitude, when any one generation of our Native churches reaches its measure of years, still leaning upon foreign props, contented to be acted for, thought and provided for; in danger of becoming a waning mission, rather than a waxing church!

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The Chairman then invited discussion, by the members of the Conference, on the subject considered by the essayists.

Rev. J. Newton.

The Rev. J. NEWTON,—American Presbyterian Mission, Lahore,—opened the discussion. He thought a Native pastorate was a thing of very great importance. We have hitherto been too backward in this matter;—chiefly, perhaps, because we have had an impracticable standard.

Offices of pastor and evangelist distinct.

The essays seem, in a measure, to confound two things, which in reality are distinct from each other,—the office of pastor, and that of evangelist: though one of them does, in the end, recognize the distinction. What Mr. McLeod says of the importance of oriental learning, refers, doubtless, to evangelists—not pastors; since, in the case of pastors, there could be no particular need of it. But, even in respect to evangelists, the importance of such learning ought not to be exaggerated. Of the thirteen Apostles appointed by our Lord, only *one*, so far as we know, was able to cope with the learned advocates of ancient heathenism, in the use of their own weapons. It is well, indeed, if we can secure, in *some* of our Native evangelists, a most thorough education, in the learned languages and philosophy of the country; but this should not be required of *all*,—nor even of *many*.

Oriental learning.

Training of pastors.

As for pastors, I would take them, if possible, from among the people to whom they were expected to minister; and have them trained according to the necessities of each particular case. The education required for this office should be chiefly Biblical; and should be given through the vernaculars. An English education



has a tendency to anglicize the character of its subjects; and so, in a measure, to unfit them for that style of pastoral work, which is best adapted to an unsophisticated Native congregation.

This method of providing pastors, besides having other advantages, would make the difficult matter of salary comparatively easy.

The Rev. ROBERT CLARK,—Church Missionary Society, Peshawur,—dwelt upon the necessity of teaching all our Native brethren self-reliance—throwing upon them the responsibility of providing for the support of their pastors; and upon the latter, the whole responsibility of the spiritual charge of their flocks. We should seek to impress upon the minds of both the pastor and his people, that every Christian is indeed his brother's keeper.

Rev. R.  
CLARK.

Teach self-  
reliance.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—said: Mr. Chairman, I hope you will pardon me for occupying a little of your time. Perhaps I may illustrate the idea I wish to express, by a reference to my own district.

Rev. I. L.  
HAUSER.

I am 54 miles from our nearest missionary. The district has an area of about 1,900 square miles; and contains nearly a million of people. There are a number of cities, each containing from 5,000 to 20,000 inhabitants. The people are anxious to have schools; and in several places are willing to pay nearly half the expense. My plan is to start a school in each of these places; and also to have a catechist and preacher, in each of them. When itinerating, I could examine these schools, and see to the work of the catechists. Each of these stations would be a centre for its neighbourhood, where we would hope to raise up a church. As soon as there were two or three persons baptized at any one of these stations, I would encourage them to contribute for the support of their preacher. I would have these teachers, catechists, and preachers, meet with me once a month at my station, to give in their reports—to be examined in a course of studies—and to have a general prayer meeting, and such other services as we might choose. I do not approve of several missionaries and catechists remaining at one station. Let us teach our Native brethren to stand alone. They may fail, time after time: but we are to bear with them. When a mother wishes her child to walk, she does not continue to carry it, but allows it to stumble, and get up again. Let us endeavour to overcome the difficulties, and success will crown our efforts.

His views of  
a Native  
pastorate.

The Rev. J. BARTON,—Church Missionary Society, Agra,—thought, that the distinction which Mr. Newton had made, between the offices of a Native pastor, and a Native missionary—or evangelist,

Rev. J.  
BARTON.

Distinction between the pastoral and evangelistic offices.

Too soon to get good pastors.

Many have failed.

An instance.

Another.

A pastor's habits and mode of living.

Look to the second generation.

was one of very great importance. He was very glad to find that the views of one so experienced as Mr. Newton, so entirely accorded with the sentiments he had heard expressed by other experienced missionaries, in the North West Provinces, who had been twenty-five, and thirty years in the field. He had himself been brought into contact with some of our Native pastors in North India. He was inclined to doubt whether the time had yet arrived, for the appointment of Native pastors, properly so called. It was the feeling, he believed, of all his older and more experienced missionary brethren, that we were, even now, only breaking ground, as it were, in North India. He thought that a Native pastorate could not be *created*, so to speak, by any system of training, so long as we had not the right material to work upon at the outset. It must come from the spontaneous growth of the Native church itself. All the Native pastors, so far as he was able to gather, in the North West Provinces, had, almost without exception, proved unsatisfactory; that is, so far as the fulfilment of their strictly pastoral duties was concerned. One to whom reference had been made in one of the essays—the pastor of the Native Christian colony in the Dehra Doon, had been converted from Mahomedanism, at a mature age. Mr. Barton believed Mr. French's high opinion of him, as to spirituality, and ability as an evangelist, to be fully deserved; but he had good reason to doubt his efficiency as a pastor. He was too far removed, in habits and feelings, from his people,—who were simple agriculturists. Added to this, he had been unable to bring his wife over with him; and was consequently obliged to live in a state of forced celibacy,—a great drawback, as experience had shown, to his usefulness and influence as a pastor. Another Native pastor, with whom he was acquainted, though baptized in childhood, had received so European an education, and become so Europeanized in his habits and tastes, that he was practically further removed from his congregation, than the missionary himself. He (Mr. Barton) was not opposed to educating a Native pastor. A pastor ought, undoubtedly, to be intellectually superior to his congregation, as at home;—but in habits and mode of living, he ought not to be separated too far from them. Experience seemed to show, that we must look for our Native pastors from the *second* generation of Christians—not from the *first*,—and that converts from heathenism, admirably adapted as they were for evangelists, and well worthy of the highest intellectual training, in that capacity, should not, except in very special cases, be placed in sole pastoral charge of Native Christian communities. He thought some mis-

missionaries were too precipitate in throwing off the burden of the pastoral charge of Native Christians from their own shoulders, upon any one whom they could find to take it; as though, when a convert was once admitted into the visible church, he was thenceforth to be left to himself. Doubtless the pastoral charge of Native Christians hindered a missionary in his evangelistic labours among the heathen,—still, if we hoped to see a Native church in India, he did not see how this could be effected without years of prayerful, earnest labour, on the part of missionaries, in the spiritual building up, and consolidating of the Native Christians. What we wanted was that a missionary, (as Mr. French has said,) should transfuse his own spirit into his Native helpers; and this could only be the result of years of patient, careful training.

He doubted the expediency of Training Institutions; at least in the infancy of the Native church. Even in training schoolmasters, the experience of training institutions in Bengal had not been favourable. He thought that we often attached too much importance to the mere external machinery of missions; and placed too much reliance upon bricks and mortar. In Tinnevely the necessity of training institutions for schoolmasters, catechists, and pastors, was only felt when the Native church had attained to such dimensions, that every missionary, almost, had his own training class of young men. The training institution thus met a demand which had been long felt,—it did not create the training classes, but they created *it*. Mr. Bomwetsch, in Bengal, had had a number of young men under his immediate training as schoolmasters, for some years before a training institution, as a distinct branch of the missionary machinery, was set on foot. These young men, almost without exception, turned out well; and were thought superior to those who were afterwards systematically trained in the institution itself. That institution had since collapsed altogether. Doubtless other deteriorating causes had been at work also,—still he thought the Santipore Training Institution was a warning to those who thought that nothing could be done without the external machinery; and attached more importance to the name, than to the thing itself.

Training  
Institutions.

Santipore  
Institution.

With regard to the *selection*, and means of *support*, of a Native pastor, he would mention that Mr. Hoernle of Meerut, who had under his care no less than six distinct Christian congregations, was strongly of the opinion, that the pastor should be selected from the midst of the people themselves; and he had now such a young man in view, in one of the last formed congregations,—the son of a Christian—and superior, intellectually, to the rest of the congregation;

Pastors  
should be  
selected from  
the midst of  
the congrega-  
tion.

Support of  
the pastor.

while, at the same time, he lived among them;—and, in order to establish a right principle from the first, he had marked out a plot of ground in the colony, to be cultivated by all the Christians in common; the produce of which was to go to the pastorate fund.

Col. R.  
MACLAGAN.

Col. R. MACLAGAN said:—Mr. Newton has expressed the opinion, that for the pastor of a Native congregation, it would be best to select a person from among the people of the congregation itself; in order that there may be, as much as possible, community of feeling between the pastor and his flock; which is not the case, when a pastor is appointed who stands upon a higher level than his congregation;—and Mr. Barton has given some illustrations, confirmatory of these views,—instances in which Native congregations have felt themselves at too great a distance from their pastor—too much shut off from his sympathy and help, by reason of his occupying a position so much above them.

Mr. Bar-  
ton's illus-  
trations  
question-  
able.

It is, I think, open to question, whether it should be concluded from these illustrations, that this is a necessary consequence of having pastors holding an intellectual and social position much above that of their congregations. It appears possible, that the result, in the instances mentioned, may be due to personal causes in the individual pastors referred to; and that we should not come to the general conclusion, that it is a mistake to have Native pastors of a higher class than their congregations. It is, on the contrary, I consider, important that the Native pastors should be men of position, powers, and attainments, much above the people they are to lead and teach. It is desirable, that the people should be able to look up to them. And, in addition to other reasons, there must often arise, especially among young congregations of Native converts, questions and difficulties, with which a pastor, who is one of themselves, is not fitted to cope, and which require the judgment and guidance of a man of altogether superior stamp to the bulk of the congregations themselves.

Native  
pastors  
should be  
above their  
flocks.

Rev. J. M.  
BROWN.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsur,—said: Mr. McLeod's essay is full of most valuable thoughts. The subject is one which, as regards the Punjab, demands a larger share of attention than has yet been bestowed upon it. It has been urged, that the spiritual element is the only necessity required, in those whom we appoint as Native pastors. Most certainly it is an absolute, but, at the same time, scarcely the only requirement we should look for:—other requirements are absolute too; if our pastors are to be "all things to all men."—Possibly some cases of failure may arise from not allowing our Native brethren to trust more to their

Spirituality  
not the only  
essential  
require-  
ment.

own resources. Then, again, the Native pastorate is not an attractive position. In our schools, and in Government offices, our best men find that they can get a far higher salary, than we can offer to a Native pastor; so that often, from the commencement of their Christian course, they seldom contemplate such a sphere of usefulness. It is true, that many, if not most of these, might not be of the right stamp for the work; but still the fact remains. In reference to the class of devotees to which Mr. McLeod alluded, as containing men ready formed for the work, I may remind the Conference of Ramaya, at Benares, who was once a most influential member of this class; and who is now doing a great work, as a Christian minister.

The pastorate has no pecuniary attractions.

Ramaya.

Much has been said about "bricks and mortar:"—and few are less friendly to them than myself: still, in training up Native evangelists and pastors, we must have some place to put them, in order that they may always be under the missionary's eye. Perhaps one of the best methods for training them, is to take them continually out on itineration-tours. There they will see what work is; and there we can see, better than anywhere else, what sort of agents they are. We are thus able to get a thorough knowledge of their defects, as well as appreciate their zeal. Itinerating will help to make our evangelists; and evangelists will make our pastors. Yet if on our return we allow them to be dispersed, more harm than good will frequently ensue. We do require some place to lodge them in.—And whilst, if it can be done, our evangelists should be unmarried, it is of absolute importance that our pastors should be married. I do not think any Native who has charge of a congregation, should be allowed to remain unmarried.—To meet the want already alluded to, might we not have a Normal School and Training College, for the Punjab,—at Umritsur or elsewhere. I say a Normal School, because, by having this, we might without any intention to "churchify" them, persuade our Presbyterian brethren to join us. They could send their agents to be trained in the school, and then remove them; and we could make use of the combined institution. I have only further to add, that I believe a member of the Conference, present to-day, would willingly give a practical commencement to the scheme, by contributing 1000 rupees.

The best way of training pastors.

Evangelists should be unmarried: pastors, married.

Normal School and Training College.

D. F. McLEOD, Esq., C. B., said: In the remarks which have been made, on the characteristics required in a Native pastor, as distinguished from an evangelist,—or the circumstances most suitable for one holding the office of pastor,—two points only appear to me to have been prominently insisted on, and to have received the gen-

D. F. McLEOD, Esq.

Two points—

eral assent of the meeting ; viz., first, that he should, if possible, be selected from amongst the congregation ; or, at all events, that he should be homogeneous with them ;—and secondly, that he should be a married man. Both of these suggestions approve themselves to my judgment : and as respects the latter, there cannot, I think, be a doubt in the mind of any one, that the pastor of a Native congregation should, as a general rule, be a married man ; while, for an evangelist, it would probably be better, on the whole, if he were unmarried ; though, in a country where betrothal in early life is almost universal, and marriage is considered almost a necessity, no stress can well be laid on this point.

Marriage.

As regards the first suggestion, I would observe, with reference to a remark made by Mr. Barton, that I should be disposed to attribute the unsuitableness of the pastor to whom he referred, rather to the fact of his not having been homogeneous with his congregation, than to his having been converted late in life. I cannot think it was judicious to place a Mahomedan moonshee over an agricultural congregation,—which is probably composed chiefly, if not entirely, of converted Hindoos ; though, in the event of an agricultural congregation being formed amongst the Mahomedans of the Peshawur valley, or other western portions of the Punjab, such a selection might be not inappropriate.

Pastor homogeneous with the people.

With reference to Mr. Newton's remarks, in regard to possessors of oriental learning, I would explain, that I by no means consider the possession of such learning to be at all essential to a pastor ; and in the paper read by me, I endeavoured to guard against any such construction. I do think, however, that where the learning possessed by an individual is of that order which his congregation appreciate, and on which, in fact, all their own ideas, previous to conversion, had been formed, the possession of such knowledge is calculated to be of great advantage to a pastor ; and to increase their respect for him. But what I have chiefly desired to urge, in respect to oriental learning, is this,—that although the possessors of it are, in some respects perhaps, the most important of all classes, they appear to me to have been, as a class, neglected by us,—owing probably, in some degree, to an impression, that they are not easily accessible,—an impression which I believe to be unfounded—provided they are approached through the medium of their own learning.

Oriental learning not essential to pastors.

The Rev. R. BRUCE,—Church Missionary Society, Dera Ismael Khan,—said, that he was struck by a remark of Mr. Barton, how greatly Mr. French had infused his spirit into the teachers of the

Rev. R. BRUCE.

Agra College. In his own connection with Mr. French, in the De-rajat, nothing had struck him so forcibly, as the great humility and kindness with which he treated Natives—even of the lowest classes; and how he tried to win them to himself by doing so. We have before heard how Mr. Shackell did with his catechists at Agra. In keeping with this was a passage in Mr. Ragland's life;—he could only quote it from memory :—“ If every itinerant missionary treated his catechist as a brother, as far as he was able to bear it,—on terms of perfect equality, and with the greatest kindness, he thought that an efficient body of Native pastors would more speedily be raised up in this way, than by any other means.” This was quite his own opinion; he only regretted he could not act more upon it. The common objection to it was, that it spoiled the Native brother, and made him impertinent. He knew that it did so; but he thought the true remedy was, whenever any impertinence, or pride, manifested itself, to rebuke it—firmly and kindly: and he had always found his Native brethren bore such rebukes most praiseworthy.—For himself, he felt that he had injured his Native brethren much more by pride, than by humility. When we ourselves were emerging from boyhood into manhood—when we were called hobble-de-hoys— were we not often guilty of impertinence? But men did not therefore banish us from their society; and in due time we learned to be men ourselves. So must we bear with our brethren. Pride begets pride; humility begets humility. The great fault in the Native pastors in the North West Provinces, alluded to by all the speakers, was, that they did not come down to their congregations. We must teach them to do so, by coming down to them,—living with them—eating and drinking with them. If we raise ourselves above them, they will raise themselves above their flocks. If we come down to them, they will learn to come down to others; and besides that many will thus be taught the first of all lessons—humility, they will also be intellectually elevated, by communion with educated minds. He knew, however, it was very hard to act on such principles,—owing to the great wickedness of our own hearts.

The Rev. W. KEENE,—Church Missionary Society, Umritsur,—said: Mr. Chairman, I wish to make some remarks on the way in which Native pastors should be chosen. I would deprecate, strongly, thrusting on the congregation men chosen by the missionaries. I think we make a great mistake, in making this or that man a catechist, or reader, without reference to a distinctive call from God himself to the individual. Now if the congrega-

Mr. French's kindness to Natives.

Mr. Ragland's views.

Mr. E's own opinion, and experience.

Rev. W. KEENE.

The congregation should choose their own pastor.

tion be allowed to choose their own pastor, this very choice should be accepted, on the part of the individual so chosen, as a call from God to him to take on himself this office.

Pastors  
should have  
deep relig-  
ious experi-  
ence.

Again, as regards the sort of men required for this work,—in my opinion, they should be men of a deep, experimental acquaintance with the human heart, and possessing at the same time an experimental knowledge of God's Holy Word. This is the first requisite; and if, in addition to this, they can have the advantages to be derived from study, in a Training College, so much the better.

Capt. C. A.  
McMAHON.  
An illustra-  
tion.

Capt. C. A. McMAHON said:—I rise, Mr. Chairman, to tell you of a Native minister of the Gospel, in the South of India, who affords, I think, a good illustration of the principle advocated by several who have addressed the Conference,—that missionaries should seek to impress the stamp of their own character upon their Native disciples. A gentleman in England of the name of Groves, engaged in a profession which brought him in an income of, I believe, £1200 or 1500 a year, became impressed with the desire to become a missionary to the heathen. Feeling himself called by the Spirit of God to the work, he threw up his income; abandoned his profession; and in faith in the living God, went forth, a missionary, unconnected with any Society. He went first to Bagdad; but finally landed at Madras,

Mr. Groves.  
He lived by  
faith.

Aroolapen  
imbibed his  
spirit.

Amongst those who were brought under the influence of this master mind, was a Native Christian named Aroolapen; who seems thoroughly to have imbibed the spirit of his master. On Mr. Groves' death, the mantle of the prophet seems to have descended upon his humble follower. Though invited to join old established Societies, he preferred, like his master, to live by faith. Going forth alone, he settled down in a rural district, in the interior of the country, away from European stations. He opened a mission; established a school; started a printing press; and surrounded himself with a catechist, schoolmaster, and other paraphernalia of missions. His work has been blessed. It will interest the Conference to know, that the revival in the South of India began, (as I believe,) in the tract of country comprised within Aroolapen's mission; and spread from thence to the adjoining stations of the Church Missionary Society. An incident illustrating his faith, will, I am sure, be interesting to the Conference. As I have said, Aroolapen is not connected with any Society. He does not live near any European station. He lives by faith in the living God; believing that God can and will provide the means for those who work for

Revival.

An incident.



Him. Once Aroolapen was reduced to great straits. His money had all run out;—no more came in. The heart of his wife, like that of Job's partner, sank within her, and proved unequal to the strain. She sent him round to try and borrow of his friends: but his friends stand aloof; the investment does not look safe; the mission is drying up! Aroolapen returned in sorrow to his home, and betook himself to *prayer*. In the solitude of his closet, he poured out his heart before God, with many tears—"Is it thy work in which I am engaged? or is it the work of man? Am I to be deserted now? or wilt thou provide the means for thine own work?"

Whilst he was yet in prayer, the postman approached the door, and delivered a letter containing a remittance of 100 rupees, from friends in *England*. From that hour the tide turned: his tears were turned into tears of joy: his faith was strengthened: and prosperity again smiled upon his mission. And there he labours still,—a living illustration of the importance of missionaries seeking out Native helpers, and, by constantly associating them with themselves, imbuing them with their own spirit. Men like Aroolapen are the men we want!

The Rev. GOLOKNATH,—American Presbyterian Mission, Jullunder,—said: Whatever may be the necessity, elsewhere, of appointing Native pastors, we are not yet prepared for it in the Punjab. The Native churches are still very small: they are not able to support pastors.

Rev. GOLOKNATH.

Punjab not ready for pastors.

It is hardly necessary to say that pastors must be *educated men*. They should know English; so as to be able to read English books, and derive from them the requisite information on theological subjects, which they have to communicate to their less informed flocks. The more educated they are, the more able will they be to edify their hearers. Our uneducated catechists can say a great deal against Hindooism and Mahomedanism; but in preaching to a Christian congregation, they can hardly keep the attention of their hearers for more than five minutes. Their stock of Biblical knowledge is very soon exhausted.

Pastors must be educated men:

The men of this country are generally metaphysicians. It is the duty of the Native minister of the Gospel to show, that the European science of metaphysics is far superior to that of the Hindoos. The difference between the Hindoo and European systems of philosophy is something like the difference between the Bullock-Train and the Railway-Train; but this must be shown clearly, before the Natives will admit the fact.

and be able to cope with metaphysicians.

Inward call. Furthermore, we must not ordain any one who is not inwardly called to the Gospel ministry,—who does not feel constrained by the love of Christ, to preach his Gospel to dying men. Spirituality and intelligence are the essential qualifications of a Gospel minister.

Rev. J. NEWTON. The Rev. J. NEWTON,—American Presbyterian Mission, Lahore, —desired to say a few words regarding the difference between the pastoral and evangelistic offices. This was required, too, by a question from Mr. McLeod. The business of a *pastor* is simply to feed the *flock*—to nourish it with the sincere milk of the Word. In order to this, he must be thoroughly acquainted with the Bible; and, it is needless to add, be richly imbued with its spirit. For this work, no other education, however desirable, is to be regarded as really essential. If he expounds and applies the Scriptures properly, and leads a life of secret prayer, he can both instruct and edify a congregation. An *evangelist*, besides looking after the interests of the church, and giving counsel, when needed, to young and inexperienced pastors, has to *propagate* the truth among *unbelievers*,—defending it against the opposition of open, and sometimes learned, enemies: and this, be it remembered, as the title imports, is his *principal* work. Educate *him* therefore, as much as you can—in every reasonable way. The same *spirit* is required in both pastors and evangelists; but not the same *attainments*.

A pastor's work is to feed the flock.

Must know the Bible.

The work of an evangelist is among unbelievers.

Cannot have too high an education.

When I remarked that an English education did harm, I should have said, there were exceptions to the rule: our brother Goloknath is himself an exception.

It is affirmed that the churches are still too small to have pastors. I would say, that if there were only five converts in a place, they should still, if possible, have a pastor over them;—devoting at least a portion of his time to their interests. Let pastors and people grow up and be strengthened together.



SIXTH SESSION.

MONDAY AFTERNOON, the 28th of December, 1862.

H. E. PERKINS, Esq., C. S., in the Chair.

At the request of the Chairman, the following essays were read:—

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SYMPATHY AND CONFIDENCE :

HOW CAN FOREIGN MISSIONARIES SECURE, IN THE HIGHEST DEGREE, THE SYMPATHY AND AFFECTIONATE CONFIDENCE OF THEIR NATIVE BRETHERN ?

ESSAY BY THE REV. D. HERRON, M. A.

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In the proposal of this subject for the consideration of the Conference, there is an implied confession, that foreign missionaries have failed, in a great degree, to secure the sympathy and affectionate confidence of their Native brethren. It certainly is not intended to imply, that, in every case, there has been failure. In many instances, doubtless, foreign missionaries and their Native converts dwell together, in the mutual love and confidence, which are the natural fruits of the relation which exists between them ; but it must be painfully evident to every one acquainted with our missions, that, as a *general* thing, there do not exist, between the Native and foreign members of our mission churches, the affectionate freedom, the warm, confiding, brotherly feeling, and the intimate and sweet communion, which should be found among brethren in Christ. The young missionary is struck with this state of things on his first personal acquaintance with missionary operations in

There is a want of sympathy.

this country. His first intimation of it may be the evidence that he has shocked his missionary brethren's sense of propriety, by too great familiarity with, or too warm expressions of kindness to, the Native brethren. He is soon surprised to see so great a distance between the missionary and the converts. Their conduct towards each other, is more like that of master and servant, than of brethren. He finds, by further observation, that the Native brethren are generally dissatisfied,—that it is a common thing for them to discuss the character of missionaries, and to relate to each other the grievances which they have sustained at their hands. These grievances differ, according to the character and circumstances of the persons complaining. The educated and influential charge the missionaries with haughtiness, with assuming too much importance to themselves, and with unnecessarily keeping them in inferior and subordinate positions. The lower class generally complain, that the missionaries treat them harshly, and are indifferent or hostile to their temporal interests. Some Native Christians, who have spoken out plainly on this subject, and have had wide intercourse with their Native brethren; say that Native Christians everywhere, (though not all of them,) consider the missionaries their enemies. Many of these complaints and grievances arise, doubtless, from ignorance or misapprehension of the missionary's motives, position, and duties. But be this as it may, it is evident that missionaries have not generally secured the sympathy and affectionate confidence of their Native brethren. This is a painful and humiliating confession; but it is one that truth and duty require to be made. Confession however is not enough. The best interests of the cause of Christ demand that something should be done, to remove the evil of which confession is made. The attention of the Conference to this subject will, we hope, contribute something to this end.

Our limited time will not allow us to dwell on the importance of our having the sympathy and confidence of our Native brethren, in the work to which we have devoted our lives; or to endeavour to trace, and state, particularly, the causes of the unhappy state of feeling which we lament. It would be folly, also, to attempt to lay down a set of rules, which all should follow, in endeavouring to gain the end desired. We shall not waste time in inquiring, which party is the more guilty—the foreign missionary, or the Native Christian. Both, doubtless, are in fault. But taking our own sin for granted, in the matter, we shall attempt to offer a few considerations, which, we trust, will in some degree reveal the root of the evil, and

indicate its remedy ; and then stir us up to make active efforts to win the hearts of our Native brethren.

1.—Let us consider our relation to our Native brethren.

We may be the spiritual fathers of many of them. We may have begotten many of them in Christ Jesus, through the Gospel. If so, they will be to us the dearest objects on earth. We shall regard them as Paul did the Thessalonians, when he said: "What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy."

Our relation  
to our Native  
brethren.  
We are their  
spiritual  
fathers,

God, however, has not only made us the instruments of converting them ; but he has made us sheperds, under himself, to take care of them ; and has said to us, "Feed my sheep"—"feed my lambs." He has honoured us by giving us charge of his most precious treasure—the purchase of the blood of the Son of God ; and has commanded us to take heed to them. We are pastors of the flocks that God has made us the instruments of collecting, as well as preachers to the heathen. It is not enough to seek, and find, the wandering sheep ;—they must be fed and folded. It is not enough to sow the seed ;—it must be watched and watered. The great Apostle of the Gentiles, though preaching the Gospel from country to country, did not forget this part of his work. In all his journeyings, and trials, and sufferings, he did not for a day throw off the care of the churches. He visited them, when he had opportunity, and wrote them pastoral letters,—solving their difficulties, warning, rebuking, exhorting, and counselling them, breathing the most tender affection for them, and expressing the most earnest desire to see them. "Night and day," said he, "praying exceedingly, that we might see your face, and perfect that which is lacking in your faith." In Christian countries, that have been under the influence of our religion for centuries, and where there are the restraints of public morality, the advantages of early education, and the important helps of religious books, is it not considered essential to the growth in grace of a congregation, that it enjoy not only the able, earnest, faithful, and loving labours of the preacher, but also the unwearied care of the pastor—who watches over every one of the flock, teaches from house to house, and adapts his instruction to every age, and class, and condition! How much more necessary is this constant, watchful care, for the few sheep in the wilderness of heathenism! As a general thing, they have no pastors but the missionaries. If we do not perform for them the duties of this office, they will be in the helpless state of sheep

and their  
shepherds.

without a shepherd. And is not this, in a great measure, their condition? Is not this the particular, in which we fall most short of our duty to our Native brethren? It is true, we must go from city to city, and from town to town, preaching the Gospel to the heathen; but where are our epistles, written, in our absence, to "our beloved sons" in the Gospel—to our brethren, "dearly beloved and longed for, our joy and crown,"—wishing them grace, mercy, and peace, from God the Father, and our Lord Jesus Christ; thanking God for them,—commending, warning, and reproofing them; and breathing the deepest affection for them? We preach to them; but is it not to be feared, that we do so frequently with the feeling, that anything is good enough for the Native Christians?

During the week, we are occupied with schools, and presses, and preaching in the bazars, and a hundred other things. On the Sabbath, many of us conduct English services; for which we must make some preparation. Very little time, if any, is left for the preparation of our discourses for the Native congregations. The consequence is, that our sermons are frequently cold and pointless—without power, and without effect.

We have not time, and, it would seem, not much inclination, to visit them in their houses; and there converse with them about their souls; to instruct their children; and endear ourselves to them by a kind and tender interest in all their affairs.

Are we not verily guilty in this respect? Is not our imperfect performance of the pastoral duties of our office, the principal cause of the evil for which we are seeking a remedy? Our other cares are so numerous, and our labours so great, that it seems almost impossible for us to do this part of our work aright. There are none, however, but ourselves to do it. God, in his providence, has imposed this duty upon us. Necessity is laid upon us; yea, woe is unto us, if we take not heed to the flock over which the Holy Ghost hath made us overseers. It behooves us, then, to inquire how we can best perform this duty to our Native brethren? To this inquiry we should reply in one word—by loving them. Love is the fulfilling of the whole duty of the pastor; it is the means by which he enters the hearts of his people, and takes with him the love and grace of God. It is when the sinner, by the help of Divine grace, sees and feels the *love* of God, that his heart is broken, and he is enabled to say, "I love him, because he first loved me." It is when the people of God see, in the lives and labours of the minister, or missionary, that he *loves* them, that they are drawn and bound to him, by the cords and bonds of love. It is love that begets love.

It is love, that will secure, in the highest degree, the sympathy and affectionate confidence of our Native brethren.

It should therefore be our earnest prayer, and our constant endeavour, to obtain this heavenly grace,—to have the same love to our Native brethren that Christ had for us. “He *loved us* and gave himself for us.” To incite us to seek this, let us consider,—

2. The relation of these brethren to the Church. They are the fruits of years of labour, by the ablest and most devoted missionaries of the Cross, and the answers of the prayers of the most pious of God’s people throughout the world. They are the first fruits of the spiritual harvest that is to be reaped in this land; and should be acknowledged with the deepest gratitude, and be rejoiced over with exceeding joy. They are the persons whom God has chosen to be, in a peculiar manner, the lights of India. He has shed the light of heaven on them, that they in their spheres may reflect it on the moral darkness around them. He has conferred on them the honour of laying the foundations of the church in this land. Viewed in this light, they must be dear to every one who is labouring to build up the kingdom of Christ. Let us consider,—

Consider  
their relation  
to the church,

3. How God regards our Native brethren. He has loved the weakest and most inconsistent of them, with an everlasting love. He has given his own Son for them. They are the Church of God which he has purchased with his own blood. There was joy in heaven over every one of them, at his conversion. The angels wait on them, as ministering spirits. God has put on them the beauty of his Son. He receives them into his presence, pities them with more than a father’s pity, and loves them with more than a mother’s love. They are sons of God—members of the royal family of heaven. He comes to them, abides with them, and sups with them. God works all these works for them, and bestows all these privileges upon them, that he may win their hearts and confidence,—that he may perfect their faith and love. Surely such an object is worthy of our highest and most self-denying efforts. Let us, then, in this, as in every other respect, be “followers of God, as dear children.”

and how God  
regards  
them.

These considerations, we think, must fill our hearts with love to the members of our Native churches; and if we love them, our end is gained. Love will plead before the throne of grace for the richest blessings on them, and will ask for ourselves wisdom and faithfulness in the discharge of duty to them. It will make us diligent in the study of their languages, that we may be able to enjoy their society, and enter into their feelings. It will overcome all the difficulties that arise from difference of race, civilization,

Effects of  
our loving  
them.

education, manners, and customs. It will condescend to men of the lowest states, and enter the humblest dwelling. It will suffer long and be kind; and labor, without weariness, in endeavouring to make its objects worthy of the complacent regard of all. It will enable us to judge impartially and charitably,—to compassionate infirmity, and reprove with meekness. It will lead us to deny ourselves the pleasures of European society, to identify ourselves with those for whose benefit we profess to live, and to keep ever before us the example of him “who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Love will make every one of our little congregations a scene worthy of the Divine eulogium,—“Behold how good, and how pleasant it is, for brethren to dwell together in unity”—good and pleasant as the holy and fragrant oil, and as the refreshing dew! And there God will command the blessing, even life for evermore.

Teachers  
and preach-  
ers.

Thus far we have regarded our Native brethren only as members of our congregations,—under the pastoral care of the missionary. But our teachers and preachers—our co-labourers in the work of the Lord, form an important class, which requires special notice, in connection with this subject. In addition to the suggestions that have been made, in regard to the winning of their sympathy and confidence, in common with their brethren, we venture to offer a hint or two applicable only to them.

We are  
not their  
masters.

(1.) We should by all means explain to them, that we are not their masters, and they are not our servants,—that One is their Master, even Christ. We should endeavour to make them realize the honour that God has conferred on them, in making them co-workers with himself, in the salvation of their countrymen,—make them feel the responsibility of their position, and lead them to live under a constant sense of their accountability to God, for the influence of their example, and the manner in which they discharge their duties. We should pray much with them and for them. We should ask their advice about our work, and endeavour to make them feel the deepest interest in its success. We have witnessed the happy effects of this course. in giving cheerfulness of manner, and elevation of character; and in producing an evident increase of respectful and affectionate regard for the missionary.

A liberal  
support.


(2.) We should grant them a liberal support. They are engaged in the service of the Lord; and it is his ordinance, that they should



live of that service. By their living of that service, (or "of the altar,") it is not to be understood, that they are to receive just sufficient for a bare subsistence, but a generous, liberal support. The Church is able to give it; and it is the will of God that it should be given. We know the difficulties of this subject. There is danger of imposing, in the shape of high salaries, a burden on the infant church, which it will not be able to bear. On the other hand, we cannot but regard it as an evil, to allow the educated youth of the church to be lost to the cause of Christ. This is too extensive a subject, however, to be discussed at the end of an essay: we merely hint at it here, to call the attention of the Conference to it.

In conclusion, we must confess, that the duties pointed out by this subject are very difficult. In view of them we are constrained to ask, "Who is sufficient for these things!" If the subject lead us to feel, in any degree, our ignorance and weakness, and to apply for Divine wisdom and strength, our attention has not been directed to it in vain. May the Lord grant us the humble, loving, meek, and patient spirit, which our work, in all its departments, requires.



 *The Committee of Compilation consider it desirable to preface the following essay with a few explanatory remarks; lest the feelings of the essayist should be misunderstood.*

*The Rev. Goloknath was specially selected, by the Provisional Committee of the Conference, to write an essay on the best mode of securing the sympathy of Native Christians. So far from being the "champion of the malcontents," as the secular newspapers supposed, and so far from wishing to say anything that might in the least degree give offence, the essay, as first prepared by him, was so mild in its tone, and so moderate in its views, that a missionary member of the Committee, to whom the Rev. Goloknath gave it for perusal, thinking it did not sufficiently explain the causes of the lack of sympathy which had often been noticed, advised him to re-write it; and to give more explicit expression to those causes; in order that missionaries, learning the evil, to its fullest extent, from the Native point of view, might be the better able to apply a suitable remedy. This was accordingly done; but some of the facts then introduced, having made an impression which the essayist did not intend, he would be glad now to exhibit them in a less doubtful way, if not remove them altogether; but the Committee of Compilation deem it expedient to publish the whole.*

## ON THE SAME SUBJECT.

ESSAY BY THE REV. GOLOKNATH.

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This is a subject which I should not have selected for an address to the Conference. I am not competent to suggest measures, which might prove an infallible guide for others, in securing the confidence and sympathy of Native Christians. It requires so deep an insight into human nature, that I must disclaim the idea of setting myself up as a teacher of those from whom it would better become me to learn. But in order to comply, as far as possible, with the requisition made upon me, and to elicit new thoughts and suggestions from those who are willing to hear me, I will endeavour to communicate a few facts and opinions,—neither new nor striking, but—such as have come within the range of my experience and inquiries.

Difficulty  
of securing  
the desired  
sympathy.

The subject of this discourse has always appeared to me singularly interesting; but I have failed to discover how an European or American missionary can secure the *full* sympathy of Native converts: for sympathy must be considered a sort of substitution, by which we are placed in the situation of another, and are affected, in a good measure, as he is affected. By sympathy we enter into the concerns of another person, and can never remain indifferent spectators of anything he does or suffers. But the social position of a missionary, his intellectual and spiritual attainments, his highly civilized ideas, and his cultivated, refined feelings, must place him so far above his converts, generally, that there can scarcely be any fellow-feeling between them. A missionary would hardly find any *loveliness* in the character of his converts, to excite much kind feeling towards them. They are necessarily objects of his compassion and pity, but hardly worthy of his friendship, or capable of communion with him, except on religious subjects.

Difference  
between a  
missionary  
and a *guru*.

If the missionary, renouncing his refinement, and coming down from his social position, would adopt the life of a Hindoo fukeer, retire from his family and friends, and live in a Dhurmsala with his converts, sympathy could easily be secured. Inquisitive converts, without any fear of being considered rude and intrusive, would then come forward, and sitting around him, ask questions

freely, in Urdú, to gain information on various subjects. They would cheerfully go out, when necessary, to beg or labour; they would patiently submit to any hardship, with all confidence and zeal, for the support of the *gurú*, and of the institution in which they felt a common interest. But the plans of missionaries are based on more enlightened principles. They are preachers of a pure Gospel; they have no sympathy with the monastic life of the dark ages; they can never think of asking their converts to live together in a convent, and with them to subsist on alms. Many converts therefore look upon the missionary, merely as a *paid agent of a Religious Company*, sent for the purpose of converting Hindoos and Mussulmans to the faith of the Gospel; and, having collected them into colonies, to be their superintendent. His work is not only to teach that which relates to their souls' eternal salvation, but to promote in them a spirit of industry, enterprise, and moral courage; to create for them a social and political standing; and to prepare them for an independent mode of life. In short, he has to conduct their temporal affairs, and polish their social manners, with the law of the Gospel.

In this view, the missionary stands among his converts like a father amidst his children. He has to provide them with suitable employment, build houses for their accommodation, provide wives, when they feel disposed to marry, and procure subsistence for those that depend on his bounty.

To carry out this system, a missionary has to exercise a good deal of temporal authority;—but he should temper that authority with paternal affection, in order to dignify the obedience of his converts with filial confidence. Here some specifications may be made.

1. A missionary must endeavour to convince the Native Christians, that he is their real friend—that his object in coming to this country was to do them good. A mere declaration, however, of his being their friend, will be very far from satisfying them that he is such. Converts often say they are called *bhái log*, (brethren,) by the missionaries, when preaching to them in the church, but they are never treated as such out of that building. In such cases the missionary treats his converts very much as the Jews treated Gentile proselytes. The verbal declaration must be supported by conduct—practice must follow profession.

Missionaries of different stations, however, are not all alike; and the influence of some differs greatly from that of others. A convert from one of the mission stations, for example, would say,—“My

The missionary must prove his friendship.

Converts' complaints.

missionary is so pleasant, so obliging, so affable and condescending, so kind and affectionate! He always seems ready to do me good, and never delights in giving me pain. I am willing to be directed by him to the end of my life." Some complain thus: "The missionary loves his ease and comfort, more than the interests of his converts. He is continually finding fault with their dress and manners; while he does not condescend to hear their grievances. He can scarcely spare any portion of his time to solve their difficulties. When they call on him, with a question in their minds, he comes out with his usual '*Kyá mángtá ?*' (What do you want?)—We are quite discouraged." It is the opinion of many Native Christians, that "missionaries are much more friendly to the heathen, whom they wish to catch in their 'net,' than to their converts, whom they have already 'bagged'!"

Temporal  
aid.

Native Christians generally are poor and ignorant; and they do not pretend to conceal the fact, that when they cast in their lot with the people of God, they had some hope—many of them at least—of securing some of those worldly advantages, which the Gospel invariably brings to Christian nations. To draw the affections of the Israelites to himself, the great God, by effecting their temporal deliverance, and by granting them temporal blessings, impressed their minds deeply with a sense of his goodness. The Government of India, in order to gain the confidence and sympathy of the people, has adopted the very same principle, in that line of policy now called "Native policy."

On this principle, if a missionary had a gift for *devising plans, and creating means*, for improving the worldly circumstances of his converts,—or if the converts were all spiritually-minded men, living above the cares of this world, and casting their burdens upon the Lord, who has promised to sustain them, there would be little difficulty; the bond of union between the parties might still be both tender and strong. But these conditions are not always fulfilled; and then the converts often complain, that the missionary is not willing to help them. He taught them to seek the Kingdom of Heaven, with a promise that all other things should be added to them: but he now will not suffer them to talk of money; it gives him a headache, and makes him nervous, to see any of them approaching him.

The circumstances of our converts expose them constantly to the danger of suffering from the want of temporal comforts; and the more afflictive their condition is, the more anxiously they feel the want of friends. They know that missionaries are poor: but

they cannot believe, that they are incapable of devising some plan, for the temporal relief and advancement of their converts.

A man will feel a degree of gratitude and love for a benefactor, who feels an interest in him, and labours to supply his wants: but he will feel a higher degree of grateful love, if that benefactor makes some sacrifice to aid him. It is kindness and mercy shown in self-denial, that most powerfully move the heart. Our Saviour gave power to his precepts by identifying himself with the most needy. He has promised to accept any act of kindness, done to the most needy of his disciples, as done to himself. If a missionary desires to secure the sympathy and confidence of his converts, he must be willing to make some self-denying efforts on their behalf; and, if possible, find some means of promoting their temporal welfare; while he still devotes most of his time and strength to their spiritual interests.

2. A missionary should never allow himself to speak angrily to his converts; and he ought to be deliberate in all his transactions with them. Your converts are sure to bring their petty differences before you for adjustment; and if you are too hasty in giving judgment, you will subject yourself to the mortification of being obliged to change your opinion, and revoke your order, and thereby lose the confidence of your Native brethren. They place very little confidence in a person who bears the character of being too hasty; be his calling what it may. How much it is to be regretted, that a missionary, professing to be a guide and example to the followers of the meek and lowly Jesus, should ever make himself a source of terror and vexation to those around him: and yet this has sometimes been done. Corrections must sometimes be administered; but if administered hastily and in anger, they have no power to humble and reclaim the offender: and so with regard to Christian discipline. Church members and catechists, or other missionary agents, if turned out hastily and in anger, will of course go about and report, that the missionary would not take time to inquire into the merits of their cases. He was too hasty. Reports of this nature go farther in shaking the confidence of the Native Christian community in the character of the missionary, than he has power to establish it. Instances are said to have occurred, in which missionaries, under the influence of strong excitement, have gone so far as to kick and thump Native Christians,—to the great disgust of the whole body.

A missionary should not speak angrily to the converts.

The Hindoo philosophers have strongly recommended to their followers to subdue their angry passions; but none of them have

been able to attain this virtue. Now, it is the duty of missionaries to show, by their conduct, that they have gained, by the help of the Holy Spirit, that victory over the violent passions, which is not attainable by the help of heathenism. Converts will then have their confidence increased, in the power of the religion they have been taught.

He should  
associate  
with them,

3. Let me say to those missionaries who need the hint,—Try to mix with your converts as much as possible. Keep your heart and house open to receive them, whenever they feel disposed to come to you. Unless you do mix much with them, you are not likely to understand or discriminate their characters, so as to be able to treat them as they deserve. They are not all alike; they have often, by nature, the most opposite characters; but by living much among them, your influence may serve to unite these opposites, so as to make a harmonious body. The kind of treatment they receive from you, they will be sure to yield to their fellow-converts: and by creating this sympathy among the converts, you will gain their respect and confidence. We often hear the complaint, that “such a missionary” is not accessible: he is too fond of his books and newspapers, to think of talking to the Native Christians: he spends too much of his time with the *sáhib log* (English gentlemen,) to mix with, or even to visit, the Native Christians. A Native brother once asked me,—“Why don’t certain *pádrís* (missionaries) eat and drink with the Native Christians? They certainly look down upon the converts, as the Sikhs do upon the Muzbee followers of Gurú Gobind Singh. Why do the Hindoos tell us, we have lost our caste, by eating the *Fringee’s* (European’s) food; since we have not even drunk a cup of water from the hands of our missionary *gurús* (teachers)?” In such cases, the character of Jesus Christ, and of his Apostles, is not exemplified in the person of the missionary. A convert once asked me,—“Why did our Saviour purposely go to eat and drink with publicans and sinners,—a thing most offensive to the Jews,—if the missionary should adhere strictly to the rules of society in vogue among *his* countrymen?” Converts are willing to grant the principle of social distinctions, in favour of civil rulers, and military commanders: but they seem to have no sympathy with those religious teachers who happen to hold such aristocratical opinions.

and treat  
them impar-  
tially.

4. Missionaries, in order to secure the confidence and sympathy of their Native brethren, must treat them impartially. The converts are not slow to discover where partiality exists. When they find that one of their number can get from the missionary any

favour he wishes, and can get his interests advanced, while others are neglected and disregarded, the missionary must not expect to secure the confidence of the mass. I do not mean to say that he should have the same sort of feeling towards every individual: the missionary will love, and ought to love, the good more than the bad; he cannot feel equal regard for the obedient—for those who are teachable and lowly, and those who are stubborn; but still he can govern them all alike. The law for one should be the law for all: yet missionaries are sometimes accused of being unjust to their converts; they are said to treat some better than others. "He is partial to his favourites: he neglects to call a certain one to account for his conduct, because he is an agreeable man: he shakes hands with 'such a one,' because he is an amiable person: he allowed A to sit on a chair; but he got angry, because B sat down on the carpet, without being asked: he asked C to tea with him; but never allowed D to drink water, out of his glass tumbler." One, we are told, was obliged to leave the station, because the missionary would make him the butt of ridicule, before his favourites. Another complains,—“The missionary carps so much at the dress of my children and the English shoes of my wife! He censured my wife for her ignorance, and bad family management; but never took pains to teach her good manners.” A third complains,—“The missionary gave a nice letter of recommendation to one, to enable him to get a good situation out of the mission; but he refused to give me a certificate of good character, because I wished to leave the mission. He was very kind to me while I was in the mission, but he will not speak, or shake hands with me, since I have taken Government employment.” A fourth says,—“My missionary has more confidence in his Hindoo servants, than in the persons he baptized. Why did he baptize me, if he had no confidence in my word and truthfulness?”

There is too great a distance between some missionaries and their converts, as members of the family of Jesus Christ. The converts do not come sufficiently under the direct influence of the more cultivated nature of the missionaries: and so fail in their sympathy with them.

Too great a distance between missionaries and converts.

When Native Christians are treated thus, their heathen neighbours look indignantly upon them, as lost to all human sympathy. They are lost to the old fraternity, where they enjoyed equal rights and privileges, in virtue of their birth; and, being converted to Christianity, they have neither the confidence nor the sympathy of Christian people. But if the heathen see piety,

prosperity, and enterprise, springing up among the despised converts, and hear them testifying, that these are the results of the teaching and care of their foreign *gurús*, (teachers,) they will at once begin to look upon missionaries, as the real benefactors of the people and the country. It will at once produce that confidence in the mind of the community, which is sure to favour the spread of Christianity.

Let every missionary, then, show kindness to the converts,—by encouraging the timid, advising the inexperienced, raising up the fallen, sympathizing with the disconsolate, condescending to the humblest, and being patient towards all. If this is done, I feel quite sure that the effect will be good. The hearts of the converts will yield to the influence, as truly as the needle yields to the power of magnetism.

The Chairman then invited discussion, on the subject brought before the Conference by the essayists.

The Rev. J. H. ORBISON,—American Presbyterian Mission, Rawul Pindie,—rose and said: There is great danger of going to extremes, in our essays and discussions. Our brother Goloknath seems to have given the extreme view; and to have cited only exceptional and rare cases; as when he says, he has even heard of missionaries' beating their Native brethren. He has not dwelt on the other side of the question. It is my opinion, after twelve years' experience and observation, that there are two classes of Native Christians. One class consists of those who become Christians for the sake of Christianity; and have no ambitious desire for anything but the spiritual things of Christianity; and who love the Saviour, his service, and his ministers. This class has confidence in missionaries—esteems them—loves them—sympathizes with them. There is another class, (and a large one,) composed of those who seek only for the loaves and fishes of Christianity; and of those whose motives and desires are very mixed,—who, *with* Christianity, desire also *position, honour, wealth*. Finding that the missionary does not, or cannot, help them to advance in this way, as they desire, they very improperly jump to the conclusion, that the missionary wishes to keep them down; especially when he ventures to advise them to dress, and live, as much as possible, like their countrymen, in order to influence the latter, and to leaven them, by contact and sympathy with them. Having said this, I may also say, that perhaps in many, or most cases, we mis-

Rev. J. H. ORBISON.  
Danger of extremes.

Two classes of Native Christians: spiritually minded,

worldly minded.



sionaries, owing to the obstacles in the way, have not been able to show our love and affection, as we ought. We have been too foreign, too strange, too much removed from them. In order to do away with this, as much as possible, I have adopted the plan of having all the Native brethren, and their families, come together in my house, once a month, for social and religious purposes. We have a monthly tea-meeting, in which we have conversation on missionary topics, etc., interspersed with music and singing. I also treat them, as much as possible, like European Christians. I visit them in their own houses frequently, in a social way, as well as for pastoral visitation; and, on suitable occasions, as on Christmas and New-year's day, I have found it pleasant to send *all* of them little presents,—a practice which has been reciprocated. We ought to mingle with them more, and try to show our love more; but, at the same time, not pet or pamper them too much;—just as we would not wish to injure our own children; or have them injure themselves, by putting their hands into the fire, or surfeiting themselves with sweets. In order that the mass of the people may be won to Christianity, I think it is necessary that Native Christians should, as far as possible, live amongst their countrymen; and, as far as is consistent with holiness, live *like* their countrymen. When we urge this upon our Native brethren, we are acting in accordance with the dictates of the warmest love for them; and with a prudent regard for their real interests. This may be done, and yet our brethren may advance in civilization and learning, in every way,—socially, morally, physically;—and not feel that they are kept down, or injured by the missionary. The Native brethren would thus become more manly, and more independent; and be better Christians. And when they come to understand this, as they ought, and as some of them do, they will all confide more in missionaries; and will love and respect them more. There *is* love, but let us have more of it; and let it be manifested in the *right way*. Many missionaries are led to pamper Native Christians, with a view to gain their good opinion. We must be firm with them. I believe there are *many* Native Christians, who see and acknowledge the love felt towards them; and who have no ill feeling whatever towards missionaries. It is a bugbear—a mistake—an extreme one-sided view, to suppose that there is no confidence and sympathy existing between the *whole body* of Native Christians, and the *whole body* of missionaries—who have lived and laboured for them. The very statement shows there is a mistake: and the assertion of this grave error must only convince all thinking persons, that if

Missionaries may fail to manifest love, Mr. Orbison's practice.

Native Christians should adhere to Native customs.

There is mutual love.

the extreme view is correct, there must be something very defective in the character of the Native Christians.

Mr. J. C. BOSE.  
Confirms Mr. Goloknath's statements.  
Exceptions.

Mr. J. C. BOSE,—Native Christian, and Assistant Teacher in the Mission School, Lahore,—remarked as follows:—I fully confirm the facts that have been stated by the Rev. Goloknath, about the bad treatment of our Native brethren; and I have perceived disagreeable feelings existing in several mission stations. Yet I do not mean to say, that there is not a single missionary who has not won the affection and sympathy of the Native brethren. I would not forget to mention here the names of the Rev. Dr. Ewart of Calcutta, Mr. Anderson of Madras, Dr. Judson of the Karen mission, and of some present in this Conference, who, by their kindness, affectionate temper and disposition, and familiarity, have won the sympathy and affection of the Native brethren.

I do not agree with the Rev. Goloknath, that the missionaries, on account of their high civilization and acquirements, cannot possibly stoop to treat the Native brethren familiarly. My views on this subject are the contrary. The more educated and pious a person is, the more humble he will be. The persons named above, are not inferior, in civilization and acquirements, to those who are in the habit of treating their Native brethren badly.

A. THOMSON, Esq.  
The ill feeling generally connected with money matters.

A THOMSON, Esq., Principal of the Lahore High School,—said, that ill feeling between missionaries and converts generally arose from money matters. The convert, being entirely cut off from his friends, often makes requests for pecuniary assistance, to which the missionary is unable to accede; and might consider it injudicious to do so, even were he able. The speaker knew an instance, in which a missionary was much beloved by his Native brethren; but he was one whose circumstances enabled him, and whose natural kindness led him, to give them great assistance of this kind. Doubtless, however, there were other grounds for their love.

Missionaries show their love by coming to preach.

Mr. Thomson then enlarged on the fact of the missionary's having left his native land to preach to the Natives of this country; and stated that he thought *that* ought to be a sufficient proof of his love to them.

The Rev. R. BRUCE.

The sacrifice made by the missionary must be life-long.

The Rev. R. BRUCE,—Church Missionary Society, Dera Ismael Khan,—rose, to turn the discussion into a different channel. He did not feel, with Mr. Thomson, that the missionary's leaving his own land was at all a sufficient proof of his love. It is easy to make *one* sacrifice; but we are called upon to be a *living* sacrifice. It is the love of Christ which we should manifest. The Son of God made a great sacrifice for us, when he left His Father's

house; but that was little compared with the *daily* sacrifices which He made. Great was His suffering on the cross, for our redemption; but it was as nothing to His continued suffering, in enduring the contradiction of sinners. So did the love of Christ constrain the great missionary St. Paul. He gave up much to become a Christian; but he was not satisfied with that. The love of Christ constrained him daily to become all things to all men,—that he might by all means gain some.

As to missionaries' giving offence by hastily deciding the quarrels of Christians, the example of Dr. Judson recurred to his memory. When any brother brought to him an accusation against another, he, ever following our Lord's command, refused to listen to it, until he was assured that the aggrieved person had told his brother of his fault between himself and him alone. This usually put an end to the quarrel altogether; and also saved the missionary from hurting the feelings of either party.

And as to Natives wearing English clothes or shoes, and adopting English customs,—by all means let them do just as they like. Objecting to such things is sure to give offence. The weaker a brother is, the more necessary it is to gain his affection and confidence. The missionary has higher objects to look after—even the garb of righteousness and holiness, which he should lead his converts to put on; while he teaches them to follow in the steps of our Lord Jesus Christ.

The Rev. G. W. Scott,—Native Missionary, American United Presbyterian Mission, Sealkote,—said: there is no doubt, that there is a great want of sympathy between Native Christians and Foreign missionaries in this country; which is a great hinderance to the spread of the Gospel. Permit me to notice a few causes which give rise to this. Amongst these I may mention the fact, that there are no uniform rules in the Punjab missions, regulating the work and salaries of Native Christians in mission employ. For instance, it is the custom of some missionaries to give Native Christians a very low allowance at first; while they do not take the pains to explain the reason of this. When the Native Christian, (not knowing the plan on which the mission is conducted,) asks for an addition to his allowance, the missionary sometimes does not take time to explain the matter, as he ought—to a Native brother; but gives a hasty answer, such as he would give to a private servant. And sometimes it happens that the missionary does not at all sympathize with the reasons of his Native brother; and refuses to give him any more salary, in such a manner that he

Quarrels of  
Native  
Christians.

Let converts  
dress as they  
please.

Rev. G. W.  
Scott.

There is a  
want of  
sympathy.

Causes.

Absence of  
uniformity  
in salaries.

leaves an impression on the mind of the Native Christian, that *he* (the missionary) is the sole *master* of the mission money, instead of being only on *agent*. Now the missionary, being the religious teacher, by such treatment alienates the mind of his Native brother. And when the latter is in any way dissatisfied, and wishes to have a conversation with the missionary, on spiritual or temporal difficulties, it often happens that he goes to his door, and sends in word to the missionary through his bearer; and when the missionary is apprised that some Native Christian is waiting at his door, he either sends word that he has no spare time to see him, or he comes out and asks, “*Kyá mángtá?*” (What do you want?) Now the *tone* of such a question at once disheartens the Native Christian, and prevents him from disclosing the real state of his heart. On account of such troubles, he tries to leave that mission, and join some other. On making his intention known to the missionary, the latter at once sets his face against him; and threatens him, by saying, “If you leave this mission, no other will receive you.” Nor will he give him any certificate of good character. On the contrary, he will write to other missionaries against him. This is a cause which often produces ill feelings between them. After this, the Native Christian’s mind is unsettled; and he feels reluctant to tell his difficulties to the missionary: and thus the breach is daily increased. The Native Christian often talks of his alienation, to his other brethren,—to ease his own mind,—a thing natural to the human heart.

The Native Christian is repelled by the missionary’s coldness.

Different nationalities cause disagreements.

In the mission work, where the Native Christian and the missionary are yoked together, one being a foreigner, and the other a Native, they naturally differ in judgment and understanding. It is hard to work together without respecting each other’s opinions. The missionary generally *directs* him in all the mission work, without giving him the chance of giving his advice regarding it, agreeably to his knowledge of the customs and manners of the country. Where he sees the missionary acting in this way, he concludes that the missionary’s superiority arises only from the fact of his holding the *purse* in his hands,—without the *'aql*. \* He begins to feel cold towards the missionary; and does not fully see the force of the responsibility of the work resting on him. Thus he struggles on under these difficulties, though he cannot conscientiously throw off the work, and free himself from it. Oh! I know some Christians, whose hearts have sunk with grief and

The Native thinks the missionary has power, without intelligence to direct it.

\* Wisdom, intelligence.

sorrow under these difficulties; yet love to their Divine Saviour, and a desire to do good to their countrymen, have sustained and strengthened them; and have enabled them to face these difficulties—simply for the Gospel's sake! In my humble opinion, the *purse* and the *'aql* ought to go hand in hand: the *Foreigner* and the *Native* should work together in love and charity; which are the chief bonds of union. I have no doubt the work will greatly advance by mutual co-operation; peace and harmony will prevail between Christian brethren and the missionary.

The missionary's purse and the Native intellect should go hand in hand.

Be it known to all, that what I have said has no reference to myself; as I already am, in the Sealkote mission, on a perfect equality with the American missionaries, and have a voice in the missionary council; and my salary is fixed by our Board of Foreign Missions in America.

Mr. G. D. MAITRA,—Native Christian, and Head Master of the Mission School, Lahore,—observed: The Conference tacitly confesses, that there is a lamentable want of sympathy and confidence, between the missionary and his converts. This fact cannot well be ignored. It is well known, that almost every convert, finds fault with his missionary; and is not at peace with him. I knew a Native who was in the habit of spending whole nights in prayer; and yet I have known even that man to speak ill of the missionary. Many Natives make great sacrifices in becoming Christians; and they expect missionaries to treat them kindly in return. If they go to the officers of Government, they know that they will be treated with contempt. If the missionary does not treat them kindly, to whom can they go? The missionary, too, makes great sacrifices, for the sake of the Natives; and if, after all his labour, he finds the Native Christian turn out badly, he feels disappointed, and disgusted. The blame falls equally on both parties. Neither party is what it ought to be. There is much that should be altered and improved, in both. There must be union and love between them, as their relation of father and son demands. The importance of the work—the evangelization of India, urgently calls for this; and the necessity of the case requires it.

Mr. G. D. MAITRA.

Want of sympathy cannot be denied.

Sacrifices made by the convert, and by the missionary.

There must be union and love.

The reason that there is so little sympathy between Native Christians and missionaries, is, that Satan comes in, and sows bad seed; for he well knows, that if there were much true piety among Native Christians, his kingdom in India would soon come to an end. It is Satan's interest to keep Native Christians and missionaries at variance: therefore he is at work, at the bottom, to keep up the strife. "Get thee behind me, Satan!" should be the lan-

guage of every one, when any temptation comes to widen the breach.

When the Native Christian feels tempted to entertain hard feelings towards the missionary, he should say, "Get thee behind me, Satan! it cannot be but that I love him!" And when the missionary feels tempted to harbour hard feelings towards the Native converts, he should say, "Get thee behind me, Satan! it cannot be but that I love them!"

On the exhibition of uneasiness, on the part of one or two members of the Conference, at the course the discussion was taking, Sir HERBERT EDWARDES, K. C. B., (who had been prevented by illness from attending the previous meetings,) rose, and entreated the members of the Conference, not to attempt to suppress any expression of opinion, on the part of the Native Christian brethren present. To win the confidence of Native Christians is the professed object of this afternoon's conference. Are we to discuss this subject or not? Then we must learn our failings, in reference to this, from a Native point of view. We are here collected to-day, under different colours, and from different countries; but we all have one God and one object. Let therefore the Native Christians, now present, speak out honestly and truly before all. Let them keep nothing back; only with this caution,—let them remember to speak in the love of Christ. Let them tell out all weakness, and all short-coming; and if they do not respect and love the missionaries, then shame on them! These have come thousands of miles to tell of Christ Jesus; and wofully short must these Native Christians come, of the standard of Christian love, if they have no love for the missionaries. By all means, tell out every weakness, every short-coming; but tell them gently—tell them tenderly—tell them lovingly;—tell all—tell it all out.

P. S. MELVILL, Esq., C., S., seconded the recommendation of Sir Herbert Edwardes, that the Native Christians present should be allowed to give full vent to their complaints. He stated, that as an officer of Government, in his circuit through the country, his first question to the Natives with whom he was thrown in contact, was—whether they had any complaints. The only way to remedy an evil is to learn what that evil is; and he therefore begged, that the utmost freedom of discussion might be allowed.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—remarked, that all the Native brethren who were likely to speak, had been, or were now, associated with himself; and he would say,—Let them speak out their whole minds, only let them do so, (as Sir Herbert Edwardes has remarked,) *in love*. Mr.

Each should  
repel every  
temptation  
to think ill  
of the other.

Sir H. ED-  
WARDES.

Deprecates  
suppression  
of Native  
opinion.

Let them  
tell the  
whole, but  
in love.

P. S. MEL-  
VILL, Esq.

Seconds  
Sir H.  
Edwardes'  
appeal.

Rev. C. W.  
FORMAN.

Asks the  
Natives to  
speak  
freely.

Forman then added, that he supposed the members of the Conference would like to know who the Native brethren were, who were addressing them.—The first speaker was Mr. Bose, a convert of the Free Church Institution of Chinsura, Bengal. His father was a man of property; and the son had given up much, to become a Christian.—The second speaker was Mr. Scott, who was formerly an orphan boy, and was educated partly at Suharunpoor, and partly at Lodi-ana. When Colonel Wheeler wished to send Persian Bibles into Cabul, he selected this man to take them. He went into Cabul, taking his life in his hands. At Cabul, he was seized and thrown into prison. After a time he was taken out of prison, and sent under a guard to the border of the British territory; where he was released.—The third is Mr. Maitra, who was converted while a pupil in Dr. Duff's Institution. He was a Brahmin, and took a very high stand in the school; and certainly, his prospects were bright. I believe that he sacrificed much for Christ.—The young man who wishes to speak now, is Mr. Raow, a Mahratta. He was converted in Sindh, is a member of the English Church, and is now a writer in one of the Government offices here.

An account of the Native Christians taking part in the discussion.

Mr. J. P. Raow then rose, and spoke as follows:—Let no missionary body own me; because I was brought up at Kurachee, and embraced Christianity there, through the instrumentality of a free school, established by the gentlemen of the military and civil services. The school was under the superintendence of a native of Bengal, who was educated at the Bishop's College, Calcutta. His merits were highly acknowledged; and the school, while under his charge, was in a flourishing state. I am a convert of that school, kept up by those good people, to whom I am indebted for all the good I possess. I was not baptized by a missionary, nor was I in a missionary institution.—From my experience, from Bombay to the Punjab, I am inclined to say, that there are many missionaries, who may be called fault-finding missionaries, and are doing much harm. Because of these, some have apostatized. And there are others, but very few, who are really doing good, and correct the faults of their converts, as a father corrects his child. The fault-finding missionaries not only find fault with the dress, with the mode of living, and desire to learn English, and for reading the Bible and Prayer Book in English,—but, being perfectly ignorant of the manners and customs of the Natives, find fault with trifles, which may be contrary to European customs, but which are quite in accordance with the customs of the country; and, from injudicious haste, con-

Mr. J. P. Raow.

His education and conversion.

But few missionaries do any good.

Fault-finding missionaries.

demn the convert for inconsistencies of a Christian life. Such instances are of common occurrence, at almost every mission station where there are converts.

Another cry against missionaries, is, that some of them have totally neglected the education of their converts. I do not allude to those who have been converted in schools. We have heard it stated by one of the missionaries, that "our Native preachers are very ignorant. Their Bible knowledge is so little, that it is exhausted in five minutes; and after that, the Native preachers harangue the audience *anyhow*." The Reverend Gentleman alluded to, exposed this defect in the convert preacher, but unfortunately kept back the *cause* of this serious—I may say disgraceful—defect. In my uncharitable opinion, it is because the converts are not taught more than the Catechism, in the Roman Urdú, previous to baptism; and a few chapters of the Bible, after baptism. After this the convert is left to plod on in his study of the Bible, as he pleases; the missionary never concerning himself in the matter. The only thing the missionary cares for, is, that the convert should follow him to the bázár, morning and evening, for haranguing the people; and about this he is very particular; but does not care whether the convert is prepared for the task or not. But some missionaries take great pleasure in teaching the Native Christians; and I know a few in Sindh, (and one particularly, in the Punjab,) who will put as much English theology, and English science, as they can, into the heads of converts. And, although they anglicize them, they make them independent, and not *hangers-on* to European missionaries. With reference to this subject, I would take the liberty of bringing to notice the neglected state of Native Christian children, observable everywhere. The rising generation should be an object of every true missionary's care. Hitherto missionaries have done nothing towards the attainment of this great object. The schools established for European or East Indian children, have been withheld from Native Christian children,—because of the prejudice they have against black Christians.

With regard to *treatment*, I am sorry to say, that some of the missionaries are worse than laymen. I can mention instances, in which I was personally concerned. Once when I went to see a missionary, bearing a note from a brother missionary, I had to stand in the sun for about two hours, before I could obtain admittance. I had travelled a distance of about thirty miles; and when I was admitted, I was told,—“Sit thou at my footstool.” In another instance, I was travelling with two missionaries: we hap-

Missionaries neglect the education of their converts.

Missionaries have done nothing for the children of Native Christians.

Treatment of converts by missionaries.



pened to meet a third missionary, at his own station. We were asked to his house, and conversed freely together; but when breakfast was announced, the two European missionaries were asked to sit down to it; and I was told to "go and seek for bread elsewhere." I did not care for his breakfast; but it was the manner of the missionary towards a black convert that I cared for;—especially as I was on a journey, and stranger in the place.

From these two instances, I am inclined to accept, as facts, the complaints of the converts,—that missionaries are harsh, unkind, cold, and indifferent towards them. Considering that the converts are generally dependants of the missionaries, they treat them as they please; and there is no remedy but submission. As a rule, with few exceptions, they domineer over their native helpers. I am thankful to say, however, that *our* lot has fallen with men, who are missionaries in deed and in truth.

Missionaries, as a rule, provide their Native helpers with a mere pittance,—barely sufficient to give food and clothes; and this is one of the reasons why converts are so miserable; and hence the prevalence of discontent. It is therefore necessary that they should be better provided for. I do not know whether the missionaries in India should be blamed for this scanty provision. Yet it is evident they have not represented the matter properly to their respective Home committees; because I know of a missionary who wrote to the committee of the Church Missionary Society, that their Native helpers should receive as small salaries as possible. But another said, that Native helpers should be respectable, and respectably kept, and not fed on butter-milk and *bájrá* bread.

With regard to the remark, that Native Christians are fond of the loaves and fishes,—“Give them these, and they will not find fault with missionaries!” and that “We Europeans, by coming to India, sacrifice all our home comforts; and surely do not come to give the Natives all our money!” and that “The Natives should be kept in their own place!”—I do not understand what the gentleman means, by sacrifices made in coming to India,—and what sacrifices Europeans do make. The common saying is, that they come to enrich themselves; and because they do not find work in their own country. I do not know whether any honest layman would say, that he has made sacrifices by coming to India, as the gentleman, in question presumed to assert. Nor do I see that missionaries make sacrifices,—when apparently they have all the needful comforts of life. I must except those who have given up their appointments under Government, and have become missionaries.

Insufficient salary of the Native Christians employed by missionaries.

Do Europeans make a sacrifice in coming to India?

The sacrifices made by Indian converts are incomparably greater.

I know two such gentlemen,—one, a chaplain ; and the other, a captain in the army. The sacrifices a Native Christian makes are quite incomparable. No sooner does a Hindoo, or Mahomedan embrace Christianity, than he is lost, or dead, to his relatives:—all earthly ties are cut off; and he is considered an outcast. No European has to suffer this.

In reply to the question,—why young men from some mission schools are found incompetent for situations in public offices, I may say, that they are not acquainted with the official routine of business. It is therefore necessary that they should be taught, or shown the method of doing the work ; and this cannot be done, unless there be some one in the office who takes an interest in the young man. The head-clerk or the head-moonshee, however, may have his *own* men to provide for ; and since “charity begins at home,” he of course finds fault with the stranger ; and hence his incompetency ! Such instances are of daily occurrence. In my own case, when the Head of the Department wanted me to be employed in his office, the head-clerk found fault with me ; but in another office, where the superintendent wanted to serve me, I was found *every way competent* ; and I am glad to say, that I have endeavoured to discharge my duties to the satisfaction of my superiors.

Mr. Raow, towards the conclusion of his speech, made some personal reflections on one of the previous speakers, who had imputed mercenary motives to Native Christians. When Mr. Raow took his seat, the gentleman alluded to, rose to reply ; but, at the desire of the chairman, refrained from pursuing the subject.

Rev. J. M. Brown.

Pulpit preparation.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsur,—remarked:—Mr. Herron spoke, in his essay, of “*pulpit preparation*.” This, as a means of winning the confidence of Native Christians, never struck me so forcibly as now. And yet it is this, which, by the Holy Spirit’s power, often makes the minister of an English congregation so popular—so respected—so loved. Do not the winning words, the winning tone, the winning matter of his discourse—all tend, in their way, to entwine around him the affections of his flock ? With all due deference, I would urge this point. Let us endeavour to give our Christians something more than the hastily prepared result of a weary Saturday-night, when ministering to them in the sanctuary, and we may assuredly hope to obtain more of their confidence and sympathy.

Community of interests.

Another point I would venture to urge, is, that we strive to have a greater *identification of interests*. Let us strive, more and more, that their interests may be ours ; and ours, theirs ;—endea-

vouring to feel, more and more, that we are one with them ; and letting them see and feel, that they are one with us ;—that their troubles, and trials, and difficulties are ours ; and ours, theirs. May we not strive more particularly to obtain a greater reciprocity of feeling ? And those of our Native Christians who have much to contend with, and who may not be altogether satisfied with us, let them remember, that we *too* have many difficulties, trials, and troubles to bear, as well as they.

Thirdly ;—There is the importance of an *impartiality of bearing and behaviour* towards them. This is of very great moment in their eyes. And why may we not try more to understand their minds ? Why not bring that same knowledge of human nature, so indispensable in understanding each other, to bear on them ; so that we may be able to *read* them ?

Impartiality.

Fourthly ;—May we not make those cases which seem most difficult to deal with, subjects of special prayer, before our Heavenly Father,—taking each case to Him ; and there, spreading it before Him, seek for His guidance and direction !

Value of special prayer.

Fifthly ;—Let all our *strife* be, for more of *the spirit of love*. I feel that, as regards myself, this is one of the greatest drawbacks to sympathy with my Native brethren. If only we can obtain more of Divine love, then surely we may expect more satisfactory results ; and we may not only become one with the Native Christians, but they also, one with us.

The need of a spirit of love.

Lastly ;—I think many of the difficulties of our Native brethren might be solved, by carrying out the suggestion of Col. Lake, (in his essay on Lay Co-operation, ) in reference to a central committee of laymen. With the permission, therefore, of the Conference, I would propose, for their adoption, the following RESOLUTION,—*That, considering the great importance of obtaining secular employment for Native Christians, a central committee, with sub-committees and corresponding members, be formed, for the purpose of affording facilities toward the attainment of this object.*

Lay assistance.

Resolution.

The Rev. GOLOKNATH,—American Presbyterian Mission, Jullunder,—said: My remarks in the essay do not apply to missionaries as a body. The converts of one missionary are ready ( so to speak ) to pluck out their eyes, and give them to him : those of another are hardly willing to render him that honour which is his due. It is not an uncommon thing to meet with a convert who really loves the missionary, and listens to him with all attention,—manifesting a desire to please him, and to gain his approbation and good opinion. Others are quite indifferent to the person they

Rev GOLOKNATH.

Different feelings towards different missionaries.

should obey. I have personally no complaints to make, before the Conference. I have been treated by all those venerable men under whom I have had the privilege to labour, in the cause of education and Christianity, with all consideration and kindness.—The root of the evil lies in the Native Christians; who make the cause of religion identical with the cause of civilization. Native Christians are poor; and the comforts of civilized life are very expensive: hence the difficulty. Native Christians, in common with their Hindoo friends, try to imitate the manners and customs of their rulers. They did so in the time of the Mussulman,—and they will do so now. If you go among the Sirdars, or visit a respectable Hindoo or Mussulman in the town, you will find chairs, tables, drawers, and couches. In almost every place they prefer English things to those of country manufacture. The missionary should not oppose Native Christians in these matters, but leave them to their own inclinations. You cannot stay the progress of civilization. Native Christians, as well as others, are always prone to imitate their rulers. I regret, however, that this desire for improvement in manners and customs often outstrips the vital Christianity of the individual. But opposition will create heart-burning and bitter jealousy, between the missionary and his converts.

In adopting Christianity the convert wishes to adopt Christian civilization.

This desire should not be repressed.

The Rev. R. BRUCE.

The Rev. R. BRUCE rose, and bore witness to the fact, that there was a *universal* want of sympathy between Native Christians and missionaries.

Rev. I. L. HAUSER.

Temporal support will win their affections.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—said: The great difficulty is to provide for Native Christians. They must eat, and wear clothes, as well as we. I have heard some good wives say, that the way to keep their husbands in a good humour was to give them good dinners. Now it seems to me, that if we could provide for their support, we would have more of the confidence of our Native brethren. How shall we do it?—is the question. I have been obliged to turn many away, because I could not assist them in obtaining a livelihood. They have an association at Futtehghurh for making tents; but such an enterprise requires funds. I was much pleased with what my brethren and I saw at Dehli, on our way to this Conference. We called on one of the missionaries; who said that he had long tried to maintain his Christians, but could not, for want of means; but lately some kind friends had made him a donation, with which he intended to provide accommodation, for the Christians, in the city. We saw the first of these—a number of houses surrounded by a low

wall, inhabited by Chumars. Close by, was a very neat chapel. There were upwards of fifty of these people. A Native preacher resided with them. It seems to me that such a plan would succeed; but we must rely upon our benevolent lay friends for the means.

The Rev. L. JANVIER,—American Presbyterian Mission, Subathoo,—observed: Reference has been made to the insincerity, covetousness, etc., of some Native Christians. That such cases exist, no one can doubt. But let not our Native brethren for a moment suppose, that we thus charge them all. We know full well what deep sincerity, what intense earnestness, many of them have exhibited,—some giving up large worldly prospects for a mere pittance; and some enduring bitter persecution, for the sake of Christ and salvation. And just as sure we are, that some of them truly *love* us, and are sincerely *grateful* to us. Still we must have a higher motive than obtaining the gratitude and love of those for whom we labour; and when we fail to realize this, we must not be too much annoyed by it.

Rev. L.  
JANVIER.

Vindicates  
the Native  
Christians.

Certainly, I have felt grieved and humbled, by remarks made by Native brethren to-day. Upon the whole, we may learn something from what they have said; but their statements have been too strong, too highly coloured.

With reference to the remark of one Native brother, that we err in not having uniform rates of pay, for our different Native Christian employees, I would observe, that this is a most difficult subject. It often happens, that two men, equally qualified to serve, for instance, as Scripture Readers, are yet so totally different in their antecedents, that it seems unreasonable, and quite inexpedient, to put both on the same rate of allowance. Especially is the difficulty increased, when one of them has qualifications that would give him perhaps thirty rupees, in a Government office, while the other could not get ten; and will serve you very gladly for *eight*. Must then the man who can command thirty, be told, that he too shall have only eight? Long and earnestly have we laboured, to meet and reconcile difficulties of this sort; and taking into view the different circumstances of each case, our aim has been to adjust it as well as we could.

Rates of pay.

Reference has been made to a lack of interest, displayed by missionaries, in the different requests and complaints of Native Christians. I acknowledge that we ought to attend to their requests, and hear the statement of their grievances; but we need to be very careful not to spend too much time upon these things. Some of the Native Christian brethren are given to laying a very

Complaints.

heavy tax upon the missionary in this respect. Names could be mentioned, were it necessary; and Native brethren here present would testify that it was so.

Rev. J. S.  
WOODSIDE.

The Rev. J. S. WOODSIDE,—American Presbyterian Mission, Kapúrthala,—said, that he had listened with no little interest to the discussion. He had learned some things from what had now transpired, that he never knew before; and he thought that every missionary present had obtained information which would be of the utmost value to him, in his future intercourse with Native Christians.

Relations  
too intimate.

He had no doubt, that a great deal of the misunderstanding that existed, arose from the *too intimate* relationship that subsists between missionaries and Native Christians. “No man was ever yet a hero in his own bed-chamber.” The missionary’s house was always open to Native Christians; and they were constantly running in and out—at all hours, and under all circumstances. They perhaps crossed the missionary’s path, when he was overwhelmed with work, or annoyed by something quite unconnected with them; and if they, on such occasions, received little attention, or were put off with a hasty reply, to some foolish inquiry, they may sometimes have gone away, with a feeling that they had been injured; when nothing offensive was ever dreamed of by the missionary. The very intimacy of the intercourse that subsists between them, thus leads to misunderstandings; and he thought that a change in this respect would be desirable. He would be very sorry to think, that Native Christians were as bad as they themselves represented. Indeed he knew that the speakers had not done

Attachment.

justice to their brethren. He had known Native brethren to be warmly attached to the missionaries with whom they were associated. Were it not too painful to his own feelings, and those of others present, he could mention instances, in which Native Christians had exhibited the warmest attachment to missionaries. On the death of a beloved missionary, which took place recently, the Native Christians had mourned for him, as “one mourneth for an only son,—as the mourning of Hadadrimmon, in the valley of Megiddon.” Yes; there are many among our Native brethren, who nobly sustain and support their missionary benefactors, while they live,—and mourn for them, when they are dead.

Object of  
missionary  
labour.

But it was not for *gratitude* that the missionary laboured. If he received it, he was glad, and thankful for it; but if he did not receive it, he would labour on without it. He (Mr. Woodside) had now laboured fourteen years, for the benefit of the people of this land,

and he hoped to go on as he had done, to the end of his life. The conduct of Native Christians to *him*, would never be able to influence his conduct towards *them*, and *their countrymen*. He could assure those Native brethren, that all missionaries loved them; and wished to promote their highest interests, in every way in their power; and they would continue to do so, irrespective of the feelings that individuals might entertain towards them.

Mr. Woodside resumed his seat amidst protracted applause.

The Rev. J. NEWTON,—American Presbyterian Mission, Lahore,—was of the opinion, that in the treatment of our Native brethren, some fault must be admitted; for in no other way could he account for the fact, that so many complaints were made,—some of them, certainly, by good men. That within certain limits, there is a want of affectionate confidence, cannot be denied; and our business is to find a remedy for the evil. To sum up all in one word, so far as we are personally concerned, he would say that the remedy was to be found in the cultivation of a spirit of *love*. We have simply to love our Native brethren, notwithstanding their faults, as fellow-members of the body of Christ; and treat them accordingly. As for the best way of manifesting this love, no rule is required. Where love is genuine, it always find a vent, and makes itself manifest, in some way or other, as a matter of course. And when our brethren perceive that we do love them, it cannot be that they will not love us in return. True indeed, there may be misunderstandings, and consequently some heart-burnings, after all: but it will generally be found, in accordance with what has been said by some of the Native brethren who have spoken, that these are connected with money-matters. The remedy for *this* evil is to be found in the appointment of the lay committee referred to in Mr. Brown's resolution. In order to secure the fullest harmony between missionaries and their converts, let none but *spiritual* and *social* relations subsist between them.

D. F. McLEOD, Esq., C. B., rose and said: It seems to me, that a leading idea, pervading most of what has been said by our Native brother Scott, is the expediency of granting to Native Christian communities, some such organization as would afford them a recognized, and (so to speak) constitutional method, of making known their views, on matters affecting their secular interests; and adjusting matters of dispute or difficulty amongst themselves. It is my belief, that want of independence, and of opportunity for independent action, is more destructive of vitality, and even of spirituality, in the religion of a community, or a nation, than anything

REV. J.  
NEWTON.

Admits there  
is fault.

Remedy.

D. F. Mc-  
LEOD, Esq.

Organization  
for Native  
Christians.

else of a secular or administrative character; and I should be very glad to learn from the more experienced of our missionary brethren, whether any such organization, as I have referred to, already exists; if so, how it has been found to work; and if not, whether it is considered, that it would be desirable, or otherwise. To me it appears—at present—that something of this kind might tend, materially, to remove any causes of irritation, now existing, between missionaries and their Native brethren.

The session was then closed with prayer.





SEVENTH SESSION.

TUESDAY MORNING, the 30th of December, 1862.

Captain C. A. McMAHON in the Chair.

The proceedings were opened with the reading of the Word of God, and prayer, by the Rev. C. W. FORMAN.

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With permission of the Chairman, the Rev. C. W. FORMAN then said, that before entering upon the consideration of the subject appointed for to-day, he wished to make a statement. All who heard the remarks of some of the Native brethren the day before, must have been grieved; and none more so than the missionaries. He was happy to say, however, that he had had a long conversation with all, but one, of those who had spoken, and that they all seemed sorry for what had passed. They confessed that they had made a one-sided statement; and he was sure all present would have been cheered, to see how heartily all responded to the assertion, that the Native Christians did love the missionaries. They confessed too, that the want of sympathy between missionaries and their converts, was owing, in part, to the misconduct of the latter. He only wished his lay friends understood, better, what feelings were really entertained by the converts towards the missionaries.

Rev. C. W.  
FORMAN

announced  
regrets of  
the Native  
speakers.

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At the request of the Chairman, the following essay was then read by its author:—

## INQUIRERS :

THE PROPER METHOD OF DEALING WITH THEM; INCLUDING  
THE QUESTION OF TEMPORARY SUPPORT FOR  
THOSE WHO SEEM TO BE IN NEED.

ESSAY BY THE REV. J. S. WOODSIDE, M. A.

*American Presbyterian Mission, Kapúrthala.*

The great object of all missionary effort is to bring sinners unto God. The means employed for this purpose, to be effective, should be carefully adapted, both to the nature of the subjects operated upon, and the great end to be ever kept in view. The Gospel contemplates man, in his present state, as fallen, but reclaimable; as in rebellion against the moral government of God, yet capable of subjugation; as degraded, polluted, and defiled, yet susceptible of complete renovation, regeneration, and sanctification. That these changes can be effected by human instrumentality alone, or by any power other than that of God himself, the Gospel nowhere teaches; but that they are possible, and not only possible, but certain, and assured, in the hands of a Divine Agent, there can be no doubt; for God, in his covenant with his Son, hath said, "Thy people shall *be willing* in the day of thy power." The exercise of this power by the great Head of the Church is not intended to supersede the necessity for active exertion on the part of his people; nor does submission to its high behests argue any loss of free agency, on the part of the subject of its gracious influences. That the prerogatives of all are, in this respect, carefully preserved, is evident from the language of the great commission itself,—“All power is given unto me in heaven and in earth; go ye therefore, and teach all nations.” This great divine warrant for the evangelization of the world, asserts the infallible supremacy of Christ over all subordinate agency; it declares the necessity of human instrumentality; and indicates clearly in what direction such means may be effectively employed.

Human instrumentality.

Disciple all nations.

The injunction, “Teach all nations,” introduces us directly to the subject of this discussion. These words might more appropriately be rendered, “disciple all nations;” or, “make disciples

of all nations." The instruction here referred to is obviously that which precedes baptism ; for immediately after, another word is used in the original, of a different signification, but which, in our translation, is rendered by the same term, "*teaching* them to observe all things whatsoever I have commanded you,"—having evident reference to the more thorough indoctrination into the precepts of the Gospel, which is intended to succeed baptism.

The former term is the same as is applied to Joseph of Arimathea, who, in the 27th chapter of Matthew, 57th verse, is called "Jesus' disciple." This might safely be rendered, "under the teaching of Jesus," a catechumen, or "inquirer." It would not therefore be doing violence either to the original, or any legitimate translation of it, to paraphrase it thus,—“Going into all the world, make the nations inquirers ;” or, bring them under instruction, with a view to baptism ; which being done, “baptize them, in the name of the Father, and of the Son, and of the Holy Ghost ;” &c., &c. The subject thus introduced to our notice, on this occasion, is one of no ordinary importance. Indeed, it is the great culminating point, to which all missionary effort tends. The chief aim of our teaching and preaching, of our distribution of books, of our itinerations, our exhortations and prayers, is to induce a spirit of inquiry, in the minds of those to whom the Gospel message is delivered. Having obtained the object sought after,—having aroused in an individual the desire for that knowledge which alone can make him wise unto salvation, it is of the last importance, that we understand clearly how to minister to this desire. Having obtained an inquirer, how important it is, that we may know how to lead him through every stage of his initiatory progress, till he is enabled to take his place among the recognized members of Christ's flock.

Before proceeding with the direct discussion of this important topic, I would briefly notice certain characters, that go by the general name of inquirers, but which are not all entitled to that designation.

The following classification embraces nearly every variety presented in my own experience in this land ; and I presume every missionary of a few years' standing will have met with similar cases:—

Classification  
of inquirers.

1. Those who come to inquire from mere curiosity, and have no real desire to know the truth.
2. Those who pretend inquiry, but are influenced merely by interested motives.

3. Those who inquire with a desire to oppose, and try to find out something that may be used as an argument against Christianity.

4. Those who feel interested slightly, but who are yet comparatively careless regarding the claims of all religions alike.

5. Those convinced of the truth of Christianity, but who are either ashamed or afraid to make a profession; or, it may be, who do not see the necessity of making an immediate profession.

6. Those who are willing to embrace Christianity, but who do not seem sufficiently instructed.

7. Those who, in all good conscience, seem desirous of arriving at the truth, and conforming to every legitimate requirement of the Church of Christ, but who are still in a state of probation.

This classification may seem unnecessarily minute, and yet the characters are in themselves so distinct, that it is difficult to indicate all under a more general arrangement. It is here to be taken for granted, that the missionary who has to deal with the above characters, is one who possesses, in an appropriate degree, the true spirit of his heavenly calling; that he is prepared to meet the difficulties of that calling, with the feelings that actuated the Saviour himself; and in an especial manner to exemplify the special gifts of the Great Apostle to the Gentiles; who "to the Jews became as a Jew, that he might gain the Jews; to those that were under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law, (being not without law to God, but under the law to Christ,) that he might gain them that are without law; who to the weak, became as weak, that he might gain the weak; who was made all things to all men, that he might by all means save some." This versatility of effort, founded upon an immutable love to the souls of all with whom he is brought in contact, is essentially necessary to the successful treatment of the several classes of inquirers now before us.

Those who  
inquire from  
curiosity;

And *first*, with regard to those who come from mere curiosity, and who have no real desire to know the truth. This is a very numerous class,—perhaps more numerous than all the others put together,—and requires very skilful treatment. To encourage inquiry, when the motive is so obviously unworthy, is difficult; yet to repel it, would be as impolitic, as it might, prove dangerous to the interests of the precious soul more immediately concerned. The principle of curiosity in the human mind is one of great value.

Its legitimate exercise, in other branches of human enterprise, leads to important results in the great field of discovery; and why may it not be taken advantage of, in the highest of all inquiries,—that relating to the soul. The missionary should be prepared to lay hold of this instrument, and make it subservient to the end he has in view. So far from repelling, let him seek to stimulate it,—by endeavouring to bring before the mind new and striking features of the subject inquired into;—thus leading the individual beyond the point he originally aimed at, and creating an interest in the thing itself, that he neither anticipated nor desired. While we would apply these general principles, in a more or less modified form, to all cases presented, we would remark, that, as a general thing, this class of inquirers will be found worthless. While some of them will be found capable of deeper impressions, the majority will prove complete triflers; and therefore too much time and attention should not be wasted upon them.

Their genuine worth can easily be discovered by some practical test, such as that applied by our Saviour himself to the youthful inquirer who came with the momentous question, “What shall I do, that I may have eternal life?” Our Lord knew that his motives were not of that genuine stamp that would qualify him for discipleship: yet he proceeded to instruct him; and finally brought his sincerity to the test, by desiring him to go and sell all that he possessed, and distribute the proceeds to the poor; and then join the ranks of his professed followers. Though a similar test may not in every case be practicable, the principle here indicated is important. Doing is the best evidence of believing. The man who has a heartfelt interest in the success of any project, will make sacrifices to promote it; and effort will seldom fail, where success is really desired. Hence there will be little difficulty in finding some practical experiment, by which to test the genuineness of the class here referred to. Multitudes may in this way be driven away; but no one should be subjected to such a test, till instruction seemed well nigh exhausted.

In the *second* place, there are those “who pretend inquiry, but who are influenced solely by *interested motives*.” Last year, I was pestered by an old man from Umritsur. He was connected with some religious foundation there, which had formerly been patronized by His Highness, the Rajah. This patronage had recently been withdrawn. His object was to induce me to intercede with the Rajah, with a view to the restoration of the annual allowance. He followed me early and late, for months together; and where-

from interested motives;

ever he found me alone, he introduced the subject of religion,—professing a desire to understand fully the doctrines of the Gospel. These I patiently explained to him,—reading to him from the Scriptures, and endeavouring to interest him in the concerns of his soul. I soon found out his real motive; and though I assured him I had no sympathy whatever with his cause, and could in no way assist him, he only became the more assiduous in his efforts, and put forward still greater pretensions as an inquirer. At last, when he was seated one day in my study, where, as usual, I had been instructing him upon some point, the Assistant Magistrate of Kupúrthala (a bigotted Brahmin) was announced. I had noticed that my Umritsur friend never alluded to the subject of religion in the presence of others; so I thought I would now put him to this test. I introduced him to my visitor as an inquirer into the claims of the Christian religion; and a candidate for admission into the ranks of its adherents. This was enough; I never saw him again!

I introduce this case as a sample of the class I refer to; and as containing an illustration of the plan I would recommend, in the treatment of all such cases. If a missionary is found to be on terms of intimacy with the authorities of the place where he is stationed, he is liable to be very much annoyed by such characters. They are however easily discovered; and a persistent refusal to have any thing to do with their secular affairs, combined with some such test as that above related, will generally be found sufficient to develop their true characters.

The *third* class I would notice, are “those who inquire with a desire to oppose; or who try to find out something that may be used as an argument against Christianity.” This class is not very numerous; yet I have myself known a great many belonging to it. Though at first sight such cases do not present much that is hopeful, yet I consider them preferable to the second class. Many have become true followers of Jesus, who commenced their career by violent opposition. One of the most distinguished catechists of the Lodiana Mission, now deceased, began his inquiries with the desire of finding out something against Christianity. His course of study led him into an unusually extensive and minute investigation of the whole subject. His efforts were overruled by the Spirit of God, and he became a most eloquent defender of the truths he at first sought to impugn. I think that very many of those who embrace the Gospel as the result of personal inquiry, will be found at some stage in their progress to have

with  
a desire  
to oppose.

been influenced by some such motives. Such cases call for the greatest possible care. It is very trying to the missionary's feelings to find a man, who professes to be an inquirer, a secret enemy of his operations. It is difficult to continue a course of patient instruction under such circumstances. I have myself tried *open reproof*,—at the same time never refusing to satisfy any legitimate desire for information. Cases are in themselves so different, that no general rule seems applicable to all.

The *fourth* class indicated above is a very numerous one; viz., Lukewarm  
inquirers. “those who are comparatively careless regarding religion, but who manifest *some little* interest in the claims of Christianity.”

There is nothing more trying to the faith of the missionary than the utter indifference of the masses of the people to the great concerns of the soul. If, therefore, he sees the slightest interest awakened, it is his duty to cherish that,—in the fond hope that it may grow to something greater. Such inquirers are the very *babes* of the class; and must be dealt with in a spirit of much gentleness. The seed sown must be watered with care, and tended with assiduity; and every effort must be made to supply additional nourishment,—so as to foster and develop the plant destined to grow up into the stately tree of a consistent profession. All inquiry must have a beginning; and the day of small things is not to be despised in any case.

The *fifth* class are “those who are convinced of the truth of Christianity, but who are either ashamed, or afraid, to make a profession; or, it may be, who do not see the necessity of making an immediate profession.” The con-  
vinced.

This class I believe to be numerous, at the present time, in India. There are many, especially those who have been pupils in missionary schools, who are thoroughly convinced of the truth of Christianity, who freely acknowledge its superiority over all other religions, and who even go so far as to say, they wish to be Christians, who yet never go any further. On the contrary, such characters are apt to retrograde, to an extent that is perfectly appalling, considering their previous opportunities. I know several individuals in this awful condition, at the present moment,—men who at one time gave their Christian instructors reason to believe they were not far from the Kingdom of God; but who have now returned to the abominations of idolatry and Mahomedanism, “as the dog to his vomit, or as the sow that was washed to her wallowing in the mire.” In order to the skilful treatment of such cases, careful inquiry should be made, as to the causes which com-

bine to produce such sad results. These are no doubt various,—most of them arising from the peculiar relationships of Native society. Many of them are entirely beyond the reach of the missionary. There are some, however, which he may be instrumental in removing; and to these he may appropriately address his most earnest efforts. To one only of these would I here refer; as it is, I believe, very generally found to operate in the class of cases now under review. I refer to the widely-spread, and almost universal belief, prevalent among educated Natives, that conversion to Christianity will be to them, not only social exclusion from the ranks of Native society, but at the same time a barrier to their intercourse with Christian European society; and complete political death, as regards their relation to Government. Many a man would to-day be a Christian, if he thought that he could maintain his former position, even among Christians, after baptism; but he dreads the public opinion of even the professed followers of Jesus themselves; and he stops short of a public profession. Here, I think, there is legitimate ground for missionary interference. Public opinion among our own co-religionists may be operated upon. They must be taught that converts are not all mercenary in their motives; and that it is possible for men to come out from idolatry, and believe in the Lord Jesus Christ, from a pure and genuine appreciation of his claims to their spiritual allegiance. On the other hand, greater efforts ought to be made to enlighten inquiring Natives, as to the true character of Christian public opinion on this subject. They should be taught, that while it is their duty, at all hazards, and without reference to consequences, to come out from the heathen, and profess the religion of Jesus, they, at the same time, run far less risk of personal, social, or political injury, than they had been led to imagine: for there cannot be a doubt, that whatever ground may formerly have existed, and may still exist, for the opinions entertained, they are nevertheless very much exaggerated. Christian laymen, throughout India, rest under a serious responsibility in this particular. To their kind co-operation in reforming public opinion, both European and Native, we have reason to look with much hope. They may do a great deal in the way of encouraging the timid, strengthening the weak, and confirming the wavering and doubtful, among those with whom they are brought into immediate contact. The present necessities of this large class of most interesting men, demand that our best efforts be put forth to help them; and no means should be neglected, that will tend to re-



move obstructions, and open the way for their admission into the Christian fold.

The *sixth* class,—namely, “those who are willing to embrace Christianity, but who do not seem sufficiently instructed,”—is not numerous : yet it is to be met with ; and, as the Gospel progresses, is not unlikely to become much more extensive. Native society is so gregarious in its character, that the influence of one prominent member of the community, often affects a numerous circle around him. This was exemplified in the movement that took place in Rohilkund, immediately after the suppression of the Mutiny. Hundreds were there to be found willing, yea anxious, for baptism ; yet very few of them seemed really to understand the claims of the Gospel upon them. A few intelligent, and apparently sincere men, were prominent in the movement ; but the great mass was very different : so with the subsequent move made at Delhi : and so will it be in every similar instance. In the treatment of such cases, great care must be taken so to regulate our conduct, as to maintain the integrity, purity, and dignity of the Christian faith ; while at the same time stimulating the progressive tendencies of the inquirers, and directing them into an appropriate channel.

The ignorant.

The *last* class are “those, who, in all good conscience, seem desirous of arriving at the truth, and conforming to every legitimate requirement of the Church of Christ, but who are still in a state of probation.”

The genuine.

These may be looked upon as the only genuine inquirers,—with regard to whose motives and intentions there can be no doubt. Under this head, therefore, I will proceed to indicate what I believe to be the best method of treating them. It will have been seen, from the variety of classes already enumerated, that great care must be taken, in forming a true estimate of the character of each individual candidate. The wisest and most experienced will make mistakes here. Instances have occurred, in which men presented themselves as inquirers, with every appearance of sincerity, who were in reality impostors. Men of this stamp have been known to receive baptism two or three times, from different missionaries, before their true character was discovered. In order to avoid such scandal to the cause of Christ, great care should be taken, when a man presents himself, to ascertain all that can be known, about his previous history and connections. If he is found to belong to another city or district, where a mission is established,

as a general rule, I would recommend his being sent to that district for instruction.

But leaving out of view all such cases, our business now is with the treatment of genuine inquirers. This question has, by the Committee of the Conference, been made to include the question of temporal support, to those who are in need of such aid. We shall therefore consider the whole subject under two heads:—(1.) The instruction to be given;—and (2.) The question of temporal support.

Under the head of instruction, we must inquire,—*1st*, How much of this is necessary to baptism? *2nd*, What kind of instruction should be given? *3rd*, How is it to be given? and by whom?

In the first place—how much instruction is necessary? Here we find a great variety in the practice of missionaries. Some, in imitation of what they suppose to be Apostolic example, administer baptism to any who are willing to receive it, without any preliminary training whatever. I know a missionary who baptized a number—I think eight persons, at his first interview with them. He afterwards thought he had been too hasty. Another distinguished missionary writes,—“I know people that catch a wild coolie, make him do house work for three weeks,—and then the man is a Christian.” On the other hand, I have known candidates for baptism to be held back from the ordinance, month after month, and year after year, waiting for evidences of more complete preparation. I knew a case of this kind, in which the candidate, after nearly two years’ instruction, became an unbaptized Christian martyr,—having fallen a victim to the Mutiny. The missionary, in such a case, would never again defer baptism so long. The truth seems to be, that errors may be committed on both sides;—on the one hand, by too great haste; and on the other, by too much delay. It is evident, from the last great command of the Saviour himself, that teaching was intended to precede baptism. It is also evident, from Apostolic example, that an intelligent assent to the doctrine of faith in Christ, and a manifestation of a personal interest in him, were considered necessary.

We are not to infer from the Apostolic baptisms, that the individuals admitted to the ordinance were not well instructed beforehand. The three thousand converted under the preaching of Peter, and immediately after baptized, were no doubt well instructed beforehand, in the doctrines to which they now for the first time gave their public assent. The fame of Jesus, and his teaching, had

Treatment  
of genuine  
inquirers.

Instruction.

How much  
should  
precede  
baptism.

Apostolic  
practice.

spread far and wide. His doctrines had been canvassed with the keenest scrutiny of the Jewish lawyers; every family in Jerusalem, no doubt, discussed the grave questions connected with his life, death, and resurrection; and the people of other nations, then sojourning at the Jewish capital, carried to their homes, in distant lands, the glad tidings of a new salvation; so that even among the Gentiles the first missionaries found a people prepared, to some extent at least, for the initiatory rites of the Christian faith.

Whilst Apostolic example must ever claim precedence, as the true model for all subsequent effort, we must never forget the vast difference, between the position of those earliest missionaries, and missionaries of modern times. We in India are strangers among a strange people. We find the ground not only wholly unprepared for the seed, but covered over and encumbered with the rocks, thorns, and weeds of previous systems; all of which must be removed, ere our direct work commences. In the case of the Apostles, this preliminary work was all but already done. Again, we do not possess Apostolic endowments. The special gifts of the Holy Ghost given to them are not bestowed upon us. The gift of tongues is now to be acquired by the labour of years. Our ability to understand the native mind is a slow process, compared with their faculty of the discernment of spirits. Our access to the internal economy of heathen society, is obstructed by obstacles unknown to the missionaries of the first century. All these facts go to show, that whatever be the limit of probationary instruction, previous to baptism, it should not be characterized by undue haste.

The history of the Church, immediately after the Apostolic age, shows that very great care was taken in the instruction of inquirers. The catechumens of the ancient Church were the inquirers of those days. The famous schools of Antioch and Alexandria, and other places, were originally established for the instruction of inquirers. One of these schools was usually attached to every church; and from the records of those times it is evident that great weight was attached to the amount of instruction given.

The catechumens were generally divided into four classes. The first were the "*Exothoumenoi*," or those who were not permitted to enter the church. These seem to have been instructed outside the building; partly because they were not considered worthy to enter the sacred enclosure; and more, probably, with the view of exciting them to greater curiosity to know what went

Practice of  
the church  
after the  
Apostolic  
age.

on within. The next degree above these were the "*Akouomenoi*" or Hearers. These were allowed access to the church building, and were permitted to engage in portions of the service. The third class were the "*Gonu Khinontes*," or Kneelers; so called because they had been admitted to the primary imposition of hands, which they received in a kneeling posture. The fourth class were the "*Baptizomenoi*," or finished candidates for baptism. These were considered as sufficiently instructed, and were usually admitted to the ordinance on some festival occasion, soon after their probation was considered complete.

The time allotted to these several stages varied at different times and places. In some instances forty days were considered sufficient; but from two to three years would seem to have been the usual period. While these records are calculated to instruct in regard to the past, they cannot be considered as of any value to modern missionaries, as a pattern for our imitation. They mark a period when the spirit of true religion was beginning to be merged into the letter of dead formularies; when attention to the circumstantial of the rite were deemed of more importance than the thing itself. The practice of modern missionaries is equally unsatisfactory, as regards any common system, or form of procedure in these cases. The different missions, and often different members of the same missions, seem, so far as I have been able to ascertain, to have pursued systems, which, while agreeing on the most important points, were yet as various as the circumstances that called them forth. One feature that distinguishes the conduct of nearly all, is a desire to discover, in the candidate for baptism, some genuine sign of true conversion. Modern missionaries look to the state of the heart, more than to the state of the head; and while not disparaging the inculcation of doctrine, desire to see such proofs of sincerity, as will leave no doubt on their minds, as to the propriety of admitting the inquirer to membership in the Church.

Conversion  
should  
precede  
baptism.

Conversion is the missionary's chief object: and this can be genuine only where the heart has been changed by the regenerating influences of the Holy Spirit. Knowingly to baptize the unregenerate heathen, is to introduce an element into the Church which must work immense evil. Far better never to admit any than to admit those, who, by the very act of their initiation, are working out a great deception. Baptism is a most holy ordinance. In this respect it is co-ordinate with the sacrament of the Lord's supper; and no character is admissible to the former, who may not also lawfully partake of the latter. Baptism is the sign and seal

of the inward living faith, which we ought to look for, in every candidate for this ordinance. If this is wanting, the individual has no real title to the rite. If genuine faith in Christ is not there, the administration of baptism, so far from being a benefit, to either the person himself, or the Church, will be found to be just the contrary. Such sacred things must not be trifled with. Preserve the high standard of God's immutable law. Maintain the pure spirituality of the Gospel. Set "bounds about the mount" of God's ordinance. Hedge it round with all the safeguards of divine appointment. Permit not the unsanctified foot of the heathen to enter its sacred precincts. Let zeal for the honour and glory of God, and for the purity of this holy ordinance, outweigh every consideration of expediency. The Bible recognises no "sliding scale" of moral obligation; and just in proportion to our faithfulness to God, may we expect to be successful. But again, where the signs of genuine conversion are present—where the repentant sinner comes pleading for admission to the membership of Christ's body—where he gives credible evidence of being already one of this number,—there, I say, *Throw open—wide open—the door of entrance.* I care not how weak the faith of the candidate; I care not how little the amount of his knowledge;—let satisfactory evidence of genuine worth, and a true and consistent profession of faith be manifest, accompanied by a walk and conversation in accordance with the Gospel,—and the sooner he is admitted, the better.

We would not be unmindful, at the same time, of the temporal benefits likely to be derived, by inquirers, from sound intellectual instruction. These, it is true, are of secondary consideration; yet as they are incidental to the work, indeed almost inseparably connected with it, we should delight in conferring them.

The practical conclusions, then, we would draw from the foregoing remarks, on the *instruction* of inquirers, are as follows:—

**Practical  
conclusions  
regarding  
instruction.**

1. The missionary should be accessible to all; and be ever ready, "in season and out of season," to instruct all who come to him.

2. Each case presented should be dealt with on its own merits, as no one system will apply to all.

3. The instruction given should aim, directly, at the intellectual and moral enlightenment of the person to be taught; and the higher the order of teaching attainable in each case, the better.

4. The Holy Scriptures, being the only infallible rule of faith and practice, should be the principal text-book of instruction. Cate-

chisms, and other summaries of the principles of the Christian faith, will also be found invaluable aids in such work.

5. As the number of inquirers increases, classes, or catechumenical schools, might with propriety be formed, for their united instruction; but these should never supersede that personal and private teaching, which each individual case may be found to require.

6. A uniform standard of knowledge in all candidates, preliminary to baptism, is neither necessary nor possible.

7. No inquirer should be admitted to the ordinance of baptism; who does not give credible evidence of genuine conversion.

Temporal  
support.

With regard to the question of *temporal support*, I have little to say. There can be no doubt whatever, as to the propriety of extending a helping hand to persons really requiring such aid. The first Christians made great sacrifices, in order to assist those who joined their ranks. They sold their possessions, and had all things in common; no doubt influenced by a desire to relieve the necessities of those, who, through persecution, may have lost all. So in cases, where the missionary is convinced that a man has really been driven from his home and friends, for the cause of Christ, and where the individual is unable, for the time being, to obtain employment, I think he should receive assistance; but such help should, in almost all cases, be given on the same principle as is carried out in the beneficiary system, as practised in some of our schools. Under this system, the money is given as a loan; to be refunded when the youth has obtained a situation, after he leaves school. This plan, while it provides for the immediate relief of the sufferer, at the same time secures his independence of spirit. There is nothing more to be deprecated in Christian converts, than a state of imbecile dependence on missionaries, or other Christian friends.

I would here earnestly protest against furnishing temporal aid to a class of men who run about the country, from mission station to mission station, in the garb of inquirers, or even baptized Christians. These are mere vagabonds, utterly unworthy of help, or any countenance whatever. The funds of the Church should not be wasted upon such worthless characters. In devising any general system of aid, great care should be taken in making a selection of beneficiaries. So far as my experience goes, the *really deserving* are unwilling to ask for help; whereas the worthless, and unprincipled, are never satisfied. Vagrancy is the great blot upon the indigenous Christianity of India; and no friend of Christ, be he a missionary, or of any

other class, should encourage a practice so utterly destructive of all self-respect in the individual, and so disgraceful to the cause he represents.

The great object of every one should be, to bring the inquirer to Jesus; and our language, and conduct towards him, should be that of Moses to his father-in-law, when he would lead him away from the land of his fathers, into the inheritance of the children of the promise: "We are journeying unto the place of which the Lord said, 'I will give it you:'—come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

The following essay was then read, by its author:—

### ON THE SAME SUBJECT.

ESSAY BY THE REV. ROBERT CLARK, M. A.

*Church Missionary Society, Peshawur.*

The subject of inquirers may be divided into three parts; first, *the ordinary motives which lead men to become inquirers*; second, *the best method of instructing them*; third, *the support which sometimes it may be necessary to give them*. Division of the subject.

The motives of inquirers are sometimes of the most disinterested kind. Men feel their sinful state, and long after holiness. They know that they deserve punishment, and desire to avoid it. The heart of man craves something above itself, something pure, something noble, something lasting. He ordinarily, at first, seeks for it as something which he must of himself attain to—something which he must deserve, and purchase, by his own exertions, or his own sufferings. There are many Hindoos and Mahomedans, who have put Christians to shame by their self-denial, their austerities, and their voluntary sufferings,—undergone in the vain hope, that through them they may appease an offended God. When this plan is found to fail, and they despair of their own righteousness, the Spirit of God, in some manner or other, often brings His own Word back on their hearts; they give up their own righteousness, and accept with thankfulness God's righteousness, made manifest in Christ. One such inquirer is indeed a recompence for a whole life's exertions. To show to such the way, the truth, and the life, is a privilege that cannot be estimated. There is no difficulty in cases like these. To admit them, by baptism, into the Some inquire from disinterested motives;

outward fold of the flock of Christ, is an easy and blessed work. The wall of partition between us and them is thrown down,—there is no Jew nor Greek, no Englishman nor Hindoo, as far as faith, and present and future bliss, are concerned; but all are one in Christ Jesus.

some, from worldly motives.

But there are very many cases, in which the motives of inquirers are not of an unworldly character. The heart of man, in every nation of the world, is naturally selfish and unprincipled; and if unchecked by grace, soon becomes sensual and degraded. Nay, do we not all of us know something of the desperate evil of our own hearts! Is it a wonder, then, if many heathen men become inquirers from mere worldly motives? If an advantage is to be gained from wearing the garb of religion, there are many who are ready to put it on, in every part of the world. But are we to send such inquirers away? When the multitude followed our blessed Lord, for the loaves and the fishes, He did not send them away; but spoke to them words of winning love; and sought to elevate their minds to higher and eternal things.

Unworthy motives may lead to good.

Nay, may not this very curiosity, this seeking after worldly advantage, be sometimes now, as it was in our Lord's time, the first means to attract the thoughtless, and put them in the way of seeking the salvation of their souls! I have often with wonder and amazement thought over the strange ways, by which, to the outward view, Natives are sometimes led to become inquirers. There can be no doubt that the public preaching of the Word of God, and the more private teaching, in the house and school, and the example and prayers of true Christians, Europeans and Natives, are, directly or indirectly, the real means of the diffusion of Christianity in a heathen country. I believe that no sermon is spoken, or tract sent forth, in vain; no effort made in prayer, of any kind, is useless; and we sometimes see the direct effects of such labours. But it is often God's way of dealing with us, not to show us these immediate results. How often do not our best efforts, our most ardent hopes, seem outwardly to have been in vain; and then suddenly, in a most mysterious manner, without any effort or expectation of ours, some inquirer is brought before us, led by no human hand, but by the hand of God, to receive Christianity from our lips. God's providence watches over His chosen ones, in little matters as well as great; and continually makes use of very little incidents, that we should call trifling circumstances, to lead men to Himself. A single word—a question—a mere look—a casual greeting, on passing in the street, is often the turning point in a



man's whole spiritual life. In my own experience, I have known men, now Christians, whose first thoughts of Christianity originated from simple curiosity,—from a desire for employment,—from the pride of arguing,—from friendship for a Native Christian,—from the effects of a dream,—from being thwarted in love,—from domestic quarrels,—and from the idea, that the religion of the ruling power must for them be the best. There are many, indeed, who become inquirers from far higher motives; but when we look back on other instances, where this has not been the case, and yet where men have undoubtedly become faithful disciples of Christ, it does seem to me an act involving very great responsibility indeed, to turn away any inquirer, whatever may be his motives, if only he be desirous, or even willing, to receive Christian instruction. It is possible to use too great caution, and to become too suspicious; and thus, in our efforts to distinguish the bad, to deter, or drive away the good. I would say, therefore—Whenever an inquirer comes to us, who is willing to be instructed, may we not regard this simple willingness, on his part, as a sign from God, that he has called us to teach him faithfully, as far as we can do it, for his good; with earnest prayer, for both wisdom and success!

The second part of our subject relates to the best method of instructing inquirers. We may here, I think, safely conclude, that anything that brings a man into contact with God's Word, puts him into the way of salvation. Even when a man bears deceit and selfish motives, on his very countenance, let us seek to bring God's Word home to his heart, with the burning words of love and anxiety for him. Let love, the secret of all missionary and ministerial success, be imprinted on the missionary's face; and the more so, the more the apparent inquirer may seem to need it. However depraved or worldly, let him be attracted and instructed. He may be a much more promising case, than the well dressed Native chieftain, who is always received with honour and cordiality; the object of whose visit may possibly be of a no less worldly nature than his. He may be much nearer to the Kingdom of Heaven, than the cringing courtier, or the captious, philosophic reasoner. But whoever he may be, or whatever may be his motives, the missionary's one object is to bring his soul in contact with the Word of God, and the powers of unseen things. Let him tell him of righteousness, temperance, and judgment to come; of the uncertainty of life; of the death in sin, and life to righteousness; and especially of Him who came on earth to give repentance and forgiveness of sins, through faith in his death and passion. Let soul come in contact

Best method of instructing inquirers.

with soul; let us seek ever to light fresh torches with the fire from our own altar; to sow each heart, as it comes within our influence, with the seed of the Word; to place it beneath the hammer that breaks in pieces the hardest heart; to expose it to the thrusts of the Spirit's sword: and all this, without thinking too much of the apathy, the selfishness, and the impure motives which are inherent in the human heart; and which meet us at every step. Let us rest rather on our Master's promises, and on His power and love; and continue more earnestly in prayer; and we shall, I think, very often see, that motives become altered; and the selfish, worldly inquirer, becomes a true disciple of Jesus Christ.

Time of  
probation.

I do not myself think, that any rule can be laid down, as regards the time for the probation and instruction of inquirers, previous to their baptism. In the earliest ages, when there were few worldly motives to enter into a despised and persecuted Church, and when the Spirit was evidently imparted to the inquirer, instruction and baptism were not unfrequently given on the same day. In after times, when Christians became more numerous and influential, and earthly advantages were not unfrequently associated with an outward profession of the Gospel, it became necessary to test the character of inquirers during a much longer period. Eight months, and afterwards two, and even three years, was then the ordinary time for the catechumen's probation. We may, I think, be guided by the spirit of both cases. If the inquirer in India can apparently have no worldly motives,—if he has a reasonable knowledge of the elements of our faith, and an established good moral character, together with a desire to be admitted by baptism into the Church of Christ, I know of no reason whatever for long delay. Let him be baptized at once,—trusting that He who has called him to the knowledge of the Saviour, will keep him from evil; and this too, even when he may have but few opportunities, after baptism, of associating with other Christians, and of enjoying the means of grace. If he has these advantages, let him use them; but even if necessarily debarred from them, we can remember that he is baptized, not in the name of men, but of Christ; and that the Lord knows them that are His, and will never leave them; but will preserve them, though unaided and alone, even in the fires of temptation. If there is danger of an inquirer's being influenced by any worldly motives, it would then be necessary for his baptism to be deferred, for a longer or shorter interval.

The best method for the instruction of inquirers, seems to be the catechetical one. Each man requires separate attention and care. He should be thoroughly taught the rudiments of our Christian faith and practice. No labor spent in this way can be too great. Much may be done through Native catechists. When there are several inquirers, catechetical instruction in classes is often attended with great benefit.

We come, *thirdly*, to the vexed question of the support of inquirers, when they have no means of livelihood. And here, as in all previous remarks, I must throw myself on the kindness of my brethren, who—very many of them—are far more experienced, and better qualified to give an opinion, than myself. I must ask them, even if they differ from me in opinion, to believe, that all that is being now brought forward, is only prompted by an earnest desire, for the extension and success of that work in which we are all engaged.

Support of  
inquirers.

Our present subject is distinguished altogether from the still more difficult one, of the support of Native Christians; for we are now speaking only of inquirers before they become Christians. As regards giving to inquirers, it seems to me that the *principle* on which to act, is simple, uniform, and plain. The *practice* must necessarily be very different in different cases. The principle seems to me to be this,—to bring men under the influence of the Spirit of God, and into contact with His Word, by any lawful means whatever, that lie within our power; the motive in every case being a constraining longing, yearning, for every man's soul that comes within our reach. To those who are continually urging the great need of caution in giving support, I can only say, that I would gladly give all I have, to secure the salvation of any one man's soul; and I am sure that there is not one present here, who would not do the same. The question is—Will the giving of one's property, or the giving of one's self, retard, or further, our great object? Will it lead the inquirer to selfishness and covetousness, or will it attract him to the Christianity that will save him? There are many now here, who are daily giving their health, and best earthly happiness, and most prized earthly treasures, for the heathen. But the Natives, as yet, understand nothing of it; and fancy we have some hidden, selfish, worldly motive, which more than counterbalances the losses or trials which we have to bear. Yet the heathen *can* understand what self-sacrifice, and large-hearted liberality, are, in lesser things; and this liberality, even in heathen religions, (as well as in our own,) is one of the chief marks of piety

The ques-  
tion.

and devotion. I ask, therefore, those who have given themselves to the work of God, this question,—If such open-hearted liberality, on the part of individuals, or of the Church in general, can in any case attract men to the Gospel, without incurring more loss than gain, shall we not show it? It is love that will win them; and we have, perhaps, not many ways, in India, of manifesting our love, in a way the natives can understand.

**Dangers.**

But how much wisdom is not here required! Without it, what injury shall we not be doing to them, and to the Church of Christ! What hypocrisy, and pride, and self-love,—what worldliness may not be awakened! Let a native once think that he can gain the slightest temporal advantage,—let him find, (after carefully balancing the conflicting benefits,) the slightest preponderance on the side of Christianity;—and crowds will, on the instant, be ready to be baptized. This is but human nature. In our own country, the *crowds* were not baptized, till it was worth their while, in a temporal point of view,—till, through the baptism of their prince, or chief, or personal friends, it was their earthly interest to follow in their steps. Let us not judge the heathen too severely, lest we condemn ourselves. But still, let this Christian principle of love,—love that shows itself in self-denying, loving deeds,—be maintained in our intercourse with inquirers. Let the cold, heartless, desponding, suspicious thought be banished from our minds, which dwells rather on the inquirer's possibly mixed motives, than on the possibility of our gaining him over to Christ,—the thought which would make the very wretchedness and degradation of his soul our reason for avoiding him.

Support in many cases should be given.

I have been led gradually, after many years' thought, to the belief, that support in many cases should be given to inquirers. Our not giving it exposes us to the reproaches and taunts of the heathen around us, for not providing (when necessary) for those who come into our own household; and very often, it simply and necessarily drives the inquirer away from us, and from all Christian influence. There is much to be said on the other side; but I believe that many of the difficulties may be removed, and the dangers averted, by wisdom and care. In many cases it seems to me that it would be a great advantage, were the missionary to have some accommodation for Native guests—to encourage their visits to him,—and to treat them hospitably, for a day or two at a time, according to their position;—and thus gain, through their good-will for him personally, a predisposition favourable to the reception of the Christian religion. Opportunities of doing this will always

Accommodation for Native guests.

be offered,—especially in the midst of Native cities,—whenever circumstances will allow of the missionary's living in them. Let him keep a kind of open house: and respectable people will often visit him from the country,—will attend his Sunday services, and his daily expositions and prayers,—and insensibly come under much Christian influence. To enable the missionary to do this, I would merely throw out the suggestion, that it might sometimes prove very advantageous, were friends of missions occasionally to place small sums of money in the hands of missionaries, to expend in this manner. I say individuals, because in the present state of this part of India, *personal* influence has the greatest weight on the minds of Natives; and because such money can generally not be taken directly from mission funds. Inquirers might be often treated in this way, and considered as mere guests, for a longer or shorter time, and receive their food and lodging, so long (but only so long) as they are gaining real benefit from Christian instruction. I am not anxious for work to be always found at once for every inquirer. If it is worth his having, he may be an inquirer merely to get it; if it is not worth his taking, it may give him an idea, that we seek to get work from him, at a less expense than we could otherwise obtain it. In any case, when work is connected with his teacher, it seems to draw away his thoughts from the one great object, on which we desire him to fix them.

In the treatment of inquirers, every thing should be avoided, A danger. which might lead any one to imagine that we sought them for our own sakes rather than theirs. If an inquirer wishes to go elsewhere, let him go. Even if it is not for his good, it will be better, after faithfully advising him, to let him go, than that he should have the idea, that we are striving to obtain large congregations for a particular mission; or have any hidden advantage to gain from his remaining with us.

The missionary's motto is, "It is better to give than to receive." Our Saviour was amongst men as one that serveth. He came to minister, not to be ministered to. And it is our privilege to become the servants of the dark people of this land,—to expect no earthly remuneration,—no, not even gratitude, (however thankful we may be for it when it is given;) but simply to walk in His footsteps who made Himself of no reputation, and took upon Himself the form of a servant, that He might win both them and us, Missionary's motto.

Rev. J.  
BARTON.

The Chairman then invited discussion; whereupon—

Inquirers  
from mis-  
sion schools.

The Rev. J. BARTON,—Church Missionary Society, Agra,—remarked, that he wished to say a few words, respecting one especial class of inquirers, to whom Mr. Woodside had alluded; viz., those who had received their impressions in mission schools; and who belonged to the upper classes of society. He wished to do so, for two reasons;—1st, as having had most to do with that class himself, in connection with his educational labours at Agra; and 2ndly, because he believed almost all the Native brethren present belonged to that class. He had had several young men of this class reading with him, during the past two years; and he had many times been made to realize, most painfully, and most vividly, the greatness of the sacrifice, and the vehemence of the inward conflict, which they had to undergo, in seeking to act out their convictions. He felt that no European Christian could adequately realize what it is; but if we sought to realize it more, it would draw forth our sympathy, more warmly, towards them; and remembering how, in becoming Christians, they were compelled to isolate themselves from all the strongest domestic and social ties, we should let them feel that our hearts and homes were at least open to them; and thus soften this painful feeling of desolation, as much as possible. Had this been done more, by laymen and missionaries alike, he thought such complaints and charges, as they had listened to, with so much pain, on the preceding day,—and for which he feared the Native Christians had but too just grounds,—would never even have entered their minds; much less found expression in words. He felt that a responsibility rested upon Christian laymen in this matter;—to come forward and give a more heartfelt welcome to each Native brother, to whom grace had been given to give up all for Christ's sake; and do their best to remove the feeling, which, he believed, prevailed amongst many well inclined towards Christianity—that the open embracing of Christianity, involves political as well as social death.

Laymen  
should wel-  
come con-  
verts.

Rev. A.  
GORDON.

The Rev. A. GORDON,—American United Presbyterian Church, Sealkote,—then spoke as follows:—The subject under discussion is one of very great importance. Many missionaries feel, that their whole time should be devoted to itinerant preaching: when engaged in other work, they feel that they are not doing their duty. But we must not forget, that our work necessarily has many departments; and no part of it should be neglected. When inquirers gather about us, I cannot think that we should cast

Duty to  
inquirers.

them off, in order that we may go on with itinerant preaching. Our Saviour's command, in Mat. 28: 19, 20, is plain on this point.

When therefore a heathen comes, professing to inquire the way of salvation, I think the first thing to consider should be, whether he is making a mere pretence, for some worldly object, or is a sincere inquirer. If the former be the case, a brief conversation will generally bring out the fact. We may then instruct him briefly—reprove him for trying to deceive us—give him a book—and, inviting him to repeat his visit, dismiss him. But if we are not *sure* he has come for a mere worldly object, then the second question I would try to settle, is—How can we further *test his sincerity*, and instruct and edify him? And *how is he to be supported* during this time? I like Mr. Clark's plan—of hospitable entertainment. We must be “given to hospitality.” But something more than such *temporary* entertainment is necessary. We must be much in close contact with inquirers; we must know them; and thoroughly instruct them. In order to this, they must be gathered together into communities. If they are widely scattered over the country, we cannot know, instruct, or edify them. We must therefore gather them together. This is implied in the very word which is translated *church*. But how are the inquirers to subsist? Undoubtedly, they ought to “work, and eat their own bread.” We must teach them, as an essential part of Christianity, “that if any will not work, neither shall he eat.” Nothing can be worse, than to support able-bodied men in idleness. To deal out charity to those who can work, is a great evil. It is ruinous to inquirers, and contrary to the Scripture.

Here, then, is a third question to be solved; viz., *How are they to find employment?* This is an extremely difficult question. It is difficult both for missionaries and inquirers. I do not think we all sufficiently appreciate *their* difficulty, and sympathize with them, in it, as we should. They need our sympathy especially in this matter; and the question of their sympathy with us is deeply involved in this. Some care for their temporal welfare is necessary, to shew them that we really care for their eternal welfare. Our Saviour and his Apostles did good to the bodies, as well as to the souls of men. We cannot do it in the same way, but we can make an effort to find them employment. They are cut off from their former resources;—Hindoos and Mahomedans will not employ them, nor give them so much as a cup of cold water. They may be very *willing* to work, and only require to have an opening made for them. We cannot say to them,—“Sit down beside your Christian brother, and learn a trade;” for we have no Christian

Test their sincerity.

Treat them hospitably.

Colonize them.

How find employment.

community formed, in which they can take their place. They are members cut off from heathen society, for whom we must form Christian communities. Until the churches wake up, and send us men whose business it may be to look after these secular affairs, we are irresistibly drawn to the conclusion, that we must do it ourselves. We must assist these inquirers, by giving them some employment. We cannot send them away for Government employment: this would scatter them; and prevent the possibility of our instructing them. We cannot employ them as private servants. We missionaries cannot afford this. They have so little idea of civilized things, that they will kill your horse, smash your buggy, and break your neck. (Laughter.) Or, if you try to teach them in-door work, some of them can scarcely be taught to open and shut the doors in three months; and you may expect them to break every breakable thing in the house, before they can learn to do your work. It is also too *tedious* and *laborious*, to teach them, one by one, to work *in this way*. We cannot avoid the conclusion, that the easiest way, is systematically to devote a portion of our time to teaching them useful trades, until little communities are thus commenced. Accordingly, we have made a feeble effort, in the Sealkote Mission, to establish an Industrial School. It has been in operation more than two years. It has given employment to a few; and has taught one man to labour, who was becoming grey-headed, and had never learned any kind of work before. They have learned to manufacture some useful articles, of excellent quality.

Teach them  
trades.

Rev. D.  
HERRON.

The support  
given should  
be as wages.

The Rev. D. HERRON,—American Presbyterian Mission, Dehra,—then said: Mr. Chairman, the Conference, it appears, are agreed, that missionaries should, in some cases, give temporal support to inquirers; but this, I believe, should be given, in almost every case, as wages for labour. I agree with Mr. Gordon, in the views which he has expressed on this subject. One of the first lessons of Christianity, which we should inculcate on inquirers who wish to live with us, is, that “if any will not work, neither shall he eat.” We should teach them, that our religion gives no countenance to their living in idleness and dependence; or to their leading the lives of fukeers. This will be a good test of their sincerity. Last cold season, a number of people came to Dehra, who called themselves Christians, and wished to remain in connection with the mission. They were all willing to work. I had nothing for them to do; but I *made* work for them. I provided them with mattocks, and set them to digging up a part of the compound,

Experience  
at Dehra.



and planting it in tea, and arrowroot. It being impossible, however, to find employment for so many, I applied to Government for a tract of land,—with the design of settling them on it; and of thus providing a permanent home and employment, not only for them, but for others who might come to us in similar circumstances. After a length of time, I received a communication from the Commissioner, in which he said, that the tract of land which I had selected was so unhealthy, that it would be no charity to Native Christians to give it to them. He advised me, afterwards, to apply for land in a more healthy locality. It was also intimated to us, that it would be hopeless to apply to Government, for a grant of land as a gift; and that the only way we could get it, would be to buy it, like any one else.

In the meantime, success was deemed by many so hopeless, and so many of the people had gone to other places, in search of employment, that I did not feel justified in making a second application. If, however, we had a tract of land at Dehra, I feel confident, that we could settle fifty or a hundred families on it, in a short time.

It seems to me, that Government should make some provision of this kind for Native Christians. By adopting our faith they are banished from their homes, and excluded from the society of their friends. They become like exiles in their native land. Before Christianity can flourish in this country, they must, in some way, be planted, and take root again, in their native soil. The establishing of Native Christian communities, seems to me to be one of the best means of evangelizing this country. In such communities, the youth of the Church will grow up under the influence of Christian homes, Christian ordinances, and Christian schools; and be prepared to go forth to enlighten and save their heathen countrymen.

Mr. Herron expressed a wish, also, to know the views entertained, on this subject, by the Government officers present in the Conference.

D. F. McLEOD, Esq., C. B., said: "As Mr. Herron has called upon officers of Government, who may be present, to express their opinions, I think it incumbent on me to respond; and I have no hesitation in stating my belief, that in the Punjab, the Government would gladly accede to such an application for a grant, on which to locate a Christian colony, as that to which he refers. In this province, Government possesses but little land, in localities that would be suitable for the purposes of our missions; but small

Government  
should give  
land.

Christian  
colonization.

D. F. Mc-  
LEOD, Esq.

Believes  
the Punjab  
Government  
would give  
land.

**Has done so-** grants have, within my own knowledge, been made to several missions in the Punjab; such as those at Lodiana, at Jullunder, at Umritsur, and at Dehra Ismael Khan; as well as to Mr. Prochnow near Kotguruh, for the establishment of an experimental farm. As such wastes are, for the most part, nearly valueless here, if required for cultivation, until taken up and brought under the plough, it seems to me highly advantageous, even in a secular point of view, to attract industrious communities to settle upon them; so that I do not clearly understand the grounds on which a grant was refused, in the case to which Mr. Herron alludes; and am surprised that it should have been so.

**Sir H. B. EDWARDES.**

Lieut. Col. Sir HERBERT B. EDWARDES, K. C. B., was afraid that such liberality, as giving grants of waste land to Native Christian colonies, was confined to the Punjab. But as the price of such lands, even under the new rules of the Secretary of State, was not large, they might easily be purchased by the supporters of the mission.

**Recommends buying.**

**D. F. McLEOD, Esq.**

D. F. McLEOD, Esq., C. B., said: With reference to the remarks which have been made, I think it right to explain, for the information of Mr. Herron and others, that a "grant" of waste land, in the official language of British India, does not necessarily imply, that the land is to be exempt from liability to pay revenue to Government; and I presume that missionaries, when locating Native Christians, would by no means desire that such exemption should be conferred on them. By the new rules, it is true, that the payment of a lump sum is prescribed, in lieu of such future liability; but, by the old rules, exemption from demand was accorded for a limited number of years only; the revenue demandable on all land brought under cultivation progressively increasing thereafter, until it should ultimately reach the prevailing rate of the locality. Waste lands are still settled on these terms, in various parts of the Punjab, with parties desiring it; and this is the course which I should recommend in the case of Christian colonies."

**Waste land granted on conditions.**

**T. D. FORSYTH, Esq.**

The Chairman having intimated that the time for closing the morning session had passed, Mr. T. D. Forsyth, C. B., proposed that it should be continued for another half hour.

**Col. E. LAKE.**

Colonel E. LAKE seconded the motion; and then observed:—Mr. McLeod has referred to a grant of land applied for by the Rev. Mr. Prochnow. This was situated in my Division; and, on my recommendation, the Supreme Government sanctioned the grant, on the ground that it was desirable to encourage the establishment of

**Land for an industrial farm.**

an industrial farm; which Mr. Prochnow proposed to connect with his missionary work. This grant has never been taken up,—owing to Mr. Prochnow's departure from India. I would rejoice to see greater openings for the employment, in honourable positions, of Native Christians. We judge them, usually, by a higher standard than we judge ourselves by. If, for instance, a Native Christian strives to better himself and his family, the charge of worldliness is often brought against him. All cannot, and all should not, aspire to the high office of a preacher of the Gospel. Only those who can honestly say, that they are inwardly moved by the Holy Spirit, should undertake this office. For this, the best and highest of offices, few are really eligible;—those who do not come up to this standard, I would wish to see occupying high, useful, and honourable positions; instead of living as pensioners on mission premises,—as too many of them do at present.

Honourable positions for Native Christians.

Who should preach.

T. FARQUHAR, Esq., M. D., referred to some waste land in Buchan, in Scotland, his Native District; which had been reclaimed by being let out rent-free for three years. Its value had been raised, in this way, from a few shillings to three pounds per acre. He recommended that Government should let out waste land to inquirers, in the same way.

Dr. FARQUHAR.

Rent-free lands.

D. F. McLEOD, Esq., C. B., said:—I may state that I consider the congregating together of Native Christians, in communities, managing their own affairs, to be of the very first importance; and I do not think we can expect ever to see a robust, indigenous Christianity established in the land, until such communities shall have been formed, and multiplied.

D. F. McLEOD, Esq.

Independent Christian communities.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—said, that in case ground were ever procured from Government, for Native Christians, he hoped the title would be vested, not in the missionary, but in one of the Native brethren; who should be the head-man of the village. There was one man in connection with the Lodiana Mission, well qualified to be the head of such a village. The missionary's time should not be spent in overseeing farms, or soap manufactures, or rope manufactures. He had higher work to do: he came to preach the Gospel.

Rev. C. W. FORMAN.

Titles for lands.

He thought the mode of providing for inquirers, and other heathen visitors, adopted by Mr. Goloknath, a good one. He had rooms, in which he allowed them to live, and where he gave them food, while they pleased to remain and receive instruction. He would recommend that *dharmśālās* (travellers' homes) be built in connection with all our stations, where inquirers and visitors, es-

Dharmśālās.

pecially villagers, should be allowed to stay; and where they should receive instruction from a Native Christian,—to whom the superintendence of the institution should be entrusted.

Rev. J. M. BROWN.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsur,—remarked: In reference to the idea of a *dharmśālā*, I may be allowed to state, that we began one at Umritsur several months ago, but were unable to finish it; because, amongst other reasons, we had not funds enough at our disposal!

T. D. FORSYTH, Esq.

T. D. FORSYTH, Esq., C. B., said:—I would wish to point out, that besides land, as a means of subsistence, there is also another way of obtaining a livelihood; and in the Punjab, the door of Government employ is thrown open to all. We are most anxious to obtain Christians for our offices; and some already hold high posts. But the difficulty is to find men sufficiently qualified; for our Native brethren must recollect, that it is not sufficient to be a Christian, to become qualified for every appointment. The heathens around us make excellent officers; and if our Christians are to surpass them, they must qualify themselves by education; which, I am sorry to say, they do not at present.

Mr. J. P. RAOW.

Support of inquirers.

Mr. JOHN P. RAOW,—Native Christian,—rose and said: With reference to inquirers and their support, some of the missionaries have stated, that the method adopted by them and their brethren has been found to answer the purpose admirably; the method recommended by one, being shoe-making, and tent-making: that of the other, being soap and candle-making.—Once upon a time, I remember asking a missionary to open a class, and to induce the young men of the city to come to him, for secular education, in the higher branches of English Literature. (In this respect the two missionaries in Sindh, I know, are remarkable; and have made themselves popular with the people.) A lay missionary replied that they wanted *cooks* and *khidmatgars*, *tailors*, and *shoemakers*, and *such* like men for *menial* services; and did not require *collectors* and *magistrates*. If the object in Christianizing India is to meet the wants of missionaries, and their lay European brethren, by making cooks and shoemakers, I am afraid your shops for shoe, and soap, and candle making, will be rocks of offence, and a barrier to the spread of the Gospel. I am sure no Hindoo would ever think of embracing Christianity, if his lot were to

Menial avocations repel men.

Missionaries should make converts independent.

be that of a shoemaker or soap-maker.—Missionaries, by their own neglect, have increased the difficulty of meeting such contingencies. If they gave education to their inquirers, and ultimately to their converts, and prepared them for such employments as the converts

liked, and sent them into the world to support themselves, and to bear their own burdens. I think they would thereby fulfil both a moral and a religious obligation. For it is certainly incumbent upon missionaries, that they should thus provide for every one who embraces Christianity, and make him independent; and then no missionary would have to resort to such miserable occupations, as go against the prejudices of every Hindoo, if not of every Christian.

Missionaries have sadly neglected the temporal wants of their converts. During the mutiny, Sir Robert Montgomery issued a circular, opening the door for the employment, under Government, of Native Christians; and sent it, together with books, to all the missionaries in the Punjab: but none of them embraced the opportunity warmly. Two missionaries say that their Native Christians were allowed to go. They may have been *allowed* to go; nevertheless if they *had* gone, it would have been against the wishes of the missionaries; for one of the missionaries, who has addressed the Conference, told me, that Sir Robert Montgomery had shown himself to be a father to Native Christians,—coming forward to assist them in getting Government appointments; but that he (the missionary) was very sorry; because he was afraid that the missionaries would be deserted. Besides, those who came for Government employment were found sadly deficient in reading and writing; and were only fit to be *chuprassies* and *sepoys*; and as such they were employed;—except one,—who, through the kindness of Mr. P—, was employed as a Moonshee.—I think that the converts in the Punjab are scarcely taught; and I can safely say, that all those I have met with in the Punjab, (except one,) are miserably ignorant,—to the discredit of the missionaries.

Temporal wants of converts neglected.

Converts ignorant.

The Rev. GOLOKNATH,—American Presbyterian Mission, Jullunder,—having been called upon to express his opinion, said:—It is expedient, under present circumstances, to provide inquirers with some sort of accommodation, and the necessaries of life, for a short time, to enable them to remain with the missionary long enough to learn the principles of Christianity. We feel the necessity of having a Christian community in every mission station, to attract the attention of the people, and to induce others to join us. Serious men, inquiring after salvation, sometimes hesitate to come out openly, and join a missionary, whose society they cannot always enjoy. The missionary is socially too much above them. It is desirable, therefore, to raise up a Native Christian community, where every house may be open to receive an inquirer,

Rev. GOLOKNATH.  
Temporary support necessary.

Christian communities.

with brotherly affection. Inquirers will not then feel like *fish out of water*; but find every one in that little community a sympathizing friend, and a brother.

Rev. W.  
FERGUSON.

The Rev. W. FERGUSON,—Military Chaplain, Established Church of Scotland,—thought, the less missionaries had to do with funds, the better. A missionary should relieve himself of temporal concerns, as much as possible; and should not desire to have anything more to do with money than is required by the pressure of his own immediate wants. But this subject is vastly important.—Our Lord's disciples were supported somehow. The multitudes who came to hear our Lord's teachings, were more than once miraculously fed. Yet there is nothing in the records of the New Testament Church which goes to settle the question. Paul had supplies sent him for his own necessities; but we do not read of his having a fund for the support of inquirers. At the same time there cannot be a doubt, that he would have given a man a meal, when he came to seek the way of life from him. He tells us himself, that his hands once and again ministered to his own and others' necessities; but the probability is, that those "others" were Christians. If any inquirer were willing to throw off all the peculiarities of his sect, and eat with the missionary at his table, then he might well be supported for a time.—The idea of making them work for their bread, seems the true, Scriptural way.

Missionaries  
should have  
little to do  
with funds.

Paul had  
no fund for  
inquirers.

Rev. L.  
JANVIER.

The Rev. L. JANVIER,—American Presbyterian Mission, Subathoo,—said: With reference to the subject of spiritual attainments, in the case of Native candidates for baptism, it may be observed, that often there seems a great lack, even on the part of those whom we regard as truly sincere, of certain very important exercises. We find them showing very little sense of sin; or depth of penitence on account of it; or emotion, in view of the love of Christ; &c.; and we do not know what to make of it. But the truth appears to be, that this is just the type of incipient spiritual life, which, in many instances, we have to deal with; and that it is real, though thus immature;—the main sentiment in the minds of such being, that Christianity is the true religion, and they must embrace it. They "see men as trees walking."

Candidates  
for baptism  
wanting in  
spirituality.

Support of  
inquirers.

As to the *support* of inquirers, while it is necessary to assert the great principle—of having them earn their bread, yet there are many cases in which great care has to be used, to secure their confidence, and win their regard. I can recall instances, in which inquirers remained for a time, and earned their subsistence;—but eventually left: because the work, perhaps, was harder than they

had been accustomed to; or because they did not, upon the whole, find themselves comfortable;—and afterwards I regretted that I had not done more for them.

The Rev. W. KEENE,—Church Missionary Society, Umritsur,—said:—I well remember the time alluded to by a previous speaker, when Sir Robert Montgomery issued that memorable circular, on the employment of Native Christians by Government. It was just after the Mutiny; and we all hailed the announcement. I myself was at Umritsur at the time. We made known the purport of the circular to the Native Christians there; and almost all of them left Umritsur for Lahore, to seek employment. I well remember, also, Mr. Perkins' wishing us to prepare them for Government service: and to this end I was asked to read the "Darogah's Manual" with them: but this I positively refused to do,—saying that the knowledge of such a book would in no way be serviceable to me, in my work; but that the more I knew of my Bible, and the books of the heathen people, the more useful I should be as a missionary: whereas the very reverse would be true of a public servant; the more he knew of such books, the better for him. If therefore it be desirable, that Native Christians should be instructed in such books, I would suggest that my lay brethren should devote themselves to this branch of *missionary* work. For *my* part, I did not come out to India, to teach the Darogah's Manual!

Rev. W.  
KEENE.

Refused to  
teach the  
Darogah's  
Manual.

A work for  
laymen.

The session was then closed, as usual, with prayer.



EIGHTH SESSION.

WEDNESDAY MORNING, the 31st of December, 1862.

T. D. FORSYTH Esq., C. B., in the Chair.

The proceedings were opened with the reading of the Word of God, and prayer, by the Rev. W. BUTLER, D. D.

At the request of the Chairman, the following essays were then read by their respective authors :—

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POLYGAMY AND DIVORCE :

1. WHAT RULE SHOULD GOVERN MISSIONARIES IN REGARD TO THE ADMISSION OF CONVERTED POLYGAMISTS TO THE COMMUNION OF THE CHURCH ?—2. WHAT SHOULD BE THE LAW OF DIVORCE AND RE-MARRIAGE, FOR CONVERTS WHOSE PARTNERS ABIDE IN HEATHENISM, AND REFUSE TO LIVE WITH THEM ?—3. IN SO FAR AS THE CIVIL LAW OF DIVORCE, IN RELATION TO NATIVE CHRISTIANS, MAY FAIL TO MEET THE REQUIREMENTS OF THE CASE, AS INDICATED BY THE WORD OF GOD, WHAT OUGHT TO BE DONE BY THE MEMBERS OF THIS CONFERENCE, OR OTHERS, TOWARDS PROCURING AN AMENDMENT OF THAT LAW ?

ESSAY BY COLONEL SIR HERBERT B. EDWARDES, K. C. B.

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Subject  
important.

The Natives of India may be said, (without entering into the shades of difference between Hindoos and Mahomedans,) to be, in practice or theory, *all polygamists*. However repulsive, therefore, the subject may be, one of the most practical questions with which the Christian missionary has to deal, in India, is *Polygamy*. There is no escape from it ;—it is inevitable. His first adult convert will



bring it to him for solution. As a teacher of Christianity, he must be prepared with a clear answer; and as the minister of a young Church, he must maintain a true standard of discipline.

For similar reasons, it behoves the lay friends of missions in India, to come to a clear understanding of the matter.

To both missionaries, and the friends of missions, the subject is more important now, than ever it was before; because we are touching upon an era, when the past labours of the great band of sowers, who sowed in faith and silence, amid incredulity and contempt, and went down to the grave without reaping, but never doubting, seem about to "bear fruit upward," and whiten the soil of India with the harvest of a Native Christian Church.

And whoever sets himself to think about the subject, will be astonished at the crowd of seeming difficulties, and knotty points, before unthought of, which present themselves before him, and demand solution. By an easy effort, he divides his inquiry into the two branches of *Polygamy* and *Divorce*; and then looks separately at each.

Many questions arise.

He takes *Polygamy*,—and these thoughts chase themselves through his mind:—Has God allowed it?—

Polygamy.

God's law.

1. Before the Mosaic Law?
2. Under the Mosaic Law?
3. Under the Christian Dispensation?

If God has not allowed it, can the awakened conscience of the heathen convert allow it to continue?

If it must cease, then on what terms?—

1. Simple, but total separation, from *all* heathen partners,—with disability of the convert to re-marry?

2. Or divorce; and liberty to marry again—one Christian partner?

3. Or Christian husband giving up all but one heathen wife;—maintaining the rest?

If Polygamy be not admissible by God's Word, among Christians, is legislation required, to enable the convert to free himself?

And with that, rushes in civil law, and asks:—

Civil law.

Is a Native convert with a plurality of wives, in the eye of the law, married to those wives? \*

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\* Yes: and Sir J. Colville, when Advocate General, gave his opinion that if such convert were to re-marry, he would be liable to indictment for bigamy, under Act 9, Geo. IV. c. 74, s. 70. Thus he would be bound to polygamy, but punished for bigamy;—an example of the confusion in which the subject lies.

If so, can he be prosecuted for bigamy ? \*

If not, would the new High Court give him divorce ?

And if it did, would it be from all his wives, or all but one ? †

Mahomedan  
and Hindoo  
law.

Again ; what is the Mahomedan law as to plurality of wives ?

What is the Hindoo law ?

Polyandry.

And what of *Polyandry* ? Does the civil law recognise *that* ?

The wife of 3 or 4 brothers becomes a convert to Christianity : whose wife is she of the 3 or 4 ? The woman is not converted, but one of the 3 or 4 brothers is : what becomes of his relation to that 3rd or 4th of a wife ? Can he put her away, as an adulteress ?

Child-marriage.

Again,—what of child-marriage ? A Hindoo boy becomes a Christian, before he is old enough to bring home his child-wife ; is she still her husband ?

Divorce.

From these questions he passes to *Divorce* ; and he asks,—What is the Christian law ?

1. Does it require the total divorce of a convert from a plurality of wives or husbands ? Or only a reduction to monogamy ?

2. Does it require a convert to be divorced from one heathen partner ?

What is the Mahomedan law of divorce ? What is the Hindoo law ? Would a Hindoo or Mahomedan become divorced, ‡ *ipso facto*, by the husband or wife turning Christian ? Distinguish here between the religious, and the caste requirement of a Hindoo ? §

On the ground of change of religion, and under the civil law, can the friends of the convert, Hindoo or Mahomedan, keep back his wife from him ? Or can she refuse to remain with him ? ¶ Again,

\* See last note.

† On these points no opinion can yet be given.

‡ By Mahomedan law the infidelity by a *husband*, (but not that of a *wife*), to Islam, amounts to divorce. Among Hindoos, the conversion of either would amount to widowhood : the convert to Christianity being Brahminically dead. But Hindoos have no form of legitimated divorce.

§ Caste would enforce social separation, though the religion could give no divorce.

¶ In the Punjab, Judicial Book-Circular No. 35 of 1860, (in modification of Circular 144 of 23rd November 1859,) rules that even assurance of good treatment will not justify making over a wife to a converted husband against her will ; unless it be shown that she is acting under the influence of her friends, (*i. e.*, that she herself would consent.) It is probable that a Mofussil Court in any part of India would decide in the same spirit. But the Supreme Court at the Presidency might adopt the precedent of the Madras Supreme Court in the well known case of Philip Streenevassa,

should each party be dealt with under his or her own rules, heathen or Christian, respectively ?

Or should both be bound by the law of the husbands ?

Such are some, but by no means all of the questions, which present themselves to the Christian missionary, or layman, who attempts to investigate the subject of polygamy, as crossing the path of Christianity in British India ; and the inquirer will soon be lost in their perplexity, unless he stops and asks, " What saith the Scripture ? " and determines to act, or legislate, according to the dictates of God's revealed will. Let us, however, first review what has been done, or attempted, by the Authorities in this country, (as far as we know,) to meet the growing difficulties of the subject.

Indian legislation.

Our present Bishop of Calcutta\* appears, soon after his arrival in India, to have been requested to license the re-marriage of a Christian convert, whose partner had refused all further cohabitation, on the ground of difference of religion. The Bishop referred to Sir James Colville, then Advocate General, for a legal opinion ; which Sir James gave as follows :

Bishop of Calcutta.

Sir James Colville.

" I think, therefore, that, although you may be perfectly satisfied, there are no *spiritual* objections to licensing a second marriage in the case before me, you will agree with me, that nothing short of legislative interference can satisfactorily meet the difficulty ; and for my own part, I cannot see why the Legislative Council should not interfere. We want, no doubt, ' a general Marriage Act for India.' It has been supposed by high authority, that the task of framing one belongs more properly to the Imperial Parliament, than the Local Legislature.

" The reasons assigned for this may be true, as regards the marriages of Europeans ; it has no application to those of Natives ;—the latter, and all the considerations relating to them, their peculiar incidents and their consequences, are obviously Indian ; and this one case of hardship seems sufficient ground for passing a law, which, in a few sentences, might provide that a Native convert ( male or female ) should, on the solemn refusal of his, or her, wife, or husband, to cohabit with him or her, be declared,—by the Bishop ; or, in the case of Non-Episcopal Communion, by some other spiritual authority ; or, in all cases, if it be preferred, by the Civil Magistrate,—competent to contract a second marriage ; ' subject to such provisions as may be thought just, and in accordance with

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a converted Hindoo, whose years back applied to Sir W. Burton for the delivering to him of his wife, forcibly detained by his and her parents, who treated him as dead, and her as a widow. The order of the Supreme Court was that the wife should be delivered to her husband.

\* For the views of the late Bishop of Calcutta, on the subject of Polygamy and Divorce, see Appendix A.

Hindoo laws and usages, with respect to the maintenance of a former wife."\*

Sir C. M.  
Jackson.

It was the intention of Sir James Colville to bring a bill into the Legislature, embodying the above opinion; but he was unable to do so before leaving India; and the task was taken up by Sir C. M. Jackson.

On the 31st December, 1859, he brought into the Legislative Council of India, "A Bill to provide for the dissolution of certain marriages entered into by Christian converts before their conversion;" and explained both the Bill and its objects, in the following remarks:

*"Saturday, Decemder 31, 1859.*

PRESENT:

The Hon'ble Sir Barnes Peacock, *Vice-President*, in the Chair.

Hon. Lieut-Genl. Sir J. Outram,	H. B. Harington, Esq.,
Hon. H. Ricketts,	H. Forbes, Esq.,
Hon. Sir H. B. E. Frere,	Hon. Sir C. R. M. Jackson,
P. W. Le Geyt, Esq.	A. Sconce, Esq.

#### DISSOLUTION OF MARRIAGES BY CHRISTIAN CONVERTS.

Divorce Bill  
proposed.

Sir Charles Jackson begged leave to move the first reading of a Bill "to provide for the Dissolution of certain Marriages entered into by Christian converts before their conversion." The object of the Bill was to remove certain disabilities affecting Native Christian converts. Owing to the custom of early marriages in this country, most converts were married at the time of their conversion. The consequence of a Mahomedan or Hindoo becoming Christian was simply this, that the Hindoo or Mahomedan who remained true to his own faith was considered freed from the marriage tie, the marriage itself being dissolved; while on the other hand, according to Christian doctrine, the convert was bound by his marriage before conversion, and was not able to re-marry. If it were not an Hibernian form of expression, he would describe his position as that of a married man without a wife. Such a state of things produced most serious consequences. It either led to concubinage amongst the converts, or else to irregular marriages, which gave neither a legal or religious sanction to the subsequent connection. A short statement of how matters stood, would, he thought, satisfy the Council, that legislation on this subject ought not to be delayed. There were some missionaries, who treated these Native marriages as idle ceremonies, and did not hesitate to re-marry their converts. In the Tinnevely missions it appeared that a distinction was drawn between marriages contracted between children and not afterwards followed up by cohabitation at maturer years, and marriages which were afterwards followed up by cohabitation. If children became converts, they were not allowed to wear the symbols of marriage in the schools, and were taught that they were

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\* Quoted from letter from the Hon'ble Sir C. R. M. Jackson, Kt., to the Right Hon'ble the Earl of Carnarvon, dated Supreme Court, Calcutta, 1st February 1860.

idle ceremonies; and when they attained maturity, the missionaries did not hesitate to re-marry them; and it was only when the marriage was followed by subsequent cohabitation that the converts were prevented from marrying again. He (Sir Charles Jackson) did not see the force of this distinction. The validity of the Hindoo marriage must be decided by the Hindoo law, and according to that law, the first marriage in childhood is the real marriage; and the child-wife becomes a widow, even if her husband dies before the consummation of the marriage. These confused views on so important a subject as the law of marriage,—a subject which affected so deeply the morality and the property of the Native Christian community,—would produce still greater mischief and confusion by and by, when the number of Native Christians increased. Besides, if a convert were to re-marry, he would, according to an opinion given by Sir James Colville, when Advocate General, render himself liable to an indictment for bigamy, under Act 9, Geo. IV. c. 74, s. 70. He had not the statute before him, but the Clause contained a provision to the effect that any person “professing the Christian religion,” who, being married, should marry during the life of the former husband or wife, should be guilty of felony, and liable to transportation for seven years, or to imprisonment for two years. He (Sir Charles Jackson) would express no opinion upon the point, but it might be that a Judge would be astute enough to see whether the native convert in such a case, though within the letter, was within the meaning of the Act. Be this however as it might, this state of the law is another reason why the present state of things should not be allowed to continue.

It might be said by some that this was a case for the legislation of the Imperial Parliament. He certainly thought that in cases affecting Europeans it is very desirable that the marriage law should be uniform, and that uniformity would best be secured by leaving questions relating to the marriage law of Europeans to the Imperial Legislature. But he did not think that this held good with respect to the Native Christian community. He very much doubted whether Parliament would ever undertake to legislate for them, and he felt quite sure that the consequences would be most disastrous, if they were ever induced to make the attempt.

This subject had attracted the attention of the present Diocesan shortly after his arrival in this country, and he had asked him (Sir Charles Jackson) to obtain the assistance of that Council in order to remedy the evil. He (Sir Charles Jackson) had since then communicated with the Bishop, and also with a Committee of Clergymen who had been appointed to confer with him on the subject, and the enactment which he now proposed met generally with their consent.

Before going farther, he wished to guard himself against any misconception. This Bill would not in any way affect either a Mahomedan or Hindoo party to the marriage who remained true to their original faith. According to the principles of the law to which they still adhered, the marriage was dissolved already; and it ought to be, and he believed it was, a matter of indifference to them, whether the convert did or did not marry again. The Bill only proposed to do that for the convert, which the Mahomedan and Hindoo law had already done, for the other party to the marriage contract. He thought, however, that as the Mahomedan or Hindoo party to the marriage contract, did not in fact want this Bill, they might reasonably object to pay any of the expenses of the proceedings contemplated by this measure; and he had there-

fore inserted a clause in the Bill, which expressly provided that the costs of all proceedings taken under the Act should be paid by the convert.

In considering the question, he (Sir Charles Jackson) had looked round to see what was done in former times, when Christianity and Heathenism were side by side in Europe; but he was sorry to say there was little to be found. The law books of our own country were quite silent on the subject. There was, however, a case cited in Pothier which was in point. That was the case of a converted Jew, who in 1754, after his conversion, required his wife to return to cohabitation with him; but she refused. The Jew, thereupon, appealed to a tribunal in Strasbourg; and that tribunal granted him a divorce, with a declaration that he was at liberty to marry again. Four years afterwards, 1758, he entered into an engagement to marry a young lady of Soissons; and all went merrily as a marriage bell till the parties applied to the Cure, who refused to marry them. The matter was then referred to the courts; and the case was ultimately appealed to the Parliament of Paris, who decided that the Cure was right, and the parties could not be married. This was the only legal authority which was to be found on the subject; but he found it stated in the opinion of Mr. Colville, when Advocate General, to which he had already alluded, that the question had been agitated before the Council of Trent; who did not appear to have arrived at any decision respecting it.

The Council would not expect him to go into the religious part of the question. That was not the time or place for such a discussion; and he did not feel himself qualified to discuss it. He would just remark, however, that he had seen a large mass of papers, from which it appeared, that the whole controversy turned upon the 12th, 13th, and 15th verses of the 7th Chapter of 1st Corinthians. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases."

And he (Sir Charles Jackson) thought he might add that the great majority of the clergy deemed this a sufficient authority for the present measure.

With these few observations, he begged to introduce the Bill to the Council. It was, he thought, characterized by two distinct features:—

1st,—That there was the greatest time given to the parties for deliberation; particularly when there were any children of the marriage.

2nd,—That great care had been taken to throw all the burden of the proceedings, taken under the Act, upon the convert.

He would not go at length into the provisions of the Bill, but he would simply state, that it provided that, when a Mahomedan or Hindoo husband or wife refused to cohabit with a Christian convert, the latter was allowed to apply by petition to the Zillah Judge, who would issue an order, compelling the appearance of the party refusing to cohabit, for the purpose of being interrogated, whether he or she refused to cohabit with the convert. If the party, on being interrogated by the Judge, answered in the negative, the Judge was required to postpone making any final order for the dissolution of the marriage, for a period of four years, if there were

any children; or of two years, if there were none. At the end of the period ordered, the party would be again brought up and interrogated by the Judge; and if he or she still refused to cohabit with the convert, the Judge was empowered to declare the marriage dissolved.

The convert would be obliged, (if the Zillah Judge should think fit so to order,) to maintain his wife during the period which might intervene between the first and second interrogation; and the Bill expressly saved the rights of children born of the marriage which was dissolved. These were the main provisions of the present Bill, and he would only say in conclusion that, if the Council should allow it to pass the second reading, and be referred to a Select Committee, he should be very glad to receive any suggestions on the subject.

Mr. Sconce seconded the motion, which was put and carried; and the Bill was read a first time.\*

At this point Lord Canning signified his wish that Sir Charles Jackson should not proceed to a second reading of the Bill, "upon a general conviction that questions of the kind, so nearly touching the religious usages and feelings of Her Majesty's Native subjects, cannot be expediently brought forward in the Legislative Council, until they have been fully considered by the Supreme Executive Government, after consultation with the local responsible authorities in all parts of India."†

Arrested.

Inquiries were accordingly set on foot throughout every Presidency and Province of India, as to "the expediency of altering the present law," and "the extent to which converts are actually affected by the existing state of that law."

Inquiries set on foot.

The result, (as might be expected in so vast an empire, passing through a transition state, with so many and wide-spread races, differing immensely in their usages, though professing the same general faiths, and with European officials and missionaries of so many shades of opinion, and of such distinct experiences,) was a mass of valuable facts, viewed in the most opposite lights, and accompanied by the most conflicting recommendations.

The Hindoo and Mahomedan laws of marriage and divorce came differently stated from different parts of India. *Here*, customs were so lax, and divorce so easy, that converts were under no inconvenience from existing laws; *there*, the most distressing cases of hardship were detailed.

Even the European clergy and missionaries were not agreed as to the law of the New Testament concerning Divorce;—while a magistrate was of opinion that Polygamy was Christian.

All that seemed clear, was, that the existing law is itself uncertain and undefined; that great confusion of practice, both lay and

\* For the Bill itself, see Appendix B.

† C. Beadon, Esquire, Secretary to Government of India, to the Hon'ble Sir C. M. Jackson, knight, Member of the Legislative Council. Letter No. 54, 13th February, 1860, Camp Lahore.

clerical, is the consequence; that though large numbers of converts have never met, or have been able to surmount, their marriage difficulties, yet, taking India as a whole, the class of Native converts is perplexed and harassed in this matter; that there are many of these perplexities, which cannot be remedied, and must be accepted; but that there are some which might be, and therefore ought to be, relieved.

Mr. Ritchie.

We are entitled to conclude, at all events, that, in the judgment of the late Governor General, who had arrested Sir C. Jackson's Bill, the inquiry had established the necessity of legislation; for on the 12th of February, 1862, the Hon'ble Mr. Ritchie, Advocate General to the Government, moved for leave, (in the new "Council of the Governor General of India, assembled for making laws, &c.") to bring in a new Bill, "to provide for the dissolution, in certain cases, of marriage entered into by converts before their conversion." His statement of the case deserves attention, as being the result of all the inquiry that had been made, on the mind of a great lawyer, and a good man. I beg to be allowed to read it:

New Bill  
proposed.

"The Hon'ble Mr. Ritchie moved for leave to bring in a Bill to provide for the dissolution, in certain cases, of marriages entered into by converts before their conversion. He said that the object of this Bill was to settle the Law respecting the marriage of converts from one religion to another. Doubts had been excited as to the continuing validity of such marriages, and *as to the legitimacy of the issue*. Considerable evil had thus resulted to individuals, and some reproach rested on the State for the continuance of such a state of things. There should at any rate be certainty with respect to the law. Unfortunately there was considerable difference of opinion, as to the state of the law, among those who had most considered the question. The question arose in the case of a person who left the faith which he professed when he was married, and was left by his wife on his conversion. There were two extreme opinions on the subject. One was that the existing marriage tie continued, as before, binding on the unconverted wife, and that the law should enforce the conjugal rights of the husband. The other was that on conversion the marriage tie was as absolutely dissolved, as if the converted party were dead, without leaving it to the other party to elect, whether to continue in the married relation or not. In his (Mr. Ritchie's) opinion, both these opinions were incorrect. To hold that the marriage tie continued precisely as before, would be repugnant to the feelings, and opposed to the usages of the people. In one case, under a decision of a learned Judge at Madras, some years ago, the public had seen the infant wife of a Hindoo convert, against her own remonstrances and the remonstrances of her family, handed over to her husband after his conversion, though both she and they considered that degradation was involved in it. This Bill would prevent the recurrence of such cases. The other opinion had more plausible support. Some Hindoo and Mahomedan lawyers considered that the marriage bond was dissolved. He (Mr. Ritchie) concurred in opinion with



Sir James Colville, when Advocate General, and with Sir Charles Jackson, that the marriage bond subsisted, but that no Court in India under the circumstances could enforce the conjugal rights, or had authority to dissolve a marriage simply upon the ground of conversion. But the marriage subsisting, the incidents of the marriage must follow the law under which it was contracted. But on conversion of one of the parties, that law could not be fully applied, and there was no *lex loci* that could be called in aid. The Hindoo or Mahomedan, previous to his conversion, might contract a second marriage while the first subsisted. But their laws would not give a dissolution of marriage for the purpose of enabling them to marry again, and did not distinguish between a separation *a mensa et thoro*, and a dissolution *a vinculo matrimonii*. In this state of things irregular marriages prevailed, and in some instances concubinage. Many marriages had been celebrated by conscientious persons who believed that on the conversion of one party the former marriage had been dissolved. Where Sir James Colville's opinion had become known, that practice seemed generally to have been given up. But the same forbearance was not shown in all places, and the time appeared to have come for a settlement of the question. The Bill would declare that, on the conversion of any husband from any of the religions of India, *except the Christian religion*, if the wife separated herself from her husband, the husband might apply to a Judge to inquire, in a manner consistent with the customs of the country, into her willingness to live with him, and the Judge should then record what took place. If she refused to live with him, then, if there were no children, after an interval of one year, or after an interval of two years, if there were children, the Judge might declare the marriage dissolved. If the wife were an infant under 12 years, the examination would be postponed till she attained that age. The Bill would be confined to the case of a husband's conversion; for very different considerations prevailed in the case of a wife. As the husband might, prior to his conversion, take a second wife, it could not be imputed to him that he had changed his faith for the purpose of marrying again. But that imputation and suspicion might rest on the wife, if she, by changing her faith, could procure a dissolution of her marriage. The motion was put and agreed to."

The lamented death of Mr. Ritchie soon afterwards put a stop to this Bill also; and there the matter has for the present ended, though it is easy to see that it will come up again and again before the Legislature of India. Dropped.

Meanwhile we have the advantage of knowing the opinions of three able English lawyers, Sir James Colville, Sir Charles Jackson, and Mr. Ritchie, as to the ground the Legislature should take up; and it is remarkable, that they all agree in assuming, that the refusal of a heathen wife to continue with her converted husband is sufficient to authorize dissolution of the marriage by the Civil Courts.\*

\* I have good authority however for adding, and think it ought to be added, that both Sir C. Jackson and Mr. Ritchie subsequently admitted that the Scriptural argument was against it; and it is doubtful whether Mr. Ritchie, had he lived, would have proceeded with his Bill; 'though disposed to do what he could to provide a remedy.'—H. B. E.

Two out of the three, (Sir J. Colville and Sir C. Jackson,) go farther, and conclude that the Spiritual Courts might act in the same sense, on the authority of the New Testament.

The Scrip-  
ture.

This brings us back to the old question, not possible to be evaded by Christian men,—“What saith the Scripture?” If Scripture be clear upon the points we have now in hand, we must act upon it; and not only that, but we must oppose all legislation to the contrary; and if Scripture be not positively clear, then we must try and ascertain its spirit. We can neither act nor legislate to any good purpose contrary to the will of God.

Polygamy.

As regards Polygamy, the inquiry is no new one. It has already been exhausted in a “Minute,” dated Church Missionary House, 12th January, 1857; bearing the honoured names of Henry Venn, William Knight, John Chapman, Hector Straith; and published under the authority of that prayerful body, the Committee of the Church Missionary Society.\*

Church  
Missionary  
minute.

The conclusion to which it comes, is, that “the Divine ordinance of marriage is confined to one wife; and that, under every dispensation, offences against this ordinance have been marked by Divine disapprobation.”

The pamphlet should be studied “in extenso;” and I will only instance from it the original institution of marriage in Paradise, (Genesis ii. 23,) with the commentary thereon, firstly, of the Prophet Malachi (ii. 15); secondly, of God’s re-assertion of the insulted ordinance at the flood, when “Noah and his three sons entered the ark, each having one wife,” to re-people a new earth with a godly seed; thirdly, of our Lord, in Mark x. 2—9; and lastly, of the “providential equality of the sexes in every land, and at all times,” as perfectly decisive, to my mind, against the lawfulness of polygamy at any stage of the world’s progress, or under any circumstances of the human family.

For, as man’s mission, in the beginning, was “to be fruitful and multiply, and replenish the earth, and subdue it,” polygamy could never again be either necessary to his increase, or fit for his happiness, if it was not so when he was a unit. Nor could one man possess two wives at the same time, without robbing the human family;—unless indeed man knows better than his Maker.

First question  
answered.

In answer then to the *first* question, which you have propounded for to-day’s discussion, I think we must unreservedly accept the corollary of the Church Missionary Minute, that “a polygamist cannot be lawfully admitted by baptism into the Church of Christ.”

\* See Appendix C.

A polygamist and inquirer must be received and instructed, and all forbearance and long-suffering shown him; but at last he has to stand before the congregation, and be asked, (either in these words, or in others like them,) "Dost thou renounce the devil and all his works, the vain pomp and glory of the world with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" And the answer he must give is,—"*I renounce them all.*"

What then is the convert to be required to do with his plurality of wives?

Divorce.

Has not Our Lord himself forbidden divorce, except for unfaithfulness? \*

There is a fallacy lurking here:—no man (*according to God's law*) can have "a plurality of wives." His first is his true wife. The rest are *no wives*. The *civil* law will regard *all* as wives, if the contracts were *bona fide* according to the customs of the country; and it will impose on the converted husband, as Christian feeling would, certain obligations of maintenance, during the good conduct of these wives. †

But the Christian law, under which the convert seeks to come, says plainly, "they *twain*" (not more) "shall be one flesh," (Mark x. 8); and, the "husband hath not power of his own body, but the wife" (1 Cor. vii. 4); and, "whosoever shall put away his wife, and marry another," (which the polygamist effectually does,) "committeth adultery against *her*" (Mark x. 11). Therefore the missionary can only say to his convert,—"*Put away all but thy first, true wife; and then come and be baptized.*"

The convert, observe, *requires no legislation to enable him to do this*, and to offer the first sacrifice of a Christian.

It is at the next step of his pilgrimage that he looks sadly round him for the arm of flesh.

That "first, true wife," as we just now called her, too often turns from him with Pharisaic loathing; and gathering her pure garments around her, flies from the pollution of his touch.

In vain he appeals to former love, and those children who have

\* Our Lord's statement of the law of divorce will be found in four passages; viz. Matthew v. 32; Matthew xix. 9; Mark x. 11, 12; Luke xvi. 18;—which must of course be taken collectively.

† Should the husband have only *one* wife, and she refuse to live with him after conversion, no Magistrate would probably *oblige* the husband to maintain her. But he *must* maintain those whom he puts aside himself.

gone with her. If at any time her heart begins to plead, or if perchance there stirs within her one of those new and wondrous sayings which she too had heard from the evangelist, then assuredly her harder friends step in and forbid her to return. Year after year the patient convert waits;—all in hope, but all in vain;—he knows at last he is a widowed man in heart; divorced by his own wife.

Now then he wants fresh counsel in the mission house. Is he really divorced? Can he now marry some Christian wife? What is the law which the Christian conquerer has provided for such as he? Above all, what is the law of the Christian's God?

Civil law.

The answer of the *Civil law* is hard, but clear. It says,—“Your bond subsists; but no Court now constituted in India, can either enforce your conjugal rights, or dissolve your unhappy marriage.”

The Church.

The answer of the *Church*, is, I Corinthians vii. chapter, 15th verse: “But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace.”

We have seen that Sir Charles Jackson stated in the Legislative Council, that he believed “the great majority of the clergy deemed this a sufficient authority” for a judicial dissolution of the marriage; and that the present Bishop of Calcutta stands at the head of that majority.

I know too from the correspondence which I have examined, that the Missionary body is very much divided, as to the right interpretation of the text. And hence the answer of the Church, which ought to be so clear and true, has come to be no better than a Delphian oracle, for the poor Native convert.

You have imposed on me the duty of forming an opinion, and I submit it to you now with deference, but without doubt.

Archdeacon  
Pratt.

In the *Calcutta Christian Intelligencer* of September, 1848, the point was thoroughly investigated in a short, but, to my mind, conclusive article, of 3 pages, signed “J. H. P. ;” the writer of which is known to be Archdeacon Pratt. You will find it reprinted in the March number of 1860: \* but it shortly amounts to this, that in the 9th verse of xix. Matthew, our Lord himself has solemnly declared the marriage bond inviolable *under every conceivable case except unfaithfulness*; and the passage quoted from St. Paul, when carefully examined, is found, as we might expect, in perfect harmony with the teaching of his Master. He is dealing with the same *transition state* of things in the early Church as we have now

\* See Appendix D.

before us in India; and where one party becomes a convert to the Gospel from heathenism after marriage, the other remaining in a state of unbelief, the Apostle recommends their still living together; and enforces his recommendation by reasons: (see verses 12—14.) In the event however of this being impracticable, the Apostle adds;—"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases."

The Archdeacon justly observes, in the first place, that this language "is too *general and mild*," to be intended as laying down "a new ground for *re-marrying*, in addition to the single one laid down by our Lord."

And "secondly," the *argument* does not require, nor does it lead to, this meaning. The subject of the preceding verses (12—14) is the *dwelling together or not*, when one, and one only, becomes a believer. This, according to the Apostle, is *advisable*, but not *imperative*; so that if the unbelieving *will* depart, let him *depart*; (and for this reason,) "a brother or a sister is not under bondage in such cases." He does not say,—"Let him or her *marry again*, for a brother or a sister is not under bondage in such cases." No: the idea is that of *separation*; and this, as the rest of the verse shows, for peace-sake: "*God hath called us to peace.*"

Believing that this is the true meaning of the disputed text (1 Cor. vii. 15), I would answer the *second* question which you have propounded for to-day's discussion, thus;—The law of divorce for a convert from heathenism, whose first and only real wife abides in heathenism, and refuses to live with him, is the 9th verse of xix. Matthew. If she chooses to separate from him, she is at liberty to do so; for true Christianity is tender of the consciences of others: and she may not be divorced on this account. But let her continue to stand on conscientious ground. The words of St. Paul addressed to the Christian wife of an unbeliever, are not less applicable to *her*;—"but and if she depart, let her remain unmarried, or be reconciled to her husband." (1 Cor. vii. 11.) The possibility of this reconciliation, and of her coming also to the true faith, would be a reason why the converted husband should not divorce her, were he at liberty to do so, by the law of God.

Second  
question  
answered.

But should the heathen wife, thus voluntarily separated, prove unfaithful, then before God the Christian husband is free to divorce her, and to re-marry—a Christian wife. (He may not now marry a heathen woman; for, "be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with un-

righteousness? and what communion hath light with darkness?" (2 Cor. vi. 14.)

Third  
question  
answered.

It now remains only to answer your third and last question. "*In so far as the civil law of divorce, in relation to Native Christians, may fail to meet the requirements of the case, as indicated by the Word of God, what ought to be done by the members of this Conference, or others, towards procuring an amendment of that law?*"

In the first place, I am not aware that there is such a thing, as yet, in India, "as a law of divorce, in relation to Native Christians." The very idea of Native Christians is one which only began to dawn upon the law in 1850; when, in a gentle periphrasis, it was enacted, that no man should suffer civil disabilities by reason of a change of his religion.

It is indeed stated that the High Court of Judicature, in Calcutta, is to have an Ecclesiastical side, with jurisdiction in matrimonial cases, over all Her Majesty's subjects in India professing the Christian faith; and when this shall be carried out, Native Christians, as between each other, can of course resort to it for obtaining legal divorce, as well as Europeans. But as between a Native Christian converted since his marriage, and his still heathen partner, it is doubtful, I should think, whether the English law, which the new High Court will administer, will meet the case. Some special legislation will probably be required.

In the second place, then, I would say, that those who interpret the 15th verse, vii chapter, 1st Cor., to justify divorce in consequence of refusal to cohabit, will be at liberty to urge legislation in the sense of the Bills proposed by Sir James Colville, Sir Charles Jackson, and Mr. Ritchie.

But should their views prevail, such clergymen as take Archdeacon Pratt's interpretation, should not be obliged to officiate at such re-marriages. The law should be at best permissory. Of course it would be also optional with the converts themselves, to avail themselves of the license given by the law, or not, according as they understood the Christian precept.

As for this Conference, it should, in my judgment, firmly oppose such legislation, as putting asunder what God has joined together.

And it would seem as if the general sense of the Legislature in India were settling down after all to this conclusion; for at this moment there is passing through the Legislative Council, a new Marriage Act for Christians in India, in which it is specially

provided, that, in the case of Native Christians applying for marriage, they must declare that they have no previous wife.

Is there then nothing which we can ask the Civil law to do, for either the convert or the heathen, in this matter ?

Yes, there is: and I beg to close this paper with an enumeration of those few matters, in which I think legislation is both permissible and required.

*1stly.* To give Native Christian converts divorce, on the one legitimate ground of adultery by the heathen partner.

*2ndly.* To afford facilities to the convert to obtain possession of his unconverted wife, when she is willing to live with him, but is detained by her relatives; by citing her to appear before any *Christian* Magistrate, (*not a heathen one,*) to answer for herself; and then restoring her, either to her husband, or relatives, as she may elect. *Both parties require to be protected by law.*

*3rdly.* To give Native converts divorce from child betrothals, which heathen parents may refuse to consummate, though their law regards them as indissoluble. This is one of those points, in which, with all our talk about "religious neutrality" in India, the voice of nature rises loud above heathen law and custom, and will ere long force legislation into the course of humanity and justice, as it has done in the case of suttee, female infanticide, human sacrifice, and the re-marriage of Hindoo widows.\* For would it not be monstrous, that a Native Christian, who, at eighteen, married a Christian girl of his choice, should be indicted for bigamy, because, when he was 2 years old and 2 feet high, his parents betrothed him to another baby of the same age and height? Yet this might happen to-morrow.

*4thly.* To declare the children born in marriage before the conversion of either party, to belong, by general law, and natural right, to the father, whether he be Christian or heathen.

In conclusion, I would wish to leave upon your minds one last thought, which the subject has left upon my own:—that after centuries of sensual habits, sanctioned by law or custom, there must needs be born with Asiatics an ingrained, hereditary tendency towards polygamy, and such like sins, which cannot fail to make

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\* All the above points were recommended to the notice of the Supreme Government by the Judicial Commissioner of the Punjab, Mr. Roberts, (now in the Legislative Council,) and the Lieutenant-Governor, Sir R. Montgomery, in 1860. Another was added, "to recognize pleas of *ipso facto* divorce, grounded on the fact of the conversion, after allowing time for consideration." But it is submitted that this could not be pleaded by a Christian.

our Indian converts prone to lapse in that direction; and the utmost tenderness and charity is due to them in this matter,—not only from their kind missionary pastors in this country, whose often painful task it is to enforce discipline among them,—but from the whole Christian world.

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## ON THE SAME SUBJECT.

ESSAY BY THE REV. C. E. HADOW, B. A.

*Chaplain of Lahore.*

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The questions of missionary discipline which are to be considered to-day, if at first sight of little importance, are in practice found to be matters of considerable difficulty. But while they are questions on which much difference of opinion exists among individual members of the same missionary body, they can in no sense be said to be party questions, having hitherto been left to the unfettered judgment of the missionaries themselves, by the Societies to which they belong. Hence, as I have said, the practice of individual missionaries, both as to *the ground of divorce, the re-marriage of divorced persons, the admission of polygamists into the Church, and the re-marriage of polygamists*, has been very *various*. This fact alone is one to be *regretted*; especially when we consider that on the just, and prudent, and wise decision of these questions, depends the domestic happiness, and the morals of our converted brethren; nay, possibly, if we look to contingencies, the salvation of many souls, who may thus be brought under the influence of your teaching, and the Christian example of husband or wife.

Diversity  
of practice.

God's law.

It is satisfactory, in taking up a subject of so judicial and legal a character, to find that the law and testimony of God are not altogether silent upon it. While then we refer to these passages of Scripture as our guide, it will be with the desire to give them the most liberal interpretation, to meet the very peculiar circumstances with which we have to deal, in the heathen world. We must, while we determine not to detract from the spirit of God's written law, place ourselves, as much as possible, in the true position of those to whom we apply it.

Divorce.

In the sixth chapter of St. Matthew, our Lord answers the question, whether it is lawful for a man to put away his wife for



every cause; and the substance of his decision is, that *for adultery alone may she be put away*. It would seem too, from a common sense view of the case, that, when he says, "Whosoever putteth away his wife, and marrieth another, committeth adultery," he is referring to the wife's being wrongfully put away, according to corrupt Jewish customs; and does not include the exceptional case he had just instituted. This is the more clear, when we notice the expression which follows,—“Whoso marrieth her that is put away, causeth her to commit adultery.” Now since the only ground on which our Lord sanctioned her being put away, was, that she had already been guilty of it, she could scarcely be said, by re-marriage, to be *caused* to commit it. So in the 1 Cor. 7: 39, where St. Paul says, “the wife is bound by the law, as long as her husband liveth,” the law he refers to is the law of marriage, as expounded by our Lord; a law which could be cancelled only by one offence. It is obvious from our Lord's teaching, that as adultery is the sole ground for divorce, *a dissolution of marriage, on account of difference in religion, is contrary to God's law of marriage*.

Great light is thrown on the case of converts, whose wives or husbands continue in heathenism, by the 1 Cor. 7: 12—17. For though St. Paul's advice here is not of the same weight as the Lord's command, we may be thankful that we have so valuable an opinion on the subject. The substance of that opinion is this;—*Let not difference of religion be made, on the Christian's part, a ground for living apart*;—if the unbelieving departs, and makes difference of religion an excuse for separation, the Christian cannot help it, nor is he bound to support her: but do not let the Christian be the first to move in the matter; because God has called us to live at peace with all men; and by not separating it is possible the wife or the husband may be converted;—the wife, when she sees how he cares for her, as Christ doth for the Church, and is ready to do everything for her true welfare; and the husband, when he beholds the wife's chaste conversation, coupled with fear. And mark, the exhortation to live at peace comes immediately after the mention of the unbelieving positively departing, and the non-necessity of his supporting her,—of his slaving for her; or her, for him,—so that, after all, *the Apostle is only contemplating a voluntary separation, or separate maintenance, and not a divorce, or dissolution of marriage*; for in the latter case, there could be no peace—no chance for better things,—of the wife being reconciled to her husband, or the husband to the wife; still less of the one being ultimately converted by the

Mere separation.

other. The Greek word throughout implies *only separation, and not divorce.*\*

That there are many considerations, which would *incline* one to re-marry a convert whose wife persisted for years in living apart from him, I am well aware:—that he might be happier, more respected, more influential, as a married, than as a single man, among his brethren, I will not deny;—but *it is precisely one of those temptations in which the true excellence of Christianity comes out, and over which the integrity, and honesty, and purity of all true Christianity will triumph, at any cost.*

Polygamy.

The ordinance of marriage is not national, but universal; plurality of wives, of which we have now to treat, is a national custom. We find marriage with one, honourable to all, ordained by God, and recognized by Christ and the Apostles. Polygamy, *though tolerated* by God in the earlier ages, † is nowhere sanctioned by Christ, or approved by the Apostles. We recognize therefore the marriage of a heathen to one wife, because it is in accordance with a universal institution: we can do no more than tolerate polygamy, because, though sanctioned by national laws, it has grown out of corruption of manners, in the nations where it is found. I say, though we cannot approve and sanction polygamy, yet we may, and I think we ought, in particular cases, to tolerate it, as the *Mahomedan and*

Not to be sanctioned, but in some cases tolerated.

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\* See a paper, by the Rev. Mr. Quartley, on this subject. *Benares Magazine*, Vol. 2.

† God's toleration of polygamy, even in those who knew his will, is very remarkable. See the case of Lamech, of Jacob, and of David.

The fact that Noah and his sons took only one wife apiece into the Ark, is no proof that they had not more. Lot "seemed" as one that mocked to his sons-in-law, and so they perished in Sodom; It is possible that Noah, the preacher of righteousness, may have been as one that mucked to his other daughters-in-law, and so they perished in the flood.

It is said, that where polygamy existed, God expressed his disapprobation by some signal judgment; but when there is a judgment, it may with more reason be attributed to some other cause. Rachel's early death may be attributed to her still cleaving to the gods of her country. The death of David's son was certainly on account of his duplicity, adultery, and murder, not for his having many wives. The displeasure of God against Solomon was not for the *plurality*, but the *idolatry* of his wives. Solomon, and so Christ himself, was descended, not from Michal, the first married, but from Bathsheba.

Whether we take the legal father, or the real mother, of our Lord, both were descended from Salathiel, and he (Salathiel), whether we take the father's or the mother's side of the house, was descended from Bathsheba, who appears to have been the eighth wife of David. See the genealogy of Jesus Christ, in St. Mat. and St. Luke; and compare with 1 Chron. 3: 6.

*Hindoo law now exists.* For though we do not know it from direct statement, we may, I think, conclude, that, in the Apostles' time, there were some baptized Christians who had more than one wife;—viz., from the fact of its being a stipulated point, with the Apostles, that for all high offices in the Church, a man should be the husband of one wife.\* For as these passages clearly do not mean, that every Deacon, or every Bishop, should be a married man, so on the other hand, they do *imply, that there was at least a possibility of a member of the Christian community being presented to these offices, who had more than one wife.* With regard then to *polygamy*, if the matrimonial engagements have been contracted *prior to conversion*, they should be *no hinderance to baptism*, the reception of the sacrament, or the ordinary privileges of Church membership; but that this unfortunate circumstance, at the same time, *should exclude the convert from becoming a teacher, a catechist, or a pastor,—and, above all, from ordination*; for such appears to have been the Apostle's decision.

With regard to the *re-marriage* of polygamists, the same rule holds good as in the case of separation, on account of religion, when the convert has only one wife; but its carrying out becomes the more necessary, in proportion to the number of wives the man may have. For, if it is necessary that care should be taken, that the convert who has *one* wife, should not re-marry without a legitimate cause, (legitimate, I mean, according to the Christian notion of divorce,) it is still more necessary where he has *many*; inasmuch as on their conversion, or from any other wish to join the husband, not *one* additional wife, but *many* might claim maintenance, and the privilege of living with him,—though he has, in the meanwhile, by matrimony, been united to a Christian woman.

Re-marriage.

In nothing does the Hindoo and Mahomedan law need reform so much as in regard to marriage and divorce. It is possible that the former, as already the purer of the two, might be amended without causing very great dissatisfaction; as there is some ground for believing, that in the earlier ages polygamy was not sanctioned by Hindoo law; † but the latter, regarding marriage, as it does, sim-

Hindoo and Mahomedan law.

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\* 1 Tim 3: 12.

† The text of Menu, which in fact prohibits polygamy, has been held according to modern practice to justify it: "For the first marriage of the twice-born classes, a woman of the same class is recommended; but for such as are impelled by inclination to marry again, women in the direct order of the classes are to be preferred. From this text it is argued by the moderns, that, as marriage with any woman of a different class is prohibited in the present age, it necessarily follows that a plurality of

ply as a civil contract, requires complete reformation. The fact that a Mahomedan may, without assigning any particular cause, divorce his wife, in the space of three or four months, irrevocably, speaks for itself. By neither, as they now exist, can a Christian community be entirely guided. It can only recognize divorce, *i. e.*, a complete dissolution of marriage, on one ground; viz., adultery. And while—when called upon to choose between these two alternatives, the toleration of polygamy contracted before conversion, or sanctioning the convert in an act of avowed injustice, by abandoning those he had pledged himself to support,—while, I say, it will choose the lesser evil, and so far tolerate the former, as not to deny church membership to one so unfortunately situated, it will take the greatest heed, that this lot, entailed before conversion, shall not be looked upon as a precedent for polygamy within the Church. Whenever a Christian marriage is performed in the case of a converted polygamist, any one of his heathen wives being still alive, and continuing faithful to her marriage contract, *this error is committed*; and it entails not only great inconvenience on the legislator, but creates great scandal in the Church: it frequently causes great inconvenience; for after such a marriage the innocent among his wives may claim the privilege of their position, together with the Christian woman; and it creates great scandal, because *the Church has by its own act contributed one wife at least to his zenana*; in other words, has actually sanctioned polygamy.

Difficulties  
of divorce.

When once you begin to legislate for polygamy, and to press the point, that a Christian ought to be the husband of only one wife, endless difficulties occur; for the question has to be decided, which of the wives are to be abandoned—which is to be retained. That, some may think, is easy enough to decide, and say, the *first of course*; but it is by no means so easy. Take a case in point. A Mahomedan, and one of his wives, is converted: but he has altogether three wives; the first has the claim of *priority*,—the second, of having *borne him children*,—and the third, of being a *Christian*. In strict equity, and according to English law, the first is his wife; the sympathy of himself and his friends will probably be with the mother of his children; while the feeling of the Christian community will of course be favourable to the Christian woman, who is ready to bind herself afresh to him by a religious obligation; a conclu-

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wives of the same class is admissible; but the inference appears by no means clear, and the practice is admitted by the pundits to be reprehensible: though nothing is more common, especially among the Kooleens, or highest caste of Brahmins." See *Macnaghten's Hindoo Law*.

son which has the greater weight, from the fact of the Mahomedan religion teaching, that the other two are divorced *ipso facto* by his conversion. No; you *increase*, if you do not *create* the difficulty, by attempting to *remedy* it: for any one of these wives may after a lapse of time, and under certain circumstances, legally claim maintenance and protection, and the like privileges which you have accorded to one; and this man having risen perhaps to be a teacher, a catechist, or a pastor, or even a priest, in your own body, has three wives still. What then is to be done? The safest and most consistent course appears to me to be this. Whatever else you make an obstacle, *do not make the fact of polygamy an insuperable objection to receiving a believer into the Christian Church.* Regard it in the same way as you would any other misfortune or untoward circumstance, entailed by the religion in which he was educated; but do not let your first act be, to teach him to ignore the civil and moral obligations he contracted before his conversion; otherwise there is a great probability of his regarding, with a lax morality, those incurred after it. We do not know of any cases of polygamy in the Apostles' time, but that there were such cases is more than probable; if so, the silence they maintain on the subject is rather in favour of its toleration in those converted from heathenism. At all events St. Paul's advice holds good,—“As the Lord hath distributed to every man, as the Lord hath called every man, so let him walk;”—let his moral and civil obligations contracted before conversion remain intact; *do not teach a man to be dishonourable, in order that in the end he may be eminently virtuous.*

One word, now, on the national laws which affect these subjects, and the benefits we may expect from their reform. While other heathen laws have been cancelled, or reformed, in this country, those of marriage and divorce have been left very much to take care of themselves; so that even those whose business it is to administer them, are startled at their grossness, and hesitate to enforce them. Now, why should not these laws be remodelled? Why should we not teach our Mahomedan and Hindoo subjects, that to marry a second wife, during the life-time of the first, (supposing she remains faithful,) is adultery;—just as well as we have taught the former, that to kill his wife for adultery is murder; and the latter, that to burn the widow is not commendable, but a great crime? By a *general* law reform, I believe much might be done to make the missionary's work hereafter far less perplexing in these matters; but at the same time, interference with the existing law solely in the case of Christian converts, *suspending it, in fact, where Christians are concerned,*

National  
laws.

would be an act of injustice, at which our heathen subjects, after our professions of impartiality, would be properly indignant. True it is, that the most bigotted among Mahomedans hold, that a wife, whose husband becomes a Christian, is by that very act divorced; but we who are guided by a holier law than that of prejudice, cannot, as I have already hinted, consider difference of religion a necessary ground for separation,—still less for divorce. At present, we can only deal with the law as we find it, and teach our converts to obey it, as far as they conscientiously can; and while we may look to the Government to protect Native converts, in the due observance of all the Christian obligations they have embraced, we can hardly expect it, with any justice, or any propriety, to interfere with the engagements they have legally contracted in a state of heathenism. Thus, in the anticipation of any benefits which might eventually accrue to the matrimonial prospects of Native converts, *by a present law reform, we ought not even to desire, that it should affect retrospective rights.*

Recapitulation.

For the benefit of those who are anxious to discuss these questions, I would observe, that the substance of this Essay is contained in these four propositions:—

1. First, that as a Christian body, we recognize only one ground for a dissolution of marriage, among the converted heathen, viz., adultery; and that on such a case being legally proved, but under no other circumstances, the man or the woman may be re-married—to a fellow Christian.

2. That polygamy contracted before conversion shall be, in itself, no impediment to baptism; but should a wife be added to the number afterwards, the case shall be treated as one of adultery.

3. That as long as any one wife of a polygamist does not contract another alliance, or become unfaithful, though she may be legally separated from him *a mensa et thoro*, the convert shall not be re-married, even to a Christian; but in the event of all his wives being transferred to another, or becoming unfaithful, he may be re-married—only in the Lord; that is, by a Christian ordinance: each of these cases should be *legally* proved before any minister consents to a new marriage.

4. That as long as a baptized convert is a polygamist, though he shall be allowed the ordinary privileges of Church membership, he shall not be taken into the mission compound, or become a schoolmaster, a catechist, a teacher, or a pastor,—certainly not a candidate for ordination.

I suppose that the difference of opinion which exists in England, with regard to the propriety of re-marriage after divorce, will

exist also in this country, among Christian ministers; though the reflection, how desirable it is that the converts should marry with Christians, may throw the balance in favour of re-marriage, among the missionary body. Difference of opinion however, on this question, would not be, to me, so much a matter of regret, as want of unanimity on that of polygamy; for the effect would only be the same as it is at home,—that the convert, legally divorced, would be married by another minister, if he could not be by his own. But touching the other question, it is of the utmost importance, for the sake of each individual Missionary Society, and for the sake of the Christian community, that the practice should be the same. *That in the same Christian religion, there should exist such a horror of polygamy, as to prompt men to make it an insuperable impediment to the baptism of a believer, and yet for them afterwards, (when his wives have been put away, but not legally divorced,) to marry him to another, because she is a Christian, is not only detrimental to the morality of the converts in a particular body, but is a scandal to all Christendom.*



At the conclusion of these essays, the Chairman invited the members of the Conference to express their opinions on the subject therein brought before them.

The Rev. R. BRUCE,—Church Missionary Society, Dera Ismael Khan,—said, that he wished to ask Sir Herbert Edwardes, whether he would consider it just for a convert to put away a wife—whom he is bound to support?

Rev. R.  
BRUCE.

Sir HERBERT EDWARDES said, in reply,—I think a Christian convert is bound to maintain all his rejected wives; but if the first—the true wife—refuses to live with him, she should support herself.

Sir H.  
EDWARDES.

R. N. CUST, Esq., C. S., remarked, that more than once missionaries had applied to him on subjects of this kind, and that his invariable reply had been, that the Native Christian could not be allowed to break his contract. Both polygamy and divorce turned on the law of contracts. Contracts again depended on the civil law of the country. It would be a bad beginning, for a convert to be allowed to repudiate all his contracts. If allowed to repudiate his previous contracts of marriage, he might be tempted to repudiate his debts also. If a man has, in good faith, and according to the custom of his country, married a plurality of wives, he cannot be called upon to put any of them away, when he becomes a Christian. The Church must accept him as he is. The proposal to put away all but the first wife, will not meet the diffi-

R. N. CUST,  
Esq.

Converts  
should not  
break their  
contracts.

Accept  
them though  
polygamists.

culty: the second wife may be the mother of his children; the third wife may be willing to become a Christian with him: they must accompany him, if willing, wherever he goes; and he cannot be called upon to put any away: though of course no Christian can be allowed to enter into any *new* contracts of this kind.

Grounds of  
divorce.

So also when a convert has been married, and his wife refuses, or is prevented by relations from coming to him, he cannot divorce her, and marry again. Missionaries bring to our notice this kind of case:—A young man, actually married according to heathen custom, is represented as anxious to obtain possession of the person of his wife; but is unable to do so. This at first seems a hard case; but is it so really? Marriage is honourable in all, but not necessary to all. Many among us never marry at all: others are separated many years from their wives by circumstances: some, once happily married, but losing their wives, go mourning the rest of their days in voluntary celibacy: some may have insane or hopelessly invalid wives; but they do not think of putting them away. The Native convert must be kept to his contracts. If his wife will live with him, well and good; if not, he must accept this as his cross. Our Saviour distinctly tells his disciples, that they must not love husband or wife more than Him. Until the wife is dead, or commits adultery, the Native convert is not at liberty to marry again.

Sir H. ED-  
WARDES.

Sir HERBERT EDWARDES said:—Can there not be such a thing as an immoral contract, which would not be binding when the party obtained clearer light upon the subject?

R. N. CUST,  
Esq.

R. N. CUST, Esq., replied:—Polygamy, though a most objectionable custom, does not constitute an immoral contract, such as, under any law, would be voidable on account of its immorality. However much to be deplored, polygamy is the admitted custom of a great nation, and has been so for more than two thousand years; and is recognized by the law of the land.

Sir H. ED-  
WARDES.

Sir HERBERT EDWARDES:—It is an instance of one claim in conflict with another.

Interlocution  
of Major  
INNES  
and Sir H.  
EDWARDES.

Major McLEOD INNES, V. C., said:—If the convert were required to separate from all his wives but one, should it be a mere separation, or a divorce? Suppose the first wife dies; must the convert not be required to marry the second? Or, were the rejected wives, or any of them, to become converts, are they to be considered no longer wives?—no longer married women?

Sir HERBERT EDWARDES:—Certainly, no longer married women; they were not so really; from the Christian point of view, their living with the man was a *sin*. And if the first wife should die,



while the second wife remained a heathen, he could not marry her, for she is not a Christian.

Major INNES:—Was her living with the man a sin against the law of God, or against the civil law ?

Sir HERBERT EDWARDES:—Against the law of God.

Major INNES:—Surely Rachel was Jacob's wife as much as Leah : there was no blame imputed to Jacob for marrying her.

Sir H. EDWARDES:—That is a bad case to cite. There was duplicity throughout. If you go to the patriarchs, they did many things which we know, quite well, were wrong ; but which we must not assume the Bible to approve, merely because it honestly relates them. The Bible tells of men with all their faults.

Major INNES.—Then you consider all but the first wife perfectly free ; and also having no claim against the husband, save the civil one, to support ?

Sir H. EDWARDES:—Exactly so ; it is hard, but unavoidable.

Major INNES:—I cannot say that I agree with you. There would be a distinct *sin* in the repudiation of the right belonging to the wife : there is no distinct declaration in the Bible, that marrying more than one wife is a sin.

The Rev. W. FERGUSON inquired, if it would not be well, in the discussion of this subject, for the civil and clerical members, respectively, to keep within their appropriate spheres.

Rev. W.  
FERGUSON

Capt. J. R. POLLOCK remarked, that in civil law you could not deny that the second wife was a lawful wife. He thought it would be unfair to the wives, to separate them all from their husband, except the one selected first. Such separation would be unjustifiable,—especially where there were children ; and be calculated to produce sad effects, with reference to the peculiar and great temptations the wives would be exposed to, with neither religion nor education to guide them.

Capt. J. R.  
POLLOCK.  
Separation  
unjustifiable.

Sir H. EDWARDES said:—He wished to state, that the desire of heathen wives to leave their converted husbands, was by no means universal ; and he doubted if it were even general, where anything like happiness had previously existed. He knew a case in which a Native Christian, whose sincerity was undoubted, and whose powers of original thought had made him known to Europe, was still living happily with his one heathen wife. He had but little hope of converting her ; \* but neither he nor his wife thought of separating. Two of his daughters were married to Hindoos.

Sir H. ED-  
WARDES.  
Heathen  
wives often  
live with  
Christian  
husbands.

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\* Since the Conference, Sir Herbert Edwardes has heard, that the wife has at last embraced the truth.

**Capt. J. R. POLLOCK.**

Capt. J. R. POLLOCK inquired:—Would you allow the second, or third wife, to marry again?

**Sir H. EDWARDS.**

Liberty of 2nd wife to re-marry depends on her religion.

Sir H. EDWARDS: Yes;—*I* would:—her co-religionists might not. If she were a Mahomedan, she would go to the Cazee, and state that her husband had become a Christian: the Cazee would tell her, she was under no obligations to a Kafir; her husband was as good as dead; she might marry whom she chose. If she were a Hindoo, her Pundit would tell her, that as she had been married, no matter what might have become of her husband, she never could marry again.

**Capt. C. A. McMAHON.**

Rejection of 2nd wife criminal.

Adultery would be the result.

Capt. C. A. McMAHON said:—It seems to me, that the whole spirit of the Bible teaches us, that he who causes another to commit adultery, thereby commits adultery himself. When therefore a man casts off the wives of his youth, on the plea that, because he has become a Christian, they are no longer his wives,—and when, acting on this view, he drives forth from his house those whom he has bound himself to love, and to cherish, he thereby causes them to commit adultery. He exposes them to temptations, which, in the present state of Native society there is no likelihood of their resisting. I consider that conduct, such as this, would create in the Native mind a most unfavourable opinion of Christianity: and I do not see that men are required by the Word of God to act thus. The text quoted by the Rev. Mr. Hadow, affords, to my mind, a convincing proof, that, although a plurality of wives is contrary to the teaching of Christ, nevertheless, in the case of converts from heathenism, men were admitted into the Christian Church in the times of the Apostles, with their plurality of wives. And I do not see that we can do better than follow the course adopted by the Apostles. I trust that this question may be viewed in its religious aspect, and I should like to hear the passage referred to fully discussed, by those present who are competent to elucidate its meaning.

Polygamists in primitive church.

**Rev. L. JANVIER.**

The Rev. L. JANVIER,—American Presbyterian Mission, Subathoo,—remarked: It has been proposed as the proper carrying out of the Scripture rule, that only the wife first taken should be regarded as the lawful one; and that converts having more than one, should be required to give up all but the one first married. In reply, it is said, that the man is under contract to them all, and that it will be a poor beginning of his Christianity, to remove or ignore his old engagements: just so he might repudiate his debts. But is not this objection answered, and the difficulty removed, when he is required to support them all? And whereas various

Difficulty removed.

difficulties may arise in individual cases, is it necessary to anticipate them? The missionaries who have to deal with them, may consult upon each case as it arises, and arrange according to circumstances.

Capt. McMAHON said:—It seems to me that very great stress is laid, in the Word of God, on the fulfilment of the duty of marriage. I am afraid that the question under discussion has been viewed too exclusively with reference to the right of the deposed wife to claim *maintenances*, from her husband. But the wife has other claims upon him, besides those for food and clothing. I shall be glad to hear how the last speaker proposes to get over the breach of *this* part of the marriage contract.

Capt.  
McMAHON.  
Fulfilment  
of duty of  
marriage-

The Rev. L. JANVIER replied:—Certainly the affair is *not* a mere matter of food and clothing; and the missionary, or other party, into whose charge such individuals may come, should make it his business to arrange, whenever it can be properly done, for their regular marriage. In most instances, women who are desirous, as in the case supposed, of remaining with a *converted Christian husband*, will be glad to belong to a *community* of nominal Christians, and to be counted among them: and in that class will be found men in want of wives, to whom they might be married. I have *not* hitherto held decidedly to the view under discussion; viz., of *rigidly* requiring a convert, who has a plurality of wives, to discard all but the first. There is reason to believe, there were Church members in Apostolic days, with more wives than one. But the Apostolic teachings shew us, that such were under a kind of *ban*, or *embargo*; thus aiming most distinctly at an eventual restoration of the Divine plan—of one wife only. Perhaps we can carry out this plan in the rising India Church. At all events, I should like to see this view of the subject thoroughly examined; that it may appear, whether the objections made to it, are not such as may be obviated.

Rev. L. JAN-  
VIER.

Rejected  
wives mar-  
ried to others.

Polygamists  
in primitive  
church.

The Rev. W. FERGUSON,—Chaplain, Church of Scotland,—observed: Christianity was not meant to do violence to a true sense of right and justice in any man's mind. To compel the Native polygamist to dismiss all his wives but one, before he could be baptized, would only shock his sense of right. The Bible nowhere teaches that a polygamist may not be received into the Church. Leave the matter to the convert himself. It is his conscience that is to be satisfied on the point. Polygamy will not be perpetuated in the church. Tolerate it where it cannot be avoided, and

Rev. W.  
FERGUSON.

Leave the  
matter to the  
convert.

the evil will cure itself,—as zeal for the Law gradually left the early Jewish Christians.

Rev. R.  
BRUCE.

The Rev. R. BRUCE,—Church Missionary Society, Dera Ismael Khan,—compared the state of a second wife, in some respects, to that of a kept mistress in England; and remarked:—If the contract of marriage with a second wife is, in some respects, contrary to the law of God, and in other respects in accordance with it, so far as it is consistent with God's law, it must be binding. The man has promised to support his second wife; this is not contrary to the Divine law, and is therefore binding. But to live with her as his wife, is contrary to that law, and is therefore not binding.

How far  
the contract  
is binding.

Heretofore I have thought that a polygamist might be admitted into the Christian Church; but the statements of Sir Herbert Edwardes, on the case, have caused me to waver.

Rev. C. E.  
HADOW.

The Rev. C. E. HADOW,—Chaplain, Lahore,—said: It seems to me inconsistent, to hold the heathen contract of marriage binding in the matter of maintenance, with respect to all the wives, and yet to ignore the main particular, to which support and maintenance are subordinate.

Replies to  
Mr. Bruce.

In the case quoted by Mr. Bruce, to illustrate that an immoral contract is not binding, I would observe, that it is by no means parallel to that of the polygamist in this country. The contract he supposes, made by a married man in a Christian community, with another woman to whom he is not married, is an immoral contract, because it is contrary to his code of morality and of religion, and is opposed to the laws of his country. The polygamist's contract, however immoral, according to our notions, is not immoral in his view, not even in the strictest sense; for it is in accordance with the customs of his fathers; it is recognized by the law of his country, and advocated by his religion. We can hardly recommend the slightest breach of such a contract, without teaching the convert to be a dishonourable man.

Rev. Go-  
LOKNATH.

The Rev. GOLOKNATH,—American Presbyterian Mission, Jullunder,—having been called upon by the Chairman to express his opinion on the subject under discussion, said, that he did not feel

His practice.

prepared to take up a decided position in the case. In one or two instances he had baptized polygamists. The only advice he gave them was, to maintain all their wives,—not to cast them out upon the world. In one instance the wife would not live with her husband, after he was baptized, and he was told that he could not marry another woman.

Sir HERBERT EDWARDES, K. C. B., said: It is important for us to remember, that there is a wide difference between the religious and legal views of this question. Until the legislature changes the law, it is illegal for the convert to marry another, while his heathen wife remains undivorced. Whether it might be well to have a law, by which they might be separated from each other, if both parties wished it, is of course a question.

Sir H. EDWARDES.

Difference between religious and legal view.

D. F. McLEOD, Esq, C. B., rose and said:—Having been urged by Sir Herbert Edwardes, to express my opinion upon this subject, I feel it incumbent on me to do so; though I had not desired, or intended, to say any thing on the present occasion.—I pass over the question of requiring candidates to dismiss their wives, before admitting them within the Christian pale, (as I do not see how it would be possible, on such a ground, to refuse to receive any one who loves the Lord, and who with true faith accepts Christ as his only Saviour,) and will confine my observations to cases in which the partner of a convert refuses to live with him or her; or where more than one partner does consent so to live; and the question how such cases are to be dealt with.

D. F. McLEOD, Esq.

Polygamy not a bar to Christian communion.

As respects the first class of cases, I think the arguments which have been adduced, prove, in the most conclusive manner, that where the single partner of a convert refuses to cohabit, such convert is nevertheless bound, as a Christian, to maintain such partner, and to remain single,—unless adultery should justify divorce, and divorce be pronounced; and that if the refusing partner should, at any time, consent to cohabit, the convert is bound to fulfil towards him or her, all the duties of a wedded partner.

Non-cohabiting partner.

But further than this, I am very decidedly of opinion, as respects the second class of cases, that where a convert may, previous to his conversion, have married more wives than one, the fact of his conversion should not be allowed in any way to absolve him from the relationship into which he has voluntarily entered. I do not gather that any one present disputes his liability to maintain them; but in addition to this, he is bound, in my opinion, to admit to the enjoyment of all conjugal rights, any, or all of them, who may desire to live with him.

Conjugal rights of the wives.

It is without doubt true, as has been forcibly shown, that God's desire and intention is, to allow to each man but one wife: and it has been assumed, by those who take a different view of the matter from what I have done, that the law of God is opposed to a plurality of wives. But it does not seem to me to be opposed to it in such a sense, as to justify us in undoing what has already been

The law of God.

done. We know that, under the Jewish dispensation, polygamy was tolerated by the Almighty himself;—in compassion, doubtless, to his frail, erring people; and I cannot but think, that, in the state of things which we find here, it is incumbent on us to evince the same forbearance towards those who have acted in ignorance of God's laws.

Duty of  
converts.

However painful, therefore, it may, and necessarily would be, to the Christian convert, to live with more than one wife,—especially if any, or all, be unconverted,—yet I regard it as his duty to do so;—using his endeavours to divest this unnatural state of its injurious effects, by a humble, kind, and consistent bearing: and my own feeling is, that an earnest Christian, so circumstanced, would in practice be doing violence to his own conscience, were he to repudiate any one, whom he had before deliberately and solemnly accepted as his partner for life.

Rev. C. W.  
FORMAN.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—observed, that seeing there was so great a difference of opinion among ourselves, regarding the necessity of putting away all the wives, but one, which a man might have on becoming a Christian, we could suppose that some converts, having more wives than one, might conscientiously refuse to put away any of them; and he thought, that in such a case it would be an act of oppression, to insist upon his acting contrary to his conscience, or foregoing the privileges of baptism.

Conscience  
must rule.

Rev. D.  
HERRON.

The Rev. D. HERRON,—American Presbyterian Mission, Dehra,—rose and spoke as follows:—I wish to mention a case in which we were required to act, and to state also the principles on which we acted. A man professing to be a Christian requested baptism. After a term of probation, during which he received instruction, he was deemed worthy to be received, by that ordinance, into the communion of the church. He had, however, two wives. His first wife, then an old woman, never had any children. She, I believe, had urged her husband to take the second wife, in the hope that by her he might have children. The hope was realized, and, at the time of which I speak, he had five or six children by the second marriage. The first wife seemed to love the children as much as their mother did. Which of these wives, then, should be put away? or, should either of them be put away? The second question we answered in the negative; we did not require him to put away either of his wives. We took this course, because we believed it to be the one recommended by apostolic example. It is true, there is no direct teaching on this subject; but we believed it to be taught

A case of  
polygamy.

Practical  
difficulties.

How he  
acted.

inferentially, by the passage in Timothy, referred to by the Rev. Mr. Hadow;—"A bishop must be the husband of one wife." The meaning of this passage cannot be, that none but a married man can enter this sacred office. If there were no polygamists in the church, the passage could have no meaning. I do not think that the extract read by Sir Herbert Edwardes, from the Church Missionary Society's pamphlet, is a satisfactory explanation of these words of Paul. I think the plain inference from this passage is, that there were members of the church, at that time, that had more wives than one. But they were received into, and continued in, the church, under a kind of protest. There was this brand of disapprobation put upon them, *that they were not eligible to the office of elder*. They might be members, but could not be officers of the church. Thus while all cases of hardship were avoided, the divine disapprobation was put on polygamy. This we believe to have been the Apostolic practice. They did not violently break up the relations existing at the time. The same forbearance, that winked at this evil in the time of the Jewish dispensation, was exercised towards the poor Christians, in their state of transition from heathenism to Christianity.

The Rev. J. M. Brown,—Church Missionary Society, Umritsur,—observed:—There is another interpretation of First Timothy iii. 2, (maintained by very eminent authority in our church—Bishop Ellicott, and Dean Alford;) and as the meaning given in one of the essays seems to have impressed itself upon the Conference, I have the less hesitation in alluding to it. It is, that *successive* polygamy (deuterogamy) should ever be a bar to the holy office of a deacon, presbyter, and overseer, or bishop,—that a bishop should only have been married once, and should never marry again. If this be the right interpretation, then it must avail to remove the idea, that polygamy, in any of its stages, was at all permitted in the early Christian Church. If it be not, then how are we to explain 1 Tim. v. 9?

A member of the Conference having made a brief remark, regarding the view taken of 1 Tim. iii. 2, by the Greek Church,\* the session was closed.

\* Describing the points in which the Greek Church in Russia differs from the Roman Catholic, *McCulloch* says, "Prohibition of celibacy is carried to such an extent, that no priest can perform any spiritual function before he is married, nor after he becomes a widower; and as he is not allowed to re-marry, the death of his wife, and the cessation of his functions as priest, (unless he be specially allowed by the Bishop to continue them,) are necessarily identical. The priests may however, on the death of their wives, enter into a convent, and enjoy the barren privilege of becoming eligible to be dignitaries of the church." (*Dictionary of the World, Art. Russia.*)

1 Tim. iii. 2.

Polygamy in the primitive Church.

But under protest.

Rev. J. M. BROWN.

Another interpretation of 1 Tim. iii. 2.

It may forbid deuterogamy.

NINTH SESSION.

WEDNESDAY AFTERNOON, the 31st of December, 1863.

H. CLEGHORN, Esq., M. D. in the Chair.

At the request of the Chairman, the following essay was read by its author.

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THE HILL TRIBES:

THE NUMBER AND VARIETY OF THEM, SAY, BETWEEN THE INDUS AND THE GANGES; DIFFERENCES OF DIALECT, EDUCATION, AND RELIGION; ACCESSIBILITY TO MISSIONARIES; MISSIONARY WORK HITHERTO PERFORMED AMONG THEM, AND THE SUCCESS OF IT; &c. &c.

ESSAY BY THE REV. J. N. MERK,

*Church Missionary Society, Kangra.*

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Limits.

In bringing before the Conference some particulars of the Hill Tribes between the Indus and the Ganges, I must preface my remarks by observing, that the field upon which I am to report is somewhat too extensive. And as only the Mountains, from some distance to the east of the Sutledge, and from that river to the Ráví, have come under my own personal observation, I shall confine my remarks to the tribes occupying this portion of the Hills. If I am not misinformed, almost all that can be said of these tribes, applies more or less to the tribes living further east and west.

People.

Every European, travelling for the first time in the Hills, must be immediately struck with the difference that exists, between the Natives of the Plains and those of the Hills. The features of the



*pahári* (hill-man) are of a different cast from those of his brother in the Plains. Intellectually, he is slower, somewhat suspicious and shy; but on the whole more honest and trustworthy. The physical difference noticed, between the Natives of the Plains and those of the Hills, has led many Europeans to suppose, that the latter are chiefly Aborigines: my own conviction is, that this is a mistake; and that the majority of the population of the lower Hills are immigrants from the Plains. This supposition is corroborated by the prevalence of caste among them, in the same degree as in the Plains. The principal castes prevailing in the Hills, without including the subdivisions of each, are about 26 in number. The better classes of the Hindoos in the Hills are represented by the Brahmans and Rájputés. Both are numerous classes: in some parts of the Kángrá district the Brahmans are supposed to constitute one-fourth of the population. Rájputés are also very numerous; among them the descendants of the once famous royal family of the Katoches are not a small fraction. In some parts of the higher Hills, Kulú for instance, the Brahmans are much more numerous than the Rájputés. Of the latter, in fact, only now and then a family is met with; but even there they must, at one time, have prevailed, as much as they do now in some parts of the Kángrá district. They seem to have been absorbed by the Kanaits—a caste little lower than that of the Rájputés, and which has been called into existence by intermarriages between Rájputés and low-caste women. The Káyath, or writer caste, is also found in the Hills. They have still the tradition among them, that they came from the Plains. There seems to be little doubt, that when the Aryans first invaded India, some of their tribes settled at once in the Hills, and received new accessions, with every succeeding wave of the Aryan invasion. In those days Hindooism was not so exclusive as it has since become; and it no doubt received into its pale large numbers of Aborigines; on whom the superior civilization, energy, and mythology, of the invaders, have imprinted their peculiar characteristics so strongly, that the whole Hill population is now decidedly Hindoo, with the exception of a few Mahomedans and Sikhs. The lower we descend in the social scale of the different castes, the more distinctly we observe the admixture of the Aborigines with the Aryan immigrants. It may be noticed among such castes as Ghirts and Kathis; whilst the Kolís (not to be confounded with Kulís) seem to be altogether Aborigines,—though they are now Hindoos—but Hindoos of the lowest grade. The very name of Kolís seems to indicate their relationship with the Koles in

Their origin.

Immigrants.

Aboriginal  
Kolís.

other parts of India. The objection, that the Koles have not received caste, whereas the Kolís have, does not overthrow this supposition ; because, on account of their geographical position, the Kolís were brought into contact with Hindooism, at a time when its policy and interests were naturally in favour of strengthening its ranks, by almost any accession ; whilst the Koles were reached by, and brought into contact with, Hindooism, at a much later period, when it had already become exclusive and stereotyped. Besides the peculiar cast of features, and a very dark complexion, which indicate that the Kolís are descended from the Aborigines, the very appearance and situation of the hut of the Kolí, in a village where Rájputís and Kanaitís also reside, show distinctly the difference in origin, as well as the respective social positions of these castes. The Kolí's hut is a miserable hovel, patched up everywhere, and is always placed on a much lower site, than the comparatively well-built, and well-roofed cottage of his better caste neighbour. The Kolí usually rears fowls and pigs ;—the former chiefly for sale ; whilst the pig is kept for certain grand occasions,—such as marriage feasts and the like,—when the animal, roasted whole, is the chief treat. The flesh of the bear is considered a delicacy ; whilst that of the leopard is by no means despised. On their festive occasions,—such as fairs, and weddings,—the Kolís, as well as the other castes of the Hill tribes, are very fond of amusing themselves with a dance. The men alone perform it. They form a circle, each dancer placing his left hand on the back, or right shoulder, of his neighbour ; whilst with the right hand he swings a hand pankhá, or fan, and raises and bends his body with a regular movement. At the same time, the whole circle moves, step by step, round its centre. Usually, women in their holiday dresses sit near, on some raised spot, and throw down garlands and nosegays, from time to time, upon the dancers, in acknowledgment of the pleasure derived from their performance. Though all castes have now adopted this dance, I have seen it only where Kolís are to be found : it seems to be an amusement derived from the Aborigines ; though the Natives of the higher Hills, where the Mongolian element already prevails, are also very fond of it.

Not only amusements, but social customs of deeper import, seem to have descended from the Aborigines to the mixed population of these Hills ; such as the custom prevailing among the Ghirts, and others, of a brother taking his deceased brother's wife unto himself, as a matter of course. The sad practice of polyan-

dria, also, prevails in some parts of the higher Hills; but I am happy to say it shows a tendency to die out.

When the Mahomedans invaded Hindustán, a new influx of Hindoos took place in the Hills. It was then that the Káyaths and others, who still remember that they came from the Plains, sought and found refuge in the Hills. It is very interesting to observe the effects the different climate, scenery, mode of life, and occupation have had, on some of these immigrants of later date. A very striking example of this effect is to be seen in the Gaddís, who, at first sight, seem to be quite a different race from the Hindoos in the Plains, but are not so in reality. They themselves say, that they came from the Plains in the neighbourhood of Lahore, and that, at the time of the Mahomedan invasion, they took refuge in, and beyond, the hills of the Dhaulá Dhár. Their dialect, though very different from the dialects spoken in the Plains, is based on Hinduí, and they are, in their way, strict Hindoos, and very tenacious of caste. There are six castes among them. Since their retreat to the Hills, they have adopted a different costume, very peculiar, and well adapted to the climate and occupation they have chosen. Their features are usually small and delicate, more so than those of the people in the plains; and they are much fairer. In their manners they are simple; and the members of a family show great affection for each other. After separation for some time, one may see a tall, stalwart Gaddí fall down at the feet of his aunt, or some other elderly female relation, making obeisance; while she, in reciprocating his salutation, puts both her hands on his back, as if to bless him.

Gaddís.

There is only a sprinkling of Mahomedans in the Hills; a few places, such as Núrpur and Triloknáth, excepted. I am speaking only of the hills within the British territory. The Sikhs are also very scarce; and are disappearing more and more, except at Oona and Mákhowál, where there are a few Bedís and Sodís left.

The different dialects spoken in the Hills vary according to their proximity to, or remoteness from, the Plains. The Káshmirís of Núrpur and Triloknáth speak the Káshmirí and Urdú; in the lower hills, the dialects spoken are affiliated to the Panjábí; in out-of-the-way places Hinduí, more or less corrupt, is spoken; but sometimes the pure Hinduí is met with. The fact that from time immemorial Brahmans have been living in the Hills, accounts for the prevalence of Hinduí. Among the lower classes, and the Gaddís too, Hinduí has received an admixture of words, which must have been inherited from the Aborigines. In the higher hills of Kulú and Bassahir, for instance, the Hinduí is not

Dialects.

so well understood; and the Thibetan element enters more and more largely into the composition of the dialects spoken there. It seems to be a fact, that Urdú is spreading more and more in the Hills; owing to its being the language in which Government communicates with its subjects. For some time past Persian has been taught in schools in the Hills; and of late English has been introduced. Eight years ago there was, most likely, not a boy to be found in many places in the hills, who would have consented to learn English; whereas now that language is highly appreciated. From time immemorial the sciences of the Brahmans have been taught in the Hills. Some of the Pandits qualified themselves for this work at Benares; but their efforts were confined to a few privileged lads, whose birth-right it was to learn the Shasters; whilst it was reserved for missionaries, and a few civilians, interested in the education of the Natives, first to make education available to all classes. In 1837 schools were commenced at, and about, Sabáthú; and in 1843, at Simla and Kotgur. A school was also commenced at Kángrá.

**Education.**

Latterly, Government also has vigorously entered the field. But education is still up-hill work among us; and it is far from being universal. Knowledge is not appreciated for its own sake, and its advantages are not yet so well known, and so keenly sought after, as in the Plains. Nevertheless, progress is observable, and more children are every year brought under the influence of European teaching. Though the attendance of the children in our Hill schools is less regular, and their mental powers are somewhat less acute, than those of children in the Plains, their progress in their studies is on the whole satisfactory; and we can point to a few pupils, as first-fruits of our mission schools, who, through the teaching they received there, have been brought to Christ, and have publicly confessed Him.

**Religion.**

Nothing new can be said about the religion of the Hill people. The Mahomedans put their confidence in the intercessions of Mahomed and Pírs: the merit of their own good works also goes a long way in making them feel sure of salvation. And if it be, besides, the Mahomedan's *qismat* (fate) to be saved, there is no ground for fear. He looks down on the poor Hindoo, with great contempt, for being so stupid as to worship idols. At the same time, however, many Mahomedans worship at Hindoo shrines, and the Hindoos reciprocate this mark of respect for their religion, by worshipping at the graves of Pírs. In these hills, as everywhere

else, the Mahomedans are, as a rule, more conceited, fanatical, and stiff-necked, than the Hindoos.

With regard to the Hindoos of the Hills, I am sure it is neither a mistake nor an exaggeration to say, that they are more religious than the Hindoos in the Plains. This may be seen from the innumerable temples, shrines, and places of pilgrimage, with which the Hills abound. There is hardly a beautiful, romantic spot, which has not been selected for a shrine. The memorials of suttees are, again, more numerous there, than I have seen them anywhere else. Wherever you see in the higher hills a detached forest of the finest cedars, you may know, without asking, that it belongs to the *deotá* (the idol); and woe to the man who should venture to cut down any of those trees. The *deotá* is also provided with choice fields; and some of the Hill chiefs keep horses or ponies for the idol. On certain occasions the animal, not the worst of the stud, is consecrated to the *deotá*, and afterwards carefully kept and fed; and, of course, never used. The temples in the Hills are much frequented. I have observed villagers going out early in the morning, sickle in hand, to fetch a load of grass; but first of all entering the temple, to worship there. Nor are their private devotions neglected. I have been told that many, especially of the upper classes, spend as much as six hours a day in idol worship.

But *what* do they worship? Kálí, called simply the Deví, (goddess,) or Mátá, (mother,) and Shiva, receive the largest share of worship: the former, from all classes; and the latter, chiefly from the Gaddís. All over the Dhaulá Dhár, one meets with the most primitive little shrines, sometimes ornamented with tiny flags, erected by the Gaddís, in honour of Shiva; and they will not take their flocks on to Lahaul, without having sacrificed to Shiva a number of sheep; on which they afterwards feast.

To Kálí, hundreds of goats are annually sacrificed, at her numerous shrines. Hers are the most renowned and frequented temples in the Hills; *i. e.*, those at Kángrá and Jwálámukhí: in the latter her head, and in the former her body, are said to be buried. Shiva also has many temples, and is worshipped as Gaurishankar and Bálakrúp. Next to him ranks Krishna; and numerous are the temples erected to him, as Thákur: they are usually recognized by the image of the '*garur*'; whilst Shiva's temples are never without the image of the sacred bull. Rámchandra also has some temples; and the hideous images of Ganesh and Hanumán abound everywhere.

In many temples the image of the *Nág*, or serpent, is also seen; and I am told that there is no house without it; and that the *Nág* is daily worshipped. *Gugá* also is worshipped; but he never gets a temple: he has to be satisfied with a *chabútra*, or a kind of raised platform, under a tree: and is represented by a plain stone, to which a *salám* is made, and some flowers are presented. The graves of *Siddhs*, or saints, abound in the Hills; usually in groves shrines are erected over them; and annual *melás* (fairs) are held in their honour. In times of visitations, such as cholera, a peculiar sacrifice is offered to *Káli*; a buffalo, a ram, a he-goat, and a cock are killed, after having been carried about the place; and a grand dinner is prepared, in which all good Hindoos join; and the remains of which are given to the low-caste people. In the higher hills, the image of the *Deví* is dressed up very much like that of the Virgin Mary, in Roman Catholic countries; and is sometimes carried about, and taken to *melás*. About four men carry the image in a kind of sedan; and of the different *Devís* that visit every *melá*, one takes precedence of the others. On such occasions, all the *Devís* are made to perform a dance on the shoulders of their bearers; after which orations in their praise are addressed to them, and they are taken back to their temples.

Missionary prospects.

The characteristics of the Hill tribes alluded to already, as well as some others I wish to mention shortly, may help us to judge of their accessibility to missionary efforts. As a rule, the hill-man is more truthful than the Hindoo of the Plains; there is less flattery about him, and he speaks his mind in his own simple way. He knows few of the phrases of etiquette, behind which the well-bred native of the Plains knows so well how to hide his real feelings and thoughts. The hill-man is slow and cautious, but faithful in his attachment, where his confidence has been gained. These features of his character are, no doubt, in favour of our efforts; but there are others, which almost neutralize them. The *pahárá* is extremely superstitious; and the dread of his idols and their vengeance has a great power over him. He is more tenacious of caste, and more priest-ridden, than the Hindoos in the Plains. The credulity of the *pahárá*s is astonishing. This may be ascribed to the fact that they live in scattered, secluded hamlets; and have little intercourse with the rest of the world. The *Ráj-púts*, and among them especially the *Katoches*, are proud, to excess, of their descent. Many of them are reduced to poverty; but they will bear its privations to the point of starvation, rather than put their hands to the plough,—which would involve a forfei-

ture of caste,—a fate more dreaded than death. The power of grace must indeed work strongly in such men, before we can expect them to come forward to embrace Christianity. The lower classes are well off; and are becoming more and more so. This of course one rejoices at; though the pressure of poverty, and other troubles, often predispose the heart to receive willingly the consolations of the Gospel, which the man in easy circumstances is likely to listen to with indifference. The vice of drunkenness, which prevails especially among the lower classes, is, I am afraid, on the increase; and is also a great obstacle to the spread of the Gospel in the Hills. From all this we may draw the conclusion, that the obstacles the missionary has to contend with, are not less than those he meets with in the Plains; and that they require, for a long time, the influence exercised by teaching, preaching, and living among the people, before we can reasonably expect to see them overcome. This conclusion is borne out by the experience of the different missionaries who have laboured among our hill-people.

The American mission at Sabáthú, commenced in 1837, was the first in these hills. In 1843, the Church Missionary Society entered the field. Kotgur was chosen as their station, and the work was begun by the brethren Prochnow and Rudolph; who were joined, in 1845, by the late Mr. Wilkinson. Schools were established at Kotgur, and Simla, and in Kulú; the Gospel was preached east and west of the Sutledge; and the *melás* at Rámpur, where Natives from all parts of the Hills, and even from the Thibetan plateau, are met with in large numbers, were regularly attended. About 360 pupils of both sexes have passed through the schools connected with the Kotgur mission. Not much could, or can even now, be done, in the distribution of books, in the Hills; where not one per cent. can read. The living voice, and personal intercourse of the missionary, have been, and still are, the chief means of influencing the Natives there. The labours carried on in the Kotgur mission have been acknowledged by the Head of the Church, in some measure: a small congregation has been collected at Kotgur; some of whom, I trust, have been truly converted. Twelve adults and eleven children have been baptized there.

In 1854, the mission at Kángará was commenced. Mr. Forsyth, when at Dharmśála, kindly made over to the mission a school he had established at Kángará. About 400 boys have since then passed through the school; and about 50 girls have been admitted into the girls' school,—which has been in existence for the last two years. Six orphans have received, and four are now receiving, a

Missionary  
work at  
Sabathu,  
Kotgur,

Simla,

Kangra,

Christian education in this mission. Thirteen adults, and twenty-one children, have been baptized at Kángrá; and the Gospel has been preached repeatedly over the greater part of the Kángrá, and some parts of the Hoshiarpoor districts.

Lahaul.

In 1855, the Church of the Moravians commenced a mission in Lahaul,—with a view of pushing on to Thibet and Mongolia. With what self-denying love and perseverance the missionaries have commenced, and are carrying on, the difficult work of pioneering, is well known to many of their friends. As far as I am informed, they have succeeded in distributing, among the worshippers of Buddha, part of the Gospels they have translated, and tracts they have written, in the Thibetan language; and I hope the day is not distant, when they will be privileged to gather in the first-fruits of their labour of love. To the east, in the hills of Sirmour and Garwál, the Gospel has been preached by the late Mr. Lamb; who baptized a few Natives at Mussourie. Káshmir has had the casual visits of several missionaries; and even in that benighted country the name of Jesus has been proclaimed; and will, I hope, soon be regularly preached, to its large and suffering population.\*

Results.

From all this it is evident, that missionary work has fairly been commenced in the Hills; and that the labourers have been permitted to see some result on the spot: whilst some *paháris* have, in other places, made a confession of their faith in Christ, who received their first impressions at their homes. As an instance of this latter case, I may mention that, some time ago, Dr. Wilson at Bombay baptized a youth of Jwálámukhí, who had received his knowledge of the truth in the mission school at Kángrá. May our Hill people be regularly remembered at the Throne of Grace, by those who plead for the conversion of the heathen; and may the Spirit of Life soon breathe on these dead bones, that they may live, and cling to Jesus, as they now cling to their idols!

Dr. CLEG-  
HORN.

At the conclusion of the above essay, the CHAIRMAN rose and said, that he wished, previous to the discussion of the essay by the Conference, to avail himself of the present opportunity to mention, that he had recently visited that most interesting station, the Moravian settlement at Kyelang, in British Lahoul. The brethren of the Thibet Mission had been anxious to attend the Conference; but were

The Thibet  
Mission.

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\* Since this was written, the Church Missionary Society has opened a mission in Kashmir; and as one of the results of the Conference, a medical missionary for Kashmir is now on his way out.



precluded by the closing of the Rotang Pass. If they had sent a representative to Lahore, he would necessarily have been absent from the work among the Mongolians, for five or six months. These brethren "seek out those for whose souls no man cares;" and occupy a locality where Christian effort is attended with great self-denial.

The Rev. J. NEWTON remarked, that the essays on the Hill Tribes and the Sikhs, though treating of important subjects, were intended to impart information, rather than to elicit debate. He proposed, therefore, that these essays be passed over without discussion; in order to leave time for the consideration of "Vernacular Christian Literature."

Rev. J.  
NEWTON.

The Chairman having adopted this suggestion, the following essay was then read by its author:—

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### THE SIKHS:

ALL THAT CAN BE SAID ABOUT THEM, FROM A  
MISSIONARY POINT OF VIEW.

ESSAY BY THE REV. WILLIAM KEENE, B. A.

*Church Missionary Society, Umritsur.*

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The subject assigned me by the Committee of this Conference, is—"The Sikhs;" and "all that can be said about them, from a missionary point of view."

I shall say a few words, by way of introduction, on the character and genius of Sikhism.

It must be borne in mind, that, four centuries ago, the religion known by this name did not exist. It was in the neighbourhood of this ancient city, in the precincts of which we are now holding our first general Conference of missionaries, in the year of our Lord 1469, in the village of Talwandí, that Bábá (otherwise Father) Nának, the founder of the Sikh religion, was born. His parents were of the once warlike caste of Khattrís; and his father, Kálú, was perhaps a petty trader in his native village. After Nának, the founder of the religion, Govind, the tenth and last of the Sikh Gurus, calls for a few remarks. Govind was a lineal descendant of Amar Dás, the third Guru. His father, Tegh Bahádur, was executed as a rebel, in the year 1675, at Delhi, by the stern and bigoted Aurangzeb; and this circumstance, in the effect it had on his son

Origin of  
Sikhism.

Govind's mind, led to a great change in the religion which Nának had instituted.

Object of  
its founder.

Nának's desire was to know God, to become inwardly pure, to escape from every earth-born trammel. It was an out-going of the soul after her heavenly and primeval heritage, freedom. We, as Christians and Anglo-Saxons, all know the import of this word, in its various, as well as its highest, acceptation. True; but "He who hath made of one blood all nations of men," has planted the desire deep in the heart of collective humanity. It was Nának's desire; it was the very object of the reformation which he introduced,—freedom, for himself and his followers, from mental and spiritual bondage. He did much, but it was imperfect: it is reserved for the disciples of the only and true Redeemer to know, that—"If the Son make you free, ye shall be free indeed."

Nának struggled to free the *mind*; but had no desire to carry his principles farther. The great aim of Govind, on the contrary, was to free his followers from the *hated Moslem rule*; and he was ready to sacrifice any thing, and every thing, which interposed to hinder the accomplishment of this great design. His reform, and the spirit he infused into his followers, ultimately resulted in the establishment of the Sikhs, as an independent and powerful nation.

Both of these great men have left us a record of their tenets: the one, in the work called the *Ad Granth*, or First Book; the other, in the *Daswen Pátsháh dá Granth*, or The Book of the Tenth King, as Govind is sometimes styled.

Hindoo  
errors  
rejected.

Nának's aim was to free the mind. We accordingly find him, in his writings, assailing many of the gross errors of the Hindoo religion. And just in proportion as the teaching of Nának diverges from the gross errors of the popular Hindoo belief, and reverts to the simplicity of natural religion, so far must we look on it as favourable to the success of the labours of the Christian missionary, among that interesting people, the Sikhs.

I intend, therefore, at this stage of my essay, to bring before this Conference of Christian brethren, some of the chief points on which Nának is decidedly at issue with the popular faith of the Hindoos. The points in question are—the Godhead, idol-worship, caste, and the immolation of the Hindoo wife, on the funeral pile, at the decease of her husband.

Godhead.

1st.—*The Godhead.*

The following passage forms the opening words of the *Ad Granth*, and is also the formula of the Sikh baptism, called the *páhu*:—

“The true name is God, the creator, without fear, without enmity, the immortal being, the unborn, the self-existent, that is understood by the good favour of the Guru.—Repeat this, that God is such: in the beginning true, before all ages true, true now, and, says Nának, ever will be true.” (Jap Jí, 1 paupí.)

The writers of the Granth acknowledge only one creator, styled in the above passage “Kartápurkh;” while, in the Hindoo books, many creators are spoken of.

The following sayings are, if anything, more explicit on this point: Arjan, the fifth Guru, writes:—

“My mind dwells on One,—Him, who gave the soul and the body.”

One more passage, taken from the writings of Guru Govind, will suffice:—

“God is one image (or being): how can He be conceived in another form?”

*2nd.—Idol-worship.*

Idolatry.

This also Nának forbids:—

“Read not that which creates doubt in the mind. Worship not another than God; go not to the tombs of the dead.” (Sorþh dí Ast-padí, 1 mahal, 1 tuk.)

And Arjan says, “He who calls a stone ‘God,’ he and the stone will sink together into the ocean of this world.” (Súhí, 5 mahal, 9 sabd, 4 tuk.)

Lastly, hear with what contempt and boldness Govind speaks of idolatry:—

“O fool, fall at the feet of God. In stone God is not.” (Bichitr Náatak, 1 dhiáy, 99 sawayyá.)

We, as Christians, believe in one God, the God of Abraham, Isaac, and Jacob—and the Father of our Lord Jesus Christ. Such a glorious Being Nának could not believe in; because it is by revelation only that we know God as such. But he believed in *one* God. Again, he, with Govind, discountenanced idolatry. Such teaching being found in the Sikh books, is, I conceive, all in favour of the Christian missionary, in his work amongst the Sikhs.

The Hindoo, on the contrary, prostrates himself before senseless stone, and believes the Divine Being to be in such idols.

A few remarks are necessary here, on the present practice of the Sikhs. Some of them, although they do not discard the teaching of the Granth, have yet returned to the Hindoo belief of many creators: and since the taking of the country by the English, several have gone back to idolatry.

Such a state of things shews the necessity of more active efforts, on the part of the Christian Church, in disseminating, and preaching, the Word of God to these people.

Caste.

3rd.—Our next subject is caste.

In caste, *as such*, Nának places no dependence, although he docs in *the works* of caste:—

“Caste, *as such*, does not avail: your righteousness will be put to the test: [as] no one dies by taking poison in the hand, but by eating it.” (Májh kí wár, 10 pauṛí, 1 tuk.)

Caste, among Hindoos, is not a social, but a religious institution. It forbids the members of one caste to eat with, or intermarry with, those of another. It is one of the monster evils of Hindooism.

The ancient Sikhs, I understand, ate together, in common. To do so with those of a different creed, and also with Mazhabí Sikhs, was, however, never their practice.

In the time of Ranjít Singh, indiscriminate marriages were not contracted; but Brahman Sikh married with Brahman Sikhní; and so of the other castes. *Now*, the Sikhs do not even eat in common, much less contract indiscriminate marriages.

Idolatry.

The next point of difference which I shall notice, between the teaching of Nának and that of the Hindoo books, is on the self-sacrifice of the Hindoo wife, called *satí*, or suttee. *Sat* means *true*; and consequently *satí*, a *true and virtuous wife*.

This monstrous practice Nának assails in the following lines:—

“Those women are not called *satís*, who burn on the funeral pile: Nának says those are *satís*, who die from the blow of separation.” (Súhí kí wár, 6 pauṛí, 1 slok.)

On the death of Ranjít Singh, four of his wives, and seven concubines, immolated themselves at Lahore. Under that monarch’s rule, however, a *satí*, neither among Hindoos nor Sikhs, was common.

The order of the Hindoo Shasters is not for all wives, whose husbands die, to burn themselves; but only for those who are childless.

Other points.

A few more passages, in which is exhibited the general teaching of the founder of the Sikh religion, must suffice for this part of my essay:—

“Murder, love of the world, covetousness, anger, are four rivers of fire. Into these rivers all mankind fall and consume away. By the grace of God alone any escape.” (Májh kí wár, 20 pauṛí, 2 slok.)

“Men are born in sin, live in sin.”

“When God forgives, says Nának, then are they forgiven: otherwise they are obnoxious to punishment.” (Májh kí wár, 23 paupí, 1 slok.)

To show the futility of ceremonial ablutions, Nának says:—

“Wash as you will; if you wash a hundred times, not a single sin can you remove.” (Súhí, 1 mahal, 3 sabd, 2 tuk.)

And again:—

“The heart of man is as a drunken or lustful elephant; whatsoever it does, is nothing but sin.” (Ásá-rág, 1 mahal, 8 sabd, 1 tuk.)

The Granth abounds in passages of this kind,—of which the greatest use could be made, in preaching the Gospel to the Sikhs.

The above extracts will suffice to show the character of the religious writings of the Sikhs.

Doubtless, Nának's extensive intercourse with men did much to enlarge his mind; and it may be reasonably supposed, that he was not a stranger either to the teaching of Mahomed, or to that of the Hindoo reformers, Rámánand, and his pupil Kabír the weaver.

The question now arises—Has the teaching of Nának, in any way, prepared the Sikhs for the reception of Christianity? The teaching of Moses and the prophets was designed by God, to prepare the Jewish people, if not the world, for the reception of the Gospel. What has Sikhism done, to this end, amid modern heathenism? Bearing  
towards  
Christianity.

This appears to be the question proposed for discussion by this Conference. Some may be ready to answer, that it has done nothing;—judging from the depraved morals of the Sikhs with whom they have come in contact; thereby fallaciously drawing an universal conclusion from a particular premise. Others, again, looking at the comparatively pure teaching of the Kd Granth, may, from the very purity of such teaching, draw a conclusion adverse to Sikhism; in the same way, (as it is acknowledged,) that it is more difficult for a moral, upright man, to come to Christ, than for one who is openly profligate.

There is no doubt that Nának's tenets, where understood and believed, must dispossess the mind of many gross errors, superstitions, and prejudices, which have taken firm hold of the Hindoo. His spirit of toleration, too, cannot be without its good effect.

As the influence of Nának's teaching was for good, so was that of Govind for evil. He abused the principles of Nának, to lay the foundations of Sikh independence; and in so doing, he roused

the very worst passions of the soul; and his influence, on the whole, did but demoralize and corrupt the peaceful followers of Nának.

Missionary  
work among  
the Sikhs.

In conclusion, let me inquire if any systematic efforts have been made for their conversion?

In answering this, I must make a few remarks on the labours of our brethren of the American Mission, who first planted the standard of the cross at Lodiana; and there commenced the first systematic efforts for the conversion of the Sikhs. They made themselves acquainted with the colloquial dialect of the Sikh people. To the Lodiana Mission we are indebted for a Grammar, and a most valuable Dictionary of the Panjábí language. At different times, 39 works in the Sikh colloquial have issued from the Lodiana Press. Three of these are portions of the Word of God; the rest, with a few exceptions, are tracts on the Christian religion.

Here I must not omit to mention, that the indefatigable Carey translated and published the whole of the New Testament, and the Old Testament up to the 40th chapter of Ezekiel, besides a few small tracts, in the Panjábí language.

Turning next to the labours of our own Society, we have rather made use of the materials made ready to our hand by our American brethren, than added to the stock of that material. My brethren, who founded the Umritsur Mission, made themselves more or less acquainted with the Sikh language; and there has been done a good deal of work for the conversion of the Sikhs, by the missionaries and native assistants of the Umritsur mission, both at that place, and in the neighbouring district of the Mánjhá,—which has the honour of being the cradle of Sikhism. In enumerating what *has* been done for the conversion of the Sikhs, I must draw attention to the movement in the 32nd Native Infantry of Mazhabí Sikhs; and which was retarded, for a time, by an order issued by the Supreme Government. This movement was fostered and stimulated by the Umritsur and Peshawur missionaries. Altogether there have been baptized some 40 individuals (men, women, and children) out of that corps, at Khairábád and Attock. Besides these, there have been baptized three Sikhs at Lahore, ten at Lodiana, and one at Umballa. Our brethren also at Rawulpindee and Sealkote can doubtless give instances of Sikhs who have been baptized at these stations. At Umritsur eight, or more, have been admitted into the visible Church, besides a considerable number of Mazhabís—of the above named Regiment. One has

been baptized at Kotgur, two at Cawnpore, and one, that I know of, at Benares. There doubtless are several more that I am not aware of. I have numbered above 60 Sikhs who have been baptized into the Christian Church.

Now what is the character of Sikh converts? I can only speak so far as I am acquainted. They are docile, easily attached, outspoken, and warm-hearted. They are not generally so quick and intelligent, as the Mahomedan and Hindoo converts, but they are pains-taking, and anxious to learn. They do not fraternize well with Mahomedan converts: this is partly owing to their old hereditary hate. We have our prejudices, and they have theirs; and we must bear with them.

I would now throw out some suggestions, for the more effectual Suggestions. evangelization of this interesting people.

I am strongly in favour of missionaries taking up a particular line of study. There should be distinct evangelists for the Mahomedans, the Hindoos, and the Sikhs.

Now the cradle of the Sikhs is the Mánjhá,—the country between Umritsur, Kussoor, Hurikighat, and Byrowal. The next great tract of country inhabited by this people, is the Málwá—beyond Ferozepore.

Itinerating missions should be planted, or extensive itinerations made, in both of these districts. For this object one or two missionaries should take up the Sikhs, as their work. They must learn Panjábí—both to speak and read it—as indispensably necessary.

Such evangelists should also make it their business to acquaint themselves with the books most commonly read by Sikhs; especially should they study the Vedant system of philosophy, as taught in the Mokshpanth. They should also be well acquainted with the biographies of Nának and Govind.

Lastly, the substance of our preaching must be the person and the work of Jesus. All the distinctive doctrines of Christianity must be much insisted on; otherwise the Sádhs and Vedantists will surely tell us, that they have just as good teaching in their Granth; or, that after all our preaching, we have been teaching them Vedantism.

Another point, I would especially urge on the missionary to the Sikhs, is this—the all-importance of maintaining a holy life; otherwise the Sikh will see nothing in the Christian Guru, which he does not see in his own saints and Gurus. Preaching there must be; but I am perfectly sure, that the most effectual preaching

to the heathen is the power of a holy, loving, Christ-like life. The Gospel preached is indeed a mighty power; it is the power of God unto salvation, to every one that believeth. But let that Gospel be lived, as well as preached, in the sight of the heathen, and I believe its power will prove irresistible.



The following essay, in the absence of its author, was read by the Rev. J. Barton:—

### VERNACULAR CHRISTIAN LITERATURE :

SUGGESTIONS FOR IMPROVING ITS CHARACTER, AND RENDERING IT MORE EFFECTUAL, AS A MEANS OF EVANGELIZATION TO THE HEATHEN, AND OF EDIFICATION TO THE NATIVE CHURCH.

ESSAY BY THE REV. J. H. BUDDEN,

*London Missionary Society, Almorah.*

The two  
objects.

Vernacular Christian Literature—to whichever of the above two objects it may be more especially directed—will, if it is worthy of its name, tend really, though not perhaps equally, to subserve them both. That which is directed more especially to the heathen, ought to be such as will contribute to the enlightenment and the intelligent conviction of the Native Christian, and assist him in the presentation of Christian truth to the heathen: while that which is prepared primarily for the edification of the Native Church, should be such as to constitute, though an indirect, yet a most powerful, means of convincing the heathen of the truth of the Gospel.

Nevertheless, there are some respects in which these two objects differ; and will thus naturally give a somewhat different character to the means employed to secure them. It will be well, in the first place, to notice briefly the nature, and the consequences of this difference.

Works intended for the evangelization of the heathen, have to make readers for themselves out of opponents, or, at least, out of those who are indifferent to them, or prejudiced against



them: while those prepared for Native Christians, ought at least to be able to reckon on a feeling in their favour.

No book is of any use in the world, except as it is read. Speaking generally, no book is likely to be read merely because it is a book. If the subject of a book is unattractive in itself, the book is not likely to be read, unless it attracts by the form in which its subject is presented. The subject of Christian books, as already observed, ought to be, and may be assumed to be, more or less attractive in itself to Native Christians: but to Non-Christians it is just the contrary. It therefore becomes all the more necessary, that the form in which the subject of Christian books is presented to Non-Christians, should be made as attractive as possible. Of course it is not meant that Christian truth, however unpalatable, should be diluted, or obscured, or sacrificed, in any degree; but that the manner in which it is presented should be regulated by the command—"Let not your good be evil spoken of."

Books must be attractive, especially for the heathen.

In order to accomplish this, there are some things to be avoided, and others to be cultivated. These may be considered together; and in this manner, without dwelling on particular instances, the chief defects of extant Vernacular Christian Literature, so far as it is known by the writer, may be noticed.

Vernacular Christian Literature, to be made attractive to Non-Christians, requires to be more orientalized in its form than it is at present. And this may be done without foregoing the embellishments available from European sources. European printing, and European wood-cuts and engravings, are unobjectionable, and even desirable; but European forms of expression, modes of thought, and style of reasoning, are probably as strange and unintelligible, if not repulsive, to the Natives of India, as theirs are to Europeans. Now, though nothing but the grace of God can make Christian truth in itself, in a real and effectual sense, acceptable to the heart of man, still the repulsion is likely to be far less violent, when it is presented in a familiar, than when it is presented in a strange form: therefore the translation of the standard works of English or American divines, (whether apologetic, or didactic, or expository,) and of English tracts and treatises,—and the employment of English forms of expression, and illustration, and modes of reasoning, in original works, such as tracts, sermons, commentaries, &c.—although the language may be the purest and most correct vernacular,—still fail, it is to be feared, to convey to the minds of the readers, (if readers they find,) the thought that was in the mind of the original writer or translator. Probably the best instance of the orientalized

Of oriental-ized form.

An instance.

form of a Christian book, such as is meant in the above remarks, is the Rev. Mr. Perkins' Hindee translation of Dr. John Muir's *Character of St. Paul*. No man could have made that translation, who was not familiar with the tone and rhythm of the Prem Sâgur; and it is an admirable specimen of the Christian spirit in a Hindoo form. Another thing essential to make Vernacular Christian Literature acceptable to the Non-Christian population, is, that it be written from their point of view, and not from the Christian's. The foregoing suggestion had reference to the outward form; but this refers rather to the animating spirit: and paradoxical as, at first view, it may appear, it is nevertheless true, that the spirit of our Vernacular Literature will then be most Christian, when it most descends to the level of the Hindoo or the Mahomedan. It is, in fact, just the noble, Christ-like spirit of the Apostle Paul, modernized. To the Jews he became as a Jew; to those under the law, as under the law; to the weak, as weak; to all men, all things,—that he might save some. It involved no sacrifice of Christian principle on his part, neither need it on ours. It is indeed the very highest exercise of Christian principle,—being a sacrifice of private preference and educational predilection, and personal feeling, and of a proud position of superiority—stooping to look at a subject from the point of view of our Hindoo or Mahomedan brother; and until we do this, we are not likely to be able to put the truth in such a light, as that he may see it as we do. But by descending to his level, we are better able to see how invulnerable he must be, to many arguments which seem to us irresistible; and how vulnerable to others, of which we had no conception. If in this way some of the extant Vernacular Christian Literature should be found to be unsuited to its object, it is to be hoped it might soon be replaced by other works, less hostile and antagonistic in tone, more sympathizing and conciliatory in spirit, more simple and elementary in construction, and altogether better fitted to arrest the attention, excite the interest, and win the confidence, of the Non-Christian population.

Not polem-  
mic.

This last topic suggests the inquiry—how far, in the present circumstances of India, it is needful, or desirable, for the Vernacular Christian Literature prepared by missionaries, to be at all of the nature of a direct assault upon Hindooism or Mahomedanism. Such works have already been prepared to meet a felt want, and it is to be hoped they are doing good service. But other most potent influences are now at work throughout the country, the direct bearing of which, on both Hindooism and Mahomedanism, is plainly

destructive; and it becomes a serious question, whether all available missionary effort,—and Vernacular Christian Literature among the rest,—should not now have a directly *constructive* tendency; and whether, even then, it will be able to keep pace with the process of dissolution going on so rapidly all around us. God is, in His providence, destroying both Hindooism and Mahomedanism for us, apart from all direct missionary effort to that end. Would it not then be better, that all Vernacular Christian Literature, intended for Non-Christians, should take no distinct notice of Hindooism or Mahomedanism, as systems of religion, but tacitly assume it, as a settled point, that they fail to meet the demands of the times, and the wants of man's nature; and then occupy itself in showing, in all possible variety of ways, that these can be met, and can *only* be met, by the Gospel of Christ. There is no reason why this might not be done, in perfect accordance with the spirit of the foregoing suggestions. Indeed the presentation of pure Christian truths, as from a Hindoo or Mahomedan point of view, advocated above, involves such an indirect notice of what is hostile to it, or a distortion of it, or a craving for it, as would answer all the purpose, without having at all the form, of controversy.

Should be  
constructive.

It is probable, that the Vernacular Christian works that will be most distinguished by the above characteristics, and will do most efficient service, will in the course of time be produced by our Native Christian brethren; and of this we have already gratifying anticipations, in the works of Nehemiah Níl Kánth Shástrí, of Benares, and of Bábú Ishwarí Dás, of Futtehghurh. In regard to the Lectures, in Urdú, on Theology, by the latter, it has always seemed a matter of regret, that they were cast so much in a European mould,—a consequence, probably, of their having been, in the first instance, written in English. It would be well to encourage our more educated and advanced Native brethren to put the results of their observation and experience, both Ante-Christian and Christian, into a more permanent form. If this were done, with the assistance and supervision of their missionary friends, it could scarcely fail to be beneficial to themselves and others.

A work for  
Native  
Christians.

Meanwhile, there is ample scope for European missionaries to exercise their best talents, in the production of books much needed, for the formation of a Vernacular Christian Literature, in its more evangelistic aspect: and in addition to the above observation, it is suggested, with all deference, that they will probably be better suited to their purpose, in proportion as, like the books of Holy Scripture, they are free from everything like

Also for  
Europeans.

Avoid tech-  
nicalities.

A specimen. a technical, or systematic, or theological form; and partake more of the character of Eastern allegory, or dialogue, or biography, or history, or missionary annals. This is a method which gives scope for the handling of all subjects,—the most profound, as well as the most practical and ordinary,—and of presenting Christian truth, embodied in living forms, in a manner fitted to interest all. The best specimen, extant, of this kind of work, prepared by European talent, is the “Phulmaní and Karuna” of the late lamented Mrs. Mullens; which ought to be translated into every dialect in India.

Fly-sheets. The above remarks refer more especially to the larger and more considerable works, prepared with a direct view to the Non-Christian population; and the question of the sale, or the gratuitous distribution of such works, is one of great interest and importance; which cannot however be discussed here. All will probably agree, that if they *can* be sold, though only at a nominal price, it will be better than indiscriminate distribution. But doubtless all will no less feel, that there ought to be something available for unrestricted distribution to all readers. Is there any reason, why this latter object may not be effectually and economically secured, by the preparation of a number of fly-sheets, single leaves or handbills, containing a single sentence, printed in large characters? The sentences might be very diversified, and they should be of a striking character, fitted to arrest attention, suggest thought, and stimulate inquiry. There are many texts of Scripture that would answer this purpose admirably: a few are given as specimens:—

“What shall it profit a man, if he gain &c.?”

“Believe on the Lord Jesus Christ, and thou shalt be saved.”

“Be sure your sin will find you out.”

“What shall I do to be saved?”

“The wages of sin is death—the gift of God &c.”

“Who can forgive sin—but God only?”

“There is one God, and one mediator &c.”

“Whither shall I go from God’s Spirit? and whither &c.?”

“Repent ye, for the Kingdom of Heaven is at hand.”

“Except ye repent, ye shall all likewise perish.”

But there is no reason why these sentences should consist solely of texts of Scripture. Besides these, questions bearing on the current errors and superstitions of the people, might be prepared; and, if well put, would be likely to suggest doubt, and to lead to further thought and inquiry; when a tract or book would perhaps not be read at all. A few such questions also are given,

by way of specimen ; but many better ones might be easily prepared :—

“ How can one sinner save another ? ”

“ How can water wash away sin ? ”

“ If sin and holiness are the same, why does sin bring sorrow—and holiness, peace ? ”

“ Which is the more noble,—the body, or the soul ? ”

“ If the soul starves, why feed the body ? ”

“ If all things are illusion, who can prove it ? ”

“ Which ought to be worshipped—the maker, or the thing made ? ”

“ Among the 33 crores of gods, which is sinless ? ”

Texts of Scripture, and questions such as these, might be multiplied indefinitely ; and, if printed in large characters on small handbills, might be distributed widely, in *bázárs* and *melás* ; and prove seeds of thought and inquiry,—and, by the divine blessing, “ the incorruptible seed of the Word of God,” too, in many a human soul.

It remains now to notice, briefly, that department of Vernacular Christian Literature, which is prepared more especially with a view to the edification of the Native Church.

Books for  
Native  
Christians.

The above suggestions regarding form, style, &c., apply here also ; though they may be less important, in proportion as Native Christians are more disposed than Non-Christians, to receive favourably what is offered to them,—are also by education and association more independent of form and manner,—and are more accustomed to novelties in these respects. It should also be borne in mind, that whatever is prepared with a view, primarily, to Non-Christians, must, if it is well done, be of great value also to our Native brethren.

In addition, however, to such works as are of more general interest and value, the one object which would seem to be more important, than any other, to be accomplished, in preparing works for the edification of the Native Church, is, that they should tend, either directly or indirectly, to the elucidation of Holy Scripture. To those who regard the Scriptures as the Word of God, given for the instruction and salvation of men—the Divine repository, on earth, of the Divine wisdom—the only God-inspired book in the world, no arguments will be needed, to establish the above position. But while the Scriptures contain, in rich profusion, on the surface, passages like those already quoted, which are “ the incorruptible seed of the Word,” and may, in their isolated form, be

come the seeds of eternal life to many, it is undeniable, that they also contain hidden treasures of wisdom and knowledge, which can be found only by search. And this search, to be conducted intelligently and successfully, implies the use of information, to be derived from a variety of sources, in the departments of nature, history, and general literature. Now it is in this respect, perhaps, more than any other, that it is to be feared our Native brethren, with the exception of those who are familiar with English, are at a serious disadvantage. And probably no greater service could at this time be rendered to the Native Church,—and thus also, indirectly, to the work of evangelization among the heathen,—than by preparing suitable commentaries on different books of Scripture.

Commen-  
taries.

The kind  
required.

In the preparation of such commentaries, however, it would be necessary to depart considerably from the method usually adopted in the popular English commentaries of the present day. The object of these should be, to place the reader in a position to realize, as far as possible, the circumstances in which that particular book of Scripture was written, the aim and purpose of the writer, and the exact force and meaning of his words. In order to do this successfully, it would be needful to say much, that, in an English commentary, would be needless; and to omit much that is usually found in English commentaries,—and which, however excellent, is merely an expression of the thought and feeling of the commentator, rather than an elucidation of the words of the inspired writer. It would of course be needless to introduce the technical discussions regarding MSS., and various readings, with which modern Scripture criticism abounds. Nor would it be desirable to bewilder the reader with multiplied interpretations of difficult passages. But surely it would be wise to accustom our Native brethren to hear that various readings exist—that some passages are of doubtful authority—that there are apparent discrepancies of statement in the narratives—and that these undeniable facts, so far from invalidating, go to confirm the authority and reliableness of all the rest. It is superfluous to add, that such commentaries, to be generally useful to the Native Church, must be free from sectarian bias, devout and reverential in spirit, and simple and clear in construction. The commentator should be lost sight of, in the inspired writer whose words he is elucidating.

It would be necessary to preface any such commentary, on one or more books of Scripture, with a brief historical and geographical sketch, of such events and places, as throw light on the circum-

stances in which the book was written: also a biographical notice of the writer, and a general statement of the contents and the apparent object of the work. In writing the commentary itself, it would perhaps be preferable to admit a plan, which is more in accordance with native usage, than printing the text in verses, separately, in the upper part of the page, and the commentary below, with references to each verse,—the plan of dividing the text into convenient sections and paragraphs, and printing it continuously, with the verse-numbers in the margin; and then immediately after each section printing the commentary, or *Tiká*, on that section, under it—to be followed by the next section and its commentary, in the same way. The narrative or argument, as the case may be, can be followed without interruption: each section and its commentary forms a separate and complete portion by itself, for convenient reading. Subjects of too great importance or difficulty, either to be discussed fully in the commentary, or to be passed over lightly, might be fully considered in separate articles at the end. As before mentioned, the one object of the commentary should be to bring out the thought that was in the mind of the inspired writer; in other words, “the mind of the Spirit;” and the fewer the words used by the commentator, for this purpose, the better. As a general rule, devotional reflections, and lengthened expositions and discussions, and practical exhortations, only dilute, and weaken the force of the Word of God.

The preparation of such commentaries as are described above, seems to the writer of this paper, so supremely important, and so urgently needed now for our Native brethren, that he is unwilling to divert attention from this object, by referring to any other kind of literature for the edification of the Native Church: nevertheless, no doubt much might be done, with great advantage, in other departments of literary labour. “There are diversities of ministrations, but the same Spirit.” But whether, with a view to Christians or heathens, that work must be most valuable and efficacious, which, in conjunction with adequate artistic skill, and wise adaptation, has in it, whether in letter, or in spirit, or in both, least of the words of men, and most of the Word of God.

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The subject of Vernacular Christian Literature being now open for discussion, the Rev. J. NEWTON,—American Presbyterian Mission, Lahore,—remarked as follows: It is of great advantage to our books to have them embellished—so as to make them attractive to

Form.

Rev. J.  
NEWTON.Embellished  
books.

the eye; especially now, since the plan of selling has been adopted. The practicability of selling—at low prices—has been sufficiently tested. During the present year as many as 1,000 volumes have been sold at Lahore. Tracts, however, are still given gratuitously. At the Lodiana Press we have begun to illustrate our books by pictures; and we hope to do much in this way. We have also issued hand-bills and broadsheets, containing the most striking and important truths—some of them in poetry. These we distribute as widely as possible. The first of this kind was in three languages, printed in parallel columns, entitled the Five Elements of Religion. The several heads, being printed in large letters, were well calculated to arrest attention. Latterly, we have issued a monthly tract in Urdú, with the date superscribed. These tracts are small; and are written in as readable a style as possible. Some of them are in verse. We hear they are highly approved, even in the North West Provinces;—where many of them are sent for distribution. These are all lithographed, in the Persian character. This is the style in which nearly all our Urdú is printed. The North India Bible Society gives us nothing but the Arabic letter, which multitudes, to whom the Persian letter is familiar, are unable to read. The other day a Hindoo Munshí came to me, as an inquirer. Before he left, I gave him the New Testament, in the Arabic character—the only kind I had; but he was unable to read it. As I was leaving that part of the country, I could only tell him to learn it, as best he could, from his neighbours. The demand everywhere is for Persian-Urdú; and this being the style of the Lodiana books, they are called for on all sides. For want of funds, we are not able to supply the demand. We have six or seven lithographic presses; but most of them have latterly been standing idle.

Handbills  
and broad-  
sheets.

Monthly  
tracts.

Urdu in  
Persian  
character.

H. E.  
PERKINS,  
Esq.

H. E. PERKINS, Esq., C. S., begged leave to ask, whether these monthly tracts were intended for the heathen, or for Native Christians.

Rev. J.  
NEWTON.

Mr. NEWTON replied, that they were adapted to both; but were intended chiefly for the heathen.

H. E. PER-  
KINS, Esq.

Mr. PERKINS regretted, that, owing to a variety of causes, he had been unable to prepare an essay on this subject, as had been designed. He referred to the great want, now felt, of a good Vernacular Literature; and produced the Catalogue prepared in 1854, by the Centralizing Christian Book Society of Agra, lamenting that the labours of the Society seemed to have begun, and ended, with the preparation of that Catalogue. He then read the following



observations, which he had originally written down, as part of the projected essay :—

In the first place, we must reflect how wholly dissimilar are our modes of thought from those of Natives. This cardinal consideration has been greatly disregarded in the preparation of almost all our extant Vernacular Literature. Instead of the flowery title-page, the limp cover, and the running oblique gloss, of a genuine native work, we have had the stiffly formal, straight lines, the rigid binding, and the cut-and-dried appearance, which a severe Anglo-Saxon taste has conventionally taught us to deem beautiful. It may be said, that this is but a very small matter ; and so it is : but if we are to catch with guile the unconverted, and allure from mischievous idleness our Native converts, we must stoop to their notions of things, and not force them up to our own, in matters indifferent. There have been exceptions to the evil just mentioned ; but I fear it will be found to have been the rule. Let this be borne in mind, as regards the typographical preparations of our Vernacular Literature.

Then, as regards the far more important matter of the subject of our Christian Vernacular Literature, as has been already remarked, it will probably be found, that nearly all the books which exist, are either purely controversial, theological, or educational. And though, (to return to the definition of the Prospectus,) this may be effectual, “as a means of evangelization to the heathen,” it cannot be so, to the edification of the Native Church. What we want, it seems to me, is, first of all, as has been remarked, a good Commentary. The only one I know—that by the Rev. Mr. Owen—is hardly adapted to any but the student of recondite theology ;—by reason of the extensive quotations from foreign languages, with which it abounds. Secondly, we want a domestic literature—something for the wives, mothers, and daughters of our Native Christians to read,—from which the Native Christians generally can learn matters of common concern. As indications of this kind of works, I may name Descriptions of Foreign Countries, ( other than mere School Geographies,) Travels, Voyages, Histories, Biographies—especially those of a Christian character ; perhaps also some elementary works on art and science might be useful. Hints on domestic economy—on the home education of children—are also very much needed. The proneness of the Eastern mind to tales and stories could be turned into a most fertile channel, if a good selection of allegories were made and issued. Of these we Westerns are more intolerant than the Orientals ; and the success of this

Native modes of thought must be regarded.

Subjects.

There is need of a Commentary;

then of a domestic literature.

Allegories.

class of Literature is almost limited to Bunyan's Works. But many have been published in late years, which would well bear translating, and perhaps enlarging.

Original  
and trans-  
lated works.

This brings me to a subdivision of the subject—the comparative merits of original and of translated works. One eccentric, but excellent speaker in the Liverpool Conference said, that the only books which should be translated were the Pilgrim's Progress and Robinson Crusoe. If this was said in earnest, I may perhaps be excused for differing from him. But, in principle, it was correct. Translations can never be so successful as indigenous works—coined freshly from the true native die, and bearing on them the stamp of native thought, to make them pass current amongst the people who are meant to use them. Alas!—it may be said to this,—where have we the native talent which alone could be employed on such works? The view is certainly discouraging; but not so much so, as it would at first appear. There are amongst our Native Christians, men who could, if only they would, prepare *some*, at least, of the works which have been suggested. Have they ever been asked to do so? and has the need ever been clearly put before them? It would be invidious to mention names; but some will occur to every member of this Conference, who are well fitted by age, learning, and experience, for this office. Some Native helpers in the Lodia Mission, as well as in other missions, have done something in this line. The Rev. K. W. Banerjea, and Pandit Nehemiah Nilkanth, have brought out most learned works; but it will be acknowledged by all who know the subject, that, generally speaking, the native assistants have left foreign missionaries to prepare works in Indian vernaculars for Indian readers. This is a mistake much to be deprecated; and one of the chief suggestions I would make, is, that the subject be lovingly and earnestly pressed home to the consideration of those Native Christians, whether ordained or not, who are qualified to carry out this work.

Native  
talent  
invoked.

Printed  
characters.

There remains the question of the characters in which books should be printed. The Utopian universal alphabet has not yet become a matter of fact. Probably the English alphabet, with such additional diacritical signs as have been in use under Shakespear's system, is the nearest approach to an universal alphabet, which the world will ever see. Its chief recommendations are, the ease with which it is learnt, and the cheapness with which books can be printed in it. These are great and overwhelming advantages; though I must confess, that, to my own mind, it is pleasant to see a foreign tongue in its own dress, as most likely to draw and fix the

Raman  
alphabet.

attention of the unconverted. Besides, the English alphabet can never displace the Persian; nor should we wish, I think, to supplant the latter by the former.

My chief recommendations are then,—*1st*, That a good commentary—the notes to be printed alternately with the text—be prepared;—*2ndly*, That the attention of our native brethren be turned to the important subject of providing a literature for their fellow countrymen.

The Rev. J. N. MERK,—Church Missionary Society, Kangra,—said, he wished to second the proposal made by Mr. Perkins, respecting a Commentary. He could testify to the fact, that there was a strong desire for one among Native Christians, and he fully agreed with Mr. Budden, in thinking that it should be short. The meaning of the text ought to be brought out in a few words, letting the text thus speak for itself. The comment might be added to the text, somewhat as the *hâshiyâ* is, in the Gulistân, and other Persian books; and it ought to be printed in the Persian character. Let it be written and printed soon.

J. NEWTON, Esq., M. D.,—American Presbyterian Mission, Kapûrthala,—received the permission of the Chairman, to read the following remarks on the subject under discussion:—

Since all Christians will admit, that the entire literature of every country should be imbued with the divine spirit of Christianity, I wish, in speaking of the literature of India, to omit the adjective “Christian.” What we all wish to see, is, not a corner of that literature allotted to Christianity, but the whole of it become one grand instrument for promoting the interests of the Redeemer’s kingdom in India.

It is evident, that there is a close connection between the literature, and the mental and moral state of a nation. What then are the conditions on which this connection rests? It may, I think, be affirmed, in general:—*1st*, That Literature, whatever its language or nationality, is, within its sphere of influence, a *cause* of intellectual and moral action:—*2nd*, That it is, an *effect* of the moral and intellectual culture of all that live within that sphere. In short, it stands, in respect of the working of the national mind, in the twofold relation of cause and effect;—it both leads and follows public opinion:—*3rdly*, That *it leads opinion precisely in proportion as it follows it*. Just in proportion as it is a reflector of the national life, does it win its way to, and wield influence over, the national heart.

Two chief recommendations.

Rev. J. N. MERK.

Commentary.

DR. NEWTON.

All literature should be imbued with the spirit of Christianity.

Connexion between the literature and the mental state of a nation.

The first of these propositions is presupposed by the very question now before the Conference; viz.—How may the Vernacular (Christian) Literature of India be made a more effectual instrument of good? Acknowledging that it cannot but be a cause of intellectual and moral action, as far as its power reaches, we ask, how may it best be made subsidiary to the work of evangelizing India?

Literature must be indigenous.

The second proposition points out an answer to this question. Since literature is an effect of national thought, it is evident that it must originate inside of the limits within which that thought exists. It must be of indigenous—it cannot be of foreign growth.

Prepare native authors.

How, then, can we, as strangers, improve a literature, which, from the very nature of the case, must be of native origin? Are we able to do nothing towards the accomplishment of the end that we all have so much at heart? Far from it. If it is not given to us to build the edifice, we have, at least, the privilege of laying the foundations of a Christian Indian Literature. Our task must be, by all means in our power, to prepare for their work the natives who are destined to be its authors.

The indirect means of doing this.

The *indirect* means at our disposal, although the most numerous, need here be referred to very briefly. Everything that helps to spread the light of Christianity among the masses—nay, every kind of civilizing agency—tends indirectly to educate the popular mind for this end. The preaching of the Gospel stands pre-eminent among the indirect agencies to be employed. Next, in importance, are schools. And in reference to this particular object, schools in which English is taught are perhaps the most important of all; because an acquaintance with English literature cannot fail to have a most healthful influence on Indian authors. Let us by all means promote the study of English models in India.

The direct means.

It is, however, with the *direct* influence we may exert on the literature of India, that the essay which has been read is more directly concerned. While it is in a certain sense true, that all literature tends to educate a nation, yet, keeping ever in view that our special object should be, thoroughly to train those who will one day be the media, through whom the masses of India must be enlightened, it is more especially to the production of educational works, that we should devote our energies. We shall probably find, that the deepest and most lasting results, will be obtained from books which afford an exposition of the great fundamental principles, on which the various departments of human science rest.

Educational works.

Everywhere, throughout India, those who have had any experience in teaching, agree in expressing their need of school-books suited to the country. Many such, indeed, have already been prepared; but the very men to whom their publication is due, would, I am sure, be the first to acknowledge that efforts to meet the existing want, had scarcely, as yet, begun. How, then, may we accomplish the task of supplying this universal demand? There should be some method observed in all our efforts. (1) Division of labour is an important element of success. In the first place, books of a purely religious character may be written, with the greatest efficiency and propriety, by ministers of the Gospel; while works of a secular nature should be left to laymen. As was mentioned in a previous discussion, this is one of the paths open to lay co-operation, in which nearly all may walk. Moreover, it is of the utmost consequence, that he who writes should, if possible, *never* write, except *con amore*, and then, too, on those subjects only with which he is quite familiar. (2) Co-operation, as well as division of labour, is highly conducive to success. I refer to the combination of individual efforts which is best secured by Societies,—such as the Vernacular Christian Education Society, which was founded only two or three years ago. Such combinations secure harmony of action, which can be obtained in no other way. They should decide what books are needed, who is most competent to write them, &c.—thus precluding a waste, not only of funds, but also of time, talents, and energies, which would otherwise perhaps be misapplied.

Having determined the class of literary works which we should endeavour to create, as well as the best means of accomplishing this,—let us look for a moment at the details of execution, both internal and external. Mr. Perkins, (and I think Mr. Budden also, in his essay,) has objected to translations. The objection seems to me well-founded. Translations, almost of necessity, violate one of the great principles laid down above; viz., that literature leads opinion, in proportion as it follows it. Hence the necessity of original works, in which the author looks at his subject from the same point of view, as his reader. Books,—whether school-books or others,—which have been written in Europe, for European readers, cannot be reflectors of Indian life and thought. There is, however, one kind of translation, (of which I shall speak presently,) which cannot be included in this censure. It may then be accepted as a general rule, not only that books should be original, and prepared expressly for India, but also that they should always be adapted to the special classes of readers for whom they are

Need of school books adapted to India.

How to be obtained.

Evils of translations.

Original works.

Special wants.

intended; that is, for Mahomedans and Hindoos, learned and unlearned, &c., respectively.

Languages.

Here arises the important question of language. The dialects which prevail in every province of the vast Indian empire, are almost countless. Shall we then attempt to provide for every one of these a separate literature? It seems to me that the question is one which admits of no debate. The number of *languages* in India may be reduced to three or four; and in these central tongues most of our works should be published. Confining our attention, for the present, to the North West Provinces, and the Panjáb, the Urdú may be regarded as the *lingua franca*—universally understood, if not spoken—which is destined, sooner or later, to supplant every mere local dialect. Now, while we must admit the necessity, for some time to come, of issuing a certain proportion of tracts and other religious works, in the Panjábí, Hindí, and other dialects,—there can, I think, be no doubt, that the great bulk of our books ought to be in Hindustání. Just as in France, the *langue d'oïl*, from being but the obscure dialect of a province, became, in the end, the language of the entire country,—having gradually, either absorbed, or banished from the field, each of its competitors,—so the centralizing force of civilization tends, amongst every people, to raise one of their dialects, at the expense of all the others, to the dignity of a national language; which becomes, thenceforth, not only the universal medium of speech, but the vehicle, as well, of the entire national literature.

Style.

Amongst the characteristics which go far, either to recommend a book to its readers, or to prejudice them against it, is its *style*. Much difference of opinion exists among Europeans, on this subject. While it is plain that the existing styles of Indian literature should be our models, yet some of those styles offer such violence to our notions of good taste, that it is hard to bring ourselves deliberately to imitate, and perpetuate them. Yet it seems to me that we have no option, in such cases. Wherever no moral obliquity is involved, it is manifestly our duty to clothe our books in such a dress, as will most highly commend them to their readers. *Clearness*, of course, is always of the first importance. It should never be sacrificed to any mere rhetorical adornment. In a book addressed to the lower and unlettered classes, clearness will, of course, demand the utmost simplicity, if not, at times, even vulgarity, of language. But when the learned are more especially addressed, there can be no objection to gratifying the Indian passion for an inflated and grandiloquent diction. *Mullás* and *pan-*

Perspicuity.

*dits* may with safety be indulged in Arabic and Sanskrit phrases. The oriental love of poesy, and of figurative language of every sort, should never be left out of sight. It furnishes a powerful instrument with which to arouse the feelings of Indian readers. Illustration, by means of a felicitous simile or metaphor, or by the apt quotation of a musical couplet from Mír or Sandá, will often strike a sympathetic chord, in a heart which would otherwise remain untouched.—But the difficulty of attaining, in Urdú, to a style, not only idiomatic, but also thoroughly oriental, in all its characteristics, will, for most Europeans, prove insurmountable. A plan has been employed, however, which, if it does not overcome, certainly avoids this difficulty. Allusion has already been made to a use of translations, which does not come under the condemnation to which translations generally are liable. Books have been written in English, (with a special view to Indian readers, however,) and then, under the author's eye translated into the vernacular by competent *munshís* or *pandits*. An author, while he may be utterly unable to compose in the vernacular, can yet see that every idea he would wish to inculcate, and no other, is embodied by him who acts as his interpreter, in the purest and most idiomatic phraseology. Thus a really oriental dress may be secured for ideas of European origin.

Poetry.

Difficulty avoided.

Finally, as to the outward forms of books:—unimportant as the subject may appear, it is really of no slight consequence in India. I have no time left, however, to say more, than that I agree perfectly with those who think that we should, as far as possible, conform with the Native modes of printing and binding. I would suggest, that it would be wise to take the costly and highly-esteemed MSS. as models for imitation. The illumination so much admired in these, can be easily and cheaply imitated by the lithographic process.

Printing and binding.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsur,—said: I wish to make four suggestions.

Rev. J. M. BROWN.

1st:—In reference to the missionary body: why should we not have a monthly, bi-monthly, or quarterly paper of missions—a kind of missionary “Notes and Queries”—to be conducted by one or more,—all contributing; or conducted by all in turn;—in which valuable hints might be found, matters of mission moment elicited, and difficulties ventilated? This might probably be produced at a charge of less than three rupees a year.

Missionary periodical.

2ndly:—In reference to the laity: could we not compile a small hand-book—a “Review” of missions in the Punjab—to the present time; with an account of the work going on; their history and progress: to which might be added a list of books already transla-

Hand-book.

ted, and a list of books suitable for translation ;—that our lay brethren, reading, might be induced to lend a helping hand in their preparation ? The expense need not exceed a rupee a copy.

*3rdly*:—In reference to our Native Christian brethren : it has been urged that they greatly need a commentary on Holy Scripture. If I might be allowed to speak on their behalf, I would say—“We don't ! The thing we want is short, explanatory notes. Our padres can do all the rest ; but our memories are treacherous, and we want to be able to refer to the explanation of passages of Scripture which are brought against us in the bázár.” The style should be after that of the “Oxford Classics,”—the text, with the shortest notes possible. There is no use in burdening them with the history of the text, and the authorities for and against particular words and passages. A brief explanatory note, on such a passage as Matt. xxvii. 9, is what is required. A Musselman will bring this, declaring he has searched Jeremiah through, and cannot find the prophecy ; and more frequently than not he goes away unanswered. So again with St. John ii. 4 ; and x. 30, with xiv. 28 ; and many other passages. Such a commentary would be useful for the Christians themselves, and useful as a weapon ready at hand to be used against others.

Notes on  
the Bible.

Other books  
needed.

I would also mention some other wants, in the shape of books, which our Christians require. We need Adelaide Newton on the Song of Solomon, for Scripture illustration ; Archbishop Leighton on St. Peter, for our guidance and consolation ; and Bishop Pearson on the Creed, for doctrinal instruction and teaching.

Missionary  
Blue Book.

*Lastly*:—In reference to the Conference: might not its proceedings be published in the shape of a Missionary Blue-Book ? Very valuable opinions and ideas have been elicited ; and it is of importance to us all, that they should be preserved, in some form, for use and reference hereafter.

A. THOMSON. Esq.  
List of books  
needed.

A THOMSON Esq.,—Principal of the Lahore High School,—suggested, that the Conference should cause a list to be drawn up, of the books most suitable for a young missionary to study,—from which he might the most readily learn the habits, customs, and systems of religion, of the Natives of India.

Rev. R.  
CLARK.

The Rev. R. CLARK,—Church Missionary Society, Peshawur,—stated, that the Church Missionary Society had already drawn up such a list.

Rev. I. L.  
HAUSER.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—recommended the “Missionary's Vade Mecum”—by Phillips.



Col. Sir HERBERT EDWARDES, K. C. B., wished to ask, whether there was any prospect of getting an authorized version of the Bible: and if not, how there could ever be a Concordance; or indeed any basis for a Vernacular Christian Literature in India?

Sir H. ED-  
WARDES.

The Rev. C. W. FORMAN,—American Presbyterian Mission, Lahore,—said, he was glad to see the opinion was so general, that the books prepared for the heathen should be better adapted to native taste. Any one who would examine the books which are now being circulated among the people of this country, would be struck with the fact, that the taste of Europeans, and not that of Natives, had been consulted. For instance, an edition of 20,000 copies of the New Testament in Hindí, had been recently published by the British and Foreign Bible Society, at a cost, perhaps, of half a lac of rupees; and whilst, as every one knows, Hindí books are read almost exclusively by the Brahmins, yet the whole of this edition had been bound *in leather*,—although *leather* is an abomination to the Brahmin.

Rev. C. W.  
FORMAN.  
Books must  
be adapted  
to Native  
taste.

Violations of  
this rule.

On receiving an Urdú book, one of the first things which strikes the recipient, is the European style of binding; the next, is the name on the back in Roman letters. He opens the book, and finds in the *back part* of it an English title-page. It has been printed with Arabic or Persian *type*—which he can with difficulty read; whilst diacritical marks, which he does not at all understand, are scattered over its pages. Moreover, the title of the work is repeated at the head of each page—which every Native reads as a part of the text,—thus obscuring its meaning. If our object had been to deter the people from reading our books, we could scarcely have devised means more likely to succeed.

I would have our books made so much like their own, that no one could distinguish them by the style in which they are got up. They would thus be much more attractive; and besides, some who are now ashamed to be seen with a Christian book in their hands, (because every passer-by can see at a glance what *is* a Christian book,) would then read them, without fear of being called Christians.

The form of  
books.

It is very necessary too, that our books should be written in a thoroughly idiomatic style. The Englishman's Hindustání, in which so many of them are now written, is often unintelligible, and always offensive. Rigid translations of English books are of little worth. The style of thought is not familiar to the people; and they often utterly fail to catch the writer's idea. Such a translation of Dr. Hodge's "Way of Life" has been made,—a most excellent book in the original, but in Hindustání, worthless. I once

The style.

attempted, in vain, to find a pupil or teacher in my school, who could make out the meaning of a portion of it,—although some of them understood both English and Hindustání.

Poetry.

The more books we have in poetry, the better. The people of the East are influenced much more by style, than those of the West. The Koran owes its power over the minds of millions, much more to its style, than to its sentiments. The people read our Gospels, and say—“ Yes, it is all very good ; but where is the *poetry* ?”

Logic.

One defect you would not expect to find in our books—a want of logic ; but this defect too is most common. This must be attributed to the fact, that the books are written in haste—by men who are burdened with other duties.

Mr. Forman’s connection with the press had compelled him to become familiar, to a considerable extent, with our Vernacular Christian Literature, and he was convinced that much remained to be done, to make it acceptable and useful.

D. F. Mc-  
LEOD, Esq.  
Persian  
type.

D. F. McLEOD, Esq., C. B., observed, that he had seen a book in Persian type, that appeared very much like the books lithographed in Persian character ; and he asked for an explanation, as to why books in that character should not commonly be printed with type, instead of being lithographed.

Rev. J.  
NEWTON  
explains.

The Rev. J. NEWTON explained, that in Persian typography, there was great difficulty in bringing some of the letters into that exact juxtaposition, which, in the eye of a Native, constitutes one of the charms of the Persian character. Besides this, the long and slender branches of certain Persian types, extending beyond the body, and reaching over and under the adjacent letters, rendered them liable, at any time, under the action of the press, to be bent, or broken entirely off. This was the chief objection to the use of types in printing the Persian character.

Rev. C. W.  
FORMAN.  
Arabic type.

The Rev. C. W. FORMAN spoke of the unfitness of the Arabic type for books intended for general circulation ; remarking, that the natives usually regard books printed in that character, as in a foreign language, which they cannot read.

Rev. J.  
BARTON.  
Arabic type.

The Rev. J. BARTON,—Church Missionary Society, Agra,—thought that the use of the Arabic character had perhaps been condemned by Mr. Forman too indiscriminately. He thought it had its advantages, especially for literature for the Native Christian communities ; though doubtless utterly unadapted for evangelistic works, intended for the purely heathen portion of the community. He believed the prevalence of the Arabic character, in the mission presses of the North West Provinces, to be due to the large orphan-

ages, which had sprung out of the famine of 1838—39; (such as those of Benares, Mirzapore, Futtehgurh, and Secundra;) and the existence of the large Christian communities which grew out of these orphanages. It was as easy to teach the children, thus brought under instruction, one type as another,—and the Arabic character had the advantage of being easily printed with types,—which was not true of the Persian,—and the cost of books intended for the Native Christians was thereby very much reduced. He thought that books might advantageously be printed in both characters;—those in Persian, for non-Christian readers,—in which also single Gospels and other portions of Scripture might be issued, such as are now sent forth from the Lodia Press;—and others, in the Arabic or Roman character, for Christians.

He wished to take the opportunity of expressing, on the part of himself and his brethren in the North West Provinces, the great obligations they were under to the Lodia Press, for supplying them so liberally with books of every description—and free of charge. He did not wish to disparage the usefulness of the North India Tract Society's publications,—but, for evangelistic purposes, they were of comparatively little use—from being printed exclusively in the Arabic character. The Lodia Press supplied exactly what every missionary, and especially itinerating missionaries, most required. He wished to express his gratitude; and trusted some practical measures might be taken, to give to the Lodia Press greater efficiency, and wider usefulness.

Lodia  
Press.

The Rev. W. FERGUSON,—Military Chaplain, Church of Scotland,—spoke of the great usefulness of the Lodia Mission Press; and inquired how it was supported. He thought the Christian public ought to feel under obligations to sustain it. He said he could not preach well to the Natives in their own language, but he could circulate books containing gospel truth, which they could read. He hoped the Lodia Press would be enabled to continue to supply such books.

Rev. W.  
FERGUSON.  
Lodia  
Press.

The Rev. A. RUDOLPH,—American Presbyterian Mission, Lodia,—rose and said:—I wish to draw the attention of the Conference to the increasing demand for vernacular books.

Rev. A.  
RUDOLPH.  
Increasing  
demand for  
books.  
Statistics of  
printing.

During the year 1859, we printed, at the Lodia Press, above 3,000,000 of pages; in 1860, upwards of 6,000,000; in 1861, 7,800,000; and in the year now closing, 9,137,875 pages.

From this press we sent forth, during the year 1858, the year after the mutiny, 4,000 volumes; in 1859, 21,000; in 1860, 24,000; in 1861, 18,800; and during this year, not less than 63,000 volumes.

**Grants.** Of the last number, we gave to our brethren of other denominations, 15,053—or nearly one fourth of the whole.

**Expenses of the press.** During the last two years, we spent on account of the Lodiania press, 27,000 rupees; of which sum we received only 10,000 from our own Board; and therefore we had to raise 17,000 in this country. **How met.** Friends in the Punjab aided us to some extent; but nearly 15,000 rupees we drew from the unexpended balance of the Indemnity Fund. \*

This Fund will soon be exhausted; and the difficult question now arises, how shall our press in future be supported? We can calculate, *at present*, upon only about 5,000 rupees, per annum, from our Board; and we cannot say when they will be able to give a larger annual allowance.

Support might be given to our press in two ways;—either by supporting the North India Bible and Tract Societies more liberally, or by giving us assistance direct. I fear we cannot calculate upon assistance from those societies to the extent we require it.

Formerly we did some work in the Punjabee language for the Tract Society; but latterly their funds have been too low to admit of their rendering us any assistance.

At the expense of the North India Bible Society, we printed, last year, the Gospel of John, and the Book of Acts; this year, the Book of Genesis, 20 chapters of Exodus, and the Psalms—all in the Punjabee language. The Secretary of that Society, however, writes to me, that if they had known that the contributions from the Punjab would be so small, they could not have sanctioned so large an outlay.

**Rev. J. S. WOODSIDE.** The Rev. J. S. WOODSIDE,—American Presbyterian Mission, Kápúrthala,—wished to direct attention to another branch of this subject, that had not yet been touched upon. We had heard a great deal as to the respective merits of the several vernacular characters, and of the superiority of the Persian, for the use of the people of this part of India. He had not one word to say against the use of the Persian character, for books that are to be distributed amongst the heathen and Mahomedan population. The more of these, the better. But he wished to say a few words on behalf of the Roman character, as that best adapted to our Native Christians.

**Advocates the Roman character.**

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\* This fund was created by a grant from Government, as compensation for the destruction of a part of the Mission premises at Lodiania—including the Depository, with 25,000 rupees worth of books—during the Mutiny. The money had been levied by Government, as a fine, from the people of the town, some of whom had been accessory to the deed.

He believed that in spite of all our opposition to English, and the Roman character, the latter was rapidly rising into importance. The tendency of events was to render the Roman character universal throughout India. Already, English was the *lingua franca* of the entire country. If an educated Native at Calcutta wished to address another educated Native at Lahore, or at Bombay, or at Madras, English was the language he would use. It was the only language common to all. The Roman character, too, was found to be of immense advantage to the community at large. The people universally believe, that if a letter is addressed in the Roman character, that will secure its safety in the Post-Office, and its punctual transmission to its destination; while they know that letters addressed in any of the vernacular characters are never safe. Hence a desire on the part of the people to learn this character. That it is easier of acquisition, than the vernacular characters, there cannot be a doubt. A man high in office, in the service of His Highness, the Rajah of Kapúrthala, had last year applied to him (Mr. W.) for a complete copy of the Scriptures. He was informed that the only entire copies, in Mr. W.'s possession, were in the Roman character; and he was recommended to learn that character, so as to be able to read one of these. This he signified his readiness to do: so the Bible was given to him, and he now reads it with ease.

The vernacular characters are not adapted to the progressive spirit of the age. As the native mind begins to rise to the level of Western civilization, it will demand a literature co-extensive with its new wants. This can never be furnished in any of the barbarous characters now in use. We have been told by those connected with the press, that no type can be formed which will enable them to *print* books in the Persian character. They must all be *lithographed*. This fact of itself demonstrates, that the Persian character could never meet the wants of an enlightened people. Fancy a "Panjáb TIMES" lithographed! It is impossible that such a cumbersome, impracticable, and illegible character should ever find acceptance, where another, so superior as the Roman, was available. He had no objection to the use of the Persian character for the present,—but let us print our Christian literature in the Roman. Why should we be found fighting against the progressive spirit of the age? The Roman character had rooted out all the barbarous characters of Western Europe, and it was destined to do the same in India; and he thought the sooner this was done, the better.

E. A. PRIN-  
SEP, Esq.  
Roman  
character.

E. A. PRINSEP, Esq., C. S., suggested the propriety of issuing tracts in Roman Urdú; and mentioned some interesting instances, in which native servants had been readily taught the Roman character, and had reaped spiritual benefits therefrom.

Rev. W.  
CALDER-  
WOOD.

Roman  
character.

The Rev. W. CALDERWOOD,—American Presbyterian Mission, Saháranpur,—said, he rejoiced to hear so many members of the Conference recommend, that the *Roman* character should be more generally used in our vernacular literature. This character has one very important recommendation. The Natives learn to read it with much greater facility than any other. He illustrated this by a striking instance of a heathen servant, who received three or four lessons in Roman Urdú, and, without any further assistance, perused nearly the whole of the New Testament, and several other religious books. In a short time he gave good evidence of having become a sincere Christian. Mr. C. had been often surprised at the ease with which servants had learned to read the Roman character.

Those who are not familiar with the native alphabets, could with great ease teach their servants to read the Bible, and other good books, in Roman Urdú; and might thus be the means of accomplishing great good in a quiet way. Moreover, they would thus introduce to their servants no injurious literature; which would be the case, if they taught them any of the native characters. It seems very desirable, that many more good books should be published in Roman Urdú.

Capt. Mc-  
MAHON.

Native style.

Captain C. A. McMAHON said, that he thought books and tracts intended for circulation amongst the people, should be written in the *native style*—as regards their language, the arguments employed in them, and their “get up.” He attached great importance to this.

Illustration.

When residing in the Madras Presidency, he had heard a tract, called by a truly oriental name—“The Jewel Mine of Salvation”—highly spoken of. It was written, he believed, by the Rev. H. Scudder; who had attained, he understood, a remarkable proficiency in the Tamil language. He had heard Natives say, that “he spoke just like themselves.” This tract was written in *verse*, in the native style; and was so great a favourite with Natives, that they often asked tract distributors for it, by *name*. This was the kind of tracts that are needed—tracts that would recommend themselves to the *native mind*, and become popular. As few missionaries, however, were able to catch the native tone, and style of writing, as the author of the “Jewel Mine of Salvation” had done, he thought that we should

strive to get *Natives themselves* to write tracts. Several valuable ones had been obtained in the Madras Presidency, by *offering prizes* for the best tracts on particular subjects. He had met with what he understood to be a very striking tract, in Tamil, on the identity of Popery and Heathenism; which had been obtained in this way. It was intended for native Roman Catholics; of whom there were large numbers in that Presidency; and he had received a very high opinion of this tract from Native Christians. He concluded by suggesting that this plan should be tried in the Punjab; viz., that prizes should be offered for the best tracts on particular subjects.

Native authorship.  
Prize tracts.

The Rev. R. BRUCE,—Church Missionary Society, Dehra Ismael Khan,—pleaded eloquently for the Lodia Press, of the American Mission. He dilated on the great work which it had accomplished—the value of the books, and the tracts, which had issued from it—and the liberality with which grants of its publications had been made to other missions. He said that if he were to lose the assistance of the Lodia Press, he would feel that his right hand had been cut off. Mr. Bruce stated, that on a representation being made to the Home Committee of the Church Missionary Society, a grant of Rs. 2,000 had been made to this Press. What was wanted, however, was increased and steady support; and he trusted that the Conference would not break up, without taking steps to support, and develop still further, this noble auxiliary to missionary operations.

Rev. R. BRUCE.  
Lodia Press.

A necessary auxiliary to our work.

The Rev. J. BARTON suggested the formation of a distinct Punjab Tract Society, and Bible Society, in immediate connexion with, and as a means of affording work for, the Lodia Press.

Rev. J. BARTON.

The Rev. J. NEWTON desired to be allowed to offer thanks, on behalf of the members of the Lodia Mission, for the kind allusions made to their Press.

Rev. J. NEWTON.

The Rev. W. FERGUSON suggested, that the value of this Press should be brought more distinctly to the notice of the Christian public in Great Britain.

Rev. W. FERGUSON.

The session was then closed with prayer.



TENTH SESSION.

THURSDAY MORNING, the 1st of January, 1863.

Colonel Sir HERBERT B. EDWARDES, K. C. B., in the Chair.

The proceedings were opened with the reading of the Word of God, and prayer, by the Rev. Robert Bruce.

At the request of the Chairman the following essay, in the absence of its author, was read by the Rev. R. Paterson.

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INTER-MISSION DISCIPLINE :

AS A MEANS OF PROMOTING HARMONIOUS ACTION, AND A GOOD UNDERSTANDING, AMONG THE MISSIONARIES OF DIFFERENT SOCIETIES, LABOURING IN THE SAME PART OF THE COUNTRY, AND THUS CONTRIBUTING TO THE PROSPERITY OF THE COMMON CAUSE—WHAT RULES MIGHT BE ADVANTAGEOUSLY ADOPTED, FOR THE GOVERNMENT OF ALL PARTIES, IN RELATION TO THEIR RESPECTIVE SPHERES OF LABOUR, AND THEIR TREATMENT OF EACH OTHER'S NATIVE ASSISTANTS, CHURCH MEMBERS, AND INQUIRERS ?

ESSAY BY THE REV. J. TAYLOR, M. A.

*Mission of the Established Church of Scotland, Sealkote.*

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Discipline—  
what it is.

Christian discipline may be defined, as the punishing of Church members, for conduct inconsistent with the profession of Christianity. That such a power is vested in the office-bearers of the Church, is evident from the words of the Apostle,—“Obey them that have the rule over you, and submit yourselves ; for they watch



for your souls, as they that must give account ;" ( Hebrews xiii. 17 ; ) as well as from the reproof which he administered to the Corinthians, for extending Christian fellowship to an unworthy member.

Besides being a means of maintaining good order in the Church of Christ, it promotes other and more important objects. These objects are chiefly three. (1) The repentance of the offender. (2) The purity of the Church. (3) An example to the world. Its objects.

God willeth the repentance of the sinner. It must be our aim, in all our Church arrangements, to promote this end. Any feelings of anger, or revenge, in the exercise of discipline, must be carefully avoided, as being a barrier to the rise of repentance in the heart of the offender.

The purity of the Church, as an object of Christian discipline, is also most important. How hateful to God must a company of impure worshippers be, drawing nigh unto him with the lip, but in heart far from him ! Surely God may reject such, as he did the Jews of old, with these words—" When ye come to appear before me, who hath required this at your hands, to tread my courts ? When ye make many prayers, I will not hear : your hands are full of blood." ( Isaiah i. 12, 15. ) But some say, " This is a matter between God and a man's conscience ; and we have no right to interfere." We must remember, however, that we have to seek our brother's good, not only by stimulating him to do what is right, but also by endeavouring to prevent him from doing what is wrong.

A third object of discipline is to set a good example to the world. We are exhorted by our Master, " to let our light shine before men, that they, seeing our good works, may glorify our Father who is in heaven."

When discipline is not attended to, or when it is lax in its application, our light to the world becomes darkness ; and men blaspheme our religion. When the unworthy participate in the sacred ordinances of Christianity, the ungodly speedily mark the inconsistency, and transfer the reproach of the professor to the religion which he professes. These three objects, sought by Church discipline, show its necessity and excellence. Whenever any body of Christians is remiss in the exercise of discipline, the result will prove it to be a hinderance of God's blessing. Necessity of it.

The general reasons for Christian discipline in a nation professedly Christian, acquire additional strength, when the people are generally heathen. The misconduct of Christians here, is fraught with worse consequences, than the inconsistencies of formal Christians in Europe. Nothing so much hinders the progress of truth amongst the

heathen, as the inconsistencies of Christians; just as nothing furnishes so powerful an argument for the truth, or exerts so beneficial an influence, as the consistent lives of those who are witnesses for Christ.

The ground upon which mission discipline must rest, is the rule and example of Scripture. Anything inconsistent with the commands of Scripture, affords a ground for the exercise of discipline.

Inter-Mission discipline defined.

Inter-Mission Discipline may be defined, as the respecting, by one mission, of the discipline administered by another. Many questions are involved in this. It is by no means asserted, that the right of inquiry, or private judgment, must be yielded. Every mission has a right to know, from another, on what ground an individual has been suspended; and each mission must reserve to itself the right of deciding, whether or not it shall abide by the judgment of the other mission. Such questioning of a mission's decision, must be done with great caution; but it is still possible, that from some prejudice conceived against an individual, the members of a mission might pass a harsh sentence of censure, or at least one more severe than the circumstances of the case warranted. As a general rule, however, it will always be safe for missionaries to make all due inquiry from their brethren, before they proceed to enlarge, or to lighten, the punishment imposed. The great danger to be avoided, is that of conveying to the Native Christian the idea, that one mission will deal with him differently from another,—when he is conscious of having committed an offence which demands discipline. A necessary step then to be observed, in the event of a Native Christian, under censure, going from one mission to another, is the making of due inquiry into the grounds upon which the censure was passed.

If denominational views have any thing to do with the censure, then the discipline, in so far as it rests upon distinctive tenets, cannot be respected by another mission.

Methods of discipline.

The basis for mission censure, which can be respected by all missions alike, must be common and acknowledged principles. In framing a rule for the regulation of all parties, every distinguishing tenet must be left out of sight. Not only as to the fact of discipline, but also as to the peculiar kind of punishment inflicted, must the right of private judgment be maintained intact. Reduction of position and salary, are expedients sometimes resorted to, for purposes of discipline. These means, in my opinion, must be judged of by the effects which they produce. The great object of all discipline is reformation; and true reformation must rest upon sincere repentance; and it is highly probable, that any repentance which a diminution of salary could bring about, would be only

assumed. Change of position—as from that of a catechist to that of a scripture-reader; or from the position of a scripture-reader to that of a teacher, or *munshí*, partakes of the same character. Such a course of procedure leads the individual to think less of the guilt of his sin, than of the tribulation that has flowed from it; while true sorrow must rest upon a conviction of guilt, and not upon a mere experience of discomfort. The thief who remembers his offences while in “*durance vile*,” and forgets them when he is liberated, is little the better for his discipline: so the Native Christian, who sorrows for his sins, only because his position has been reduced, will be too apt to forget them, when restored to his former position. Scripture example warrants only one kind of discipline—denial of the privileges of Christian fellowship. If the individual be a real Christian, this punishment is the most severe that could be inflicted upon him; and if this punishment produces in a Native Christian no impression for good, it is to be suspected that he is not a real Christian, and so will not be permanently benefitted, by this, or any other discipline.

In regard to the two first modes of discipline—reducing position and salary, no mission, holding different views, would be bound to respect them. In regard to the last form—suspension from Christian fellowship, it would be binding upon all missions; because this rests upon a basis on which all are agreed; viz., that one who acts inconsistently, or entertains views at variance with the Gospel, ought to be cut off from church privileges.

The question of leniency, in the exercise of discipline upon Natives, next requires attention. Some are of opinion, that as the temptations of the Natives of this country are great, and their knowledge limited, there ought to be a lower standard for them, than for Europeans—who have the benefit of a Christian education and Christian society. This opinion, though at first sight plausible, seems to me to rest on a misconception. If the individual in question is a true Christian, converted by God's Spirit, he must be subject to all the arrangements which Christianity demands. Ability and privilege, no doubt, regulate the measure of responsibility; the man with one talent is not responsible for two; but the fact that he is in a heathen country does not alter his responsibility for one talent. The example of Scripture, moreover, does not warrant any such leniency. No people could have been more corrupt than the Corinthians, before they heard of the Gospel of purity: yet their peculiar circumstances did not save them from the censure of the Apostle. Indeed, if we judge from what is recorded, he speaks

Question of  
leniency.

in stronger terms of their misconduct than that of any others. This parallel, (for such I conceive it to be,) seems to show, that with Native Christians discipline ought to be severe, and prompt in its exercise: the heathen are constant and acute observers. A breach of military discipline is visited with greater punishment, in an enemy's country, than at home. In like manner, amongst enemies, the soldiers of the Cross,—be they European or Native,—ought to be especially on their guard; and severity of discipline tends to produce carefulness.

Besides the exercise of discipline, strictly so called, that is, the infliction of punishment for an infringement of Christian rules, there are other subjects involved in the question of Inter-Mission Discipline.

A source of many heart-burnings amongst missionaries, and of great injury to Native Christians, is the constant moving of the latter from one place to another—from one mission to another. The resolution of this difficulty will be the means of avoiding much evil, and securing much good.

As we all seek one end—the salvation of souls,—as we pursue it by one means—the preaching of the Gospel of Jesus Christ,—it is well for us to act in harmony; and, as far as possible, with the same outward machinery.

Native assistants changing places.

It is only just to our Native brethren and assistants, to state, that, in this matter of change, they have, in many instances, been grievously wronged. It is to be lamented, that, merely to obtain an advance of salary, many have been induced to leave a sphere where they had some tokens of the Divine favour, and go to another, where, for some time at least, this was not vouchsafed: still it is unfair to characterize all such changes as originating in worldly or selfish motives. There are European brethren in the mission field, who find it desirable sometimes to seek a change of station,—who feel it irksome to labour with a brother missionary, between whose disposition and their own there is a marked incongruity. It is quite probable, therefore, that many of the changes of our native assistants arise from the same cause—a want of sympathy with the missionary, or the other Christians of the mission. It is to be desired, that a warmer love were infused into every heart, and that differences of disposition and temper might be melted into unity of spirit, and thus become a grand motive power for good: but while the world remains with its imperfections, there will be discordances, for which separation is the best remedy. A Paul and a Barnabas, both zealous for the Common Master, were so tenacious of

their respective opinions, that harmonious working could not be secured; and so separation ensued. Why then should we look for a perfect state of things amongst our assistants, and set down their desire for change in all cases to a sordid and unworthy motive. Not merely from dissimilarity of disposition, but from the distinctive character of different spheres of usefulness, a Native Christian might resolve upon a change. It becomes the missionary to treat such matters with candour and fairness, and with that charity which "thinketh no evil." Notwithstanding these things, it is undoubted, that difference of salary has much to do with the frequent moving of native assistants from place to place. It is the part of the missionaries to make such arrangements, that this motive shall have no scope for exercise. The fixing of a particular sum, to be observed by all missions, as the salary of a catechist, scripture-reader, or teacher, seems to me quite impracticable. One mission may have extensive resources, and so may regard an increase of its assistants' salaries as a matter of pure indifference; while with another, not so highly favoured, it becomes a question of grave importance. A simple fixing of the salary would, in such a case, be an advantage to the poor Society, but an injustice to the rich one. The only principle upon which an arrangement can be made to obviate this difficulty, would be to agree upon certain standards of qualification, to which fixed salaries should be attached. In this way our native brethren would be stimulated to prosecute their studies, and thus add to their efficiency; while the inducement to leave the mission and seek secular employment, would be considerably diminished. The evils of any system which does not make some such distinction, on the ground of qualification, are quite apparent. In mission schools, for instance, at the present time, the monthly salary of the head-master amounts to Rs. 100, or upwards; while that of the head-catechist, is Rs. 25 or 30. The consequence of this, is, that the man of superior ability is secured for the school; and the inferior, to preach the truth to the people in the bazars and villages. I do not by any means set these two branches of mission work in contrast, as if they were opposed to each other,—for both have the same end; but it goes far to lower Christianity in the eyes of the Natives, when a man deficient in intellectual power is left to plead its cause in public. If one department of missionary agency should have a higher standard than another, it certainly is the public preaching of the Gospel. Let both teacher and catechist be paid according to their ability; and not merely according to the necessity

Qualifications  
and salaries.

which exists for their services; and many, I doubt not, will be ready to go forth, and proclaim to their countrymen the unsearchable riches of Christ, instead of engaging themselves in any merely secular employment. What these standards of qualification should be, must be decided by experienced missionaries; but if the plan be adopted by all, I doubt not that a much better harmony would result than has hitherto existed.

Division of territory.

From the length of the foregoing remarks, I shall be able only very briefly to allude to another topic, involved in Inter-Mission Discipline; viz., the division of territory into separate spheres of missionary labour.

The great object of all Missionary Associations is to "preach the Gospel to every creature." The terms of the great commission point at once to the duty of spreading effort as much as possible, so as to embrace the greater number in the Gospel net. Where a mission has been already established, it would in general be unfavourable to the interests of the truth to plant another; but special circumstances might occur, to justify such an establishment. The sphere might be a large and important one, and not sufficiently occupied by one mission: but care should be taken that harmonious action be maintained; otherwise a spirit of party rivalry will take the place of zealous co-operation; and evil, instead of good, will be the result. When two missions are located in one place, there must be an understanding between them as to their procedure, lest the people should get the idea that they are opposed to each other. A mere division of ground will not, I think, sufficiently answer the purpose: such an arrangement would manifest a mutual want of confidence,—as if each were working more for itself than for the common cause. It seems to me a better expedient for division of labour, that the one mission should not interfere, where an agent is located by another; and that the preaching of the Gospel should be maintained, by both parties, in all places, alike. This remark will apply to cities as well as villages. If the one mission, for instance, has a school in the city, which meets the educational wants of the inhabitants, it would be wrong for the other mission to establish another; but the preaching of the Word should be common to both.

Rules recommended.

The substance of this paper may now be embraced in the following rules:—

1. That no mission shall receive a Native Christian, under censure by another mission, without communication with that mission, as to the grounds of the censure.

2. That it shall not be binding upon any mission, to respect the discipline of another, which rests upon any denominational tenet.

3. That it shall be incumbent upon all missions, to give effect to censure, when resting upon what they consider proper grounds, by withholding church privileges.

4. That standards of qualification be adopted for catechists, teachers, scripture-readers, and other agents, with fixed salaries attached to each.

5. That a Native Christian shall be entitled, on his departure from any mission, to a certificate of character and qualifications.

6. That, as a general rule, where one mission is located, another should not be established.

7. That where two missions co-exist, the territory shall be common to both, for the preaching of the Word; but where one has specially occupied any position, by the appointment of an agent, or the establishment of a school, the other shall not interfere.

At the call of the Chairman, the following essay—the last of the series—was then read by its author.

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## AN INDIAN CATHOLIC CHURCH :

IS THE FORMATION OF SUCH A CHURCH DESIRABLE ? AND,  
IF SO, WHAT CAN BE DONE AT PRESENT, IN  
FURTHERANCE OF THE OBJECT ?

ESSAY BY THE REV. JOHN NEWTON, M. A.

*American Presbyterian Mission, Lahore.*

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If we accept as true, what the Psalmist says of brotherly concord—"Behold, how good, and how pleasant it is, for brethren to dwell together in unity!"—it seems impossible to answer the first question otherwise than in the affirmative.

Christians are brethren,—being alike children of God. They together constitute the mystical body of Christ; and so are members one of another. They have one Lord, one faith, one baptism: there is therefore but one Communion of Saints, and only one Holy Catholic Church. This one church, however, is the church invisible;

Spiritual  
unity of  
the church.

which consists of all who by faith are united with Christ, and are animated by his Spirit. On looking, now, for these children of God, these saints of one communion, these members of one living body, where do we find them? and how are they distinguished? They are known by their fruits,—the fruits of the Spirit dwelling in them; which are “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” They “do justice, love mercy, and walk humbly with God.” They are not found exclusively in the Church of England, or in the Church of Scotland, or in the Church of Prussia; still less in the Church of Rome. They are not all Episcopalians, nor all Presbyterians, nor all Congregationalists. They are not necessarily Baptists, or Methodists, or Plymouth Brethren, or Quakers. It is not an external organization, or an unbroken succession of officers, or a form of worship, or a system of rites, that distinguishes the Church of Christ: it is a living union with the Head; it is a participation in the common Spirit. If the Church is a spiritual body, having a spiritual life, then the members are spiritual members,—incapable of being severed from the body by any physical accidents. Their connection, or non-connection, with any particular ecclesiastical society, cannot affect their spiritual standing.

Advantages  
of external  
union.

But if Christians, however separated by outward circumstances, are really one,—one in the spirit of the inner man, in attachment to the Saviour, in the Father’s everlasting love, and in the hope of glory,—why not come together, and make their oneness doubly manifest, by dwelling harmoniously within one ecclesiastical enclosure? Why not *appear* to be what they are in *reality*? Does not truth demand it? Does not the honour of their common Lord demand it? Would not Christian fellowship be promoted by it? Would not the Church, as an agency for good in the world, gain strength by it? Instead of the partizan cry, “I am of Paul! and I, of Apollos! and I, of Cephas! and I, of Christ!” how much more befitting—more lovely—more God-honouring, and Christ-glorifying, and Spirit-conciliating, would be that *manifest* oneness and sympathy, among the followers of Jesus, which must constrain the world to say—“Behold, how these Christians love one another!”

But it may be said, that real communion is not incompatible with external separation—that differences of organization do not prevent mutual love. This is true;—but only in part. It is well known how much men are affected by external circumstances. Do we not, with few exceptions, cherish the warmest Christian affection for the members of our own particular communion? Indeed, it cannot well be otherwise. We know these better than others;



we mingle with them more frequently in worship; we go with them to the Lord's table; we and they are familiar with the same forms of devotion; and our spiritual tastes have been formed on the same model: in short, we have much more in common with each other, than we have with Christians of other denominations. All this gives rise to partialities which cannot easily be repressed; and which often show themselves, to a degree which seems scarcely compatible with the fervent love we ought to bear, to all the sincere followers of Christ. If, now, we could all belong to one external communion,—have the same symbols of faith, the same general modes of worship, the same schemes of Christian benevolence,—and be brought as much into direct contact with each other, throughout the whole range of the Christian profession, as we are now, with the brethren of our own particular denominations,—and thus have frequent opportunities of witnessing the character of each other's piety,—how much deeper would be the mutual sympathy, which must pervade the entire Church!—and how much more obvious would be the signs of that oneness, which the Lord Jesus prayed might ever exist, and ever show itself, among his followers!

Of the *desirableness*, therefore, of external union among Christians, there seems no reason whatever to doubt. But is there any ground for *hope* in relation to it? Can an organic union of the different sects, into which the visible Church is now divided, be deemed at all feasible? No doubt there are difficulties: still, where a *desire* for union prevails, much may be done towards effecting it.

Is such  
a union  
feasible?

There is the more hope of this at the present time, because in different parts of Christendom, for years past, there has been a decided tendency this way. In Ireland, for example, two branches of the Presbyterian Church have been formally united:—a similar union has been projected in England:—the United Presbyterian Church of Scotland, is the result of a like union in that country:—two different branches of the Protestant Church in France, have recently been fused into one:—three members of the Presbyterian family in Australia, have been organically united:—between two of the same branches of the Church, a union has just been effected in Canada:—the Associate and Associate Reformed Presbyterian Churches in the United States, have lately become one:—the first step towards a re-union has been taken, within the last year, by the two principal bodies of Presbyterians in America:—the United Church of Prussia is of recent origin, being made up of Lutheran

There is a  
tendency  
this way.

and Reformed elements:—within the last half dozen years, a proposition has been made by a Bishop of the Protestant Episcopal Church in the United States, and advocated by different parties, for a union among the various evangelical denominations in that country; embracing Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, &c.:—and it is to the same desire for external union, among God's people, prompted no doubt by the Holy Spirit, that the formation of the Evangelical Alliance is due.

This tendency, then, being a characteristic of the Protestant Christianity of our day, is it too much to hope, that branches of the Church, now apparently far apart, may yet be brought together! However unlikely this may seem, in regions where sectarianism has long since been accepted, by the majority, as the normal condition of the Church, the idea of a primitive Catholic Church, having a single organization, ought not, surely, to be regarded as hopeless, in a country like India,—where all pertaining to the new religion is still in a plastic state.

Plan of union.

But what should be the *plan* of union? Should it be a conformity of all, to the faith and usages of some one of the Churches now existing here? Should we seek to reproduce the Episcopal Church of England, on Indian soil—and labour to make *it* the Church of India? Should we expect to make all India, Presbyterian? or Baptist? or Methodist?—like the churches thus named in the West! This certainly is *not* the way to bring about the union here contemplated. This kind of uniformity would fail here, as surely and as signally, as it did in England, in the days of Charles the Second. No proposition, so utterly one-sided, could be entertained for a moment. Whither, then, can the eye turn with hope? What more feasible plan can be found?

The scheme of an American bishop.

The scheme most likely to present itself, at first, to liberal minds, is that of the American Bishop; which was based on the principle of compromise. According to this view, each denomination would yield certain points, deemed by itself unessential; and accept, in their stead, what their brethren of other denominations, holding to be essential, could not yield with a good conscience. The distinguishing features of this scheme would be: (1) A creed, consisting of as many articles, culled from the standards of the different Churches concerned, as all could subscribe to: (2) The exclusive use of extemporaneous church services: (3) Baptism by immersion: (4) A bench of Ruling Elders, and Deacons, for each congregation: (5) Ordination by Bishops, with, or without, the concurrence of Presbyters: (6) The government of the Church at large, by Bishops,

Presbyters, and Laymen—acting conjointly. This plan, however, contemplating, as it would, a compact union, and leaving but little room for diversity of opinion and taste, would always involve a risk of friction; and might soon end in a fresh rupture: and besides this, there are some points, in regard to which a compromise would be very difficult—perhaps impossible. Foremost among these is the subject of Infant Baptism.

There would be far more hope from a return to first principles; and a reconstruction, on the simple basis of the Bible. Bible basis.

The bond of union among the Apostolic Churches was no elaborated creed, embracing *thirty-nine*, or *thirty-three*, Articles. It consisted of a common faith in the one living God; and in Jesus Christ, as the Incarnate Son of God; who, by his atoning sacrifice, and his living power, had become the author of eternal salvation to all that believe; and who, in common with the Father and the Holy Ghost, was to be worshipped and glorified: and beyond this, it had an eye to that personal sanctity, wrought by the Spirit of grace, which was the evidence of true discipleship, and an essential element of Christian communion. These, and a few other simple truths, made up the common faith of all the Apostolic Churches. Creed of the apostolic churches.

The New Testament is believed not to contain a single hint of exclusion from church membership, or from a part in the ministry, on account of the holding of such views of doctrine, or church polity, as distinguish the various Churches of what is now called Evangelical Christendom. Why not construct the Indian Church on this Apostolic model?—and admit to its fellowship all, who, being baptized in the name of the Holy Trinity, evince, by the tenor of their lives, that their faith is sincere? Why not agree to receive to the outward communion of saints, all who give evidence of being already, through the Spirit, in fellowship with the Father, and with his Son Jesus Christ? Why narrow the limits of the *visible* Church, more than Christ practically narrows those of the Church *invisible*? And why exclude from the ministry *any*, who have been evidently *called by the Spirit* to that office—even though in some things they “follow not with us?” By *what authority* shall we reject any, whom the Lord has himself accepted?—and who *gave us* that authority? Let the visible Church of India, then, be organized on a broad basis,—making it co-incident, as nearly as possible, with that *invisible* Church, which it is intended to represent. In that case, the only admissible creed, would be something like the articles of agreement adopted by the Evangelical Alliance. A good model.

Modes of  
worship.

But what is to be said about Church government, and modes of worship? In regard to the latter, there need be no difficulty. Something like uniformity would doubtless, in some respects, be advantageous; yet this is not a thing to be insisted on. Every congregation should be free to worship in whatever way it found to be most edifying. As no form was prescribed by Christ and the Apostles, so none should be prescribed by the Church. Let those who prefer a liturgy, worship together, with the help of a liturgy: let those who find it more profitable to pray extemporaneously, and otherwise to worship free from the restrictions of a prescribed form, have full liberty to worship in this way:—both being recognized as integral portions of the one Church, and both being subject to the same general government.

Govern-  
ment.

The matter of government presents the greatest difficulty. Shall the Indian Church be, in this respect, Episcopal, or Presbyterian, or Congregational?

No system of Church government is laid down with such precision, in the New Testament, as to place the subject altogether beyond the region of doubt. This being the case, it may be assumed, that, to matters of this kind, our Lord and his Apostles attached far less importance, than many in our day do. If High Church Presbyterians, of High Church Episcopalians, had been employed to compose the Apostolic canons, they would have described the form of government with such exactness, that none but the shrewdest lawyers could ever have raised a doubt as to their meaning. Such, however, was not the manner of the inspired Apostles—Paul, and James, and Peter, and John. Nothing is found in their writings, or in the history of their doings, regarding the government of the Church, but such general hints as point only to a grand outline. Why then should not the Indian Church be content with an ecclesiastical polity, which, while in its general features it followed the Apostolic outline, still adapted itself,—as, in the absence of all imperative rules, and all definite example, it must have the privilege of doing,—to the character and circumstances of the people?

Combina-  
tion of  
systems.

Such a scheme would perhaps be found to embrace so much of the different theories now in vogue, as not greatly to shock the prejudices of any, but the class of churchmen who can see nothing good outside of their own pale. The history of the Apostolic Church, as contained in the New Testament, seems to afford some countenance to all the great forms of Church government. Thus—each congregation appears to have had a bench of Presby-

ters or Elders, otherwise called Overseers and Pastors; who, besides being clothed with authority as rulers, were expected, according to their respective gifts, to teach and exhort, and in every practicable way to promote the spiritual interests of the congregation. These all received ordination alike; but to those among them who laboured in the Word and doctrine, the greatest honour, and the greatest responsibility belonged. Again, there is no law, and no fact, in the inspired history of the early Church, incompatible with the Congregational idea, of making all the Churches independent of each other;—unless it be in the constitution and proceedings of the first great council or synod, recorded in the 15th chapter of the Acts; which, however, is by no means a perfectly clear case. And as for Episcopal jurisdiction, and power of ordination, it is clear that such jurisdiction, and such power, did belong, not only to the Apostles, but to the class of Church officers called Evangelists, or Missionaries. These functions they exercised, as assistants to the Apostles, in their great work of propagating the faith, and extending the Church among the nations. Deacons also are spoken of; whose duty it was to relieve the other orders of the ministry of particular burdens and cares, which were found to hinder the exercise of their more spiritual functions.

The substance of all this,—slightly modified, to suit the character of the people of India,—if comprised briefly under a few heads, would probably stand thus: (1) A creed, embracing only such points as pertained to the essence of Christianity: (2) Rites and modes of worship left to the option of each congregation: (3) A Collegiate Presbyterial Pastorate, assisted by a Diaconate, in each church: (4) A body of Evangelists or Bishops, superior to pastors, who, besides preaching to unbelievers, and defending the faith against its enemies, would have a general oversight of the Church, with the power of ordination: (5) General councils or synods, composed of these Evangelistic Bishops and Pastors, and perhaps a body of lay representatives, as a bond of union for all the churches of India.

Outline.

Should a union on this plan be thought to have too latitudinarian a character, or should it, on any account, be deemed impracticable, another plan might be proposed,—less Scriptural indeed, as to form, but better adapted to the present state of the general Christian mind; viz., separate Church organizations, and separate creeds, as now;—the different denominations, however, to be united by articles of Confederation; providing, 1st, for a free inter-

Another plan—a confederation.

change of ministerial services, and intercommunion of both ministers and people; and *2ndly*, for the holding of Councils, to be made up of delegates from the different members of the Confederate Church, with power to adjust any difficulties that might arise among them; and to regulate the affairs of the entire body, in its relations to the outside world.

No obstacle  
on the side  
of the  
natives.

But after all, is union really practicable, according to *any* of these methods? So far as can be seen, there would be no difficulty whatever, on the side of the natives. The Church in India is still feeble; and, as already remarked, in a plastic state. Native Christians, as a class, have no great partiality for one phase of Christianity more than another. They could readily adapt themselves to any mode of worship, to any form of government, and to any system of doctrine, based on the Bible, which their teachers might happen to inculcate.

Foreign  
obstacles—

The difficulty, if any existed, would be likely to come from abroad. Few of the Churches in Europe and America, which have missionary agents in India, are yet prepared for what they would consider so great a sacrifice of Church order, and perhaps of sound doctrine. In this state of things a *present* union of the Native Churches is hardly to be thought of. The time is coming, however, when these Churches will be independent of foreign control.

temporary.

Prepare  
for future  
union.

Meanwhile, the way might be prepared for a future union,—on some basis or other,—if pains were taken, by missionaries of different Societies, to foster a liberal and fraternal spirit among their Native brethren. In aid of this object, a formal arrangement might be made in reference to the following particulars: (1) Joint itinerancies by the members of different missions—both missionaries and catechists: (2) Mutual visitations, and an occasional occupancy of each other's pulpits: (3) Union prayer-meetings, at all practicable points, for Native Christians as well as missionaries: (4) Frequent intercommunion at the Lord's table, by missionaries, native pastors, and church members: (5) Common religious periodicals, free from all sectarian partialities: (6) Advisory Councils, or Conferences, made up of foreign missionaries, native evangelists, and native pastors, to meet periodically, at intervals of five years—more or less.

If some such arrangement as this, based on the common Christianity of the several missions, could be heartily carried out, would it not prevent the rise of a sectarian spirit? And might not such an assimilation be wrought by it, in the religious sentiments of all

Native Christians, in the course of years, as to make a still closer union practicable and easy,—as soon as the immediate association and influences of European sectarianism were finally withdrawn?

But are missionaries themselves prepared for such a step? Are they sufficiently free from the zeal of religious partizanship, to look with complacence upon any form or phase of the Church, different from that under which they were themselves educated? Have we reason to hope that anything but the most rigid Presbyterianism, or the highest toned Episcopalianism, or the rankest Methodism, or the most uncompromising Antipaedobaptism, will suffice them for the heathen, who happen, through their instrumentality, to be brought to the knowledge of Christ? It is believed that most of the missionaries in India are men of liberal views,—men who are able, though belonging to different nationalities, and different religious denominations, and working under the auspices of different Societies, to labor side by side, with the one great aim of converting the heathen to Christ. With the exception of one here, and another there, they attach little importance to the non-essential symbols of party. Their desire is to save the souls of the perishing, and bring all classes to the faith of Christ. What they labour and pray for, is, not that the particular Church they belong to, may have its territory enlarged, but simply that India may become Immanuel's land. Hence the right-hand of fellowship is extended cheerfully to all who are labouring in the same cause, and are influenced by the same motives. Whatever obstacles, therefore, might be set up by others, to a scheme for uniting the various communities of Christ's disciples in this country, by external bonds, it is scarcely conceivable that missionaries should be anything else than friends to such a union.

And if the idea of an Indian Catholic Church *does* meet with **Prospect.** favour among the missionaries, what is to hinder the realization of it? This is not indeed the time for any more decisive action, than that indicated above—the adoption of measures tending to prepare the way for *future* union; because the missionaries are not in an independent position: but if they do what they can, (without infringing the ecclesiastical obligations resting on them,) by lowering the mountains, and filling up the valleys of difficulty, created by European sectarianism,—the time may not be distant, when the flow of Christian sympathy among the outcast, and perhaps then persecuted converts of India, will make for itself one deep and broad channel; and the fellowship which must belong to all true Chris-

Posture of  
the mission-  
aries.

tians, will express itself by such external forms and bonds of love, as may justify the idea of a Catholic Church. Who would not wish to be instrumental in bringing about such a consummation !



**CHAIRMAN.** The subjects of the two essays—Inter-Mission Discipline, and the formation of a Catholic Church for India—being now before the Conference for discussion, the **CHAIRMAN** suggested, that, as these were delicate matters, speakers should be particularly on their guard, and say nothing that might give offence.

**Rev. J. BARTON.**—Church Missionary Society, Agra,—rose and said: I trust that none of us here to day, will need the caution which our chairman has addressed to us ; for whatever may have been our sentiments previously, as to the possibility of dropping sectarian differences out of sight, while engaged in conference on our missionary work, there can, I think, be but one feeling prevalent amongst us now ;—we must feel that our work and our object is one,—not to win adherents to one particular set of religious opinions, but to win souls from sin and Satan for Christ.

Our aim  
is to win  
souls.

The future  
of the In-  
dian church.

I do not know how far I represent the sentiments of my missionary brethren of the Church of England, but for my own part, I cannot but concur, most heartily, in the sentiments expressed by our respected and venerable friend, Mr. Newton, as to the probable future of the Indian Church. It is my own firm conviction—and I may add, my earnest hope ; and in this opinion, I know I do not stand alone—that the future church of India will be a church of its own type ;—not exclusively an Episcopally constituted National church, such as that of our own land ; nor, on the other hand, a Presbyterian, or a Congregational church ; but one which shall combine, in some measure, what is good in each of these ; while, at the same time, it will be freed from things which do not properly belong to the church as such, but have been the after-growth of ages—the result, in a great measure, of political or national changes.

Church of  
England  
Liturgy,

and the  
Native  
Church.

Status of  
native  
pastors.

Much as I love my own church—of England, and much as I admire and value her incomparable liturgy, I cannot but feel, that, in some respects, it does not adapt itself easily, in its thoroughly European, Saxon form, to the wants of the Oriental mind. There are some parts of our liturgy, which I think many missionaries must feel are not adapted, altogether, to an infant Native church ; while, on the other hand, I have been often made to feel how much they do need a liturgy of some kind. Then again, the status to be given to our native pastors, is a difficulty which each



year waxes greater than ever. So long as the power of ordination is vested solely in the head of the Ecclesiastical Establishment of this land, and the native pastor becomes, to some extent, identified with European missionaries and clergymen, there must always be a danger, lest ordination should diminish, rather than increase his influence and usefulness amongst his countrymen; and a really worthy and useful fellow-labourer become sadly puffed up with pride and self-importance, by finding himself suddenly raised to such a position. Doubtless, this danger might be to a great extent obviated, were ordination conferred on our native pastors in our mission churches,—and still better, in the presence of their own congregations; but it is the fact of there being such danger at all—as illustrating the want of adaptation of a European and national system, to an Oriental and missionary church,—to which I desire to call your attention now.

If this is so,—and if it is really our object—not, as I remarked just now, to magnify ourselves, or to gain mere party adherents, but to bring glory to our Saviour, and win souls for Him, then surely we must all try, quietly and unobtrusively, to bring about such a state of things as Mr. Newton has sketched in his essay: and, instead of reproducing our own errors, or our own failings, in the Native Church of India, we shall seek to give it strength, and stability, and unity,—by sinking all minor considerations in the one great object of building it on the one foundation, even Christ; “in whom all the building, fitly framed together, groweth into an holy temple in the Lord.”

With regard to the subject of the first essay read—the desirability of establishing some rules of Inter-Mission Discipline, I wish to bear my strongest testimony to the importance of one point stated by Mr. Taylor; that is, the great caution that should be exercised by missionaries of one church, or mission, in receiving converts, or inquirers from another mission. The want of this has led, in one case, which has come under my own observation, to a most lamentable disagreement between our own missionaries, stationed at Meerut, and the missionaries of the Baptist Society, at Delhi. The circumstances of the case are probably familiar to many here; and I have no intention of going into details at present: more especially as (I rejoice to say) there is now every prospect of this controversy being happily terminated. There have been probably faults on both sides: and it would not be advisable, or right, in me, to dwell upon topics which might serve afresh to irritate, when the wound is likely to heal of itself. I only wish to impress upon my brethren

What should be our aim.

Inter-Mission Discipline.

One mission receiving converts from another.

present, this one point, that it was the non-observance of the rule to which I have referred, which led, in the first instance, to this lamentable schism, on the part of the Native church at Maliyana, and the equally lamentable controversy between missionary brethren. Had there been a friendly understanding between the missionaries on both sides, the rupture would certainly never have occurred.

Rev. I. L. HAUSER.

The Rev. I. L. HAUSER,—American Methodist Episcopal Mission, Bijnour,—remarked as follows:—I was peculiarly impressed with what occurred last Sabbath evening, at the celebration of the Lord's Supper. Christians of seven different denominations gathered around the table of our Lord. Baptist deacons took the elements from the hands of Presbyterian clergymen, and passed them to the clerical and lay members of five other denominations. Such a scene was never witnessed here,—and perhaps never in any part of India. Does not this shew the possibility of an Indian Catholic Church?

Seven denominations together, at the Lord's Supper.

Party feeling lost.

I was much struck with the unanimity of Christians at a union prayer-meeting at Madras, not long ago; and especially so, with the remark of a warm-hearted Christian brother there, who has long laboured in India. He said:—"It would be difficult for me to tell what I am: I have lost sight of denominational distinctions; and I only ask, when I meet a Christian, 'Does he love the Lord Jesus?'" Yes; the more we love the Lord Jesus, the less we think of sectarian differences. What are these compared with the great interests of eternity? Let us throw aside all these minor things. Oh! let us stand up for Jesus; let us get his love to fill all our hearts; and then we shall all be one in Him.

Rev. L. JANVIER.

The Rev. L. JANVIER,—American Presbyterian Mission, Subathoo,—observed: These are pre-eminently days, in which the sentiment of union is gaining ground. God's people are enabled to realize that it is a far greater thing to be a *Christian*, than to be a member of this or that particular church. Thus, without relinquishing any of their honest convictions, they can have, and do have, cordial and delightful intercourse with each other. The Saviour prayed that his people might be one. The church pants to realize this unity. The union and the love manifested in this place, on the last Sabbath evening, when members of seven different denominations joined in communion at the table of our Lord, was most delightful; and the recollection of it will be long treasured up in my heart. Although a fearful conflict is now raging in America, it is nevertheless true, that union, as between different

Union sentiment gaining ground.

Union in America.

denominations of Christians, exists in a remarkable degree. When I was last there, the evidences of this were most striking. It was to be observed at the union prayer-meetings, when clergy and laity, of many different branches of the church, daily united their prayers and supplications. Sometimes more than twenty ministers, of some half dozen different churches, would be found present on one of these occasions.

But before closing my remarks on this subject, let me advert to a kindred topic—one that is of the highest importance to the rising church in India, and one that has already been noticed in this Conference; viz., that of uniformity in the versions of the Scriptures, made in the different languages and dialects of this country: in other words, the obtaining of a *Standard Version*. The Native Christian asks for it, and has a right to expect it. The heathen opposer criticizes the discrepancies arising from the want of it. And these discrepancies are likely to be more noticed, and do more harm, as education and intelligence advance. At present, every translator uses his best efforts to reproduce the original: and translators are right too, under the circumstances, in doing this. But has not the time fully come, for taking steps toward the attainment of a standard version? It is to be hoped that this Conference will not rise, until it has moved in the matter. Certainly most of the religious denominations in India will be found ready to unite in the effort.

The Rev. J. H. ORBISON,—American Presbyterian Mission, Rawul Pindee,—said: Seeing that, by the good providence and grace of the Lord, there is so much harmony now among us, it seems to me, that it would be well, while we are in this frame of mind, to do something practical,—so as to prevent all jarring, when we go away to our stations: for sometimes it happens, that, from misapprehension, or other causes, different missions come into collision with each other; and harmony is thereby disturbed. To prevent this, as far as possible, some practical rules ought to be adopted, to guide and regulate us, in reference to Inter-Mission difficulties. The rules laid down by Mr. Taylor seem admirable. They are so reasonable, moderate, and practical, that all of us might agree to adopt and abide by them. Although we may never see the idea (perhaps somewhat Eutopian in this generation) of an Indian Catholic Church, realized, in name, and outward form, and organization, still we may have what is of greater importance—brotherly love, unity of spirit, and harmony of action. Let us adopt some rules for Inter-Mission discipline and government, which may act

A standard version of the Bible needed.

Rev. J. H. ORBISON.

Inter-Mission discipline.

as a *balance wheel*, to prevent jarring, and keep the whole machinery, with its various wheels and cogs, running smoothly and regularly.

Another word, in reference to a remark thrown out by Mr. Taylor, in the course of his essay, in reference to the discipline and treatment of Native Christians. He insists that church discipline and punishment ought to be strict, and severe, and prompt; even more so than in Christian countries. From this I would beg to dissent. The Native Christians are weak; they have grown up amid sin; have formed sinful habits; have not always very correct views of sin; are not surrounded and sustained by those influences which are enjoyed in a Christian country: on the contrary, they are surrounded by temptation and contagion. It is no wonder if they sometimes fall. Even we ourselves often sin,—sometimes fall grievously; and we should bear with our Native brethren; should help them to rise when they fall; should try them again; should not deal harshly and severely—not cast them off at once, or visit them with church discipline too frequently, and too suddenly. Often injury may be done in this way. We should bear each other's burdens. If any err, or fall, we should restore them gently. At the same time we should be faithful—warn, exhort, and intreat them. We should try to deal with them as the Lord deals with *us*. Oh! if we could only *feel* and *act* more like Jesus!

The Rev. R. PATERSON,—Church of Scotland Mission, Seal-kote,—said: On the part of the Missionary Society with which I am connected, I would beg most heartily to reciprocate the sentiments and spirit of unity expressed by Mr. Newton, in his essay, and also by some of the speakers who have preceded me. On this point the Divine rule is clear. “Whereto we have already attained, let us walk by the same rule, and mind the same things.” And surely we are agreed upon the important points of the Christian faith! So far as we are agreed, let us walk and work together.

With reference to the difficulty of a Native Christian's leaving one mission to join another, it appears to me there are three simple rules, that would prevent or remove many difficulties:—(1) That no obstacle should be thrown in the way of Native Christians desiring a change, but that perfect liberty should be allowed them. By detaining them in opposition to their wishes, we only sour their spirits, and give ourselves trouble; whilst they diffuse a spirit of dissatisfaction amongst their fellow Christians. Of course, we should have perfect liberty to use all the influence of argument, and persuasion, to induce them to remain with us:—(2) No missionary should, directly or indirectly, hold out any inducement

In church censures avoid severity.

Bear each other's burdens.

Rev. R. PATERSON.

Union sentiment.

Three Inter-Mission rules.

ment whatever to a Native Christian, to leave another mission, and join his:—(3) When a Native Christian, of one missionary station, proposes to join a missionary of another station, the said missionary should communicate with the Native Christian, at least in the first instance, through the medium of the missionary under whose care he may happen to be.

A. BRANDRETH, Esq., C. S., apologized for rising, as a layman; but he wished to make a practical suggestion:—viz., to appoint a central committee of reference, at Lahore, for arbitration between missionary bodies,—to be composed of three European and American, and one or two Native missionaries;—and also of two or three laymen; as they were often able to judge more calmly than ecclesiastics, of disputes between religious bodies. They could meet at Lahore, monthly, or quarterly, as might be necessary; and act as arbiters, to smooth over differences.

A. BRANDRETH, Esq.

Committee of reference.

If he ventured to say a word about another subject just mooted, viz., a standard translation of the Bible, he trusted the great importance of the subject would be his excuse. In England, numerous indifferent translations had been in use; and it required the labours of 50 or 70 selected divines and learned men, to draw up a standard translation. A certain number of selected missionaries and oriental scholars should meet, and compare all the existing versions, and draw up a really good version. Undoubtedly, this would be expensive; but every one was so anxious for it, that 10,000 rupees could very easily be collected for the purpose.

A standard version of the Bible.

The Rev. J. M. BROWN,—Church Missionary Society, Umritsur,—spoke as follows: There are three points of unity:—(1) Unity in doctrine;—that we have:—(2) Unity in outward ceremonial;—this we scarcely require: “There are,” says the apostle, “differences of administrations, or ministries, but the same Lord: and there are diversities of operations; but it is the same God which worketh all in all:”—(3) Unity of action in the machinery of our missions. It is this which will greatly aid in “promoting harmonious action, and a good understanding, among missionaries of different Societies, labouring in the same part of the country; and thus contribute to the prosperity of the common cause.” It may be very difficult, at times, to discard the personal element; yet let us remember that it is absolutely necessary, for “the prosperity of the common cause.”

Rev. J. M. BROWN.

Three points of unity.

Next, regarding government, &c:—It seems absolutely necessary, that the church discipline of one mission should be upheld and revered by the rest: whether church discipline should be the same in all missions, is a question eminently unpractical. Has a

Church discipline.

member committed a fault, and yet the brethren think him a good and useful man, though unable to keep him on,—then, in this, and other like cases, could we not adopt a “Transfer” system? This would meet two difficulties:—(1) We should not lose sight of the man:—(2) A Christian agent, better suited for another station than our own, could thus be removed to a more suitable sphere. For all Christians leaving one station, and going to another,—in whatever capacity, or for whatever object,—might we not have a “Pass” system?—so that, in every mission, we should know whence they come, and whither they go.

**Salaries.**

Regarding the vexed question of salaries:—Might not the evil be met, in some degree, by multiplying the ranks, and appointing examinations for admission into each? Thus, to begin from the beginning, we should have guests, inquirers, catechumens, converts, probationary readers, readers—of the first and second standard; so also catechists; then head-men; and lastly, pastors—of two, and four years standing.—Under rules such as these, our agents would be at rest. As it is, however, one gets tired of his mission; another quarrels with his neighbour; a third wishes to see the world; a fourth gets angry with his padre, or his padre with him; a fifth wants a higher salary;—and so they go to another mission. When however they do reach the rank of head-man, we should be very careful to see that they are “men with heads,” as well as head-men,—men whom we can invest with power. If they are such men, let them be invested with it,—let them feel their responsibility: for if we do not do this, they will never have any independence of character.

**Rev. R.  
BRUCE.**

The Rev. R. BRUCE inquired, if much connected with this subject would not be likely to come up in the business of to-morrow.

**Rev. D.  
HERRON.**

**Two prin-  
ciples.**

The Rev. D. HERRON,—American Presbyterian Mission, Dehra,—said: It seems to me, that it is very easy for different missions to act together harmoniously. There are two principles, which, if remembered and acted upon, would enable us to avoid every difficulty. The first is the rule that our Lord has given, to regulate all our conduct,—“As ye would that men should do to you, do ye also to them likewise.” And the other is, that we ever remember that we are all aiming at the *same end*—the conversion of the heathen to Christ.

With the essay read by Mr. Paterson, I was much pleased. Its recommendations are moderate, and meet the necessities of the case. There is only one point, on which I would differ from the au-

thor of the essay ; and that is—respecting the exercise of discipline in the case of Native Christians. He recommends a stricter, and more severe discipline, for them, than for the members of churches in Christian countries. This seems to me to be a mistake. I would not be considered as advocating the lowering of God's law to meet their delinquencies. The claims of that law, and their obligation to lead lives of holiness, should be strongly and constantly urged upon them. Considering, however, their early education and habits, and the prevailing habits and customs of their countrymen, we should, I think, deal with them charitably and gently. They are but babes in Christ ; and it is impossible for them to see the evil of some sinful practices, in the same light in which we see them. We should therefore compassionate their infirmities, and not treat them too severely, "lest they be discouraged." We should recollect, also, that, if the native brethren were to judge of pride, impatience, and irascibility—the besetting sins of our race, as severely as we judge of the want of truthfulness, and other prevailing sins of India, there are few of us who would escape censure, or be allowed to remain in their communion.

Discipline should not be severe.

The consideration of an Indian Catholic Church, the subject of the last essay, we regard as a proper climax to our proceedings. I rejoice that this essay will go forth as the utterance of this Conference. Our object in meeting here is to confer respecting the best means of converting the heathen to Christ ; and to this end, we have been inquiring what is the best method of preaching the Gospel—of conducting schools—and of carrying on our other operations. This essay leads us to contemplate the divine method of converting the world. Several times, in his intercessory prayer, our Lord prays for the unity of his people *as a means to this end*,—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" All who believe in the Saviour, are one in him : they are all united by faith to him ; and, through him, to one another. This therefore cannot be the unity for which the Saviour prays. Neither can it be the unity in doctrine, in affection, and in action, that exists, in a high degree, among Christians of different denominations ; for, although this may be seen by Christians themselves, and be very pleasant to them, yet, while they exclude each other from their pulpits, and communions, it cannot be visible to the world, or produce a beneficial effect on it. The unity for which our Saviour prayed, is one that will be visible—an organic unity—one that will admit of no appearance of divisions—

Indian Catholic Church.

The unity of the church a means of converting the world.

one that will force itself on the attention of an unwilling world, and convince it, that our religion is a religion of love, and its founder, divine. That all his followers might be one, was the burden of our Saviour's last prayer with his disciples. The unity of his people, as a means of converting the world, was one of the very last things on his heart before his mortal agony. This prayer of Christ will be answered. The whole world will yet believe that Jesus Christ came out from God; and a *united church* will be the *means* of winning it over to this belief. The Christian, or the denomination, that is most earnest and diligent, in praying and labouring for the union of the followers of Christ, is *most in sympathy with the Saviour; and is using the means which will be most successful in converting the world.*

**CHAIRMAN.** The CHAIRMAN then rose, to give expression to the wish of the clerical members of the Conference, that laymen would more generally join in the discussion of the subjects under consideration.

**Captain  
McMAHON.**

Captain C. A. McMAHON, responding to this invitation, said: I rise to express my sentiments, on one phase of the subject under discussion. It has struck me, that the harmony and union, which it is so desirable should exist between different sections of the Church of Christ, in the mission field, is much hindered by what I would term the *greediness* displayed by some missions, to gain members from other churches. I was much struck by an expression I met with recently, in a Missionary Report: (that of a mission not represented in this Conference:) and what makes it all the more remarkable is, that, as I believe, the missionary who penned it, is a large-hearted, catholic-spirited man. He announced the fact, that the mission—viz., the portion of it at his own station—had doubled itself within the year under report. He had received two or three members by baptism, and some ten or twelve from *other* churches. He commented on this result, by saying—“To the Lord be the praise and the glory!” Now I must say, that I can neither sympathize with, nor understand, the spirit here displayed. I cannot, in the least, see how the fact of ten or twelve members of one section of the Church of Christ, leaving that particular section and joining another, redounds to the “praise and glory of Christ.” When a member of the Church of England, for example, becomes a Presbyterian,—or when a Presbyterian becomes a Church-of-England-man,—or when a Methodist Episcopalian becomes an Independent,—I cannot for one moment suppose, that the transfer is a subject of rejoicing and acclamation

**Greediness  
of some  
missions.**

**Transfer  
from one de-  
nomination  
to another.**



with the angels in heaven. Where then is the praise and the "glory to God?" Doubtless, it is highly natural and proper, that *individuals* should prefer, and sympathize more with, one church, than with another; but it seems to me to be a striking illustration of the weakness and vanity of the human heart, when each supposes that the particular church in which he was *born*, or whose cause he has espoused, is *the one* held in *especial favour* by God.

I have been much struck with one aspect of the fearful war that is now raging in America. When the North gains a victory, the North offers up praise and thanksgiving to God for their success: and when the South gains a victory, the South sets apart a day of thanksgiving for that victory. Now I would ask,—Is God fighting against himself? Is he fighting for both the North and the South? or is he fighting for the North only? or for the South only? or is he fighting for neither? I desire to apply this remark to the subject under discussion; and I would ask,—Is God on the side of the Church of England only? or only on that of the Presbyterians? or is he altogether gone over to the Independents? May we not rather suppose, that the dwellers in heaven, so far from viewing, with complacency, the victory of one branch of the Church over another branch, are, on the contrary, grieved—if grief there can be in heaven—grieved that the Church of Christ, which should be united together by the bonds of love *in one*, is thus rent asunder, and divided, through the passions of men! My heart is glad, and I rejoice exceedingly, at the union and the love manifested by all gathered together at the present Conference; and I look forward to the time, when this feeling shall prevail more and more.

God is for the whole Church.

I heartily second Mr. Paterson's proposal, that whilst no obstacles should be thrown in the way of Native converts leaving their own mission or church, when disposed to do so,—on the other hand, missions should not hold out any "inducement" whatever; or seek to encourage such accessions to their numbers, from other churches.

Transfer of converts.

The session was then closed with prayer.



## ELEVENTH SESSION.

### GENERAL PUBLIC MEETING.

THURSDAY AFTERNOON, January 1st, 1863.

The Conference brought its deliberations to a close in the morning of this day; and in the afternoon there was a Public Meeting, presided over by D. F. McLeod, Esq., C. B.

D. F. Mc-  
LEOD, Esq.  
opens the  
meeting.

Mr. McLEOD, on rising to open the proceedings of this closing meeting, remarked upon the solemnity and thankfulness with which the members of the Conference, and all who had taken part in its proceedings, must review the engagements of the past week; and spoke of the share allotted to them, as witnesses for Christ in the midst of the heathen. They had been greatly favoured throughout their consultations;—a spirit of brotherly love and charity had been generally evinced, (notwithstanding differences of opinion,) which could not have existed, if the Spirit of God had not been present with them; and much useful information, and very valuable suggestions, for the more effectual carrying on of the work of the Lord in this land, had been elicited,—which would, in due time, be communicated to the public in a printed form. God's blessing still resting upon their labours, it could not be doubted, that important and permanent benefits must result, in many ways; and that the members of Christ's Church of different denominations, would be drawn together, and be enabled to co-operate more effectually than heretofore.

Reviews  
the pro-  
ceedings.

He then briefly reviewed the several topics that had been discussed, during their several sittings, for the information of such persons present as had not regularly attended them; and expressed a hope that before the members of Conference finally separated, they would be able to adopt some practical resolutions,—for enabling lay members of the community more effectually to aid their missionary brethren in their work, and to relieve them

of secular matters, (which sometimes cause irritation, and needlessly occupy their time and attention,)—for adjusting differences of opinion, that might occur between different missionary bodies,—for establishing a Bible and Tract Society for the Punjab, in connection with the Lodia Press,—and for adjusting other matters having more or less important bearing on the spread of the Gospel, which had from time to time been suggested, during the meetings of the past week.

He then called upon the Rev. J. Barton,—Church Missionary Society, Agra,—to address the meeting.

MR. BARTON said, he thought that every one present must feel thankful for this Conference. Whatever opinions might have been entertained previously, as to the practical value of such a Conference, he felt sure, that every one who had listened to each day's proceedings, would admit, that it had been good for us thus to meet together,—and he believed that many who had never before taken much personal interest in missionary work, would henceforth regard it from a new point of view: and be stirred up to take an active part in the extension of Christ's kingdom in India. He felt sure also, that the reflex influence of the Conference upon the Church at home would be most beneficial; and make them realize more the practical difficulties of missionary work.

Rev. J.  
BARTON.

Good results  
of the Con-  
ference.

But there was another and more immediate result of this Conference, for which he could not but express his deep thankfulness. He referred to the oneness of mind and feeling, which had been exhibited by all the members of the Conference—representing, as they did, so many different branches of the Church of Christ—in discussing the important subjects which had been brought before them. He did feel that this, more than anything else, betokened the presence and blessing of Almighty God in their midst.

Unanimity.

There is nothing, my friends, which seems to me so to indicate the presence of the Holy Spirit amongst us, as this drawing together, heart to heart, of all the Lord's people, in the prosecution of His work. Differences there must be—and always must be, so long as the human mind remains constituted as at present—upon many important and deeply interesting questions, which concern the external organization of the visible church; and much as we may regret those differences, as sad proofs of man's fall from his once high estate, and especially when they serve, as is too often the case, as doors by which Satan and all his hosts may enter in, yet we may take comfort in the thought that God has, in His pro-

vidence, overruled these very differences, to the wide diffusion of His glorious Gospel, and that so long as we are in abiding union with Christ, so long will his members on earth be in union with each other, whatever be their form of Church organization, or whatever be the work assigned to them in the Lord's vineyard. The nearer we live to Christ, the nearer we must be to each other. Perhaps some present may have noticed, as in days gone by they paced one of the rocky shores of our own native land, those deep pools left by the receding tide, fringed with sea-weed of every hue, and encrusted with bright sea-shells. That rocky shore seems to me to represent, as in a picture, the condition of the Church. To each shrimp in such a pool, his foot depth of salt-water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjoining pool, even though it be only a few inches of sand that divides them. And so is it with the Church. When the tide is out, when religion is low, the narrow barriers of external differences separate those who love the same Saviour, who look forward to the same heaven, who have the same hopes, the same fears. Their aims, their desires, their capacities, are all contracted within the narrow sphere of their own communion. But wait awhile, and watch the rising tide as it leaps over the margin of each pool,—as the spirit of life and love flows, and runs into the Church,—then heart joins to heart—saint joins to saint,—and each one whose own heart has been filled to overflowing by that glad tide, rejoices to find that if his own little pool has perished, it has not been by the scorching sun of summer drought,—no, nor by the casting in of earthly rubbish,—but by the in-flowing of that ocean tide, whose glad waters encompass eternity, and in whose wide depths the saints above, as well as God's people on earth, have room enough to range.

But more particularly with reference to ourselves, and our work, whether as ministers or laymen, we must, I think, all feel that our Conference has excited many new thoughts, and new aspirations, in our minds, which will prove, I trust, of lasting benefit.

Our Conference has suggested to my own mind a few practical points.

I. With reference to *Missionaries*.

1. We must guard against the evil effects of European society, in raising an additional barrier between us and the people. The climate obliges us to have many things which would be regarded as luxuries at home,—spacious houses, servants, horses, &c. Let us watch against these tendencies.

Suggestions  
to mission-  
aries.

European  
society.

2. Let us care more for what is *real*, than for what is *showy*. Let us not draw exaggerated pictures for the sake of pleasing the public at home;—let Christians at home be made to feel more what our real difficulties and trials are. We all know how much less romantic missionary work is, when viewed on the spot, than as it is represented in missionary meetings in England, and in missionary periodicals.

Care for the real, not the showy.

3. We should not attempt too much. Whatever be the work which, we feel, is best adapted to our tastes and capabilities,—whether schools, or itinerating, or bazar preaching, or the training and pastoral charge of our Native Christian brethren,—let us seek to do that thoroughly well. We shall thus make a far deeper, and more lasting impression upon the great mass of heathenism, than by attempting to do everything. “The reason I do so much,” once remarked an eminent minister, “is because I don’t do more.”

Do not attempt too much.

4. The Conference must have taught us, that, besides zeal, and earnestness, and love for souls, we greatly need a spirit of love, gentleness, forbearance. We may be devoted to Christ’s cause, and yet fail to win the hearts of our native brethren.—Mr. Barton then referred to unpleasantnesses which had occurred on Monday, and explained the misconception that had arisen in some minds, as to Mr. Forman’s object in rising to apologize, so to speak, for the behaviour of native brethren. So far from wishing to hush up the discussion, he had only wished to clear his native brethren from any imputation of ingratitude which might have been attached to them for having spoken as they had done. Mr. B. also mentioned that Mr. Goloknáth’s essay, which provoked the discussion, had been written at the especial request of one of the missionaries themselves, and that his first essay not having seemed to the missionary strong enough, in its expression of the feelings of our native brethren, he had requested him to write another.

A spirit of love.

## II. With reference to *Laymen*.

1. Take a more personal, individual interest in missionary work. Then it will become interesting.

Suggestions to laymen.

2. If laymen do not do their part, missionaries will not do theirs. Missionaries are only men; they want stirring up, to be kept from getting indolent, or extravagant. Inquire what they are doing; bring pressure from without to bear upon them.

Stir up missionaries.

3. Help them in translating and editing vernacular books, adapted to the native mind.

Help them.

4. Above all, lead Christian lives. Let not the reproach exist any longer, that a religious man should be called a “padre,” as

Be holy.

Mr. Bruce remarked,—as if ministers were the only people who were to be religious.

Col. LAKE. Lieut. Colonel E. LAKE,—Commissioner of Jullunder,—next addressed the meeting.

Maharajah  
Runjeet  
Singh.

He said: If we carry back our thoughts to the time when Maharajah Runjeet Singh and his successors ruled in this city, with more than oriental splendour, we cannot fail to be surprised; and we ought to be grateful for the change of circumstances, which has rendered possible the meetings which we have held here from day to day. And if we strive to picture to ourselves the glitter, the pageantry, the barbaric magnificence, of the native durbars, which were formerly held here, how striking will appear the contrast of our quiet gatherings. The contrast however does not end here; for while the short-lived splendour of the Sikh power in this capital rapidly passed away, we have met to advocate the interests of a kingdom which is eternal, and which shall never pass away. This is the kingdom we desire to establish upon the ruins of the Sikh empire. How little did its founder suppose, that it would so rapidly crumble to pieces, like a house built upon the sand; enforcing again the lesson so impressed upon us in Holy Writ, and in every page of history, that "the glory of this world passeth away!" The human heart is so slow in learning this lesson, that it will be useful to reflect how it has been taught us in the Punjab. How strange, moreover, the mysterious overrulings of Providence, by which the successor of Maharajah Runjeet Singh now lives in a land of strangers, and finds a solace for the bitterness of exile in the consolations of the Christian faith!

The Sikhs. If we turn from the Sikh chief to the Sikh people, we shall find that they have changed with the times. Formerly, the Sikhs, as a class, considered it unmanly to acquire learning; and despised those who were able to read and write: now, they are anxious that their sons should read and write—not only in their native language, but also in ours. When we see these Sikhs standing at the doors of mission chapels, and around the missionary in the bazar, hearing the Word preached, we can scarcely believe that they belong to the same race, and the same faith, as those who, in 1809, attacked the escort of the English Resident at Umritsur, because their religious prejudices had been excited. Again, we may ask, What has become of those fierce turbulent soldiers, who sold the highest offices of the State, and then murdered the chiefs they had themselves appointed? Their cruelty went even further; for when the

widows of one of these murdered chiefs ascended the funeral pyre, determined to burn, as suttees, the solemnity of the occasion could not restrain those butcher soldiers from plundering them of their jewels and rich attire, while agonized by the cruel death awaiting them.

When we compare with such incidents as these, the peace and good order we have been permitted to enjoy in the Punjab, we must recognize God's providential dealings, in so ordering affairs, that His Word has now free course throughout the land. At the same time, it is a cause for humiliation, that we have not done more to glorify Him. Humanly speaking, we owe a deep debt of gratitude to the Sikh nation;—which we can best pay, by looking to their immortal welfare. In our greatest crisis they rallied round us. Among those who did distinguished service for us, was one whom I am glad to have seen at many of our meetings—the Rajah of Kapurthala. I have thanked him repeatedly for those services, (which have been acknowledged by Government,) but I thank him again; and in doing so, I may mention how promptly he decided on taking part with us; and how, having decided, he threw all his resources into the British scale. I trust he may have wisdom given him, to follow the same whole-hearted policy, in the still greater battle which is now raging between the powers of darkness and the powers of light. May I who speak, and you who hear, all receive the same wisdom; and then indeed the triumph of the Gospel is not only certain, but will be immediate. If we adorned more the doctrine of God our Saviour, in all things, the Natives would be more ready to embrace the Faith; and God would not withhold His blessing; for we know He is more ready to give than we are to receive. We want chiefly, in missionary work, that spirit which has created a large force of volunteers in all parts of England, and which has extended even to this capital. We have, so to speak, a standing missionary army in India, which is totally inadequate to its wants. We must supplement these insufficient agencies by a volunteer force, which must be recruited chiefly from the lay members of the Church. Much of the work now devolving upon missionaries must be done by laymen; or the work of evangelization will be greatly retarded. We have considered a great variety of subjects in Conference, and a great diversity of opinions has been expressed upon these various subjects. Still, on one point, we are all agreed. The lay element in this country, which now chiefly hinders the work, may be largely used in promoting it. Do we wish to see preaching more powerful, to

Rajah of  
Kapurthala.

Volunteer  
missionaries.

the saving of souls? Let our preachers be relieved of secularities,—that they may give themselves unto prayer, and the ministry of the Word. Do we wish to see itineration more successful? Let laymen be more consistent. God-fearing, Christ-loving men,—so that missionaries may be able to point out, not only what Christians ought to be, but what Christians are. Do we desire the native brethren to love us? Let us show them how we love each other, and let us hold out the right-hand of fellowship to all Native Christians, who are Christians indeed,—for the Lord's sake. In thus sharing the labours of missionaries, we shall imbibe some of their missionary spirit; and we shall do good, not only to the souls of others, but also to our own. Let no one refrain, because he thinks he can do nothing. There is this blessedness in labouring for Christ, that He measures not our labours by their results. He has Himself told us, that a cup of cold water even, given in the name of a disciple, shall in no wise lose its reward. And we know that the widow's two mites were more valued by Christ, than all the gold that rich men poured into the treasury. He will honour every effort, however humble, if it is made with an eye to the glory of God.

If one of the results of this Conference should be, to give undue prominence to any department of missionary labour, I, for one, would lament it. There are some who would confine the labours of missionaries to preaching and itinerations, and who consider teaching in schools, as so much time lost to the great cause of evangelization. It is argued, that no converts are made in our schools: but with all due deference, I do not consider this argument a forcible one. When we come to consider the long chain of circumstances, by which, humanly speaking, men have been led, step by step, to embrace the Gospel, who shall say how much the early training in a Christian school has paved the way for the final decision of the convert, to give up all, and follow Christ? Of the native brethren now present in this room, almost all attended Christian schools. The day will come, I hope, when lay agencies will be prepared to undertake the Christian education of the people; and when that day comes, the missionary may retire with honour from that field; but to retire now, would be to give up the rising generation of India to a system which makes them infidels. To disparage teaching in schools, is to reflect discredit upon eminent men, like Dr. Duff and Mr. French, and many other earnest Christians,—who undertook the drudgery of teaching, not because they had any special liking for



it, but because it was the department of labour into which God's providence had called them. The lesson which I have learnt on this, as on every other point discussed in our Conference, is not to generalize too much. Missionary efforts are still in their infancy; and we have not sufficient data from which to deduce certain inferences to work by. I am not of the number of those who think that missions have failed in the Punjab: the number of converts is as large as we had any right to expect. With regard to the agencies employed, and the hinderances to the work, I do not think sufficient stress is laid upon the difficulty of preaching in a foreign tongue. When we remember the discouragements which often attend, for years, the ministrations of a faithful preacher at home, we ought not to be surprised, that for a long time not much impression is made by the preaching of missionaries. In the first place, the preacher has little or nothing in common with those whom he addresses; his tastes, his habits, his feelings, are all different. In the next place, those whom he addresses, have lived for years without the least regard for truth; they are satisfied with the ceremonial observances of their own faith; and to abandon that faith involves a sacrifice of everything which makes this life dear to them. In spite of apparent discouragements, we may rest assured, that the same faith which has planted missions in the Punjab, will make them, in God's own good time, successful to the winning of souls.

Success of  
Punjab  
missions.

It is something to have a mission station at the head quarters of every Division in the Punjab Proper. The natives of the Punjab acknowledge the energy and activity of the British race; because they see a turbulent people brought under subjection, metalled roads and canals intersecting the country, the cultivation of new products, like tea, and the opening of railway communication. Let more of this energy and activity be displayed in the Christian field of labour, and the Punjab would be known, not only as the country of the five rivers, but as the land in which the waters of life flow in abundant—everlasting streams.

Energy  
required.

The REV. W. FERGUSON,—Chaplain 71st Highland Light Infantry,—next spoke. He reviewed the whole proceedings of the Conference, with great satisfaction. Every subject discussed had been to him of deep interest. Though not a missionary, yet as a minister of the Gospel, and a Christian, he had reaped much profit: and he felt sure every member of the Conference must have done the same.

REV. W.  
FERGUSON.

Before the business of the Conference began, it was his desire, and intention, to take little or no part in it; and it was not his wish to have the prominent place assigned him, of one of the speakers at the general public meeting. But having been asked, he was willing and ready to do what he could to further the great object.

Disaffection  
of Native  
Christians.

He would speak, first, on the subject which would probably, more than any other, be commented upon out of doors; viz., "Confidence and sympathy of Native Christians." He was sorry to open up again, what might be considered a sore; but the best way to effect a cure, was generally to go to the bottom of such things; and he did not think too much had yet been said on this subject.

He and others had been *mis*-represented, in the newspapers, as trying to stop the discussion which took place on this point, and hush up all inquiry; and he was glad of this opportunity to say for himself, at least, that the very opposite was the fact. His simple desire was to stop the abuse which one of the speakers—not a native—unwisely indulged in. He entirely concurred in every word that was spoken by Sir Herbert Edwardes, and others, with a view to elicit the native mind on this subject. He believed that no evil, but much good, might come of probing the matter to the very bottom.

Cause of it  
traced out.

He had known of the disaffection on the part of native brethren, for more more than a year; and he had tried to trace out its origin and cause.

English  
education.

With all due deference to what had just been said by the preceding speaker, Colonel Lake, on the subject of schools, as a missionary agency, and without wishing to bring up, unnecessarily, a subject on which he felt compelled to differ from so many of his brethren, he must be allowed to state his conviction, not only that the discontent had originated with the more highly educated, and English-speaking portion of the native converts, but that the (in some instances) almost idolized educational system had a great deal to do with the cause of it. It was evident, both from what we had all seen in some of those representatives of the Native Church, who had addressed the Conference, and from what all must have observed of the English-speaking part of our native brethren generally, that their learning had not adorned their Christianity. There were exceptions, no doubt. But to his mind it was painfully evident, that the heads of most of those young men had greatly outgrown their hearts. Their intellectual training had been much more successful than their moral and religious training. The growth of a

The head  
outgrows  
the heart.

man should be as the growth of a tree,—the trunk and the branches keep pace with one another. That is the best specimen of a Christian, whose mental, moral, and religious faculties, possess the highest symmetrical beauty. The want of this symmetry of character, he held to be the cause of most of the leading defects in the Native Church. If there must be an excess, it would be better to have the heart outstrip the head.

This desirable state of things our high pressure school system had reversed; and the whole body suffers. The evil was strongly felt, even by Dr. Duff himself, in the management of his ordained converts; and other churches were also becoming fully alive to it; but the cause—which he believed to be the one he had now given—he had not seen anywhere suggested.

Could he reach the ear of the Native Church, he would say to its members, that they ought to know the missionaries—their spiritual fathers—cannot but love them; though they cannot shut their eyes to their many and grave defects.

A word to  
the native  
church.

Many native brethren were much too forward. They seemed to think the missionaries had little else to do than to attend to their wants. This impression seems common, among all English-speaking natives. He himself had been told by a native, that he wanted to read, for mental improvement, with him, (the speaker,) five hours a day; but if that were too much time, three hours would be esteemed a favour. Of course such a thing was out of the question; and this very man probably became one of those “malcontents,” who have spoken uncharitable, if not untrue things, of their best friends. “Evil communications corrupt good manners;” and the thing has spread.

Many Native  
brethren are  
too exacting.

He would tell the Native Church its defects—faithfully, but affectionately. If it is mannerless, let us teach it good manners. If it is wrong, let us try to put it right. Its defects, as he had said already, are many and grave. But whilst he said so, it became himself and others to reflect, how much they were to blame for all this. The Native Church was our child, and its state did not argue much for its father’s system of training and discipline. He would point out to the Native Church another, and perhaps its leading defect; viz., its want of zeal in the cause of Christ. It must be allowed, that most native converts have made great sacrifices for the sake of the Gospel;—but they ought to know that their reward for this is not to be looked for in this life, in particular. They have forgotten, if ever they knew it, that they ought to be the lights of their country. He would ask them what they were doing for Christ—

Their faults  
should be  
corrected.

who has done all things for them. It is to them we look for the spread of the truth among their still benighted countrymen. But we feel constrained to ask,—Where is the light, said to be in the Native Church? Where are the efforts of Native Christians—individually, or collectively? Let them unite for the maintenance of religious ordinances among themselves, and for the spread of the Gospel around them. This is their immediate and bounden duty. They cannot say they are too poor for such a thing, when it is well known that not unfrequently three or four heathen syces,\* with only five rupees a month, each, maintain their own priest.

When our native brethren have done this, and thus shown themselves true helpers of the missionaries, they will soon find that they have a higher place in the affections of their spiritual fathers, than they have hitherto been aware of.

Missionaries  
too in fault.

The missionaries had candidly acknowledged their own failings: the discussion had originated with them:—and since both parties desired a better understanding, there was reason to hope it would soon be attained. He could not see why there should not be a very strong bond of love and confidence, between the European and Native portions of the Indian Church; and he could not help thinking, that there must have been, hitherto, something decidedly wrong on the part of the missionaries. They should be among their native flocks, like parents among their children; they should seek to know all their weaknesses and wants; and the spiritual state of each should be the pastor's constant care. He should frequently catechize them individually, as to their growth in spiritual things. Herein we pastors all come exceedingly short.

Paucity of  
agents.

He next spoke of the paucity of agents. There was still a great lack of missionaries. He had hoped that one result of the glorious revivals of religion in the West would have been a great increase to the mission staff; and he still hoped that many were now being trained in the Theological Schools of Europe and America, whose hearts were in the mission-field. It was the Church's duty to look out for qualified men. But after all, God must give them, and qualify them for his own work. It was ours to pray the Lord of the harvest to send forth more labourers; and he thought most, if not all Churches, were much to blame here. When they wanted men, and when they wanted funds, why did they not send up to God one grand united petition, for both men and money? The Church of Scotland, for example, at this moment could not get the men required. It was lamentable to think so

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\* Urdu word for *grooms*.

few were found willing and ready to serve the Lord that bought them,—in foreign lands. A large stipend made men willing to run anywhere; but devotion to the cause of Christ was rare. Why were there not prayers ascending night and day, from the one end of Scotland to the other, that God would qualify and send forth missionaries? Men did not believe, and therefore they did not pray. We had all much to learn in this respect. We had need to say,—“Lord, increase our faith.” We required to realize our divine commission. Every missionary and minister of religion ought to go forth, feeling the presence and authority of Christ with him, with as much confidence, as if he had miraculous power. O for that holy enthusiasm, which is the result of a large baptism of the Holy Ghost!

The paucity of agents in the mission-field led him to speak of the benefits of true lay co-operation. Much our lay brethren could do, in lending a helping hand in money and skill. The mere secularities of every mission were a heavy weight on the energies of the missionary. This is what he understood Mr. Newton to mean in his essay on preaching,—that the preacher should be relieved as much as possible of all those things—such as funds, buildings, and the like,—which in this country are so unavoidable, and involve so much time and thought. And he did not doubt, the Lay Committee, to be formed, as a result of this Conference, would do much to help the cause. But the best co-operation which any layman could give his missionary brethren, was to be a missionary in his own sphere, and among the members of his own household. Every person who truly loved the Lord, must love to tell others of him. It behoved all the followers of Christ to be missionaries. To be a Christian, and not have a missionary spirit, was next to an impossibility. If every professed Christian were to be a missionary to his own servants—each household a domestic mission—how vastly increased would be the staff of missionaries. It is frightful to think how we in general neglect our servants. Even missionaries, it is to be feared, learn sometimes to forget that we live and and move among heathens. These men, who wait upon us every hour of the day, and without whom we should feel it next to impossible to live in this country, have surely great claims upon us. Has not God placed them within our reach for their souls' sake? This is the lay co-operation we most need. Let us begin to teach our servants the way of life. This is surely our bounden duty; and so long as it is undone, we are not only keeping back what is due to them, but we are robbing ourselves of a valuable and

Lay co-operation.

The best kind of it.

powerful aid to self-discipline. The reflex advantages of religious attention to our servants was hinted at the other day, by one of the speakers—Dr. Farquhar; who well said, that if we teach them to do their duty from religious motives, we shall feel bound to set them a good example. If we tried to do good to our servants spiritually, we should take care not to seem irritated before them. In short, if we really wished them to learn Christianity from our teaching, we should take care to live it, as well as teach it. He urged his lay brethren to taste the luxury of preaching Christ to needy sinners. Let them give their wealth; that was needed. There was much too little giving to the Lord. A fortune consecrated to God was a rare sight. How few dedicated their all to the Lord! But giving what men could well spare, was a small thing. Let them *work*; that cost more self-denial. He would repeat it: *this* is the kind of co-operation which missionaries most desire, and should most value. Let every follower of Christ be a missionary. It was not to the office-bearers, but to the whole Church at Philippi, that the Apostle said,—“That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, *holding forth the word of life.*”

Christian  
union.

In conclusion, he would say a word or two on the desirableness of union among Christians,—and among Christian missionaries in particular. The unity and harmony that had pervaded the whole proceedings of this Conference, was a strong testimony to the sanctifying power of the truth of God's Word. We heard a beautiful essay this morning on the desirableness, and practicability, of “An Indian Catholic Church,”—with the sentiments of which he entirely concurred. But after all, it was not really required. Unity could be had without it,—as this Conference had demonstrated. The unity wanted was that of the Spirit—not in the bond of outward forms—but in the bond of peace. This is the Scriptural idea of a Militant Church:—“Diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operation, but it is the same God which worketh all in all.” “The unity of the *Spirit* is the bond of *peace.*”

Mutual  
love of  
the first  
Christians.

Nothing strikes me more in the New Testament account of the early Christians, than their love for one another. This was, and ought still to be, the grand badge of discipleship:—“Hereby shall all men know that ye are my disciples, if ye have love one to another.” Among Orientals, greater outward expression should be given of internal regard.

Missionaries are perhaps at fault here, in receiving their native brethren. If there be real love for them, let them see it;—our cold Western habits did not suit Eastern people. We were ashamed to let our friendship and love for one another be seen. It was not so in New Testament times. He had not seen a mission in India conducted on the Apostolic model.

Western habits are too cold.

E. A. PRINSEP, Esq., C. S., said:—My Christian friends, this is a very solemn moment for me. I did not seek to come before you in this public way; but as I have been told off for the duty, it is not right to shrink from it. There is real work to do; and I feel it is a privilege to witness for Christ. We have great reason to be thankful, when we recall the events of the past week. Survey this crowded room. It is refreshing to find that so many of our countrymen in India do really take an interest in the things of Christ; and when a great occasion comes upon us, like the present, to consult together, as to the best way of advancing His kingdom, we are all ready to act together. Nothing could have been more convincing of the fact, that the Christian cause in India is a common cause, than the harmony and brotherly love which have prevailed throughout our deliberations. With the exception of the feeling on the part of some of the native brethren, who have very properly been encouraged to speak out their minds, regarding the general estimate they hold missionaries in, there has been no jar, or disturbance of the unity of the Spirit, which was so essential for conducting the business of this Conference. When we look around, and see so many ministers of the Cross of Christ, assembled from different parts of India—all here to learn fresh experiences—to tell us how the work is carried on in their vineyards—and to ask in what way they can do that work better;—when we reflect that they belong to separate missions, representing separate denominations, and holding different views, and yet not a single event has occurred to show that there is such a difference among them;—I say it is a matter for earnest congratulation, to find we can all meet together in this way. It is the Lord's doing; and to Him be all the praise! I am sure that if the members of this Conference were to speak out what is now passing in their minds, one sentiment of grateful joy would burst forth from the hearts of all; and they would join with me in saying,—“Glory to God in the Highest, on *this land* peace, and goodwill towards all men.”

E. A. PRINSEP, Esq.

The Christian spirit evinced by the Conference.

Spirit of  
inquiry  
among the  
heathen.

The Eng-  
lishman's  
mission  
in India.

These are remarkable times in which we live; and the present is an era in the history of this Province. There is a stir for Gospel truth. Go where you will, the heathen are asking about the Christian religion: where there was opposition before, there is now a willingness to hear its truths. The effect, then, of a meeting like this must be good. When all the missionaries have been seen worshipping their common Lord together, and laymen have come forward, gladly, with the right-hand of fellowship, to work, and walk with them, there can be little doubt that one great step will have been taken, to elevate Christianity in the mind of the native public. But is it to stand right with them, that we have to strive? No, there is a higher aim than this; and would to God that we all believed it,—and believing, acted up to our conviction! The Englishman does not come out here, merely of his own choice: he is *sent* here. Whoever he may be, he has a solemn responsibility. The Christian in exile here, has the same mission work to do that he has in England; viz., to *glorify his God*. I exhort you, then, my friends, to ponder well over this. Now is the time, when your minds are full of new and holy resolutions; this day—the beginning of a new year, (and God grant it may indeed prove to be with many here present, a *happy*, because a new year,) this day, I call upon such as have not given themselves wholly to the Lord, to come out boldly, and stand up for Christ. “Choose ye this day whom ye will serve.” And may the response of your heart be,—“As for me and my house, we will serve the Lord.” If there is one thing, above others, that must have impressed itself on the minds of the regular attendants at the past meetings, it is this—that the harvest is great, and the labourers few; and these few have great and trying difficulties, coming daily across their path. One chief cause of sorrow—and indeed a drawback to their work—is the fact that positive harm is done to the mission work, when Christian Englishmen live un-Christian lives. This is a sad and serious charge; let us see to it,—every one of us;—we are each and all centres of influence; have something to do, and can do that something: however small the effort, remember it is for Christ, and He will help us to do it. Individually and unitedly, then, I beg of you to think it well over, and to resolve in God's strength to go forth. We can teach our servants to read the Bible. If they cannot read, we can teach them the Roman character, and in this way they will be able before long to read the Urdú language in which it is written. We can give away more Bibles and tracts; we can help the Native Christian; and work with the



missionary, or into his hands. There are hundreds of ways—by purse, advice, active co-operation. It is personal religion that binds Christians thoroughly together; and if we are diffident in coming forward, there is prayer—that wonderful means for doing anything, which is in every man's hand. Were there time I could tell you some strange, grand things, prayer has done, even for the Punjab; or, through the Punjab, for other countries. That still, small voice, which went from Lodiana, has indeed done great things. It went about in the form of an appeal, asking men to set apart the second week of the year for united prayer. It found its way all over the world. In England, Ireland, Wales, America, and elsewhere, the believing people of God *did* meet; and they prayed for the Spirit to come down with manifestation and power; and the prayer *was heard*. There are many here, perhaps, who could tell you of the numberless places which were privileged to witness the glorious sight of lost souls brought safely into the fold of Christ.

The power  
of prayer.

The Lodiana  
appeal.

During the time I was in England I came across three such places: at Edinburgh, and at a lonely village in Devonshire, and again, at Halifax, I either saw, or was informed of, the great effects resulting from the arrival of this appeal for united prayer. It was a glorious sight, I say; and who is there that has seen a soul brought to Christ, or been instrumental in bringing one, that does not know the feeling of holy joy that it imparts? To think that the invitation came from India! Aye, from this very province it went forth; it was printed at Lodiana; and God put it into the heart of one of his servants, who belongs to a mission fully represented at this Conference. To think of this—do we not see here how the hand of the Lord has visited this remote corner of India, that it should be blessed to stir up Christians in other countries,—and the movement eventually lead to a great in-gathering of volunteers for Christ! And do we not further see how God has made these events re-act upon us, in the increasing numbers of missionaries now being sent out to India! I put it then, fairly and unflinchingly, to you,—Shall we be doing our duty, if we give not a hearty co-operation to such of them as live in the same stations with us, and need (as we have learnt during this Conference) our assistance and sympathy, in several important ways. Before these missionaries, who have come from distant parts, shall leave us, I think it behoves us to assure them, that our sympathies do go with them. It has afforded us all special delight to see them here; and I know I am only stating the general feeling, when I say, that when they go back to their fields of labour, and

Its effect in  
England.

An appeal  
to laymen.

United  
prayer re-  
commended.

to their homes, our prayer shall follow them. Let them work more earnestly, more faithfully, in the pulling down of strongholds; for we are helping them with our prayers. I know of no better way systematically to ensure this, and seek for ourselves the strength that cometh from above, than to fall in with the Lodia Appeal; viz., for Christian men and women to unite more often in prayer to God. To such then as belong to the Church of England I say—to you, to your chaplain,—and to those who attend this place of worship,—Do you talk it over with your missionaries—how you can maintain this increase of feeling for the real things of Christ. I suggest that a weekly prayer-meeting be held here at Lahore, and that all attend. It can be done; and if done, I believe we shall see yet greater things than these, when many shall come out from both city and cantonments, asking what they shall do to be saved. If this can be added to other practical benefits, such as all good men, and true, desire to see result from this Conference, it will be the best thank-offering Lahore can make, and the best effort laymen and ministers can put forth locally, to promote the interests of Christ's kingdom. A strong nucleus will be formed; the communion of saints will be more complete; personal religion will grow up; the inquiring native will be led to come and see; and the Hearer and Answerer of prayer will not withhold the blessing. I, for one, believe that a wonderful movement would be the result, if we met in love, and our prayers were earnest, and our faith unshaken. If we all think alike on this point, I cannot see why there should be any difficulty. It is to overcome such difficulties that we are met here in this Conference; and if they have vanished before the practical recommendation which I hope will be carried out, some joint action would get over any difficulty that might arise; and a foundation would be laid for that spiritual fellowship which is acceptable to God by Jesus Christ.

Rev. Dr.  
BUTLER.

The Rev. W. BUTLER, D. D., Superintendent of the Missions of the American Methodist Episcopal Church, in Oude and Rohilcund, was announced by the Chairman, as the next speaker.

His position  
in the Con-  
ference.

He said:—Though I have not, Sir, felt it necessary, that I should occupy the attention of the Conference, during its sessions, by any remarks beyond the very few which I have made, this arose from no want of interest in the important subjects which engaged our attention: I have, on the contrary, been intensely interested. But as the Mission which I represent, has been but lately established, and we have but little experience to bring to the elucidation of

these great themes, and as there was a large number of missionaries present, whose labours and long acquaintance with the subjects discussed entitled their opinions to all attention and respect, I felt that it was more my place to be a listener, and a learner, than to take up the attention of the Conference by any thing that I could say.

In being called upon, however, to address you, in this concluding meeting, I trust I realize the importance of the occasion, and appreciate its import; and thankful should I be, to be enabled to say something which might, in any manner, contribute to deepen or confirm the holy and blessed sentiments, which have been so delightfully developed by this convocation of the Lord's people. My whole heart has gone with the prevailing conviction of these services, that it is indeed "good and pleasant for brethren to dwell together in *unity*." How acceptable to Almighty God, whose servants we are, must these developments have been, realizing as they did, to such an extent, the prayer of the Lord Jesus for his followers—"That they all may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me."

Beyond any thing that I ever saw in the intercourse of the ministers and members of Christian churches in Christian lands, we have here, in the capital of the Punjab, surrounded by Hindooism, Sikhism, and Islamism, "witnessed a good confession" in favour of the real *unity* existing in the hearts of Christian men; and this oneness has risen superior to all differences of creed, and colour, and nationality, and denominational distinctions; and enabled us to exhibit before the unbelieving world, for the time being, as lovely an exhibition of Christian union, as probably that world has ever seen. We can never forget the days—"days of Heaven" they were—which we have spent together; and who that has enjoyed them but must pray, with a greater earnestness than he ever did before, that the spirit here developed may henceforth reign in the hearts and lives of all the ministers and members of the various churches of the Redeemer, engaged in this and other lands in winning back this lost world to God.

How delightfully has our faith in, and our love for, our common Lord been evidenced during the intercourse and services of the past week! How small did our differences seem to become, and how many and important and varied our points of agreement, till it seemed as if it were very excusable indeed, had we forgotten *what denomination* we each belonged to, satisfied with the far higher assur-

Surpassing  
exhibition of  
Christian  
union.

ance that we were "all one in Christ Jesus." And all this has been realized without interference with each other's convictions or compromise of each other's views. There has been perfect freedom, joined with perfect love; for we have felt indeed that "the greatest of these is charity."

Illustration  
from mari-  
time life.

Sir, too often, at home, the professors of the Christian faith are like ships crowded in a harbour,—their fair proportions marred, in a measure by those unsightly buffers of hemp, or long bundles of brush, which hang down their sides to avert injury from oscillation and friction; too often do they, whether from design or accident, get athwart each other's bows, and do injury to each other's rigging. But, when freed from such confinement, and chartered to go "far hence among the Gentiles," how grateful is a friendly sail, when we meet it out on this wide sea of heathenism! No matter what flag she carries, or from what port she hails,—from the German, the English, or the American,—the Episcopalian, Presbyterian or Methodist,—we welcome her with joy; and as we approach "the stranger," we salute her, and the flag she carries;—we will even go on board, if invited, compare our chronometers and bearings, partake of her hospitality, and, if bound for the same port, try to keep in her company. It was in such a spirit that the venerable *Bishop Wilson* took me by the hand, on my arrival in Calcutta, and said, "So long as your Church is faithful in preaching the doctrines of salvation, as preached by good old John Wesley, so long will I wish her God speed in her work!"

Sacramen-  
tal service.

Our sacramental service, on sabbath evening last, was one of "the signs of the times." Those who shared in it can never forget it. Seven denominations, and as many nationalities, then sat down, as they hope yet to sit down in heaven, without lines of demarcation, and celebrated "the death by which we live." Truly our Great Master was with us, and every heart could feel the appropriateness of the Poet's language to such a scene, as the highest expression of the Christian union of the real followers of our Lord:—

"Not by a party's narrow banks confined,  
Not by the sameness of opinions joined,  
But cemented by the Redeemer's blood,  
And bound together in the heart of God."

Reminis-  
cences of  
the Mutiny.

And how wonderful, Sir, is it, when one reflects, that all this has been realized in *the Capital of the Punjab*! What a change, what an advance does this bespeak! How strongly is this felt by one, who, like myself, was a fugitive in the great "Mutiny," five years ago.

Those of us who were shut up in Nynce Tal, felt that our lives depended, under God, upon the Punjab being held. How eagerly did we listen for every rumour from the West. How constant was the inquiry, whenever news arrived,—“Is the Punjab holding out still?” And hearty and many were the prayers which then went up to God, for the distinguished men here, on whose prudence and valour the entire Christian life of India seemed to be suspended!

Those terrible scenes and anxieties have passed away. The Punjab was held; and not only so, but was made, in the wonderful providence of our God, a bulwark for the British power in India, a source of strength instead of a weapon of destruction. God must have been in this. He here honoured those who had honoured Him; and I feel it to be one of the privileges of my life, that I have been allowed to stand in this assembly, and here to meet some of those noble Christian men, to whom every Christian in India owes so much. It is doubly delightful to meet them on such an occasion as this,—to see them no less zealous and valiant for their God, than they have been for their Queen. And may we not expect that the Almighty, who has no doubt blessed the Punjab for their sakes, and made it a source of political salvation to India, will yet again bless it, for these deeds of Christian decision and action, which we this day witness! Who can tell but that redemption may soon come to the valiant Sikhs, and that they may be honoured of God to spread the faith of Christ far and wide over this land!

This day we behold the opening of the New Year: 1862 has gone!—would that it had borne better record to God in our behalf. But another year has begun; let us improve it. As missionaries, I trust we shall do more this year than has ever yet been done for God in India. We have learned much of how careful and prudent we ought to be, especially in our intercourse with the rising Native Church in this land, so that it may take, from the very beginning, that shape and form which will be most in accordance with the will of God, and most promotive of good to the great people around us.

On the Native Christian young men, who have said so much, and of whom so much has been said, a great responsibility devolves. Will they meet it like men? Will they show that in desiring a higher education, and social position, and large salaries, their motives in these desires are all Christian? Will they nobly show that the feelings with which Bengalee Baboos are regarded, by some among the other classes of our Native Christians, are un-

deserved? Will they shew by their conduct that they are not mercenary, that they are not ashamed of their country—of her habits and customs, so far as they are innocent and appropriate? They have a noble example of devotion and liberality in their missionaries: let them shew that they appreciate it, and can follow such examples. Let them look to themselves, that they have the saving grace of God in them; and then let them “honour the Lord with their substance, and the first-fruits of all their increase.” Let them hold prayer-meetings together, to implore God to save their perishing countrymen—“their kinsmen according to the flesh;” let them, if they have not a native pastor to support, support a catechist, or open some out-station or mission; let them put their hands into their pockets, and give, from their large salaries, a tenth, or fifth, “as God has prospered them,” to help on that cause to which they “owe their own selves besides.” Let them give their labours freely, in any department where they can help the Christian missionary. Let them, I say, act thus, and the imputation of being mercenary will be rolled away from them. We shall bless God for such Native Christian brethren, when we thus see in them the graces of purity, of liberality, of loving labours for their country’s good. For such men we will desire all the temporal prosperity that the Providence of God can confer upon them, and will ever rejoice to behold them and theirs consecrated to the service of their God and Saviour.

And nothing will ever secure the favour of Christians, here and at home, but such a course as this; and without this, what will be their responsibility at last, when they stand before the Judge of all—when God will require at their hands an account of the improvement they made of their Christian position, their education, their money, their time, and every other “talent” which He gave them—not for selfish ends, but that they might therewith glorify God, and do good to their fellow men. If we expect at last to hear the adorable Saviour say,—“*Well done, good and faithful servant!*” what manner of persons should we be!

Christian  
Progress.

I have spoken, Sir, of “progress;” and notwithstanding the difficulties we have to meet, and the slowness of our action, there *is* progress. The power of Christianity is extending,—and more rapidly than superficial observers are at all aware of.

Some years ago I compiled statistics on this great subject, which were afterwards laid before the public; and it is surprising to contemplate the great aggregate of the agencies which the zeal of the

Lord's people has already sent forth. One or two facts may illustrate this.

Sixty years ago there was no Bible Society existing; and it has been estimated, that probably the entire number of copies of the Holy Scriptures then in existence, was not over 4,000,000,—in less than 40 languages. What have sixty years witnessed? The organization of Bible Societies throughout Christendom, the issues from which within that period have been nearly 70,000,000,—in nearly 200 languages! In other words, within the past half century there have been probably more copies of the Scriptures given to the world, than had been put into circulation in all the preceding 1,800 years!

Statistics.

Again, sixty years ago there were only two Missionary Societies in existence—the Moravian and the Gospel Propagation; and they both had less than 100 missionaries to the heathen,—with a very few converts. Now, no Church which holds evangelical views is without its foreign mission organization; and the number of missionaries is over 3,000,—with a body of native helpers more than equal to themselves. The converts are now beginning to be numbered by hundreds of thousands; and scholars, by millions. About 36 theological institutions exist in foreign lands, for training a native ministry; and more than 40 printing presses are pouring forth a Christian literature in their languages; while four missionary ships are traversing the ocean, exclusively devoted to this cause. Never, since the Redeemer issued His great commission, has His Church had such an agency as now exists. The light of heaven never shone on as bright a day as our eyes behold! And yet all this is but preparatory—a commencement. These agencies are doubling their number and power, every twelve years; and the men are now listening to me, who may live to see them multiplied fourfold.

The scientific developments of the past 40 years have been wonderful; but far more surprising have been the movements of God in His providence, preparing the world for the Gospel, and fitting His Church for the work which He is evidently about to do on the earth. All thoughtful men feel that we are on the eve of great events. For 1,800 years the saints of God have interceded for the coming of His kingdom; and all this great and growing preparation, this marshalling of the hosts, this accumulation of materials, the very siege we are laying to the outworks of sin,—all betoken the mighty struggle which must ere long ensue. The resources of Him to whose command we bow, are inexhaustible; and

Prospective triumph of the Gospel.

His oath is given for the success of His cause: "the whole earth shall be filled with his glory;" and a day hastens on, when from the rising of the sun to its setting, the idols shall be utterly abolished, and the Lord alone shall be exalted in the earth!

India shall be redeemed; and over the prostrate forms of her superstition—fallen never to rise again—shall the sons and daughters of India yet sing their Saviour's praise.

Devoted  
missionary  
pioneers  
will be  
honoured.

A reference has been made to the devoted servants of God who have laid down their lives in this glorious enterprise. They lived not to witness the final triumph of their cause; but they will nevertheless be associated with the honour of that triumph. They laboured, and we have entered into their labours. They went forth weeping, bearing the precious seed, sowing beside all waters. They toiled to break up the hard, stubborn soil, and prepare it for the promised "rain," which God is yet to "pour out upon all flesh,"—when "the wilderness shall become a fruitful field," and the face of the moral world shall be full of fruit. Honour to those venerable men! Their labour may be overlooked, and even their names may pass from the recollection of their successors; but those labours can never die. The prayers they have breathed, and the tears they have wept, for India, still linger around their memory, and are had in remembrance before God.

Illustration  
from the  
International  
Exhibition.

On the day when the Great International Exhibition opened in London last year, no heart in that vast assembly forgot *him* whose grand conception was then realized before them. It was fitting that he should be remembered then; and when the grand anthem, with which the proceedings opened, had uttered its invocation and praise to the Divine Author of all that is lovely, and pure, and good, on earth and in heaven, the human instrument whom He fitted and inspired to accomplish His work, was next remembered. That choir and assembly turned, like the heart of one man, toward the tomb of the illustrious dead, and sang:

"O silent Father of our Kings to be  
Mourned in this golden hour of Jubilee,  
For this, for all, we weep our thanks to thee!"

A grateful nation could not forget the Prince Consort, whose mind conceived the purpose that his hand was not allowed to bring to completion: others carried out his high design, but he did not lose the reward which was due to his memory.

There is a day, and a scene, hastening onward to meet us, before which all the glories of the International Exhibition will pale their fires, as the lesser lights of heaven melt away into the great-



er glory of the rising sun; and in that "golden hour of Jubilee," every land will remember her apostles—the silent sowers of this hour, who will then be in their graves, after bearing "the burden and heat of the day:" they will be remembered; and, while the praise and glory shall all be given to Him to whom it is due, each redeemed nation will "weep its thanks" to those who first brought it the light, and laid the foundations of those institutions, under which it rose "from darkness to light, and from the power of Satan unto God." Yes, Sir; "He that soweth, and he that reapeth, shall yet rejoice together;" and "every man shall receive his own reward," according to his own labour, in that glorious consummation.

Who would not love such a Godlike work as this! Who would not wish to share its triumphs! I would rather have my portion there, than have all earthly honours. Inefficient as I know myself to be, and helping rather indirectly, than directly, in this great work, yet in view of the coming future, I would rather have the lot and the reward of the humblest missionary then, than to sit on the throne of the world now. For such a cause it is sweet to give, and delightful to make sacrifices; it is an honour to be allowed to do either; or to help its progress, by any assistance, whether secular or spiritual.

Reference has been made to Providence, in connection with this enterprise. The entire history of Christianity is full of these providences. Allow me to refer to one of them, brought to my mind by the past and present condition of the Punjab, and by the hope we cherish, that God will consummate in these provinces the intimations of mercy we already witness. Providences.

Look at the importance to be attached to the fact, that Julius Cæsar preceded, not followed, the Apostle Paul. Had the Apostle of the Gentiles been called a short time sooner to fulfil his commission, what impediments he would have found,—Europe and Asia divided into a number of separate nationalities, all jealous of each other, with divers laws and languages, and restrictions on intercourse. Under such circumstances, what could even an Apostle's zeal have done, and how limited would the results of his labours have been! The Apostle needed a pioneer, to sweep away these impediments, and open the world to his labours; and God provided one. Cæsar prepared the way for Paul.

Little did Julius Cæsar think, as he burst his way through all barriers, broke down these nationalities, opened roads and communications, gave common laws to all, and extended the protec-

tion of his country's power, from the Euphrates to the Atlantic, to every citizen of Rome, to go whither he chose, with a freedom of movement that till then the world had never known,—little did he imagine that he was but preparing the way for one greater than himself, who so soon was to follow, and who, in the glad use of all the facilities thus furnished him, was to preach the Gospel, and plant Christian churches in all these regions.

A thought or two more, and I have done.

In passing through London, on my way to India, I saw the celebrated *Koh-i-noor*; and as I mused upon it, it seemed to represent the political and moral condition of its country.

What vicissitudes of fortune has that bright jewel seen, since it first emerged from its unknown mine. How many hands grasped that prize, ere it found its way to its final resting place in the Regalia of England! The hand of Christian civilization has given it a shape and setting, that till now it never had. It shines and radiates in all the glory of which God made it capable.

Poor India! she has had her full share of suffering. Many lords have had dominion over her; and to how many gods has she bowed down! But at length, after thousands of years of uncertainty and gloom, her day of grace dawns: God will arise and have mercy upon her. For not more certain is it, that the *Koh-i-noor*, which once shone in the crown of the Great Mogul, and afterwards ornamented the forehead of "the Lion of the Punjab," on the very spot where we are assembled,—but now blazes in far greater splendour on the brow of your Christian Queen,—not more true is this, than that INDIA, like her brightest gem, shall yet rise and shine, because her light shall have come, and the glory of the Lord shall have risen upon her. After ages of uncertainty and sorrow, God will give her rest and joy. She will yet, in her redeemed and sanctified position, in the midst of the general Christianity of the world, illustrate the glory of Him who will save her; and her learning, population, and great wealth, and the qualities of her people, which the grace of Heaven will yet develop and devote to the glory of Christ, will all join to render her conspicuous, as she will then shine, bright and beautiful, in the diadem of the Son of God.

Sir H. B.  
EDWARDES.

Colonel Sir HERBERT EDWARDES, K. C. B., said:—I wish to press home upon you, the thought which has been thrown out by my friend and comrade of old days, Colonel Edward Lake—the lesson of contrast between to-day, and the day when the English dic-

Reflections  
on the  
*Koh-i-noor*.

India to be  
a gem in  
the diadem  
of Jesus.

tated peace to the Sikh nation, under the now dismantled battlements of Lahore. Seventeen years ago, the Sikhs, in their military pride, invaded British India, and were driven back across the Sutledge, after four desperate pitched battles. In February 1846, the victorious army of Lord Gough encamped under these walls. The little Maharajah Duleep Singh, then 8 years old, came forth with his warriors, and his nobles, to make submission. Lord Hardinge took the boy upon his knee, and while he spoke in lion tones of sternness and reproof to the Sikh chiefs and councillors, he kindly promised to be a guardian to their unoffending prince. And so he would have been, had the Sikh soldiers let him! But God willed it otherwise. Lord Hardinge's first measure was to appoint Henry Lawrence, Resident at Lahore. And how did the new Resident begin his work? By a thank-offering to God who had given England victory. Before Lord Gough's army left Lahore, Henry Lawrence called a public meeting in his tent, and founded the Asylum for Soldiers' Children in the Himalaya, which now bears his name. That was how our public work began in the Punjab. Two years passed on, and the mortified Sikh soldiery rose a second time to tussle with the British, for the empire of Hindoostan. They fought it out stoutly, like brave men, as they are; but a second time they were disastrously defeated; and the great Khalsa power was broken. No further forbearance could be shown; and the whole Sikh army laid down their arms and guns before Lord Gough;—many a grey-beard weeping as he did it. Not only the army, but the nation was disarmed; and the Punjab became a province of British India.

Contrast between the present and the past of the Punjab.

Sir Henry Lawrence.

Khalsa power broken.

How was its administration entered on? in what spirit? One of the earliest measures of the great men who were set over us, was to establish a Christian Mission at the very capital of the Sikh religion. May its name—Umritsur—prove a happy omen; may it be indeed a *fountain of immortality*, and foretell the baptism of the people! Soon followed the crisis of 1857; and the Sikhs rose once more; but rose this time to help us! Side by side the Englishman and the Punjabee, but late such enemies, beat down the mutiny. It tells like a fable; but it is simply the story of a blessing. And now the new year, 1863, finds this Christian Conference gathered at Lahore, to promote the truest welfare of the people, and the glory of God. A Sikh Rajah and his family are present in the room. The Boy King of 1846 is a Christian nobleman in our own country—happy and contented—honoured by our sovereign—revolving plans of good for his native land—and, we may trust, heir

English administration, now begun.

Story of a blessing.

to a crown far brighter than the one he lost. It has been, indeed, a happy Christmas. The old year has gone down with prayer; and the new year has risen with prayer again, for the extension of the kingdom of our Lord. May it be a token for good. God works by means. May He have great things in store for us! I have lived so long in the Punjab, that I am half a Punjabee, and half an Englishman; and I cannot but wish that it may be given to the noble races of our province to take the lead in the regeneration of India. And the practical lesson which I would draw from the retrospect of the Punjab struggles—the last thought which I would leave with you, is this,—that it is the duty of every Englishman to realize the purpose for which he and his countrymen have been brought across the seas; and throw away the conceited thought that God brought us here for any material progress. It was not for *that* that the Saxon was required. The Asiatic intellect is as keen as ours. Ours has indeed more thew and sinew; but whence did the vigour come? Not from our geography, but from our faith. It came from Christianity. It came from our getting a grasp of *truth*; and this is the strength which we English have come here to wield, and in the wielding of which we shall be blessed, as we have been blessed in the Punjab. We have come to conquer India, it is true; but let each one of us go home with the thought, that we have not come to conquer it for ourselves: our mission here is to conquer it for God.

The mission  
of English-  
men in India.



## PRIVATE MEETING.

At a private meeting of the members of the Conference, held on the forenoon of the 2nd of January, D. F. McLEOD, Esq., C. B., in the Chair, the following RESOLUTIONS were adopted :—

I. That a Committee, consisting of the following members, be formed, for the purpose of preparing a report of the proceedings of the Conference, for publication. Compilation committee.

CHAIRMAN.—Colonel Lake.

MEMBERS.—The Reverend Mr. Calderwood, J. A. Miller, Esq.,\* and Dr. Newton.

SECRETARY.—Captain McMahon.

II. That a Bible and Tract Society for the Punjab be formed, to work, as far as possible, in connection with the Lodia Press. Bible and Tract Society.

2. That the Lieutenant Governor be asked to be Patron.†

3. That the following be a Committee for this object:—

### Chairman :

D. F. McLeod, Esq.

### Members :

Sir H. B. Edwardes, K. C. B.,

Colonel Lake, C. B.,

Colonel Maclagan,

Dr. Farquhar,

R. N. Cust, Esq.,

Edward Prinsep, Esq.,

T. D. Forsyth, Esq.,

J. P. Melvill, Esq.,

The Chaplains of Lahore, Meean Meer, and Umritsur,

The Missionaries of Lahore and Umritsur ;—

with power to add to their number, and to appoint their own Secretary and Treasurer.

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\* Having been called away from the scene of the committee's labours, Mr. Miller was unable to take part in the compilation of the Proceedings. Subsequently the Committee was enlarged by the addition of the Rev. John Newton.

† Sir Robert Montgomery has kindly consented to be Patron.

4. That the two departments of the Society, and their respective funds, be kept quite distinct.

Standard  
version of  
the Bible.

III. That a sub-committee of the above be appointed, to consider the question of a standard authorized version of the Holy Scriptures,—to consist of the following members:—

Lt. Col. Sir H. B. Edwardes, K. C. B.,  
The Rev. T. V. French,  
The Rev. L. Janvier.

2. That this Conference petition the Crown,\* through the British and Foreign Bible Society, for this purpose; after inviting the co-operation of all, not only in the Punjab, but also in the North West Provinces, and Bengal, favourable to the plan.

Secular aid  
Committee.

IV. That a Central Committee, with branch committees, or corresponding members, be formed, for advising and assisting missionary bodies in secular matters; such as providing for the support of Native Christians and inquirers, obtaining employment for such as require it, forming locations for Native Christian communities, and adopting measures for creating, or extending, a vernacular Christian literature.

2. That the Lieutenant Governor be asked to be Patron.†

3. That the following persons be on the Committee:—

**President:**

D. F. McLeod, Esq.

**Members:**

R. N. Cust, Esq.,  
R. H. Davies, Esq.,  
Edward Prinsep, Esq.,  
Dr. Cleghorn,

Dr. Farquhar,  
T. D. Forsyth, Esq.,  
Colonel Maclagan;

with power to add to their number, and appoint their own Secretary and Treasurer.

Inter-Mis-  
sion Com-  
mittee.

V. That a General Committee of Reference be formed, for determining any differences of opinion that may arise between Mis-

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\* The terms of this resolution will be ultimately modified; as it is considered that it would be unwise to seek the authorization of the Crown, for any vernacular version that can, under existing circumstances, be prepared.

† Sir Robert Montgomery has consented to be Patron of this Committee.

sionary bodies ; which shall be represented in the Committee by one member from each body.

2. That the following members be nominated, as a preliminary Committee, to consider how far the working of the above can be practically carried out :—

Church Missionary Society,—Rev. R. Bruce,  
American Presbyterian,—Rev. J. Newton,  
American United Presbyterian,—Rev. A. Gordon,  
National Church of Scotland,—Rev. R. Paterson.

3. That the following laymen be on this Committee :—

Edward Prinsep, Esquire.  
T. D. Forsyth, Esquire.

4. That the Rev. Golokn ath be added, as a member to represent the Native Brethren.

VI.—The subject of Female Education was discussed ; and it was resolved : Female Education.

1. That any movement regarding it be left to the Central Committee.

2. That the attention of that Committee be drawn to the circulation of some papers upon, and some tracts towards, the attainment of this object. A paper lately read before a Debating Society at Benares was suggested for inquiry.

VII.—It was resolved that the following suggestions be submitted to the “Committee of Laws,” in the hope that they may consent to take action upon them, with a view to urging the enactment of a suitable law on the subject of marriage and divorce, as affecting native converts. Marriage and Divorce laws for Native Christians.

1. To give the Christian convert divorce, on the one legitimate ground of adultery by the heathen partner, and on no other ground.

2. To afford facilities for reconciliation of converted husband and heathen wife, who has left him, by citing her to appear before the Magistrate in person, and ( after a private interview with her husband at the Court ) declare whether it is her will to return to her husband, or go to her relations,—such election to be affirmed by the Court.

3. To give legal divorce from child betrothal, when the heathen parents or guardians of one party refuse to *consummate* the mar-

riage, on the plea of the conversion of the other party to Christianity.

4. To assign the children to the father, whether Christian or heathen, on the grounds of general law.

N. B.—It is believed that the highest Hindoo authorities declare betrothal in childhood to be the real marriage, and to be indissoluble during life. But there are differences of opinion on this head. And in *practice*, great laxity prevails among the Hindoos, especially in the Punjab; where betrothal is not regarded as any bar to marriage elsewhere. This facilitates action on our part.

Medical  
missionaries.

VIII.—That a Committee be formed for considering the advisability of employing, to a greater extent, and more systematically, Medical Missionaries.

MEMBERS: Colonel Lake, Colonel Maclagan, Dr. Cleghorn, Dr. Farquhar, and Dr. Newton.

D. F. McLEOD,

*Chairman.*

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The Proceedings of the Conference were concluded on the afternoon of the 2nd of January, 1863, by a

PUBLIC MEETING FOR PRAYER,

conducted by

The REV. JOHN NEWTON, M. A.

at which, as at the preliminary meeting, representatives of different denominations took a leading part; while it was largely attended by members of the Conference, and the Public in general.

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## CONCLUDING REMARKS.

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The reader has now been brought to the close of the proceedings of what has been termed, in one of the preceding essays, "our first general conference of missionaries,"—the first, at least, held in the Punjab, or Northern India. These proceedings, as thus recorded, have expanded into a volume of larger dimensions, than was at first anticipated. But no attempt has been made—or perhaps could well have been made—to curtail or condense them; and it is hoped that among the various topics discussed, and the different modes of treatment adopted, something may be found, to attract, or to instruct, almost every class of persons interested in the cause of missions.

The published Proceedings.

Conference and discussions on such subjects, held in those Christian countries which are the great centres of missionary operations, possess, no doubt, many advantages not enjoyed here. The experiences of many lands can be there collected together; all the appliances of an advanced civilization, and all the influences of a powerful, wealthy, energetic, and independent community, can be brought to bear; and subjects viewed from a distance, can be discussed with a deliberateness, impartiality, and freedom from bias, not perhaps attainable in the midst of mission fields. But the revelations of the latter have a speciality of their own, which cannot but be valuable on this account. A perusal of the foregoing pages can leave no doubt in the reader's mind, that some things have been elicited here, which could not have been elicited, or discussed with effect, on a distant arena; and it may be presu-

Conferences in Christian countries.

Those on mission ground.

ed, that facts connected with the every day life of missions, and illustrative of missionary experiences, have been incidentally touched upon, which would not be noticed in more formal publications; and therefore calculated to be the more interesting and instructive to those at a distance.

Solemn and practical character of these.

There is a certain degree of solemnity, in the very idea of an assemblage such as this, held in the midst of those whom it is sought to wean from their own, and introduce to another faith: and this feeling, no doubt, largely influenced those who took a part in this Conference. The position has necessarily rendered the discussions, or a large part of them, of a less speculative character, than such discussions would otherwise be liable to become; for every word spoken or read, was addressed to those, of whom the greater portion would, from their personal knowledge, justly appreciate its correctness and force; and every suggestion offered, was liable to be put to the test of actual trial.

That such discussions, held under such circumstances, should have been brought to a close, without creating excitement, suspicion, or ill-will, in any quarter, may occasion surprise, to those who contemplate the scene from a distance; but it is nevertheless true,—and no less consolatory, and matter for deep thankfulness, than it is true.

Co-operative measures.

They have resulted, too, in the adoption of some particular measures, by which it is hoped that the way may be opened, for enabling the Christian public to co-operate more effectively than heretofore, in the work of missions;—whereby the hands of the missionary brethren may be greatly strengthened, their labours lightened, and their minds relieved.

“The harvest, truly, is plenteous; but the labourers are few:” and when we look around on the millions by

whom we are surrounded in India, still devoted to their idols, or their false prophet,—and then upon the mere handful of earnest men, who have as yet been sent forth, to save the few whom their influence may effectually reach—to pluck a few ears from the ripened fields,—and when we know, that those who come out from the mass of their countrymen, to adopt the faith of the stranger, are in a manner constrained, for the most part, to look to the missionary for every thing—not only for guidance, but for that support which is but too generally denied to them from other quarters,—it will readily be understood, how vast may be the benefits resulting from well devised efforts to relieve the missionary, as far as possible, from all cares, save those strictly appertaining to his spiritual charge.

Missionaries need help.

It may be hoped, too, that the example here set, will be followed elsewhere, in mission lands,—with increasingly important results. India is often regarded, in Christian countries, as a homogeneous whole; but nothing can be further from the fact: and it is not to be supposed, that the experiences of one part are equally applicable to every other.

Example.

Here in the Punjab, there are no less than four most markedly distinct sections of the population—the Hindú, the Sikh, the Mahomedan of the cis-Indus regions, and those of the trans-Indus frontier tribes, comprising Patháns and Belooches. Of these, the Hindú and the cis-Indus Mahomedan, have much in common with the corresponding races of Northern and Central India, as far south as the Satpúra range: but all of them have very little in common with the inhabitants of Bengal and Eastern India; with the Guzerátí, Mahrattah, and Pársí population of Western India; or with the Canarese, Teloo goo, and Tamil races of the South. There is abundant scope, therefore, for independent ac-

Variety of populations.

tion, in the same direction, in other portions of this vast peninsula; and a comparison of the separate experiences of all, could not but prove highly instructive.

Respon-  
sibility  
of Eng-  
lishmen  
for the  
christia-  
nization  
of India.

With these few closing remarks, the Lahore Conference issue this volume,—in the earnest and prayerful hope, that the blessing of God may accompany it, that many who profess to be followers of Christ, may be stimulated by it to greater earnestness in His service, and above all, that the members of that nation, to which, in the mysterious workings of His Providence, it has pleased the Almighty to entrust the Government of this deeply interesting land, may become impressed with a sense of the vastness and solemnity of the responsibilities imposed upon them. Thoughtful men in India have been constrained, by the course of events during the past few years, profoundly to feel the truth of the Psalmist's declaration, that "except the Lord keep the city, the watchman waketh but in vain;"—and unless we fulfil our duty here, we have no right to expect that we shall dwell secure. If the Bible be the Word of God, and the books revered by the Hindú and Mahomedan contain mere fables, then it must have been intended, that the Christian's rule should prepare the way for the spread of the Gospel. And how is this to be secured?—"Not by might, nor by power; but by my Spirit, saith the Lord of Hosts." And may all who name the name of Christ—whether they be able to take part in the work by their labours, or by their contributions; or whether they be precluded from both—be instant, nevertheless, in supplications at the Throne of Grace, that the Spirit of God may be abundantly poured out, and that the glorious light of His Gospel may illuminate these lands of darkness and of sin.

D. F. McLEOD.

# Appendix A.

## THE RIGHT REV. DANIEL WILSON, D. D. ON THE SUBJECT OF MARRIAGE AND DIVORCE AMONGST NATIVE CHRISTIANS.

The whole law of marriage, in India, was in a very vague and unsatisfactory state in the Bishop's time, and encroachments were ventured on, which involved serious risk and reponsibility. Again and again did the Bishop bring the matter before the Government, and again and again was he requested to suggest a remedy, and prepare a Marriage Act, which might be sent home and passed through Parliament. The Bishop wrought accordingly, the Government doubted; he altered, they approved. It cost him infinite trouble; and after all led to no result. It is needless to enter on the question now, as respects British subjects at least, because it has been set at rest by the 13th and 14th Vict. C. 40. But as respects Native Christians, both marriage and divorce are open questions, full of embarrassment, and complicated by polygamy, and heathen courts. This will be evident to the reader, if he ponders upon the following cases of conscience: they are a few amongst many.

1. A Hindoo becomes a Christian and is baptized. He has several wives. Shall he retain all? Or put away all but one?

2. If he retains but one, according to the Christian rule, which shall it be? The one he loves best, or the one he married first?

3. If the one first married has an equitable and natural right, but is unwilling to remain, may he choose either of the others who are willing?

4. If the one first married has no children, and the one last married has several, must he cleave to the childless wife, and dismiss the mother of his children?

5. In such a case, to whom do the children belong, if both parents claim them? They are heathen by birth: are they to remain so, or be brought up Christians?

6. If of two wives, the one first married remains a heathen, and the one last married is baptized with her husband, must he retain the heathen, and dismiss the Christian?

7. A Hindoo boy and girl are betrothed. The one becomes a Christian before marriage, the other remains a heathen. Are they bound to each other, or free to choose?

8. If both the betrothed become Christians before marriage, are they also bound, or free?

9. A Hindoo becomes a Christian and is baptized. All his heathen wives leave him at once and for ever. Is he at liberty to marry again?

10. His wives who have left him, live in avowed and open adultery with other men, may he apply to the heathen courts to be divorced, and then marry again?

Such questions were arising continually, and they caused great perplexity—not only in themselves, but because a decision given on Christian grounds, might be set aside or reversed on legal grounds. Great differences of opinion also prevailed. A number of missionaries of different religious denominations having come together to consider of the matter, resolved, amongst other things, that if a Hindoo, having many wives, became a Christian, it was proper that he should retain them all. A copy of this resolution was sent to the Bishop through the medium of a committee, who, in making their report say, that the Bishop “pronounced no decided opinion, but promised to give the matter his best consideration.” The meaning of this was clear enough. The Bishop did not approve of the course which they had pursued, nor of the conclusion at which they had arrived: but he did not choose to speak authoritatively where he had no authority.

His purpose and his plan, generally speaking, was to rule each case upon its own merits, and by Christian principles, and thus gradually form precedents for uniform action. The episcopal sanction required for adult baptism enabled him to do this in the case of all the Church missionaries.

A few cases occurred which he did decide. He decided that the Christian man must be the husband of one wife only, and that wife, the first married. Thus he wrote to the Native Christians in the South of India, in 1834:—

“In nothing does true religion more directly benefit society, than in the institution of Christian marriage. One man united in Holy matrimony with one wife, the bond being indissoluble except for the cause of fornication, is our Saviour’s blessed rule for domestic purity. The cases of adult married persons, where only one of the parties is converted, are most difficult. A man with two wives, if he become a Christian, must put one, the last whom

he espoused, away, and live chastely with the first wife, who is, in truth, his only one in the eye of God. Even if the second wife be willing to become a Christian, the above rule of natural equity is not therefore altered. If the heathen partner, as the Apostle says, decides to go, let her go; but let the Christian live without desiring a second marriage during the life of the absent partner. No case, I think, can be found in the New Testament of two wives being allowed, unless the absent party have been duly separated and divorced by reason of unfaithfulness, before a competent tribunal."

He decided also, that if two natives had been living in concubinage, and now sought instruction in Christianity, they must be married before they could be received.

And also, that if a child betrothed in infancy became a Christian, and the party to whom she had been betrothed was willing to give a legal bill of divorcement before they came together, she was at liberty to marry any other man.

(Pages 363 to 366, Vol. I. Life of the Right Rev. Daniel Wilson, D. D.)

## Appendix B.

### A BILL

*To provide for the dissolution of certain Marriages entered into by Christian Converts before their conversion.*

#### STATEMENT OF OBJECTS AND REASONS.

THE object of this Bill is to remove a disability which now affects many Native Christian Converts.

A Native Christian is bound by the contract of marriage entered into by him before his conversion; and he cannot marry again, although the other party to the marriage contract, who is not converted, refuses to cohabit with him, and considers him an outcast, and the marriage tie dissolved.

The present state of the law has led to serious evils. Native Converts often resort to irregular marriages or concubinage. If they are conscientious, they are for ever separated from their consorts, and cannot marry again.

If the above view of the *status* of the Native Convert, with respect to the unconverted party to the marriage contract, be deemed incorrect in any particular, it must at least be admitted that difficult questions arise regarding the marriage of Converts before their conversion, the other party to the marriage not being con-

verted; and that an authoritative solution of these questions would be a great boon to the Native Converts, and to the Clergy who are called upon to advise or marry such Converts.

To remedy this state of things, the Bill proposes to bring the parties before a Judge, so that the real wishes of *the party who is not converted* may be ascertained. With the view of ensuring due regard to the habits of the people, the examination may be conducted by the Judge publicly or privately, as he may think fit, and if after a second examination, and due deliberation, the Hindoo or Mahomedan party to the contract refuses to cohabit with the Convert, the Judge is empowered to dissolve the marriage.

C. R. M. JACKSON.

*The 31st December 1859.*

## THE BILL.

WHEREAS on the conversion to the Christian faith of a Hindoo or Mahomedan who has been married before his or her conversion, the wife or husband, as the case may be,  
*Preamble.* of such Convert, being a Hindoo or Maho-

medan, is entitled to live separate from such Convert, and to treat the marriage tie as dissolved; and whereas it is expedient, if the Hindoo or Mahomedan husband or wife will not cohabit with the Christian Convert, his or her wife or husband as the case may be, that such Convert should be at liberty to marry again; It is enacted as follows:—

I. When a Hindoo or Mahomedan husband or wife, who was married to a Christian Convert before her or his conversion, refuses to cohabit with such Convert, the Con-

*Zillah Judge on application to issue order for appearance of Hindoo or Mahomedan husband or wife refusing to cohabit with Christian Convert.*

vert may apply by petition to the Judge of the Zillah in which the Hindoo or Mahomedan husband or wife so refusing to cohabit is resident, for an order, directing such husband or wife so refusing to cohabit, to appear, on a day to be named in such order, before the Zillah Judge, for the purpose of being interrogated, whether he or she, as the case may be, does refuse to cohabit with such Convert; and the Zillah Judge shall thereupon issue such order. Provided

*Proviso.* always that the Zillah Judge shall not issue any such order or put any such interrogatory, unless it be proved to his satisfaction, in the case of a Hindoo or Mahomedan husband refusing to cohabit, that he has



attained the age of fourteen years, and in the case of a Hindoo or Mahomedan wife so refusing, that she has attained the age of twelve years.

II. When the Hindoo or Mahomedan husband or wife, as the case may be, of such Convert, shall appear before the Zillah Judge, in pursuance of such order, the Zillah Judge shall interrogate him or her, whether he or she does refuse to cohabit with such Convert, and the said Zillah Judge shall endeavour to ascertain the real wishes of such husband or wife, and for that purpose the Judge shall be at liberty, at his discretion, to interrogate such husband or wife publicly or privately, or to exclude from the Court during such interrogation all such persons as he in his discretion shall think fit to exclude.

III. If the Hindoo or Mahomedan husband or wife refuses, when interrogated by the Zillah Judge, to live with the Christian Convert, the Judge shall record such refusal on his proceedings, and if there be any child of the marriage of the Convert and such Hindoo or Mahomedan husband or wife so refusing to cohabit, then living, the Zillah Judge shall postpone making any final order for the dissolution of the said marriage for the period of four years from the date on which he shall record such refusal. And if there be no children of the marriage of the Convert and the Hindoo or Mahomedan husband or wife so refusing to cohabit, then living, the Zillah Judge shall postpone making any final order for the dissolution of the said marriage for the period of two years from the date on which he shall record such refusal.

IV. At the end of the period of four years or two years, as the case may be, the Convert may apply by petition to the Judge of the Zillah in which the Hindoo or Mahomedan husband or wife refusing to cohabit is resident, for an order requiring such Hindoo or Mahomedan husband or wife to appear, on a day to be named in such order, before the Zillah Judge, to be again interrogated whether he or she does refuse to cohabit with such Convert; and the Zillah Judge shall thereupon issue such order.

*On the expiration of the above periods, Judge on application to issue order for appearance of Hindoo or Mahomedan husband or wife refusing to cohabit with Convert.*

V. If at any time before the expiration of the said terms of four years or two years, as the case may be, the Convert and the Hindoo or

*Judge may in certain cases issue order for appearance before the expiration of the above periods.*

Mahomedan husband or wife of said Convert shall apply by petition to the Zillah Judge for a second interrogation of such Hindoo or Mahomedan husband or wife with a view to their re-union, or if the Convert shall make such application, and the Zillah Judge shall be of opinion that there is ground for believing that if such Hindoo or Mahomedan husband or wife were brought before him, such Hindoo or Mahomedan husband or wife would consent to cohabit with the Convert, then it shall be lawful for the Zillah Judge to issue

*Proviso.* such order as is mentioned in Section IV of this Act. Provided always that nothing in this Section shall be construed so as to authorize the Zillah Judge to order the dissolution of any such marriage before the expiration of the term to which the final order has been postponed at the time of the first interrogation.

VI. When the Hindoo or Mahomedan husband or wife, as the case may be, shall appear the second time before the Zillah Judge

*Interrogation by Judge on second appearance.*

in pursuance of such order, the Judge shall interrogate him or her whether he or she does refuse to cohabit with the Convert, and the Judge shall endeavor to ascertain the real wishes of such Hindoo or Mahomedan husband or wife, and for that purpose it shall be lawful for the Judge to interrogate such husband or wife as in Section II of this Act is provided.

VII. If the Hindoo or Mahomedan husband or wife, as the case may be, when interrogated the second time by the Zillah Judge, after

*Dissolution of marriage if Hindoo or Mahomedan husband or wife, on second appearance, refuse to cohabit with Convert.*

the expiration of the term of four years or two years to which the final order has been postponed, still refuses to cohabit with the Christian Convert, the Zillah Judge shall by an order under his hand, and sealed with the seal of his Court, declare the marriage of such Convert and such Hindoo or Mahomedan husband or wife so refusing to cohabit, from thenceforth dissolved, and shall also record such dissolution of marriage on his proceedings; and from and after the date of the order declaring the dissolution of such marriage, it shall be lawful for such Christian Convert to marry again:

VIII. Nothing in this Act contained shall be construed so as

*Act not to apply to Hindoos or Mahomedans who subsequently to marriage become Christians. [?]*

to require any Hindoo or Mahomedan to take any proceedings under this Act for the purpose of dissolving his or her marriage with any person who shall, subsequently to such marriage, be converted to the Christian faith.

IX. During the period which shall intervene between the first and second interrogation directed by this Act, a male Convert shall,

*Maintenance of Hindoo or Mahomedan wife during the period intervening between the first and second interrogation.*

if the Zillah Judge shall so think fit to order, maintain his Hindoo or Mahomedan wife, notwithstanding she does refuse to cohabit with him, and the amount to be paid for such maintenance shall be ascertained and ordered to be paid by the Zillah Judge.

X. Every Convert who shall take proceedings for the interrogation of his Hindoo or Mahomedan husband or wife under the

*Convert to pay costs incurred by Hindoo or Mahomedan husband or wife.*

provisions of this Act, shall pay the costs incurred by such Hindoo or Mahomedan wife in the course of such proceedings,

and the amount of such costs shall be ascertained and ordered to be paid by the Zillah Judge.

XI. No dissolution of marriage under the provisions of this

*Dissolution of marriage not to affect rights of children born of such marriage.*

Act shall operate so as in any way to affect the rights of any child born of the marriage so dissolved.

XII. When the Hindoo or Mahomedan husband or wife who refuses to cohabit with the Christian Convert is resident in any

*Jurisdiction in Presidency Towns.*

of the Presidency Towns of Calcutta, Madras, or Bombay, the petitions herein-before mentioned shall be addressed and presented to the Chief Judge of the Small Cause Court in such Towns

respectively, and such Chief Judge shall have and exercise all the jurisdiction, authority, and powers herein-before given to Zillah Judges.

## Appendix C.

### MINUTE ON POLYGAMY.

THE Committee of the Church Missionary Society having learnt that cases have occurred in the Missions, of baptized converts, who reside among the heathen, falling into the practice of polygamy; and having been also requested by some of their Missionaries to explain their views upon the question of the admission of polygamists to Christian baptism: the following Minute upon the sinfulness of polygamy generally, as well as upon the particular question alluded to, is printed, and circulated for the information of the Missionaries of the Society.

Church Missionary House,  
12th Jan. 1857.

HENRY VENN,  
WILLIAM KNIGHT,  
JOHN CHAPMAN,  
HECTOR STRAITH,  
*Secs.*

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An examination of several passages of Scripture which bear upon the subject of polygamy will shew that the Divine ordinance of Marriage is confined to one wife; and that under every dispensation, offences against this ordinance have been marked by Divine disapprobation.

The original institution of marriage in Paradise, even as recorded in the brief narrative of Moses, is decisive against polygamy, and was declared to be so by the Prophet Malachi, under the old dispensation, as well as by our Lord Jesus Christ himself.

Gen. ii. 23; Mal. ii. 15, &c.

Gen. ii. 23. "And Adam said, this is now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

The Prophet Malachi refers to this primæval institution of marriage in condemnation of those, in his days, who had married more than one wife.

Mal. ii. 14. " Yet ye say, Wherefore ? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet is she thy companion, and the wife of thy covenant.

15. And did not he make one ? Yet had he the residue of the spirit. And wherefore one ? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

Lowth, as quoted by Scott, thus explains the passage :—

" The Prophet puts the Jews in mind of the first institution of marriage...(as Christ did afterwards on a like occasion ) and tells them, that God made but one man at first, ( the word rendered " one" is masculine, ) and made the woman out of him, when he could have created more women, if he had pleased : to instruct men, that this was the true pattern of marriage, ordained for true love and undivided affection, and best serving the chief end of matrimony, namely, the religious education of children."

Scott adds, " The Lord God...breathed into his nostrils the breath ( or spirit ) of life, and man became a living soul." But had he not " the residue of the spirit ?" Was his life-giving power exhausted ? and could he not have created many women for this one man, had he seen good ? But he meant that a godly posterity should be trained up, which would best be done by the joint care of both parents, living together in love, and uniting their instructions, examples, and prayers, for that end ; to which polygamy and divorces would have been alike unfavourable."

The 16th verse, as it stands in the authorized version, " For the Lord, the God of Israel, saith, that He hateth putting away," implies, that the first wife had been put away before the second marriage: and it condemns that practice ; but some versions give a different interpretation.

The first record of a case of polygamy is, before the flood, in the posterity of Cain, ( Gen. iv. 19. ) by Lamech, who is marked as, in another respect, a lawless character.

A significant indication of the Divine will was however given at the flood, when, by Divine appointment, Noah and his three sons entered the Ark, each having one wife.

After the flood several instances are recorded, amongst which the following only seem to require special notice.

The case of Hagar, whom Abraham took at Sarah's request, is that of a concubine rather than of a second wife, and she was eventually put away by the Divine command.

Jacob was led into polygamy by the fraud of his father-in-law. And it is especially noticeable that such polygamy as his, the marriage of two sisters, which was not unlikely to have passed into a precedent by so illustrious an example, was expressly condemned in the Levitical law ( Lev. xviii. 18 ). Though it is to be observed, that some among the Jews, and many Christian commentators, regard this passage as an express prohibition of polygamy of every kind ; as the term " sister " is often used for any daughter of Israel.

Moses gave a prospective command to the future kings of Israel, not to " multiply wives." ( Deut. xvii. 17. )

David's violation of this Divine law, was followed by the fearful consequences of incest, murder, and rebellion in his own family, and by the extravagant polygamy of Solomon his son, who " took 700 wives and 300 concubines." ( 1 Kings xi. 3. )

The inspired writings of Solomon, both the Book of Proverbs, written, as is generally supposed, before, and the Book of Ecclesiastes after his fall, form a powerful corrective to his example, by the earnest entreaties they address to men to adhere strictly to the purity of the original institution, of one woman to one man. ( Prov. v. 15-18 ; Ecc. ix. 9. )

The New Testament is explicit in condemnation of the practice. It must be borne in mind that there is no evidence that polygamy was regarded otherwise than as an offence by the Jews in our Lord's time, or that it was commonly practised. It was also forbidden by the Roman law. The custom which commonly prevailed both amongst Jews and Romans, of frequent divorces and re-marriages, would supersede the form of polygamy consisting in the retention of the first wife. Two of the Evangelists record discourses of our Lord, which, in condemning the one practice, equally prohibit the other.

Matt. xix. 3-8 ; Mark x. 2-9.

The Narrative of St. Mark is as follows:—

2. " And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife ? tempting Him. "

3. And He answered and said unto them, What did Moses command you ?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder."

1. Our Lord here refers to the first institution of marriage in Paradise, as the standard by which all questions respecting marriage are to be judged. "From the beginning of the creation God made them male and female." "They twain shall be one flesh." These sentences as directly condemn polygamy as they do the particular case stated by the Pharisees. Polygamy is at variance with the Divine institution of marriage.

2. Polygamy has been unlawful "from the beginning of the creation," before the human race was divided into tribes. Therefore it must be unlawful in all countries and under all dispensations. Even the provision for divorces in the Levitical Law, did not *justify* the putting away a wife and marrying another. This very provision testified to the sinfulness of the practice, and was a national stigma. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt. xix. 8.) Such was the hardness and wickedness of their hearts that Moses introduced civil regulations respecting divorces, that no wife should be put away without a legal process. (Deut. xxiv. 1—4.) But even such regulated divorces were violations of God's original ordinance; and therefore the precept of Moses gives no countenance whatever to polygamy.

Matt. xix. 9—12; Mark x. 10—12.

Mark x. 10. "And in the house His disciples asked Him again of the same matter.

11. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Our Lord held this second conversation "in the house," apart from the Pharisees and their captious questions, with His disciples, who asked Him again "of the same matter." Here he combines together the putting away one wife and the marrying another; declaring that a man so acting violates the seventh commandment, and commits adultery against his first wife. The stress of the prohibition falls upon the second marriage, for the putting away a wife without marrying another, would be no adultery. This is, therefore, a direct prohibition of a second marriage during the life of the first wife. Paley thus reasons upon the parallel passage in Matthew:—"The words of Christ may be construed by an easy implication to prohibit polygamy: for if whosoever putteth away his wife, and *marrbeth* another, committeth adultery, he who *marrbeth* another *without putting away* the first, is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife (for however unjust or cruel that may be, it is not adultery), but in entering into a second marriage, during the legal existence and obligation of the first." (Paley's Moral Philosophy, Book III. Part 3. c. 6.)

St. Matthew adds:

10. "His disciples say unto him, If the case be so with his wife, it is not good to marry."

Upon this Whitby remarks, "If under the prohibition of divorce, that of polygamy had not been contained, there would have been no cause for this inference of Christ's disciples, seeing they might have had a remedy by taking one or more other wives, whom they loved better."

Luke xvi. 16, 18.

On another occasion our Lord again solemnly annulled the apparent license given by Moses, showing that it was no part of the moral or eternal law of God: and that the putting away a wife and marrying another was adultery.

16. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.



17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

1 Cor. vii. 2—4.

St. Paul condemns *the state of* polygamy by these emphatic words :

2. "To avoid fornication, let every man have his own wife, and let every woman have her own husband.

3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power over her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife."

On the last verse Whitby remarks: "Here is a plain argument against polygamy; for if a man hath not power over his own body, he cannot give the power of it to another, and so he cannot marry another." All the directions contained in this Chapter are grounded upon the assumption that one wife only was allowable. And this Epistle was addressed to a newly formed church, in a city of the loosest morals; so that the circumstances of the converts bore a very close resemblance to those which are now found in our Missions.

After such express prohibitions of polygamy, and the general current of revelation against its practice, under every form, it cannot be argued that the word of God gives any countenance to it, because a few instances are recorded in Scripture, without a note of condemnation, or because of one or two texts of uncertain interpretation.

It will only be necessary to notice two such texts which have been sometimes cited in discussions upon the subject.

The text 2 Sam. xii. 8. has been sometimes referred to as countenancing polygamy. Nathan said to David, "The Lord gave thee thy master's wives into thy bosom." But as Saul had only one wife, ( 1 Sam. xiv. 50 ) and David had married her daughter several years before, this interpretation is inadmissible. The text refers probably to the fact that all the females who composed Saul's family, or court, came into the power of David.

It has been argued also that St. Paul in his Epistles to Timothy (1 Tim. iii. 2.) and Titus (Tit. i. 6.), having given directions that a Bishop should be the husband of one wife, seems to allow a Layman to be the husband of two or more. But it is uncertain whether the Apostle refers to polygamy, or to the practice condemned by our Saviour, of putting away a wife, on unlawful grounds, and marrying another. The latter interpretation must be given to the parallel expression (2 Tim. v. 9.) a widow "having been the wife of one man." This is therefore the most natural interpretation of the words in both cases. But even if the former expression be taken as referring to polygamists, no argument can be raised from it in favour of polygamy. Rather, if a pastor is to be "an example of the believers in purity," (1 Tim. iv. 12.) and to "shew himself in all things a pattern of good works," (Titus ii. 7.) what is enjoined upon the minister, binds the people.

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After this review of the Scriptural argument against polygamy, there should be no difficulty on the part of the Missionaries in plainly stating to the heathen or Mohammedan, that the practice is contrary to the will of God. The natural conscience of every man must bear some witness, however faint, to this truth. The condemnation of the practice by the Roman law, and by other heathen nations, is a testimony to this fact. The original creation of one man and one woman, may be appealed to as enforcing the true nature of Marriage. The saving alive in the Ark of men with one wife each, which is a type of admission into the Church of Christ, together with the providential equality of the sexes in every land, and at all times, may be pointed out as corroborative testimony to the continued force of the original institution. Various other moral considerations may be urged, to shew that upon the principles of natural religion the practice is unlawful. Much may be thus done to inculcate upon the native mind right notions of marriage, before the question arises of their admission as candidates for Christian baptism, as well as to inspire all who have embraced Christianity with a just abhorrence of the practice of polygamy.

The foregoing review will also help to decide the question of the admission of a polygamist to baptism. The sin may have been commenced in ignorance, but its continuance, after Christian instruction, must bring guilt upon the conscience. The polygamy which is prohibited by the law of God is not only the *taking* but the *having* and *retaining* more than one wife. Baptism, upon every

view of the ordinance, carries with it a public profession of submission to the law of Christ, which the polygamist habitually violates. In the case of those, especially, who are baptized according to the adult service of the Church of England, no man can honestly declare that he will "obediently keep God's commandments, and walk in the same all the days of his life," when he purposes to live with two or more women, as wives, at the same time.

Or the argument may be thus shortly given:—

A state of polygamy is unlawful within the Church of Christ, even though commenced in ignorance.

1. Because it has been declared by God to be contrary to the Divine institution of marriage.
2. Because it has been pronounced adultery by Christ.
3. Because it is written: "Let every man have his own wife, and let every woman have her own husband."

Therefore a polygamist cannot be lawfully admitted by baptism into the Church of Christ.

It has been argued in favour of admitting polygamists into the Christian Church, that there is no precept in the New Testament, nor any Canon of the early Church, forbidding their baptism.

But the holy Scripture forbids not the baptism of an offender against the Divine laws, but only the offence.

With respect to the early Church, this explanation is given in the oriental Canons which bear the name of St. Basil the Great, in the year 340. The 80th Canon declares: "The Fathers say nothing of polygamy as being brutish, and a thing unagreeable to human nature. To us it appears a greater sin than fornication."

It has been objected also, that if polygamists be thus absolutely condemned, and if baptism be refused to those who have more than one wife, it will compel men to put away those who have been regarded as their wives. This however was obviously the dilemma in which our Lord placed many to whom his words respecting divorce were addressed. If their unlawfully divorced wife were still alive, he declared that they were living in adultery. All the practical difficulties apprehended in the one case belong to the other.

It has been argued, indeed, that Christ himself forbids a man to put away his wife, but it seems to be forgotten, that this prohibition applies only to the true wife to whom he is joined under the universal law, "They twain shall be one flesh." The so-called second marriage is no marriage upon the principles of natural and revealed

religion, but an unlawful connexion. Compare with the Divine law, "Let every man have his own wife, and every woman her own husband;" the licentious precept of the Koran, "Take in marriage of such other women as please you, two, or three, or four, and no more." This is a clear case, in which the law of man makes the law of God of none effect: and as the law of God overruled the law of Corban amongst the Jews, so it must be in this case: or to take an instance very likely to occur at the present day, if a heathen in his ignorance has entered into an obligation to sacrifice to an idol, he is released from such obligation when the law of God is made known to him.

A case is recorded in the Book of Ezra, which should have great weight with those who argue the question upon considerations derived from the hardships to the women and children who may be put away. During the captivity the people of Israel, Priests and Levites, had married heathen wives. Much might have been pleaded in respect of such wives and their children; but under Ezra's remonstrances the people determined, "Now, therefore, let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the Commandment of our God: and let it be done according to the law." (Ezra x. 3.) The last clauses of this text intimate that a proper reverence for the Word of God will overcome a variety of perplexing questions which may otherwise entangle a scrupulous mind.

At the same time, as far as marriage constitutes a civil contract by the law or custom of any country, it must be explained to the converts that they are bound to fulfil such obligations by providing for the wife or children, and in every other lawful way repairing the injury which a separation may occasion to the woman, while they repudiate cohabitation. Serious difficulties will doubtless sometimes occur, as in every transition from a wrong to a right course of action. These difficulties will vary according to the laws of marriage and divorce in different countries; cases must therefore be dealt with according to circumstances. Whatever unhappiness or injury may arise from an act of religious duty must often be borne as the fruit of an original fault, though that fault may have been committed in ignorance.

It must be added, however, that the *practical* difficulties of the case are far less than might be supposed. It is only a few, of the higher and wealthier classes, who can afford to keep many wives. The lower classes, the poor to whom, especially, the Gospel is

preached, seldom take second wives. In many countries where, in common parlance, polygamy is said to prevail, one woman only is regarded as the wife, and the rest as concubines. And it has not yet been pleaded that a man should retain his concubines when he enters the Christian Church.

It has been alleged that by refusing baptism to polygamists, converts may be kept out of the Church of Christ, and deprived of further instruction, and that the heathen may be the more prejudiced against the truth.

To this allegation it might be answered generally, that many other things in the Christian system will appear hard sayings to some who will go back. But it is not necessary to *repel a polygamist from Christian instruction*; baptism may be deferred till increasing light in the minds of the parties, or the Providence of God, remove difficulties out of the way. It is the testimony of many Missionaries that comparatively few polygamists seek baptism; for the natural conscience feels the difficulty, and shrinks from a Christian profession, however favourably disposed in other respects: it is scarcely possible to conceive that one who truly believes in God would be willing to continue in a course of polygamy, after he knows the truth. There is little fear of *sincere* converts therefore being repelled; while the fact of each Christian convert being the husband of one wife, in a land of sensuality, is both a test of sincerity, and a striking evidence of the power of religion. This produces a general impression amongst the reflecting members of the community favourable to Christianity.

It has been the main object of these remarks to place the question simply upon Scriptural grounds. But it must be remembered that many obvious evils must arise from the admission of polygamists to baptism. It would be very hard to convince baptized converts, tempted to sin, that there is any real difference between admitting a polygamist into the Christian Church, and allowing polygamy to those already within it; or that it is just to put a polygamist out of the Church, who has become such after baptism, when another polygamist who had become such before baptism, might be admitted, and remain one of its members.

It must also be added, that much greater danger arises from any apparent toleration of polygamy than many Christians would suppose. Doubts or suggestions respecting the strictness of the original law of marriage, and inferences from the example of the Patriarchs, have ever found too ready entrance into the corrupt heart of baptized men. In many periods of Church History this

root of bitterness has sprung up, and many have been defiled. Even at the close of the last century, a question respecting the lawfulness of polygamy was introduced, and spread amongst religious people, to a most pernicious extent. The commentator Scott, upon the passage in St. Matthew, already quoted, speaks of the serious evils which he had witnessed from unwarrantable inferences from our Lord's words. The present day has witnessed the fearful abominations of the Mormonites. These things are enough to warn Christians against anything which tends to unsettle the original and universal law of marriage—"They twain shall be one flesh."

H. V.

## Appendix D.

(From the *Christian Intelligencer of March, 1860.*)

### THE RE-MARRIAGE OF CONVERTS FROM HEATHENISM.

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THE writer of the following paper, which appeared twelve years ago in this journal before we became editors, has requested us to reprint it; and we readily consent, in order to give its important subject full ventilation, without however committing ourselves to its views.

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The following question has often been put to us:—If a Native become a convert to Christianity from heathenism, and his wife refuse to follow or live with him, altogether repudiating him, may he consider his marriage bond dissolved; and is he at liberty to marry another, a Christian, wife? The reply is short: that no law exists by which the marriage bond, for such reasons, can be dissolved. And therefore the person who contracts a second marriage, and also the minister who performs the ceremony under such circumstances, are both acting in an illegal manner.\*

But from this another question has arisen:—Is it not possible, nay, would it not be according to the Apostolic canon, for the legislature to enact a law to dissolve such marriages?

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\* If the marriage be not *completed*, according to the Hindoo practice, and the parties have only been betrothed in early childhood, and have never lived together, the case is different.

This has been urged by some persons ; and the passage of Scripture in which they think they discover an argument in favour of the measure is 1 Cor. 7, 15. *If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases.*

Having attentively considered this passage, we come to the conclusion that, plausible as the inference drawn from it may at first sight seem, it will by no means stand the test of a closer examination. As the reasons for our coming to this conclusion may be of use to others, we proceed to lay them before our readers.

We have the following passages of Scripture which set forth the indissoluble character of the bond between husband and wife, even under extreme cases.

Matt. xix. 9. *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.* Our Lord here makes the marriage bond inviolable under every conceivable case except fornication.

Rom. vii. 2. *The woman which hath an husband is bound by law to her husband so long as he liveth : but if the husband be dead, she is loosed from the law of her husband.* In this passage the words *bound by the law* are *dedetai nomo* : “the law” does not mean the Mosaic Law : the words are more strictly “bound by law,” and, as Bp. Middleton in his work on the Greek Article says, it means “by moral obligation,” “by the spirit of every law, divine or human. So in the following text—1 Cor. vii. 39: *The wife is bound by ( the ) law as long as her husband liveth : but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.* In both these cases a time of dissolution of the marriage bond is stated, but only one, viz., death. This principle appears to be universal, applying to man and wife married under whatever form.

The case which St. Paul propounds in 1 Cor. vii. 15 is one which belongs to a TRANSITION STATE of things, and where one party becomes a convert to the Gospel from heathenism after marriage, the other remaining in a state of unbelief. The Apostle recommends their still living together, and enforces his recommendation by reasons : See v.v. 12—14. In the event, however, of this being impracticable, the Apostle adds :—*But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases.*

The question before us is :—Does this make it allowable for the Christian partner, forsaken by the unbelieving and unconverted, to marry again so long as that person lives ? It appears to us that it *does not* make it allowable.

For, first ; the language is TOO GENERAL AND MILD for so se-

lemn a sanction, which goes to make a new ground for re-marrying, in addition to the single one laid down by our Lord. The sanction would surely have been expressed in more definite terms, if so important a step were to be included in the Apostle's words, *is not under bondage*.

Secondly; the ARGUMENT does not require, nor does it lead to, this meaning.

The subject of the preceding verses, 12-14, is, the *dwelling together or not*, when one, and one only, becomes a believer. This according to the Apostle is ADVISABLE, but NOT IMPERATIVE. So that IF *the unbelieving will depart, let him DEPART*——and for this reason, *a brother or a sister is not under bondage in such cases*. He does not say, “let him or her marry again; for a brother or a sister is not under bondage in such cases.” No: the idea is that of *separation*; and *this*, as the rest of the verse shows, for peace-sake: *God hath called us to peace*.

So that the passage might be thus paraphrased.

‘I have laid down, under divine inspiration, various rules for the mutual duties of husband and wife. But should one not be a believer, I still say—Dwell together, and the believing partner must for conscience-sake strive the more earnestly to observe these divine rules.

‘But if the unbelieving depart, LET him depart. Do not harass yourself with the fear, that in living in separation under these circumstances you are therefore violating the law of God. A brother or a sister is not under bondage, in such cases, to that obedience, those mutual duties, and that mutual concession which I have laid down here and elsewhere as the solemn obligation binding husbands and wives.’

It seems perfectly clear, that the words *not in bondage* refer to the word *depart* in the former clause of the text; and it is difficult to see how the idea of re-marriage can be extracted from them except by accommodation. But with our Lord's declaration, it is too solemn a question to settle in such a manner and on such uncertain premises.

But besides the argument which flows from the words of the Apostle, there are other secondary arguments which might be adduced on the same side.

1. The change since the contract of marriage has been on the part of the convert; not the unbelieving. But the convert (the person under consideration by us) must be prepared to undergo



all kinds of difficulty and trial as the effect of his change. He must look upon this as part of his cross.

2. And how indeed does he know that in time God may not be as good and gracious to his wife as He has been to himself, and call her also to the knowledge and belief of the truth?

3. Suppose he married again and his *first* wife afterwards became a convert,—suppose moreover he had children by his first wife. What painful confusion would this produce! For no law enacted by man could set aside the laws of natural affection and moral feeling, which are all taken account of in the law of God.

4. If a change of opinion and belief on fundamental points of truth be sufficient to cause not only separation, but a dissolution of marriage such as to leave one or both parties free to marry again, why should not the law be extended to Europe? We can well conceive a Socinian or a Papist being called so powerfully by divine grace to a knowledge and love of the truth, as to make continuance with his ( or her ) partner so intolerable as to make life most wretched, a separation necessary, and therefore, re-marriage allowable according to the Gospel, if the interpretation of the text in question which we have discussed and rejected, be correct.

J. H. P.

*Calcutta, September, 1848.*

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## GLOSSARY

Of Indian words occurring in this volume, which, for most readers out of India will require explanation. N. B. Those that have an asterisk (\*) prefixed, and in which diacritical marks will generally be found, are spelled according to a system of orthography which claims to be both exact and scientific; but which is not in general use in the Anglo-Indian community. In these words the vowels are pronounced as follows:—

<p>a, like <i>a</i> in <i>woman</i>,</p> <p>á, like <i>a</i> in <i>far</i>,</p> <p>e, like <i>e</i> in <i>they</i>,</p> <p>i, like <i>i</i> in <i>fin</i>,</p> <p>í, like <i>i</i> in <i>machine</i>,</p>		<p>o, like <i>o</i> in <i>note</i>,</p> <p>u, like <i>u</i> in <i>full</i>,</p> <p>ú, like <i>u</i> in <i>rule</i>,</p> <p>ai, like <i>ai</i> in <i>aisle</i>,</p> <p>au, like <i>ow</i> in <i>now</i>.</p>
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In the other words, the vowels have their ordinary English sounds.

\**Bábá*, Father; a title of respect given to Hindoo devotees.

*Baboo*, (\**bábú*,) A Bengalee gentleman.

*Bazar*, (\**bázár*,) A business street, or market.

\**Bájrá*, A coarse kind of grain.

*Begum*, (\**begam*,) A queen, or lady of rank.

\**Bú*, Odour.

*Bungalow*, A kind of dwelling house, with a thatched roof.

*Bunya*, (\**banyá*,) A shop-keeper.

*Cazee*, (\**qází*,) A judge, or expounder of Mahomedan law.

\**Chabú tara*, A terrace, or platform of mason-work.

\**Chaudharí*, (*chowdry*,) The head-man of a village, of a trade, &c.

*Chuprassy*, A messenger or other servant wearing a badge, an orderly.

*Chumar*, (\**chamár*,) Name of one of the lowest castes, whose business it is to dress leather, weave, &c.

*Crore*, Ten millions.

\**Dáira*, A monastery.

\**Dák*, (*dawk*,) Post, a relay of men or horses.

*Dák bungalow*, A sort of hotel for European travellers, used also by high class Natives.

*Darogah*, The head-man of an

- office, a superintendent.
- \**Darwāza*, A door, or gate.
- \**Deotā*, An inferior god.
- \**Devī*, A goddess.
- \**Dharmasālā*, A sort of inn at which travellers are entertained gratuitously; etc.
- \**Faqīr*, (*fukeer*,) A mendicant, a devotee.
- Feringee*, A Frank; but used in a wider sense, to denote every European. (Not respectful.)
- \**Gaddī*, The name of a Hill tribe.
- \**Ganesh*, A Hindoo deity, represented with an elephant's head.
- \**Garur*, A kind of heron, the bird or vehicle of the god Vishnu.
- \**Ghīrt*, The name of a Hill tribe.
- Gooroo*, A Hindoo spiritual guide.
- \**Granth*, A book; applied particularly to the two sacred books of the Sikhs.
- \**Gugā*, The name of a snake god.
- \**Guru*, The same as *gooroo*.
- \**Hākim*, A ruler.
- \**Hanumān*, The name of the monkey god.
- \**Hāshiya*, Marginal notes.
- Hindoo*, One who professes the Brahminical faith.
- Hindoostanee*, An inhabitant of Hindoostan—the country lying between Bengal and the Punjāb; also the mixed language spoken mainly in that region, otherwise called *Ur-dū*.
- \**Hindū*, The same as *Hindoo*.
- \**Hindūi*, The unmixed language of Hindoostan, spoken chiefly by educated Hindoos and villagers, but by the latter in a corrupted form.
- \**Hindustāni*, The same as *Hindoostanee*.
- \**Kāfir*, An infidel.
- \**Khūmatgār*, A table servant.
- \**Kanāit*, The name of a caste in the Hills.
- Kathi*, The name of a caste in the Hills.
- \**Kāyath*, The writer caste.
- \**Kōlī*, The name of a low caste in the Hills.
- Kōles*, A tribe of aborigines near Bengal.
- \**Krishna*, (\**Krishn*,) A supposed incarnation of the god Vishnu.
- \**Kulī*, Cooly, a day-labourer.
- \**Kūnwar*, A prince, the son of a Rajah.
- \**Kyā mīngtā?* What do you want?
- \**Lāl*, Red.
- Maharajah*, (\**mahārājā*,) A Hindoo emperor; but the title is often given, as a compliment, to princes of lower grades.
- \**Mātā*, Mother; often used to designate the great Hindoo goddess, bearing many names.
- Maulvee*, *moulvie*, \**maulvī*, (properly \**maulavī*,) A title, or degree, conferred upon learned Mahomedans,—not unlike the Christian "D. D."
- \**Mazhabī*, Adherent of a religion; a name given especial-

- ly to *Mihtars* who have been converted to the Sikh religion.
- \**Masjid*, A mosque.
- \**Melá*, A fair, or other great concourse of people.
- \**Mem sáhib*, A married English lady.
- \**Mihtar*, A name of the lowest caste, a sweeper.
- \**Mizáj*, Disposition, temperament, state of health.
- Moonshee*, (\**munshí*.) A writer, or teacher, of Persian and Urdu.
- Mujbee*, The same as *mazhabí*.
- \**Mullá*, (*mullah*.) A Mahomedan priest and schoolmaster.
- \**Nág*, A serpent.
- Nautch*, A dance.
- Oordoo*, Name of the mixed language which prevails generally in the North West Provinces, and is used more or less in all parts of India.
- \**Pádrí*, A clergyman, a missionary, a member of any sacred order,—being the Portuguese *padre*.
- \**Pahári*, A mountaineer.
- \**Páhul*, An initiatory rite used by the Sikhs,—being a sort of baptism.
- \**Pandit*, A learned Brahman.
- \**Panjáb*, The country of the Five Rivers,—from the Indus to the Sutledge; yet, politically, extending beyond these limits.
- \**Panjábí*, An inhabitant of the Panjáb; the dialect commonly used by the inhabitants—especially in the villages.
- \**Pír*, A Mahomedan saint, a spiritual guide.
- Pundit*, The same as *pandit*.
- Pergunnah*, A portion of a *Zillah* or District.
- Punjab*, The same as *Panjáb*.
- Punjabee*, The same as *Panjábí*.
- Rajah*, (\**Rájá*.) A Hindoo king; sometimes given as a title of nobility.
- Rajpoot*, (\**Rájpút*.) The name of a high caste; (literally, son of a king.)
- \**Rám*, or *Rám Chandra*, A supposed incarnation of Vishnu.
- Ramdassee*, A name given to Chamár Sikhs, as disciples of Rám Dás.
- \**Qismat*, Fate.
- \**Súdh*, A devotee, member of a sacred order.
- \**Sáhib log*, Gentlemen, Englishmen.
- \**Sáir ke wáste*, For a change of air, or for pleasure.
- \**Salám*, The common salutation of Mahomedans and Christians; (literally, *peace*.)
- \**Satí*, (*suttee*.) A widow who voluntarily burns with the corpse of her husband; (literally, *virtuous*.)
- Serai*, A native inn, where travellers provide their own food.
- Shaster*, A general name given to the sacred books of the Hindoos, though strictly it is applied to only a portion of them.

- \**Shiva*, One of the most popular, and yet most immoral of the Hindoo gods.
- \**Sikh*, A disciple; but distinctively, a follower of Guru Nának, and his successors down to Guru Govind Singh. The Sikhs, being at first only a religious sect—reformers of Hindooism—gradually assumed the character of a nation.
- \**Sikhni*, A female Sikh.
- Sirdar*, A chief.
- Syce*, A groom.
- Syud*, A class of Mahomedans held in high esteem by their co-religionists, as the reputed descendants of Mahomed.
- \**Tahsíl*, Collection (of revenue;) the head quarters of a collector.
- \**Tahsildár*, A collector of revenue.
- \**Thákur*, Lord, an idol-god; referring particularly to Vishnu.
- \**Urdú*, The same as *Oordoo*.
- Vedantist*, A believer in the Vedant, a pantheistic system of philosophy.
- Vukeel*, Agent, representative, advocate.
- Zillah*, Division of a province.
- Zenana*, The female apartments of a house.

#### POSTSCRIPT.

On page 20, the name of Mr Orbison, essayist, should have had "M. A." attached to it.

On page 138, Mr. French, essayist, should have been designated as belonging to the Church Missionary Society.

On page 200, *Gonu Kthinontes* has been inadvertently printed for *Gonu Klinontes*.

Mr. Thackwell is represented in some parts of the book, as residing at Lodianna, and in other parts, as at Umballa. The explanation is, that his location was changed from the former to the latter place, about the time of the Conference.

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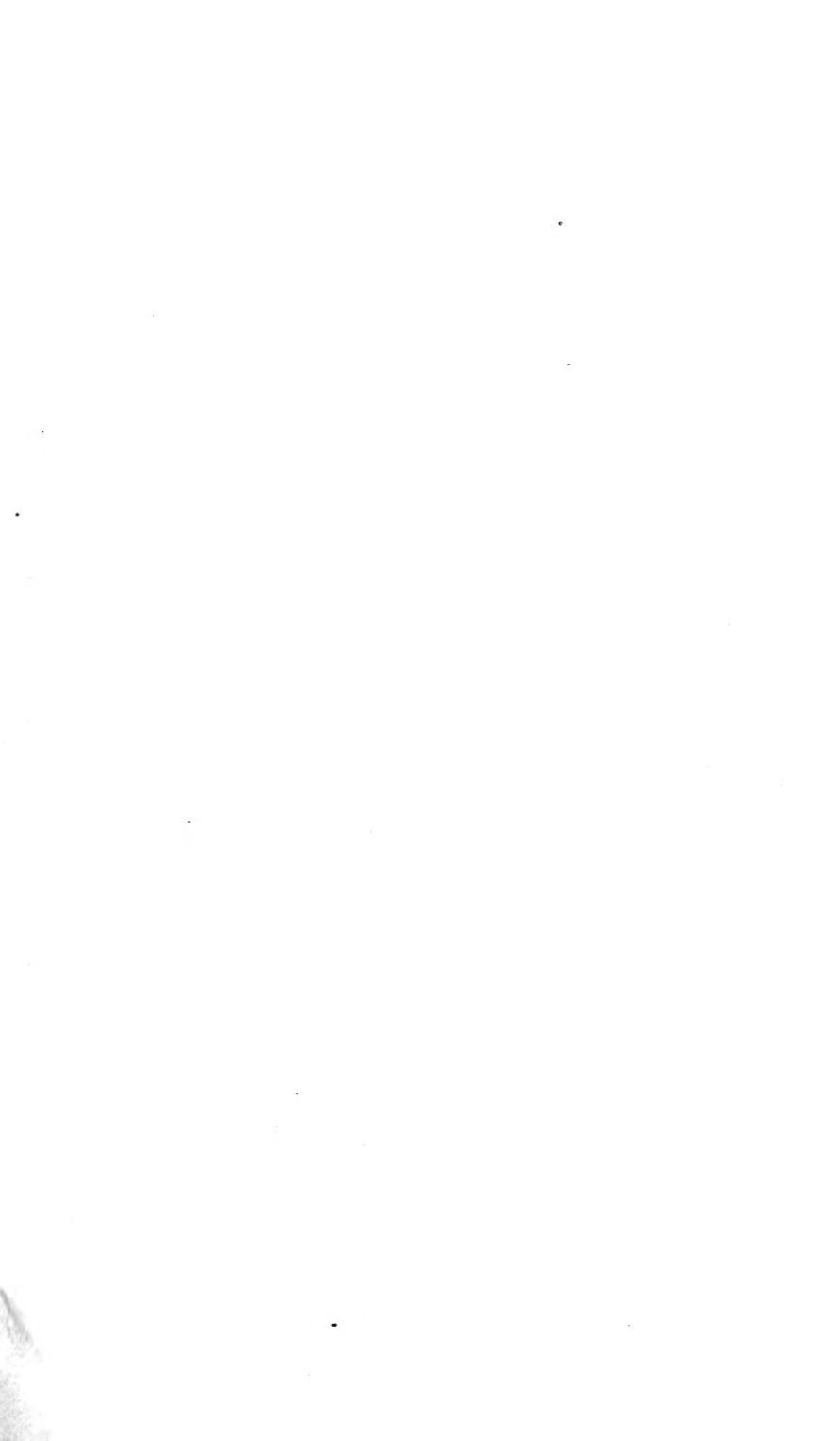
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